A Buddha Within:

The Tathāgatagarbhasūtra

The Earliest Exposition
of the
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MICHAEL ZIMMERMANN

The International Research Institute for Advanced Buddhology
Soka University
Tokyo 2002
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Preface

The *Tathāgatagarbhasūtra (TGS)* is a relatively short text that represents the starting point of a number of works in Indian Mahāyāna Buddhism centering around the idea that all living beings have the buddha-nature. The genesis of the term *tathāgatagarbha* (in Tibetan *de bzhin gshegs pa’i snying po*, in Chinese *rulai zang* 如来藏), the key term of this strand of Buddhism and the title of the sutra, can be observed in the textual history of the *TGS*. From there it set off to enjoy a phenomenal career in Central and East Asia, revolutionizing the understanding of Buddhist thinkers and leaving a deep impression on Buddhist philosophy and spirituality. This impact can be felt even today. Nowadays, the concept of the buddha-nature attracts attention also among Buddhist practitioners in the West. Academically, the study of this third large strand of Mahāyāna Buddhism, which never became a dogmatically systematized line of thought, has been, and still is, dominated by scholars from East Asia. This, and the historical fact that it was doctrinally absorbed by the two main schools of Mahāyāna Buddhism on Indian soil, the Madhyamaka and the Vijñānavāda, could be the main reason why the existence of *tathāgatagarbha* thought has hardly been noticed in many Western academic surveys. In recent decades this has changed for the better, and it is probably no exaggeration to call the study of the theory of the buddha-nature today one of the main vehicles of exchange between scholars of the East and the West in the domain of Buddhist studies.

Convinced that a detailed study of the earliest expressions of buddha-nature thought would be a rewarding task, I was first confronted with the need to establish a reliable textual edition of the *TGS* which, in light of the fact that no Sanskrit manuscripts of the *TGS* have been transmitted to us, takes into account all available translations. The collation of the Tibetan and the Chinese texts of the *TGS* by Kyōshun Tōdō in 1959, though progressive for his time, cannot meet these basic needs. My decision to produce a more comprehensive edition, one making use of the Tibetan materials, was based on three reasons. First, the Tibetan translators in general followed, more so than the Chinese, a literal style of translation, so that concrete inferences regarding the Indian text can be drawn for large parts of it. Secondly, the hitherto accepted assumption that the oldest available translation of the *TGS*, by Buddhhabhadra, by virtue of its age and uniqueness, reflects an Indian transmission which has not undergone the textual alterations of later centuries, is only partly true. Certain additional textual blocks in the Tibetan were doubtlessly interpolated at a later stage, but the source of the citations in the *Ratnagotravibhāga (vyākhya)*, a sūtra which was written at least fifty years before Buddhhabhadra translated the sūtra, has turned out to be the recension represented in the Tibetan tradition. Finally, given that the *Ratnagotravibhāga (vyākhya)*, the most influential treatise on the *tathāgatagarbha* theory in India, based itself on the recension reflected in the Tibetan, this recension became, in terms of the impact it had (its *wirkungsgeschichte*), increasingly referred to in the following centuries.

As luck would have it, in the process of my work a second, paracanonical Tibetan translation of the same sūtra, from Bathang, came to my notice. I present it in a diplomatic edition, directly facing the standard Tibetan translation. The

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1 Whether or not the later interpolations were at that point already a part of this recension of the *TGS* cannot be decided.
second part of my work contains critical editions of the canonical Tibetan translation, the diplomatic edition of the translation from Bathang and the two edited Chinese translations. As my translation of the sūtra is based on the Tibetan canonical version, I invested much time in the critical edition of this latter, collating all philologically relevant manuscripts and block prints, among them even some folios from the now famous Tabo monastery. A description of the characteristics of the fourteen manuscripts and block prints and the conclusions drawn about their stemmatic relations form another important element of the second part of my study. With this I hope that a contribution has been made to the Kanjur studies started in the last decades of the twentieth century by the pioneers in the field, Helmut Eimer and Paul Harrison.

For the Sinologist dealing with Buddhist canonical materials, the second part may be of particular interest for its results concerning the transmission of Buddhist sūtras in the Taishō Tripitaka. Although the text of the older Chinese translation has been transmitted fairly well in the Taishō, that of the eighth-century translation of Amoghavajra found in the Zhonghua Dazangjing 中華大藏經 represents a much better transmission. Based on this text, the Taishō version had to be emended in a fairly high number of cases. The Zhonghua Dazangjing 中華大藏經 should from now on be regarded as an indispensable tool for any critical edition of Chinese Buddhist material contained in it.

The first part of my study consists of an annotated translation of the canonical Tibetan version, preceded by an analysis of the textual history of the TGS, an interpretation of the term tathāgatagarbha, a discussion of the authors’ ideas as reflected in the sūtra, and the specification of the place of the TGS in Indian Buddhist history. In order not to go beyond the framework adequate for a study of this kind, I have had to strictly limit my discussions to the TGS. Only sporadically have I been able to take into account facts which reflect a later stage of development of the theory of the buddha-nature. Some of the reflections, particularly in section 4.4, have therefore had to remain abridged, and are doubtless in need of much more detailed and comprehensive argumentation. I hope that the future will provide me the possibility of treating such points with the detail they surely deserve.

The decision to compose this study in English was taken for the sake of readers who do not know German. I apologize for any unidiomatic phraseology, but nevertheless hope that the formulations are clear enough.

Acknowledgements

I am indebted to a great number of people and institutions who enabled me to produce this study. I owe the most to my teacher Professor Lambert Schmithausen, under whom I studied up to my M.A. and who also agreed to become my doktorvater for the present work, which was submitted in a slightly different form to the Asien-Afrika-Institut at Hamburg University. His inspiring suggestions and valuable corrections, and generosity with his time, made possible its successful conclusion. It has always been a great pleasure to learn from him, and there is no suitable way to express my gratefulness.

There are other scholars in Hamburg whom I wish to thank too. I am grateful to Professor Albrecht Wezler whose stimulating lectures and seminars on
Indian philosophy I greatly appreciated, and who also supported me in other ways. On the Sinological side I am indebted to Professor Michael Friedrich. Since his coming to Hamburg, there has developed a very fruitful dialogue between Buddhologists of the departments of Sinology and Indology. Thanks are also due to Professor David Jackson and to Dr. Felix Erb, the librarian in the Hamburg institute. Dr. Harunaga Isaacson read through my work and offered important advice and suggestions. Parts of the book have been put into a better English by my friend Keishō VK Leary and by Philip Pierce. The responsibility is, of course, mine. Again, my thanks to all of them.

I stayed in Japan during most of the time of my doctoral work and had the privilege to be financially supported by two institutions: the Bukkyō Dendō Kyōkai “Society for the Promotion of Buddhism,” Tokyo and the only recently established International Research Institute for Advanced Buddhology in Hachioji (Tokyo). I am very grateful for their generous support. In particular I would like to express my thankfulness to the scholars working at the institute in Hachioji for accepting this work as a volume in their series. In Japan I had the chance to meet with many eminent scholars, foremost among whom is the father of modern tathāgatagarbha studies, Professor Takasaki Jikidō. On several occasions I had the honor to receive his guidance in this field. Thanks are also due to my supervisors in Japan: Professor Mimaki Katsumi in Kyoto and learned persons at the institute in Tokyo: Professor Kajiyama Yūichi, Professor Yuyama Akira and Professor Karashima Seishi. They all looked after both my academic and practical needs.

In Kyoto I was invited to join the weekly study group under the guidance of Professor Nagao Gadjin. I am particularly indebted to him and all of the members of this group. Kyoto is also associated for me with Professor Aramaki Noritoshi and Professor Florin Deleanu, with both of whom I frequently met to discuss academic questions and whose acquaintance was highly beneficial. Equally advantageous were my meetings with Professor Hara Minoru, whose vast knowledge of Indian literature I can only admire. He opened to me the doors of the superb library of the International Institute for Buddhist Studies in Tokyo. My thanks are also due to Professor Yotsuya Kōdō and the staff of that library. Further I feel indebted to Dr. Helmut Eimer, Professor Enomoto Fumio, Professor Eli Franco, Professor Funayama Tōru, Professor Kagawa Takao, Professor Kanno Hiroshi, Mr. Werner Knobel, Dr. Carsten Krause, Dr. Mudagamuwe Maithirimurthi, Professor Matsuda Kazunobu, Professor Matsumoto Shirō, Professor Moriyama Seitetsu, Professor David Seyfort Ruegg, Professor Shimoda Masahiro, Dr. Jan-Ulrich Sobisch, Professor Toda Hirofumi, Dr. Eva Wilden and Professor Stefano Zacchetti, and would like to thank them for their counsel and support. Last but not least, I wish to thank the fellow students who have also contributed to the completion of my work, in the first place my friends in Hamburg: Mrs. Orna Almogi, Mr. Achim Bayer, Mr. Martin Delhey, Mr. Peter Lutum, Miss Nakamura Ayako, Miss Ozawa Akiko, Mr. Johannes Vagt, Mr. Dorji Wangchuk and Mrs. Yang Mei.
Technical Note: My Use of the Asterisk

I have employed an asterisk (*) before Sanskrit terms throughout the study when the Tibetan translation did not allow an unambiguous reconstruction of the original. In many cases, however, parallel passages in the Saddharmapuṇḍarikā-sūtra and other texts serve as proof for the reconstructed form, for which I then did not use an asterisk. Similarly, I have refrained from employing an asterisk whenever Bīh and the Chinese translations support a certain reconstruction (based on Tib) and exclude any other possibilities. One should, nevertheless, keep in mind that Tibetan translation rules and vocabulary are much less regularly and mechanically employed than is usually assumed. \(^2\) To speak with \textit{absolute} certainty concerning the reconstruction of the Sanskrit terminology is impossible.

\(^2\) On this subject, see Seyfort Ruegg 1992: 382ff.
Part I

A Study and Annotated Translation
of the

Tathāgatagarbhasūtra
A General Study and Text-historical Considerations

In comparison with the vast amount of work to be done in the field of Indian Mahāyāna it would seem to be an easy task to focus on a single sūtra. Nevertheless, even such a limited undertaking has the potential to extend its reach significantly, inasmuch as research of this kind touches on several quite different topics of scholarly activity. One is the topic of the Tibetan textual transmission itself which will be dealt with extensively in part II. In part A I will focus on text-historical considerations and present a study of the fundamental terminology used in the text, the doctrine it expounds, and its place in Indian Buddhism. It goes without saying that, in order to cover these different aspects, I have had to restrict myself to what appeared most essential. In the following I would like to give a very short overview of the content of part A, and, at the same time, to draw attention to what I consider the most important outcome of my research in it.

In chapter 1 I first deal with the interrelationship among the four oldest translations of the TGS (1.1). Three of them, it turned out, represent the same recension (TGS₂), while the older Chinese translation is the single representative of another, shorter recension (TGS₁). From a detailed analysis of the relation of the two recensions to the nine similes reproduced in the Ratnagotravibhāga, it was possible to prove that, though TGS₁ was the earlier translation (fifth century), the similes in the Ratnagotravibhāga, itself a work which probably came into existence as early as the fourth century, are based on TGS₂. Section 1.1 further contains a study of the main terminological differences between the two recensions, and 1.2 and 1.3 deal with the differences between the three representatives of TGS₂. Each translation of this latter has its own unique features, but no telling traits could be found that would establish their interdependence.

Section 1.4 offers an analysis of the structure and textual history of the sūtra. The main result of this chapter lies in localizing and proposing explanations for compositional irregularities in the first simile. I could thereby show that the textual history of the TGS can be divided into at least three steps. The term tathāgatagarbha was only introduced into the sūtra during the third step, as an insertion into the middle of the first simile. In the last eight similes, which one can consider the starting point and nucleus of the sūtra, there are no occurrences of this term.

Section 1.5 ends the first chapter. I deal there with the basic structure of the similes and discuss an adequate method of interpreting them. The content of each simile is summed up. By this means the richness and varying nuances of the authors’ message in them are brought to light.

Chapter 2 is devoted to the terms tathāgatagarbha and garbha. In a comprehensive grammatical analysis in section 2.1 I discuss all intelligible ways of understanding the compound tathāgatagarbha. The most fitting interpretation in the context of the TGS is that of a bahuvrihi meaning “containing a tathāgata,” in reference to living beings. The context of a growing process suggested by two of the similes and the parallelism with the term buddhādhātu of the Mahāparinirvāṇasūtra may, however, have contributed to the prevailingl
In section 2.2 I first analyze all passages in which the compound *tathāgatagarbha* appears, and suggest an answer to the question why the Tibetan translators did not apply the particle *can* in their rendering of the compound. The most significant findings in this section center around two difficult passages of the sūtra concerning the term *tathāgatagarbha*. For one passage (verse 1.1), I could demonstrate with the help of a parallel in the *Ratnagotra-vibhāga* that the verse was understood wrongly by the Tibetan tradition. In the second case (5A) there is strong textual evidence from the Chinese and the alternative Tibetan translation from Bathang: instead of the correct *tathāgata-jñāna*, we find in the canonical Tibetan translation a rendering of "*garbha*", a mistake which may even go back to the Sanskrit manuscript used by the translators. Another verse (10.10), however, clearly documents a non-bahuvrihi use of *tathāgatagarbha*. There are several indications, though, that this verse was not part of the oldest form of the *TGS*. Regarding the use of the term *garbha*, it seems that, contrary to the practice in the translation from Bathang, the canonical team of translators took care to differentiate between *garbha* as the space inside the calyx of a lotus (*padmagarbha, pad ma'i snying po*) and the petals forming its enclosure (*padmakosa, pad ma'i shubs*). With equal rigor, on the other side of the simile (*upameya*), *snying po* was used in the canonical Tibetan translation only in the meaning "embryonic essence" of living beings but not as indicating their "inside" or "womb."

At the beginning of section 3.1 I provide a chart with all the terms of the *TGS* used to designate the buddha-nature of living beings. Among them a variety of expressions ranging from concrete terms like *jinakāya* to more abstract ones is then analyzed. Yet all the terms are interchangeably employed by the authors of the sūtra in combination with the concrete vocabulary of the *upamāṇa*, a fact that implies that their main aim was to convey the idea of the inherent buddhahood of all living beings in easily comprehensible terms rather than to go into a detailed scholastic discussion of the exact properties of this hidden buddhahood. The terms (*tathāgata-)dharmatā and *tathāgatadhātu* are dealt with at greater length. I have tried to make clear why we can by no means be sure that the former term is meant to be understood as "absolute truth" similarly to *tatha†ā* (it must rather mean "character/nature (of a tathāgata)" without any monistic connotations), and why the term *dhātu* in the passage of the *TGS* is bare of any notion of causality—a notion which does, however, characterize the *Mahāparinirvānasūtra* and the later *tathāgatagarbha* tradition. (The passage containing *dhātu* in the *TGS* is cited in the *Ratnagotra-vibhāga-vyākhyā*, and there used to prove that *dhātu* should be understood as *hetu*.) From my analysis it thus becomes clear that all the terms for the buddha-nature employed in the *TGS* refer to the level of spiritual perfection. They indicate a state or entity which is already present and in no need of any further ripening or essential change, though two of the similes could at first glance provoke a different understanding.

To show in detail why I think these two similes were not created in order to introduce a notion of ripening into the idea of the buddha-nature in all living beings is one concern of section 3.2. The idea the authors of the sūtra had in mind
can be called a “theory of revelation.” The perfect state of buddhahood is already present in all living beings. It is nevertheless covered with defilements and has to be revealed or manifested in order to become efficacious. In fact, the main category on which the authors’ ideas center is that of efficaciousness. Efficaciousness functions as the decisive criterion which distinguishes the buddha from the *sattva*, the authors’ focus on and illustration of this one category by far outweighing any concern for a neat and systematic conception of the two different soteriological states. Here the sūtra reveals its true character: rather than pose the question of how the new message might be philosophically brought in line with other, traditional Buddhist doctrines, and formulate or discuss a possible metaphysical principle going beyond the concrete frame of an individual buddha-nature in the similes, the authors of the text seem to have pursued fairly pragmatic ends. This accords well with the fact that for them, becoming and being a buddha means in the first place to actively perform buddha-deeds. All these observations have led me to argue that the sūtra’s origin has probably to be sought among circles of Buddhists characterized by an “attitude of worldly engagement predominating over mainly theoretical concerns”—a hypothesis which, of course, needs to be further substantiated and elaborated on the basis of other writings of the *tathāgatagarbha* teachings.

In section 3.3 I try to shed light on the process of purification from the defilements. While the *Tathāgatotpattisaṁbhavanirdeśa*, which in view of one of its similes can be seen as the closest predecessor of the *TGS*, distinguishes clearly between the role of the Tathāgata in the liberation process of living beings, on the one hand, and the active participation of living beings themselves on the other, the *TGS* is in this respect more vague, so that sometimes the part living beings play recedes completely behind what indeed appears to be the almighty figure of the Tathāgata. Nevertheless, there are passages in the *TGS* which document that it was by no means its aim to exclude living beings from such participation. Rather, it was simply that the authors’ focus lay on other issues.

Section 4.1 is an overview of the titles under which the sūtra has been translated and cited. The oldest title of the sūtra in Sanskrit most probably was *Tathāgatagarbha-nāma-vaiśpya* (or: *vaitulya*-)sūtra.

In section 4.2 I deal with the oldest available catalogues of translated Buddhist literature in China with regard to the records on the *TGS*. At the center of my analysis is the question of the plausibility of an entry in the *Chu sanzang ji ji* (出三藏記集) which claims the existence of a Chinese translation of the *TGS* for as early as the end of the third century CE by Faju 法炬. Whereas the attribution of another translation of the *TGS* to Fazu 法祖 (active ca 290–306), in the catalogue of Fei Changfang 費長房, most probably does not correspond to historical fact, the situation regarding Faju is more complex. Much depends on the evaluation of the credibility of the entries in the *Chu sanzang ji ji* said to be largely based on the famous but lost catalogue of Daoan 道安. My study shows that there are good reasons to deal more critically with this part of the *Chu sanzang ji ji*. Its compiler Sengyou 僧祐 has always enjoyed the highest esteem among scholars who work with the difficult material of Chinese Buddhist catalogues. This may have led to a certain lack of judiciousness when it came to
the reconstructed entries of Daoan. Although I can show that the *Chu sanzang ji ji* probably knew of two conflicting traditions concerning the history of Chinese translations of the *TGS*, the claim that a translation of the sūtra already existed in the third century is not in itself at all unreasonable. Concerning the translations by Buddhabhadra and Amoghavajra no further material for their exact dating could be found.

As for the motives of the authors of the *TGS* (section 4.3) there are a variety of possibilities. The non-philosophical and non-scholastic style hints at the likelihood that they were writing primarily for non-specialists of the Buddhist doctrine. One of the motives could thus have been to attract to religious practice hitherto neglected segments of the Buddhist community, or even groups from outside it. The *Saddharmapuṇḍarikāsūtra* may have been another important factor leading to the composition of the *TGS*. The *Saddharmapuṇḍarikāsūtra* puts forward the *ekāyāna* theory, namely that all living beings can become buddhas. The *TGS*, from the mouth of the Buddha, provides a sound, if ideal, soteriological “proof” of this assertion. The fact, however, that nowhere in the sūtra are there ethical conclusions drawn on the basis of this *ekāyānist* theory of equality somehow comes as a surprise.

In the first part of section 4.4 I try to establish a *terminus ante quem* for the *TGS*. Based on considerations of a doctrinal nature, the similar metrical structure of parts of the *Ratnagotravibhāga* and the *Mahāyānasūtrālaṃkāra*, the progress of philosophical thought from the *Mahāyānasūtrālaṃkāra* to Vasubandhu’s *Trīṃśikā*, and the fact that a citation from the *Trīṃśikā* is found in the *Laṅkāvatārasūtra*, the middle of the fourth century CE is a probable date before which the *TGS* should have been composed. The *TGS*, having clearly taken ideas from the *Tathāgatotpattisambhavanirdesa* and the *Saddharmapuṇḍarikāsūtra*, must be attributed a position within a strand in Buddhism which does not conceal its favor for the concept of a positive continuous subject—a strand which has its roots in the canonical scriptures. The notion of *śūnyatā* in its established meaning does not play any decisive role in the *TGS* or in other early *tathāgatagarbha* texts. According to the *Ratnagotravibhāga*, the *tathāgatagarbha* teaching can be understood as complementing or even correcting ideas related to *śūnyatā*. Though the *TGS* does not present a philosophically homogeneous framework, and even if its main impetus may indeed have been to encourage people to become active Buddhist followers, its soteriological conception of a buddha-nature present in all living beings cannot easily be discarded as mere *upāya*, that is, as pure means apart from any claim that the message embraces a true statement about the constitution of reality. Such a disclaimer would contradict the thrust of the authors’ work, even if their idea of living beings’ eternal buddhahood on the road to efficaciousness comes close to the “non-Buddhist” *ātman* doctrine, and can in the eyes of somebody aiming to doctrinally harmonize Mahāyāna provoke doubts about the Buddhist character of the *tathāgatagarbha* teaching. This is exactly what has been done by the representatives of the “Critical Buddhism” group, with whom I shortly deal at the end. I feel that they are not willing to accept that Buddhism from early times on has been a heterogeneous phenomenon, one impossible to identify by two main tenets of purely doctrinal
matter, in the way its critics do. I further believe that what they postulate to be
“true Buddhism,” that is, “Critical Buddhism” in the sense they understand it, is
another inadmissible restraint of Buddhist traditions.

Section 4.5 tries to identify the texts in which citations from the TGS are
contained. The Ratnagotravibhāga (vyākhyā) is the most important among them.
Though the Ratnagotravibhāga has rendered faithfully the content of the nine
similes of the TGS, there is at least one instance where it has introduced a notion
not found in the parallel passage of the TGS. This notion can be called
“traditionally Buddhist” inasmuch as it emphasizes the necessity of several factors
for the ripening of a sprout, which here illustrates the living being’s buddha-
nature. In the vyākhyā, however, one of the very few word-for-word citations from
the TGS is interpreted differently from the Ratnagotravibhāga itself. Further, the
vyākhyā has tried to apply an unnatural scheme to the similes and has reduced
their richness of descriptive nuance to a purely scholastic analysis focused on the
main categories of buddhadhātu and klesā and their subcategories.

Finally, in section 4.6 I describe the history of the twentieth-century
reception of the TGS. The studies of the tathāgatagarbha teaching in general have
experienced a rapid acceleration since the 1960s. Both the Chinese and Tibetan
translations of the TGS have been studied under various approaches aimed at
different groups of readers.

1 Textual History and Structure of the TGS

1.1 Different Recensions of the TGS

The TGS can be said to exist in two recensions:
- Recension TGS1, represented by the Chinese translation of Buddhabhadra
dating from the beginning of the fifth century CE (Chi), and
- Recension TGS2, represented by the Tibetan canonical translation dating from
around 800 CE (Tib),1 the Tibetan paracanonical translation from Bathang
(Bth), and the Chinese translation of Amoghavajra from about the middle of
the eighth century (Ch2).

Differences between TGS1 and TGS2 are documented in the notes on every page of
my translation. Among these differences are several major ones of a purely
quantitative nature:
- Ch1 lacks the list of attributes of the arhats in 0B.
- The whole section 0C (the enumeration of participating monks) is missing in
Ch1.
- Ch1 lacks verse 0.5.
- The repetitive passage at the end of 10B and the beginning of 10C is missing
in Ch1.
- The introduction to the story of Sadāpramuktarasmi in 11A is missing in Ch1
(the passage in question has no counterpart in the verse portion of either
recension).
- Sections 12A and 12B (the question of Ānanda) are missing in Ch1.

1 On the authorship of the Tibetan canonical translation according to the colophons, see section
3.3 in part II.
All these differences can be shown to be additions of TGS₂ rather than parts dropped by Buddhabhadra. In the following, I will deal with possible answers to the question why the above-mentioned passages were introduced into TGS₂.

The list of attributes of the arhats in 0B is a stock phrase description found in many other sūtras as well. The addition shows that from a certain time on it was probably thought of as a requisite element. The same can be said for the addition 0C, where 19 names of participating monks are listed. The best-known disciples of the Buddha are among the arhats. The mention of Ānanda was probably felt to be especially important, since he later questions the Buddha in 12A and 12B, sections missing in Chi.

Verse 0.5 goes beyond the rather rational question in the parallel prose section 0J. It is an emotional appeal to the Buddha, who is addressed by the epithets “Highest among Humans” (dvipadottama) and “Divine One” (deva), and requested to answer for the sake of all living beings. That the Buddha has to be requested (as many as three times) to teach is also a common element in many sūtras. The convention goes back to the early sources, which report that the Buddha was asked three times to teach by the god Brahman before he decided to do so. It is surprising that the parallel prose section remained untouched by the redactors of TGS₂.

In the case of the additional part in 10B/C, I cannot find any convincing reason why the redactors of TGS₂ felt the need to enlarge the text. The veneration of the tathāgatas in the repetitive section is reduced to the strewing of flowers (as opposed to the donation of pavilions in the part common to TGS₁ and TGS₂). In the interpolation, instead of the realization of tathāgata-knowledge as the starting point, we find the search for the Dharma (dharmam paryesate); the “sons or daughters of good family” are replaced by “monks, nuns, upāsakas or upāsikās”; finally, instead of the internalization or arrangement into a book of as little as one simile, there is the veneration and joyful approval (anumodana) of the sūtra. This last feature is typical of the Saddharma-puṇḍarikasūtra (see SP s.v. forms of the stem anu-mud) and other Mahāyāna sūtras, and I suspect that this may have induced the redactors to interpolate the repetitive section into TGS₂.

The introductory passage to the story of *Sadāpramuktarāśi in 11A, stressing the beneficial effect of the TGS, resembles in its syntax the introduction to the story of Sadāparibhūta in the XIXth chapter of the Saddharma-puṇḍarikasūtra (see note in my translation). As it is not found in Chi, it could well be an element, again based on a set phrase found in the Saddharma-puṇḍarikasūtra, inserted later in order to smooth the transition from the sections on merit to the story of *Sadāpramuktarāśi.

Sections 12A and 12B are not found in Chi, nor do they have a counterpart in the following verses of either recension. They contain Ānanda’s question about the length of time till perfection and the Buddha’s answer. Explanations directed to Ānanda are a common element in Mahāyāna sūtras. This is understandable, since it is he alone who is generally said not to have attained arhatship among the Buddha’s main disciples. Besides, he is often entrusted with the preservation of

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2 The additions are discussed in the notes to the corresponding passages in my translation.
3 The same situation holds true for the Vimalakīrtinīrdeśa. The list of attributes is found only in the Tibetan (see Lamotte 1962: 97).
4 See, for example, the second chapter of the SP where Śāriputra requests the Buddha three times to expound the Dharma.
the expounded discourse (at the end of the sūtra), having been, according to the tradition, known for his excellent memory.\(^5\)

The position of the interpolation towards the end of the sūtra is thus not surprising, though the passage in question does not directly deal with the preservation of the TGS. The redactors placed it within the originally monolithic verse section 111 and 12C. In order to join the interpolation neatly with the following verse triplet, they added a sentence at the end of the interpolation dealing with the worthiness of whoever preserves the TGS, which is the theme of the following three verses. The content of Ānanda’s question, on the other hand, seems rather unique. One would have expected the stock question about the title(s) of the exposition\(^6\) if the purpose had been to create a context for the appearance of Ānanda. As a matter of fact, the relation of the question to the other parts of the TGS is not obvious, and I suspect that Ānanda’s question was originally simply another more or less independent episodical unit before it became integrated into the TGS.

The fact that \(C_h_1\) covers just two thirds of the length of \(C_h_2\) cannot simply be explained by these obvious interpolations, and the reasons must also be looked for elsewhere. When it comes to differences of style and content, the situation is much more complex. Although the same basic ideas can be found in both recensions, it seems that in the details, that is, terminology and syntactic relations, the recensions vary widely. The style of \(C_h_1\) appears to be much more concise: the number of characters per pāda is only five (\(C_h_2\): seven), enumerations are generally abbreviated, and the line of narration seems to focus only on issues of main importance. My impression is that \(C_h_1\) sticks less slavishly to an Indian original and, in contrast to the representatives of TGS\(^2\), also reproduces almost no inconsistencies which may already have been part of the Indian transmission.

Besides these characteristics we find other terminological and doctrinal features which, more or less, seem to be peculiar to \(C_h_1\):

a. Throughout the similes, the compound 如來藏 (or: 佛藏), usually rendering tathāgatagarbha, is used 20 times in \(C_h_1\). In the Tibetan, the usage is restricted to the first simile, where it appears 4 times. In \(C_h_2\), besides these 4 times in the first simile, it is found a further 5 times in other similes.\(^7\) In cases where \(C_h_1\) employs 如來藏 (or: 佛藏) in contrast to the Tibetan, the Tibetan is based on tathāgata-dharmatā (4 times), *jina-kāya (or: sugata*, tathāgata*; 4 times), tathāgata or buddha (3 times), buddhabhūmi, buddhatva (sangs rgyas nyid) or *avināśadharmin (chud mi za ba’i chos can). In one passage of the first simile, \(C_h_1\) reads 如來身 in contrast to tathāgatagarbha in the Tibetan and \(C_h_2\).

b. In \(C_h_1\) the term 如來藏 (tathāgatagarbha) designates a separate entity found within living beings.\(^8\) Amoghavajra in \(C_h_2\) seems to share such an understanding.\(^9\)

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\(^5\) See Lamotte 1962: 392, n. 40; Buddhist tradition has it that Ānanda took a vow to become the first of “those who have heard a lot” (bathusūrata) (\(MPPU_2\) 1 223).

\(^6\) See Lamotte 1962: 392, n. 41.

\(^7\) See the comparative list in Takasaki 1974: 48–53 (令其清淨而成於佛 on p. 50 (III.2) is to be corrected to 如來藏).

\(^8\) See OM: 身中有如來藏; 1.3: 佛藏衆生類; 1.5: 佛藏安隱住; 2A: 一切衆生有如來藏; 2.2: 一切衆生有如來藏 (the tathāgatagarbha of living beings); 5B: 諸衆生有如來藏; 6.2: 身內如來藏; 7B: 如來妙藏在其身內; 8B: 身內有如來寶藏; 8.3: 身藏如來藏; 9B: 一切衆生佛藏在身. Only 8.4 and 1B could be interpreted differently: 汝身如來藏 (8.4): “Your body [is]
c. *Ch* tends to describe only the buddha-nature of living beings as wrapped in defilements.\(^{16}\) *TGS*\(^2\), on the other hand, so describes both the buddha-nature and living beings.\(^{11}\)

d. A translation of the term *dharmatā* appears only once throughout the whole of *Ch*, while its usage is frequently attested for *TGS*\(^2\) (*chos nyid*; 法性). This single usage of *dharmatā* in *Ch* is found in the passage quoted in the *Ratnagotravibhāgavyākhyā* (see IB): 法爾. The Tibetan employs the term *chos nyid* (for *dharmatā*) altogether in 9 instances, for 7 of which there is a corresponding text in *Ch*. In these 7 cases, *Ch* uses the terms 如來藏 (4) and 如來性 (3). *Ch*\(^2\) in these passages operates with 法性 (4) and 法 (verse), 法藏, and 如來藏性 (each once). In the two other passages *Ch*\(^2\) reads 法性 and 法 (verse).

e. The term “bodhisattva” appears 34 times throughout *Tib*.\(^{12}\) *Ch*, however, uses the term only 21 times. Among these are 3 cases where *TGS*\(^2\) does not mention the term (7.5, 10B, 10.3). In 7 instances *Ch* uses more general terms like 衆生 (sattva) or 彌 instead. Five cases are without any correspondence in *Ch*.

f. While *Tib* uses the stock phrase “Tathāgata, Honorable One and Perfectly Awakened One” 14 times, it is only found 3 times in *Ch*, and in these once in a passage where all versions of *TGS*\(^2\) read only “tathāgata” (6B). Otherwise, *Ch* resorts to the terms 如來 (3), 我 (2), 佛 (2), or 世尊 (1), and when *TGS*\(^2\) speaks of the attainment of the designations “Tathāgata, Honorable One and
Perfectly Awakened One," Ch1 paraphrases it as 成等正覺，為最正覺 or 受淨一切智.13

The term *sattvadhātu* and the definition of *sattva* is not found in Ch1 in 6B. In addition, the verses in chapter 4 of Ch1 lack the term (citta)prakṛti – āgantukaklesa, a concept characteristic of the *tathāgatagarbha* teaching.

It is common in both Chinese translations that 如來藏 is understood to be a separate entity found in living beings (b). Leaving aside the question why the word *zang* 藏 was chosen to render Skt. *garbha*,14 this is nevertheless surprising, since 如來藏 could easily be applied as a predicate of living beings, in the sense of living beings being the stores of a tathāgata. It seems that already at the time of Buddhabhadra’s translation the general idea of *tathāgatagarbha* as an entity within living beings was so prevalent that Buddhabhadra or his collaborators decided—even against the evidence of the sūtra itself—to accept it for their translation into Chinese. This feature thus arose in the translational act and is not related to the Sanskrit text.

It is impossible to say to what extent feature a, the continuous use of the compound 如來藏 throughout Ch1, is also due to Buddhabhadra’s preference for this term.15 The fact that Amoghavajra also uses the term more often than the Tibetan translation does suggest that one reason for its prominence could be the wider range of its applicability once interpreted as a separate entity: whereas the term in the Sanskrit was only applied as a bahuvrihi relating to sentient beings, the Chinese now had the chance to replace other terms designating the buddha-nature in living beings with it. It could at the same time acknowledge the possible “popularity” of the term, which, after all, formed the sūtra’s title. The Tibetans, favoring a literal translation, refrained from an abundant use of the compound and, in this instance, probably faithfully followed the Indian text. It is, however, true that I cannot completely exclude the possibility that the Indian *TGS* had already taken the term *tathāgatagarbha* in the same sense as seen in Ch1, and that it appeared more often in it than in *TGS*. Whatever the case, a development from the usage of a variety of designations for the buddha-nature towards the standardized term 如來藏 is definitely a more plausible assumption than the other way round. Speaking in text-historical terms, Ch1 in this instance is a recension further removed from a common Indian original than *TGS*.

As I will show below, the term dharmatā in the *TGS* is used in at least two different meanings.16 In the passage where Buddhabhadra employs the translation 法爾 dharmatā means “the rule to which all dharmas are subject.” It is the only passage in all of *TGS* with dharmatā in this meaning, and I suspect that

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13 In 9B (the passage concerned is not found in Ch1 in its entirety).
14 Regarding this question, see Hirakawa 1990: 73ff. There it is left open whether Buddhabhadra adopted an earlier translation (佛藏) or created one on his own (p. 76). One crucial impact on the rendering of *tathāgatagarbha* with *rulai zang* 如來藏 (indicating an element in living beings) may have had the concept of “five internal organs” *wu zang* 五藏 in traditional Chinese medical theory. Medical works such as the *Suwen* 素問 and the *Lingshu* 建隱 are familiar with this concept, and it must therefore have been in use as early as the Han dynasty (see ‘Zhong Yi Dacidian’ Bianji Weiyuanhui 『中医大辞典』编辑委员会 (ed.), *Zhong yi dacidian: Jichu lilun fenjie*, Peking: Renming Weisheng, 1982, pp. 42; 74ff.).
15 Takasaki (1974: 53) even calls the use of the term 如來藏 by Buddhabhadra “excessive.”
16 The term is also employed in the parallel verses in *RGV* 1.100: vilokya tadvat sugatah svadharmatām avicitāsimsthāy api....
Buddhabhadra in his translation chose the characters 法爾 in order to make clear that here dharmatā should be understood in its “weak” meaning of “general rule.” For him, dharmatā expressed with the characters 法性 likely implied the sense of “absolute truth” (see below). This may have led him to refrain from the use of 法性 in the other passages. The meaning of dharmatā in TGS2, except in the passage just mentioned and in another case (see below), is probably simply that of the “nature” of a tathāgata. Hence Buddhabhadra probably felt that the characters 法性 went too far. He therefore avoided the translation 法性 and employed other terms specific to the TGS, such as 如來藏, instead.17

Feature c arises from the fact that in most cases Ch states that the buddha-nature (and not living beings) is wrapped in defilements. This is in line with the corresponding verses of the Ratnagotrabhāgā, where living beings are only once described as covered by defilements.18 Of course, a “correct” allegorical interpretation would tend to require that the buddha-nature, as counterpart of the tathāgata-bodies in the lotuses, be taken as the element covered by defilements rather than living beings themselves. However, no statement can be made in this regard about the degree of “correctness” of the Indian archetype of the TGS.

In regard to the replacements for the term “bodhisattva” with less specific terms (e), further text-historical research needs to be done on Mahāyāna sūtra literature in order to establish a comprehensive frame of possible general tendencies in the transmissional history of this genre.19 The less frequent use of the epithets “Tathāgata, Honorable One and Perfectly Awakened One” in Ch (f) probably has its origins in Buddhabhadra’s concise style, and cannot help in reaching conclusions about the relation to the Indian recensions.

Finally, the occurrence of the terms sattvadātu and (citta)prakṛtīgaṅgukaklesa20 only in TGS2 (g) could point to a later addition. The terms are well known for their prominent position within the tathāgatagarbha theory, and for this reason it is hardly imaginable that such key words would be dropped in the process of redaction or translation. On the other hand, as Ch tends to standardize to a certain extent, this cannot be maintained without restriction.

This discussion of the unique features of Ch reveals the problems in assessing this translation and its relation to TGS2. We simply cannot know if it is the translator (and his team) or an earlier redaction of the text in India that was responsible for the differences. Moreover, it is very likely that the work of Buddhabhadra itself was exposed to a redaction by Chinese specialists immediately after its completion, in the process of which many passages could have been made to conform to basic rules of logic or to demands for a more
appealing Chinese style. Other translations bearing the name of Buddhabhadra, ones for which the Sanskrit is available, suggest that they have been done very carefully, more or less literally following the Sanskrit and rarely containing elements introduced through the translator’s peculiar way of understanding the text. However, even if translations bear the name of Buddhabhadra, can we be sure that he cooperated always with the same Chinese scholar-monks who were in charge of the redaction of his work? Should we not expect that his coworkers were chosen according to the importance of the text and that the outcome, for a large part, exhibits their own personal style?

If we nevertheless assume that the redactional impact of the translation activities was only minimal, would it be possible to explain some of the differences over against TGS; as the features of an orally transmitted text? Indeed, a memorized text would naturally tend to be smoothed down in the process of unconsciously adapting content and structure of the various passages to the main line of thought and reoccurring patterns. From this we could explain why in several passages Ch does not lose its thread, whereas the versions of TGS, in several passages, seem to be altogether inconsistent. Also, the reason for the frequent occurrences of the compound 如來藏 could be found here, since one can assume that the central term of the sūtra, and a constituent part of its title, crept into passages and replaced other designations of the buddha-nature. On the other hand, one could easily argue in the opposite direction, namely that a memorized text would hardly allow for alterations to the degree documented in TGS, since once memorized, the text would attain a more or less fixed form. Though I do not want to exclude the possibility that changes in the sūtra were caused by an oral tradition, I rather tend to look for the reason for the origination of TGS in the Chinese redaction of the text by Buddhabhadra and his coworkers.

Regarding the relation of Ch to TGS, it is obvious that Ch represents an earlier stage of textual development of the TGS as far as the interpolated passages mentioned above are concerned. I am hesitant to claim that this kind of relation is valid for the parts contained in both recensions which are different in structure, terminology and length. These differences do not seem to be the result of a consistent redactional approach, and the wording in neither recension can be said with certainty to be earlier and more original than that in the other. It is thus

21 An analysis of the Chu sanzang ji ji (compiled ca 515 CE) shows that, in general, the teams dealing with the translation were composed of three specialists: the main “translator” and reciter, the actual translator (if the reciter’s Chinese was not sufficient), and one or more redactors. See Zacchetti 1996: 350-52; and also Boucher 2001: 104ff. along with the works he provides in n. 35. Zacchetti further points out that, while in the case of the Mahāparinirvānasūtra (417 CE) Buddhabhadra was supported in his activity by the frequently mentioned translator Baoyun 寶雲, only a short time later, when he translated the Buddhāvatīmatsakasūtra, Baoyun was no longer mentioned (pp. 353-355). I am not sure if one should follow Zacchetti in his opinion that this must mean that Buddhabhadra had gained enough knowledge of Chinese to translate without help (p. 355).

22 This holds true for Buddhabhadra’s translation of a part of the TUSN—the Sanskrit of which we know as a quotation in the RGV (22.10-24.8). The date of the translation of the TGS (beginning of the fifth century) falls within the period of Buddhabhadra’s translation of the Buddhāvatīmatsakasūtra, of which the TUSN is a part (418-420 CE; see DZJ s.v. 大方広仏華厳経).

23 Zacchetti notes that the central function of the main translator was to recite and interpret the text, whereas the translational work itself was mostly done by the actual translator of the team. From the Buddhist point of view, he argues, the translation would nevertheless be attributed to the reciter, because he was the one familiar with the tradition of Indian thought (pp. 358ff).
impossible to plausibly determine the stemmatic relation between TGS₁ and TGS₂; we are forced to treat them as two recensions, each with a transmissional history of its own. While TGS₁ is the stylistically more concise and consistent recension of the TGS, TGS₂ has interpolated several textual additions typical of Mahāyāna sūtra literature and, as might be suspected from the inconsistencies found in all three of its representatives, looks back on a manuscript tradition in India which, in several passages, harbored problematic readings.

Judging from the date of translation as the terminus ante quern of the two recensions, there is a gap of more than 350 years between them. In the following I will show that TGS₂, or a version very close to it, already existed before the middle of the fifth century, so that it can be placed much closer to the period in which TGS₁ was translated. We therefore need to focus on the reproduction of the nine similes of the TGS in the Ratnagotravibhāga. The following points deserve our attention:

• In the second simile of the Ratnagotravibhāga it is twice said that the honey-hunter desires honey: puruṣas tadarthi (I. 102b), madhvarthi (I.104b). This characterization also appears in TGS₂ in 2A and 2.1, but is missing in Ch₁.
• The fourth simile in recension TGS₂ deals with the gold nugget of a traveler which falls into putrid excrement. (The man is mentioned in 4A and 4.1.) The Ratnagotravibhāga also tells of this traveler: suvarṇam vrajato narasya (I.108a). Ch₁, however, just tells of gold fallen into an impure place without any mention of the traveler.
• In the sixth simile the Ratnagotravibhāga mentions the fruit of “mango trees, palmyra palms and other trees”: āmratālādiphale (I.115a), tālapalāmra- (I.117b). A sequence of four kinds of fruit is found in 6A of TGS₂: that of a mango tree, rose apple tree, palmyra palm and cane (in the verses the mangos are missing). Ch₁, on the other hand, mentions both in the prose and the verses only the fruit of mango trees.
• In 7B of TGS₂ it is explicitly stated that the buddha-nature is also found in animals. The same statement appears in I.119c (tiryakṣy api) and I.120 (tiryakṣy api) of the Ratnagotravibhāga. Further, a quotation-like passage, which could well derive from TGS₂, appears in Ratnagotravibhāgavākyāyā 15.11f. (see the note in 7B of my translation). The passages regarding animals do not appear in Ch₁.
• In all three sections of the eighth simile of TGS₂ a poorhouse is mentioned as the residence of a depressed woman. This poorhouse also turns up in all three corresponding verses of the Ratnagotravibhāga: anāṭhasaṭhe (I.121b), anāṭhasāle (I.122a), anāṭhavesmai (I.123b). Ch₁ does not mention the woman’s residence.
• The citation of TGS 8B.3–4 concerning tathāgatadāhu found in Ratnagotravibhāgavākyā 72.11–12 agrees closely with the passages in Tib, Bth and Ch₂. (See the note in my translation for a more detailed comparison.)

These examples show that the compilers of the Ratnagotravibhāga(vākyāyā) must have known recension TGS₂ or a version similar to it. How otherwise could the Ratnagotravibhāga share passages with TGS₂ in its corresponding verse or prose sections? The date of the translation of the Ratnagotravibhāga(vākyāyā) into
Chinese is 511 CE. As Takasaki (1966) and Schmithausen (1971) have shown, the Ratnagotravibhāga (vyākhyā) consists of at least two clearly different layers, namely the original kärikās and a commentary written in verses and prose. The recomposition of the nine similes of the TGS in the Ratnagotravibhāga is part of the oldest layer of the Ratnagotravibhāga (vyākhyā). The reproduced verses are written in complex meters, and it is hardly imaginable that alterations to the original wording of the Ratnagotravibhāga could have been introduced at a later stage. Now, we have to reckon with a complex history, from the time of the first appearance of recension TGS2, the reformulation of its verses and their adaptation to the kärikās in the Ratnagotravibhāga, the completion of one, if not two, commentarial layers to the Ratnagotravibhāga (part of which clearly follows a different interpretation) until, finally, the translation of the whole Ratnagotravibhāga (vyākhyā) into Chinese in 511 CE. In view especially of the different exegetical approach to the kärikās taken by the commentary, but also the various steps involved in the whole process, I suppose that we can assume a period of at least fifty to one hundred years between the first appearance of TGS2 and the final Chinese translation of the Ratnagotravibhāga (vyākhyā). This, however, would place the terminus ante quem of TGS2 more or less within the same period as TGSj. Based on the date of the translation of the Ratnagotravibhāga (vyākhyā), therefore, we no longer have any reason to consider Ch1 to be an older recension of the TGS.

1.2 The Representatives of TGS2

Bth, Tib and Ch2 doubtlessly derive from the same manuscript tradition. They differ from each other only in some minor points, which, for the most part, can easily be explained as resulting from misreadings or misunderstandings of words or passages, redactional intervention or passages already unclear in the Indian manuscripts. As one might expect, each of the three translations has abundant variants not found in the two other texts. These “single variants” may have their origin in the respective Indian manuscript, faithfully translated into the new language, or in the translation process itself.

As I have repeatedly stated in the notes to my translation, it seems that Tib was subject to some process of redaction at the time of its translation or after. I can show in many instances the reasons for such alterations. The most obvious documentation of this process is a comparison of the pāda sequence in the verses

\(^{24}\) Here I do not consider the relation of the RGV to other texts (such as the MSA) and the associated implications for the dating of the RGV. I shall deal with this matter in section 4.4.

\(^{25}\) See section 4.4 where, based on other arguments, I arrive at a terminus ante quem of ca 350 CE for the composition of TGS2. Whether the obvious interpolations found in TGS2 were at that time already part of TGS2 cannot be decided, since they do not form part of the central message of the sūtra and can thus hardly be expected to be cited in the RGV(V).

\(^{26}\) See section 6B is a good example: each of the three versions offers its own way of reading the passage without being completely convincing.

\(^{27}\) The fact that the translators or redactors of Tib deviated in some instances from the Indian text could, for example, be the reason for the different rendering of 8.3.3-4, which has come down to us in Sanskrit from a quotation in RGV 72.11-12 (see the note in my translation). There, Skt. utpanna is rendered as zhugs, and dhātu is rendered as rigs (usually: gotra or kula). The translation zhugs for utpanna is not a common one. Similarly, the preference for rigs over khams may reflect the choice of the translators/redactors.
of the different versions (see Appendix B): in 26 of the 69 verses, Tib has a sequence different from the one common to Bth and Ch2. Two main reasons for the alterations in Tib are evident. In 14 instances the pāda containing the verb, which governs the whole verse, has been placed at the end of the verse. In 10 cases the editors of Tib felt the need to position pādas embracing relative clauses or other specifying elements before the element to be specified. In several instances, the different arrangement of the syntactical units led to a new understanding of the content.

In the prose section, such alterations are not always so easy to determine. If there was reason to assume that redactional intervention has led to a reading only attested by Tib, I have always indicated this in the notes to my translation. However, Tib is a smooth, well-polished text with a more or less easy flow of sentences. Its terminology accords in almost all instances with the Mahāvyutpatti. Precisely because of these characteristics, we should be careful not to follow its argumentation uncritically in the effort to uncover the original content of TGS2.

Regarding Bth, we have reason to characterize it as a translation dating from a time when the standard Buddhist vocabulary was not yet established in Tibet, namely up to the eighth century, after which translation activities became more organized and standardized with the aid of compilations of compendiums like the Mahāvyutpatti or the sGra sbyor ham po gnyis pa. As I have shown elsewhere,28 a comparison of the terminology chosen by the translators of Bth with the corresponding terms in Tib reveals that in most of the cases the terminology of Bth is not in line with the Mahāvyutpatti. In Bth, a tendency to a more literal and less idiomatic style of translation seems to prevail. Whereas many of the verses in Tib have been rearranged according to the basic needs of the Tibetan syntax (see above), in Bth the pāda sequence seems to reflect, if not wholly coincide with, the Sanskrit original, where the main verb of the sentence may not have been positioned at the end. Other refinements typical of the time after the appearance of compendiums like the Mahāvyutpatti or the sGra sbyor ham po gnyis pa are lacking in Bth: verbs in many cases do not indicate the hierarchic level of the subjects involved;29 the particle dag expressing collectivity is less commonly employed;30 numbers appear which are not in their “Tibetanized” forms.31 Furthermore, the fact that some of the names of the arhats, translated in Tib, are transliterated in Bth (cf. 0C) also marks Bth as the earlier work, written when many of the (later) standard translations of arhat names had not yet been established.32

For the prose, it is more difficult to judge how far Bth follows the syntax of the Indian original. Verbs are always placed at the end of the sentence. In the case of names, Bth clearly follows the Sanskrit, where the name usually proceeds titles, as in Bth: rDorje‘i blo gros byang chub sens dpa’ sens dpa’ chen po against Tib: byang chub sens dpa’ sens dpa’ chen po rDo rje’i blo gros for Skt.

29 Ibid., 47, n. 25.
31 Bth throughout uses brgya stong instead of ‘bum for śatasahasra.
32 The situation is similar to the employment of the auxiliary verb ‘os pa to express what are gerundives in Sanskrit: in all 18 cases of its appearance in Tib it is missing in Bth. See Simonsson 1957: 156f; for an example where phyag tshal in the old version of the SP is rendered as phyag byar ‘os in the revised text (for Skt. vandaniya). The auxiliary verb ‘os pa seems at some point to have become the standard for rendering gerundives from Sanskrit.
Vajramatir bodhisattvo mahāsattvah. This principle is also found in the old translation of the Saddharmapuṇḍarikāsūtra (see Simonsson 1957: 173f.) and, in the case of the Aksayamatinirdeśasūtra, in the version closest to the Dunhuang fragments as well as in the Dunhuang fragments themselves (cf. Braarvig 1993a: ix). In most of the direct speeches, Bth places the verb of speech before the content of the speech, a feature common to the Sanskrit but not attested for Tib, where this verb is always found at the end of the speech.

Generally, the style of Bth is more prolix and in parts unintelligible, features whose reason may have been that the translators felt uneasy about departing from the original Indian syntax. In some passages this could have led them—faithfully following the (faulty?) Indian text—to place syntactical units one after the other without the least attempt to achieve the necessary consistency and continuity of discourse by introducing connective elements into the Tibetan.

There can be no doubt that Amoghavajra also tried to keep as close as possible to the Indian text. The Sanskrit on which his translation is based must have been largely identical with the Sanskrit from which the Tibetan translations derived. It seems that he followed the Indian text more or less word for word, avoiding any kind of interpretative translations. Even in the syntax, he remains loyal to the Sanskrit: the pāda order is for the most part untouched. The sequence of syntactical units in some passages, at odds with Chinese grammar, is most likely also modeled on the Sanskrit. Amoghavajra’s translation style thus again seems to be based on the idea that the single elements of the Indian text should remain discernible and be arranged in the order found in it.

However, as already mentioned above, Amoghavajra takes the term tathāgatagarbha (如来藏) as a designation for the buddha-nature itself, that is, as a separate entity within living beings. Further on throughout the text, we find a number of additional or substitutional elements of an explicative nature which could well be commentarial units of the translator that crept into the translation:

- In OG the flowers in the sky are described as “being united with each other as a whole” (共相合成). The tathāgatas are said to be endowed with the dvātrimsan-mahāpuruṣa-lakṣaṇas. Neither element is found in the other translations.
- In the last pāda of 1.5, instead of the purification of living beings as the motive for teaching the Dharma, it is stated that sentient beings may thereby attain the three bodies endowed with buddha-knowledge (令得三身具佛智).
- In 3B, between the statements that buddhahood is found in all living beings and that the tathāgata removes their defilements from them, the following insertion is found: 若能悟解，則成正覺，堅固安住自然之智。One possible translation is: “If [one] can (= has the potential to?) awaken, [one] will become a perfectly awakened [one], settled firmly [and] peacefully in spontaneous knowledge.”
1.3 Similarities between the Chinese Translations

One surprising feature is the fact that in several cases Ch₂ lines up with Ch₁ against both Tibetan translations. The nature of the differences shows that it is not the wider Chinese context in which Ch₁ and Ch₂ are embedded (or the Tibetan context for the Tibetan translations) that could be held responsible for this. Some of these common differences are:

- Only the two Chinese recensions characterize the withering of the flowers in the introduction and the first simile as taking place “in an instant” (0I, 0l, 0J, 0M). Also, in 7A the death of the man in the wilderness is described as “sudden.”
- Both Ch₁ and Ch₂ do not mention the “petals and stalks” of the flowers in the description in 0I. Later, in verse 0.3, the stalks are again not mentioned in either Chinese translation, while the petals are missing only in Ch₁.
- In 0J, Ch₁ and Ch₂ do not mention the putrid smell of the flowers.
- In the enumeration of buddhadharmas in 5A, Ch₁ and Ch₂ lack the āvenikabuddhadharmas.
- 6A: The problematic expression jig rten (na) gnas pa (Tib) and jig rten zhugs shing gnas pa (Bth) in the Tibetan has no counterpart in the Chinese.
- In verse 10.1 only the Tibetan translations mention explaining the TGS among several other methods of propagating it.
- In 11C both Chinese recensions additionally mention the attainment of the five abhijñās by those being touched by the light of the bodhisattva *Sadāpramuktaraśmi. The Tibetan is restricted to the attainment of the incapability of turning back from supreme and perfect awakening (avaivartaśa anuttarāyamaatyāmsamyaksambodhau).
- Instead of the problematic ‘di ‘dra (Tib) or de ‘dra (Bth) in verse 11.1, the Chinese has 常 (“continuously”).

Up to now, I have no firm idea how to explain these common points in the Chinese. If we do not want to assume that Amoghavajra, to whom Buddhhabhadra’s translation was certainly known and probably accessible, adopted some of the common points from the fifth-century translation, we need to reckon with the possibility that at least the cases where elements are missing in the Chinese came into existence coincidentally.

1.4 Structure, Contents and Textual History of the TGS

The TGS is clearly dividable into seven main sections:

I. (0) The setting in Rājagṛha, including the manifestation of supernatural phenomena
II. (1–9) The nine similes: the actual TGS
III. (10) The description of merit resulting from the propagation of the TGS
IV. (11) The story of *Sadāpramuktaraśmi and *Anantaraśmi
V. (12A–B) The question of Ānanda
VI. (12C) Homage to the one who holds the TGS in one’s hands
VII. (12D) Description of the delight and praise on the part of the onlookers (return to the scene of 0)

Without a doubt, the nine similes form the essential part of the TGS. Not only is the title of the sutra derived from the description in the first simile, but the text itself also regards the nine similes as the actual TGS: in sections 0 and 10–12 the TGS is frequently referred to. This sutra within a sutra, the nine similes, is narrated by the Buddha himself. It is this section alone which is usually dealt with by later commentators. The nine similes contain the new message and the doctrinally relevant passages for which the TGS is known. They are enclosed by a frame (0 and 12D) which is common to most, if not all, sūtras of the Mahāyāna. Between the similes and the end scene, three more units are found (10, 11, 12A–C). Whereas the description of the merit resulting from the propagation of the TGS is a common element in many other sūtras, the story of *Sadāpramuktarasmi and the (probably later interpolated) question of Ānanda seem peculiar to the TGS. Later we will have to face the question what their relation to the similes might be.

As mentioned above, the main speaker after the introductory description is the historical Buddha himself, who is interrupted only by the two questions of Vajramati and Ānanda, his narration ending with a return to the setting. The text is in prose, with verse portions that repeat, usually at the end of a short unit, the main issues contained in prose before. This structure of verses ending a prose section is well attested in many other Mahāyāna sūtras.

At first glance, the introductory section 0 and the following exposition of all nine similes seem to be from one mold. The Buddha narrates in the third person, with his thoughts interspersed in the first person. The descriptions in the similes are all vivid and concrete. The similes appear to be constructed in a unified fashion. They all start with the description of a more or less well-known occurrence or process met with in daily life (with the exception of the lotus flowers in the sky), and then draw a comparison between it and the spiritual sphere. At the end, the prime role of the Tathāgata is illustrated as that of teaching living beings about their unknown potential. From a doctrinal point of view, too, there seems to be no reason to assume that the similes are not the creation of a single author or group of authors put forward as a monolithic block. Nevertheless, an analytic examination of the first simile leads to several observations which clearly go against the assumption that the introduction and the nine similes had already been arranged in their present form at the very beginning.

The most obvious manifestation of textual heterogeneity is the first simile itself. After his announcement that he would expound the TGS, in 0M the Buddha sets about formulating the first simile, which, regarding the upamāna, that is, the part of the simile used to illustrate the subject matter, is taken from the setting of the introductory section. Then, in 1A, he abruptly starts again to recount this first simile, this time with emphasis on different elements. A close look at both “versions” of this first simile, that is to say, version 0M and version 1A, reveals the following differences:

(1) In 0M, the upamāna is very close to the description in the introductory setting: The lotuses are mentioned as supernatural creations of the Tathāgata;

33 The fact that the section with the question of Ānanda does not end with verses repeating his question is one sign that it is most probably not a part of the oldest Indian recension of the TGS.
the tathāgatas sitting in their center emit rays of light; the spectators recognize
the tathāgatas and pay homage (without mentioning the divine vision); the
flowers are, as stated in the introduction, open.

This is all in contrast to 1A: there nothing is said about light effects, a
central element of the introductory part; the flowers are not explicitly
characterized as supernatural manifestations of the Buddha; no spectators and
their act of homage are mentioned; instead, there appears a person endowed
with divine vision who “desires to look at the forms of the tathāgatas.” This
last expression is reminiscent of simile 2, where the honey-hunter is described
as “desirous of honey” (2A; 2.1), and of simile 3, where men and women want
to remove the kernels from their husks because they desire to obtain edible
food (3A). Further, the person in 1A is in need of a divine vision to see the
tathāgatas in the middle of the flowers because they are “not blooming and not
open.”

(2) In contrast to the introduction and to 0M, in 1A the person with divine vision
then removes the disgusting petals of the lotuses and cleans the tathāgatas
sitting inside. The process of purification in the upamāna is a completely new
element not found in the sections preceding 1A but common in the other
similes.

(3) Regarding the upameya, that is, the subject matter to be illustrated in the
simile, in both 0M and 1A the term tathāgatagarbha appears. However, the
sentence containing the term in 0M is found at the end of the chapter and is,
furthermore, missing in ChI. I consider it to be a later addition in TGS. This
seems to be supported by the uncommon position of the sentence: the act of
perceiving the buddhas within living beings had already been dealt with before.
Meanwhile the Buddha had been stressing the equality between the tathāgatas
within and himself. Why should he again mention the act of perceiving?
Further, the whole of the sentence, as it is found in the Tibetan, seems very
uncommon and strange in the context of the TGS, the tathāgata-caksus
(“tathāgata-vision”) being characterized as *prāsādika (mdzes pa; in my
translation rendered as “admirable”), a term usually applied to persons.34 A
plausible reason for interpolating the passage may have been the wish to use
the central term tathāgatagarbha, which until this passage had not come up in
0M.

(4) The simile in 1A ends with the statement that living beings realize
buddhahood. How, then, are we to deal with chapter 1B? 1B starts with the
paradigmatic statement that the Essential Law (dharmatā) of all dharmas
consists in the fact that all living beings are tathāgatagarbha. It is this
statement which has been cited word for word by the Ratnagotravibhāga-
vyākhyā. Bu ston, in his mDzes rgyan, quotes from the beginning of 1A till the
end of this passage. The text in the TGS, however, goes on to state that the
Tathāgata teaches the bodhisattvas, that the bodhisattvas thereupon follow his
teachings, and that they finally realize buddhahood and perform the tasks of a
buddha for other living beings. All this is repetitive since it is already stated in
1A that, having accepted the Buddha’s teaching, the “tathāgatas of living
beings are established in perfection,” which can only be understood as the

34 See BHSD s.v. prāsādikā.
attainment of buddhahood.

The structure of the passage extending from OM till 1B, however, is seen in a completely different and plausible way once we read through it without the last (interpolated) sentence in OM, without the whole of 1A, and without the categorical statement at the beginning of 1B. The “repetitive part” in 1B thus becomes the natural continuation of the narration from OM: After the Tathāgata has confirmed the equality of the buddhas within living beings with himself in OM, in 1B he then decides to teach the Dharma to the bodhisattvas. The bodhisattvas “apply themselves” to his teaching and finally become buddhas. The simile begun in OM is thus expanded on logically and is rounded off at the end of 1B. The paradigmatic statement at the beginning of 1B, on the other hand, is not part of the simile. As a part of simile 1A, it may have served the function of a summarizing formula which repeats the foregoing in traditional words.

(5) Finally, I shall deal with the five verses following the prose passage. Section 1.1 shows a close affinity with 1A. The verse describes the flowers as “not opened” and mentions the person with divine vision. In the second verse the purifying activity takes place on the upamāna level (missing in OM). The following three verses, too, follow clearly the narrative in 1A. They close with the establishment of the buddha-bodies (in the perfection of the tathāgatas), a parallel to the last sentence in 1A. There can be no doubt that the verses represent the simile as it is found in 1A. The categorical statement at the beginning of 1B is not reflected in them.

The above analysis leads to the following results: In sections OM to 1C two lotus similes have been combined. One is found in 1A (and possibly also the first sentence of 1B) and the verses of 1C; the other one comprises chapters 0M (without the last sentence containing the term tathāgatagarbha, which is probably a later insertion) and 1B (without the first sentence). The term tathāgatagarbha is thus only found in simile 1A. Simile 0M draws upon the introductory setting described from 0G to OK. Simile 1A, on the other hand, clearly follows the other eight illustrations of the TGS* and, with the introduction of a person with divine vision, adapts the upamāna to the upameya, where the Buddha recognizes the buddha-nature of living beings with his buddha-vision. In terms of the homogeneity of the two parts of the simile, 1A thus proves superior, since it aligns the lotus imagery smoothly with the idea of the hidden buddha-nature of living beings which needs to be set free.

Concerning the conformity of simile 0M to the introduction, I have stated that they mesh: no supernatural vision is necessary since the flowers are open. There are, however, some phraseological inconsistencies between the two sections. In all the descriptions of the buddhas seated in the calyxes up to 0J, Tib employs the term sku (Skt. kāya, ātmabhāva or the like) when referring to the buddhas in the lotuses. Then, from 0M onwards, the terminology in Tib shifts suddenly to gzugs (Skt. rūpa?). Though Bth consistently employs sku, this change is confirmed by Ch2, in which the character 形 (for rūpa?) appears here for the first time in the text to designate the tathāgatas in the flowers. Parallel to this,

35 Whilst simile 1A contains the introductory formula rigs kyi bu dag 'di lta ste dper na / (Skt. *tadyathāpi nama kulaputraḥ), which is the common formulation applied in all other eight similes, in 0M the introduction runs rigs kyi bu dag ji lta. (In Bth, however, the introductory formula in 0M is identical with the other similes: rigs kyi bu 'di lta ste.)
again from 0M onwards, there is a different term to denote a very high number. Whereas up to 0J we find \textit{koti\text{\textvisiblespace}n\text{\textvisiblespace}\textvisiblespace}ya\text{\textvisiblespace}\text{\textvisiblespace}tas\text{\textvisiblespace}a\text{\textvisiblespace}has\text{\textvisiblespace}ra}, from 0M onwards we find only \textit{koti\text{\textvisiblespace}si\text{\textvisiblespace}tas\text{\textvisiblespace}a\text{\textvisiblespace}has\text{\textvisiblespace}ra}. Later, in the part following the similes, the former, longer expression is used again. Worth mentioning, too, is a change in the audience. In the chapters up to 0K the ones watching the supernatural manifestations are said to be “the whole multitude of bodhisattvas and the four assemblies” (0H; 0J), “the world with [its] gods, humans and asuras, all the bodhisattvas, and the four assemblies” (0J), or “myriads of living beings” (0J). In 0L, however, the Tathāgata answers merely to the “whole multitude of bodhisattvas,” while in the simile 0M itself only “gods and humans” are mentioned. Though such differences between the two sections are definitely minor in view of their homogeneity, they nevertheless indicate some unevenness. I will come back to this point later.

Concerning the textual history of the \textit{TGS}, we are now confronted with a complex situation. The simile of the lotus occupies, no doubt, a special position among the nine similes. The fantastic description of lotus flowers rising to the sky marks a contrast with the realistic spirit of the other eight illustrations. I can hardly imagine a reason for its inclusion among the set of eight others than the need to build a bridge to the lotus scenery of the beginning which, for whatever reason, had been chosen to introduce the similes.

We do not know how the Mahāyāna sūtras came into existence. Any discussion would soon become very speculative and go far beyond the limits of this work. However, it is reasonable to suppose two separate parts, namely the eight similes and the lotus scenery of the introduction, which originally existed independently of each other. To assume anything else would make it difficult to account for the differences in the basic conception between the introduction and the eight similes (supernatural vision, unopened flowers etc.). If the introductory scenery had been composed especially for the eight similes, it could have been adapted perfectly to the needs of the similes. But, as I have shown above, this is not the case. I therefore conjecture that when looking for a relatively fitting setting for the eight similes, the compiler decided to arrange the description of the fading flowers (taken from a different context) into an introduction to the similes. But then he was forced to compose parts 0M and 1B (without the sentences including \textit{tathāgatagarbha}) in order to explain plausibly the relation between the scenery and the eight similes, starting with the honey in the honeycomb. He tried to remain as faithful as possible to the lotus scenery but nevertheless unwillingly introduced the changes in phraseology discussed above (*kāya for *rūpa etc.). Most likely, this newly created first simile did not include a verse portion. The reason for this could lie in the fact that at this stage the other eight similes, too, existed only in prose, or that the first illustration was felt to be but an introductory bridge between the lotus scenery and the similes of the honey and the rest, rather than an independent simile with a corresponding verse section.

In a later step, simile 1A and the attendant verses would then have been interpolated. The compiler took great care to preserve the old lotus simile in its entirety and to insert the new simile in a position which would make it difficult to recognize any traces of such an insertion. The respect he paid to the old lotus simile by preserving all of 0M/1B makes it more difficult to argue that the same
compiler replaced a hypothetical old verse section with his new one. It is more likely, as suggested above, that the old simile had been without verses, or that it was at this stage that all similes became newly fitted out with a verse portion. This question cannot be answered wholly satisfactorily.

The insertion of 1A could have been caused by the advent of the term *tathāgatagarbha*, which till that insertion had not been used anywhere in the introduction and the similes. At the same time, the wish to transform the lotus simile into a “classically” structured one conforming to the style of the following similes (with homogeneous correspondences between *upameya* and *upamāna*, and including verses), and doing justice to the *tathāgatagarbha* concept, could have been one main factor at work. The compiler could thereby also compensate for the incompatibility between the introductory setting and the basic idea behind the eight similes: the missing person with divine vision representing the Tathāgata, the fact that the tathāgatas in the flowers are recognizable by everyone, and the lack of the purifying activity.

The main reason, however, was probably the compiler’s wish to introduce the term *tathāgatagarbha*. We cannot be sure what exactly led to the eminence of the term. As long as we have no other early text which could have coined the term, we should assume that it developed in fact from the lotus image in the first stage of the *TGS*. We can even imagine that the author(s) of the incomplete *TGS* (without 1A) searched for a designation for their new idea of the buddha-nature, and possibly also for a title of the sūtra meant to expound their theory. Once they had discovered that the term *tathāgatagarbha* (with the rich nuances described below) could serve their needs well, they strove to give the term a place in the sūtra itself. This may have been their motivation for inserting chapter 1A (and probably also the first sentence of 1B: ... *dharmāṇāṁ dharmatā ...*). 1A serves to provide a definition of the term *tathāgatagarbha*. This can still be felt in the first sentence when it is said “... recognize that there are tathāgatas sitting cross-legged in their center (*madhya*), in the calyx of [each] lotus (*padmagarbha*),...” My impression is that the author(s) here deliberately used the term *tathāgata* (and not *tathāgatarūpa* as later on) and that specifically in this passage they glossed *garbha* as *madhya* in order to draw readers’ attention to the meaning of the term *garbha* and its role in the compound *tathāgatagarbha*.

If my hypothesis is right, the textual history of the *TGS* can now be divided into at least three major steps: first, the composition of the eight similes; secondly, their combination with the introductory lotus scenery and the composition of the “old” lotus simile (0M; 1B); thirdly, the interpolation of the “new” lotus simile 1A with its verse section and the inclusion of the term *tathāgatagarbha* (and probably also the selection of the title for the sūtra).

The *upameya* of the “old” lotus simile (0M; 1B) deserves special attention. As it came into existence after the compilation of the other eight similes, and thus represents the essence of the different metaphorical approaches to the idea of a buddha-nature in living beings, it reflects what the author at this stage of the text’s development thought to be the underlying pattern of the *upameya*. Furthermore, it has the advantage of not being constrained by a dominant *upamāna*: the fantastic

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36 It is definitely possible to use the term *padmagarbha* in the case of a fully blossoming lotus. Even when flowering, the petals will not open completely, so that a kind of interior space (*garbha*) remains.
introductory lotus setting is formulated loosely enough to allow different kinds of
construction for the upameya. It does not force the author to adapt the upameya to
the requirements and the elements of a realistic upamāna. It is therefore probably
no coincidence that we find here the most explicit formulation of the liberating
path in the whole sūtra. The passage asserts that the Buddha teaches the
bodhisattvas, that he incites their faith, and that the bodhisattvas, by applying
themselves to his teachings, attain buddhahood. Though the activity of the
bodhisattvas (or living beings) in their own process of liberation is sporadically
delineated in some of the other similes (but on the whole seems to remain in the
background), it is clear that at least for the person(s) who creatively combined the
similes with the introduction, be they the authors of the similes or not, this active
participation of the bodhisattvas was seen as a very important element.

If we now turn to the parts of the sūtra following the similes, it is difficult
to avoid the impression that we again are dealing with more or less originally
independent elements added to the similes for various reasons. Let us first have a
short look at the content of these sections. The description of merit arising from
the propagation of the sūtra (10) is a common theme in Mahāyāna literature.
Though other methods of attaining merit, with which the sūtra-related activities
are contrasted, can differ according to the text, the propagation of the sūtra by
preserving, reciting, copying and teaching it is very common. First, the TGS
announces in a general way the positive result for one’s merit from applying
oneself to the propagation of the sūtra (10A). It goes on to illustrate this fact
impressively by contrasting it with the meaningless production and donation of
myriads of pavilions to myriads of buddhas and bodhisattvas or the bestowal of
hundreds of thousands of flowers upon them for a hundred thousand kalpas (10B–
C). It is even said that the internalization of a single simile of the TGS or the
simple joyful approval (anumodanā) of what has been heard would by far
outweigh the merit attained through such donations. This second idea of joyful
approval leading to the accumulation of merit does not seem to be part of the
common descriptions in other Mahāyāna sūtras but does appear in the
Saddharmapuṇḍarikasūtra. Rather than enter into a discussion of the complex
issue of the veneration and propagation of a text, and its development and social
meaning, I shall simply propose that the underlying tendency here is to redirect
emphasis to the internalization of religious values. If we keep in mind that the
propagation of the sūtra also encompasses its “understanding” and “explanation to
others,” it is only natural that this process presupposes personal participation and
reflection, elements which easily tend to be discarded during mainly external acts
of veneration. The appearance of the term anumodayati, in the sense of cultivating
an active and joyfully approving attitude towards the teaching, supports such a
conclusion.

This section on merit might otherwise have been the end of the sūtra,
which is the position it usually occupies in other texts, were it not for the fact that
it is followed in the TGS by two other parts, with which I will now deal. The story
of *Sadāpramuktarasmi and *Anantarāsi (11) was probably added to raise the
authoritative status of the sūtra by embedding it in a quasi-historical context,

37 As mentioned in the notes to my translation, a passage in the KP resembles the TGS most in
this respect, SP 332.9ff. contrasts the hearing of the SP with the practice of the five pāramitās of
dāna, sīla, ksānti, virya and dhyāna. For the RGV see V.3–6, where the comparison is with only
the three virtues of dāna, sīla and dhyāna.
which is at the same time the history of its transmission. The story itself may have been an independent entity before it became incorporated into the sūtra. It contains two connecting links with the core sūtra: one is the fact that the tathāgata *Sadāpramuktarasmi taught the TGS for five hundred great cosmic cycles, in consequence of which the listeners finally attained awakening; the second is the identification of *Anantarāsmi, who had asked *Sadāpramuktarasmi to teach, with the main representative of the audience, Vajramati. *Anantarāsmi together with three other well-known bodhisattvas did not attain awakening. The sections before describe *Sadāpramuktarasmi, from the time in the womb of his mother till his form as earthly remains, as emitting light that has a highly beneficial effect on all living beings. I can hardly see any connecting link between this story and the core sūtra, aside from the (surely not central) fact that *Sadāpramuktarasmi also emits light while in the womb (*garbha) of his mother.

Seemingly even more unrelated is the question of Ānanda (12A–B), which is missing in TGS₁ and is thus probably a later interpolation. Ānanda asks the Tathāgata how many buddhas one has to hear the Dharma from in order to attain perfection. In his answer the Tathāgata does not restrict their number, but stresses the importance of generating the aspiration to awaken immediately. As stated above, one reason for the interpolation of this story with Ānanda as the main figure could be his role as the one who is usually entrusted with the preservation of the teaching. However, this section does not contain any topical link with the other parts of the sūtra.

Another minor observation further highlights the heterogeneity between parts 10 to 12 and the similes: whereas throughout the similes the Tathāgata addresses a large audience led by Vajramati (kulaputrah), in the following sections he only speaks to Vajramati. This strengthens the conclusion that we have a core sūtra, consisting of the nine similes, embedded in an introduction and other essentially unrelated elements at the end. Particularly in regard to the story of *Sadāpramuktarasmi, the reasons for its inclusion in the sūtra remain unclear, if it was not simply the need to extend the sūtra’s length.

1.5 The Structure, Nature and Contents of the Nine Similes

As mentioned above, all similes with the exception of the first one bear witness to a realistic, down-to-earth spirit. They are of a mundane nature; the scenes described can be easily imagined by readers and, for the most part, are taken from daily life. As I have argued above, the inclusion of the first image, though exceptionally fantastic in nature, was due to the fact that the compilers wanted to combine the eight similes with the introductory element centering on the lotuses, and therefore felt compelled to expand upon the setting of the introduction in the form of a simile. All the similes show the same specific structure: they first start

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38 See the entry in Meyer s.v. Gleichnis: “Sprachliches Gestaltungsmittel, bei dem eine Vorstellung, ein Vorgang oder Zustand (Sachsphäre) zur Veranschaulichung und Intensivierung mit einem entsprechenden Sachverhalt aus einem anderen, meist sinnlich-konkreten Bereich (Bildspäre) verglichen wird. Bild- und Sachsphäre sind im allgemeinen durch Vergleichspartikel („so ... wie“) ausdrückl. aufeinander bezogen, sie decken sich aber nicht wie in der Allegorie in mehreren Einzelzügen, vielmehr konzentrieren sich die einander entsprechenden Züge beider Sphären in einem einzigen, für die Aussage wesentlichen Vergleichsmoment, dem Tertium comparisonis, in dem die beiden Seiten sich berühren. Das Gleichnis ist vom bloßen Vergleich
with the description of a situation or process in the material sphere (upamāna; “Bildsphäre”) to which the assumed factual situation (upameya; “Sachspäre”), namely the existence of buddhahood in all living beings, is then compared. In contrast to what we normally call “allegory,” a simile does not allow parallels to be drawn between a whole range of congruent factors featuring in the upamāna on the one hand and in the upameya on the other. Rather, the two spheres merely share a common tertium comparationis, the central point of comparison, which it is the aim of the simile to illustrate. Some of the similes do seem to call for an allegorical interpretation. In 4B the elements of the material sphere are explicitly compared to their counterparts in the spiritual realm. Nevertheless, what A. Jülicher has convincingly demonstrated for the interpretation of similes in the New Testament, namely that they were undermined by the “Gefahr unsachgemäßer allegorischer Auslegung, als man jeden Zug in ihnen tiefssinnig zu deuten versuchte,” 39 should serve as a warning for the interpretation of our similes. Let us keep in mind that it was not the intention of the author(s) to construct allegories with perfect proportional relations in regard to all single elements.

What, now, is the tertium comparationis of our similes? Generally speaking, it is the notion that a precious element, pure in nature, but hidden and unsuspected, truly exists, and while it is covered by impurities, its nature remains unaffected. The similes, though they each emphasize different aspects of this tertium comparationis, are meant to illustrate the same basic situation. As a further element common to most of the similes, and thus a second tertium comparationis of sorts, we find the description of the release of this precious element with the attending beneficial consequences for living beings. In the following, I will summarize the content of the similes and try to point out what each of them emphasizes. 40

As suggested above, the first simile was probably not part of the earliest set of eight. However, with the decision to adapt the introductory lotus scenery to

durch die breitere Ausgestaltung und eine gewisse Selbständigkeit des Bildbereichs unterschieden, wird des öfteren auch gleichbedeutend mit Parabel verwendet; vielfach werden jedoch beide Begriffe in dem Sinne unterschieden, daß bei der Parabel die Sachseite nicht ausdrückl. genannt ist, sondern erschlossen werden muß (demnach setzt die Parabel das Bild statt der Sache, das Gleichnis setzt es neben sie).” 39

39 See Meyer s.v. allegorische Schriftdeutung; further Adolf Jülicher, Die Gleichnisreden Jesu, Freiburg, 1899.

40 Though the similes shed light on the tertium comparationis from different angles, they are similar enough to convince one that (with the exception of the first simile, as argued above) they were composed and arranged by a single person or a group of persons who worked in very close cooperation. There are, nevertheless, some minor observations which suggest a kind of loose grouping of similes 2, 3, 4 and possibly 1A (= the “new” lotus simile) on the one hand and similes 0M/1B and 5 to 9 on the other. That the newly introduced simile 1A mirrors partly similes 2 and 3 (e.g., the person is desirous to see the tathāgatas: ... to get the honey (2), ... to have food (3)) is natural since they were the ones immediately after 1A, and so the obvious prototypes. A common element of 2, 3 and 4 (verse 4.4 in Ch) is the term buddhatāl°tva tathāgatatāl°tva to designate the buddha-nature of living beings. Similes 0M/1B, 5, 6, 7, (8) and 9, on the other hand, share the term tathāgatajñāna and, what may be of more significance, they state that the Buddha teaches bodhisattvas (and not common living beings) in order to remove their defilements. The awakened bodhisattvas are then expected to help again other living beings. However, I do not think that these differences are enough to support further text-historical conclusions, which could only be highly speculative.
the eight similes, and the formulation of the lotus simile itself, it became the most arresting, impressive and comprehensive illustration. The compound tathāgatagarbha itself, mentioned in close relation to the term padmagarbha, the “lotus calyx,” probably also developed from it. The lotus, by far the commonest flower in Buddhist literature, and a symbol of the spotlessness of the bodhisattva acting in samsāra, its flowering being compared with the manifestation of the virtues of buddhahood, is worthy of the prominent position accorded to it in the first simile. The illustration draws a contrast between the ugly, withered flowers and the brightly shining tathāgatas sitting in meditation in their calyxes. Just as these tathāgatas are found inside the lotuses, completely unaffected by their abhorrent surroundings, so too do sentient beings contain fully developed tathāgatas within themselves. In the upameya the author still presents the picture of a very concrete tathāgata situated in living beings, an image borrowed from the material sphere of the same simile. The second main point of the illustration is the removal of the withered petals by a person with divine vision. Obviously only he can know about the tathāgatas hidden in the petals. The act of removal is compared to the teaching activity by which the Tathāgata induces or directly accomplishes the elimination of the defilements of living beings, which had hitherto veiled their buddha within.

The simile of honey shielded by bees contains one irritating element, namely the collecting of honey, which is a highly destructive activity that robs bees of a source of life. Nevertheless, it was used by the author to illustrate how a person with skill in means would know about the honey contained in the comb and manage to expel the insects. This is compared to the removal of the defilements by the Tathāgata. The honey is then used in an “appropriate” way.

41 To be exact, we need to deal in terms of an “old” and a “new” lotus simile (see above). However, here I will not differentiate between them but consider both as a unit. This is how the reader would understand things, and also follows the traditional exegetical approach.

42 See RGV II.8.

43 Not much is known about honey-collecting activities in India. In a publication of the year 1988 Eric Valli and Diane Summers describe how a group of “honey hunters” of the Gurung tribe in Central Nepal make their living by collecting and selling honey. They go into jungle areas and climb rocky cliffs where the bees, usually the Apis laboriosa, the largest honeybee in the world, have their combs. These nests may be as big as a human being, and contain between 50 and 60 kg of honey. A group of hunters, consisting of five to ten people, takes about one hundred nests a year. Amounts reported for the days of their grandfathers are about ten times as high, but yields are continually decreasing due to “the destruction of existing nests and the diminishing forest.” (This and all following quotations are taken from the introduction in Valli and Summers 1988.)

The work is very risky, since one of the hunters has to climb down a 50-m-long swaying rope-ladder from above the cliff and to cut out the comb. Before he can do that, he has to expel the bees with flaming bundles of leaves pushed under the comb. The bees react aggressively and “attack any moving creature” who does not protect itself with the smoke of leafy branches fed into a fire. Once the bees have left, the comb is partially cut out and lowered down to the ground in a basket. The authors remark that “unknowingly, the hunters have become terrible predators. Entire colonies of bees are destroyed when Mani Lai [the leader of the hunters] cuts down their nests. If the queen and enough worker bees escape and return, the colony can be quickly reconstructed and, within a month, the nest can be sufficiently pregnant with honey for another expedition to be launched.”

All parts of the comb are exploited: the larva cells, rich in protein, are consumed as tonics; the melted and filtered wax “is sold in Katmandu to the artisans who use it in the lost-wax process of casting statues” (see simile 9); the precious honey, “valued as a universal remedy and tonic, is sold to villagers or exchanged for grain, yogurt, milk, a chicken, or even a day’s work.” The price in 1988 for 454 g (1 pound) of honey was ten Nepalese rupees, a sum which must be seen in relation to the average two rupees a day on which about 60 percent of the rural population then lived.
The beneficial result is likened to living beings who become tathāgatas and can perform buddha-acts for the good of other sentient beings.

In the third simile of kernels enclosed by husks, the main emphasis lies on the obviously aberrant belief, as Chi puts it, that kernels in their husk have no use. The author is assured that every listener knows about the relation between kernels and husks in the case of cereals—on which the simile is based. It thus seems that in this illustration the author wanted to stress the commonness of the fact that buddhahood is found in all living beings (covered by defilements) and the normality of its manifestation. He compares the manifestation of buddhahood to the ordinary process of turning cereal to account by extracting edible grains. The usual tertium comparationis, namely the fact that something valuable is hidden in impurities, does not seem to be of primary significance here.

A gold nugget in excrement is at the center of the fourth simile. The contrast between a nugget of pure gold and its surroundings, a “place of decaying substances and filth, a place full of putrid excrement,” could hardly be greater. The nugget remains hidden in this place for many hundreds of years. No one would expect such a place to be the depository of a gold nugget. The simile draws the reader’s attention to two points: first, the imperishable nature of the gold, which is later compared to the true nature of living beings. Its nature guarantees that the gold remains without any decay in spite of its surroundings. Secondly, the highly unexpected nature of the simile is meant to induce one to believe that the hidden buddha-nature will one day be revealed even in a sentient being who hardly anybody would think capable of becoming a buddha. The role of the divinity which in the upamāṇa advises a person to look for the nugget and clean it, is filled in the upameya by the Dharma-teaching Tathāgata.

The topos of a hidden treasure beneath the house of some poor person for the unknown buddha-nature in living beings is, with some variations, also found in the Mahāparinirvāṇasūtra. The simile in the TGS is replete with oppositions: The house owner (or nobleman) (grhapati) lives in poverty, though right below his house is a huge treasure of precious materials. He walks up and down lost in his thoughts, while the treasure, the solution to his problems, lies untouched. He is unaware of the treasure and nobody, not even the treasure itself, can inform him, even though it is a grhapati’s duty as one of the seven jewels of a cakravartin ruler to find hidden treasures. Indeed, he himself is obviously in need of a person with a supernatural eyesight to make him see that all he requires is beneath him. Such a person is not mentioned in the upamāṇa of the simile, but appears as the Tathāgata in the upameya. After the Tathāgata has revealed the existence of such a treasure—living beings’ buddha-nature—to the bodhisattvas, they set about digging it out. It is clear that in this fifth illustration the author wanted to draw the attention of the readers to their unawareness of the “treasure” within themselves and, consequently, to the fact that there is no reason to think of themselves as spiritually poor.

The sixth simile of a sprout in the seed and the eighth of the desperate woman with the cakravartin embryo in her womb apparently embody a different notion. Here, at first glance, it is the process of growing, the ripening of the sprout into a “great king of trees,” around which the comparison turns. This would at

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44 See MPNS S 184b1ff.; Q 105b6ff.; see also Takasaki 1974: 144f.
least be the reader’s first impression. I will argue below that, though this notion may be evoked, this is not the main intent of the authors, and that we should take care here not to fall into the trap of too allegorical an interpretation. A closer analysis of the wording will show rather that the essential sameness of sprout and full-grown tree, their alternate generation, and the fact that the tree is contained in its complete but not yet fully unfolded form already in the seed go to make up the focus of the simile. In contrast to most of the other similes no act of purification is needed. The ripening is described as a more or less automatic process once the seed has fallen on the soil. Section 6B, representing the upameya, can be said to be quite unusual for the TGS. The difficult and terminologically laden content differs in each translation, and follows a more abstract line: it seems to offer a definition of the term sattva, the term sattvadhātu appears, and describes a tathāgata who discloses the Dharma as a “supreme, great accumulation of knowledge.”

A dangerous wilderness, further on compared to saṁsāra, is the setting of the seventh simile. The statuary image of a tathāgata wrapped in rotten rags was dropped and lies on the path. Travelers, unaware that the rags contain such an image, pass by in disgust. Only after a divinity orders a group of people to open the bundle does the image inside receive the veneration it deserves. In this simile two main features seem important to note: first, as with the gold nugget in excrement, the complete inappropriateness of where the object is deposited and thus the unexpectedness of the finding; secondly, the illustration plays up the contrast between contempt and veneration: nobody, however contemptible he or she may appear, should be looked upon as such, because everyone has a nature deserving of veneration. This is also the message found in the associated verse 7.5, where the Tathāgata wants the awakened bodhisattvas to know that all living beings have the buddha-nature and, one could add, therefore encourages them to apply themselves to the development of that spiritual capacity in living beings.

A more direct call for concrete consequences based on the tathāgata-garbha teaching is contained in the simile of the poor, depressed woman. An ugly, orphaned woman lives under desperate conditions in a poorhouse, despising herself. She is unaware of the fact that she has a future universal emperor (cakravartin)—the buddha-nature—in her womb. The illustration contrasts the apparently hopeless situation of the woman with the majesty and glory of the cakravartin. Of course, the idea of an embryonic cakravartin may, as in the sixth simile, embody the notion of a not yet fully developed element, the basis for awakening in the future. The main point in this simile, however, seems to be to show the Tathāgata’s encouragement of living beings, who are again unaware of their buddha-nature, and his urging them to overcome defeatism: “Apply energy without giving in to despondency!” In this illustration, too, no activities to reveal the buddha-nature are necessary; the embryo is growing without help from outside, and his birth and future empowerment are inevitable. Section 8B contains the only passage in the TGS where the three-stage career sattva → bodhisattva → tathāgata is explicitly mentioned.45

In the last simile of golden figures within burned clay molds the process of casting golden statues according to the cire-perdue method is described. The

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expertise of a smith is necessary in order to decide when the right time for striking the molds with a hammer has come so that—in an instant—the dirty black molds fall apart and the clean figures appear. For the Tathāgata, too, “who uses the Dharma as a hammer,” the knowledge of the right time is necessary. The bodhisattvas he purifies have to “become calm and cool.” 46 The illustration seems to stress the suddenness with which the golden figures come out. Nevertheless, this should probably not be taken as promoting the idea of a sudden awakening. Nothing that would substantiate such an idea occurs in the description of the spiritual sphere. This description serves rather to underscore the surprise and complete unexpectedness arising the moment the burned and ugly mold is replaced by a golden image from inside. The simile describes accurately and in detail this method of casting, which is still practiced among artisans in India and Nepal. 47

2. The Meaning and Occurrences of the Term tathāgatagarbha

2.1 The Term tathāgatagarbha

As the summary of the similes above has revealed, the idea that all living beings have the buddha-nature is not illustrated in a completely homogeneous way. We should therefore try to grasp more clearly the conceptual elements which underlie the notion of this nature in the TGS and the relationship of the level of ordinary, still unrealized living beings to the level of a tathāgata’s perfect realization. Here it may be useful to begin with the term tathāgatagarbha, which gave its name to the sūtra itself, and became well established in its Chinese translation rulai zang 如來藏 as the main designation for the buddha-nature theory in East Asia.

First of all, it should be noted that the term tathāgatagarbha is not as pervasive in the TGS as one would expect, judging from the later tradition. Its use in the similes is restricted to the “new version” of the first simile. 48 There, however, it occurs in the passages which seem to impart in concise form the main message of the sūtra: In OM and 1A it is stated that the Tathāgata perceives all living beings as tathāgatagarbha. 49 Then, in 1B, a passage which is cited word for word in the Ratnagotravibhāgavyākhyā contains the main message of the TGS. The Sanskrit citation in the Ratnagotravibhāgavyākhyā reads as follows:

\[
esā kulaputra dharmāṇām dharmatā / upūdādā vā tathāgatāṇām anupūdādā vā sadaivaite sattvās tathāgatagarbha iti / (RGV V 73.11–12)\]

46 Cf. SP II.48 (45.13f.).
47 Reeves (1962: 118) reports that among smiths in Madras the hollow inside the mold is called karu (“womb” (= Skt. garbha); see Miron Winslow, Tamil-English-Dictionary, reprint of the edition from 1862, ed. K. L. Janert, Wiesbaden: Steiner, 1977, s.v. karu).
48 See section 1.4. The “new version” comprises the last sentence in 0M, all of 1A, and the first sentence of 1B.
49 OM (probably a later interpolation into TGS; see section 1.4): de bzhin gshegs pa ’i mig des sems can thams cad de bzhin gshegs pa ’i snying por mthong ngo i; 1A: rigs kyi bu dag de bzhin gshegs pas kyong sangs rgyas kyi mig gis sems can thams cad de bzhin gshegs pa ’i snying por mthong nas / ...
50 1B: rigs kyi bu dag ’di ni chos rna ms kyi chos nyid de / de bzhin gshegs pa rna ms byung yang rung ma byung yang rung /sems can ’di dag ni rtag tu de bzhin gshegs pa ’i snying po yin ...
Son of good family, the True Nature (dharmatā) of the dharmas is this: whether or not tathāgatas appear in the world, all these sentient beings contain at all times a tathāgata.

This passage was probably inserted together with the “new version” of the first simile. Placed at the end of the “new” simile, it was meant to summarize the main point of that simile, and should thus be considered the nucleus of the doctrinal message of the TGS. That the passage was felt to have such an eminent position is also attested by the fact that the Ratnagotrabhāgavavyākhya quotes it word for word. The author of this passage knowingly associates the claim that living beings are always tathāgatagarbha with the well-known Buddhist formula dharmānām dharmatā ..., which is usually employed to introduce the fundamental law of pratītyasamutpāda. This attests that he himself regarded the passage sadaivaite sattvās tathāgatagarbhaḥ as the essence of the sūtra, a standpoint which (if the authors of the “old” eight or nine similes and the “new lotus simile” are indeed different) would probably be shared by the composers or compilers of the other similes.51

An interpretation of the meaning of the term tathāgatagarbha must, as a matter of course, start from the context in the TGS in which it originates.52 The context is that of the withered lotuses with beautiful tathāgatas sitting in the center of their calyces (padmagarbha). In the same way that full-fledged tathāgatas sit in the flowers, so also, according to the sūtra, are buddhas contained in living beings.53 If living beings are said to contain a tathāgata, they should function as receptacles, and the compound tathāgatagarbha must accordingly be understood either as a bahuvrihi in the sense of “containing a tathāgata” or as a tatpurusa meaning “store of a tathāgata.” However, in order to reach an adequate interpretation of the compound, I need to preface some remarks on the term garbha, and then give an overview of the range of possible interpretations of the whole compound, in part offered by the texts which succeeded the TGS.54

Concerning the term garbha, the Etymologisches Wörterbuch des Altindoarischen provides us only with the two meanings “Mutterleib; Leibesfrucht, Embryo, Neugeborenes.” It seems, however, that, starting from this biological background, garbha took on other, less specific senses, such as “the inside, middle, interior of anything, calyx (as of a lotus), ... any interior chamber, adytum or sanctuary of a temple &c.” (MW), or, as Hara has shown for epic literature, “germ, seed, infant, child” and, by analogy with the vocable putra as the last member of a compound, even simply “member (of a family lineage).”56 Also familiar is the function of -garbha at the end of a bahuvrihi compound, indicating that the prior member(s) of the compound is/are contained in the

51 See also Zimmermann 1999: 158.
52 For the occurrence of the term tathāgatagarbha in the Gandavyūhasūtra (GV 221.2-6), a controversial interpretation of it, and what this means for the relation between the Gandavyūhasūtra and the TGS see Takasaki 2000: 75f. (with his references to Matsumoto 1994).
53 Explicitly so stated in OM and verse 1.3.
54 An excellent discussion of this complex problem from different angles is found in Seyfort Ruegg 1969: 499ff.; 1976: 352f.
subject the compound refers to.\textsuperscript{57} Especially in the last case it is difficult to judge how far a biological, embryonic shade of meaning was still felt, that is, to what degree \textit{-garbha} had become a purely grammatical unit used at the time our sūtra came into existence to express a relation of inclusion void of any strong lexical connotations. However, the original embryo-related meaning of \textit{garbha} did not completely fade out in later centuries; indeed \textit{garbha} even became associated with the semantic field of “offspring.” This suggests that the grammatical application of \textit{-garbha} never became totally free of the underlying idea of an embryo still in need of development in a nurturing, womb-like container, if the context in question was susceptible of such a nuance.

But there is another secondary semantic field with which the term \textit{garbha} seems to be closely associated, namely the “central part” or “essence” of something. This development is mirrored in the regular choice of Indo-Tibetan translators to render \textit{garbha} into Tibetan as \textit{snying po}: “the chief part, main substance, quintessence” (\textit{Ja} s.v. \textit{snying po}; see also \textit{snying}: “the heart, ... the mind”). To be sure, this meaning is not supported by the Sanskrit dictionaries, nor by Pāli. At best, the meanings “inner chamber” or “adytum” as the central and most holy part of a temple might suggest something in this direction. However, the corresponding forms of \textit{garbha} in a number of modern Indian languages can also have the meaning of “core,” “heart,” “pith” and the like, and this thus further strengthens the case that Skt. \textit{garbha} from a certain time on must have embraced this sense.\textsuperscript{58} If this is so, we must also allow that the employment of \textit{-garbha} at the end of a \textit{bahuvrihi} compound could have such a nuance: “to contain essentially.” Whatever the case, from a certain time on, as Matsumoto has demonstrated, the use of the term \textit{garbha} became widespread in Indian Buddhist scriptures, for example, in the \textit{Gaṇḍavyūha} and the \textit{Daśabhūmikasūtra}.\textsuperscript{59} Names containing \textit{garbha} as a member, such as the long list of bodhisattva names in the introduction of the \textit{Daśabhūmikasūtra} (a list which is not yet in the earlier translation of Dharmarakṣa), came into use. The term \textit{garbha} proved highly popular, and one wonders if it was always possible to decide on an exact equivalent in a translation. Indeed it seems that once \textit{garbha} became a fashionable term it was easily compounded with other words without itself exhibiting a very concrete meaning.

Let us now turn to the compound itself. I have grouped the alternatives according to grammatical categories.

\textsuperscript{57} See \textit{PW} s.v. \textit{garbha}: “Uebertragen am Ende von adj. compp. (f. ä): dieses als Leibesfrucht tragend, in seinem Innern bergend, enthaltend....”

\textsuperscript{58} See \textit{Turner} no. 4055 (\textit{garbha}):- “... Sindhi \textit{gabhu} ... kernel, pith; ... Nepāli ... \textit{gābhō} core, inside (e.g. of a fruit); ... Hindi ... \textit{gāb} pulp, pith; ... Marāṭhi ... \textit{gāabhā} heart, core; ... Konkani ... \textit{gābbo} inner core of plaintain stem....” H. Isaacson kindly drew my attention to three relatively late passages: one in the \textit{Yogaratnāmāla}, a commentary on the Hevajratantra, where \textit{garbha} in the term \textit{vajragarbha} is synonymized as \textit{hrdaya} (David L. Snellgrove, \textit{The Hevajra Tantra, A Critical Study, Part 2: Sanskrit and Tibetan Texts}, London: Oxford Univ. Press, 1959, p. 136); the second, in Rānākarasānti’s as yet unpublished \textit{Muktiāvali}, another commentary on the \textit{Hevajratantra}, where the same gloss is given (National Archives, Kathmandu, MS 4-19 = Nepal-German Manuscript Preservation Project Reel No. A 994/6, f. 80r; Tokyo University MS 513, f. 57r); the third, in the commentary on the \textit{Tantrāloka}, the \textit{Tantrālokakaviveka} by Jayaratha, where \textit{garbha} is interpreted as \textit{sāra} (Mukund Rām Shāstrī (ed.), \textit{The Tantrāloka of Abhinava Gupta with Commentary by Rajānīka Jayaratha}, vol. 1, Kashmir Series of Texts and Studies 23, Allahabad: The Indian Press, 1918, commentary to 2.32).

Tathāgatagarbha as a tatpuruṣa compound. Here three cases need to be considered:
a. The prior member of the compound can be determined as having an elided genitive case ending: tathāgatasya or tathāgatānāṁ garbhāḥ; “the embryo of a/the tathāgata(s).” \(^{60}\) This interpretation seems to be the most common one in the tradition following the TGS. The word can in this case be understood as referring to the “embryo of a/the tathāgata(s)” within all living beings. In the TGS, however, tathāgatagarbha cannot have this meaning for two reasons. First, in the statement sattvās tathāgatagarbhāḥ the compound cannot be understood as a tatpuruṣa designating the “embryo within” because grammatically it is the predicate of sattvāḥ. Secondly, as mentioned above, rather than with the embryo of a/the tathāgata(s) the TGS deals with full-fledged tathāgatas in flowers (and in living beings).

b. A living being as the “womb of a tathāgata”: A living being as the womb of a tathāgata seems to accord with the image of lotuses enclosing tathāgatas within their womb-like calyces in the upamāṇa. Matsumoto adopts the translation “container of a tathāgata” (如来の容器もの) for the TGS, rejecting Schmithausen’s and Ruegg’s categorical statement that the compound tathāgatagarbha can never mean “matrix of the Tathāgata” in Indian texts. \(^{61}\) In his argument why the compound within the TGS should be interpreted as a tatpuruṣa, Matsumoto obviously does not consider the alternative provided in \(\oplus\)a below. He argues that the author of the TGS had first to “invent” the concept of padmagarbha, the “lotus calyx” where the tathāgatas are seated, in order to construct the analogy between the lotuses and living beings. Once padmagarbha was adopted as the interior space of a lotus (蓮華の内部空間), the author of the TGS could develop the analogy of tathāgatas seated in the interior space (garbha) of living beings. Matsumoto asserts that once living beings are the referent, they could accordingly be denoted as “containers of a tathāgata.” He admits that the author of the TGS thus operates with two meanings of garbha, namely “interior space” and “container,” and that the author was well aware of this fact. \(^{62}\)

Now, I think Matsumoto’s argumentation is less than conclusive. First of all, the meaning of “container” for garbha seems not to be very common, if documented at all. On the basis of its meaning “womb,” garbha designates a space within rather than a container or a sheath around something. This is clear from the entry under garbha found in the PW and MW: “Mutterleib,” “interior chamber.” Regarding the second point, I agree with Matsumoto that the terms padmagarbha and tathāgatagarbha are probably intentionally employed by the authors in some kind of analogy. But if this is the case, should we then not argue that -garbha expresses in both cases a comparable sense, namely the inside of a lotus and the inside of living beings respectively? This at least would make things less complicated. Alternative \(\oplus\)a proceeds along these lines. Admittedly, from a purely grammatical point of view Matsumoto’s argumentation avoids the somewhat disturbing situation that the compounds, if

\(^{60}\) See e.g. LAS 223.14: garbhas tathāgatānāṁ; LAS 357.15 (Sagāthakam 346c): garbhas tathāgatasya.


we follow ©a, belong to two distinct categories, namely tatpurusa (padmagarbha) and bahuvrihi (tathāgatagarbha). However, even if we follow his suggestion, the relation between the members within the two tatpurusa compounds would have to be analyzed differently as a genitivus subjectivus in the first case and a genitivus objectivus in the latter.

One final remark: Matsumoto insists, on the one hand, on employing garbha in the sense of “receptacle,” while, on the other, he vehemently rejects the translation “womb” or “matrix,” the rendering adopted by Takasaki in his English translation of the Ratnagotravibhāga(vyākhyā).63 I do not find any fundamental difference between the two concepts, and do not think that the translation “womb of a tathāgata” is impossible, at least any more so than Matsumoto’s own rendering.

c. The living being as “embryo of the Tathāgata”: The idea that all living beings are penetrated by the dharmakāya and thus are the embryos or, as Hara has shown, the children of the Tathāgata is found in the Ratnagotravibhāgavyākhyā.64 Nothing in the TGS suggests that this understanding could be applied to the relation between living beings and the Tathāgata. It is therefore not relevant for our discussion here.

2 Tathāgatagarbha as a bahuvrihi compound:

a. The most “natural” analysis of the compound would be as a bahuvrihi. The PW (s.v. garbha) provides us with plenty of examples with garbha at the end of the compound meaning simply “to contain” (see above). The sentence sattvās tathāgatagarbhaḥ should thus be understood as “Living beings contain a tathāgata.” (tathāgato garbho yeśām te tathāgatagarbhaḥ).65 In order, however, to understand garbha in a more characteristic way, we need to bring out its biological nuance or else the nuance, assumed above, of essence. The first case would result in a translation (1) “Living beings contain a tathāgata as an embryo.”66 In the second alternative we would have to translate (2) “... have a tathāgata at their core,” or, more abstractly, “... have a tathāgata as their nature.” The image of the lotus renders both alternatives possible, since the tathāgatas are seated in the center of their womb-like calyxes (garbha). They thus have become the core of the lotus, unaffected by the withered parts of the flowers, and “emitting hundreds of thousands of rays of light.” Nevertheless, in this first simile, as in most of the following illustrations, no growing process or

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63 See Matsumoto 1994: 498; Takasaki, in his later translation of the RGV(V), no longer employs this rendering (Takasaki 1989).
64 RGV 70.16–18: tathāgatadharmakāyena niravasēsattvadhihituparispahanārtham adhikrya tathāgatasye me garbhāḥ surusattvā iit paridipitam i. For a different interpretation, cp. Matsumoto 1994: 498ff.
65 See e.g. the parallel verse to the first simile in the RGV (1.101) where the following compound referring to living beings appears: ... sambuddhagarbhāṁ jagat: “... [having seen] living beings as containing a perfect buddha.”
66 This alternative would semantically be the equivalent of “... have a tathāgata in their womb” (tathāgato garbhāyeśām te tathāgatagarbhāḥ), which is based on AtSn II, 1 § 109c, p. 279 (“Bahuvrhihis mit kasuellem Vorderglied”): “Sehr oft bezeichnet das Hinterglied einen Körperteil und dann das Kompositum denjenigen, der an betr. Körperteil etwas im Vorderglied genanntes hält oder haften hat z.B. ... vajra-bāhu- der den Donnerkeil im Arme hat ... kilālodhni Kilāla im Euter habend...” In contrast to the rendering above (“... contain a tathāgata as an embryo”), the main thrust here should not be to characterize the tathāgata as an embryo but to point out the fact that he is found in the womb.
any other process of change is implied regarding the tathāgatas. To speak of a
tathāgata-embryo can therefore be quite misleading, since the process of a
gradual development and maturing is usually implied when speaking of an
embryo in the womb. For this reason I have decided to adopt the simple
rendering “... contain a tathāgata” in the translation. That, as discussed in the
second alternative, this tathāgata represents the nature of all living beings need
not be mentioned explicitly. It is the aim of the sūtra itself to illustrate this fact
by way of the nine similes.

b. Although in 2a, the term garbha was understood in the “weak” sense of
“containing,” it can also be interpreted in its original meaning “womb” or
“embryo.” Taking it as such, we would have to translate the whole compound
in a possessive relation to living beings as:
   I. “Living beings have an embryo of a tathāgata” (tathāgatasya garbho ('sti)
      yesām te tathāgatagarbhāḥ).
   II. (1) “... have a tathāgata in their womb (garbha),” or
       (2) “... have a tathāgata as an embryo (garbha).”
   III. Or, assuming that garbha can have the meaning “core, essence,” as
       (1) “... have the tathāgata-core” or
       (2) “... have a tathāgata at their core.”

Position III.1 mirrors the understanding of the Tibetan when rendering the
statement cited above as sems can 'di dag ni rtag tu de bzhin gshegs pa'i snying
po (can) yin....

Semantically, there is no difference between having the embryo of a
tathāgata (2b.1) or containing a tathāgata as an embryo (2a.1/2b.2 (2)). In
both cases the embryo still has to develop into a full-fledged tathāgata, a
notion by no means expressed in the lotus image. One might argue that the
situation in the upameya cannot be compared very smoothly to the upamāṇa.
However, the other parts of the first simile clearly demonstrate that it is not an
embryonic seed or such that is contained in living beings but a tathāgata itself.
Further, if a philological analysis like that provided in 2a allows us to interpret
the compound in a sense not contradictory to the setting of the material sphere,
there can be no reason to adopt another alternative.

Regarding the third translation in 2b, namely that of III.1 “... have the
tathāgata-core” or III.2 “... have a tathāgata at their core,” III.2 is simply a
grammatically different rendering of the translation given in 2a.2 (“... have a
tathāgata as their nature.”). If we follow III.1, the alternative that introduces
the tathāgata-core as a separate element, we reach a more abstract formulation
of the same basic thought, more or less disengaged from the concreteness of
the material sphere. This rendering manifests a stronger monistic inclination,

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67 An analysis of this alternative has been discussed in the preceding note.
68 For the inclusion of the particle can see below.
69 Prof. Seyfort Ruegg, in a personal communication, warns that to associate the word
“embryo” with the ripening process ahead could lend itself to misunderstanding. If I interpret him
correctly, he is implying that the term “embryo” (garbha) in India at that time primarily denoted a
nucleus or core embedded in some shielding environment rather than a still completely mother-
dependent being undergoing further growth. I agree with him insofar as the term garbha in its
meaning “embryo” might certainly have evoked different associations according to the field in
which it was applied (anatomy, genealogy, etc.). However, I do not think that the general
readership of the sūtra, be it in ancient India or in the modern world, would exclude the notion of
ripening in connection with the term “embryo.”
since it may be supposed that there is only one such buddha-nature. In contrast to this, the philosophically somewhat clumsy rendering of III.2 has to a greater degree remained true to the imagery of a multiplicity of buddhas sitting each in his own calyx.

c. A final theoretically possible interpretation is that of tathāgatagarbha in the sense of “having a tathāgata as a womb,” that is, “born from a tathāgata.” The compound would then refer to living beings themselves as “born from a tathāgata/the Tathāgata.” Whereas the simile of the cakravartin in the poor woman is based on the biological metaphor of an embryo found in the womb, none of the other similes involves such a context. Nor is the cakravartin said to be born from a tathāgata. The interpretation “born from a tathāgata/the Tathāgata” would thus violate the thrust of the upamānas and so cannot be applied in the TGS.

The above analysis has revealed that, in light of the upamāna, the grammatically adequate interpretation serving as the basic one of the compound tathāgatagarbha is that of a bahuvrihi meaning “containing a tathāgata.” However, it would be wrong to assume that the term tathāgatagarbha, once the context of the first simile is left behind, would be restricted in the minds of readers to such a clear-cut definition. Having read the other eight similes, among them two employing the image of a seed and an embryo, the term garbha in its meaning “embryo” would automatically acquire greater prominence, and possibly overshadow the first interpretation based on the lotus imagery. The richness of the term garbha, which means “containing,” “born from,” “embryo,” “(embracing/concealing) womb,” “calyx,” “child,” “member of a clan” and even “core” would from the very beginning tend to keep its semantic range from being reduced to a single word.

To judge by the textual history of the TGS, on the other hand, the introduction of the term tathāgatagarbha with the “new lotus simile” (1A) took place after all the other similes had already been composed. We may thus assume that the author of this simile chose that term because it covered the whole variety of themes illustrated in the similes. At the same time, garbha is also part of padmagarbha, a term expressing a central image in the introduction. The compound padmagarbha itself is also well known as a designation for the god Brahman, who is said to be “born from a lotus” (padmagarbha as bahuvrihi). This may have been another, highly venerable association for someone reading in the sūtra of a tathāgata seated in a padmagarbha. As attested by the prevailing use of the word tathāgatagarbha in other writings, and in the Ratnagotravibhāga-vyākhyā itself, as a tatpurusa compound (the “embryo of a tathāgata” as a separate entity), a tendency towards a grammatically non-adjectival use of the term was inherent from earliest times. The title of the sūtra further stimulated such an independent understanding, and with the appearance of the concept of buddhadhātu in the Mahāyānist Mahāparinirvānasūtra as more or less a synonym for tathāgatagarbha, the temptation to interpret this latter as a tatpurusa probably proved irresistible. In the TGS this is documented by at least three of the four translations into Chinese and Tibetan, where the compound is regularly rendered

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71 The vocable dhātu, too, has a wide range of meanings, the most notable being “primitive matter, constituent part of the body, mineral, relics.”
as a separate entity found in living beings in the sense of “store of a tathāgata” or “essence of a tathāgata.”

2.2 The Textual Occurrences of the Terms \textit{tathāgatagarbha} and \textit{garbha}

Besides the title of the sūtra itself, the term \textit{tathāgatagarbha} is found in several passages. Let us, in the following, see to what extent the passages containing the whole compound or merely the word \textit{garbha} fit the interpretations suggested above.

1. In a series of nearly identical formulations, the \textit{TGS} repeats three times that living beings are \textit{tathāgatagarbha} (0M, 1A, 1B).\footnote{\textit{Tib}: ... \textit{sems can} \textit{di dag ni rtag tu de bzhin gshegs pa'i snying po} \textit{yin} ...} The passage in 1B is cited in the \textit{Ratnagotrabhāga}gavākyā, and thus we know the Sanskrit text: \textit{sadaivaite sattvās tathāgatagarbhāḥ}. \textit{Bth} renders the compound as \textit{de bzhin gshegs pa'i snying po}. The manuscript tradition in \textit{Tib}, however, observes two ways of rendering it. One is identical with \textit{Bth}. A second strand adds the particle \textit{can} at the end of the compound: \textit{de bzhin gshegs pa'i snying po can}. This second strand is represented by:

- \textit{BDJNQ} in 0M,
- by no ms or print in 1A, and by
- \textit{DLSTPs} in IB.

Now, the old translation \textit{Bth} does not have the particle \textit{can}. From this and the fact that no edition in 1A, and only some manuscripts and prints in the other passages, testify to the particle, we can be fairly sure that it was only inserted by Tibetan editors at some late revisional stage. The particle \textit{can}, as Seyfort Ruegg points out,\footnote{See Seyfort Ruegg 1969: 510.} may serve to indicate that the translated compound was understood as a \textit{bahuvrihi}. The fact that it is not found in the earlier transmission could mean that at that time the rendering of a \textit{bahuvrihi} compound by means of \textit{can} was not yet common practice, if ever it was, or that they tried to retain the interpretational ambiguity inherent in the Sanskrit compound by resorting to a rigorously literal translation technique. A Tibetan reader with a background in Indian grammar would probably be aware of the range of possible interpretations of such a compound in Tibetan. For a less grammatically educated Tibetan, however, a sentence like \textit{sems can \textit{di dag ni rtag tu de bzhin gshegs pa'i snying po} \textit{yin}...} would likely be understood as “All these sentient beings are at all times the essence of the Tathāgata,” a statement which does not seem to be very precise. This disturbing fact may have been the reason why later redactors of \textit{Tib} decided to add the particle \textit{can}. They felt it necessary to differentiate explicitly between living beings and the essence contained in them, or, in the words of Seyfort Ruegg, to point out the difference between \textit{guna} (“attribute”) and \textit{gunin} (“bearer of the attribute”).\footnote{For the particle \textit{can} in the concerned compound in the texts of the \textit{tathāgatagarbha} theory see Seyfort Ruegg 1969: 509ff. On p. 511 Seyfort Ruegg argues that the \textit{TGS} itself denies the identification of living beings (\textit{sattva}) as \textit{tathāgatagarbha}. He supposes that the treasure in the fifth simile is compared to the \textit{tathāgatagarbha} and argues that there the treasure is said to be the \textit{cittavabhāva} (“l’être propre de la Pensée”) rather than the \textit{sattva} (5A). However, I cannot find...}
2. Verse 1.1 contains the compound *tathāgatagarbha* in pāda c.

_Tib:_

\[
\begin{align*}
ji \text{ la} & \text{ las} lha \text{ yi mig gis mthong} \\
de' \text{ mtab} & \text{ ma s\text{hubs} gtu} \text{ ma gyes} \\
\text{ de bzhin gshegs} & \text{ pa'i snying po} \text{ ma gos te}
\end{align*}
\]

_Bth:_

\[
\begin{align*}
ci \text{ la} & \text{ las} lha \text{ yi mig gis mthong} \\
\text{ de' i lo} & \text{ ma r"{a}ma} \text{ ma gyes}\text{ kn+ + + ma gyes} \\
\text{ de bzhin gshegs} & \text{ pa'i snying po} \text{ ma yang ni}
\end{align*}
\]

_Tib:_

\[
\begin{align*}
i' \text{ ga}' & \text{ la las lha yi mig gis mthong} \\
\text{ mi} & \text{ las lha yi mig gis mthong}
\end{align*}
\]

_Bth:_

\[
\begin{align*}
\text{ dri} & \text{ ma gos skyes}\text{ pas 'phrul mig' mthong} \\
\text{ gi la} & \text{ las lha yi mig gis mthong}
\end{align*}
\]

*Ch₁*

譬如政變花 其花未開敷
天眼者觀見 如來身無染

*Ch₂*

譬如天眼而觀見 是如來藏無所染

Parallel verse *Ratnagotravibhāga* 1.99

\[
\begin{align*}
yathā & \text{ vivarñāmbujagarbhaveṣṭitaṁ} \\
\text{ tathāgataṁ} & \text{ diptasahasralaksanam} \\
\text{ naraṁ} & \text{ samikṣyāmaladīvyalocano} \\
\text{ vimocayet} & \text{ ambujapratirakṣātaṁ}
\end{align*}
\]

Parallel verse *Ratnagotravibhāga* 1.101

\[
\begin{align*}
yadvat & \text{ syād viśuṃgupśitaṁ} \\
\text{ jalarahān} & \text{ saṁmiśījitaṁ} \\
\text{ diśvadṛk} & \text{ tadgarbhāśhitam} \\
\text{ abhyudikṣyā} & \text{ sugataṁ} \\
\text{ patraṇi} & \text{ saṁchedayet} \\
\text{ rāgadvēyāmaladīkośanivṛttaṁ} & \text{ saṁbuddhagarbhaṁ} \\
\text{ jagat} & \text{ kāruṇyād} \\
\text{ avalokya} & \text{ tannivaraṇaṁ} \\
\text{ nirhanti} & \text{ tadvan munih}
\end{align*}
\]

A translation based on *Tib* would most naturally run:

It is as if [there is] a disgusting lotus whose [unsightly] sheath-[like] petals are not opened out, yet the *tathāgatagarbha* is unpolluted [by the petals], and a person with divine vision will perceive [it].

The fact that the term *tathāgatagarbha* can here hardly be taken as a *bahuvrīhi* referring to living beings, the usage attested for 0M, 1A and 1B, is cause for surprise, and sets this verse off from the prose section. The term *tathāgatagarbha* is not expected in the *upamāna*, it clearly being an element of the *upameya*. Had the Tibetan versions, as *Ch₁* does (如來身), employed *lus* or *gzung* in the *upamāna* instead of *snying po* (Skt. *garbha*), there would have been no irregularity. However, both Tibetan versions read *snying po*.

A clue to how the pāda should be understood can be obtained by reference to the parallel verses in the *Ratnagotravibhāga*. There, in the first pāda of 1.99, the tathāgata in the *upamāna* is described as *vivarñāmbujagarbhaveṣṭita*: “enclosed in the calyx of a lotus of ugly color.” Similarly in *Ratnagotravibhāga* 1.101 the *sugata* is said to be found in “its (= the lotus’s) calyx” (*tadgarbhāśhitam*). In both cases the term *garbha* appears, and designates clearly the inside, the calyx, of the lotus. If we interpret the compound in *TGs* 1.1 in this way, namely with *garbha* referring to the inside of the lotus, we end up with a reading perfectly in accordance with the situation any explicit identification of the treasure with the term *tathāgatagarbha*. Accordingly, and in light of the version from Bathang, my understanding of the passage differs from Seyfort Ruegg’s translation (see the note in my translation). Further, in 5B the bodhisattvas are compared to the treasury of the qualities of a buddha.
described in the prose before: “... yet the inside [of the lotus containing a] tathāgata is unpolluted [by the petals],....”

This reading makes it very clear that garbha can only be taken as the inside of the flower, in contrast to the sheath-like petals mentioned in the pāda before. In the TGS these tend to be referred to by the term kośa.

3. A translation of the compound tathāgatagarbha also appears in all manuscripts and prints of Tib in 5A, in an enumeration of buddha-qualities said to be present in living beings. The only way of interpreting the compound there is as a separate entity found in living beings. However, a parallel in 5B, Bth and the Chinese versions leads one to believe that the reading should be tathāgatajñāna instead of “garbha:"

- For the parallel with ye shes instead of snying po in Tib see 5B.12f.
- Bth: de bzhin gshegs pa’i yeshes dang : stobs dang : mij pa dang : sangs rgyas kyi chos ma ’dres pa mdzod //
- Ch: 如來知見，力，無所畏大法，寶藏在其身内，...
- Ch: 而有如來智慧，力，無所畏諸佛法，...

I have accordingly concluded (see translation and note) that the reading in the Sanskrit must originally have been tathāgatajñāna.

4. Much more problematic is verse 10.10. Given that the content of this verse varies widely in the different translations, it would seem impossible to draw conclusions about the original Sanskrit text. However, the lotuses have withdrawn far into the background, so that an interpretation like the one suggested in my translation, with tathāgatagarbha meaning “embryo of a tathāgata,” seems all but unavoidable.

The verse has no correspondence in the prose, which deals with the merit attained through propagating the TGS. The verse parallels to the prose come to a natural end in verse 10.9. Verse 10.10 causes wonder owing to its sudden return to a doctrinal message and the occurrence of dharmatā, which is referred to with the pronoun ‘di, even though it has not been mentioned before. We have therefore good reason to assume that the verse 10.10 is a later interpolation into the common ancestor of TGS1 and TGS2. It could in fact be a citation from another work. If so, it would not come as a surprise that our compound turns out to be a tatpuruṣa—the prevailing usage in later times.

The term garbha appears frequently in the tatpuruṣa compound padmagarbha and also as a single word designating the calyx of a lotus (in the sense of its interior). This usage is attested in 0G, 0H (twice), 0I, 0M, 1A and, if my analysis above is right, also in 1.1 as part of the compound tathāgatagarbha (tatpuruṣa; see above).

In verse 1.3, Bth twice uses the term snying po, once to designate the inside of living beings and then to refer to the lotus whose snying po is said to be

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76 Alternatively, the Sanskrit construction may have been tathāgato/tam garbha anupalīpta/tam or something similar (depending on the metrical structure; garbha for the locative case garbhe). If we assume that the verses were composed in Buddhist Hybrid Sanskrit, we might even expect simply tathāgata garbha ..., with -ta replacing a classical Skt. -tah or tam. Later translators, already used to the compound tathāgatagarbha, would then have automatically interpreted the phrases as a compound.

77 The grammatical relation between the compound and the following qualities is not clear: whereas L, S and T place a genitive particle between de bzhin gshegs pa’i snying po and stobs dang /..., in all other texts of Tib no such particle is found.

78 See also the note in the translation.
disgusting. The word for the inside of living beings (Ch2: 胞) in Tib is dkyil. If the Sanskrit for dkyil (Tib) or snying po (Bth) was in fact garbha, as the rendering of the passage in the Ratnagotravibhāga suggests (sambuddhagarbhaṁ jagat; I.101), it would be hard to explain why the translators of Tib refrained from a rendering with snying po for the “inside” of living beings. I thus tend to assume that the Sanskrit had madhya or something similar instead.

In the second case, Bth speaks of the disgusting calyx (snying po), which is compared to the coverings of defilements in the upameya. Tib does not have the term snying po and instead employs sbubs (so also Ch; 胞), a term in Tib usually associated with the klesas, an element of the upameya. However, in 1.1 Tib also compares the petals of the lotus to sheaths (de'i mdab ma sbubs gyur). In view of the meaning “interior of something” of garbha and the clear differentiation in verse 1.1 between snying po (garbha) as the inside of the calyx, on the one hand, and the sheath-like petals that constitute the enclosure, on the other, the use of snying po in this context is odd: in verse 1.1 above it was said that the snying po of the lotus remains unpolluted. To now call this same snying po disgusting is a clear contradiction, obviously not noticed by the translators of Bth. The term sbubs, probably a rendering of Skt. kośa, is not found once in Bth. To denote the sheaths of klesas, Bth resorts to mdzod, another translation for kośa. One can only wonder why, in the case of the lotus sheaths (*padmakosa), the translators of Bth refrained from a translation with mdzod and applied the obviously unfitting snying po.

In 6B the passage sbubs kyi nang na snying por gyur pa de bzhin gshegs pa'i chos nyid could be interpreted as “... the true nature of the tathāgatas, having become the essence inside the sheaths....” or “... that true nature of a tathāgata in an embryo-like state” (see note in the translation). The compound snying por gyur pa probably renders Skt. garbhastha or garbhagata, since Bth reads ... dbus kyi snying por de bzhin gshegs pa'i chos nyid kyang gnaso // ["for dbul]. As an analysis of compounds of this form—though chiefly restricted to the Mahābhārata—in Hara 1994: 38, n. 4(1) has proved, garbha- bears in this combination the meaning “womb,” and should consequently—if probably against the intention of the translators—also be understood in this way in our passage: “... the true nature of the tathāgatas who are in the womb/who are in the interior/who are within.” The parallel verse in the Ratnagotravibhāga (I.117) reads phalatvagantaragataḥ sambuddhabhājānkurah. There “gata” also refers to the place and not to the state in which the sprout is found (for which one would expect a formulation such as ... garbhavatān gata). However, the translators of Tib may have been thinking that snying po designates here the embryonic essence and not the womb. Besides this instance there is no other example of snying po denoting the inside or the womb of living beings in Tib.

In Bth the term snying po gnas for, probably, garbhashāna or garbhavasati (“womb”) appears in 8.5. The equivalent in Tib is mngal gnas, which usually means “embryo,” but which I take as a literal rendering of the Skt. compound. (See the note in my translation for further arguments.)

In a passage in 8B, Tib designates the interior of living beings with khong, while Bth has snying po. Fortunately, this passage has been preserved in Sanskrit

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79 The compound sambuddhagarbha in I.101 is a bahuvrīhi. The grammatical structure of the verse in the TGS is different.

80 Unfortunately the corresponding word is not readable in Bth.
in a quotation of the *Ratnagotravibhāgavyākhyā* (72.11–12), where we find *garbhagata*. The reason why *Tib* prefers *khong* could be a word play with *khong* in the part immediately following: ... *khong na yol kyang sems can de dag gis khong du ma chud do //*. On the other hand, in view of the fact that, in contrast to *Bth*, *Tib* avoids *snying po* as the term to designate the interior of living beings in 8.5, and possibly also 1.3, one could argue that the translators of *Tib* refrained from using the term *snying po* when speaking about the inside of living beings and reserved it for exclusive use in the *upameya*, in cases where they meant it to imply “essence, embryo” (as in 6B). This would mean that they wanted to employ the vocable *snying po* in only one meaning in each part of the simile, namely lotus “calyx” in the *upamāṇa* and “essence, embryo” in the *upameya*, whilst the translators of *Bth* stuck to a rigorously literal translation, mechanically rendering *garbha* as *snying po* in all instances.

Finally, *garbha* appears as a part of names. There are two bodhisattva names including *garbha* in OE: (20) *Śrīgarbha*, *Tib*: *dPal gyi snying po* (*Bth*: *dPal kyis snying po*) and (21) *Sūryagarbha*, *Tib/Bth*: *Nyi ma'i snying po*. The name of the pavilion where the Buddha is staying is given as “Candanagarbha” (in the compound *candanagarbhakūṭāgāra*): *tsan dan gyi snying po'i khang pa brtsegs pa* (see my note in OB). Bodhisattva names with “*garbha*” at the end of a compound are common in Buddhist literature. *Garbha* as part of the pavilion’s name was probably chosen or added owing to the central role of the term *garbha* in the description of the introductory scene in the *upamāṇa* (viz., *padmagarbha*) and the *upameya* (viz., *tathāgatagarbha*).

### 3. The Buddha-Nature Doctrine in the *TGS*

As has become clear in the summary of the similes above, the doctrine of the *TGS* describes living beings as bearing a full-fledged tathāgata within themselves. Though this is the case, living beings are not yet buddhas, since they are not aware of their own precious content, the tathāgatas within being covered by sheaths of *klesas*. Nevertheless, it is stated that the nature of living beings is not different from that of the Buddha and these living beings will become buddhas themselves once the sheaths of defilements have been removed. In the following I shall deal with three crucial questions:

- What do the terms used by the authors to designate the buddha-nature of living beings imply?
- How can the process of attaining buddhahood be described?
- What actually leads to that realization of buddhahood?

#### 3.1 The Buddha-Nature

Regarding the first query, we need to look at the terminology utilized in the *upameyas* when referring to the buddha-nature of living beings in the state of not yet being tathāgatas. In the chart below I shall restrict myself to the Tibetan

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81 In *Ch*, a translation for "*garbha*" is missing.
wording and its inferred Sanskrit equivalents:82

<table>
<thead>
<tr>
<th>0M: de bzhin gshegs pa;</th>
<th>tathāgata</th>
</tr>
</thead>
<tbody>
<tr>
<td>de bzhin gshegs pa’i chos nyid;</td>
<td>tathāgatadharmatā</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i snying po (can);</td>
<td>tathāgatagarbha (“containing a tathāgata”)</td>
</tr>
<tr>
<td>1A: de bzhin gshegs pa’i snying po;</td>
<td>tathāgatagarbha (“containing a tathāgata”)</td>
</tr>
<tr>
<td>de bzhin gshegs pa;</td>
<td>tathāgata</td>
</tr>
<tr>
<td>1B: de bzhin gshegs pa’i snying po (can);</td>
<td>tathāgatagarbha (“containing a tathāgata”)</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i ye shes;</td>
<td>tathāgatajñāna</td>
</tr>
<tr>
<td>1C: rgyal ba rnam kyi lus;</td>
<td>*jina kāya</td>
</tr>
<tr>
<td>rgyal ba’i lus;</td>
<td>*jina kāya</td>
</tr>
<tr>
<td>2A: sangs rgyas nyid;</td>
<td>buddhatva’tā</td>
</tr>
<tr>
<td>sangs rgyas nyid;</td>
<td>buddhatva’tā</td>
</tr>
<tr>
<td>2B: de bzhin gshegs pa’i ye shes mthong ba;</td>
<td>tathāgatajñānadarśana</td>
</tr>
<tr>
<td>2C: de bzhin gshegs;</td>
<td>buddha</td>
</tr>
<tr>
<td>sangs rgyas;</td>
<td></td>
</tr>
<tr>
<td>3B: de bzhin gshegs pa nyid;</td>
<td>tathāgatavalśa</td>
</tr>
<tr>
<td>sangs rgyas nyid;</td>
<td>buddhatva’tā</td>
</tr>
<tr>
<td>rang hyung nyid;</td>
<td>svayanībhūva</td>
</tr>
<tr>
<td>de bzhin gshegs pa nyid;</td>
<td>tathāgatavalśa</td>
</tr>
<tr>
<td>3C: sangs rgyas sa;</td>
<td>buddhabhūmi</td>
</tr>
<tr>
<td>nga ‘dra’i chos nyid;</td>
<td>*matsamadharmatā</td>
</tr>
<tr>
<td>4B: chud mi za ba’i chos can;</td>
<td>*avinaśadharmin (cp. RGV 108d)</td>
</tr>
<tr>
<td>(Bth instead: chos nyid ma rung bar mi ’gyur ba)</td>
<td>(avinaśadharmatā)</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i chos nyid chud mi za ba;</td>
<td>*tathāgatasya avinaśadharmatā</td>
</tr>
<tr>
<td>4C: rang bzhin;</td>
<td>prakṛti</td>
</tr>
<tr>
<td>5A: de bzhin gshegs pa’i snying po’i stobs dang / mi ’jigs pa dang / ma ’dres pa dang / sangs rgyas kyi chos thams cad kyi mţod kyi gter chen po;</td>
<td>*tathāgtagarbhābhaktivāsārādyāveñkāsa-</td>
</tr>
<tr>
<td>chos kyi gter chen po;</td>
<td>buddhadharmakośasamahānīdhī</td>
</tr>
<tr>
<td>5B: chos kyi gter chen po;</td>
<td>*mahādharmaniḥdhī</td>
</tr>
<tr>
<td>chos kyi gter chen po;</td>
<td>*mahādharmaniḥdhī</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i ye shes dang / stobs dang / mi ’jigs pa dang / sangs rgyas kyi chos ma ’dres pa’i mţod;</td>
<td>*mahādharmaniḥdhī</td>
</tr>
<tr>
<td>5C: gter chen;</td>
<td>*mahānīdhī</td>
</tr>
<tr>
<td>bde gshegs lus;</td>
<td>*sugakāya</td>
</tr>
<tr>
<td>nga [= sangs rgyas] yi ye shes mţod;</td>
<td>*maitre/ budhajñānakośa</td>
</tr>
<tr>
<td>gter;</td>
<td>*nīdhī</td>
</tr>
<tr>
<td>6B: snying por gyur pa de bzhin gshegs pa’i chos nyid;</td>
<td>*garbhagatāc’ṣṭhā tathāgatadharmatā</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i ye shes;</td>
<td>(&quot;... which is in the womb&quot;; see, n. in transl.)</td>
</tr>
<tr>
<td>6C: bde gshegs lus;</td>
<td>tathāgatajñāna</td>
</tr>
<tr>
<td>*sugakāya</td>
<td></td>
</tr>
<tr>
<td>7B: de bzhin gshegs pa’i lus;</td>
<td>*tathāgakāya</td>
</tr>
<tr>
<td>de bzhin gshegs pa’i ye shes mţong ba;</td>
<td>tathāgatajñānadarśana</td>
</tr>
<tr>
<td>7C: rgyal ba’i sku;</td>
<td>*jina kāya</td>
</tr>
</tbody>
</table>

82 For the Chinese equivalents see Takasaki 1974: 48–53.
The chart shows that in one third of all cases the buddha-nature is referred to by the term *buddha*, *tathāgata*, *jina*, *jinakāya*, *sugatakāya* etc., the denotatum of which is said to be found within living beings. It is surprising to see that the *upameyas* propound the idea of buddhas seated within living beings. To describe the buddha-nature in terms of a tathāgata within is to have recourse to just another metaphor, a kind of *upamāna*. Apparently the authors of the sūtra were trying, even after the presentation of the *upamāṇa*, to express their idea in words that were easy to understand. They wanted their readers to have a very concrete notion of the buddha-nature, one easy to grasp and difficult to forget. Their choice of figuration sheds light on the general problem of teaching an abstract idea, such as the concept of the buddha-nature, to a broader audience of non-specialists in the field of Buddhist *abhidharma*. For such readers it would be hard to associate the ideas of *buddhatva* or of *tathāgata-dharmatā* with themselves. The veneration of buddha statues was at the time of the TGS, as the seventh simile demonstrates, not unknown to Buddhist followers, and may even have featured significantly in their religious practice. To have such a “statue” within oneself and to know it to be present in all other beings could only increase respect and appreciation towards others and towards oneself. That the buddha-nature of living beings should be expressed by the image of a buddha seated within seems to be a rather unique conception, one showing that the authors of the TGS were not interested in presenting a definition of the buddha-nature in philosophically abstract terms. The *Laṅkāvatārasūtra* and the verses of the *Ratnagotravibhāga* that freely render...
parts of the TGS are the only possible other sources that betray knowledge of such a concrete conception. In other texts, more abstract terms became preeminent, while at the same time the term tathāgatajñāna was interpreted in a less concrete fashion.

Now, when living beings later become buddhas they turn into what they already carry within themselves in miniature. This is different from the idea that they have tathāgatajñāna or other typical qualities of a buddha which, once purified, will allow them to act as buddhas. In this latter case, it is an attribute common to living beings that has to be submitted to a process of purification in order for those beings to become a buddha. The former case has to do with the purification of the buddha within from the sheaths surrounding him, he himself being equipped with tathāgatajñāna and the other qualities (cp. 0M) which will allow living beings to turn into buddhas; that is, he is not an attribute but that into which living beings will turn. The sūtra does not specify exactly how this process is to be imagined: does the sattva merge into the actualized state of the purified tathāgata within, in a process of identification, so to speak, with what is within, or does the liberated tathāgata within simply enable the sattva to act with the mind of a tathāgata, as, figuratively, a buddha now bearing a purified tathāgata within? This question obviously did not interest the authors of the TGS, and so they do not offer us any basis for arriving at a conclusion. It is possible that they adopted the idea of buddhas within living beings because of its high degree of immediate visualization, without hesitating at, or even being aware of, the somewhat irritating consequences for a lucid philosophical interpretation of the upameya.

The TGS also speaks of buddhahood (buddhatva/tā etc.) in living beings. In contrast to the substantialist idea of a buddha(-body) discussed just now, “buddhahood” designates a state said to be found in living beings covered by defilements. Here the authors resort to abstract terms, adding the abstract suffix -tva or -tā to the words buddha and tathāgata. When the sūtra declares that this state of being a tathāgata is wrapped in sheaths of defilements, we are reminded of the concrete terminology of the upamāna, as if buddhatva was an entity comparable to the buddhas seated in living beings. I assume that the authors, captivated by the imagery of the upamāna, set store by the terminology of “covering” and “wrapping,” and thus decided to apply it metaphorically even to the term “buddhahood.” But whereas the figure of buddhas wrapped in the defilements of living beings was a fitting one, it is odd to describe buddhahood in such terms. At best, we can think of the single qualities of buddhahood or the tathāgatajñāna (see below) as being veiled, but this, I think, was not the intention of the authors.

What our authors seem to be getting at, rather, is the notion that buddhahood is somehow already present within living beings, but not yet efficacious. They try to state this belief in terms expressive of awakening, among them abstract ones such as buddhahood, svayanibhūtva (3B), prakṛti (4C) and buddhabhūmi (3C), not feeling it necessary—or, possibly, not knowing a good, readily understandable way—to express the relation between the unawakened and awakened state of being in less metaphorical terms.

Among the elements said to be wrapped in defilements, we frequently
encounter tathāgatajñāna (or: buddha etc.) and tathāgatajñānādarsana. Both are common terms and designate the specific knowledge which traditionally confers upon a tathāgata his extraordinary status. In the simile of the *Tathāgatotpattisaṁbhavanirdesa (TUSN)*, which may have been the prototype for the authors of the TGS, the main element is tathāgatajñāna. It is said to pervade all living beings. The destruction of wrong conceptions harbored by living beings would make them aware of the fact that they are penetrated by tathāgatajñāna and lead them to a state of equality with the tathāgatas.

However, the simile in the *Tathāgatotpattisaṁbhavanirdesa* differs from the TGS in one important point: tathāgatajñāna in the *Tathāgatotpattisaṁbhavanirdesa* is not primarily perceived of as a separate element found within living beings. The set of similes in the *Tathāgatotpattisaṁbhavanirdesa* of which the one discussed here is part is introduced with an analogy between ether and tathāgatajñāna (TUSN S 147a4–b4), namely that tathāgatajñāna, just like ether, is the resting place of all things but itself does not rest anywhere. Though not entirely clear, the following simile in the *Tathāgatotpattisaṁbhavanirdesa* presents tathāgatajñāna as an all-pervasive element which, when living beings become aware of its presence and when the fetters of the mind are removed, constitutes buddhahood.

The descriptions in the TGS, on the other hand, suggest that tathāgatajñāna is a separate element abiding steadily within living beings. If so, it would be possible to apply to it the metaphor of the sheaths of defilements. Of course, one could also argue that tathāgatajñāna had to take this more individualized form in the TGS because the specific metaphor in the latter did not allow room for the idea of a single tathāgatajñāna that pervades all living beings’ minds like ether, as seems to be the case in the *Tathāgatotpattisaṁbhavanirdesa*. In the Ratnagotra-vibbāgavākhya, the significance of the terms tathāgatajñāna and buddhajñāna is all but negligible. Tathāgatajñāna appears only once besides its occurrence in the quoted simile of the *Tathāgatotpattisaṁbhavanirdesa*. In the crucial verse I.27, where it is explained how living beings can be said to have the buddha-nature, buddhajñāna is mentioned as pervading them. In the following verse and in the prose commentary, however, it is replaced with the term dharmakāya. By contrast, both tathāgatajñāna and tathāgatajñānādarsana are well-attested terms in the Saddharmapundarīkasūtra.

Another particular expression used to designate the buddha-nature of living beings is (tathāgata-) dharmatā. This term has undergone considerable development in the history of Buddhism and can have at least three main meanings:

1. Dharmatā as “natural and normal custom,” “habit,” “normal state” etc.

Closely associated with these ideas, it can stand for the nature of dharmas in

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85 Cited in RGVV 22.10–24.8. I have partly translated the simile at the beginning of section A 3.3.
86 See RGVV 24.3–6.
87 The upameya in the simile of the TUSN (see 3.3), it is true, may be meant to evoke another idea when it speaks of myriads of pieces of cloth with the whole universe painted on them. Here, tathāgatajñāna would naturally be imagined as a separate element in each living being.
88 See BHSD s.v. dharmatā; also Rahula 1974: 184; 187.
the sense of the rule to which all dharmas are subject, primarily the law of pratityasamutpāda. Both meanings are attested in the Pāli Canon. 89

(2) Dharmatā can simply mean the “character, nature or essence” of somebody or something. 90

(3) In a later development, restricted to Mahāyāna Buddhism, dharmatā came also to designate the true essence of all dharmas, here understood as metaphysical reality more or less synonymous with tathatā, which is said, like ether, to penetrate all phenomena. Dharmatā represents here the absolute truth. 91

We encounter dharmatā in the first meaning in the TGS in the well-known formula:

esā kulaputra dharmāṇāṁ dharmatā i utpādād vā tathāgatānāṁ anutpādād vā ... (1B; cited in RGVV 73.11–12; cp. the note in my translation to 1B)

The TGS, however, does not introduce the law of pratityasamutpāda with this formula, as is usually done, but its own central message: sadaivaitē sattvāṁ tathāgatagarbhāḥ when referring to the buddha-nature of living beings. To speak of the dharmatā of all dharmas in the sense of “things” does not make sense here. 92 The meaning of dharma probably intended in this passage of the TGS is “teaching,” and consequently the dharmatā should be understood as the essential law underlying all teachings (dharma), namely the fundamental thought that all living beings harbor a tathāgata within. In the Chinese translation by Buddhabhadra, this is the only passage where the term dharmatā is rendered with characters generally used for the translation of dharmatā: 法爾. Buddhabhadra was obviously well aware of the different connotations of this important term and preferred in all other instances to render it differently.

Dharmatā in the meaning of “essential law” also seems to fit verse 7.5, where, according to my understanding, the dharmatā of sentient beings is formulated as: “Here [within each sentient being] always dwells a victorious one, wrapped around [with defilements].” Buddhabhadra’s translation here does not mention anything like dharmatā.

The TGS also uses dharmatā in a different meaning, which, judging from the number of its appearances, is the prevailing one in the TGS. It is part of the upameya in the similes. It is said to be found within living beings, where it is wrapped with defilements. Whereas in the prose passages it appears regularly as tathāgata-dharmatā, in the verses it is simply spoken of as dharmatā. It is not possible here to view dharmatā as the rule all dharmas necessarily follow. Restricted to the prose, dharmatā could well be the one discussed under (2) above, in the sense of “essence/nature of the tathāgatas” (tathāgata-dharmatā). 93

89 See Schmithausen 1969a: 105ff. (parallel to the term tathatā); 116ff.; further see PTSD s.v. dharmatā; Rahulûa 1974.

90 In this sense the term appears, for instance, in RGVV 10.4: dhammadhūte iti svadharmatā-prakṛtinirvīśitaṁ tathāgatagarbhāṁ (emendation śiṣṭa- to śiṣṭā, mys B) in Schmithausen 1971: 135f; “Dhammadhūta is the buddha embryo, which by its intrinsic nature is not different from their (= the tathāgatas’) nature (dharmatā).”


92 It is possible that the famous formula was simply taken over without reflecting on its adequacy regarding the immediately following “law” of tathāgatagarbha.

93 The compound tathāgata-dharmatā could, however, also be understood as a karmadhāraya meaning “true nature in the form of/like a tathāgata,” thus referring to the simile of the buddhas seated within living beings.
There is no need to argue that the idea conveyed by *dharmatā* under (3) was of any relevance for the authors of the *TGS*. The fact that *dharmatā* is described as being encased in defilements does not mean that it was thought of as an actual entity. In the case of *buddhatva*, we encounter a similar figurative way of expressing its relation to living beings. On the other hand, as the verses demonstrate, the term *dharmatā* alone, even without the specification that it is the *dharmatā* of the tathāgatas, must contain a clearly positive nuance. In these cases it cannot simply be understood as “essence, nature” but must have a weightier meaning, such as “true nature.” Alternatively, we could also assume that the first part of the compound *tathāgata-dharmatā* was simply dropped due to metrical needs, as is often the case in verses. If we follow this assumption, namely that *dharmatā* in the verses is to be understood as *tathāgata-dharmatā*, there will be no further need to argue that the meanings of *dharmatā* in the *TGS* go beyond those mentioned in (2).

If, on the other hand, we decide that the use of *dharmatā* in the verses does not allow us not to attribute a positive character to it, we shall have to admit that it must mean “more” than the alternatives mentioned under (1) and (2). To identify this *dharmatā* with the *dharmatā* of (3), namely the one, all-pervading absolute truth, would nevertheless not be in line with the sūtra itself. The contexts in which the term *dharmatā* appears for the most part involve living beings in the plural. The purport is clearly the fact that all living beings have *their* *dharmatā* rather than that a single *dharmatā* pervades them. The philosophical background can thus hardly be called monistic; if there are any monistic overtones at all, they are not intended by the authors. Accordingly, I think that the semantic range of *dharmatā* in the *TGS* occupies a position somewhere between (2) and (3) and is (not yet) thought of as a hypostatized unit.

If we turn to the two sūtras which, I believe, are most closely related to the *TGS*, namely the *Saddharmapundarıkasūtra* and the *Tathāgatotpattisambhava-nirdeśa*, it becomes clear that the term *dharmatā* in the meaning of “absolute truth” was likely not used in these texts.

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94 See 8.4 and 8.5. In 3.4 the *dharmatā* is characterized as “like mine.” The use of *dharmatā* there fits well into the semantic range of (2).

95 Throughout the *SP* the term *dharmatā* appears only five times, among them once in the prose text (40.15), where it plainly means the “true universal law” in the second sense of (1) (see Zimmermann 1999: 157ff). In K 57.13 (= 2.134), K 130.13 (= 5.38), and K 392.2 (= 20.1) *dharmatā* stands for this true law as the most fundamental teaching, and is in some cases rendered as such in the Tibetan and the Chinese translation by Kumārajiva: K 57.13: 說法之儀式; K 130.13: chos, 諸佛之法; K 392.2: chos. In K 294.14 (= 13.67) we find the pāda *bhāvitva dharmam ca sprīti dharmatān*. This part is missing in D1 and D2; O and the Farhād-Bēg ms read (bo)dhi(m) instead of *dharmatān*. The Tibetan follows, as usual, K (... *chos nyid reg*). Kumārajiva’s translation has 證實真相, supporting the wording *dharmatā*, whereas Dharmarakṣa’s translation offers 正覺 (bođhi)—with the exception of two relatively late, and probably (in view of Kumārajiva’s translation of this passage) “emended” manuscripts which read 正典 instead. This is the only passage in the *SP* where *dharmatā* can but need not (given that it is the older reading) be interpreted in the sense of “absolute truth.” However, the fact that the Kashgar manuscripts usually contain the older wording suggests that the reading *dharmatā* is secondary (though it would be a lectio difficilior!). We are thus left with one very meager example of *dharmatā* in the meaning of an absolute entity.

In the *TUSN*, as far as I can see, the term *dharmatā* appears several times in the meaning “natural and normal custom,” “normal state” (1): Q 81a6 and 81b7: *chos nyid rab tu thob pa’i phyir* (*dharmatā-pratilambhāt: “in a normal, natural way,” “naturally, automatically,” see also BHSD s.v. *dharmatā*); Q 100a8: *chos nyid thob pas* (*dharmatā-prāptena: “naturally, automatically”); Q
cloth in the *Tathāgatottpattisanbhavanirdeśa*, the direct predecessor of the trope presented in the TGS, the term dharmatā does not appear. Instead, we are told only of tathāgatajñāna. If dharmatā in the passages of the TGS designated in fact the hypostatized “absolute truth,” this would mean that, when it came to the usage of this basic philosophical term, the authors of the TGS did not agree with the Saddharma-puṇḍarikasūtra and the *Tathāgatottpattisanbhavanirdeśa* but based themselves on a different terminological convention.

Be that as it may, the mention of the (tathāgata-)dharmatā serves to illustrate the buddha-nature of living beings and their essential equality with the tathāgatas.\(^1\) Here also, as has already been observed in the case of tathāgatajñāna, dharmatā is described in a metaphorical setting: it is encased by defilements, and in 0M even said to be motionless. All living beings have this true nature. It constitutes their essence, thus relegating all differentiating aspects of living beings to a provisional, contingent level.

Among other terms that render the idea of the buddha-nature in the TGS, we find the word tathāgatadhātu.\(^2\) The term dhātu is well known from the Mahāyānist Mahāparinirvāṇasūtra, where it appears frequently in the compound buddhadhātu, synonymous with tathāgatagarbha, and obviously interpreted as a tatpurusa compound. Dhātu can have the very concrete meanings “mine,” “primitive matter” (called also mahābhūta), “element of the body” (the six elements are prthivi, āpas, tejas, vāyu, ākāsa, vijnāna), the “group of eighteen dhātus” forming the six sense organs with their respective sense objects and the

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\(^1\) See 0M: “And [the Tathāgata], having perceived inside those [sentient beings] defiled by all defilements the tathāgatadharmatā motionless and unaffected by any of the states of existence, then says: ‘Those tathāgatas are just like me!’”

\(^2\) The term tathāgatadhātu appears once, in 8B (for details see my note in the translation). It is rendered in Tib with the term rigs, which usually is applied as a translation for gotra or kula. On the term dhātu see also Seyfort Ruegg 1969: 261ff.
six forms of vijnāna, “relics” or (in medical theory) “essential bodily ingredient/humor.” Especially the two meanings “relics” and “bodily element” seem to have had some influence on the genesis of the buddhadhātu theory of the Mahāparinirvāṇasūtra. However, the main thrust of the term buddhadhātu in the Mahāparinirvāṇasūtra is to indicate the future possibility of all living beings becoming a buddha. Though this understanding of dhātu as a cause stands in contrast to the above-mentioned substantialist background from which the term dhātu is believed to have emerged in connection with the Mahāparinirvāṇasūtra, it is not altogether surprising, since it can be an equivalent of hetu, as stated explicitly in, for example, Ratnagotrabhibhāgavyākhyā 72.10: tat(=tathāgatavat)-prāptaye hetus tathāgatadhātur iti / hetvartho ’tra dhātvartah /.

We further know that dhātu can, like the term dharma, also mean the “rule to which all dharmas are subject” and, again parallel to the development of the term dharma, can even take on the meaning of a metaphysical entity, in the compound dharmacaitā.

How are we to understand the term dhātu in the passage in 8B? Let us first have a look at the quotation of the passage in the Ratnagotrabhibhāgavyākhyā and the context in which it is embedded there. The quotation appears after the last of three basic interpretations of the compound tathāgatagarbha. I cite the whole passage (72.7ff):

pañcaabhir nidhitaruratnakravacakravartikanakabimbodṛṣṭōntais trividhabuddha-
kayotपपत्तिगत्राद्विधानां iti paridipitam / trividhabuddhakāvya-prabhāvati/tāvāni hi tathāgatavatam / atas tatprāptaye hetus tathāgatadhātur iti / hetvartho ’tra dhātv-
artah / yata aha / tatra ca satte satte tathāgatadhātur uppanno garbhagatah
sainīvidyate na ca te sattvā buddhyanta iti /


By way of the five similes of the treasure, the tree, the precious image, the universal emperor and the golden figures—with reference to the fact that the disposition (gotra) of the threefold body of the buddhas to manifest is present [in all living beings]—it has been shown that the tathāgata element (dhātu) is the embryo/germ (garbhā) of all these sentient beings. [This can be said] because tathāgatahood is constituted by the threefold body of the buddhas. Therefore the cause of the attainment of that [threefold body] is called the “element (dhātu) of a tathāgata.” “Element” means here “cause” (hetu). Therefore it is said [in the TGS]: “And though in each sentient being the element (dhātu) of a tathāgata has arisen and is present as an embryo/germ (garbhagata), those sentient beings do not realize it.”

The general context here is an explanation of the three svabhāvas of the dhātu, namely dharma, tathatā and gotra, the three key terms of verses 1.27–28. These verses constitute the heart of the Ratnagotrabhibhāga (vyākhyā), being a commentary on the central phrase sarvasattvāṃ tathāgatagarbhaḥ. The passage translated above deals with the third aspect, namely the gotra, and contains the last of the three interpretations of the compound tathāgatagarbha. Garbhā is here identified with dhātu, which is immediately afterwards defined as the “cause”

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100 For further references for dhātu in the sense of “cause” see Schmithausen 1969a: 114c; 145.
(hetu) of the attainment of buddhahood. Consequently garbha can here only have the meaning “embryo” or “germ,” which is the cause of living beings becoming tathāgatas. In order to reinforce its analysis, the Ratnagotravibhāgavyākhyā then cites the sentence from the TGS. The fact that this passage was cited by the authors of the Ratnagotravibhāgavyākhyā is probably not only due to the unique appearance of the term dhātu throughout the TGS, but also to the predicate garbhagata, which according to the Ratnagotravibhāgavyākhyā characterizes the dhātu “as an embryo” (see also RGVV; snying por gyur pa; the Chinese translation is here missing).

The interpretation of garbhagata as indicating a state or condition is grammatically possible. Further, in view of the fact that the five similes this explanation in the Ratnagotravibhāgavyākhyā refers to include the sprout in the seed and the embryonic emperor in the womb of the poor woman, the understanding of garbha as a germ or embryo is in fact plausible. However, the context in the TGS imposes a different conclusion as to how garbhagata should be understood. Both Tibetan translations of the TGS support the notion that garbha means “womb” or “inside” of living beings: khong na yod (Tib); snying po la gnas pa (Bth). This analysis of garbhagata as indicating a local relation (“within” or “in the womb”) is likewise possible from the point of view of Sanskrit grammar and, for the unbiased reader, even much more reasonable.

But even leaving aside the two Tibetan translations that favor garbha as “inside,” there are three other arguments strongly supporting this understanding in contrast to the Ratnagotravibhāgavyākhyā.

One argument is found in the Ratnagotravibhāga itself; in the verses that freely render the simile in question: though it is true that verse 1.122 compares the dhātu with the embryo of an emperor, in the following verse 1.123 we find two concessive formulations: ... garbhāntarasthe nrpe (“... though the king is found within the womb [of sentient beings]”); ... sannātheṣu ca satsu ... svātmāntarastheṣv api (“... even though the good protectors are found within [living beings] themselves.”). In both cases the main accent lies on the fact that the emperor or “protectors” are present within sentient beings, not on the fact that they are still embryos. The presence of the word antara does not allow for any ambiguity. This nuance was duly expressed by the Tibetan translators (Tib), in a word-play with khong (“inside”): ... khong na yod kyang sems can de dag gis khong du ma chud do //.

Right after the above sentence in question, the Tathāgata repeats the same message a second time in direct speech to living beings (8B.7–8). Nothing is said on this occasion about an embryonic state. Instead, mention is made of a tathāgata inside (the bodies) of sentient beings: nang na (Bth); 身中 (Ch2); 自身 (Ch1); Tib has simply khyed la.

Finally, we have the evidence displayed by Hara (1994: 38, n. 4), who, if mainly with regard to the epics, states that garbha bears the meaning “womb”

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102 Ch2 takes garbha of garbhagata to be the buddha-store and not the womb: 具如來藏. Ch1 offers no help here.

103 The two interpretations perhaps do not lie very far apart, since speaking of the dhātu “in the state of an embryo” implies that it is present “in the womb” or “inside.” Nevertheless, if the dhātu is being described as just being “inside” living beings (a “neutral” formulation which the use of the term “embryo” would contravene), this does not mean that it has to be a hetu, as the RGVV would have it.
“when construed with words expressive of staying in, dwelling at,” and cites examples for *garbhasāta*, °gata, °vāsa* etc.\(^{104}\)

There is little prospect of settling the question definitely. However, arguing from the perspective of the *TGS* itself and the undoubtedly very old citations of the *TGS* in the verses of the *Ratnagotrabhāga*, we ought clearly to favor the latter alternative, though the (more recent) commentarial parts of the *Ratnagotrabhāga*vākhyā and the general biological overtone of the *cakravartin* simile allow for a different opinion.

Now, what does this all mean for an understanding of the term *dhātu* in the *TGS*, the question that served us as the springboard for the above discussion? Once the reading of *dhātu* as *hetu* in the *Ratnagotrabhāgavākhyā* is seen to have no validity for the passage in the *TGS*, we are free to speculate on the meaning of *dhātu* in the contextual framework of the *TGS*. We should therefore note what other terminology in the *upameya* of the present simile is used to designate the buddha-nature. In the direct speech of the Tathāgata in the second part of 8B, we find the term *tathāgata*; in the verses below, *dharmatā* twice appears. Neither of these words suggests the notion of “embryo.”

On the other hand, the *upamāna* of the same simile several times speaks of *sattva* (“life”) which enters the womb of the woman. The parallel to the passage under discussion is obvious: here also the *tathāgatadhātu* enters into living beings. The direct speech of the Buddha that follows is similar in structure. The Buddha speaks of “the tathāgata [who has] entered [and] is present within....” It thus seems that the *upameya* side of the simile has adopted the terminology of the *upamāna*—a phenomenon similarly found in the descriptions of the tathāgatas as encased in *klesa* sheaths in the *upameya*. In any case, given the biological motifs throughout the simile, should we not assume that the single employment of the term *dhātu* in the whole sutra is integrally related to this context? I think it likely that the author of the simile thought of the *tathāgatadhātu* as a constituent element within the body of living beings, just as *sattva* is in the womb of the poor woman. He could have had in mind the six elements of the body (see above), with the *vijñānadhātu* as the most fundamental (in the sense of being constitutive of life) and central one (as underlying all other sense organs).\(^{105}\) In analogy to these six elements, and to the *vijñānadhātu* in particular, the *tathāgatadhātu* would be understood as another, even more essential (metaphysical) element of living beings, constituting and guaranteeing their inherent buddhahood.\(^{106}\) Designating as it does an independent element of the body, the term *dhātu* would fit well into the biological framework of the simile. At the same time, *tathāgatadhātu* recalls the term *nirvāṇadhātu*, the sphere a person enters after liberation. The *TGS*, by replacing the term *nirvāṇa*-with *tathāgata*-, would continue the work of the *Saddharmapundarikasūtra* of pointing out the insufficiency of *nirvāṇa* as a goal and advancing the only destination really worth striving for in Mahāyāna, namely to become a tathāgata.

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\(^{104}\) This argument loses some of its force when, with an eye on the occurrence of the term *utpanna* before the compound *garbhagata*, we read Hara’s following remark that the meaning “embryo” is prevalent “when construed with words of production, conception, development, and others.”

\(^{105}\) On *vijñāna* as the (cosmic) element see Langer 2001: 43ff.

\(^{106}\) See also the terms *citidhātu* and *ātma-dhātu* in the terminology of the Vedānta. These are employed to designate the true self of living beings. *Dhātu*, in these cases, clearly undergoes an extension of metaphysical meaning (see Schmithausen 1969a: 83).
We have seen that the buddha-nature of living beings is described with a great variety of terms in the TGS. The terminology includes markedly substantialist expressions, such as buddha and *jinakāya, and even terms which figure in the upamāna—words like nidhi or kośa. Tathāgatajñāna, a term with strong ontological connotations, appears along with actual states of being, such as buddhatva and svayambhūtva. With dharmatā we reach the other end of the scale, a term similar to tathatā in being bare of any concrete nuances, and in designating the nature of a tathāgata or, as some passages could imply, even absolute reality. Though the terms denoting the buddha-nature differ considerably in their degree of abstractness or substantialist connotations, the authors of the sūtra did not hesitate to use them all in the standardized metaphorical phrase “wrapped with sheaths of kleśas.” One characteristic of the TGS seems in fact to be this tendency to formulate the upameya with the help of vocabulary taken from the upamāna. The negligence in the choice of the basic terminology for designating sentient beings’ buddha-nature, on the other hand, shows, as will be demonstrated below, that the authors were more concerned to present this new idea effectively than to lay it out in clear philosophical terms.

All the terms used to designate the buddha-nature of living beings can be characterized as being associated with the level of perfect spiritual realization. The notion of potentiality, implied in terms like “germ” (gotra) or “embryo” (garbha), is inherent to none of them. This is even more surprising in view of the fact that in two of the similes the counterpart of the buddha-nature in the upamāna seems to have causal force: the sprout and the cakravartin embryo. Though in these two illustrations they could have easily done so, obviously the authors were not interested in adding to their corpus of terms for the buddha-nature ones which carry the notion of potentiality. It appears to me that what the authors had in mind was, first of all, to stress the essential equality between living beings and the buddhas. They therefore had to choose a terminology which left no room for doubt about this basic fact. For them to speak in this context of an embryonic (tathāgata-) garbha or (-)gotra of living beings would not have served their ends.

If we compare all this with the conception of the buddha-nature in the simile of the *Tathāgatotpattisambhavanirdeśa, we can observe another characteristic of the theory in the TGS. The main aim of the *Tathāgatotpattisambhavanirdeśa is to describe the wonderful and incomparable nature of the Buddha’s qualities. The greatness of tathāgatajñāna, along with nine other characteristics, lies in the fact that it penetrates (praviśati) the mind of all living beings. It is in this context that the simile of the piece of cloth with the whole cosmos painted on it is expounded. The goal the TGS has set for itself, on the other hand, is not to describe and extol the limitlessness and greatness of tathāgatajñāna. The TGS seems to focus on the living being as the “container” or “owner” of tathāgatajñāna. Living beings are not simply perceived as the objects of the Jñāna of the Tathagata; they step into the foreground in their own right. Every single one of them is in possession of tathāgatajñāna. Seen from this perspective, tathāgatajñāna appears rather as an element segmented so as to be present in all living beings. The idea of a segmented tathāgatajñāna may not have been unknown to the author of the *Tathāgatotpattisambhavanirdeśa. This is

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107 This is not so if we take tathāgatadhātu in 8B as a cause, as suggested by the RGVV (see above).
documented in the *upamāna* of the simile where myriads of painted cloths appear as independent elements by analogy with *tathāgatajñāna*. Thus I do not wish to exclude the possibility that the philosophy of the *Tathāgatotpattisambhavānirdeśa* in fact propounds the idea of a multitude of fragmented buddha-knowledge which, while embedded in different living beings, penetrates each part the other. Nevertheless, the *Tathāgatotpattisambhavānirdeśa* seems rather to assume that the cosmos is penetrated by an all-pervasive ether-like *jñāna* in which living beings are embedded, whereas in the *TGS* the picture is clearly inverted; that is, *jñāna* is contained in the minds of living beings. This latter perspective allows the bulk of attention to be directed to living beings as autonomous subjects. This difference in perspective is also mirrored in the core statements of the *TGS* and the corresponding passage in the *Tathāgatotpattisambhavānirdeśa*. In the *TGS* the agents are living beings containing a tathāgata (*sadaivaitē sattvāś tathāgata-garbhāḥ*), whereas in the *Tathāgatotpattisambhavānirdeśa* the agent is *tathāgata-jñāna* in its diffusive power (*tathāgatajñānam ... sakalam anupraviśtām*; quoted in *RGVV* 22.10–11). Without this change in perspective the employment of terms for the buddha-nature with substantialist overtones would not have been possible in the *TGS*.

3.2 Becoming a Buddha

The *TGS* states that all sentient beings contain a tathāgata and are essentially equal to the tathāgatas. The sūtra, however, does not say that they themselves are therefore awakened and already tathāgatas. The reason why they cannot be said to have attained awakening is the fact that their essence is not yet purified from *kleśas*, which, in the metaphorical expression of the *TGS*, unwrap and pollute this essence. Only when these defilements (*kleśa*) have been removed will the essence of sentient beings become manifest to and efficacious for them. Thus the basic idea of the *TGS* is that sentient beings always partake of the nature of tathāgatas. This nature cannot essentially be affected by the defilements, because it is unchangeable. The *kleśas*, on the other hand, are said to be only *ägantuka* (4.3), that is, accidental in nature. They are removed in the process of purification so that finally the buddha-like nature will be revealed. The idea is best put into words in 8B, where the Buddha in a direct speech states that “... it will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest” (*tathāgataḥ praviṣṭaḥ saññīdviyānānāḥ ... prādurbhaviṣyati*).108 It is thus clear that becoming a buddha does not involve an essential transformation or generative causal act by which the gap between the state of being hindered by mental defilements and that of perfect awakening is bridged.

However, two of the *upamānas* appear to attest to a different view: the simile of the sprout in the seed and that of the future emperor in the womb of the poor woman. The sixth simile speaks of the sprout in a seed of a fruit. The seed is planted in the earth and becomes a big tree. Verse 6.4 explicitly compares the fact that the tree has grown from a seed to the awakening of sentient beings. Now, the sprout has to undergo different stages of growth and development before finally

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108 *Tib: khyed la de bzhi gshogs pa zhugs pa yod pa dus shig na 'byung bar 'gyur te '/.
turning into a big tree. From this one might expect that the buddha-nature of living beings is first something comparable to a sprout which gradually, by the transformational process of ripening, develops into an entity possessing buddhahood. Such an immature buddha-nature would thus be the cause of the attainment of awakening, just as the sprout in the seed generates the tree. But while this interpretation, especially in light of the later understanding of the term tathāgatagarbhā as “buddha-embryo” or “buddha-germ,” could, prima facie, be felt to be what the authors of the TGS wanted to suggest, a closer look at the simile reveals that this is not the case.

What the authors have focused on in this simile is clearly found in verse 6.2, which states that the body of a sugata exists similarly to a cane seed in all living beings. This verse is revealing, since the authors could have chosen to use a term other than *sugatakāya (such as, e.g., *gotra or *garbha). In other words, they could have expressed that the buddha-nature of sentient beings is still in need of further development.109 Instead, they continue to employ the same terminology as in the similes before. This terminology, chosen to describe the process which makes the buddha-nature of sentient beings efficacious for the world, does not connote any kind of growing or ripening. Rather, as in the earlier similes, it is expressive of the purification (6B, 6.4) from the sheaths of defilements—a fact which may indicate that the authors had in mind not mainly the growing process of a sprout but its being enclosed in seed coverings and the outer fruit from which it must be separated.

Though the growing process of the seed is, of course, one important aspect of the simile, the main focus would seem to lie elsewhere. As in 6A and 6.1, the simile here affirms the imperishability of the seed, and the fact that the result (kārya), namely the tree, is already contained in the seed. It emphasizes that seed and tree are of the same nature. The seed, as Ch2 has it, “realizes the quality of indestructibility as a result of the fact that the seed and sprout generate each other alternately....” The assertion by the authors of the TGS that the seed already bears the tree within itself certainly accords well with their “theory of revelation.” The figure offers correspondences to the full-fledged tathāgatas in living beings. The manifestation of these tathāgatas triggers the awakening of living beings. However, there is an important difference between this “tree” in the seed and the full-grown tree in terms of temporal development, even if it does not seem to be of relevance for the authors. What is decisive for them is the essential oneness of seed and tree. Nothing new has to be added; the complete tree is already found in the seed.110

In the simile of the poor woman the situation is similar. Though the embryo of a cakravartin in her womb could easily be compared to the germ or embryo of a buddha in living beings, the author prefers to employ tathāgatadhātu (8B), tathāgata (8B) and dharmatā (8.4, 8.5). Here again, the fact that the

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109 It is true that in 6B dharmatā is spoken of as garbhagatā or garbhasthā. I have argued in the note to my translation that these latter should be understood as “in the womb.” However, it could also be understood as “in the state of an embryo,” and we cannot, as a matter of fact, exclude outright the possibility that the authors used this ambiguous formulation to allow for both interpretations (see also above, p. 57f.).

110 For orthodox Buddhist thinkers the idea of the sameness of nature between seed, sprout and tree, and the existence of the tree in the seed (satkārya), would hardly hold water. Cp., for instance, the Buddhist Śālistambasūtra, where such ideas are strictly rejected as harboring the fault of eternalism (Schoening 1995a: 285ff.).
Cakravartin is still an embryo does not seem to be crucial for an understanding of the simile. His nature, namely that of a cakravartin, will not change, his future rule is already preprogrammed, and the growth process the embryo is subject to does not figure in at all.\textsuperscript{111} What the simile plays up, rather, is the striking contrast between the poor, ugly and pessimistic woman and the glory of the cakravartin inside herself. Still, this simile can easily give rise to a different view of the buddha-nature. Without the exact wording in mind, one is naturally tempted to compare the growth of the embryo to a continuous ripening process in sentient beings of their buddha-nature. To be sure, this would not be in line with the original intention of the authors, who favored a theory of manifestation.

Now, the idea that a full-fledged tathāgata is from the very beginning present in living beings raises serious problems for Buddhist philosophers. The TGS states that the tathāgatas inside are covered by defilements and that only through a process of purification can living beings become awakened. Nevertheless, sentient beings are said to be always essentially the same as the tathāgatas, and this immanence of the Absolute can easily lead one to downplay or even brush over the fact that between the state of being defiled and that of perfect awakening is a gap which has to be bridged. As seen above, the authors of the TGS do not seem overly cautious in this matter. They do not hesitate to attribute an obviously substantialist notion to the buddha-nature of living beings. More than the assumption of two qualitatively different stages of development, for them it is the gap between these two states that underlies the efficaciousness of sentient beings’ buddha-nature, which can be realized only through a process of revelation.\textsuperscript{112} They therefore did not expend much effort in choosing similes with a unified conception of the buddha-nature. This may also be resulting from the authors’ very intention, which, as we shall see below, seems primarily to have been to present reasons why all living beings can become buddhas and, maybe even more importantly, to stimulate their readership, which had possibly hitherto not felt vitally drawn to Buddhist spirituality, to join the Mahāyāna community. The use of a philosophically and spiritually unsophisticated, imprecise and even ambiguous terminology, along with the substantialist and metaphorical formulation of the upameya, may have been considered necessary in order to attain their ends. It would therefore be wrong to expect elaborate explanations about the exact relation between the state of defilement and awakening. This painstaking work, whether intentionally or not, was left to later exegetes.

Regarding the attainment of awakening, the authors of the TGS do not tire of emphasizing that this leads to the performance of the tasks of a buddha. They obviously consider this fact as an automatic consequence of the manifestation of

\textsuperscript{111} It is, however, probably no coincidence that the only passages where the terms garbhagata or garbhasa appear are in the similes of the seed and the poor woman. Although the translations of the TGS itself and the parallels in the quotation of the similes in the RGV interpret garbha” as “inside,” the other possibility, i.e. “embryo,” cannot be ruled out.

\textsuperscript{112} This becomes clear in the similes of the seed which already contains the whole tree, the embryo of the cakravartin in the womb of the poor woman, and in the simile of the TUSN where a cloth on which the whole universe is painted is found compressed to a small particle and has to be opened in order to achieve its effect. Thus, the counterpart in the upamāṇa to living beings’ buddha-nature is not yet in a fully developed state; for it to manifest fully requires a further stage of ripening or expansion. But given that the sūtra stresses the essential sameness of the element in sentient beings before its revelation (when it is not yet efficacious) and afterwards (when it becomes so), this does not undermine the basic concept. We should not expect or claim an absolute isomorphic relationship between the upamāṇa and the upameya for all similes.
one’s buddha-nature, and in several passages it alone is stated to be a characteristic of buddhahood. This in itself demonstrates that efficaciousness was a main category in the earliest stage of tathāgatagarbha thought. The reason for describing a tathāgata primarily in terms of dynamic activity may well lie in an attitude of worldly engagement predominating over mainly theoretical concerns.

3.3 How to Become a Buddha

The purification from the klesas leads to the manifestation of buddhahood. Now, what are the factors leading to this purification? Let us first note in what terms the *Tathāgatotpattisaṁbhavanirdesa deals with this question. There, when the Tathāgata sees that living beings are not aware of their tathāgatajnāna, he says (RGVV 24.4–7):

yan ṅv aham esāṁ sattvānāṁ āryamārgopadeṣena sarvasaṁjñākṛta-bandhanāpanayanāṁ kuryām yathā svayam evāryaṁgabālādhanena mahatiṁ saṁjñāgranthāṁ vinīrtavya tathāgatajnānāṁ pratyabhijñāṇāṁ / tathāgatajasmatāṁ cāmuprāṇyutuḥ / te tathāgataamārgopadeṣena sarvasaṁjñākṛtabandhanāṁ vyapanaṇantī / ‘āryena mārgo° emended to āryamargo° according to Takasaki 1966: 397

Suppose now that by teaching [them] the Noble [Eightfold] Path, I remove all the fetters from these sentient beings that are caused by [their wrong] conceptions, so that through attaining power [by following]113 the Noble Path they remove this big knot of [wrong] conceptions by themselves, recognize114 tathāgatajnāna [which penetrates them] and attain equality with the tathāgatas. Then, thanks to the tathāgatas teaching [them] the Path, they will get rid of all the fetters caused by [wrong] conceptions.

The passage is very clear in attributing the actual process of purification to sentient beings alone (svayam eva). The Tathāgata’s role is limited to teaching them the Eightfold Path, thereby setting their purifying activities into motion. The text stresses that it is sentient beings themselves who remove their misconceptions and finally realize tathāgatajnāna. The verb used to describe this realization is pratyabhijñānte. It is here used in the sense of “to become aware of,” “to recognize” something which living beings have always been carrying around with them, namely tathāgatajnāna. This recognition is the result of living beings’ practice along the Noble Path and coincides with the full manifestation of their tathāgatajnāna, the realization of their buddhahood. The verb from pratyabhijñānte implies, then, more than just the pure act of recognizing. According to the passage in the *Tathāgatotpattisaṁbhavanirdesa, recognition can only take place when living beings follow the Holy Path. It is thus clear that the meaning of pratyabhijñānte in this passage goes far beyond the process of abstractly remembering the fact that one has the buddha-nature. Here, the term

113 My understanding of āryamārgabālādhaṇā follows from the two Chinese translations of the TUSV by Buddhhabhadra (修八聖道; TUSNC 624a20) and Śīkṣānanda (修習聖道; TUSNC 273a1), along with the Chinese translation of the passage in the RGVV (修八聖道; in Nakamura 1961: 46.4).

114 The verb pratyabhijñānte is not very common in Buddhist texts. Seyfort Ruegg (1973: 78) understands it as “la re-connaissance (ou anagnosís) de la réalité” in contrast to the Buddhist notion of “compréhension (adhi-gam-).” In the same passage he also provides us with several occurrences of the term in non-Buddhist schools. It is impossible to know if the verb appeared in the TGS, since the Tibetan does not have a standardized translation for it.
implies a fundamental change brought about by the adoption of certain rules that lead to the full manifestation of buddhahood. In the lines before the passage cited above, the Buddha had stated that, as long as living beings are defiled by wrong conceptions, they would not “be aware of” and not “realize” their tathāgatajñāna. Four verbs are used in these lines, and we can see that they cover the meaning contained in the verb form pratyabhijānīte. These verbs are jānanti, prajānanti, anubhavanti and sāksātkurvanti (24.1).

If we now turn to the TGS, we see that the process of purification is described in very similar terms. There, however, the distinction between the activity of the Tathāgata, on the one hand, who teaches the Dharma and thereby makes sentient beings know that they themselves have the buddha-nature, and living beings’ own efforts, on the other, is less clear. It seems to me that the simile in the *Tathāgatotpattisanābhavanirdesa already bears the seeds of such ambiguity. It is quite evident that the authors of the *Tathāgatotpattisanābhavanirdesa stressed sentient beings’ contribution with the words svayam eva, while at the same time specifying the exact nature of the Buddha’s role in clearing away all doubt: the Buddha’s teaching activity, which leads to the realization of tathāgatajñāna; it is “attaining power [by following] the Noble Path” (āryamārga-baladhānena) that capitalizes on this activity. This clarification seems necessary, since otherwise one may be inclined to read the situation according to the upamāna, where it is the skillful person alone who makes the compressed cloth useful for the whole world.

In the TGS such clarifications are only sporadically found. In most of its similes it is a single person who knows about the precious hidden substance and purifies it. In several passages this person is explicitly compared to the Tathāgata. The most common formulation in the TGS is expressive of finality: the Tathāgata teaches the Dharma in order to purify sentient beings. Of course, such a statement could mean that the Tathāgata directly destroys the klesas of sentient beings, but it could also be understood in the sense conveyed in the *Tathāgatotpattisanābhavanirdesa. Formulations in the simile of the golden figures in the molds are suggestive of the former alternative. There it is stated that the Tathāgata with “the vajra-[like] hammer of the Dharma ... hews away all outer defilements in order to entirely purify the precious tathāgata-knowledge ...” (9B) “so that their defilements are expelled without any remainder.” (9.4). However, it is hardly imaginable that this is to be taken as denying any kind of participation of sentient beings in the process of their own purification. It signifies rather that the authors tried to treat the two sides of the simile isomorphically, adopting the framework of the upamāna when comparing the Tathāgata to the smith.

We do in fact find some passages in the sūtra indicating clearly the active role sentient beings themselves play in the process of purification. The most representative among them is in 11B, where it is said that the Buddha teaches sentient beings the Dharma and leads them to have faith (mos) in order to destroy their defilements. Sentient beings then apply (abhiyujyate) themselves assiduously

115 In the TGS the Tibetan does not allow the exact Sanskrit terms to be reconstructed where it is said that sentient beings “realize” (khong du chud pa) their buddha-nature after learning about it through the teaching of the Tathāgata. It is quite possible that any such Sanskrit term could be understood in both ways, i.e., “to become aware” and “to accomplish.” The former alternative would entail that the knowledge of the presence of a buddha within was considered as leading to awakening.
to these teachings and become free from their defilements. Again, in 5B and 5.5 sentient beings or bodhisattvas are said to acquire faith in the teaching of the Buddha, which later, when they exert themselves (5.5), leads to their awakening. In 5.4 we find an exhortation in which the Tathāgata calls upon the bodhisattvas to “take the treasury of knowledge” and to become protectors of the world. Finally, in the simile of the poor woman the Tathāgata calls upon sentient beings to exert the energy which will lead them to realize buddhahood.

From the passages mentioned above it becomes obvious that living beings were expected to participate in the removal of their defilements. Nevertheless, under the sway of the august figures in the upamānas, the authors did not hesitate to use formulations which leave no or else very little room for the participation of living beings. Two consequences can be drawn from this observation. First, it demonstrates that the purificatory work of the Tathāgata was conceived as the main factor in the process of manifesting living beings’ buddha-nature. It seems in fact to go far beyond his activity of teaching the Dharma. Secondly, the sūtra touches only sporadically on the question what sentient beings have to do to attain awakening, when it refers to the very general notions of “faith in the Dharma” and its practice. This shows that the details of the process of purification were not an integral part of the message which the authors wanted to convey. Therefore they did not elaborate this point any more than they provided an exact definition of the buddha-nature—tasks they left for later systematizers. Other means of awakening (recitation etc.) suggested in the sections following the similes are a general feature of many Mahāyāna sūtras, and thus not peculiar to the theory of the buddha-nature. This, of course, does not mean that the authors of the TGS did not consider it appropriate to practice them.

4. The TGS as a Part of Indian Buddhism: Its Sources, Motives and Reception

The title of this section may raise expectations which cannot be fulfilled, among them successfully tracing the roots and defining the position of the tathāgatagarbha teaching against the background of a comprehensive history of Indian philosophy in general, and in particular its relation to the upaniṣadic notion of ātman and the Pāṣupata doctrine of abhiṣyakti, which latter concept, namely liberation as the manifestation of the innate Śiva’s perfections through the removal of impurities (mala), is strikingly similar. I restrict myself to delineating only a few aspects of the sūtra’s relation to other Buddhist texts. Likewise, I cannot here deal with the development of tathāgatagarbha thought in Tibet and China. For the Indian region, my central ideas about post-TGS developments are based on Takasaki 1974, a work which has remained the point of departure for any serious historical study of the tathāgatagarbha teaching in India.

In Tibet, the teaching of tathāgatagarbha became a highly controversial issue in the well-known gzhan stong and rang stong debate among the Buddhist schools. The proponents of gzhan stong (“other-empty”) believe that the inherent defilements are not fully dissolved until the inherent

116 A similar conclusion is reached at the end of 5A. There it is said that as a result of not hearing of the buddha-nature sentient beings do not apply themselves to their purification.

117 There seems to be no clear distinction between normal living beings (sattva) and bodhisattvas in the TGS, except for a passage in 8B where the threefold categorization sattva – bodhisattva – tathāgata appears (cf. p. 74).
buddha-nature of living beings is essentially empty of defilements and so, in this regard, come very close to the position of the TGS, which they take literally, while the rang stong (“self-empty”) position is that the texts of the tathāgatagarbha teaching have to be interpreted on the basis of and harmonized with other major Buddhist tenets, such as the doctrine of emptiness (śūnyatā)—which finally led to the identification of the tathāgatagarbha (“buddha-embryo”) with śūnyatā.

In China, the tathāgatagarbha teaching gained philosophical importance by way of the Ratnagotravibhāga and the Dacheng qi xin lun 大乘起信論. Opinions differ about how deeply it has in fact penetrated Chinese Buddhist thought, but without doubt it found fertile soil among Daoist teachings which were professing belief in an “original pure essence” before the arrival of Buddhism in China. With the rise of the concept of “original awakening” 本覺 in the Dacheng qi xin lun and its fusion with tenets of Yogācāra thought, however, the buddha-nature theory in China merged into a philosophy with a strongly monistic orientation—something the TGS had not foreseen but nonetheless prepared the way for. This monistic position, which later took on more extreme forms, as in the attribution of the buddha-nature to the non-sentient realm, became the object of scholarly criticism at the end of the 20th century. The arguments of its critics, namely that this position, during parts of Japanese social and political history, was all too easily misused as a repressive tool to ensure the status quo, should certainly not simply be brushed aside.

4.1 The Titles of the TGS

The Sanskrit title transmitted to us at the beginning of Tib is Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra. In the middle of the sūtra, however, when the Buddha refers to the TGS, the title is given as Tathāgatagarbha-nāma-vaipulya (or: vaitulya)-sūtra (0L). This name is confirmed by both Chinese translations, which in the sūtra itself as well as at the beginning of it speak of the 大方等如來藏經 (Ch; within the sūtra: 大方等經名如來藏) and 大方廣如來藏經 (Ch2). Both 方等 and 方廣 are here renderings of vaipulya or vaitulya. (The word da 大 was probably added without having any direct correspondence in the Sanskrit.) We naturally should assume that the title as it appears at the beginning of a text is subject to alterations to a higher degree than a citation of it in the middle of one. This would mean that the title appearing in 0L, namely Tathāgatagarbha-nāma-vaipulya (or: vaitulya)-sūtra, was the name used in the earliest times, since it was faithfully transmitted by the Chinese versions, so that mahāyāna, which replaced vaipulya (or: vaitulya), as mirrored in both Tibetan versions, must be of later origin. The Ratnagotravibhāgaavyākhyā refers to the TGS twice under the short title Tathāgatagarbhasūtra (25.9; 66.18).

118 In Tib the Sanskrit transliteration lacks ārya and nāma. Ārya (ʼphags pa) is also missing in the Tibetan title of Tib, but this could thus be a characteristic of pre-standardized texts (see part II, C 1: Tib), but the equivalent of nāma is found in the Tibetan title of Tib (zhes bya ba), and so was probably erroneously omitted in the Sanskrit transliteration.

119 See Karashima’s textual study on the SP, where he argues that Dharmarakṣa chose the characters 方等 in order to render Skt. vaitulya (in association with Skt. tulya, “equal to”), while the characters 方廣 have their counterpart in Skt. vaipulya. He also points out the problem in deciding which of the two forms (vaitulya or vaipulya) was the original one (Karashima 1992: 278).
4.2 The Recorded Chinese Translations of the TGS

Besides the two available Chinese translations by Buddhabhadra and Amoghavajra, the Chinese catalogues mention two other translations, which are now lost. The oldest record is contained in the *Chu sanzang ji ji* (CSZJJ), a work published in about 515 CE by Sengyou. It mentions a sūtra called *Da fangdeng rulai zangjing* 大方等佛藏方等経. Together with three other works, it attributes this translation to Faju 法炬, a translator active towards the end of the Western Jin 晉 dynasty at the time of the emperor Hui 惠 (290-306) and Huai 懐 (307-311). As to the translation of Buddhabhadra, the *CSZJJ* does not provide us with information concerning the exact date and place it was done. It does state that according to other sources it was called *Rulai zang* 佛藏方等経. In the later *Zhongjing mulu* 衆經目錄 (ZJM) by Fajing 法经 and others dating from 593 CE, we come across some new information. Buddhabhadra’s translation of the TGS is there said to have been undertaken in the Yixi 姚興 period (404-418), and Fali 法立 is mentioned together with Faju as joint translators of the same text (117c16). I will come back to this below.

The next catalogue, the *Lidai sanbao ji* 历代三寶紀 (LSJ) by Fei Changfang 费長房, dating back to 597 CE, bears witness again to a different state of affairs. First of all, Fei Changfang mentions a further translation of the TGS, the *Da fangdeng rulai zang jing* 大方等如來藏經 (66b2) attributed to Fazu 法祖 (religious name: Bo Yuan 佛遠) (66b17f). About Fazu, we know that he was active during the reign of Emperor Hui (290-306), and it seems that he had close relations with Dharmarakṣa. Fei Changfang ascribes to him 23 sūtras which, according to the *Gaoseng zhuan* 高僧傳, were lost in a time of troubles, and states that he himself had made a title list of 22 formerly unmentioned works, among them the *Da fangdeng rulai zang*. About the other early translation of the TGS, attributed to Faju by the *CSZJJ*, the *LSJ* states that it was translated by Faju together with Fali (as we have already seen in the *ZJM*), and it restricts the period of translation to the reign of Emperor Hui 惠 (66b26–27). While we do not know where the information about the common

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120 See Zürcher 1972: 10f.
121 See 9c20: 舊錄云佛藏方等経; the question what exactly is meant by the expression 舊錄 is complex, and has until now not been answered satisfactorily. It could be a part of Daoan’s old catalogue, the famous catalogue of Daoan itself, another catalogue, or even a group of other catalogues. See Tokiwa 1938: 36-41; 96; 683.
122 Namely the *Lou tan jing* 樓炭經 (T 23); the *Faju ben mo jing* 法句本末經 (T 211), and the *Futian jing* 福田經 (T 683) (9e19–22); the *CSZJJ* states that the latter two sūtras were translated by Faju together with Fali (10a1–3). See also *CSZJJ* 98a28–29 (without any reference to the TGS).
123 Zürcher sees relations being maintained between Fazu and one of the collaborators of Dharmarakṣa (1972: 76f); Tsukamoto states that he was a disciple of Dharmarakṣa (Tsukamoto 1985: 730).
124 *LSJ* 66b17–20, based on *GSZ* 327b28–29 (= *GSZ* 40f). In the *CSZJJ* (9e16–18) and the *Zhongjing mulu* 衆經目錄 (ZJM; 122c19–20 and 116b6), however, only the *Wei dai pusa jing* 唯辯菩薩經 is ascribed to Fazu.
translation of the *TGS* in the two catalogues comes from, the dating of it to the reign of Emperor Hui can be explained by another passage in the *LSJ* which states that Faju, after the death of Fali, continued to work alone on the translation. We thus should conclude that, according to the *LSJ*, the period of activity of Fali was limited to the reign of Emperor Hui.

Regarding Buddhabhadra’s translation, the *LSJ* provides us with the date 420 CE (元熙二年) and gives the Daochang temple (道場寺) in Nanking as the translation site (71a13). However, the *LSJ* considers this translation to be, chronologically, the second one, and characterizes it, strangely enough, as “little different” (小異) from Fali’s (71a13–14). It remains unclear why the translation by Fazu, which the same catalogue is the first one to mention, is not counted. In all following catalogues it is dealt with as the third one. From then on newly compiled catalogues do not contain any further information, so that we are left to sort out the contradictions of the available catalogues by ourselves.

Let me first deal with the translation attributed to Fazu. Whereas both the *CSZJJ* and the *ZJM* attribute only one sutra to Fazu, namely the *Wei dai pusa jing* 惟逮菩薩經, Fei Changfang states that he consulted other catalogues and could identify 22 further texts translated by him. Now, Fei Changfang, the compiler of the *LSJ* is well known for his practice of attributing hitherto unknown or undetermined works to various translators without revealing his sources, basing himself on catalogues that he never could have seen or failing to provide any other convincing arguments. This, though, is not sufficient grounds for discrediting all the new information he came up with. It is obvious that he had access to a different, and in several respects, more comprehensive set of catalogues, and it would be wrong simply to disregard all his assertions. The attributions to Fazu do, however, seem not very convincing. There is a remark in the biography of Fazu in the *Gaosen zhuan* 高僧傳 to the effect that besides three works whose titles are given, he also translated several short texts no longer found, and whose titles were even no longer known. Fei Changfang toned up this remark, and so contributed to the glory and fame of Fazu and his era. Tokiwa, in an extensive analysis of the attribution of the 23 works, understandably laments the fact that Fei Changfang simply mentions “several miscellaneous catalogues” (諸雜記録) without specifying his sources. Of the 23 works, only five are extant today. That some of the other remaining 18 attributions to Fazu were already doubted at an early date is proved by the *Kaiyuan shijiao lu* 開元釋教錄 (*KSL*), which singles out
seven titles from the list of Fei Changfang as of questionable authorship.\textsuperscript{133} However, the 大方等如来藏經 does not share such doubts.

Tokiwa, for his part, makes clear that the translation of the TGS attributed to Fazu is very unlikely. He assumes that this attribution resulted from an entry which ascribes a translation of the TGS to Faju of the same period, whence it was erroneously attributed to Fazu. This is thus a classical case of “multiple attribution.”\textsuperscript{134} We can, of course, not be absolutely sure that Tokiwa’s conclusion is right. However, the fact that nothing about the translations is mentioned in the older catalogues, the circumstances of the relatively late attribution to Fazu, and Fei Changfang’s silence about his sources should make us skeptical. Finally, we can also interpret the above-mentioned fact that the JSJ considers Buddhahadra’s translation of the TGS to be the second one as an indication that its own new attribution of a third translation to Fazu lacked enough grounding to have any effect on the hitherto transmitted information about the TGS having been translated only twice.

If we now turn to the translation of the TGS by Faju, or by Faju together with Fali, as the later sources have it, the basis for such an assumption appears much more solid. As stated above, the existence of such a translation is already attested in the oldest existing catalogue, and, furthermore, both Tokiwa and Hayashiya include the entry in their reconstructions of the catalogue of Daoan, on which the CSZJJ, to a large extent, is based.\textsuperscript{135} In the concerned entry, the CSZJJ notes below the sūtra title that in an/the old catalogue(s) the text was named *Fo zang fangdeng jing* 佛藏方等經 (9c20: 舊錄云佛藏方等經). It is not entirely clear to which catalogue(s) this remark refers. Tokiwa states that in this case it should undoubtedly be understood as referring to Daoan’s catalogue,\textsuperscript{136} but Hayashiya tends to believe that the words 舊錄, when appearing below the main entry, consistently mean the catalogue of Zhu Daozu 竺道祖 of 419 CE.\textsuperscript{137} As the more than one thousand pages each of Tokiwa and Hayashiya document, the study of the Chinese catalogues is a painstaking and complex endeavor. I myself have nothing to contribute to a final solution to the questions raised by the expression 舊錄. The issue is of relevance for deciding whether the title 大方等如來藏經 appears as such in Daoan’s catalogue or whether it was introduced by Sengyou on the basis of, for example, the existence of the same title for Buddhahadra’s translation. Further, even if we assume that the title 佛藏方等經, below the main entry, derives from the later catalogue of Zhu Daozu (and not from Daoan’s catalogue), can we be absolutely sure that the title 大方等如來藏經 and the titles generally found in the CSZJJ appeared as such in Daoan’s catalogue?

This question is not dealt with by the two great Japanese pioneers of catalogue research, and they seem to take it for granted that Sengyou’s avowal that he was following Daoan’s catalogue guarantees the authenticity of titles. It is only

\textsuperscript{133} *KSL* 499a11–19.
\textsuperscript{134} Tokiwa 1938: 381; 683; 704.
\textsuperscript{135} Ibid., 168; 381; 583; 678; Hayashiya 1940: 406.
\textsuperscript{136} Tokiwa 1938: 683: “又，祐の舊錄とは、必ずや「安南」なるべしと思はる。” In a more general analysis of what could be meant by the words 舊錄, he comes to the conclusion that they stand for Daoan’s catalogue along with three other ones. He assumes that among these four catalogues it is the catalogue of Zhu Daozu 竺道祖, completed in 419 CE, which is meant in most of the cases (Tokiwa 1938: 40f.).
\textsuperscript{137} See Hayashiya 1940: 366f. Harrison (1990: 210) doubts Hayashiya’s conclusion, since the “Old Catalogue” is also cited for works translated after 419 CE.
In a short passage that Tokiwa, when expounding the principles guiding his reconstruction of Daoan’s catalogue, touches on this issue. In this passage he deals with a statement found at the beginning of Sengyou’s list of sutra titles which had not been attributed to an author by Daoan (新集安公失譯經錄). Sengyou there describes the extreme brevity of Daoan’s entries and the poor state of the copy of the catalogue: titles were abbreviated with only two characters, the number of juans 卷 were not mentioned, the lines remained without a space in between, confusion caused by later scribes (後人傳寫) in regard to titles and to the number of works was normal, and doubts arose because punctuation marks formerly written in red ink had vanished. Since this description is not found at the beginning of Sengyou’s catalogue, I am not sure if we should assume that it refers also to the part before, where the entry of the TGS is situated. Tokiwa notes that Sengyou’s work itself included the complementation of such abbreviated titles, and stresses that we can no longer know where the line between Daoan’s original entries and Sengyou’s additions should be drawn.

In any case, we can be sure that at the time of Daoan (314–385), whose catalogue is widely esteemed as a scholarly work of the highest standard, a text called 佛藏方等經 or even 大方等如來藏經 was known and attributed to Faju.

We are now faced with three basic possibilities regarding the title of the TGS attributed to Faju:

1. The title 大方等如來藏經 or an appropriate two-character abbreviation (如來?) already appeared in Daoan’s catalogue. In the annotation of Sengyou refers to the catalogue of Zhu Daozu 竺道祖, where 佛藏方等經 is given as another name of the sūtra. For the alleged identity between the 佛藏方等經 and the 佛藏大方等經 (the title of a sūtra in the later catalogues) see below.

2. The title 大方等如來藏經 was associated in other catalogues with Faju. Sengyou concluded that it was probably identical with the 佛藏方等經 listed in the catalogue of Daoan. He was referring to Daoan’s entry when he wrote 舊錄.

3. Sengyou, concluding that the sūtra listed under the title 佛藏方等經 or 佛藏 in Daoan’s catalogue was a different translation of the text translated by Buddhhabhadra, “modernized” the title according to this latter translation. The title 佛藏方等經 in the annotation could, however, also have come from Zhu Daozu’s catalogue. If the title found in Daoan’s catalogue was 佛藏, Sengyou would have understood 佛 to be an abbreviation for 如來.

These three possibilities indicate in themselves how much we are forced to work on the basis of assumptions when dealing with early Chinese catalogues. Thus, in

139 See 16c8–17.
140 See Tokiwa 1938: 95. Tokiwa obviously holds that when Sengyou states that the sūtra titles in Daoan’s catalogue consisted only of two characters, he is referring to the titles at the top of the main entries. The passage in question runs as follows: 注目經名插入簡字。（16c 12）The expression 注目經名, however, could, even if this is much less likely, also be interpreted as alluding exclusively to the cases where Daoan provides further information on the texts in the annotations below the main entries.
141 See e.g. Hirakawa 1978: 31.
contrast to his clearly noting that the translation of Buddhabhadra was lost, we
do not know if Sengyou had access to a copy of Faju’s translation. The
identification of the TGS with the 佛藏方等經 is therefore especially troublesome,
and can hardly be accepted without reservations. It is very likely that Sengyou
only knew the title from a catalogue, namely the 聞錄, and so had no chance to
compare the sūtra’s content with what he knew about the TGS. It is true, as already
remarked, that 佛藏方等經 could easily be a rendering of the title of the TGS as it
appears in the text itself (0L), namely Tathāgatagarbha-nāma-vaipulya-sūtra,
assuming that tathāgata was turned into 佛. However, the character 藏 seems to
have been used from earliest times to render different Indian terms, so that 佛藏
could also be a translation of buddhakosa, gotra, nidāna, piṭaka and the like,
while the addition 方等 for vaipulya appears frequently in the CSZJJ. Further,
we know of the existence of a sūtra called 佛藏大方等經, which appears for the first
time in the Zhongjing mulu 衆經目錄 (119c24), where it is classified as a different
translation of a part of the 華嚴經 and where the titles 間明顯經 and 明難品 are
given as alternatives. In the LSJ, in one of its typically not quite reliable entries,
we learn that the same sūtra is a translation of Daoyan 道巖 made during the Song 宋 period and that a different title for it is 間明顯經. This information appeared
from then on in the catalogues. The sūtra is not extant, and again we can only
speculate. Tokiwa, following a note in the KSL, tends to believe that the Nei
zang da fangdeng jing 内藏大方等經 was identical with the 佛藏大方等經 and
adds that it should have been the 方等如來藏經 of Faju.

All of this demonstrates that there cannot be any definitive answer to the
question what Indian work lies behind the title of a Chinese translation which has
not come down to us. Still, the information regarding the TGS translation by Faju
seems quite solid, based as it is on the catalogue of Daoan. The crucial point is the
title attributed to it by Daoan, a problem which I cannot solve with precision. If we
accept the first possibility above, there is no reason to doubt the early existence of
Faju’s TGS. In both other alternatives, based on the reading 佛藏 instead of the
如來藏 of Daoan’s catalogue, we are on less reliable ground. The annotation by
Sengyou (前錄...) thus complicates matters, but at the same time it hints at where
the source of a possibly mistaken identification of Faju’s translation with the TGS
could be. For the time being we can only note that there is not too much reason to
doubt the attribution of the TGS translation to Faju. It is to be hoped that the future
will bring a comprehensive study of the terminology and abbreviations involved in
the early Chinese catalogues.

There are some other irregularities concerning the TGS in the catalogues that
deserve our attention. I have no concrete idea how to solve them, and thus shall
restrict myself to simply mentioning them. First, there is the fact that the CSZJJ in
the 13th juan on the biographies of important monks (where, in an afterthought to
Dharmarakṣa, Faju and Fali are also treated) speaks of two translations done by

142 See 11c17: 今闋.
143 The title 佛藏方等經 is, however, except for the rendering 佛 in regard to tathāgata, a
perfect translation of the original Sanskrit title of the sūtra: Tathāgatagarbha-nāma-vaipulya(sor:
aipulya)-sūtra. The character 大 of the later Chinese versions has not been added to 方等 in the
translation of vaipulya (or: vaipulya).
144 94a3ff.
145 See 502a12: 内藏大方等經一卷 (今疑是佛藏大方等經).
146 Tokiwa 1938: 768.
Faju together with Fali, but of only one, the *Lou tan jing* 深炭經, done by Faju alone. This is clearly in contrast to the two other passages in the same catalogue where the 大方等如來藏經 of Faju is mentioned. Is this an unintentional omission, or should we assume that the biography comes from a different strand of transmission, one that does not know of a fourth translation by Faju?

Equally surprising is the statement in the *CSZJJ* that the 大方等如來藏經 of Buddhabhadra is lost. A survey of the 11 works attributed to Buddhabhadra in the *CSZJJ* shows that among them four are said to be lost: the 大方等如來藏, the *Xin wei mi chi jing* 新徵密持經, the *Ben ye jing* 本業經, and the *Jing liu boluomi jing* 淨六波羅蜜經. Out of these four, only the 大方等如來藏 is extant today, whereas in subsequent catalogues the other three are either confirmed to be lost or said to be just different names for other works translated by Buddhabhadra which never had really been lost. It is also striking, then, that among the four translations attributed to Faju in the *CSZJJ* it is the *TGS* alone which has not come down to us.

Regarding the dates of the translations of the *TGS*, I will not go into detail in the case of the first, ascribed to Faju. The different attributions, once to Faju alone, and later to Faju together with Fali, and even to Fali alone, need not overly concern us. For our inquiry the period from 290 till 311, namely the years of Faju’s activity, will be sufficiently precise.

For the second translation, by Buddhabhadra, we find, as mentioned above, two sources containing conflicting information. The *LSJ* provides us with the date 420 CE (元熙二年) and mentions the Daochang temple 道場寺, while the *Zhongjing mulu* 衆經目錄 states that the translation took place in the Yixi 樂熙 period (404–418). No dates and places are given in the colophons. Nor does the oldest catalogue contain any information about the circumstances surrounding this translation. Obviously, the two relevant catalogues must be based on distinct sources. The following catalogues only repeat the one or other alternative. Neither

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147 98a27–29.
148 11c18.
149 See KSL 505b20–c23 and Tokiwa 1938: 770–772. A tempting way to explain the reportedly missing translation of Buddhabhadra in the *CSZJJ* is to assume that Sengyou erroneously considered Buddhabhadra’s to be in reality Faju’s translation. This would also answer the question why, if the words 舊錄 in the *CSZJJ* do in fact refer to Daoan’s catalogue, the title 大方等如來藏經 (which is also the title of Buddhabhadra’s translation) was adopted as the main entry. As to the translation attributed to Faju, which for the first time is mentioned as lost in the *CSZJJ* of the year 602 CE (T 2147, 175c16–17), this would explain why it has not come down to us, in contrast to the other three translations by Faju: with the appearance of other copies of the text indicating Buddhabhadra as the translator, it would have become evident that the translation had hitherto been falsely attributed. Consequently, the translation by Faju would from then on have been classified as lost. However, it is hardly possible that a scholar like Sengyou, who we know analyzed the style of works of undetermined translators mentioned in Daoan’s catalogue, made such a mistaken attribution, involving the styles of two very distinct translation periods. Further, it is difficult to think of a reason why a translation of the *TGS* with no indication of its translator should be attributed to Faju rather than to Buddhabhadra, who at that time was without doubt far more well known. (On the work of Sengyou regarding texts with undetermined translator, the accuracy of his catalogue, and also some of his mistakes, see Okabe 1973.) Alternatively, one could assume that the translation of Faju was later erroneously attributed to Buddhabhadra or that Buddhabhadra revised Faju’s translation and published it under his own name, thus contributing to the “loss” of Faju’s work. However, the choice of terminology in the translation attributed to Buddhabhadra does not show any traces of “old” vocabulary belonging to the pre-Kumārajiva period, so that this assumption has little plausibility.
of the periods is particularly associated with Buddhabhadra’s most important translation, the *Avatamsakasūtra*, and we thus have no criterion for judging the authenticity of the two entries. It is not possible to specify the period of Buddhabhadra’s translation more precisely than within the period from 404 till 420.

Amoghavajra’s translation of the *TGS* is first mentioned in the *Da tang zhen yuan xu kaiyuan shijiao lu* 大唐貞元續開元釋教錄 of the year 794 CE under the title *Da fangdeng rulai zang jing* 大力廣如來藏經.\(^{150}\) The catalogues do not provide us with any information about the time and place of the translation. As neither catalogues nor the colophon\(^{151}\) of the translation itself sheds light on the date of Amoghavajra’s achievement, we can only assume that it was in the period after 741, the year of the death of his teacher Vajrabodhi and his journey to Sri Lanka, which marks the beginning of Amoghavajra’s steeply rising career as a translator and high-ranking priest. He died in 774.\(^{152}\)

### 4.3 Possible Motives of the Authors of the *TGS*

I have shown above how the idea of living beings endowed with the buddha-nature does not appear as a well-considered, completely consistent doctrine in the *TGS*. The exact nature of the inherent buddhahood of living beings remains hidden behind the vivid descriptions of the similes. Hence we may conclude that the *TGS* results less from careful *abhidharmic* considerations about the character of the buddha-nature than from the zeal of one or more persons motivated by other than doctrinal interests.\(^{153}\) The decision to exposing their message exclusively in easily understandable similes probably indicates that the targeted readership were non-specialists in the field of Buddhist *abhidharma*. Only the use of such colorful images made it possible to acquaint a broad audience with the abstract idea of buddhahood in all living beings. The emphasis lies on the message *that* all living beings have the buddha-nature rather than *how* this buddha-nature should be grasped in exact philosophical terms.

Of course, we cannot know whether the idea of a buddha-nature in living beings resulted from a novel meditative experience or because the authors felt the need to assert its existence in order to improve an unsatisfactory worldly or philosophical state of affairs, or whether it was based on other experiences. All this is mere speculation. Further, it would certainly be inappropriate to assume a model which reduces the range of possible motives to a single one. The first appearance of the *tathāgatagarbha* theory in India may well have been due to several different motivations, brought together by possibly more than a single author. It is thus natural to seek out several complementing motives as the ones that underlie the creation of the *TGS*.\(^{75}\)

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\(^{150}\) *T* 2156, 753c11 and 768b17.

\(^{151}\) The colophon consists nearly exclusively of the titles granted to Amoghavajra by officials. A translation of the colophon is included in the critical editions of part II. On the life of Amoghavajra, with references to the titles bestowed upon him, see Chou 1944/45: 284–307.

\(^{152}\) For all dates and events regarding Amoghavajra’s life see Chou 1944/45.

\(^{153}\) For a different opinion cp. Kariya 1979, esp. pp. 1136–1139. He considers the *TGS*, for reasons he does not reveal to us, a representative of “polished and intellectual, philosophical thought,” as consistent with the background of an “increase in monastic features.”
One of the authors’ goals may have been to widen the circle of Mahāyāna followers by announcing that non-Mahāyāna Buddhists and even non-Buddhists were in possession of the buddha-nature. In this way, they could count on facilitating their conversion to Mahāyāna. The ekayāna doctrine, suggesting that there is no other means to final emancipation than Mahāyāna, had already been earlier expounded in the Saddharmapundarīkasūtra, a text which, as I have been trying to show, must have had a strong impact on the authors of the TGS.

Be that as it may, the doctrine put forward in the TGS would certainly encourage all segments of Buddhist society, and even non-Buddhists, to strive more earnestly for buddhahood, which, once reached, would result in their liberating activity on behalf of other living beings. If there is any concrete motive on the part of the authors which is formulated in the sutra itself, it is precisely this encouragement, as it appears in the simile of the desperate woman with the universal emperor in her womb (8A–C). There we find the following call by the Tathāgata:

Sons of good family, apply energy without giving in to despondency! It will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest. Then you will be designated ‘bodhisattva’ rather than ‘[ordinary] sentient being (sattva).’ [And] again in the [next stage you] will be designated ‘buddha,’ rather than ‘bodhisattva.’

In the TGS it is this message alone that directly urges the people to draw consequences from the fact that they possess the buddha-nature. The call is not very detailed, and we cannot know what exactly the authors had in mind when they put these words into the mouth of the Buddha. Nevertheless, besides the call in section 10 for the propagation of the TGS by various means (a standard feature in Mahāyāna sūtras), the passage suggests that energy (virya) was considered a central element to be employed. Obviously it was not the purpose of the authors to deal with the question of how to realize one’s buddha-nature in detail. Nor did they draw any ethical conclusions. This is surprising for the modern reader, since the tathāgatagarbha theory would seem to be an ideal ground for establishing an ethical system, namely one based on the principle that all living beings are equal by virtue of their buddha-nature. This absence of ethical implications indicates that the (early) buddha-nature theory centered on the importance of the individual’s inclusion in the “family of the buddhas” rather than on a doctrinal basis for ethical behavior. Even in later texts of this strand, direct ethical implications continue to be rather seldom, in contrast to the prevailing worldly orientation of some of the sūtras propounding the tathāgatagarbha theory.155

154 Kariya characterizes the doctrine put forward by the TGS as a system void of any active participation of living beings in purifying themselves from their defilements (Kariya 1979: 1134ff.). Indeed, this can hardly be expected given the purpose of the sūtra stated above. The fact that no such activities are described extensively should therefore not be interpreted to mean that the TGS suggests or even calls for the sole lordship of the Tathāgata in this endeavor (see my discussion in section 3.3).

155 Ethical implications in the texts propounding tathāgatagarbha thought are found, for example, in RGVW 1.157ff, which, on the basis of the buddha-nature doctrine, calls for the same respect for other living beings as for a teacher. In the Angulimālīyasūtra, the doctrine of tathāgatagarbha is used to argue for a life of chastity and continence, against killing, and against the consumption of meat (see Seyfort Ruegg 1980: 236; T 120, vol. 2, 540a–541a). In the same article, Seyfort Ruegg supposes that tathāgatagarbha thought provided the decisive motive for the appearance of vegetarianism in Buddhism. The worldly orientation of some of the sūtras of the
As I have argued elsewhere (1999: 165–168), another possible driving force behind the creation of the TGS may have been the need to explain why all living beings can attain buddhahood—a central issue in Mahāyāna Buddhism, forcefully put forward in the Saddharmapuṇḍarikasūtra. Chapter XIX of the Saddharmapuṇḍarikasūtra, containing the story of the bodhisattva Sadāparibhūta, is of special interest in this context. According to the Saddharmapuṇḍarikasūtra, this bodhisattva acquired his name from his habit of declaring to all monks, nuns and lay devotees that they were not despised (aparibhūta), because in the future they would all attain buddhahood. For these sentiments, he had to endure harsh words and even bodily attacks from his interlocutors. Apparently, he could not provide reasons for his assertion that buddhahood is accessible to all. The TGS, on the other hand, deals precisely with this question. Its main intention is to awake living beings to the fundamental truth that they all already contain buddhahood within themselves and thus, sooner or later, will all become fully awakened tathāgatas. Once this basic idea took hold as sound soteriology, there would be no reason anymore to attack Sadāparibhūta. From this perspective, the TGS can be understood as a text that subsequently provided a theory for the great assertion put forward in its popular predecessor, the Saddharmapuṇḍarikasūtra, namely that all living beings will attain buddhahood. Thus while the Saddharmapuṇḍarikasūtra, in a religious environment where it was probably not always heartily welcomed, announced that all living beings would eventually attain buddhahood, the TGS, in a successive step, adopted as its task that of working out a justification for this assertion. That the TGS itself is introduced with impressive scenes of lotus flowers, and that the first simile has made use of this scenery to present the central message of the sūtra, can therefore hardly be a coincidence (the lotus figures in the title under which the Saddharmapuṇḍarikasūtra became known).

4.4 The TGS in the History of Indian Buddhism

The analysis in section 4.2 has shown that there is not much reason to doubt that the first translation of the TGS was, as the Chinese catalogues have it, already executed around the end of the third century CE. I will now try to establish a second terminus ante quem for the composition of the TGS on the basis of its buddha-nature teaching is best documented by the Bodhisattva-gocaropāya-visaya-vikurvaṇa-nirdeśa-sūtra, which contains a long chapter on royal ethics (see Zimmermann 2000).

The name Sadāparibhūta, of course, can also be analyzed as sadā-paribhūta (“always despised”)—a possibility not dealt with in the SP (for the discussion of possible interpretations of the compound in the SP see Ueki 1998). The preacher of the “All will become buddhas”-doctrine in the SP, namely Sadāparibhūta, in the beginning despised by his fellows (sadā-paribhūta), would in the long run win appreciation (sadā-aparibhūta). The name of the bodhisattva is thus preprogrammed to adapt to a future when the idea of the buddhahood of all living beings would become a common tenet. (For similar ideas see the end of the Bodhisattva-gocaropāya-visaya-vikurvaṇa-nirdeśa-sūtra where it is stated that the sūtra will be found again after fifty years when people would follow Mahāyāna and pay proper reverence to the text. A summary of the sūtra is found in Zimmermann 2000: 180ff.) One final point: assuming that the name of the bodhisattva was not chosen incidentally, it is surprising that the question of the potential attainment of buddhahood was linked to such characterizations as “despised” and “non-despised.”

For phraseological parallels between this chapter of the SP and the TGS see Zimmermann 1999: 159–161.

See Tola and Dragonetti 1996/97.
relation to other texts. The focus of my analysis is the *Ratnagotrabihāga-(vyākhya)*, in which all nine similes are found, albeit recomposed, along with quotations from the *TGS* in other passages. What can be said about the approximate date of origin of the *Ratnagotrabihāga*? Back in 1966 Takasaki showed that the *Ratnagotrabihāga*(vyākhya) consists of at least two different layers. Schmithausen elaborated on Takasaki’s theory in a review article and convincingly demonstrated that the recomposition of the similes in the *TGS* formed an essential part of the oldest stratum of the *Ratnagotrabihāga*. This part consists of nine verse triplets (with the exception of I.108–111 where the set consists of four verses), each dedicated to one simile. The structure of each triplet is identical: two *tristubh* or *jagati* verses followed by one verse in the elaborate meter *sārdulavikrīdita*, which repeats the content of the two preceding verses. This structure was probably chosen with the esthetic expectations of an educated readership in mind. It is very rare in Indian Buddhist literature. There is, however, at least one notable parallel, in the chapter of a work whose content places it in close proximity to the *Ratnagotrabihāga*.

The text I am referring to is the ninth chapter of the *Mahāyānasūtrālaṁkāra*. This chapter deals with the issue of awakening and discusses, among other things, the omniscience and nonduality of buddhahood, the way it is manifested and its profundity (gāmbhirya). Now, if we look at the first six verses of the ninth chapter, we find a very similar metrical structure: verses 1 and 2 are in *anuṣṭubh* meter, while verse 3, recapitulating what is said in verses 1–2, is a *sārdulavikrīdita* verse. The same holds true for verses 4–5 and 6. We could argue that this is pure coincidence, but the chapter has also other affinities with the *Ratnagotrabihāga*. I am not arguing that chapter 9 of the *Mahāyānasūtrālaṁkāra* subscribes to the *tathāgatagarbha* theory. Nevertheless, there are elements which suggest a close relation between and common background to the *Ratnagotrabihāga* and this chapter. For example, in verse 37 there is the formulation *tadgarbhaḥ sarvadehinah* which, as the commentary makes clear, means that all living beings contain a tathāgata (*sarvasattvās tathāgatagarbha ity ucyate*). The formulation is a citation from the *TGS* (see 0M; 1A; 1B). In other verses, too, the idea of buddhahood already present within is prevalent. In verses 1–3 buddhahood is compared to a “casket of jewels” which only has to be opened; in the next verse triplet it is said to be a “mine of jewels.”

A much more profound analysis would be necessary in order to define the exact relation between the ninth chapter of the *Mahāyānasūtrālaṁkāra* and the ideas found in the *Ratnagotrabihāga*. This cannot be done here. What can be said, though, I think, is that the texts have a common background and that, in view of their unique metrical structure, are very likely to have been composed in the same or in a closely similar milieu. For the date of the *TGS* this means that the period of the *Mahāyānasūtrālaṁkāra*’s composition can serve as a *terminus ante quem*.

To establish a definite date for the composition of the *Mahāyānasūtrālaṁkāra* is impossible. Speaking in terms of historical development, it is generally assumed that Vasubandhu’s *Trīṃśikā* represents a later stage of *Yogacāra*

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160 A short overview of the contents of the ninth chapter is found in Griffiths 1990: 50f.
161 The text in the edition reads *sarve sattvās*. This has to be emended on the basis of the manuscripts now available.
philosophy than the Mahāyānasūtrālāṅkāra. In 1992 Schmithausen published an article about two close parallels in the Trimsikā and the Laṅkāvatārasūtra. If we accept his conclusion, the Laṅkāvatārasūtra utilized the Trimsikā as one of its sources. The citation of the Trimsikā in the Laṅkāvatārasūtra is already found in the Chinese translation of the latter by Gañabhadra, which dates back to 443 CE. We therefore know that by that point the Trimsikā must already have been in existence for some time. The Laṅkāvatārasūtra was probably translated into Chinese not immediately after its completion, nor is it likely that the author of the Laṅkāvatārasūtra would have cited the Trimsikā by the then already well-known Vasubandhu as soon as it had appeared,162 presenting, as he has done, the citations as the words of the Buddha. If we consider these two chronological factors, it is very unlikely that the composition of the Trimsikā took place later than in the first two decades of the fifth century.

On the other hand, we may expect that a considerable period of time elapsed between the Mahāyānasūtrālāṅkāra and the Trimsikā—this in order to explain the maturing of Yogācāra ideas that took place in the interval. It is, of course, a difficult task to estimate the time necessary for such fundamental developments within philosophy. However, it may not be too speculative to suggest that some decades must lie between the Mahāyānasūtrālāṅkāra and the Trimsikā, and thus that the Mahāyānasūtrālāṅkāra could not easily have been composed after the ninth decennium of the fourth century. If we assume this period as the latest possible date, too, for the composition of the Ratnagotravibhāga, we arrive at approximately the middle of the fourth century as terminus ante quem for the TGS (more exactly: TGS2).

In my calculation of the span of time between the various milestones, I have tended not to assume too long periods. Frauwallner, in his Philosophie des Buddhismus, suggests 250 CE for the date of the composition of the Ratnagotravibhāga,163 and would consequently arrive at a much earlier date for the TGS than my terminus ante quem implies. In any case, the terminus ante quem of ca 350 CE established by my analysis and the information about the first translation of the TGS gained from the Chinese catalogues (ca 300 CE) do not lie far apart. The composition of the TGS in the second half of the third century is thus a fairly plausible assumption.

We do not have any sources of information about how sūtras came into existence in the third century AD and who the groups were that composed and propagated them. As proposed in section 4.3, the main motive for the creation of the TGS may have been the wish to encourage (potential) believers to engage in active Buddhist practice and to provide arguments why buddhahood is theoretically accessible to everyone—a position which was put forward in forceful terms in the Saddharmapuṇḍarikasūtra. The formulation of the tathāgatagarbha theory in the TGS is not the work of sophisticated philosophers. The whole sūtra, rather, seems to exude an air of pragmatism, with the efficacy of the buddha-nature being

162 See the biography of Vasubandhu (the author of the AK), which states that towards the end of his life he lived at the royal court “greatly honoured by all” (discussed in Frauwallner 1951: 25). The Trimsikā, it should be said, is believed to be one of his latest works (see Schmithausen 1992: 395).
proclaimed again and again. In a previous article I have tried to demonstrate how the TGS follows along the lines of the Saddharmapuṇḍarikāsūtra which, even though the simile of the poor man with the jewel in his dress seems to call for it, shrinks from the assertion that living beings have an inherent potential for buddhahood, or even perfect buddhahood within. The story of the bodhisattva Sadāparibhūta shows that the time for such an assertion may not have been ripe yet—a conclusion supported by descriptions in the Saddharmapuṇḍarikāsūtra of other harsh reactions towards its own propagators from the side of non-Mahāyāna followers. The TGS, in this point, was apparently not held back by any related considerations, zealously promulgating as it did the message of a universal buddhahood present in all living beings. A similar notion, that of tathāgatajñāna in all beings, had already been put forward in a simile in the *Tathāgatotpatti-saṁbhavanirdeśa, and it seems that the authors of the TGS were aware of or even inspired by it when they composed their own illustrations. The underlying idea of the realization of a buddhahood which is always present in living beings was one most fit to convey to a readership of non-specialists in the field of abhidharma, and, in fact, as the following tradition shows, was extremely successfully conveyed. The main task of the TGS was thus fulfilled. Both the work of systematizing and elaborating the teaching and the task of rendering it compatible with orthodox Buddhist teachings were left to later exegetes. The problems they had to confront are well documented in the commentary on the Ratnagotravibhāga, the Ratnagotravibhāgavyākhyā, where several interpretations, including the three ways of viewing the compound tathāgatagarbha, compete with each other without any final settlement. The authors of the TGS may not have been aware of the openings their teaching allowed for questioning basic Buddhist concepts. Even if they were aware of them, their decision to compose primarily for non-specialists seemingly overshadowed any possible reservations otherwise. This does not mean that they thought of their own teaching as a mere upāya without any ontological reality to it.

In the simile of the seed which turns into a fruit tree, the problematic aspect of the teaching is put into straightforward words: the result, namely the tree, is already perfectly contained in the seed. Seed and tree are of the same nature. The process of ripening is not the main consideration. The passage in question must have been provocative for Buddhist thinkers since it bears overtones of the so-called satkāryavāda, the idea, central to the Sāṅkhya system of philosophy and generally criticized by Buddhist philosophers, that there can be no production of something that does not exist before. In the Ratnagotravibhāga(vyākhyā), as I will show in section 4.5, the main emphasis in the simile then shifts to the fact that several factors are necessary for making the seed become a tree; the process of growth thereby takes on more importance. Nevertheless, the problematic formulation harbors a potential danger for the whole tathāgatagarbha theory: given the emphasis on the essential sameness of living beings and tathāgatas, the need to be purified from the accidental defilements (their presence being the only difference between living beings and buddhas) could easily be ignored. The notion that the effect is already contained in a perfect form in its cause, as opposed to being newly produced, could weaken the idea of “liberation,” and lead to the

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164 See Zimmermann 1999.
165 For further examples of satkāryavāda in Indian philosophy, see Seyfort Ruegg 1989: 138f.
impression that serious religious practice is irrelevant.

From a philosophical point of view, there is one factor favoring the introduction of a theory of manifestation of buddhahood over one of pure causation. The authors of the TGS, who were acquainted with and impressed by the Saddharmapundarikasūtra, knew of the central place the teaching of the eternity of the Buddha had in that text. In two of their own similes they stress in fact the indestructible and imperishable character of gold (simile 4) and seed (simile 6), and claim this to be the case for the true nature of living beings as well. In absorbing this idea of eternal buddhahood from the Saddharmapundarikasūtra, the authors of the TGS may have seen no other choice than to claim that buddhahood as realized by living beings must always have been present in them, albeit in a state of non-efficacy. What is eternal cannot have a beginning, and thus the causal production of buddhahood would violate the theory of the eternity of the Buddha, and buddhahood in general. However, we cannot know to what extent such philosophical reflections were in fact of import for the authors of the TGS.

That the TGS is not an isolated case of a relatively early Mahāyāna work propagating a positive, enduring constituent in living beings is shown, for example, by the rewording of the verses of the Gaganagañjasūtra in the oldest stratum of the Ratnagotravibhāga. There it is the mind’s innate nature (cīttraprakṛti) which is compared to “space,” being described as “luminous,” “without cause and condition,” and “without origination and destruction.”

Unlike the term tathāgatagarbha, the concept “the luminous mind defiled by adventitious defilements” appears already in the sūtras of the Hīnayāna schools and in other early texts of the Mahāyāna. It was during this same time that the Vātsiputriyas were active—a Buddhist school that believed in the existence of a “person” (pudgala) as a kind of continuous subject of rebirth and spiritual practice, and whose relation to the skandhas is stated to be indefinable. The fact that Vasubandhu dedicated his Pudgalapratīṣṭhānaprakāraṇa mainly to the refutation of the theory of this school shows that the influence of its philosophy must have been felt far into the first millennium. Given this fact, the appearance and propagation of the TGS as a new, Mahāyānist formulation of the old belief in terms of a positive continuous subject, namely the person or the mind, does not altogether come as a surprise.

Throughout the whole TGS the term sānyatā does not even appear once, nor does the general drift of the TGS somehow imply the notion of sānyatā as its hidden foundation. On the contrary, the sūtra uses very positive and substantialist terms to describe the nature of living beings. In two verses in the oldest stratum of

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166 Cf. RGV 1.55–62; see also Schmithausen 1971: 128ff.
167 In this study I cannot deal with the relation of the TGS to the MPNS, another fundamental work for the buddha-nature theory (for a detailed study see Shimoda 1997). The fact that the MPNS is not reflected in the oldest stratum of the RGV may mean that the parts dealing with the buddha-nature had not been composed by that time. The MPNS cites the TGS, the key term in the buddha-nature theory it propounds being buddhadhātu. The theory in the MPNS may have been inspired by the TGS, but it developed from a different perspective, one of a veneration of relics (dhatu). For the key concept “luminous mind” see Seyfort Ruegg 1969: 41ff.
168 E.g. the Dasabhūmika or the Samādhirāja; see Seyfort Ruegg 1969: 41ff.
169 See Cousins 1994 (particularly n. 6 for further references to the Vātsiputriyas).
170 See also the study on the various concepts of vijñana in the Pāli Canon in Langer 2001. Among the “Nebeneinander verschiedenster Positionen im Kanon” (p. 70), vijñana functions at times as the “überlebendes Prinzip,” taking its place in the womb of living beings and leaving them at the time of their death (pp. 1–8; 69).
the *Ratnagotravibhāga* (I.156–157) that mention the purpose of its instruction, we do find an explicit reference to *śūnyatā*.

Why has the *buddhadhātu*, it is asked there, been taught as existing in all living beings, given that all phenomena were previously said to be empty (*śūnyā*?) The following verse then mentions five deficiencies which cannot be sufficiently remedied (or are even reenforced?) by the latter notion, namely depression (*linam cittam*), contempt towards inferior living beings (*hīnasattvesv avajñā*), clinging to the unreal (*abhūtagrāha*), denial of real phenomena (*bhūtadharmāpavāda*) and excessive self-love (*ātmasneho 'dhikāḥ*). The question whether or not the propagation of the concept of *tathāgatagarbha* by the *TGS* may also be grounded in such reasoning must remain open. That the *Ratnagotravibhāga*(*vyākhyā*) understands itself to be the final and ultimate teaching of Mahāyāna is documented by its subtitle, *Mahāyānottara-tantrasāstra*. Its intention, therefore, is to limit the validity of the corpus of Buddhist teachings that propagate *śūnyatā* thought to the realm of the accidental, world-constituting and unreal, and in so doing to complement this corpus. In this way the authors of the *Ratnagotravibhāga*(*vyākhyā*) hoped to introduce their readership to a perfect understanding of the truth, and in the process, of course, avoid the deficiencies quoted above with which the former teachings were associated.

Some last few words remain to be said about the qualification of the *TGS* and later texts expounding *tathāgatagarbha* thought as non-Buddhist. This criticism has been heard since the end of the 1980s mainly from two eminent Japanese scholars who created the name “Critical Buddhism” (Hihan Bukkyō 批判仏教) for their school of thought.

Their main argument is that the *tathāgata­garbha* teaching is not in line with the two factors which they consider to be the two basic constituents of Buddhism: the teaching of non-self (*anātman*) and the teaching of dependent origination (*pratityasamutpāda*). The law of dependent origination ought not to allow for the idea of an eternal self or an underlying basis or locus on which all phenomena depend. Their criticism of the *TGS* is partly valid: the existence of an eternal, imperishable self, that is, buddhahood, is definitely the basic point of the *TGS*, but the sūtra does not express any philosophical view concerning the structure of the world. The task of drawing a conclusive picture of the relation between buddhahood and the world of phenomena was left to succeeding texts, such as the *Śrīmālādevisimhanādasūtra* and the *Ratnagotravibhāga*(*vyākhyā*). For some basic questions, unequivocal

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172 The open claim that the teaching of *tathāgata­garbha* can serve as a therapy for the five problems mentioned above should not lead one to assume that the authors did not think of their teaching as revealing ultimate truth. The Buddhist teachings have always been seen as having a “therapeutic aspect” (on the discussion of the historical relation between the Four Noble Truths and the four systematic parts in the science of medicine and the association of the Buddhist teaching with medical philosophy by the tradition itself, see Wezler 1984: 312–324). If the *tathāgata­garbha* theory is understood to be an *upāya* without any absolute truth, then so too can all other Buddhist doctrines. However, I doubt that this is how the Buddhist tradition perceived itself.

173 See the articles and bibliography in Hubbard and Swanson 1997 for a well-nuanced treatment of what the discussion is about.

174 Regarding the *SMS*, Richard King has demonstrated how the sūtra failed to take a definite standpoint on several philosophical questions of fundamental importance and so left them unanswered (see King 1995).
answers were never given. A comprehensive dogmatic set of “classical” *tathāgatagarbha* positions never did evolve in India. The reason for this arguably lay with the authors of the *TGS* themselves who, as stated above, were first and foremost interested in underpinning the Mahāyānist assertion that all living beings can attain buddhahood. If they were aware of the wider doctrinal implications of their idea at all, they surely underestimated the difficulties that their assertions later presented for the establishment of a plausible philosophical framework. Pragmatically motivated, they accorded priority to getting their inspiring and positive message across over any such well-thought-out soteriology and metaphysics. But is there any reason why this philosophically naive birth of the *tathāgatagarbha* teaching and its heritage should be labeled non-Buddhist?

There can be no doubt that the authors of the *TGS* and those of following works were deeply rooted in a Buddhist religious environment. We can be sure that they thought of themselves as Buddhists, were inspired by Buddhist scriptures, and acted as Buddhists. One point should be made clear: if nowadays critics deny that the *tathāgatagarbha* teaching is a part of Buddhism, it is because their attitude towards religion is mainly influenced by textual and doctrinal considerations. They have a clear-cut definition of what Buddhist philosophy is or should be about. To my mind, Buddhism is a phenomenon which cannot be satisfactorily described in terms of doctrines alone. To identify Buddhism solely with doctrines would mean to exclude from it many other equally important aspects such as Buddhist piety and religious practice, ritualism, ethics, art, archeology and rules of statesmanship.

Further, the criteria which serve as critics’ measures for the inclusion of any particular philosophical doctrine in Buddhism are, of course, typical ideas within Buddhism. But can they really be generalized and said to be constitutive for all Buddhist doctrines? To my knowledge, no voices were raised in the tradition of Indian Buddhism that the *tathāgatagarbha* teaching is not Buddhist. And obviously, the criteria established by the critics were not wholly decisive for the philosophical climate of those early days. The *Mahāparinirvāṇasūtra* and the *Lankāvatārasūtra* characterize the *tathāgatagarbha* explicitly as ātman. As I have argued above, the *TGS* seems to continue a tradition in Indian Buddhism which was based on a positive use of the concept of “person” and was not committed to a one-sided denial of a self. From early times on, it seems, this positive strand co-existed with the majority of schools which categorically rejected the existence of a self. The criteria put forward by the proponents of Critical Buddhism are, to my mind, chosen arbitrarily, and cannot claim validity for all branches of the Buddhist tradition. In view of the fact, too, that we are still far from agreeing on the interpretation of what the founder of the religion himself had to say about the question of the self (we cannot even be sure what he said!), the critics cannot claim that their views represent the opinion of the historical Buddha.

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175 In the *LAS* the wish for clarification regarding the differences between “the doctrine of *tathāgatagarbha* and the doctrine of Self of the non-Buddhist teachers” is, however, expressed by Mahāmāti towards the Buddha (*LAS* 78.1–4).


The philosophical positions they hold to be tenable are thus not an appropriate line of approach—not even in consideration of the fact that they are dealing only with the limited domain of doctrinal teaching within the multifaceted phenomenon called Buddhism.

4.5 The TGS in the Ratnagotravibhāga(vyākhya) and Other Indian Texts

The TGS can be said to have been of utmost importance for the tathāgatagarbha theory, inasmuch as it coined its basic vocabulary and illustrated by use of vivid imagery the fundamental relation between the buddha-nature in living beings and the kleśas. However, the richness and variety contained in the similes—which I have tried to describe above—tended to fade in later references to and rearrangements of the sutra. The main focus came to be the contrast between the pure essence on the one hand and the unpleasant material in which it is hidden on the other. The text in the Indian tradition which devotes most attention to the TGS is undoubtedly the Ratnagotravibhāga(vyākhya), the most influential sästra within the corpus of tathāgatagarbha works in India. It is thus necessary to deal briefly with the question how the Ratnagotravibhāga(vyākhya) treats the similes of the TGS (the only part of its contents extensively taken up by the Ratnagotravibhāga­vyākhya). However, before doing so, we need to address some other passages which seem to derive from the TGS.

In TGS 7B, it is stressed that the body of a tathāgata is present even in animals (... tha na dud ‘gro’i skye gnas su song ba nrams kyang rung ste /). A very similar formulation is found in Ratnagotravibhāgavyākhya 15.11f.: ... antaśas tiryagyonyonigateṣv api.... The passage could well be based on the TGS.

Ratnagotravibhāgavyākhya 72.11–12 is a word-for-word quotation from the TGS (8B.3–4), where it is stated that the tathāgatadhātu is existent in every living being without their being aware of it. This sentence and its citation in the Ratnagotravibhāgavyākhya are discussed in section 3.1 and in the note on my translation. The passage deserves our particular attention in view of the fact that the Ratnagotravibhāgavyākhya takes the term garbhagata in the sense of “in the state of an embryo.” I have argued above that within the TGS the term garbhagata means rather the location of the dhātu of living beings: “in the womb” or “within (living beings).” An understanding of the passage in this sense is also attested for the parallel verses in the Ratnagotravibhāga in which the content of the TGS similes is rendered freely. The phraseology is a “king found within the womb” (1.123: garbhanātarasthe nrpe) and “good protectors within [living beings] themselves” (1.123: sannātheṣu ca satsu ... svātmāntarastheṣv api). Obviously, as to this point, the TGS has been interpreted differently in the two citations within the Ratnagotravibhāga(vyākhya): verse 1.123 displays an understanding in line with the original meaning in the TGS, whereas the prose passage 72.11–12 emphasizes the embryonic aspect of living beings’ buddha-nature. This aspect, as shown above, is inherent to the term tathāgatagarbha. It seems, however, that the authors of the TGS, having embraced a theory of manifestation, did not stress this factor in any deliberate fashion. Only later exegetes like those responsible for the

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178 See pp. 56ff.
prose section *Ratnagotravibhāgavākyākhyā* 72.11–12 would have made use of the entire range of possible interpretations of the key term *tathāgatagarbha* in order to reveal all its connotations. We can take the fact that the *TGS* verses in the *Ratnagotravibhāga* exhibit a different understanding to be another indication that the author(s) of the prose and the rewriter of the *TGS* verses in the *Ratnagotravibhāga* (vākyākhyā) were not the same.

The second word-for-word citation of the *TGS* is found in *Ratnagotravibhāgavākyākhyā* 73.11—12. It contains the formulation of the essential law (*dharmatā*) that all living beings always contain a *tathāgata* (*TGS 1B*). The position of the passage in the *Ratnagotravibhāgavākyākhyā* at the beginning of a section where the characteristics of the *tathāgatagarbha* are discussed demonstrates that the author(s) of the *Ratnagotravibhāgavākyākhyā* thought of it as one of the most fundamental expressions of the *tathāgatagarbha* theory. The passage in the *TGS* summarizes the descriptions of the section before and was designed to function as a finalizing authoritative statement of general validity. It was understood and commented upon as such by the authors of the *Ratnagotravibhāgavākyākhyā*.

There are three other passages in the *Ratnagotravibhāgavākyākhyā* where formulations of the *TGS* seem to have been taken over. They all focus on the relation of sentient beings to their buddha-nature: *sarvasattvās tathāgatagarbhaḥ* (*RGV* 25.18; 68.13) and *sadbā sarvasattvās tathāgatagarbhāḥ* (*RGV* 26.7). Similar wording is found in *TGS* 0M.19f., 1A.8f. and, as just seen, in 1B.2f. That *RGV* 25.18 and 26.7 are inspired by the *TGS* is clearly demonstrated by the fact that only a few lines below, in 26.9f., it is stated that the three meanings of the formulation *sadbā sarvasattvās tathāgatagarbhāḥ* will be explained according to the *TGS* (*tathāgatagarbhasūtrānusārena*).

We shall now turn to the section in the *Ratnagotravibhāga* (vākyākhyā) which deals with the nine similes of the *TGS*. It comprises pp. 59–72 (verses I.95–152). The content of the section is the following:

(1) A summary and detailed exposition of the nine similes of the *TGS* (59.8–67.2; verses I.95–129)
(2) The characteristics and a concordance of the defilements of the mind (*cittasamklesa*) mentioned in the nine similes (67.2–69.16; verses I.130–143)
(3) The characteristics and a concordance of the threefold nature of living beings’ buddha-nature mentioned in the nine similes (69.17–72.14; verses I.144–152)

As is well known, the *Ratnagotravibhāga* (vākyākhyā) itself has a complex textual history and consists of at least two different layers: first, a primary collection of verses for the most part congruent with the verses of the Chinese translation of the *Ratnagotravibhāga* found immediately before the complete Chinese translation; secondly, one or perhaps two commentarial layers consisting of verses and prose sections which must have been added at a later stage. Of the sections (1) to (3), only the verses I.95–126 are part of the primary layer of the *Ratnagotravibhāga*. Verses I.95, 1.127–152 and the prose belong to the commentarial level.

The section I.96–126 is made up of three summarizing verses (I.96–98) in which the *upamāṇa* elements corresponding to the *klesās* and to the buddha-

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essence of the nine similes are enumerated, and of nine verse triplets (with the exception of 1.108–111 where the set consists of four verses), each dedicated to one simile. The structure of each triplet is identical. They all start with two triśūbh verses and end with a verse in the elaborate sārdīlāvīkṛṭita meter. The first verse of each triplet describes the upamāna, the second refers to the upameya, and the third and last verse repeats, in different words, the content of the two preceding verses. The verses 1.96–126 thus retell all nine similes of the TGS in their own fashion. This free reproduction of the main part of the TGS is the longest citation of the TGS in Indian scriptures. Later works citing the similes of the TGS may have based themselves on this reproduction found in the Ratnagotravibhāga rather than directly extracting them from the TGS.

As I have shown in section 1.1, the reproduction of the similes in the Ratnagotravibhāga is based on recension TGS₂. For my translation of Tib, the verses in the Ratnagotravibhāga functioned as an important guide to understanding certain passages which are unclear or ambiguous in the Tibetan translation. Though the content of the verses in the Ratnagotravibhāga diverges in some cases quite significantly from TGS₂, we find many passages where the later writer employed similar grammatical structures and syntactic patterns to those of TGS₂, made use of its vocabulary, and faithfully transmitted its basic ideas. There is no indication that the verses in the TGS were composed in various meters (as there is in the Ratnagotravibhāga)—such things as different numbers of syllables in Bth or different numbers of characters in the Chinese translations. It is possible that the author of the Ratnagotravibhāga recomposed the section of the TGS, instead of citing it word for word owing to metrical considerations. We do not know the reason for the very rare metrical structure within the verse triplets of the Ratnagotravibhāga. This structure, requiring the use of a particular meter, may have forced the author to recompose the whole section. In any case, he did not slavishly follow the text of the TGS. He freely substitutes one word for another, introduces new formulations and features, emphasizes elements which in the TGS seem to belong to the background and, in general, illustrates the similes in a more refined and poetic way. The direct speech of the Buddha, including his questions and encouragement, which frequently interrupt his account of the similes in TGS₂, do not appear in the Ratnagotravibhāga verses. It is nevertheless clear that the author had an echo of the wording of the TGS in mind when composing the verses. This is documented by a number of passages in both texts which are in close accordance.

The term tathāgatagarbha does not appear once in the reproduction. Instead we find the bahuvrihi compound saṁbuddhagarbha, relating to jagat (I.101), and the term garbha, in the meaning of “embryo” and “womb,” in the verses describing the poor woman in the poorhouse (I.121–123). In contrast to the TGS, the term (dharma-)dhātu is frequently used (I.103; 116; 122) in order to designate the buddha-nature of living beings. And whereas in general the concerned verses in the Ratnagotravibhāga are firmly based on the idea of a manifestation of an already perfect buddha-essence within living beings, the simile of the sprout in the seed has been adapted to Buddhist abhidharmic considerations.

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180 Here I recapitulate what was written in the first paragraphs of section 4.4.
181 Only the verses I.99 and I.100 rendering the lotus simile are in jagati meter.
182 I have noted similarities between the verses in the RGV and the TGS in the notes to my translation. A good example is found and discussed at the end of 4A.
The simile in the TGS stresses the identity of nature of the seed and the fully grown tree. The statement that the result is already perfectly contained in the seed in fact amounts to *satkāryavāda*, a theory normally attacked by Buddhist philosophers as leading to eternalism. This could be the reason why the author of the verses in the *Ratnagotravibhāga* emphasized other aspects of the simile, namely the growth of the sprout itself, its gradual development (*kramāt; kramaṅga*) and the need for the presence of factors (*pratyaya*) enabling the sprout’s growth, such as “water, sunlight, air, soil, time and space.” The perfect buddha (*sambuddha*) is even compared to a sprout in the state of being a seed (*bijāṅkura*) (I.117). With this new formulation the simile was propelled in the direction of the classical Buddhist doctrine of *pratityasamutpāda*. The possible reproach of maintaining a position of eternalism—based on the explicit wording in the TGS—could thereby be forestalled, though the implications arising from this doctrine of a revelation of the buddha-nature would still be open to the same kind of criticism. However, we can say that the rewriters of the verses paid more attention to *abhidharmic* needs than their predecessors, who formulated their message in a philosophically less vigorous way.

The similes of the TGS figure also in the commentary of the *Ratnagotravibhāga*, the *Ratnagotravibhāgavyākhyā*. Verses I.95, I.127–152 and some passages in prose in (1)–(3) reflect this point. An intent to systematize seems to have been prevalent in this section of the commentary. It is obvious that this systematization is forced on the similes, both in the classification of nine kinds of *klesas* (matching the nine similes) under four groups corresponding to four kinds of living beings (67.2–69.15) and in the threefold classification of the buddha-element (*dātu*) in relation to the nine similes (69.16–72.14). Regarding this latter grouping of the similes according to the three concepts *dharmaṅka*, *tathāta* and *gotra*, terms used in verse I.27 to explain the phrase *sarvasattvās tathāgatagarbhā* of the TGS, at least the similes of the sprout turning into a tree and the *cakravartin* embryo in the womb of the ugly woman seem to be appropriate to the chosen category. Together with three other similes, they are subsumed under the concept *gotra* which, in the *Ratnagotravibhāga*, is understood as the cause (*hetu*) of buddhahood. This concept is inherent in the *upamāna* of the seed/sprout and the embryonic ruler, entities which still have to undergo a process of further ripening in order to arrive at perfection. But whereas the inclusion of the eighth simile (the embryonic ruler) in the *gotra* category may have occurred without great reflection, the same classification of the simile of the seed which turns into a tree was probably well thought out. I have noted above that the authors of the *Ratnagotravibhāgavyākhyā* emphasize the connotations of development in this simile. The same tendency has already been observed in the commentator’s explication of the phrase *garbhagata* in the section on *gotra* in 72.11f.—a citation from the same simile in the TGS (see above). The term *garbhā* in this compound was not intended in the TGS to mean “embryo” but “womb” or “inside,” the accepted sense for the recomposed verses

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183 The commentary verse I.139, where the simile is recalled in a reduced form, also emphasizes the gradual growing of the sprout (*kramodayāt*).
184 Verse I.27 is, be it noted, part of the oldest layer. The threefold classification itself must therefore be an old element.
185 The authors of the *RGV(V)* make no mention that the embryo still must grow. *Gotra* as the last of the three terms covers the last similes, of which the *cakravartin* embryo simile is one.
of the old layer in the Ratnagotravibhāga. Nevertheless, the commentators of the Ratnagotravibhāga cited it in order to document that the term dhātu can be used in the sense of hetu.

The threefold characterization of the buddhadhātu can hardly have played any role in the composition and arrangement of the similes in the TGS. Verse 1.27, part of the oldest layer of the Ratnagotravibhāga, demonstrates that the threefold classification was already in use at the time the different blocks of text from which the Ratnagotravibhāga was formed were merged together. The idea of illustrating these three categories by way of the nine similes, however, is probably that of the later commentator(s).

The abhidharma-oriented interest in the similes displayed by the composer(s) of the vyākhyā led them to focus primarily on isolated elements in the upamānas corresponding to the klesas and the buddha-essence. As a consequence, in the commentary the similes are portrayed as lifeless and as if lacking their main points of emphasis; the rich connotations of the tertium comparationis are reduced to a simple enumeration of corresponding elements.

The Ratnagotravibhāga(vyākhyā) contains the only known word-for-word citations of the TGS among Indian texts and can without doubt be viewed as a work which dealt with the TGS with a maximum of care. The similes in the TGS and their paraphrases in the Ratnagotravibhāga largely agree with one another. Thus we cannot decide whether passages in other texts which draw on one or more of the nine similes had the TGS itself or the Ratnagotravibhāga as their source. A short recounting of all nine similes is found in the Foxing lun 佛性論, a philosophical treatise closely mirroring the structure of the Ratnagotravibhāga(vyākhyā). According to tradition, the author of the text was Vasubandhu. It was translated into Chinese by Paramārtha, who is now believed to be the true author of the text. The wording of the similes in the 佛性論 does not allow a final determination on whether the author utilized the TGS (TGS₁ or TGS₂) directly or based himself on the similes quoted in the Ratnagotravibhāga (TGS₂). (He could, of course, have been acquainted with both the recensions and the similes in the Ratnagotravibhāga.)

Other texts sporadically refer directly to the TGS or use analogies or similes which could have been influenced by the TGS. In the following I will cite several such passages without, however, striving for completeness.

The Mahāparinirvānasūtra explicitly refers to the TGS in one passage, and attributes the statement that the buddhadhātu is present in all living beings to it. There is no word-for-word correspondence with the TGS. However, the passage

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186 The RGV is composed of several blocks, of which the similes of the TGS make up one. See Schmithausen 1971: 128ff.
187 This is particularly evident in the case of the eighth simile: the commentary verse 1.141 compares the impurities to the “coverings of the embryo/in the form of a womb” (garbhakosa-). In neither of the two descriptions in the TGS and the RGV is a comparison between the embryonic coverings and the defilements drawn.
188 T 1610, vol. 31; the similes are found in 807c9–808a13.
189 For a discussion of this issue see e.g. Takemura 1977: 6f.
190 gZhan yang ’di na dge slong la la de bzhin gshegs pa'i snying po'i mdo sde chen po ston par byed do / 'hai sems can thams cad la ni sangs rgyas kyi khams yod la' khams de rang rang gi bus la 'chang' ste l... [1: s: de; 2: s: la; 3: Q: tshang] (MPNS Q 99a6; S 175a4f.; quotations of the Chinese in Takasaki 1974: 137.) As mentioned above on p. 76, the passage in the commentary to verse IX.37 of the Mahāyānasūtrālaṃkāra (reading sarvasattvās tathāgatagarbhā ity ucyate) could also derive from the TGS (OM, 1A or 1B).
could be a free rendering of 8B.3–4, the only one in the TGS containing the term dhātu.\textsuperscript{191} The fact that the TGS was known to the authors of the Mahāparinirvāṇa-sūtra also gives rise to the assumption that the simile of the hidden treasure in the Mahāparinirvāṇa-sūtra,\textsuperscript{192} though different in details, may have been inspired by the corresponding simile of the TGS.

In another well-known work, the Laṅkāvatārasūtra, we find a passage\textsuperscript{193} that refers to “the text of the sūtras” where the tathāgatagarbha is said to be described as “luminous by nature, bearing the thirty-two marks [of a Great Being], being inside the bodies of all sentient beings, ... like a gem of great value and price that is enwrapped in a dirty garment....” Though the meaning attributed to the compound tathāgatagarbha is not in line with the TGS, the concrete depiction of the tathāgatas inside living beings as found in the first simile of the TGS,\textsuperscript{194} and the allusion to the simile of the buddha statue wrapped in rotten rags, leave little doubt that the Laṅkāvatārasūtra is here referring to the TGS.

In the Dacheng fajie wu chabie lun 大乗法界無差別論 which is based on the 佛教性論, the veiling klesas are compared to “not yet opened lotuses” and “filth” in which gold is found.\textsuperscript{195} The comparisons, though of a general nature, remind one strongly of the TGS.

The *Bodhisattva-gocaropāya-viṣaya-vikurvaṇa-nirdeśa-sūtra describes the relation between the tathāgatagarbha and the defilements in terms of ten likenesses, among them “a sprout in a seed,” “a jewel in a treasure,” “a statue in its mold,” and “an embryo in the womb.”\textsuperscript{196} Here again all four comparisons are undoubtedly inspired by the TGS.

Even more indebted to the TGS is a series of similes in the Mahāmegha-sūtra.\textsuperscript{197} Two of these similes closely resemble the illustrations in the TGS. The similes compare the state of not living according to the teachings and of not entering into a certain samādhi to (1) winter rice etc. which have not yet fulfilled their nature of benefitting living beings and (2) the fruit of a palmyra palm, a mango tree, cane etc. which has not yet become a tree. The similes are here used to illustrate that one can talk of such fulfillment in something or somebody only if certain necessary processes leading to the unfoldment of that nature have occurred. Though the aim of the author of the similes in this sūtra is different from that of the TGS, the illustrations clearly echo basic elements of the latter. In view of the occurrence of a “fruit of a palmyra palm, a mango tree and cane,” we can be sure that the author based himself on recension TGS\textsubscript{2}, for only there do we find these plants.\textsuperscript{198}

\begin{footnotes}
\item[191] For further details see note 204 in my translation.
\item[192] MPNS S 184b1ff.; Q 105b6ff.; see Takasaki 1974: 144f. for the Chinese.
\item[193] LAS 77.13–78.1; see note 84 above.
\item[194] In Ch\textsubscript{2} (OG) we find a very similar passage that mentions the thirty-two marks; see note 84 above for details.
\item[195] T 1626, vol. 31; for the comparisons see 893b23ff.
\item[196] T 272, vol. 9; see 359b2f.; there is no correspondence in the Tibetan text.
\item[198] Recension TGS\textsubscript{2} has only “a mango tree.” The rewording in the RGV speaks of “fruits of the palmyra palm and mangoes” (RGV I.116, 117).
\end{footnotes}
Two other sūtras mention the TGS: The Mahāyānist Aṅgulimālīyasūtra, in asserting that all living beings have the tathāgatagarbha, draws attention to the significance of the TGS and the need to appreciate it properly. The Da fa gu jing 大法鼓經 (*Mahābherihārakasūtra) states that it is only the bodhisattva-mahāsattvas who understand the eternal character of the Tathāgata and that, among other positive activities, they preserve the TGS. Finally, in the Adhyanarthaśatikā Prajñāpaññamitā the phrase sarvasattvās tathāgatagarbhaḥ appears without the mention of a source.

From these references to the TGS, the great importance of this sūtra for the genesis and development of the tathāgatagarbha strand of Buddhist thought becomes clear. The Ratnagotrabihāga(vyākhyā), the main representative of the Indian tathāgatagarbha theory, contains a large section dedicated to the illustrations found in the TGS. The TGS thus contained the philosophical formulation of the key concept of this theory in a decisive way. Its title became synonymous with the basic doctrine that all living beings have the buddha-nature; its similes, as shown above, remained powerfully alive and were utilized, with certain modifications, not only to describe the relation between the buddha-essence and the sheaths of defilements but also to illustrate other relevant aspects of the tathāgatagarbha theory.

4.6 The Twentieth-Century Reception of the TGS

The modern history of scholarly works dealing with the TGS has been dominated by Japanese Buddhologists. In 1933 Tokiwa Daijō published a Japanese translation in the kundoku 訓誄 style of the recension of Buddhahadra in the Kokuyaku Issaiyō. Probably inspired by the publication of the Sanskrit text of the Ratnagotrabihāga(vyākhyā) in 1950 by Edward H. Johnston, which revealed the huge meaning the TGS had for the development of the tathāgatagarbha theory, Tōdō Kyōshun in 1959 collated the Tibetan texts found in the Kanjurs from Derge, Narthang and Peking. Facing the Tibetan text, he arranged the two Chinese translations so as to make a close comparison of the versions possible. In an introduction, he dealt with the contents of the sūtra, the doctrinal environment from which the TGS had presumably evolved, and entries in Chinese catalogues regarding Chinese translations of the TGS which are reported to be lost.

The first translation from the Tibetan (Derge) was accomplished by Kagawa Takao in 1962. Many useful hints on related passages in other Mahāyāna texts are found in his annotations. In 1974, Takasaki Jikidō’s monumental work on the formation of the tathāgatagarbha theory appeared. Thirty-two pages are

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199 T 120, vol. 2 (Yangjuemoluo jing 央掘魔羅經): 539c15; Tibetan: Q 879, vol. 34, mDo sna tshogs, Tsu 133b2-215a1 (‘P hags pa sor mo i phreng ba la phan pa shes bya ba theg pa chen po’i mdo): 201b4.
202 The apparatus, however, is not always correct, and in some passages is ambiguous.
203 Seven years before, in 1966, Takasaki had published an English translation of the RGV(V), which contains the reproduction of the nine similes of the TGS in the RGV.
dedicated exclusively to the TGS, of which he translated several passages, characterizing it as one of the three basic receptacles of tathāgatagarbha thought. He dealt extensively with the earliest stage of the buddha-nature theory as contained in the TGS, and concluded that the compound tathāgatagarbha in the sūtra must be understood as a bahuvrihi. Eight years later, in 1981, Takasaki translated the whole TGS from the Tibetan version (Peking) into modern Japanese as part of the Daitō Butten series. His work also contains relevant observations concerning the textual history of the Tibetan version and the Chinese translation by Buddhhabhadra, along with detailed annotations on the translated text. The translation deserves deep respect for having introduced the sūtra to a broad Japanese public while still maintaining philologically high standards.

In the West, David Seyfort Ruegg’s study and translation of the De bzhin gshegs pa’i snying po gsal zhing mdzes par byed pa’i rgyan by Bu ston made some parts of the original Tibetan text of the TGS known to the Western reader in French.204 His rendering is based on the citations of the TGS by Bu ston and the canonical version in the Lhasa Kanjur. The focus of Seyfort Ruegg’s interest was the question how the Tibetan traditions dealt with the tathāgatagarbha doctrine, and in particular how they interpreted the formulation of it in the TGS.

Only in 1995 was the first complete translation of the TGS directed at a more general public published in a Western language. It is contained in the volume called Buddhism in Practice. The translator, William Grosnick, based himself on the Chinese rendering by Buddhhabhadra, and in an introduction described the main tenets of the sūtra. Among modern studies of the TGS, the translation by Buddhhabhadra has received notably more attention than the one by Amoghavajra. This may be due to the (erroneous) belief that the recension by Buddhhabhadra was the earlier and more influential one.205 Also worth mentioning is the rendering into Spanish of a passage from the Chinese translation of Amoghavajra (0F–0H) and Buddhhabhadra (0M–1B). This translation, by Fernando Tola and Carmen Dragonetti, also appeared in 1995, in the Revista de Estudios Budistas.

Further, the TGS has been the subject of variously lengthy treatments, of which I will mention the most important ones. Among them, Matsumoto Shirō’s Zen shisō no hihanteki kenkyū (*A Critical Study of Zen Thought) is by far the most extensive and profound. Pages 411–543 contain a study of the TGS and TGS-related passages in other sūtras. From an ample philological basis, he argues in a very transparent way that the introduction of the term tathāgatagarbha into the TGS was closely connected with the word padmagarbha, and that the former should be interpreted as a tatpurusa compound. Moreover, he demonstrates that the Saddharmapuṇḍarikasūtra had a crucial impact on the origin of the TGS. He also translates core passages of the TGS and deals with the different strands of the sūtra’s transmission.

Nakamura Zuiryū, who two years earlier had published a new edition of the Sanskrit text of the Ratnagotravibhāga vyākhyā, had already in 1963 pointed out some of the differences between the two available Chinese versions of the TGS and dealt with catalogue entries bearing on the lost translations. His conclusion that the verses of the TGS reproduced in the Ratnagotravibhāga must be based on the recension represented by the

204 Bu ston cites passages from 1A–1B and 8B.
205 See section 1.1, where I argue against this view.
translation of Amoghavajra and the Tibetan (\textasciitilde{\textit{TGS}}) can now be fully confirmed. Another interesting, though somewhat biased contribution is that of Kariya Sadahiko (1979), who deals with the doctrinal relation between the \textit{Lotus Sūtra} and the \textit{TGS}. I (1999) have briefly responded to his criticism of the \textit{TGS}, which in his article he characterizes as being beholden to an intellectual approach. The “fundamental difference” which he claims to exist between the \textit{Lotus Sūtra} and the \textit{TGS} (and which he associates with a step towards monastic dominance) requires further illustration and textual evidence in order to gain plausibility. Finally, there is a recent contribution by Kaneko Yoshio (1998) centering on the \textit{TGS}. The author creatively analyzes the nine similes from a Jungian perspective and describes how they can be interpreted as documents of a “process of individuation.”
B An Annotated Translation of the *Tathāgatagarbhasūtra* into English

My translation of the *Tathāgatagarbhasūtra* is intended to mirror the Tibetan syntax closely and so to render the text as literally as possible. In many instances, however, where the English wording would have become incomprehensible or the sentences too long, I have taken the liberty of adapting the wording to a less Buddhist-Hybrid style. My own additions to the translations are placed in brackets, and I have usually added the Sanskrit underlying the Tibetan in parentheses whenever crucial technical terms appear or the Tibetan translation deviates considerably from the meaning of the conjectured Sanskrit equivalent. The reader should bear in mind that the main goal of this study is to throw light on the sūtra in the form it existed in India. Therefore, though my translation follows the Tibetan text, I render many Tibetan terms based on an understanding of the background of their Sanskrit counterparts; that is, where doubts arise, I give preference to the *TGS* as it was possibly understood in India. To translate the sūtra according to how it may have been read by Tibetans would, of course, be a different approach, one fruitful in its own right.

This same guideline holds true for the translation of Tibetan verbal prefixes such as *kun tu* or *rab tu* into English. I have only tried to translate them explicitly into English when they do not simply function as formal elements (to render a Sanskrit prefix literally) but entail a meaningful modification of the verbal expression.\(^1\)

English phrases in *italics* indicate that the phrases are embedded in a different way in the Tibetan sentence. However, I only refrained from following the syntax of the Tibetan sentence if the Tibetan did not make any sense or obviously contradicted the main line of thought of the sūtra. All passages of this kind are extensively discussed in the notes.

*Underlined* terms are not found as such in the Tibetan text, but are the result of an emendation from my side not based on any of the textual representatives of *Tib*.

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\(^1\) See the passage in the *sGra sbyor* concerning the translation of verbal prefixes into Tibetan in Simonsson 1957: 255f.
[0 Frame story]

[0A Title and invocation]
In Indian: Ārya-tathāgatagarbha-nāma-mahāyāna-sūtra.
In Tibetan: The Holy Mahayana sutra called Tathāgatagarbha.
Homage to all buddhas and bodhisattvas (namah sarvabuddhabodhisattvabhyaḥ).

[0B Setting]
At one time I heard the following: In the hot months three ten years after [his] complete awakening (abhisambuddha), the Exalted One (bhagavat) was staying on the mountain Vulture Peak (Grdhrakūṭa) near Rājagrha, in the Candanagarbha pavilion (kūṭāgāra) of Ratnacchattra palace (präsāda), together with a great community of monks (bhiksusamgha), fully a hundred thousand [in number]. The monks [were both] śrāvakas under training and [those] no [longer in] need of training; almost all of them were honorable ones (arhat) [whose] contaminations were stopped (kṣīnāsrava), [who were] free of defilements (nisklesa), [who] had attained mastery (vaśībhūta), [with] completely liberated minds and insight (suvimuktacitta, suvimuktaprajña), of noble race (ājāneya), [powerful like] great elephants (mahānāga), [whose] duties were done.

1 Btih lacks the invocation. It adds bam po dang po instead. Ch0, start with OB after the colophon.
2 Skt. evam mayā śrutam ekasmin samaye bhagavān...: It seems that already among Indian commentators such as Buddhaghosa the two alternatives of combining ekasmin samaye (dus gcig na) either with evam mayā śrutam or with bhagavān ... viharati sma were current (see Brough 1950: 420). As all of the collated Tibetan texts of the TGS divide the sentence after dus gcig na /, I based my translation on the Tibetan punctuation. For a comprehensive bibliography on this issue see Schoening 1995a: 200 and also Tola and Dragonetti 1999.
3 Btih and Ch0 do not mention the hot months (shin tu tsha ba 'i dus kyi tshe).
4 Btih (lo bcu bdun): "seventeen years,..."
5 (1) The Vulture Peak near Rājagrha appears in many sūtras as the place where the Buddha and his disciples gather, whereas the Candanagarbha pavilion seems to be found only in the TGS. I understand the compound *ratna-cchattra-präsāda-candana-garbha-kūṭāgāra* partly as an iti-compound (parallel to e.g. GV 434.14: dharmadhätu-dik-samavasarana-garbham näma kūṭāgāram). The fact that *garbha* is not found in Ch0 does not necessarily qualify it as a later addition. Cf. e.g. DbhS A.7f: maniratnagarbhe ... präsāde where a rendering of *garbha* is lacking in Buddhhabhadra's translation (駄尼婆跋度) but is found in the earlier translation by Dharmarakṣa (如意藏). The choice of *garbha* as part of the name of the pavilion in the TGS might have been influenced by the title of the sūtra itself. But also the imagery of the lotuses rising into the sky from the pavilion (section 0G) qualifies the pavilion as a kind of womb (garbha) which gives birth to the flowers. Matsumoto (1994: 413, n. 5) stresses the analogy to the attribute candana-gandha of the rising stūpa in the SP (239.1ff.) by which the name candana-garbha could have been inspired (cf. Zimmermann 1999: 163, n. 44).
(2) For kūṭāgāra as “gabled mansion” or “roofed pavilion on any story of a palace” see Chandra 1950: 177f., Coomaraswamy 1928: 262f., and Bollée 1986, 1989.
(3) Ch0 shows candra (ṃ) instead of chatra. Ch0 lacks a rendering of präsāda. Apart from the location Rājagrha, Ch0 also mentions Mrgāramātr (鹿苑). However, the Mrgāramātr palace is not located in Rājagrha but in Śravasti (see MPPU1 1 181, n. 3).
6 (1) See the parallel SP 1.5-2.9:... mahatā bhikṣusamāghena sārdham dvādasabhir bhikṣusataiḥ ... anyābhīyān eva dvābhīyān bhikṣusaharābhīyān saikṣāsakābhīyāṃ:... was accompanied by a great community of monks, 1200 monks [in number] ... and the two other [groups of] a thousand monks [each, i.e.,] the [monks] under training and [those] no [longer in] need of training." Further also Kpun 1.5-2.14. Btih and Ch0 only have a thousand instead of a hundred thousand of monks.
(2) Ch0 mentions only the great community of a hundred thousand monks without further differentiation and lacks the list of attributes which follows in TGS2.
(kṛtakṛtya), [whose] tasks were performed (kṛtakaraṇīya), [who had] laid down [their] burden (aparāhtrabhāra), [who had] reached their own goal (anuprāptasvakārtha), [in whom all] the fetters to existence were eliminated (parikṣīṇabhavasaniyojana), [whose] minds were completely liberated by perfect knowledge (samyagājñāśuvinmuktacitita), and [who had] attained excellent supremacy in the control over the whole mind (sarvacetovāsiṣparamāpāramiprāpta).

[0C Enumeration of the monks]8

[Among] the fully hundred thousand monks were the venerable (āyuṣmat) Mahākāśyapa, the venerable Uruvilvākāśyapa, the venerable Nadīkāśyapa, the venerable Gayākāśyapa, the venerable Mahākātyāyana, the venerable Mahākauṣṭhila, the venerable Vakula, the venerable Revata, the venerable Subhūti, the venerable Pūrṇamaitrāyaṇīputra, the venerable Vāgīṣa, the venerable Śāriputra, the venerable Mahāmaudgālayāna, the venerable Ājñātakaṇḍinya, the venerable Udāyin, the venerable Rāhula, the venerable Nanda, the venerable Upananda, the venerable Ānanda and others.9

[0D Description of the bodhisattvas]

Also accompanying him were bodhisattva-mahāsattvas10 who had come together from various buddha-fields (buddhaksetra)—as many as the sands of sixty

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8 (1) This list of attributes of arhats appears with a few variations also in MVy 1075–1088; cf. also SP 1.6–1.9, Kpup 1.6–2.1 and Lamotte 1962: 98, n. 2; for interpretations of most of the attributes see MPPU 1.203–219. Unusual in the TGS is phal cher. The above-mentioned sources show sarva instead (sarva also in Bth: kun). The use of phal cher is in line with the differentiation into śaiksas and aśaiksas in the passage above.

(2) Ch₂ lacks kṛtakaraṇīya (so does Bth) and samyagājñāśuvinmuktacitita. In some instances the Chinese shows an understanding different from the Skt.: 獲得正智 (“attaining of the right knowledge”) for ājñeya agrees with the Tibetan (cang shes pa) and is interpreted in this way in the *Mahāprajñāpāramitāśrītra (MPPU 1.211f). See also Bth: klu chen po; at 尾he “arrived at the other shore”) seems to be an abbreviated rendering of sarvacetovāsiṣparamāpāramiprāpta. For the analysis of the term sarvacetovāsiṣparamāpāramiprāpta as a dvandva see AA 1.10,10–12 and also Bth.

(3) According to my understanding, sha stag in 0B.11 and 0D.7 emphasizes the comprehensiveness of the group concerned (“all and not less than all”). Sha stag can function as an equivalent for eva (see ŚpX 131: ... sarvāṇi eva ... mahātāni ca î = de dag kun kyang ... bkur ba sha stag lags î; the following commentary is misleading), but is in most cases introduced by Tibetan translators without any Skt. correspondence: e.g. Sukh: sangs rgyas kyi zhi de’i byang chub sems dpa’ rnam ni ’di lta bu sha stag ste / for idrā ... tasmin buddhaksetre bodhisattva ... (p. 298); further Sukh pp. 274, 275. The reconstructed Skt. sarva for sha stag in the Aksayamatinirdesāstra (Braarvig 1993a: 12.8; reconstructed in Braarvig 1993b: 47.7) is not confirmed by Skt. sources. Further see Tshig mig 2823: sha stag: ba ’zhig gam kha na / ... In combination with the term phal cher, I thus translated sha stag as “almost all [of them].”

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10 Mahāsattva is a common epithet of bodhisattvas. As Kajiyama 1982 showed, the canonical meaning of the term “bodhisattva” can be identified as “[person] who clings to bodhi” (Pā. satta: p.p. of the root sañj). Later the meaning of sañj became mainly associated with the negative “clinging (to sensual desires)” and the understanding of sattva as “energy” became prevailing. The
Ganges Rivers (saṭṭigāṇānadīvālukāsama). [They were] all of them\textsuperscript{11} [only] one lifetime away [from perfect awakening] (ekajātipratibaddha)\textsuperscript{12} and had attained the [five] great supernatural faculties,\textsuperscript{13} the [ten] powers (bala) and the [four kinds of] self-assurance (vaśāradya), [had] venerated many myriads (koṭinīyutasaṭatasahasra) of buddhas and had set in motion the wheel of the Dharma [which] never regresses (avaivartyadharmacakrapravartaka). It happened that sentient beings of immeasurable, innumerable world systems (lokadhātu)\textsuperscript{14} attained non-regression in [their striving after] supreme and perfect awakening (anuttarasamyaksambodhi) from hearing their names only.\textsuperscript{15}

\textbf{[OE] Enumeration of the bodhisattvas}\textsuperscript{16}


\textbf{[OF] Other participants}

Also accompanying [him] were an immeasurable [number of] divinities (deva), snake-gods, (tree) spirits, celestial musicians, demons, man-birds, man-horses, as many as the sands of sixty Ganges Rivers.\textsuperscript{16}

\textbf{term bodhisattva was accordingly analyzed as “person” whose energy [is directed towards] bodhi.” Parallel to this, the compound mahāsattva could be understood as “[person] of great energy.”}

\textsuperscript{11} Yang in OD.2 (thams cad kyang) expresses comprehensiveness (Skt. DSL): “all without exception.” This aspect is emphasized by sha stag in OD.7 (see n. 7 (3) above).

\textsuperscript{12} Literally: “hindered [from awakening by only] one birth.”

\textsuperscript{13} For the five or six abhijñas see 0338/IV 1809ff.

\textsuperscript{14} Tshad med grangs med pa (apramāṇāsāmkhyeya) could also refer to sems can.

\textsuperscript{15} (1) Differences in the Chinese versions: Chi. Instead of “various buddha-fields”: innumerable buddha-fields” (無量佛界); missing are the characterizations of the bodhisattvas as ekajātipratibaddha and vaśāradayaprāpta; the elements abhijña and bala are rendered by 精進力 (viryabala), one of the pūrṇa balāni (see MVy 983–987; MPPU/III 1127; 1200); missing are also the “immeasurable, innumerable world systems”; for anuttarasanyaksambodhi: 無上道.

According to Ch\textsubscript{2}, sentient beings attained non-regression just by praising their names (prajñāpāramitā). However, the same matter of attaining non-regression by hearing names is also attested for the Tibetan version of the RCaP (40^12):... riggs kyi bu ’am rigs kyi bu mo yang rông de bzhin gshigs pa dah bro po yang dag par rdzogs pa ’i sang rgyas... de dag gi mskhan thos na bla na med pa yang dag par rdzogs pa ’i byang chub las phyir mi ldog par 'gyur ro i'.

(2) The term avaiyāvadharmacakrapravartaka or avaiyāvartaka” is typical for the SP (see BHSD s.v. avaiyāvartya, “tika and SP”). Its interpretation, however, is not at all clear. Does avaiyāvartya refer to dharma, to cañca, or to both of them? Or should we assume a “wheel of the Dharma for the avaiyāvartyas,” or even a “wheel of the Dharma by which one becomes avaiyāvartya.”

\textsuperscript{16} For a detailed analysis of the bodhisattva names in the four translations and the meaning of the asterisk see appendix A. In Ch\textsubscript{2}, the designation bodhisattva is inserted after each name.
serpent-beings, human beings (manuṣya) and [further] non-human beings (amanuṣya).

Then, after the Exalted One had been surrounded (parivṛta) and honored (puraskṛta) by many hundreds of thousands of assemblies,18 [he] was honored, venerated, worshiped and revered by kings, chief ministers (mahāmātya), guild leaders (śreṣṭhin), noblemen (grhapati), ministers (amāṭya), citizens (naigama) and country folk (janapada).19

[0G The manifestation of supernatural phenomena]

At that time, after having been served food, the Exalted One withdrew for meditation in that same Candanagarbha pavilion,20 whereupon through the power of the Buddha appeared myriads of lotuses [coming out] from the Candanagarbha pavilion, with myriads of petals, as large as the wheels of carts (śaṅkucakraprāmāṇa), colorful and not [yet] open.21 The [lotuses] then rose into the sky,22 covered this whole (sarvāvāt) buddha-field, and remained23 [there] like a jewel canopy (ratnavitāna).

17 The legendary beings mentioned are very common in Indian literature: nāga, yakṣa, gandharva, asura, garuḍa, khmāra, mahoraga.

18 Literally: “... was then surrounded (parivṛta) and placed in front (puraskṛta)....”

19 (1) My translation “noblemen” for grhapati (khvīm bāga) is inferred from the common combination of grhapati with śreṣṭhin (see e.g. RGVV 47.17). Further see BHS: “capitalist, guild-leader” and PTS: “wealthy Noble” for grhapati.

20 For nang du yang dag (par) ‘jog, Skt. pratisamlayana, see MVy 1488 s.v. dhyānāni, MVy 1642 s.v. yogāgāni and BHS s.v. pratisamlayana as well as the entries before and after; for nang du yang dag ‘jog la ‘zhugs po (for p.p. pratisamlina) see SP 182.1-4: ... bhagaviṇaḥ vīhāraṁ pravistā pratisāmlayanyā tathā pratisāmlayanā ca ... vīhārasaṅgha evāsīś.1 = [O 175b4-7: 1] asāsāśā sakhībuddhena parvasīkaṇa eva evāsīś = SP, 10a3–a5: ... beom bden ’das ... nang du yang dag ‘jog la ‘jog pa’i’ phir gsug lag khang du ‘zhugs so // ... ’di ’itar / ... gsug lag khang du gnas te nang du yang dag ‘jog la ‘zhugs so. I assume that none of the representatives of Tib has transmitted the original wording as they have not taken nang du as part of pratisamlayana. Whereas BJNPs have replaced ... de nyid du nang du / ... de nyid kyi nang du / ... and thus understood nang du as “inside” of the pavilion, LST have avoided the sequence du nang du yang (thinking of it as a slightly emended dittography?) by dropping du nang. Ch1: 尊者時尊於佛前重講正言三味，而現神變。: “At that time the Exalted One was sitting on the Candana pavilion (kāṭāgāra), upright in absorption, and brought forth supernatural phenomena.” Ch2: 尊者時尊於佛前重講正言三味，而現神變。: “At that time, after the Exalted One on the great Candanagarbha pavilion entered the [state of having the] supernatural powers of a Buddha. And because of this, suddenly myriads of lotuses streamed out from the Candanagarbha [pavilion].” Alone Bih does not render pratisamlayana or have something similar.

21 Ch12 and Bih also mention the scent of the flowers.

22 See BHS s.v. abhyudgacchati; SP 241.15: ..., abhyudgamyopary antarikṣe vaihāyasāṃ ... = SP, 10a2: ..., mgon par phreng ste / steng gi nam mkha’ bar snang la....

23 Kun tu gnas pa’i’ gyur to might be a translation of (samanāti) (par)/samānāthā abhāvān, (samanāti) (par)/samānāthā sme or something similar; cf. SP 390.10: ..., vaihāyaṣe ‘antarikṣe samanāti mahāupasūṇivāṃ samaprasamāthān abhāv // = SP, 166a5: ..., steng gi nam mkha’ bar snang la me tog gi bla re chen pos kun du khebs par gyur to // [see also Bih: kun tu g.yog’ ba...: 1 for g.yo]. Kun tu gnas pa could also represent a form of the root samava-sthā (in this sense Matsumoto 1994: n. (8) to p. 413). The perfect passive participle (PPP) in combination with a form
In each calyx of the lotuses (padmagarbha) was seated, cross-legged (paryaṅka), the body of a tathāgata, emitting hundreds of thousands of rays of light and visible everywhere. And all the lotuses were opened up in blossom.

[0H The fading of the lotuses]

Then, by the supernatural power (adhiṣṭhāna) of the Buddha all the petals of the lotuses, without exception, became dark, deep-black, putrid (durgandha) and disgusting, and no [longer] pleasing. But in the calyces of the lotuses the bodies of the tathāgatas sitting cross-legged and emitting hundreds of thousands of rays of light were [still] visible everywhere.

Further, this whole buddha-field became filled with the [rays of light] from the bodies of the tathāgatas sitting in the calyces of the lotuses. This buddha-field became extremely beautiful [during] that time. Then at that time the whole multitude of bodhisattvas and the four assemblies were extremely astonished (āścaryaprāpta) and filled with pleasurable excitement (audbilyaprāpta).

of the verb bhavati indicates that the action expressed by the PPP has occurred and that its result continues.

The Skt. for kun tu snang ba could have been sanḍrīyate. Almost identical parallels appear further down in 0I.3–5, 0I.4–6 and 0I.10–11. By replacing snang ba by gala' ba (Ja: “to be, to be there ...”) in 0I.11 (Bth here again snang bat) Tib supports the understanding of snang ba as in my translation and not in the sense of “to illuminate” (cp. Matsumoto 1994: n. (10) to p. 413). In the passage here Bth employs Idang instead of snang. If this does not simply reflect a misreading of an eventual duḥ med spelling, it could also represent Skt. prādurbhavati.

1) In order to describe the arising of circumstances in the past which last continuously, Tib employs a verb (preferably in its perfect form) and the perfect stem of the auxiliary verb 'gyur. In the passage here Bth employs Idang instead of 'gyur. If this does not simply reflect a misreading of an eventual duḥ med spelling, it could also represent Skt. prādurbhavati.

26 (1) In Chj it is not explicitly stated that the lotuses come out from the pavilion. The flowers are only said to have a thousand petals (so also SP 261.2: sahasrapatte padme ṣaṅgatačakrapramāṇamātre ...; and GV 408.9: ... sahasrapattro ...-padman ...); instead of koṭīnīyataṣatasahasra (Tib, Chj) for the number of flowers: 数無量; instead of “buddha-fields”: whole; the tathāgatas are not described as being in the paryāṅka-position; for the hundreds of thousands of rays of light: 無量; the lotuses are said to blossom at the same time (同時舒榮).

Chj: In the beginning the lotuses are not characterized as not yet open. The flowers do not cover the whole but all buddha-fields. The flowers in the sky are further described as “being united with each other as a whole” (共相合成). Chj describes the tathāgatas in the flowers after mentioning the opening of the lotuses. This order seems more natural then the one given in the Tibetan. Further, the tathāgatas are said to be endowed with the dvātriṃśanamahāpurasālakṣāṇas (for the dvātriṃśanamahāpurasālakṣāṇas see MVy 235–267; MPPU1 I.271ff.; RGyNy IV.117–25). Instead of kha ma bya ba (lit: “[the lotuses with their] mouths not opened”) Bth reads: snying po la 'dus: “[with petals] contracted inside (garbha)”). Instead of ratnāvatīta Cj2 and Bth are based on ratnaśvarāvatīta (實宮殿; rin po che'i gzhal med khang): “jewel palace.” The reading -vatīta (Cj1, Tib) is probably original and is attested in SP I.112.10.

26 The particle kyang could correspond to Skt. punar, which led to my rendering with “further.”

27 Just as the confusion between sarvā and sarvāvāt documented at the end of the following n. suggests, it might also here be more plausible to assume an original sarvāvān bodhisattvagosaṇāḥ: “the whole multitude of bodhisattvas.” See SP s.v. bodhisattva-gana.

28 (1) The four assemblies (catasrah parsadāḥ), as is well known, comprise bhiksus, bhikṣunis, upāsakas and upāsikās (see MPPU1 I.232ff.).

(2) Bth (ngo misahr thob cing rmad du gyur pa thob par gyur nas :) suggests aḥbhuta instead of aḥbilya. Since the SP only has the combination āścaryaprāpta (or “bhūta) – aḥbhataprāpta
[0I Doubts of the onlookers]

[But] after seeing that supernatural display (rddhyabhisaṃskāra) of the Exalted One, [they] became uncertain (saṁśayapradāta) [and questioned themselves]:

“What is the reason29 that the petals of all these myriads of lotuses became so unsightly (durvarṇa), and that the stalks (nāla) too became unsightly, disgusting and not pleasing, whereas in the calyces of the lotuses each body of the tathāgatas is [still] sitting cross-legged, and in that [they] emit hundreds of thousands of rays of light are visible everywhere as [something] extremely beautiful?”

Thereupon, [the Exalted One] motioned (nimitta) to the entire multitude of bodhisattvas and the four assemblies who had become uncertain to come closer.30 At that time there was a [certain] bodhisattva-mahāsattva named Vajramati [who had also] gathered [with the others] in the Candanagarbha pavilion.31

[0J Questions of the bodhisattva Vajramati]

Then the Exalted One said to the bodhisattva-mahāsattva Vajramati:32

“Son of good family (kulaputra), venture to question the Tathāgata, the Honorable One and Perfectly Awakened One,33 with reference to an exposition on the Dharma!”34

At the Exalted One’s permission, the bodhisattva-mahāsattva Vajramati,

realizing that the world with [its] gods, humans and demons and all the

(instead of audbhīya”) when the formula contains only two links, Bth should here represent the original reading (see SP1 s.v. āśeṣapraṇāta, “bhūta)."
bodhisattvas and the four assemblies, were anxious with doubts, then asked him the following:

“Exalted One, what is the reason this entire world system is covered with these myriads of such unsightly and putrid lotuses, yet in their centers sit cross-legged bodies of tathāgatas emitting hundreds of thousands of rays of light and visible everywhere, and now myriads of living beings, seeing the bodies of the tathāgatas, raise their joined palms (kṛtāñjali) in homage?”

[OK]

Then at that time the bodhisattva Vajramati uttered these verses:

[0.1] “Myriads of buddhas are seated motionless in the center of lotuses: [with] such supernatural powers (rddhi) you display [them]. Never before have I seen [anything like] this!”

[0.2] “The [sight] of the leaders (nāyaka) emitting thousands of rays of light, covering this entire buddha-field [with their splendor, and] wonderfully displaying a facile mastery of the dharmas, [is] constantly beautiful.”

35 Instead of enumerating the single groups by name, Ch₁ speaks simply of “all the great multitudes”: 諸大衆等. Ch₂ does not mention the asuras; in Bth the bodhisattvas are missing. A parallel to nag rnu” “to be anxious (with doubts)” does not appear in Ch₁. Also the mentioning of the Exalted One’s permission (guang pas) does not appear in Ch₁ and Bth, but is made explicit by Ch₂:...承佛聖旨: “...[and Vajramati] was granted the holy order of the Buddha.”

36 *Prāṇikotiṇiyutatasaḥhasra; Ch₁: 聚會等: Ch₂ erroneously attributes kotiṇiyutasaḥhasra to the tathāgatas in the flowers, characterizing them as sitting in anjalī-position “exalted” (憍尸迦) and motionless. That in the Skt. text the subject should be the living beings and not the tathāgatas, is proved by the parallel in 0M where Ch₂ is in accordance with the other translations.

37 Further divergences with Ch₁, Ch₂ and Bth: Ch₁ repeats in the question that the flowers rose to the sky and describes them as “innumerable.” Like Ch₂ also Ch₁ speaks of their withering “in one moment.” Ch₁, Ch₂ do not mention the putrid smell of the flowers. In Ch₂, the paryāṇaḥ-position of the tathāgatas is missing.

38 Ch₂ and Bth add the attribute mahāsattva to Vajramati.

39 With “myriads” I not only render kotiṇiyutatasaḥhasra but also smaller numbers in the verses like koviṇḍhasasra in this case and in 10.4, 11.1, 8.6, koviṇḍhasasra (0M, 2A) or even koviṇḍ in 2.2 and 2.3. See also n. 57.

40 Ch₁ does not describe the buddhas as “motionless.” For the “center of the lotuses” (dbus): 蓮花藏. Bth uses stobs instead of ston (rdzu 'phrul stobs; rddhibala). However, bala is not found in any of the other versions.

41 (1) I understand mḍzad in pādas a and b as emphasizing the autonomous aspect of the acts of the “leaders.” If mḍzad is understood as a causative auxiliary in the sense of “the leaders causing [the tathāgatas in the flowers] to emit...,” the leaders would represent the buddhas generally and among them the Buddha on the Vulture Peak. However, this second alternative is contrary to the Chinese versions.

(2) Ngo mtshar chos kyi rnam la rol mḍzad pa: The adverbial rendering of ngo mtshar (āścarya) follows Ch₂ (see below). With the dharmas most probably supernatural qualities like the absorptions, the rddhis, abhiññās, etc. are meant. For similar expressions with rol (Bth: rnam par rol; vikriṇḍi) see BIṣD s.v. -vikriṇḍa and vikriṇḍa.

(3) The text in 0.2d is problematic. As a point of reference for the genitive, the subject “sight” had to be supplied. Variant 0K, n. 16 (kṣīya) allows the following translation similar to Ch₁: “Through the leaders... [the whole world?] is constantly beautiful.” However, a text in accordance with Ch₂ (see below) is found in Bth: 'dren pa rnam sū ttag tu ++i po'i // [= probably rgyang: "from po yin > po yi > po ? Or parallel to the genitive kyi in Tib?].

(4) The second half of the verse in Ch₁: 離垢 羅漢等: 莎言頌世界: “Flawless” [are] the leaders, decorated [are] the worlds.” [1] Probably nirangana or nirānjana (羅垢) instead of nirantara (bar chad ma mchis). Ch₁: 奇特於法而施戲 彼諸佛等悉稱言: “Those buddhas, showing in a wonderful way mastery in the dharmas, are beautiful.”
[0.3] “There, in the center of unsightly lotuses [with] disgusting petals and stalks, sit [tathāgatas], as if they [had] the nature of a jewel (*ratnasvabhāva).* Why have [you with your] supernatural powers (rddhi) created these [manifestations]?*

[0.4] “I see buddhas equal in number to the sands of the Ganges River, [and] I see the exquisite (*visista*) [manifestations] of the [Tathāgata’s] supernatural powers. Never before have [I] witnessed such a miracle (vikurvita) like this one existing right now.”

[0.5] “[I] implore the Highest among Humans (dvipadottama), the Divine (deva), to teach. [I] implore [him] to explain the reason [for this miraculous display]. [I] implore [him] to speak [with] solicitude (anukampa) [in order to] benefit the world. [I] implore [him] to remove the doubts of all embodied [beings] (dehin).”

[0L Introduction to the first simile]

Then the Exalted One said to the whole multitude of bodhisattvas, [including] the bodhisattva-mahāsattva Vajramati and others:

“Sons of good family, there is a sutra of great extent (vaipulya) called Tathagatagarbha. In order to teach it the Tathāgata has produced these signs [which] appeared [to you]. Listen therefore closely, be attentive, and [I] will teach [you].”

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42 None of the other translations confirm Tib in this passage. In Ch1 the comparison does not appear at all. Ch2 compares the tathāgatas in the lotuses with the brilliant manifestation of a wonderful jewel (猶如妙寶而顯現). Bth also deviates: de dag rnam kyi yang de la dga’ ba ste: [‘dga’ ba for Skt. rata?: rata is probably a variant reading of ratna].

43 Ch2 speaks of the sudden withering of the flowers. Petals and stalks (stalks are also missing in Ch3) are not mentioned.

44 (1) The second ’di of päda d is not rendered in my translation. Could it result from nt as it is found in Bth (pāda b)? But see the similar formulation ’di lta bu ’di in OL 5 (Bth: de lta bu)?

(2) In Ch, viśīṣṭa does not appear; pädas c and d (of Tib) are abbreviated to a single päda, and verse 0.5 (of Tib) is shortly expressed in päda d (呪忎分別說): “[I] ask for a discerning explanation for [me/us] (為短於我？!)” Ch2, with 頭戲, does not translate vikurvana or vikurvida but vikriđita. Their meanings are synonymous (see BHS D s.v.). In Bth päda b (of Tib) is missing.

45 (1) Tib in 0.5c could also be translated as: “[I] implore [the one who] benefits the world to speak [from] solicitude...!” Thugs brtse (Bth: thug brtse phyi ru) probably reflects a form of Skt. anukāmśa as found in e.g. SP 41.11, 41.11, 147.4 (= VI.10c) and in the ASP (see ASP s.v. anukāmśa). For the meaning “solicitude” of anukāmśa see Maithirimurthi 1999: 118 ff.

(2) Ch2: “[I] kindly ask the One Worshiped by the Gods (天中尊) to expose the reason for [this] manifestation! [I] kindly ask to practice compassion [for] the benefit of the world in order to remove the doubts of all [beings]!”

(3) Bth corresponds in syntax with Ch2 in the first half of the verse, but does not mention the gods. With phyi ru (metri causa for phyir) in Bth 0.5c the reasons for teaching are stated to be: “for the benefit of the world and from solicitude.” In päda d Bth does not mention the removal of doubts but instead speaks of the establishing (‘god) of all living beings (in the bodhi7).

46 Instead of “sūtra” Ch2 reads 甚深法要 (“very profound Dharma discourse (dharma-paryāya).”)

47 (1) The term nimitta (mtshan ma; Bth: lta [emended for lhas]) is discussed in Schmithausen 1969a: n. 67. Apart from “appearance” it can also mean “symptom, omen, sign” (clearer: pūrvanimitta), as is the case in SP 233.1ff: while digging for water on a dry piece of land, the discovery of wet earth and the spots of mud on the body of the digging people function as pūrvanimitta, for the immediate appearance of water. The appearance of rays of light as (pūrva-) nimittas before the teaching of a sūtra are common in Buddhist literature (see e.g. SP 6.6ff; TUSN S 105b1ff. = Q 77b5ff.). See also DN I 220 where rays of light are a sign for the appearance of the
“Just so!” replied the bodhisattva-mahāsattva Vajramati and the whole multitude of bodhisattvas to the Exalted One, thereby acquiescing, and the Exalted One spoke:49

[OM]

“Sons of good family, just as these unsightly, putrid, disgusting and no [longer] pleasing lotuses, supernaturally created by the Tathāgata,50 and the pleasing and beautiful form51 of a tathāgata sitting cross-legged in [each of]

god Brahman. The emitting of light through the Buddha is discussed in MPPU 1.431ff. For occurrences of other kinds of pūrṇimāmittas see Lamotte 1962: 335.

(2) Snang ba'i mtshan ma in the TGS could also represent avabhāsanimitta, “light [emitting] signs.” However, neither Ch1 (故現瑞) nor Ch2 (是故先現如是色相) seem to support such an interpretation. In the passage above, the nimittas are the supernatural manifestations of the beautiful and then withered lotuses with the tathāgatas in their centers.

48 In Ch2 the Tathāgata does not announce that he is now going to teach.

49 (1) For Tattya nyan pa, Skt. pratisrūṇa, the plW gives, next to others, the two following meanings: “1) hinhören, sein Ohr leihen ... — Jmd. (Gen. ...) ... — 2) bejahen, zusagen; mit Acc. der Sache und Dat. oder Gen. der Person.” In this passage the second meaning (which is the only one found in Pā.) fits the context. The identical formulation appears in e.g. Kpun, Q 151a6f. “rīn po che rnam par snang byed kyis beom idan 'das de bzhin no zhes gsal te beom idan 'das kyi Tattva nyan pa dang / beom idan 'das kyi byas chung chab sems dpa' rīn po che rnam par snang byed la 'di skad ces ba' stsal to //” with its corresponding Skt.: sādhū sādhu bhagavann iti Ratnavairocana bhagavatāḥ pratyaśrauṣṭ / bhagavān Ratnavairocanaṁ bodhisattvaṁ mahāsattvaṁ etad avocat / (Kpun 7.13ff.; for pratisrūṇa with the genitive case see also RGV 1.90a: ... tasya pratisrūṇa). It was probably not at all easy for later Tibetans to understand the genitive, based on the Skt., as well as itar as part of the verbal compound and the special meaning of Tattva nyan. This is documented by the redactional variants of Pā., the above-cited passage of the Kpun is introduced with a wording nearly identical to the TGS. The Skt. runs: śrūṇa kalaputra sādhu ca suṣṭhu ca manasikuru bhāsiṣye 'ham te / (Kpun 7.12f.; see also Kpun 52.5f.

(2) The passage beom idan 'das kyi Tattva nyan pa dang is not found in Bth. However, the position of the syntactical units in Bth agrees (in contrast to Tib) closely with the Skt. Bth reflects also the vocative bhagavān (dge ‘o: beom idan 'das shes ...) which Tib constructs as a prepositional object (beom idan 'das ta legs so zhes ...).

(3) In the last sentence Bth and Ch2 add the epithet mahāsattva to the bodhisattvas, Ch1 simplifies the last passage: 成言。善哉，願樂聞聞。佛言。.... “All said: ‘Just so! [We] want to listen!’ The Buddha said:...” So also Ch2: 善哉，世尊，願樂聞聞。佛言。....

50 Ch1 shortens: 如佛所化无数莲花忽然萎谢.... “Just as innumerable lotuses supernaturally manifested by the Buddha, withered in an instant,....”

Ch2 also speaks of the withering in an instant (忽然之間).

51 (1) In contrast to the chapters before, Tib speaks here of the forms (gzugs; *rūpa?) of the tathāgatas (but Bth: sku as before; Ch2 (佛形) could also stand for rūpa; Ch1: 化佛). Unlike alternative expressions for “body” like anuṣ, kāya, rupus or sarīra, rūpa stresses the phenomenal aspect of the body, i.e., its shape and physical appearance.

(2) The triplet mde steng pa / gzugs bzung pa / bita na sdog pa can also be found in Pā. canonical literature (abhāṣāya darsāniya pūrṇiḍka). It expresses pleasing and beautiful appearance. See PTISD s.v. abhirūpa, darsāniya: e.g. referring to the night (DN147), to a brahman (DN1 114), to a woman (AN II 203); SP: prāśādikō darsāniya 'bhūrāpah (425.13) = mde steng pa bita na sdog pa gzugs bzung pa (Q 181b6); abhirūpaḥ prāśādikā darsāniyaḥ (441.14) = gzugs bzung pa mde steng pa bita na sdog pa (Q 189a1). In the translation I have restricted myself to the rendering of only two main aspects of this triplet.

Ch2 mentions innumerable and supernaturally manifested buddhas in the lotus calyxes with beautiful, splendid appearance (無量化佛在蓮花內，相好莊嚴). Ch1: 如是花中而現佛形，結跏趺坐，於百千光明，相好端嚴，人所樂見。.... “[and] just as in the flowers forms of buddhas are manifested,..., with beautiful and dignified appearance, [which is] what humans desire to see/take joy in seeing,...”

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the calyxes of these lotuses, emitting hundreds of thousands of rays of light,\textsuperscript{52} [are such that when they are] recognized by gods and humans, [these latter] then pay homage and also show reverence [to them],\textsuperscript{53} in the same way, sons of good family, also the Tathāgata, the Honorable One and Perfectly Awakened One,\textsuperscript{54} [perceives] with his insight (prajñā), knowledge (jñāna) and tathāgata-vision\textsuperscript{55} that all the various sentient beings\textsuperscript{56} are

\textsuperscript{52} (1) \textit{Ch}, has simply: 放大光明.

(2) There are two alternative ways to explain the reading `khod pa in OM.5. `Khod pa could function as an auxiliary verb stressing the aspect of duration of `gyed pa in the sense of “emitting continuously...”. The second, and in my eyes more plausible, alternative is that `khod pa was first associated with the triplet mdzes pa / gzugs bzang ba / bīta na sdro pa (“sitting [there with] a pleasing and beautiful shape”). This is how `khod pa, which is rendered as bzhugs pa in Bth, appears in Bth (bzang zhi gned la gzugs dang ldan par bzhugs par). See also the parallel syntax in Tib 0M.13f, where the adverbial mi gyi bar is associated with the following `khod pa. It is therefore possible, that the original position of the triple adjectives before `khod pa was only altered in a second step of revision whereas `khod pa remained there. That the emission of light was originally mentioned before the description of the beauty of the Buddha forms is also confirmed by \textit{Ch}.

\textsuperscript{53} (1) Apart from gods and humans \textit{Ch} also mentions dragons (for nāgas), yakṣas, ganḍharvas, asuras, garudās, kinnaras, mahoragas, amānasvas “and others” (see n. 17). \textit{Ch} abbreviates to 腐.

(2) mChod pa i las ... byed pa could mirror a figura etymologica in the Skt.: pujākriyā karoti or “kāraṇ karoti (for kāraṇ karoti see BHSD s.v. kāra). The counterpart of phyag tshal zhi n / mehod pa i las kyang byed pa in \textit{Ch}: 恭敬; \textit{Ch}: 禅拜供養. The part (from “[are such when they are]...”) in \textit{Ch}: 核眼者有，核不恭敬: “... [are such that when] the multitudes see [them, they] are astonished (āścarya, abhbhuta) [and there is none who does not pay homage].”

\textsuperscript{54} Instead of “Tathāgata, Honourable One and Perfectly Awakened One” \textit{Ch} reads: 我.

\textsuperscript{55} The Skt. probably had a compound like *svaprājñānjñānatathāgata-caksūs (so also Bth) and could also be analyzed as a karmaśāra in the sense of “his tathāgata vision [consisting in] insight and knowledge.” See RVV 52.9: asaṅga-prathitā-prājñā-nadāsvarūpam... (RGVV), without -prajñā-. The reading 以佛自己智慧光明眼... of \textit{Ch} is probably based on Skt. -prabhā- (光明) instead of -prajñā-. The appearance of prajñā here is surprising, as this term is only found within the TGS in one other passage as one of the attributes of the arhats at the beginning (shes rab shin tu rnam par gnol ba, svismutraprājñā; OB.7). However, also the assumption that the correct reading was -prabhā- is difficult to prove, as I have not found any such compound in other texts. \textit{Ch} simply reads 佛眼. Similar sequences are found in the context of awakening when the Buddha realizes the four Noble Truths (e.g. in Vin 1 11: cakkhu ... nāma ... poṇā ... vijñā ... ṣāloko ... u CCP). The terms in the TGS could well be inspired by such canonical passages or their counterparts in the Sanskrit. A classification of the different visions (caksus) is given in MPUP IV.2260f. In the TGS itself only the divyā-, buddha- and tathāgata-caksus are mentioned. These supernatural eyes enable to perceive the buddha-nature within sentient beings or, in case of the divinity and the person with divine vision, it leads to the perception of the precious substance hidden in inferior materials.

\textsuperscript{56} Srog chags su gyur pa, Skt. *prāṇakā-jāta (MV 4908), *prāṇa-bhūta (MV 4917), *prāṇā-jāta (cf. also n. 87); for -jāta at the end of a compound the phW shows: “Alles was — heisst, irgend ein —, allerhand, Skt. *sattvā prāṇājātāḥ could thus be translated as “sentient beings, [i.e.,] all that lives” or “living beings of all kinds of life.” Prāṇājātāḥ emphasizes the inclusion of all different kinds of life similar to OM.16f. (... sri pā i ‘gro ba thams cad) which designates all different states of existences. For the discussion of Pāli pāṇa see Schmithausen 1991 where the specific meaning of pāṇa “animals” is noted (p. 19).

Animals are explicitly said to have buddha-nature in 7B.3–6. Supposing, as another possibility, sattvā prāṇabhūtāḥ as the underlying Skt., Schmithausen 1991: 58f. points out: “... ‘pāṇa’ is, both in Buddhaist and Jaina sources, also used in a way which suggests comprehensiveness, e.g. in phrases like ‘all sattas, pāṇas, bhūtās,...’... originally in these phrases the terms are used as quasysynonyms, with a tendency towards co-extensiveness,...” Also this analysis would fit well with the supposed focus on animals. For pr(r)āṇabhūtā see Norman 1987: 39f. \textit{Ch}: 一切眾生; \textit{Ch}:

一切有情.
encased in myriads\textsuperscript{57} of defilements,\textsuperscript{58} [such as] desire (rāga), anger (dveṣa), misguidedness (moha), longing (trṣṇā) and ignorance (avidyā).\textsuperscript{59}

And, sons of good family, [he] perceives that inside sentient beings encased in defilements sit many tathāgatas, cross-legged and motionless, endowed like myself with a [tathāgata’s] knowledge and vision.\textsuperscript{60} And [the Tathāgata], having perceived inside those [sentient beings] defiled by all defilements\textsuperscript{61} the true nature of a tathāgata (tathāgatadharma)\textsuperscript{62}

\textsuperscript{57} Byo ba phrag ‘bum, koṭīsatasahasra are literally “a hundred thousand of ten-millions.” The terminology shifts here from koṭinīyutāsatasahasra (0D till 0K) to koṭīsatasahasra.

\textsuperscript{58} (1) Nyon mongs, Skt. klesa, Pā. klesa: My rendering “defilements” corresponds with the semantic of klesa in the Pāli Canon (there mostly upakkilesa). Originating from this, kilesa can also have the meaning “wickedness, desire, etc.” Furthermore, based on the theories of the Abhidharma and on the influence of standard Skt., klesa is understood as “suffering, paining” (Schmithausen 1987b: 246f.). As the enumeration shows, klesas comprise “wrong intellectual as well as affective attitudes.”

\textsuperscript{59} The underlying Skt. is probably a bahuvrihi like *sarvaklesakliṣṭeṣu to a not mentioned sattvesu. With gyur pa Tib stresses the perfective aspect of kliṣṭa.

\textsuperscript{60} Bth does not mention that the tathāgatas are also endowed with the Tathāgata’s vision. Ch₁ translates the two sentences above as follows: “In the same way, sons of good [family], I see with my buddha-visions inside the defilements of all living beings is the knowledge, vision and body of a tathāgata sitting cross-legged, dignified and motionless.” Ch₁ avoids the repeated mentioning of the fact that living beings are encased in defilements (also Ch₂ avoids this). The address kulaputraḥ that is separating the two sentences in the Tibetan appears in Ch₁ only at the beginning of the following section. In its contents Ch₁ differs from the other versions in stating that not living beings themselves, but the tathāgatas within are encased in defilements. This relation between living beings, buddha within and defilements seems to correspond correctly to the analogy of the tathāgatas inside the lotuses (living beings) hidden by their petals (defilements). Ch₂: “In the very same way, sons of good [family], the Tathāgata, Honourable One and Perfectly Awakened One perceives with the knowledge-radiating vision peculiar to the Buddha, the defilements of all sentient beings. [And he perceives that] in the wombs of those sons and daughters of good [family] who have sunk deeply into defilements, there are myriads of buddhas, all like myself. [He perceives with] a tathāgata’s knowledge [and] vision that they all have the true nature of the buddha-qualities (佛法體), [the buddhas within] sitting cross-legged, quiet and motionless.” Ch₂ is not entirely clear, but seems to interpret the last part of the passage as an independent statement. The reading of Tib, Bth and Ch₁ which attribute the knowledge and vision of a tathāgata in this last part to the tathāgatas within, is more convincing as it avoids the otherwise repetitive pattern.

\textsuperscript{61} The construction nyon mongs pa ... gyi slubs su gyur pa (0M.10 and similar 0M.12) deserves attention: The phrase nyon mongs pa i slubs (klesakosā) should be interpreted as a karmadhāraya: “sheaths that are defilements.” The Skt. in 0M.8–11 could have been: *rāga-dveṣa-moha-trṣṇāvidyā-klesakosa-kotisatasahasra-gatän sarvasattvän prānabhūtän ... vilokya. Gyur pa could here represent Skt. -gata in the sense of “gone to [and thus being in].”

\textsuperscript{62} Ch₁: 如來藏; Ch₂: 如來法藏.
motionless and unaffected by any of the states of existence, then says: “Those tathāgatas are just like me!”

Sons of good family, in this way a tathāgata’s vision is admirable, [because] with [it] he perceives that all sentient beings contain a tathāgata (tathāgatagarbha).”

[1 The simile of a tathāgata in a lotus]

[1A]

“Sons of good family, it is like the example of a person endowed with divine vision [who] would [use this] divine vision to look at such unsightly and putrid lotuses, not blooming and not open, and would [owing to his vision] recognize that there are tathāgatas sitting cross-legged in their center, in the calyx of [each] lotus, and [knowing that, he] would then desire to look at the forms of the tathāgatas; he would then peel away and remove the...”

63 Srid pa'i 'gro ba, Skt. bhavagati: generally (1) the hells, (2) animals, (3) pretas (manes or hungry ghosts), (4) humans and (5) gods; see AKBh III.4ab and commentary (= 114.6ff.). In some texts also (6) asuras (“demons”) are included.

64 Instead of nga dang 'dra'o (OM.17f.) Bth has: de bzhin gshegs pa de dang 'dra'o (also Ch2: 如我). The passage in Ch1: “Sons of good [family], though staying in all states of existence (諸趣), all living beings have inside [their] defiled bodies the store of a tathāgata [如來藏] [which is] constant, unspoiled and endowed with [all] qualities—just like me, not different.” A translation for tathāgatagarbha appears in the Tibetan versions and in Ch2 only in the following sentence that is missing in Ch1. Ch2: ... 如來法藏本無搖動，諸有情見所不能染：... [and he perceives] the store of the qualities of a tathāgata, [which is] originally motionless [and] cannot be spoilt by any state of existence....” A passive construction with 見所 is not common. One would rather expect the sequence 所見. Based on the text as it is, the phrase 諸有情見所不能染 should be understood as “... cannot be spoilt by wrong views (drṣṭi) about/in any of the states of existence” or (as a dvandva) “... cannot be spoilt by any of the states of existence and wrong views.”

65 The last sentence is missing in Ch1. Ch1: approximately corresponds with the second part of the sentence (善男子，如是如來以佛智眼見一切有情如來藏。): “Sons of good [family], in the same way the Tathāgata perceives with [his] vision of buddha-knowledge that all sentient beings are stores of a tathāgata.” The Tibetan text gives rise to certain doubts. The adjective mdzes pa (Bth: bzang po) for Skt. *prāśādika in order to describe the Tathāgata’s vision is not common at all and does not appear in Ch2. Also the phrase sems can thams cad (sarvasattvāh) without any demonstrative pronoun is surprising. In all other cases of summarizing statements which repeat the before-said in simple words (see 1B.1–3; 1.5; 7.3), the demonstrative pronoun ‘di accompanies “living beings.”

66 (1) With 1A the first of the nine similes starts with the introductory formula common to all the similes. In contrast to the chapters before, in 1A a supernatural vision is necessary in order to recognize the tathāgatas in the lotuses. The flowers are described as being closed. These two points form an inconsistency to the chapters before. In OG (last passage) the flowers are said to have opened and there is no remark in the following chapters suggesting that they became closed again. The buddhas within the flowers are described as being seen everywhere. No reference to a supernatural vision is made. For the meaning of these inconsistencies regarding the textual history of the TGS see section A 1.4 in part 1.

(2) In Bth and Ch1 the supernatural vision only appears once; Ch2 combines its second appearance with the recognizing of the tathāgatas in the flowers. Ch1 describes the lotuses as not yet blooming (未敷花; 1.1b: 失開敷), and does not speak of the desire to look at the buddhas. Instead, it is said that the person directly sees them. Ch2 describes the lotuses vividly as “wrapping and bothering the tathāgatas” with their petals (...諸蓮花葉纏裹，逼迫。). Instead of the tathāgata forms Ch2 speaks of the “true essence/true composed body of a buddha” (佛頂實體) (see Unger 2000: 114, s.v. t'ī '體). Bth continues here and in the following passage to speak of the “bodies” (sku for kāya?) of the tathāgatas and omits the paryanka position (... bzhugs na ni : de bzhin nyid mthong zhing shes ... for ... skyl mo krong bcas shing 'dug par rig...). I am not sure whether 真實...
unsightly, putrid and disgusting lotus petals\(^{67}\) in order to thoroughly clean the forms of the tathāgatas.\(^{68}\)

In the same way, sons of good family, with the vision of a buddha, the Tathāgata also perceives that all sentient beings contain a tathāgata (tathāgatagarbha), and [therefore] teaches the Dharma [to them] in order to peel away the sheaths of those sentient beings [encased in such] defilements [as] desire, anger, misguidedness, longing and ignorance.\(^{69}\) And after [those sentient beings] have realized the [Dharma, their] tathāgatas [inside] are established in the perfection [of the tathāgatas].\(^{70}\)

\[1B\]

“Sons of good family, the essential law (dharmatā) of the dharmas is this: whether or not tathāgatas appear in the world, all these sentient beings at all times contain a tathāgata (tathāgatagarbha).\(^{71}\)

in Ch\(_2\) and de bzhin nyid (*tathātā) in Bth share a common counterpart in the Indian original which has not been transmitted or has been dropped in Tib. De bzhin nyid could, of course, also render tathāvata.

\(^{67}\) (1) The verb *byed pa, Skt. *bhinnati (“to split, to break”), reminds one of the simile of the great cloth of the TUSN (Q 117a5–118b1; S 154b4–156a6) cited in RGVV 22.10–24.9. This cloth, on which the whole universe is painted, has the size of an atom. When this atom is split, it is said: ...

\(^{68}\) Ch\(_2\) is not expressive of finality: ...

\(^{69}\) The second half of the sentence and the following passage in Ch\(_2\): ...

\(^{70}\) The text as it is preserved in Tib does not make sense. Bth seems to show the better reading (gang nan tan byed pa ni de bzhin gshegs pa yongsu dag par gnas so \(\ldots\)): “[He,] who practices [this Dharma, his] tathāgata [within] is established in purity” or “[He,] who practices [this Dharma] is established in the purity of the tathāgatas.” The difference in the readings yang dag pa nyid du (Tib), (*samyavakta), and yongsu dag par (Bth), *parisuddha or *ddhi, is partly to explain as a graphic variant (yang dag pa > yongsu dag par) in the Tibetan. The addition of nyid could well be the result of a revision not based on the Indian text. That the reading *parisuddha”*ddhi should definitely be considered as the original one, is proved by Ch\(_2\) (clear). The irritating genitive pa\(^{1}\) in Tib 1A.11 (Bth: pa ni) could result from a mistake in the Skt. manuscript used by the translators of Tib which read *(avarasattvāḥ) yat-pratipannās tathāgatāḥ parisuddhau pratīṣṭhitāḥ instead of... tathāgata-parisuddhau... The subject of the sentence is also missing in Ch\(_2\); by definable, then right and then gain the pure real essence of a tathāgata.” In Ch\(_2\) the last sentence is condensed to the statement that (the Tathāgata) manifests the buddha-nature (of living beings):  

\(^{71}\) This is one of the two passages of the TGS cited word by word in the RGVV (73.11–12):

\(\begin{align*}
& \text{esā kula-puṭra dharmānāṁ dharmatā} / \text{upādādaśāvāhāḥ} \text{tathāgatānām anupādādaśāvāhāḥ} \text{vā sadāvatvāt} \text{sattvās tathāgatagarbāhāḥ} \text{tītāḥ}\end{align*}\)

The Skt. is in nearly perfect accordance with Tib. I was not able to check the Skt. manuscripts in order to verify the vocative singular reading *kula-puṭra. The singular *rīṣa *kī *bu is only found in P\(_2\) and Bth. Compared to the passage in Bth there are several points suggesting that Bth is the less...
Sons of good family, in view of [this fact and] because [sentient beings] are encased in the disgusting sheaths of defilements, the Tathāgata, the Honorable One and Perfectly Awakened One, teaches the Dharma to bodhisattvas and also leads [them] to put faith in this [revelatory] activity in order to destroy their sheaths of defilements and [thereby] also completely purify the tathāgata-knowledge (tathāgata-jñāna) [contained within]. When (yadā) in this [connection] the bodhisattva-mahāsattvas [who] assiduously apply [themselves] (abhivyujyate) to these Dharms have completely become free from all defilements and impurities, then (tadā) [they] will be

faithful translation: riṣh kṣī bhu chos kyi gyi chos nyid de bzhin te : de bzhin gshags pa byung ngam : de bzhin gshags pa ma byung yang sans can de dag thainās cad ni de bzhin gshags pa'i snying po 'a '. Concerning Bīh, at the beginning there is no equivalent for Skt. esā. Instead, Bīh seems to have read evam (de bzhin). Regarding sadaiva va sattvās, Bīh reads sans can de dag thainās cad which corresponds to Skt. *sarve te sattvās. Chī: 善男子、諸佛法僧、若佛出世、若不出世、一切衆生如、來之藏常住不變。: “Sons of good [family], the dharmatā (法聚; “essential law”) of all buddhas [is this]: whether or not buddhas appear in the world, [in] all living beings the store of a tathāgata is at all times present without change.” Chī: 善男子、如來出世、若不出世、法性法界、一切有情如來藏 常恒不變。: “Sons of good [family], whether or not the tathāgata appears in the world, [this is] the dharmatā (法性), the dharmadhatu (法界) (“essential law”): the store of a tathāgata [in] all sentient beings remains eternally without change.” For dharmadhatu as a synonym for dharmatā see Schmithausen 1969a: 145ff. The first part of the passage is a well-known formula usually associated with the law of prātītyasamutpāda and already attested for the Pāli Canon (for further references and passages in Mahāyāna sutras, see Seyfort Ruegg 1969: 330f.):

jattipaccayā bhikkhave jāramanam // uppādā va tathāgatānam anuppādā va

“Sons of good family, (1) the jattipaccayā // then they will be free from all defilements and impurities, (2) but because those living beings are covered by defilements, the Tathāgata appears in the world and extensively teaches the Dharma for [them]. He destroys [their] impurities and purifies [their] knowledge of all [matters].” The statement pertaining to faith is connected with the following passage and translated below. In Bīh the part concerning faith is not found at all.

(2) I try to render adhimucyate (mos pa) with “to put faith.” For an extensive discussion of this term see Schmithausen 1982: 410ff. where the meanings “intellectuelles Festhalten oder Überzeugsein ... Gefallenhaben ... Neigung ... Wünschen oder Wollen” are given. The TGS uses mos pa (*adhimucyate) in three further passages: 5B.3 ... chos kyi gter chen po de la mos nas (5B.3); ... ngas bstan pa la mos gyur pa // (5.5a) as well as in the corresponding verse 5.5c. In all cases mos pa refers to faith in the teaching. Also the Chinese versions make it hard to believe that Tib which speaks of faith in the activity, could be based on the Skt. text. In Chī adhimukti (信業) clearly refers to the Dharma. Chī, on the other hand, expresses a different idea: 如來 ... 作如是事、令彼勝解。: “The Tathāgata ... performs such tasks [as to] lead them (= sentient beings) to faith.” Bīh does not have any correspondence.

Nye ba i nyon mongs pa, Skt. upaklesā: there is no clear distinction between klesā and upaklesā in early Mahāyāna texts (see e.g. YBhū 166.24ff.). Also in the TGS the mentioning of both, klesa and upaklesa has a purely extending character. In the verse section considerations metri causa could have been decisive. Consequently I have chosen the more general translation of “impurities” instead of adopting an abhidharmic technical-analytical rendering such as e.g. “side-defilements” or “sub-defilements” (see AKY) 493.24ff. (with my own punctuation): ta upaklesā eveti klesa-samipa-rāpā // klesa vā samipa-vartṛ esām iti klesa-pravrty-anuvṛty // apariparnaklesa-lakṣaṇatvāc copaklesāh ///
designated ‘tathāgata, honorable one and perfectly awakened one,’ and [they] will also perform all the tasks of a tathāgata.”

[1C]

Then at that time the Exalted One uttered these verses:

[1.1] “It is as if [there were] a disgusting lotus whose [unsightly] sheath-[like] petals were not opened out, yet [whose] inside [containing a] tathāgata, were unpolluted [by the petals], and a person with divine vision perceived [this].”

[1.2] “If this [person] peeled away its petals, in the center the body of a victorious one would appear, and no impurity would then arise any longer [from this] victorious one. He would appear as a victorious one [in] the whole world.”

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74 Grangs su ‘gro ba, Skt. saṁkhyaśān gacchatilupeti, has the meaning of “being designated as” as well as “being counted as” (see Schmithausen 1969a: 134, n. 96). CT: 

75 The last passage in Ch: “Sons of good [family], if bodhisattvas have faith and interest in this Dharma and practice with a mind exclusively [dedicated to it], then, attaining liberation, [they] will become perfectly awakened, granting widely the acts of a buddha to the world.” CT: “[When these bodhisattvas] after having gained faith, rigidly stay with the Dharma, [they] will gain liberation from all defilements and impurities. At exactly that time [they] will attain their destiny [as] tathāgata, honourable one and perfectly awakened one in [each of] their worlds. They will [then] be able to perform the buddha-acts of a tathāgata.” In contrast to the Tibetan versions, the Chinese translations both mention the world(s) (世間). The attribute mahāsattva appears alone in Tib.

76 The verse is extensively discussed in A 2.2 of part I.

77 In Ch, the sheaths are not mentioned. Instead of the not opened petals of pāda b, Ch speaks of the disgusting lotus “with its womb-like petals and stamen” ( 井其胎業及鬱蕊).

78 “Victorious one” is my translation for rgyal ba, Skt. jina, another epithet of a buddha. As is the case in the SP, the term appears exclusively in the verses. Ch speaks of the “unhindered leader” (*anāvrtanāyaka; see the parallel verse RGV 1.100: ... sugataḥ ... anāvrio ...). Ch: 如來身（tathāgatakāya）.

79 (1) The use of the term upaklesa here surprises as in the TGS it is a typical element of the upameya, which describes the situation for living beings. However, it can also be employed in a material sense as the CPD documents (s.v. upa-kilesa).

(2) The Skt, on which the Tibetan in 1.2c is based could be ... na saṁbhavayaḥ (see Bīh: ... byung stö). In pāda d the Skt, could have been saṁbhavati. A Tibetan equivalent for this is found in Bīh: kun du; byung. In Tib, however, only 'gyur is found. Kun tu appears before, separated from it by some syllables, and has to be integrated differently into the sentence. I assume that an original reading kun tu 'byung turned erroneously into kun tu 'gyur (both are graphically similar and often variae lectiones for each other). Then, in a redactional step that bypassed the Sanskrit, the uncommon kun tu 'gyur was separated into kun tu and 'gyur.

(3) The second half of the verse in Ch: 爲斷煩惱故 鏡勝出世間: “In order to cut away the defilements the Victorious One appears [in the world],” or “Because the defilements have been cut away the victorious one [in the lotus]...” The second alternative is in accordance with the Tibetan. In the first alternative the Victorious One cannot be in the lotus but manifests himself in the world from another sphere. Ch: 復不被諸煩惱染 則於世間成正覺: “[The body of the tathāgata] would not anymore become spoilt by defilements and [that tathāgata] would then awake perfectly in the world.”
[1.3] “In the same way, I also see bodies of victorious ones placed in the midst of all living beings, encased in myriads of defilements [that are] just like the disgusting sheaths of a lotus.”

[1.4] “[And] because I also desire to remove [the defilements] of those sentient beings, I am continually teaching the Dharma to the wise, thinking, ‘May these sentient beings become awakened!’ [And I] purify [their] defilements, so that [they may become] victorious ones.”

[1.5] “My buddha-vision is like that [person’s divine vision]: with the [vision of a buddha] I see that in all these sentient beings the body of a victorious one is established, and in order to purify them [I] preach the Dharma.”

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80 Bth has snying po instead of dkyil in Tib; Ch: 内. The bodies of the jinas: 如來藏 (Ch); 如來密藏 (Ch): “wonderful essence of a tathāgata.” Instead of kotisahasra (“myriads”: Ch: 覺量; Ch: does not mention the encasing but speaks of the removing (除) of the defilements. The analogy in d of Ch: (= c in Tib) runs: 可賅恩如萎蓮花: “disgusting just as the withered lotus blossoms.”

81 mkhas pa rnam s refers to the bodhisattvas, as becomes evident through its parallel in the prose (13.5–7). “Wise” does not appear in Ch:

82 In the second half of the verse Tib and Ch: have a thought of the Buddha (佛常思彼諸有情 恐皆為如來藏體): “The Buddha continually reflects: ‘All those sentient beings desire to accomplish [their] essence of a tathāgata.’” Bth reads ci latar instead of zhes and constructs the statement as the consequence of the purifying activity: “... so that (ci latar) these living beings become awakened.” Pādas c and d in Ch: 若曰説正法 今述成佛道: “[I] widely teach the right Dharma for [them] so that [they] quickly accomplish the path of a buddha.” Pāda d of Tib (= c in Bth) is missing in Ch:

83 (1) For the introductory formula in pāda a see the parallel in verse 7.3, pāda a.

(2) The text of Tib is dubious. The idea that “all these sentient beings are established in the body of the Victorious One” is known as a later step of philosophical development. So, for example, RV I.27 states that living beings are enshrouded and penetrated by the dharma-kāya. However, neither the context of the first simile nor the following illustrations of the TGS allow for such an understanding as expressed in Tib. This becomes even more plausible if we compare the two pādas with Bth, which seems to have preserved the meaning as intended in the Skt. original:

nga i' sens can 'di dag kun mthong ba //
de ru rgyal ba'i sku yang rab tu gnas //

[With] my [supernatural vision I] perceive all these sentient beings: inside them the body of a victorious one is established (*pratisthita*).

[i’ originally probably ngs yis (“I perceive” ...”) which became ngs yi->nga i’; yis would constitute the ninth syllable for the correct meter.]

My translation above, in italics, is based on this. A possible alternative to the suggested translation would be: “... that all these sentient beings are established as a body of a victorious one (i.e., as a body containing a buddha).” See Takasaki 1981: 16: ... これらの衆生がことごとく、勝利者の身として確立するのを... Ch: 一切衆生身 佛業安隱住: “... that [in] the body of all living beings the store of the buddha is established, quiet [and] hidden.” In Ch, the same statement is abbreviated to only a single pāda (一切有情住佛位): “... [that] all sentient beings are established [in the position of a buddha].”

84 The last pāda in Ch: 說法今開現: “[I] teach the Dharma so that [the store of a buddha within] is disclosed and manifested.” The last two pādas of Ch: “Because of this [establishment of all sentient beings in the position of a buddha] I continuously teach the wonderful Dharma so that these sentient beings may attain the three bodies endowed with buddha-knowledge.”
The simile of honey shielded by bees

"Sons of good family, again it is as if there were, for example, a round honeycomb hanging from the branch of a tree, shielded on all sides by a hundred thousand bees and filled with honey. And a person desiring honey, [and knowing of the honey within,] would then with skill [in the application of appropriate] means expel all the living beings, the bees, and then use the honey [in the way] honey is to be used.

In the same way, sons of good family, all sentient beings without exception are like a honeycomb: with a tathāgata’s mental vision I realize that [their] buddhahood within is ‘shielded on all sides’ by myriads of defilements and impurities.

Kun tu sṛung ba for *ārāksatī or *sainrāksatī, which describes the activity of the bees in the TGS, has an overall positive connotation. In opposite to this, RGV 1.102–104, taking up this illustration, shows upaśīda, āvṛti and āvṛta. The choice of terminology in the RGV could be influenced by its convenient applicability to the second level of the simile, designating the eneasing function of the klesās. In this sense the choice of the terminology is more standardized, whereas the TGS still uses the vocabulary relating to the function of the bees, namely the protection of the collected honey. The TGS thereby vividly stresses the risks involved for the honey robber.

Thāls (la) mkhas pa, Skt. upāyakauśalya, in the soteriological sphere designates the ability of buddhas and bodhisattvas to know and to apply stratagems appropriate to the character of living beings and their situation, in order to lead them to awakening. Here, the choice of this characteristic term on the first level of the illustration already paves the way for the description of the Buddha’s activity, as is stated explicitly in 2.3d. Ch2: 巧智方便; Ch1: 巧方便.

The term srog chags kyi rnam pa bung ba (Bth: bung’ ba srog chags gu yu pa [1 for bus]), Skt. *ksudrapṛāṇakājāta, appears partly in the corresponding section RGVV (61.3): ksudraprāṇaka-...; srog chags sbraṅ ma ... (RGV, 119.12): “minute living beings.” The Tibetan has translated ksūdra with sbraṅ ma (in the TGS: bung’ ba) and rendered jāta with rnam pa (Bth) and su guy pa (Bth). However, the more common meaning of -jāta is “all (different kinds of)” (cf. n. 56). Ch1, translate only 葬.

1) Instead of a round honeycomb hanging from a branch, Ch1 speaks of pure honey (渾蜜) in a tall tree (在廣樹中) guarded by innumerable (無數) bees. It is not said in Ch1 that the person desires honey (but cp. RGV 1.102b: puruṣas tadarthi and I.104: naro madhvarthi). According to Ch2, the honeycomb hangs from a big tree. It is not explicitly stated that the comb is filled with honey.

2) The last part of the sentence in Ch2: ...隨意食用, 惠及遠近. : “... [and] would, just as [he] likes, use [it] as food, [and its] benefit would reach [beings] far and near.” (For 隨意 cf. the parallel verse RGV 1.104b: yathākāmaṭah.

My translation of “mental vision” for jñānadārśana, ye shes mthong ba, departs from a grammatical analysis as a karmadhāraya: “vision, i.e., knowledge” (in this sense also e.g. Vin III 91). Citing this illustration, the RGV is operating with sarvajñacakṣus instead of tathāgatajñānaddārśana (RGV I.103a); Ch1: 佛眼.

Rig go in 2A.8 could also refer back to the very beginning of the sentence (including riggs kyi bu ... ) and thus reign the complete sentence. The position of the agent de bzhin gshes pa i ye shes mthong bas after the object in Tīb is unusual and could be based on the Skt. text, as the concerned part appears also in this position in Ch1 (but not in Bth!). Ch2: “In the same way, sons of good family, in all living beings there is the store of a tathāgata just as pure honey is in a tall tree. They are covered by all defilements just as this honey is shielded by a multitude of bees. With [my] buddha-vision I see this in accordance with reality.” Ch2: “In the very same way, sons of good family, all sentient beings are like a honey comb: encased and shielded by myriads of defilements and impurities. When with [my] tathāgata’s mental vision I had been able to comprehend this [fact], I achieved perfect awakening.” or “... this [fact], then [they will be able] to achieve...” The last part could also be understood generically as “When ... [one] has been able to comprehend this [fact], then [one] will...” Instead of “buddhahood” in Tīb and Bth, Ch1 shows 如來藏. In Ch2, no equivalent exists.

110
Sons of good family, just as a skillful person by [his] knowledge realizes that there is honey inside a honeycomb shielded on all sides by myriads of bees, in the same way [I] realize with [my] tathāgata's mental vision that buddhahood is without exception 'shielded on all sides' in all sentient beings by myriads of defilements and impurities.\(^91\)

[2B]

"And, sons of good family, just like the [person who] removed the bees, also the Tathāgata, with skill in [the application of appropriate] means (upāyavakīśāla), removes sentient beings' defilements and impurities [from their buddhahood] within, [such as] desire (rāga), anger (dveṣa), misguidedness (moha), pride (māna), insolence (mada), jealous disparagement (mrakṣa), rage (krodha), malice (vyāpāda), envy (irsyā), avarice (mātsarya), and so on.\(^92\) He then teaches the Dharma in such a way so that those sentient beings will not again become polluted and harmed by the defilements and impurities.\(^93\)

\(^91\) This last passage does not give any new information and is missing in Ch\(_7\). The fact that the wording is widely identical with the passage right above could mean that it resulted from a redactionally amplified ditography or that it is a later interpolation. Also in Bih a part of the passage is missing. This, however, is probably due to a scribe omitting the part between bzhin du (2A.10) and thabs la (2B.1). The passage is also found in Ch\(_7\), with a syntax which probably imitates the Skt. word order: 如是有一切有情以如來智見知已，成佛於彼，為俱胝百千煩惱，隨煩惱之所遮覆："... in the same way, [as for] all sentient beings, when I recognized [it/understood them] with [my] tathāgata's mental vision, [I realized that their disposition of] becoming a buddha (成佛) inside them is covered by myriads of defilements and impurities."

\(^92\) (1) sbrang rtsi byed pa (Bih) instead of bung ba in 2B.1 is also found in the corresponding verse 1.104b of the RGV: madhukarāṇā.

(2) For 'chab pa, Skt. mṛkṣa, see BHSD s.v.; Ch\(_7\)：覆。Nearly identical enumerations are found in e.g. Lal 52.12ff., 411.15ff. and Sikṣy 198.8ff. Bih mentions dregs pa [emended for drag pa] (usually Skt. darpa) instead of rgyags pa (mada) and ngan sems (usually duṣṭacitta) instead of phrug dog (irsyā). Probably in order to match the high number of bees the list of klesas has been extended.

(3) In Ch\(_7\) 2B is reduced to: "With skill [in the application of appropriate] means [I] teach the Dharma according [to the situation] (隨順, *anukāla), destroy and remove the defilements [of living beings and] disclose [their] mental vision of a buddha [so that they will] widely perform the tasks of a buddha for the world." As is the parallel in Ch\(_7\) 2A.4, it is not clear if the performers of the acts of a buddha are intended to be living beings or the Buddha himself. If, in contrast to the Tibetan (Tib has 'byed and not mchad), the second is the case, the final part in Ch\(_7\) should be understood as "... disclose [their] mental vision of a buddha. [Therefore I] widely,..."

\(^93\) Literally: "... so that among those sentient beings there will not again appear [those] polluted by the defilements and impurities and [so that they are not again] harmed." It is not clear how to understand the construction sems can de dag la ... nyon mongs pa can du mi 'gyur. That sems can de dag la reflects a genitive construction in the Skt. text is only possible if we assume that the Tibetan translators have erroneously separated it from *dharmāṁ desayati (chos ston to). However, there is no evidence for that in the other translations. If, on the other hand, we understand la in a partitive sense, the whole passage seems more plausible, as it is probably thought that only a part of the whole number of living beings is endangered of becoming polluted again. The particle la does not appear in Bih (see below). As is the case in the compound de bzhin gshegs pa i snying po above, where in some versions of Tib the particle can has been affixed in order to differentiate between, on the one hand, living beings themselves as the essence of a tathāgata (without can this would be the most natural way of understanding) and, on the other hand, the essence of a tathāgata as something possessed by living beings, the appearance of the particle can in nyon mongs pa can may be caused by similar considerations, namely in order to differentiate clearly between the defilements and living beings. The use of can is not found in Bih. The passage in Bih can be understood in two ways: ... nye bar nyon mongs pa med par bya ba'i..."
[When their] tathāgata’s mental vision has become purified, [they] will perform the tasks of a tathāgata in the world. Sons of good family, this is how I see all sentient beings with my completely pure vision of a tathāgata.”

[2C]
Then at that time the Exalted One uttered these verses:

[2.1] “It is as if there were a honeycomb here, shielded on all sides and hidden by bees, [but] a person desiring honey would perceive the [honey within] and expel the bees.”

Analysis: a. Contrary to Tib but with Ch₂, Bth considers the removal of the impurities as the intention of the teaching. The different understanding could result from a mistake in the Skt. manuscript which instead of *klesānāṁ vināśaya could have read “klesān vināśya (so Tib). The reading in Ch₂ and Bth seems much more plausible than the temporal sequence of removing the klesas and then teaching the Dharma as suggested by Tib. Also in the parallel verse 2.3 of Tib we find the relation of finality as in the prose of Ch₂ and Bth, b. The position of chos ‘chad do between the description of the removal of the klesas and the mention that living beings will not again be harmed is parallel to Ch₂ (and contrary to Tib). Bth and Ch₂ probably reflect the Skt. syntax with the verb in the middle of the sentence. Tib, on the other hand, has arranged the sentence with the tathā ... passage at the end. The original could have been: *... tathā (tathā) dharmam desāyaṁ yathā te sattvaṁ tathā klesāpākeśaṁ atyaṅkiśyaṁ na (ca).... A similar syntactic structure is found in the RGVV (50.2; citation from the Sāgaramatiśripṛcchāsūtra): te ‘sāmāhīs tathā pratyavekṣiṣṭāvāṁ yathā na bhūyaṁ śīśeyuḥ (= RGVV, 97.7: de ni khot bi na nas kyang ‘brel bar mi ’gyur ba de ltor so sor brtag par bya’o ?) “Those [klesas] we have to consider thoroughly so that [they] might not again enclose [living beings].” The particle yang for Skt. punar or bhūyaḥ in 28.5 has its counterpart in Ch₂ with 復.

This passage and the following in Ch₂: “In order to instruct sentient beings [and/how] to dispel the impurities,... [in the same position] as the person harming the bees, by the power of skill in the application of appropriate means (upāyakauśalya), the Tathāgata teaches the Dharma in such a way so that sentient beings are not polluted and harmed,... [ignore dang!] in that way [the Tathāgata] purifies the [ir] tathāgata’s mental vision and performs,...”

A text of Ch₂ in this passage is not very clear. The corresponding verse 2.4 of Ch₂ relates the whole question to living beings asking how they could become buddhas to perform buddha-acts. Apart from this, Amoghavajra seems to have positioned tathāgataśnārāśana (如来智見) in a way different from Tib. The interrogative 云么 which is also found in the corresponding verse 2.4 of Ch₂ could be based on the reading kena instead of yena (ji ltor).

94 Ch₂ describes sentient beings as pure (見諸有情如是清淨). Again, this final sentence which somehow tries to essentialize the simile is not found in Ch₁. Since it also is not reflected in the verses, it should be regarded as a later interpolation.

95 Ch₁ keeps to its own prose and accordingly speaks of “honey in a tall tree”; the bees are innumerable (無量) and the desire for honey is not mentioned.
[2.2] “Also here in the same way, all sentient beings [in] the triple states of existence are like the honeycomb. The many myriads of defilements are [like] the [bees, yet I] see that inside the defilements there exists a tathāgata.”

[2.3] “Also, in order to clean [this] buddha, I remove the defilements, even as [the person desiring honey] expels the bees. [Using appropriate] means, [I] teach here dharmas so that myriads of defilements will be eradicated.”

[2.4] “[I do this] in order to induce those sentient beings, after becoming tathāgatas, to continually perform the tasks [of a tathāgata] throughout the world, and with readiness in speech to teach the Dharma, which is like a pot of honey from bees.”

96 *Dir*, Skt. *iha or atra*, in this case designates the non-fictive level of the simile, i.e., the world of saṃsāra.

97 *Srid pa gsum*, Skt. *tribhava* comprise (1) kāma-, (2) rūpa- and (3) arūpyadhātu (see e.g. AKBh 111.2).

98 Logically the analogy should include the verb *mithong*: “In the same way [as the person perceived the honey, I] see that...” Such a translation is made impossible in *Tib* due to the particle *do* at the end of päda b. However, neither *Bh* nor *Chi* support the reading suggested by *Tib*. The text of *Tib* could be improved by altering *do* into *de*. In *Ch* no particle of comparison appears to take up the first half of the analogy in verse 2.1. Instead, the applicability of the analogy between sentient beings and the honeycomb is intensified by adding: “without difference.” The verse in *Ch*: “The store of a tathāgata [in] living beings is like that honey [in] a tall tree: [evil] propensities and impurities encase [this store] just as the multitude of bees shields the honey.”

99 I translate *sangs rgyas* in 2.3a as the object of the purifying process. This understanding is parallel to the prose in 2A.6 and 2A.11 where *sangs rgyas* appears as *sangs rgyas nyid* (for the same abbreviation in verse and prose cf. *MSA* IX.22 and *MSA*Bh 36.21 and 22). Taking *sangs rgyas* to be the subject of the sentence would result in the formulation “I, the Buddha, remove....” *Ch* seems to support this understanding (我佛常為淨除故; see also SP XIII.51: *tathaiva buddho ahu dharmarājā...*).

100 (1) *Bh*, *Ch* and *Ch* confirm that *nyon mongs bye ba* has to be taken as object of the verb *gnod* in 2.3c. Translating *gnod pa*, reigned by the agent *nyon mongs* in 2B.7, I decided for its meaning in the Tibetan “to eradicate,” whereas here the meaning of its possible Skt. original *(upa- /vi-)* *hami*, “to eradicate,” is stressed.

(2) *Ch*: “[Using appropriate] means I teach the perfect Dharma for all living beings. [I] destroy and remove [their] defilements [which are like the] bees [and] disclose the store of a tathāgata [within them].”

101 For *spobs*, Skt. *pratibhāna*, in the Pāli canon and early Mahāyāna sūtras see McQueen 1981 and 1982. In the context of the TGS, *pratibhāna* appears as a quality attributed only to buddhas. “Readiness in speech” indicates the spontaneous and transcendentally inspired correct teaching of the Dharma in order to lead other living beings to buddhahood.

102 (1) An analogy between the preacher of the sweet Dharma and a honey-giving bee is found in *Ud* 11.25ff. For the Dharma compared with sweet honey see *Av-s* 187.6ff., 242.11ff., 249.15ff. *Tib* allows also the understanding of *chos ston* in päda d as “teacher of the Dharma,” who would thus become the point of reference for the analogy with the honey pot. However, this possibility is excluded by *Bh* where *chos* and *bshad* (for *ston*) are separated by *kyang*.

(2) There are essentially two ways of interpreting the text of *Tib*. The one suggested in my translation takes *bya* in 2.4d as expressing the inducing activity of the Buddha. Consequently *ji lar* (for *yatāha* or *yena* in a and c grammatically depend on *bya*). Choosing the second way of reading, one would have to understand the construction *ji lar* ... *phyir ro* as an expression indicating that a result is aimed at (For the usage of *yatāha* in such a way see Speijer § 471). In that case *bya* would just indicate the aspect of potentiality and both *ji lars* would be governed by *ston* in 2.3d: “[I teach the Dharma] in order that [sentient beings] ... might perform....” I have no material to show that such a construction is common in Tibetan translations. Nothing parallel to *bya phyir ro* appears in *Bh*. (Should we assume a change in *Bh* 2.4d from ... *bshad phyir ro* to ... *bshad par ro*?) Another interesting way to understand the construction in 2.4 is found in Takasaki
[3 The simile of kernels enclosed by husks]

[3A]

“Sons of good family, again it is like the example of winter rice\(^{103}\), barley, millet or monsoon rice\(^{104}\) whose kernel (sūra) is shielded all around by a husk (tuṣa): as long as the [kernel] has not come out of its husk, [it can] not serve the function of solid, soft and delicious food.\(^{105}\) But, sons of good family, [it can serve this function very well once] some men or women, desiring that [these grains serve their] function as food and drink in hard, soft or other [forms],\(^{106}\) after having it reaped and threshed, remove the [coarse] sheath of the husk and the [fine] outer skin.”\(^{106}\)

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\(^{103}\) For ‘bras sa lu’, Skt. śtīrī: “winter rice,” see Vogel 1972 and Achaya 1994: 185, 279. Winter rice is thought to be an exquisite cereal (see Prakash 1987: 96) and might therefore be mentioned first in Tib. Kumar 1988: 271ff. gives numerous examples in Indian Buddhist literature which show the important role of rice. Instead of ‘bras sa lu’, Bth reads so pa which should be emended to so ba, a kind of barley.

\(^{104}\) For ‘bru’, Skt. vrīhi: “monsoon rice,” see Vogel 1972 and Achaya 1994: 283. The four enumerated cereals are part of the seven pubbanā (“primary foods”), which are commonly mentioned in Pāli literature (sālī, viṛhi, yava, godhūma, kaṅgu, varaka, kudrūsaka) (see Vogel 1972). Ch2 in the prose: 佉, 姢, 勃, 勃: “Rice, wheat, millet [and] beans”; in the verse: 偶如稻穀與粟茨 大小犦等及於豆: “Rice, millet, barley, wheat, other [cereals] and even beans.”

\(^{105}\) (1) For bza’ ba dang bca’ ba dang myang ba see ...-khādyabhōjyānnapāṇa-... in SP 339.3 (= Q 146a1f.: ... bza’ ba dang bca’ ba dang zuś dang skom dang ...); Pā, annapāṇa-khāḍaniya: “boiled rice, drink and solid food” (CPD s.v. anna-pāṇa); BHSD (s.v. āśvādaniya, khāḍaniya, bhōjaniya) mentions the combination of khāḍaniya (= khāḍya, "solid food") with bhōjaniya (“soft food”) and also the compound khāḍya-bhōja-śvādaniya (s.v. śvādaniya); also ASP 249.13f.: khāḍaniyaṁ bhōjaniyaṁ śvādaniyaṁ ca (Tib. according to Derge: bza’ ba dang bca’ ba dang myang ba) and MVu I.38.7f.: khāḍaniyaṁ-bhōjaniyaṁ-śvādaniyaṁ. The Tibetan of the TGS corresponds to the latter two passages. A classification of food into the four categories khaṭaniya, bhōjaniya, pāṇa, śvādaniya is found in Buddhist and Jainist texts according to Prakash 1987: 125f. Ch2 simply has 不堪食用: “... is not fit to be eaten.”

(2) bzc’ ba dang / bca’ ba la soṣa pa zas skom in Tib 3A.4f., could be a translation of the compound found in SP 339.3 (mentioned in (1)) with the addition la soṣa pa. Bth is obviously based on another Skt. wording: bca’ ba dang: bzc’ pa dang : bzc’b pa dang: bzc’ pa dang [“in the passage above: bzc’ pa dang”]. Ch2: 求之之人: “people, [who] want to eat.”

\(^{106}\) (1) The Skt. on which brnas shing brdungs te is based is probably two absolutes of the roots lū and mṛd (for rluṅ as an equivalent of mardana (to be emended from mardana) see DTIS, folio 89b). Pairs of the roots lū and mṛd in the context of proceeding grain can be found in Jā 1.215: ... lāvātā maṣṭṭava ...; Vin II.180: ... lāvāṭavā ... maṭṭāvavā; Mil 360: ... lāvāna-maddanena bahuḥdaḥnaka... These and other examples from Jaina sources are quoted in Balbir 1990: 334ff. The reaping is not mentioned in the Chinese. Instead of reaping Bth reads phyār, which probably should be emended to phyar, the perfect form of ‘phyār ba (Jā: “... to lift up the grain in a shovel, hence: to fan, to sift, to winnow...”). Ch3: ... 以其杵臼去其糠，而充於食： “... threshing with their pestles [in the] mortars [they] remove their (= the grains) husks so that [the grains] become eatable.”
“Sons of good family, in the same way that people are aware of the precious kernel within the husk, so too the Tathāgata perceives with [his] tathāgata-vision that tathāgatahood, buddhahood, svayambhūtuva—an wrapped in the skin of the sheaths of defilements—is [always] present in every sentient being. Sons of good family, the Tathāgata also removes the skin of the sheaths of defilements, purifies the tathāgatahood in them and teaches the Dharma to sentient beings, thinking: ‘How [can] these sentient beings become free from all the skins of the sheaths of defilements [so that they] will be designated in the world as ‘tathāgata, honorable one and perfectly awakened one’?”

Then at that time the Exalted One uttered these verses:

[3.1] “[It is] like monsoon rice or winter rice, or [like] millet or barley, [which,] as long as they are in the husk, [can]not serve [their] function.”

(2) 3A in Ch: “[It is] as if a poor, stupid [man] would disdain nonglutenous rice [and] millet [as long as it were] not separated from [its] husks, and would regard it as something to be thrown away. [But] as soon as, after removing [the husk, the kernel] has been purified, [this same grain] continually is of imperial use.” The character 御 should here have the same meaning as is expressed by 王 in the parallel verse 3.2 of Ch: “imperial.”

107 Instead of “Tathāgata”: £ (Chi); #P5f/, MÄ. lEM^P (Ch2); Bth is without subject.

108 Rang byung nyid, Skt. svayambhūtva, is here used as a synonym for buddhahood. The adjective svayambhū counts as an epithet of the Buddha as well as of the central divinities of Hinduism: Brahma, Siva and Visṇu. Originally referring to the myth of the cosmogonic egg out of which Brahman is born meaning “arisen out of himself” (Hacker 1978: 490f.), in the case of the Buddha, svayambhū should be understood as “become [awakened] by his own [power].”

The enumeration is a particularity of the two Tibetan translations. Ch reads only ^P^IJBrjJl^Qjf,, whereas Ch2 is restricted to $P5f$. Cf. the corresponding verse RGV 1.106: ... sattvesv api klesānapoṣṣayam ... jñatvam /.

109 After this passage Ch has the following insertion which could be a very free rendering of the terms left out immediately before: 譬如、應住、正遍知 (Ch2); Bth is without subject.

110 The Tibetan connects the three syntactical units of the sentence with dang ... bsal ba dang / ... sbyang ba dang / ... ston to. Bth replaces the first dang by phyir. sNyam nas for iti (krtvä) in 3B.8 appears in Bth as phyir (for phyir rendering iti cf. AK s.v. iti). As also the Chinese versions show a construction of finality, we should assume that this was the original structure of the sentence. Replacing the second dang in Tib with phyir, the future form of the verb sbyang, in the present construction impossible to explain, would be justified. Similar confusion in the structure of the text of Tib occur in verses 3.3 and 3.4. Ch drops the appellation at the beginning of the passage and then runs: “Therefore, with [appropriate] means [I] teach the Dharma according to circumstances [即相, *yathāyogam], so that [living beings] remove [their] defilements, purify the knowledge of all [matters] and become perfectly awakened in all worlds.” Ch: “Sons of good [family], that store of a tathāgata resides amidst all defilements. The Tathāgata, for the sake of [making] those living beings remove the skin of defilements, so that they will be purified and become buddhas, teaches the Dharma for [them], continually thinking: ‘When [should I teach them the Dharma so that] sentient beings strip off all skins of the sheaths of defilements [and] become tathāgatas appearing in the world?” The temporal interrogative (kadä instead of katham?) is also found in 3.4 of Ch. Since there it is combined with 追 in the same pāda, the question must be interpreted as in my translation above.
"[But] having been pounded [and their] husks having been removed, they [can] serve all [their] various functions. [However,] the kernels in the husks [can] not serve [any] function for sentient beings." 112

"In the same way [that people are aware of the precious kernel within the husk,] I see that the ground of buddha[hood] of all sentient beings is covered by defilements. And then I teach the Dharma in order to purify them and let [them] attain buddha[hood] quickly." 114

"In order that [they] may quickly become victorious ones, [I] teach the Dharma so that, like mine, [their] true nature (dharmatā), which, [though] wrapped in hundreds of defilements, is in all sentient beings, becomes purified [in] all [of them]." 115

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111 Chi (parallel to its prose): "[It is] as if some poor person would still disdain all nonglutenous rice [and] millet [whose] husks have not yet been removed and would regard it as something to be thrown away."

112 In Bth the pādas comprise only seven syllables. The second half of the verse shows a separate understanding: de dag snying po phub mar ldan : bsal nas sems can don kyang byed : [the position of de dag may be determined by the syntax of the Skt.]: "After the kernels with the husks have been cleaned, [they] bring about benefit [for] sentient beings." Pāda c and d of both Tibetan versions seem redundant as they do not add any new information compared to the first two pādas. Ch: "Though [from] outside it looks as if without use, the kernel within [remains] undamaged. [As soon as] the husk is removed [this same grain] functions as food [for] a king." In the light of two emendations, the second two pādas of Ch2 show similarity to the statement that the kernel remains undamaged in Ch: 虽省 plagiarism而不墜 不墜有情作利 "The kernel is placed [in] the husk and [remains] undamaged. [This] undamaged [kernel has the function of] bringing about benefit [for] living beings." The idea of an undamaged kernel appears in both Chinese versions and constitutes a new aspect in 3.2 missing in the Tibetan. It may have been part of the original Skt. text but was, however, not rendered (or misunderstood?) by the Tibetan translators.

113 The use of the term sangs rgyas sa, Skt. buddhabhūmi, might be inspired by the agricultural context of the illustration (Chi; 仏藏: Ch: 如来地).

114 In the second half of the verse Tib differs from all other versions because the construction of finality with phyir includes both statements, namely the purifying activity along with the attainment of buddhahood. In all the other three translations the attainment of buddhahood appears separated in pāda d as the consequence (Ch: 令 ...) of the teaching or as a wishful exclamation (Ch: 願令 ...). Bth is ambiguous. The translators or revisers decided to position the second half of former pāda c (bya phyir chos ston), where it is still found in Bth, to the end of the verse (in correspondence with basic rules of Tibetan grammar). Thus the statement referring to the attainment of buddhahood became dragged into the constructional frame of the motive. Instead of "buddha[hood]," in pāda d, Ch employs again — Ch2 has: 菩提.

115 (1) Instead of dharmatā: 如来性 (Ch1), Ch2 has: 如来地.

(2) Just as in verse 3.3, also here the last two pādas of Tib show a different structure. Bth and Ch2 (for Ch1 see below) present the last pāda that living beings will become jinas (Ch2: 佛身) as the thought of the Tathāgata, parallel to the prose. In Tib, again, thams cad ji lia (bu)r, originally part of the question as found in the parallel prose section, has been exchanged with bya phyir chos ston (to). As the result of this process thams cad became impossible to construe with the rest of pāda c. Ch2, parallel to its prose, formulates a question with the interrogative 同時 different from the Tibetan (Bth: ci nas) (see above). Also in the case of this verse, Tib definitely is a revised text. The original position of the question is in the last pāda just as found in Bth: "How (ci nas) may [they] all quickly become victorious ones?"

(3) The verse in Ch: "Just as my tathāgata-nature, so also are living beings. [I] disclose [this nature of living beings and] induce [its] purification [so that they] quickly attain the supreme awakening (無上道)."

116 (1) For "narrow path" see Tshig mdzod (s.v. gseb lam): lam chung ngam lam gu dog po i. Ch2 has: ... 或有丈夫, 懷僊金磚, 於符通而, 忽然懐落墜于穢中...: "... somebody carrying a
[4 The simile of a gold nugget in excrement]

[4A]

"Sons of good family, again it is like the example of a round nugget (pinda) of gold [belonging to] someone (purusāntara) [who] had walked [along] a narrow path, [and whose nugget] had fallen into a place of decaying substances and filth, [a place] full of putrid excrement. In that place of decaying substances and filth full of putrid excrement, the [gold nugget], having been ‘overpowered’ by various impure substances, [would have become invisible,] [and would have remained] there for ten, twenty, thirty, forty, fifty, a hundred or a thousand years, [but it would, though surrounded] by impure substances, [never be affected by them, owing to] its imperishable nature (avināśadharmin). [Because of the covering of impure substances, however, it could] not be of use to any sentient being."

[4B]

The gold nugget would pass by the side [of the place of excrement when this gold nugget] would by inadvertence suddenly fall down into filth..."

(2) Bṭh... yongsu dag pa'i lam de'i dbus ... should be amended to... yongsu gang ba'i lam de'i dbus ... (see line 4). The person, according to Bṭh, is walking in the middle of the path. However, this text part of Bṭh is grammatically impossible to construe. Instead of the “place of decaying substances and filth” (rdag pa dang ynal nyal gnyi gnas) Bṭh mentions a pit (but in 4A.4 a heap: phung) of “decaying filth” (rdag ba'i lad kyi khung). See KP §49: sankarākūṭam ... (phung could render kiṭā); cf. SP s.v. sankārādhāna: phung po for dhāna. Bṭh is confirmed by Ch: "bad accumulations of putrid filth." Ch: 不净處 (see below). For a similar expression see SP 113.13 (IV.22): sankārādhānām ... putkam uccāraprasravavāsinītān ca.

(3) Lam nas could reflect an instrumental of space in the Skt. For purusāntara see CPD s.v. antara: “a certain one, someone.” Throughout 4A–C neither Bṭh nor the Chinese versions mention that the nugget is round.

117 gZhān dang gzhān is probably a translation of anyonya: “various, different” (see BHSD s.v.). The terminology gmon pa is used to express the activity of the impure substances. In 4.3 the same word characterizes the klesas. If it renders abhibhāta, it means “to drown, to superpose.”

118 bṬar mi snang bar gyur: lit. “having become [something which] does not appear [anymore so that it could] be looked at” Ch: 不現; missing in Ch.

119 Instead of “fifty years” Bṭh reads “sixty years” and does not mention “thousand years” at all. Ch: |Ch: |Ch: |Ch: |Ch: |Ch: . ten, twenty, fifty or a hundred thousand years.”

120 (1) Whereas Ch: at least shows a contrasting element with च ("... yet [it] cannot benefit the people”), Tib is hardly understandable without extensive elaborations. Like Ch: also Bṭh terminates the first statement with a verb (dag pa; 處) which is missing in Tib but is found in the verses; gnas (4.1d). Misplaced and without correspondence in any of the other translations is Bṭh: ... brtson pa dag gi don kyung ... (“also the benefit of those [who] practice...” or “also for those who...”) which appears instead of (lo stong du?) mi gsrang bas in Tib. Ch: in this passage: ... 處於粪穢。是其本體不壞，不染，亦...: “... lies in putrid feces. And though its nature is not perishing [and] not polluted, yet...” Ch: 不染 could be the counterpart for (mi) gsrang bas in Tib 4A.7, possibly misunderstood and not attributed to the gold in Tib.

(2) The whole of 4A in Ch: “It is as if pure gold would fall into an impure place, [lying there] hidden [and] immersed [so that it would] not appear [anymore and] years would pass by. Though the pure gold would not perish, nobody would be able to know [its existence in that place].”

(3) In order to throw light on the original form of this statement we should have a look on the parallel verse RGV 1.108: yathā suvarnaṁ vratāto marcasya cyutam bhavat san karapitūdhāne / bahumi tād vāristātām tāthāvī tathāvāvī avināśadharmi // Considering content and structure of the verse we find great similarity to the passage in 4A. Only the last aspect, i.e., that the gold cannot be of use for sentient beings, is not expressed in the RGV passage (nor does it appear in Ch:). In the RGV there is a verb of existence (tīṣṭhat) and, what is most remarkable, avināśadharmi, the counterpart of Tib: chud mi za ba'i chos can, is positioned at the end of the whole verse. It does not function as the predicate of the sentence but as an attribute to suvarnaṁ and tād above. The verse RGV 1.108 could be translated as follows:
[4B]

"Sons of good family, [if] then a divinity with divine vision looked at that round gold nugget, [the divinity] would direct a person."121

‘O man, go and clean that gold of excellent value [t]here, [which is only externally] covered with all sorts (-jāta) of decaying substances and filth, and use the gold [in the way] gold is to be used!’122

In [this simile],123 sons of good family, [what] is called ‘all sorts of decaying substances and filth’124 is a designation for the different kinds of defilements.125 [What] is called ‘gold nugget’ is a designation for [what] is not subject to perishability (avīnāśadharmin [, i.e., the true nature of living beings].126 [What] is called ‘divinity [with] divine vision’ is a designation for the Tathāgata, the Honorable One and Perfectly Awakened One.127

Sons of good family, in the same way also the Tathāgata, the Honorable One and Perfectly Awakened One, teaches the Dharma to sentient beings in order to remove the defilements—[which are like] all sorts of decaying substances and mud—128 [from] the imperishable true nature (dharmanā) of a tathāgata found in all sentient beings.”129

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Just as gold of a traveler might fall into a receptacle of dirt and putrid material [and] that [gold], having the nature of unperishability, would lie there in exactly the same way for many hundreds of years, ....

121 (1) Ch1 does not mention that the divinity is looking at the gold (this is said in 4.1c of Ch1). The divinity speaks to a group of people (cf. RGV 1.109b: narasya; but RGV 1.111b: urṇām).
(2) bsGo should be the future form of the verb sgo ba. The RGV has present optative forms in the parallel verses: pravadet, upadiset (1.109, 111). With bsGo, the so-called “future” form, the Tibetan could render an optative in the Sanskrit. At the end of 7A we face the same situation (bsGo) along with darsayet and vadet in the corresponding verses of the RGV (1.118, 120). Cf. the section on irregular verb forms II C 3.2.

122 The parallel in RGV 1.109 runs as follows: suvaram asmin idam agraratnam visodhya ratnena karusya kāryam // [‘idam emended for navam according to Schmithausen 1971: 154]. All elements can also be found in Tib. Ch2 understands the order to clean and to make use of the gold already as the following action:人的聞已，則便取之。得已，淨洗，隨金所用。 “Having heard [the order], this person then takes it out. After having attained [it, he] cleans [it and uses it]

123 In ... bsGo na rigs kyi bu ... the particle na refers to the whole illustration from the beginning in the sense of “... if a gold nugget had fallen down... , and a divinity had directed a person,... [then], sons of good family, [the following analogy could be drawn]:...”

124 Only Tib does not include “the place” in the explanation of the analogy. Bth: rul pa ’i lobs phung [1'] for khang; Ch1: 不淨處; Ch2: 墮穢積聚.

125 Ch1: 無量煩惱; “innumerable klesas”; Ch2: 種種煩惱及び煩惱; “different kinds of klesas and upaklesas.”

126 Only Tib does not include “the place” in the explanation of the analogy. Bth: rul pa ’i lobs phung [1'] for khang; Ch1: 不淨處; Ch2: 墮穢積聚.

127 Bth reads here and also in 4.1 avināṣadharmanā (chos nyid ma rung bar mi ’gyur pa; see also Ch2 emended to 不懷法性, In Ch1, as usual, dharmatā does not appear, therefore: 如來藏. Tib has most likely been adapted to conform to the expression in 4A.7, where it has chad mi za

128 Ch1 reads 如來.

129 Instead of nyon mong pa ral pa dang i ’dam rdzab Ita bu rnam, Bth reads nyon mong pa ’i ral ba i ’dam du ’gyur pa. This makes clear that in the Skt, there was a compound ending with -jāta or -bhūta (ita bu for jāta see MVy 5390; for bhūta see MVy 5391). -Jāta or -bhūta could here of cause also be understood as showing a comparison. However, as in 4B.3, where -jāta (there: rnam pa) had the meaning: “all sorts,” this meaning should also be adopted here. In the Chinese too a comparison does not appear explicitly. Similar compounds as here appear also in the parallel verses of the RGV: tatklesapanka- (1.110c); klesamahāsūci- (1.111c).

129 This last passage is different in all translations. The shortest version has Ch1: “Therefore the Tathāgata widely teaches the Dharma for [living beings] so that they all remove and destroy [their]
Then at that time the Exalted One uttered these verses:

[4.1] “It is just like [the example of some] man’s nugget of gold [that has] fallen into all sorts of filth: though it remained there in such a state for not a few years, [yet it would never be affected owing to its] imperishable nature.”  

[4.2] “And] a divinity perceiving it with divine vision, in order to clean [it], would tell somebody: ‘Here is gold of excellent value! Clean [it] and use it [in the way gold] is to be used!’”  

[4.3] “In the same way I [can] see that also all sentient beings have for a long time been constantly overwhelmed by defilements, [but] knowing that their defilements [are only] accidental (āgantuka), [I] teach the Dharma with [appropriate] means in order to purify [their] intrinsic nature (prakṛti).”  

defilements, [they] all attain perfect awakening [and] perform the acts of a buddha,” Ch₂: “Sons of good [family], [in] all sentient beings [there is] the true nature (prakṛti) of the tathāgatas, [just like] a truly excellent jewel, immersed in defilements [just like] putrid filth. Therefore, in order to remove all defilements from sentient beings [just like from the nugget of gold the person removed] putrid filth [and] impurities, the Tathāgata, Honourable One and Perfectly Awakened One teaches the wonderful Dharma so that [sentient beings] become buddhas, appear in the world [and] perform the acts of a buddha.” In the Chinese the following four basic elements can be separated:

a. The existence of the dharmatā within sentient beings (Ch₂).
b. The teaching activity of the Tathāgata. In Ch₂ the exact relation between teaching and the purification process cannot be determined unambiguously. In the Tibetan, on the other hand, the purification is clearly the aim of the teaching (Tib: bsal ba ’i phyir; Bth: med par bya ba ’i don kyi phyir). In this respect the Tibetan is in accordance with RGV 1.110: ... tākṣeṣaṁkavyavadānā-hetor dharmāmbuvārayam vyayāvat... and RGV 1.111: ... dharmam adīṣat tacchuddhaye....
c. The removal of the defilements.
d. The subsequent activity of living beings after the removal of their defilements, i.e., bestowing the buddha-acts on others. This last element is not found in the Tibetan.

The particle of comparison: de letar appears only in Tib. Bth reads ‘di ni’ instead.

130 Instead of avināśaḥdhammīn Bth reads avināśadhammatā; Ch₂ simply has नाय. Contrary to the verse RGV 1.108 (quoted above), Tib and Ch₂ (against its own prose) show a concessive construction in pāda d (kyang; 鍾). Alone Bth keeps to the same structure as in its prose. Neither Ch₂ nor Bth seem to have a counterpart for Tib: de letar in 4.1d. But cp. RGV 1.108d: ... tathātavrīṇa tiṣṭhati... As is the case in the prose of Ch₂ also here the filling of the nugget is described as being sudden (忽然) and by inadvertence (復) in Ch₂. Ch₂ 4.1 anticipates verse 4.2ab of Tib: “As if gold would be placed in impure materials, hidden [and] immersed [so that] nobody would be able to see [it, but] somebody with divine vision would perceive [it] and then inform a group of people about it.” Also this verse, like the prose, shows strong similarity with its parallel verse RGV 1.108.

131 In pāda b, Ch₂ combines pādas b and c of Tib. Pāda c and d of Ch₂ correspond to pāda d and 4.3a of Tib. Ch₂ does not mention the motive of giving the directive (rman par sbyang phyir). For “gold of excellent value” it simply has: 金. Ch₂: “O you, if [you] take out this [gold and] wash [it] so that [it] becomes pure, [you will be able to] use [it] as you like [so that] all [your] relatives would attain blessing.” The last pāda of Ch₂ is not found in any of the other translations. Also verse 4.2 of Tib is nearly identical with the parallel verse RGV 1.109.

132 Literally: “... knowing their accidental defilements,...” My translation above is in accordance with Ch₂ (知彼煩惱為客塵): “... knowing that their defilements are accidental,...” Bth does not have a counterpart for rtag (pāda b) and chos (pāda d) which are both missing also in Ch₂. sManas in Bth instead of ston is the perfect form in line with RGV 1.111d: ... dharmam adīṣat. Ch₂ continues with what corresponds to Tib bed and adds in pāda d: 令諸清淨如來知: “... so that [sentient beings] testify ( = realize) the pure tathāgata-knowledge.” Like Bth, Ch₂ does not mark the cleaning of the intrinsic nature as aim: 自性清淨方便說: “... [and knowing that their] intrinsic nature [is] pure, [he] teaches with [appropriate] means....” Also here the translators or revisers of
[5 The simile of a hidden treasure beneath the house of some poor person]

[5A]

“Sons of good family, again it is as if in the earth beneath a storeroom in the house of some poor person, under a covering of earth seven fathoms (puruṣa) deep there were a great treasure, full of money and gold, [of the same] volume as the storeroom. But the great treasure—not being, of course, a sentient being, given [its lack of] a mental essence—[could] not say to the poor [man]:

‘O man, I am a great treasure, but [I am] buried [here], covered under earth.’

[In his] mind the poor man, the owner of the house, would consider [himself] poor, and even though [he] walked up and down directly above

Tib have probably added phiyir in trying to structure the verse clearly. Only Chi comprises four verses in 4C. Verses 4.3 and 4.4: “[4.3] [With] the vision of a sugata (善逝) [the Tathāgata] perceives all kinds of living beings similarly: in the dirt of defilements [there is] buddhahood, not [subject to] decay. [4.4] [He] teaches the Dharma according [to the situation] (妙德; anukūla) so that [they awake and] perform all acts [of a buddha]. The covering defilements of buddhahood are quickly removed so that [they all become] purified.” Chi does not use the characteristic terminology of (cātta)prakṛti – āgantukaklesa. The thread of the last verse of Chi is not very clear. As it is in the prose, the performing of buddha-acts would be expected to be mentioned at the end of the verse. The buddha-acts appear in Chi and Ch₂ in the prose and in the verse of Ch₁. As Chi contains four verses in 4C it is very likely that the buddha-acts were also part of a fourth verse in the Skt. original which was not transmitted by TGS₂. However, I cannot explain why the buddha-acts are not found in the prose of Tib and Bth.

133 (1) For gter chen po (Skt. mahānīdhi, mahānīdhāna): Ch₁: “treasure of rare jewels” (珍寶藏); Ch₂: “great hidden treasure” (大伏藏).

(2) A counterpart for the first krosa does not appear in Ch₁ (Bth: re lto7). In the second case Bth (rgyang grags) and Ch₂ (倉盧藏) read krosa, an Indian unit of measurement of several hundred meters. Bth (khor rgyang grags) should be understood as “with a circumference of one krosa”; Ch₂: “in length and width equally one krosa” (縱橫正等倉盧藏).

(3) Mi bdun srid: “seven puruṣas deep”; one puruṣa corresponds to the armspan of a human (so according to Balbir 1993: 29, citing S. Srinivasan; cp. MW s.v.: “the height or measure of a man”).

(4) The passage in Ch₁: “It is as if there were a treasure of rare jewels [in] a poor household.”

134 The last part of the sentence from ’di lta ste yin pa’o // gives the reason why the treasure cannot speak. The construction in Skt. may be introduced with yathāpi (see Bth: kyang ’di lta ste : dper) which can have the meaning of “... because of course, because obviously, in giving a (more or less evident) reason for what has just been said...” (BHSD s.v. yathāpi 1)). Bth, not combining ngo bo nyid with senses, seems to be smoother: kyang ’di lta ste : dper gter chen po de la yid med de : ngobo nyid kyi sogs can ma yin pa na :: “Because of course the great treasure does not have a mind and is by nature no sentient being,...” Ch₁ gives another reason: 以地覆故: “Because [the treasure] is covered by earth,...” This statement (not as a reason) is part of the following direct speech in the Tibetan translations. That the idea of a treasure with intelligence is not at all absurd in the classical Indian context is shown by a discussion of Kātyāyana in which he states: sarvān cetānāvat (see Thieme 1984: 135ff.).

135 In contrast to 0 where Skt. grhapati is rendered with khyim bdag meaning “nobleman,” with khyim gyi bdag po here the translators express a different understanding as implied in my rendering, I am not sure in which sense the Sanskrit should be understood. Accepting also here the meaning “nobleman” the “storeroom” in 5A.1f. could thus well be an empty treasury of a (formerly) rich nobleman. Also of interest is the function of the grhapati as one of the seven jewels of a cakravartin: it is the grhapati’s function to discover hidden treasures with his divine vision (which the grhapati in the TGS obviously lacks) and to make them part of the ruler’s possession given that there is no other proprietor.

136 Cf. SP 108.1ff. where it is said about a poor man working for a rich person without knowing that his person is his own father:

atha khalu bhagavan sa daridraprāsaḥ paryāyena tav ca tasya grhapateḥ prabhūtān hiranyasvarṇārthadhanadhīnyakosakoṣṭhāgarānā samijñāvādātmanā ca tato niḥṣṛṣṭo
the [treasure], he [could] not hear of, know of, or perceive the existence of the
great treasure beneath the earth.\(^{137}\)

Sons of good family, in the same way, [in] all sentient beings, beneath
the[ir] thinking, [which is based on] clinging (abhinivesāmanasasthāka)—
and analogously to the house\(^{138}\)—there is [also] a great treasure, [namely]
the treasury\(^{139}\) of the essence of a tathāgata (tathāgata-darśana), [including
the ten] powers ([daśa] balānī), [the four kinds of] self-assurance ([catvāri]
vaśāraśayāni), [the eighteen] specific [qualities of a buddha] ([aśīdāsā-]
ävenikabuddhadharmāḥ), and all [other] qualities of a buddha.\(^{140}\)

\(^{137}\) bhāven na tasmāt kinecit prārthaya eva antasaka sakalpastrhamālamāram api tatraiva ca
katapolītuviśka-vāsām kalpayet tām eva daridracintām anuvicintayamanāḥ //

In this passage daridracintā should be interpreted as “thoughts [characteristic for] poor [people]”
or as an iti-compound in the sense of “thoughts [like ‘I am] poor.’” In any case, the thoughts of the
son are unjustified as he in fact is the legitimate son of the rich person. The terminology of the
TGS: “daridracintām anuvicintayayer should be understood in the same way as the context is of
similar nature. See also SP 108.6; 115.2; CH: 心懷貧窮、憂患、苦惱，日夜思惟：“[His]
mind embraces poverty, anxiety, grief [and] pain, thinking day and night.”

\(^{138}\) (1) The above two passages in CH: “The treasure cannot say: ‘I am here!’ And since [the
nobleman] himself does not know [about its existence] and nobody would tell [him about it, he]
could not disclose this rare treasure.

(2) See Chāndogya Upaniṣad 8.3.2 for a similar description: “But just as one who does not know
the spot, does not find the gold-treasure [hirayānādhī] concealed under it, although he again and
again goes over [upary upari samacarantah] that spot, so also all these creatures do not find
the world of Brahma, although they enter into it every day (in deep sleep); ...” (translation in Paul
Deussen, Sixty Upaniṣads of the Veda, vol.1, transl. from German by V. M. Bedekar and G. B.
Palsule, Delhi: Motilal, p. 193f; My thanks are due to Mr. Martin Delhey and Dr. Ulrike Roesler
who called my attention to and located this passage.)

\(^{139}\) The Sanskrit for khyim lta bur gyur po could be *nivesanasthāna. The sequence of
nivesāna and abhinivesa before could have been intended in the Skt. text to underline, by a play
upon words, the parallel between the nobleman bound to the house, and living beings caught in
their negative way of thinking. The analogy is missing in Bth and CH, CH shows a understanding
different from Tib: 一切有情住... 舍中，而有... 諸佛法藏，...: “All sentient beings live in the
house of... and yet they have the store of all buddha-qualities....” Obviously CH has interpreted
sthāniya in the sense of “to be (in).” Amoghavajra probably had in mind the simile of the burning
house of the SP where the house is compared with sarhasāra (see SP 72.Iff).

\(^{140}\) The groups of qualities mentioned here characterize a buddha. They are dealt with in e.g.
RGV 91.14–97.16; see also MVY 119–153 and BHIS s.v. övenika, dasabala, vaśāraya. In
the above enumeration, Tib has analyzed the compound övenikabuddhadharmāsa as a dvandva:
ma ’dres pa dang / sangs rgyas kyi chos. However, in 5B.13 Tib interprets it correctly as sangs rgyas
kyi chos ma ’dres pa. Bth analyzes the compound in both cases as in Tib 5B.13. As Bth (de bzhin
gshegs pa i yeshes dang : stobs dang :), CH (如來知見), and also CH (如來智慧) demonstrate,
the original wording can hardly have been tathāgata-darśana (Tib: de bzhin gshegs pa i snying po).
All versions except Tib are based on tathāgata-darśana. Tib itself has ye shes instead of snying po
in the parallel in 5B. We must thus conclude that already the Indian manuscript on which Tib was
based, had the reading -garbha instead of -jñāna, or that the newly introduced reading garbha is
due to a mistake or even a deliberate alteration by the translators of Tib. However, the words
tathāgata-jñāna and tathāgata-darśana are metrically equal in Skt. and, especially if we assume an
oral tradition, confusion between the two terms could easily be explained. A deliberate alteration
by the translators of Tib is also not very likely because this would probably have included the
alteration of the parallel passage in 5B. Following the supposed original Skt. wording with -jñāna,
as it appears in 5B, we should understand the “tathāgata-knowledge” as another member in the
enumeration of buddha-qualities. CH₁₂ do not mention the övenikabuddhadharmā. Instead of
tathāgata-darśana, CH₁ has 如來知見 (tathāgata-darśana).
And yet sentient beings cling to color and shape (rūpa), sound (śabda), odor (gandha), flavor (rasa) and tangible objects (sprastavya), and therefore wander in saṃsāra, [caught in] suffering (duḥkhena). And as a result of not having heard of that great treasure of [buddha] qualities [within themselves, they] in no way apply [themselves] to taking possession [of it] and to purifying [it].”

[SB]

“Sons of good family, then the Tathāgata appears in the world and manifests (samprakāśayati) a great treasure of such [buddha] qualities among the bodhisattvas. The [bodhisattvas] then acquire confidence in that great treasure of [buddha] qualities and dig [it] out. Therefore in the world [they] are known as ‘tathāgatas, honorable ones and perfectly awakened ones,’ because having become [themselves] like a great treasure of [buddha] qualities, [they] teach sentient beings the aspects of [this] unprecedented argument [of buddhahood in all of them] (*apūrvahetvākāra), similes [illustrating this matter], reasons for actions, and [tasks] to fulfill.
are donors (dānapati) [who give from] the storeroom of the great treasure, and having unhindered readiness of speech (asaṅgapratibhānavat), [they are] a treasury of the many qualities of a Buddha, including the [ten] powers and the [four kinds of] self-assurance.\(^{146}\)

Sons of good family, in this way, with the completely pure vision of a tathāgata, the Tathāgata, the Honorable One and Perfectly Awakened One, also perceives that all sentient beings are like the [poor owner of the house with the hidden treasure] and then teaches the Dharma to the bodhisattvas in order to clean the treasury [in all sentient beings, which contains such qualities as] the tathāgata-knowledge, the [ten] powers, the [four kinds of] self-assurance and the [eighteen] specific qualities of a Buddha.\(^{147}\)

[5C]

Then at that time the Exalted One uttered these verses:

[5.1] “[It is] as if beneath the house of a poor [man] there was a treasure full of gold and money, in which neither motion nor thinking was existent and [which could] not say: ‘I am yours!’”\(^{149}\)

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\(^{146}\) Instead of stobs dang / mi jigs pa dang / sangs rgyas kyi chos Bth reads simply shes rab, Skt. praṇā. C12 already here enumerates all the elements mentioned only at the end of 5B in the Tibetan. After mentioning that the bodhisattvas have acquired confidence C12 continues: “... then [they] dig [for the treasure, i.e.,] enter the bodhisattva stages. [Finally as] tathāgatas, honourable ones and perfectly awakened ones [they] function as stores of the Dharma in the world. [They] perceive [in] all sentient beings the aspect of the unprecedented cause [for buddhahood] (未曾有 因果: *apārvahetvākāra*). Therefore [they] teach the great store of the Dharma in similes, [they] become great donors, storerooms of unhindered readiness in speech, of measureless knowledge, the [ten] powers, the [four kinds of] self-assurance [and] the [eighteen] specific qualities of a Buddha.” The passage in C12: “After those [living beings?] have full of confidence...”

\(^{147}\) The word pair g.yo ba - rlim sems, Skt. tījanā - manyanā, points to the second level of the simile: the negated terms can characterize the mind of somebody who has entered the state of absorption (e.g. SP 5.10f: anitujñā) or the mind of a tathāgata (see RVG 7.10ff). The word pair is missing in C1. For manyanā the BHSD shows the following explanation: “conceit in the sense of vain, illusory imagining....” However, Tibetan rlim sems does not comprise this meaning (cf. Jā s.v. rlim pa: “rlim sems pride, arrogance.”) Here, however, the term *ananyanā probably simply refers to the fact that the treasure is without “a mental essence,” as mentioned in the prose.
[5.2] “At the same time a sentient being, the owner of the house, had become poor. But because [he] would not know [of the treasure] and [because] there was nobody [who] had informed him, the poor [man] would remain above the [treasure without digging it out].”

[5.3] “In the same way, with the vision of a buddha I see that in all sentient beings—though [from the outside] they resemble poor [men]—there is a great treasure; and [I see this treasure] as the motionless body of a sugata.”

[5.4] “I see that [treasure and] teach [the following] to the bodhisattvas: ‘O you [bodhisattvas], take the treasury of my knowledge! Act [so that you may] become treasures of the supreme Dharma, being free of poverty and becoming protectors of the world (lokanātha).’”

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149 In Ch2 and Bth it is not said that the treasure is beneath the house. However, only Ch0 speaks of a treasure in the house also in the prose. Instead of a treasure (gter) Bth mentions a vessel (snod). Ch2, parallel to its own prose, does not describe the treasure as filled with gold and money. 5.1cd in Ch2 run as follows: 主 (“... and [he] experiences poverty and does not know [about the treasure].” In pāda d, Ch2 repeats its on statement of pāda b: 而 (therefore he experiences poverty and does not know [about the treasure]).

150 Bth differs from the other translations in pāda b: “... and [he] experiences poverty and does not know [about the treasure].” The whole verse in Ch2: “Poverty-stricken years [his mind] embraces dullness (= ignorance about the treasure]. There is nobody telling [him the facts].” Though there is a treasure, yet [he] does not know [about it.] Therefore [he] continues to be in poverty and sorrow.” The statement of Ch2 is also found in the parallel verse of the RGV (I.113cd) referring to living beings in the upānaya: abudhyamānaḥ bhavaty ajasram dāridryaduhkha bahudhā prajeyam //: “[In the same way, because living beings] do not recognize [the treasure within themselves, they] perpetually experience suffering in form of poverty (or: the suffering of sāṁsāra) similar to poverty) in manifold ways.” Cf. in particular the compound dārīdṛaduhkhṣa with Ch2: 貧苦.

151 (1) Both Chinese translations differ in pāda b. Ch2: 而流轉五道: “... [see that living beings], though circulating in the five paths [of existence],...” Ch2: 皆有財施貧苦: “... [see] that all sentient beings dwell in poverty.” The comparison between living beings and the poor is only stated in Tib (Bth has gyur pa instead of 'dra; cf. n. 128). See RGV 1.114: ... sattva dārīdṛapāmah.

152 (2) Sugata is another of the standard set epithets of a buddha. For traditional interpretations of sugata see MPPU 1.131f. Both understandings, namely “[one who] has well spoken [the Dharma]” as well as “[one who] has perfectly entered [nirvāṇa],” are discussed there. See also Griffiths 1994: 105.

153 (3) 5.3d in Tib is grammatically difficult; literally: “... [and I] see [this treasure] as the motionless and sugata[like] body(?).” Pāda d as found in Ch2 (see below; the reading gains support by Bth) seems more appropriate. Ch2 does not mention the body of a sugata. Instead it is said that the treasure is always in the body (of living beings), without alterations. Bth adds the personal pronoun of the first person (mama instead of mahā-?). A further parallel between Bth and Ch2 is the verb “to dig out” (thon, imperative of don pa; 穿) instead of “to take” (zung). Pāda d in Ch2: 能施無上之法財: “... [so that you] may grant the supreme wealth of the Dharma/the wealth of the supreme Dharma.” Also, Ch2 and Bth mention...
[5.5] “Whoever acquires confidence in [this] my teaching—in each of those sentient beings is a treasure. Whoever, having acquired confidence, exerts himself will quickly attain excellent awakening.”

[6 The simile of a sprout in the seed]

[6A]

“Sons of good family, again it is like the example of a fruit of a mango tree, a rose apple tree, a palmyra palm or of cane. inside the sheaths of the outer

“wealth” (財宝; nor) and the element should thus be considered as original. Pa la d of Bth is similar to Ch: bla na med pa chos kyang nor yang sbyin : : “... [so that you may] grant the supreme Dharma, as well as wealth.” The difference between Ch and Bth might be explained by supposing a different interpretation of a compound *anuttaradharmavasu or *anuttaradharma-dhana. The complete verse in Ch: “Having observed thus [the Tathāgata] teaches for living beings so that [they] may attain the treasury of knowledge [leading to] great wealth and wide profit.” The bodhisattvas remain unmentioned in Ch,

154 (1) It is very unlikely that Tib has here preserved the original intention of the Skt text. Bth does not show any demonstrative pronoun in päda b that takes up the relative pronoun of päda a, nor is there a particle ending the sentence at the end of päda b. The demonstrative particle appears only in päda d of Bth which accounts for the following translation: “[Those] who acquire confidence in that [what] I have taught, [namely that] in sentient beings there is even a treasure, who acquire confidence and apply themselves [to its excavation], they will quickly attain even excellent awakening.”

Also the Chinese versions make such a rendering most plausible as the original intention of the verse. Pa la c in Ch: “..., [and] practices [with adequate] means (upāya) faithfully and diligently.....”

(2) bDag nyid in Tib 5.5c remains without any counterpart in the other three translations.

155 (1) All of the plants mentioned are widely known in India and often mentioned in the literature:

a. (Shing) a mra, Skt. āmra: the mango tree (mangifera indica) is a huge, evergreen tree, whose fruits belong to the best known in India. Inside the fruit there is a massive kernel which produces the sprout (see McCann 1959: no.25).

b. Dzam bu or dzam bu, Skt. jamba: also the rose apple tree (eugenia jambolana) is very well known in India and is considered the center of the continent jambudvīpa, one of the continents believed to constitute the world. The rose apple tree can reach more than 25 meters in height. Its fruits are longish and about 2.5 cm in size. When the fruits become mature they look similar to black olives and are eaten by humans and animals or processed into juice. In relation to the fruit pulp around, the kernel inside the fruit is relatively big. See Syed 1990: 288–302; McCann 1959: no.27).

c. Ta la, Skt. tāla: also the palmyra palm (borassus flabellifer) can reach more than 25 meters in height. In the old texts it serves as a measure unit for heroes and other imposing figures. The palmyra palm grows slowly and flowers for the first time after 12 till 15 years. Stem and fruits are hard, the fruits are eatable but not tasty. Above all, the tree’s stem and fan-shaped leaf crown are used as materials. The fruits are found grouped at stems with a diameter of max. 15 cm each. Shielded by a peel like leather, inside the fruit there are two or three seeds again covered by fibrous material. The seeds are about 5 cm in diameter. See Syed 1990: 308–325; McCann 1959: no.42.

d. sPa, Skt. *vetra: Já gives the meaning “cane” for spa and mentions examples where spa in compounds means “bamboo.” In MVy 4217 the Skt. equivalent vetra is found for sba (ace, to Já another spelling of spa). Bth reads ‘deb ‘dre (prose) and ‘beb ‘bab tra (verse) instead of spa which could be a transliteration of vetra. (The transliterations ‘ba or dba for Skt. va in Bth are
peel there is a seed of imperishable nature (*avindasadharmin) [containing] a sprout, [a seed] which, thrown on soil, will become a great king of trees.\textsuperscript{156}

Sons of good family, in the same way also the Tathāgata perceives that [sentient beings who are] dwelling in the world\textsuperscript{157} are completely wrapped in the sheaths of the outer peel of [such] defilements [as] desire

not uncommon: cf. 'Ba' gi ya sha for *Vāgīsa, and u ru dbyil ba for uravā. Difficult to explain is in fact -h at the end of the first syllable.) The pW has "eine grössere Art Calamus, etwa fasciculatus, zu Stöcken gebraucht" for vetra and knows the compound vetraphala. Ch\textsubscript{2} confirms vetra (藤 and 薔 ("wisteria") seem to be not strictly distinguished: "reed, rattan, cane." Takasaki (1981: 23) translates spa as "pine tree" (松). The fact that cane or bamboo is conceived of as a "great king of trees" is not surprising as it can reach a height of 40 meters and its fruits, in case of the melocanna bambusoides, a kind of bamboo, are described as similar to apples (Meyer s.v. Bambusgewächse). Also worth mentioning is the enormous speed of growing bamboo of up to one meter on a single day.

(2) Bth mentions another fruit: ba sa na'i 'bras bu. Its identification is not clear. Ch\textsubscript{1} here and in 6.1 only speaks of a mango fruit (竌羅果). Ch\textsubscript{2} enumerates the plants in the opposite order. In case of the mango and the rose apple tree Ch\textsubscript{2} speaks of "the seeds of the fruits" (果子) whereas for the palmaya palm and cane it only reads "seed" (子). This differentiation is not found in the Tibetan.\textsuperscript{158} (1) Ch\textsubscript{2} do not mention the "sheaths of the outer peel." Bth does not describe the peels as "outer"; shun phrag should probably be emended to shun pags (cf. Já: id. [with shun pui]). However, in 6.1b Bth also speaks of "outer peel": phyirtol shun[i] phrag.

(2) The compound bijänkura ("sprout [in the state] of a seed") of RGVV 63.20, RGV 1.115b and L.1.17.e is not found in Tib; instead: myu gu'i sa bon, Skt. aikurabija: "seed [whose characteristic is an encapsulated] sprout"; Ch\textsubscript{2} 子芽 for bijänkura? Bth reads sa bon dang : myu gu and adds byung bar 'gyur ba yang (in Ch\textsubscript{2} 子芽展轉相生; missing in Tib). The compound in Bth as well as in Ch\textsubscript{2} for (a translation see below) must be understood as a dvandva. Bth: "In spite [of the fact that the tree appears different,] emerging [alternately as] seed and sprout, [it is] of unperishing nature(?)." Takasaki's rendering of aikurabija in Tib with 芽なるべき種子 (1981: 23C): "seed which will become a sprout" suggests that the seed turns into a sprout only in a later step. This is in contradiction to verse 6.1 where the sprout is clearly described as already within the seed (... spa yi 'bras bu...// nang na spa yi myu gu yol pa ste //). The section in Ch\textsubscript{2}: "Just as the kernel inside a mango does not perish, [and when one] sows it into the earth, [it] becomes a great king of trees,..." Ch\textsubscript{2}: ... byung bar 'gyur ba yang (in Ch\textsubscript{2} 子芽展轉相生; missing in Tib). The compound in Bth as well as in Ch\textsubscript{2} for (a translation see below) must be understood as a dvandva. Bth: "In spite [of the fact that the tree appears different,] emerging [alternately as] seed and sprout, [it is] of unperishing nature(?)." Takasaki's rendering of aikurabija in Tib with 芽なるべき種子 (1981: 23C): "seed which will become a sprout" suggests that the seed turns into a sprout only in a later step. This is in contradiction to verse 6.1 where the sprout is clearly described as already within the seed (... spa yi 'bras bu...// nang na spa yi myu gu yol pa ste //). The section in Ch\textsubscript{2}: "Just as the kernel inside a mango does not perish, [and when one] sows it into the earth, [it] becomes a great king of trees,..." (For see RGV 1.116c: ... tat tat kusālaṃ pratiya ... and L.1.17d ... subhupratyayaiḥ //.) The content of Tib differs from Bth and Ch\textsubscript{2} in that it omits the passage that seed and sprout appear in alternation. Due to the fact that this statement appears in the verse section (6.1d) of Tib, though in a different form, it can be assumed that it was in fact also part of the prose of TGS\textsubscript{2}. However, the statement is also missing in both the prose and verse section of Ch\textsubscript{1}. In light of the statement of the mutual alternating generation of seed and sprout it seems that Bth and Ch\textsubscript{2} put their main accent on the eternal sameness of the tree's nature in spite of manifesting itself in different shapes. This aspect appears to carry more weight than the future development into a king of trees.

\textsuperscript{157} Probably due to the significant position of the term sattva in the following section, Tib paraphrases sentient beings here with jig rten na gnas pa; Bth: ... mčod du 'jig rten zhugs shing gnas pa: "... [perceives] that living beings (loka) have entered and [now] dwell in the sheaths..." or (parallel to Tib): "... [perceives sentient beings who] have entered and are [now] dwelling [in] the world, [covered with] sheaths,..." The verb mhong has probably been omitted by the scribe as the line ends with gnas pa. However, Ch\textsubscript{2} mention sentient beings and do not have an equivalent for 'jig rten, Skt. loka. It is also remarkable that only Tib does not mention the Tathāgata's vision. This could mean that the intention of the translators or editors of Tib was to read the text as: "... in the intention, also the tathāgata residing in living beings (loka) is perceived as wrapped,..." However, in the TGS, this would be a rather uncommon formulation and can hardly be based on the Sanskrit original.
(rūga), anger (dveṣa), misguidedness (moha), longing (trṣṇā) and ignorance (avidyā).”  

[6B]

“In this [connection] the true nature (dharmatā) of a tathāgata, being in the womb (garbha) 159 inside the sheaths of [such] defilements [as] desire, anger, misguidedness, longing and ignorance, is designated 160. sattva.”

When it has become cool, it is extinct (nirṛtya). And because [it is then] completely purified [from] the sheaths of defilements of ignorance, 161 it becomes a great accumulation of knowledge [in the] realm of sentient beings (sattvadhātu). 162 The world with [its] gods (sadevako lokaḥ), having perceived that supreme, great accumulation of knowledge [in the] realm of sentient beings speaking like a tathāgata, recognizes 163 [him] as a tathāgata. 164

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158 Ch: “In the same way, sons of good [family], with the vision of a buddha I see that [in] all living beings the store of qualities of a tathāgata is found [in] the peels of ignorance, just as the seeds of a fruit are found inside the kernel.” As does RGV 1.116, Ch does not consider living beings but the buddha-qualities (RGV: dharmadhātu) to be wrapped. Ch: “... as if the eye were able ...: "... the Tathāgata, with the vision of a tathāgata, perceives all sentient beings [with their] defilements ... even to the end of the peels.” The last part of Ch is not intelligible. The parallel verse RGV 1.117c in this passage reads “-klesa-phalavagantaragatah. Instead of antaragata (Bth: zhugs shing gnas pa; Tib: kun tu dkar pa?) Ch2 has possibly read “(parā-)antaragatah (जन्य)”. 159

160 Tib alone suggests the following understanding: “In this [connection] the true nature of the tathāgata, having become the essence inside the sheaths,...” or even (Takasaki 1991: 24): 胎児のごとき状態にあるかの如来の体性: “... that real nature of a tathāgata in an embryo-like state,” snying por gyur pa is probably a rendering of Skt. garbhastha or garbhagata (see Bth: ... dhus' kyi snying por de bzhin gshegs pa'i chos nyid kyang gnosu // [1 for dhus]). By the analysis in Hara 1994: n. 4 (1) (though referring for the most part to the Mahābhārata) it becomes clear that garbha- in these compounds must be understood as “womb.” This meaning should therefore also be accepted for the passage under discussion. See the parallel RGV 1.117c (-phalavagantaragatah sanbuddhabhijñākuraḥ), where “-gata” is also used to point out the place (and not the state) in which the sprout can be found. See the passages in 8B.4 and 8.5 and also Matsumoto 1994: 503f.

161 The construction zhes bya ba'i ming du chags pa is probably a translation of Skt. samjñotpādīta (see Svyā s.v. ming). In this way also Bth’s ‘du shes pa could be explained by supposing that the verb remained without translation.

162 Ma rig pa, Skt. avidyā, is considered the root of other defilements (see e.g. Ybū 166.16: tatra viparyāsāmālam avidyā //). The Skt. equivalent for ... tshogy su gyur pa gang yin pa de ni rneyed pa'o // and Bth: ... phung po nyid rnyed pa'o // could be “yo -sanābhārābhāvakṣa prāptaḥ”, rendered lit. as: “... that which is the [state of] being an accumulation,..., is attained.” For -prāpta at the end of a compound with an abstract noun before cf. BHS D s.v. -prāpta. The construction here reminds one of a similar passage in the rendering of the TGS verses in RGV 1.116 concerning the same simile (... subhādharmaḥātuḥ upaiti ... munirājābhāvam //): “... the pure dharmadhātu becomes king of the munis.” Ch2 differs here (see below).

163 For ‘du shes, Skt. samjñā, in this meaning see BHS D s.v. samjñā (5). Samjñā comprises mental acts like imagination, identification, ideation or even interpretation. In ‘du shes su byed (‘samjñānā kurvanti) I do not understand the function of su (Bth without su: ‘du shes byed do //).

164 The versions differ widely and leave extensive room for interpretation. That the original intention has not been preserved is shown by the great discrepancies between prose and verses. In the following I will first deal with the key terms which appear, before translating and commenting on the varying translations. Finally I will try to sum up the contents.

(1) The definition of sattva is only found in the Tibetan and Ch2. In orthodox Buddhist philosophy the term satva is mentioned along with ātman. The existence of a separate entity called satva is not admitted. See e.g. ... sūnyāḥ samākārāpuṇyo ‘yaḥ na hi satvō ‘tra vidyate // ...
... evaḥ skandhān upādāya satvyāḥ satva ucyate // iti (AKBh 466.2, 4 cit.): ... nāśīha satva ātma vā dharmās tu eva saheṣṭhāḥ // (AKBh 466.9 cit.): ... ātmaḍṛṣṭir bhavati sattvadrṣṭaḥ / nirvīṣeṣu bhavāti tirthikāḥ sārdham // (AKBh 466.14 cit.). The AĀ even derives sat- of satva from the root sad meaning “to perish”: sidan ātma-kāya satvaḥ (AĀ 81.5 with note 1 (the form sidana is attested in Pāli); referring to ASF 14 80.25f.: ... mahatvā ātma-drṣṭyāḥ satvadṛṣṭyāḥ jinā-drṣṭyāḥ...).

The definition found in the TGS gives a different explanation, by stating that the term satva is used as long as the sheaths (of klesa) have not been destroyed. Satva is also considered one of the three gunas which constitute the world in Sāṁkhya philosophical terminology.

(2) The equation “becoming cool” or “having become cool” (sūtbhāvam) = nirvāṇa is common (see Bhīṣād s.v. sūtbhāva, sūtbhūtā).

(3) The compound ye shes chen po'i tshogs could be a translation of Skt. *mahājñāna-samabhūtā. Mahat, as the first member of the compound, could of course also go with jñāna.

(4) Apart from the meaning “the whole of living being,” the RGV and the AAN know sattvadṛṣṭa also as a specific term for the dharmakāya in saṁsāra, as synonynms for tathāgatagarbha: RGVV 40.16ff. (cit. AAN): ayam eva Sāriputra dharmakāya paryantaklesa-kosakotigūḍhah saṁsārasrotesā uhyamāna navarāgrasamsāragatcyutpaptiṣu saṁcaran sattvadṛṣṭa iti ucyate.

Sāriputra, that very dharmakāya, [as long as it is] covered by myriads of sheaths of defilements, carried away by the stream of saṁsāra, [and] wandering in dying and arising without beginning and end in the existences of saṁsāra, is called sattvadṛṣṭa.

The jinagarbha in an impure state is described as sattvadṛṣṭa in verse RGV 1.47, which is the oldest stratum of the text:

sattvadhātu iti prokto bodhisattvas tathāgatah // 47 //

[Depending on the jinagarbha being] impure, [partly] impure and [partly] pure, and completely pure, [it] is called respectively sattvadṛṣṭa, ‘bodhisattva’ and ‘tathāgata.’

That term tathāgatagarbha is used identically is shown by RGV 21.8ff.: tatra samalā tathātā yo dhītar avitvānukeśekasokasā tathāgatagarbha iti ucyate: “In this [connection] the defiled True Reality is what is called tathāgatagarbha [as] the essence not freed from the sheaths of defilements.”

(5) The passage in the other versions: Ch1: “Sons of good [family], that store of a tathāgata is cool, without heat. [It is] a great accumulation of knowledge, the wonderful nirvāṇa [and, when purified, it] is designated as ‘tathāgata, honourable one and perfectly awakened one.’” As usual Ch1 is considerably shorter than the other versions. The definition of satva, the term sattvadṛṣṭa and the process of purification do not appear. (The corresponding verse 6.3 of Ch2 differs from the prose in this respect.) The repetitive enumeration of klesa and the statement that the dharmatā is wrapped in sheaths is also missing. It could constitute an element inserted later by the redactors of TGS2. Ch2: “... in the sheaths of defilements ... there is the nature of the store of a tathāgata. As long as [one] does not know this, the designation satva [applies]. When [one] is able to bring [the defilements] to rest, [this is] designated as ‘cool’ and named nirvāṇa. When [one] is able to remove the defilements of ignorance, then that element of the satva (and sattvadṛṣṭa) is designated ‘essence of the great accumulation of knowledge’ [and] such a sattva is named ‘great accumulation of knowledge’. When [this being called great accumulation of knowledge then] appears as a buddha in the world [with the gods, [it] teaches the subtle Dharma [and] when [the world with the gods] see this, [they] call [that being] “tathāgata.” “果如來法性 in light of the Tibetan (tathāgatadharman) an emendation to 如來法性 should be worth considering. Should not be emended according to verse 6.3a (no): “As long as [one] does not destroy these [sheaths],...” The phrase not has no equivalent in the Tibetan prose."

A possible translation of Ch1 has to deal with many factors of uncertainty. As does Ch1, also Ch2 has 如來法性 (contrary to dharmatā of the Tibetan). Leaving aside an emendation to 如來法性, one reason for adding 如来法性 to the compound might be that Amoghavajra tried to give a quasi-etymology for the term sat-tva by defining it as “where the nature (for Skt. -tva) of the store of a tathāgata can be found (有 for Skt. sat from the root as).” In this case, the variant 如来法性 rather than 如来法性 should be considered as original (in contrast to the verse) when defining the term satva. Ch2 seems to use the term sattvadṛṣṭa as a designation for the unpurified true nature of living beings. Once purified, this same element is named “essence of the great accumulation of knowledge” (大智聚體). The characterization of satva (Tib: sattvadṛṣṭa) as “supreme” (dam pa;...
Sons of good family, in this [connection] the Tathāgata perceives that [all sentient beings] are like the [seed containing a sprout], and then propounds the matter to the bodhisattva-mahāsattvas in order that [they] might realize the tathāgata-knowledge [within themselves].

mechog) could correspond to 彼之有情. Ch₂ has probably interpreted para instead of vara. The phraseology does not correspond to the Tibetan rnedy pa' bio la ba de bzhin du (Tib) or ciitar khong du chud pa de bzhin du (Bth) remain without counterpart in Ch₂.

(7) Bth: ... nyon mongs pa'i mdzod kyi1 dbus2 kyi snying por de bzhin gshegs pa'i chos nyid kyang gnaso // de la gang sems can du 'du shes pa zhi bar gyur na : ma rig pa'i nyon mongs pa'i mdzod : yongsu sbyangs pa'i sems can kyi khains de yeshes chen po'i phung po nyid rnedy pa' o // de sems can mchog ste : yeshes kyi phung po chen po'o // ciitar khong du chud pa de bzhin du smra ste : lha dang : jig rten du bcaus mthong nas i de bzhin gshegs pa zhes 'du shes byed do // [1 for ksys; 2 for dbus].

Now, the true nature of a tathāgata is found as the essence, [being in] the center of the sheaths of defilements. When in this [connection a being] which is called sattva has calmed down, the essence of the sattva (sattvadhātu), completely purified [from] the sheaths of defilements of ignorance, becomes a great accumulation of knowledge. Such [a being] is a supreme sattva, [as the] accumulation of knowledge is great. [This supreme sattva] speaks as having understood [the Dharma], and after the world with the gods has seen [this, they therefore] recognize [this being] as ‘tathāgata.”

Bth combines the definition of sattva with the following sentence and does not leave room for an identification of the dharmatā with sattva. The term nirvāṇa does not appear. The unusual ji la ba de bzhin du (6B.7) of Tib could represent a shortened form of ci iar khong du chud pa de bzhin du as it is found in Bth. The same wording appears e.g. in KP §2, where it is said about the bodhisattva: yathāśrutāṁ ca dharmāṁ yathāparyāptāṁ parebhya vistareṇa samprakāśayati i = ... ji iar khong du chud pa ... .

(8) In light of the other versions of TGS₂, Tib shows the following characteristics: The equation “defiled dharmatā = sattva” is only found in the prose of Tib. Even verse 6.3 of Tib does not confirm this explicitly. Ch₂ seems to see different categories in the sattva itself as an ordinary living being and in the element or nature of this living being (sattvadhātu), and thus avoids a direct equation. The genitive relation between sattvadhātu and the “great accumulation of knowledge” in Tib is not confirmed by the other two versions where it is said that the sattvadhātu becomes (the essence of) a great accumulation of knowledge. However, in Tib it is hard to understand sattvadhātu as anything else than “realm of sentient being.” The interpretation of sattvadhātu as “element, essence” is supported by RGV L116ab, where the term sādhaharmadhātūḥ is used instead (sattvesv ... sādhaharmadhātūḥ). Within the reproduced verses of the TGS in the RGV the term dharmadhātū appears only once. The second mention of sattvadhātu in 6B.6 is probably not based on the Skt. text since Bth (semins can) and Ch₂ (有情) simply read sattva.

(9) The content of the section in TGS₂ thus focuses on the following four main points:

a. The definition of the term sattva as characterizing the true nature of living being enclosed by defilements.

b. The statement that this nature has become cool and extinct.

c. Though already extinct, the external purification from the defilements leads to the nomination “great accumulation of knowledge.” This stage is associated with the attribute “supreme” (dam pa; mchog).

d. Only when teaching the Dharma to other sentient beings, is such a “supreme being” granted the nomination “tathāgata” by them.

The passage in Ch₂ seems corrupt: “Sons of good [family], when there the Tathāgata, Honourable One and Perfectly Awakened One is seen, [this same Tathāgata] makes all bodhisattva-mahāsattvas aware of [their own] tathāgata-knowledge so that [they] may disclose [it to sentient beings].” The interpretation of the Tathāgata as the object of the act of seeing differs from all other versions. In the last part, artha, being the “matter” to be exhibited according to Ch₁ and the Tibetan, has been understood by Amoghavajra as indicating finality (令顯現故).
[6C]

Then at that time the Exalted One uttered these verses:

[6.1] "Just as all the fruits of cane have a cane sprout inside [their seeds], and [just as a sprout] is also in all the [fruits of] palmyra palms and rose apple trees: when the result, a cane sprout etc., etc.—in its entirety can be found; [and just as] a rose apple tree [which already completely] exists in the root (!) grows again once its seed is planted [in the earth],..." Ch₃ differs from its prose and argues in perfect accordance with the satkārya doctrine. The character mūla, Skt. *mūla, does not have any equivalent in the other translations (variant reading of mūla?). Tib differs particularly in the last two pādas: dzam bu kun kyi’ dbus na yang ni yod : de btab’ bas ni don kyang byung bar ’gyur : [’ for kyis ; for bhang, see prose]: "Also in all rose apples [it] exists. By planting it, the result, which is already completely contained in the seed, emerges."

[6.2] "In the same way also the Master of the Dharma, the Leader, perceives with the supreme, uncontaminated vision of a buddha that in all sentient beings without exception—similarly to the cane seed—there is the body of a sugata."[170]

[6.3] "The [being in the state when] the sheaths of defilements have not been destroyed is called ‘sattva.’ Even though [the essence of this sattva, namely the body of a sugata,] dwells [hidden] in ignorance, there is no illusory imagining (manyanā). [It] dwells in absorption (samādhi), is completely calm and there is no motion whatsoever."

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166 Tib: ’bras bu corresponds in Bth with don. The Skt. was probably kārya (cf. MVy 4630, 6977/78, 7198). The compound yod pa ’i ’bras bu in Tib thus represents Skt. satkārya, a central term in the teaching of the Sāṅkhya.

167 The translations show considerable differences in this verse: Ch₄ follows widely the first section of its own prose (see above). Ch₂: “Just as in a cane seed the tree—[manifesting itself as] a cane sprout etc.—in its entirety can be found; [and just as] a rose apple tree [which already completely] exists in the root (!) grows again once its seed is planted [in the earth]...” Ch₃ differs from its prose and argues in perfect accordance with the satkārya doctrine. The character mūla, Skt. *mūla, does not have any equivalent in the other translations (variant reading of mūla?). Tib differs particularly in the last two pādas: dzam bu kun kyi’ dbus na yang ni yod : de btab’ bas ni don kyang byung bar ’gyur : [’ for kyis ; for bhang, see prose]: “Also in all rose apples [it] exists. By planting it, the result, which is already completely contained in the seed, emerges.”

168 The terms dharmesvara and (=nāyaka also designate the Buddha. Ch₃ are without these designations. Ch₂ instead: “I see all sentient beings without exception (*aśeṣa).” Cf. aśeṣa – dharmesvara.

169 The compound could be *anāśravabuddhacaksurvara, which was rendered by Tib without altering the position of its members. In Bth the elements -buddha- and -vara are missing. Ch₂ corresponds to Tib (甘露最勝佛眼観). For anāśra cf. BHSID (s.v. āśrava), where lokottara is quoted as an equivalent.

170 Instead of “body of a sugata” Ch₃ reads 如來藏; Ch₂: 如來體. The verse in Ch₃: “The Tathāgata, with his uncontaminated vision, perceives the store of a tathāgata in the body of all living beings—just like the kernel in all fruits.”

171 With sbubs (Bth: mdzod), kosa, Tib most probably does not mean the unperishable “store” of a Tathāgata as Takasaki (不壞なら庫藏; 1981: 25) and also Kagawa (不壞なら藏 [壊 is to be emended to 破]; 1962: 13) understand it. Tib uses the term sbubs throughout the TGS! another 17 times. In all of those cases it designates the sheaths of defilements covering living beings. Tib renders kosa with mdzod when used in a positive meaning as “treasure” in the fifth illustration. Ch₂: “[When] the imperishable is concealed [in the sheaths of defilements, it] is called ‘sattva’” (不壞是藏名有情).

172 (1) Pāda a of Bth should probably be emended to ... thadad mdzod ma yin (instead of pa yin). Tha dad corresponds to Tib: bshig and could render a form of the Skt. root bhūd. The ger tsheg following sens can takes the position of bryod in Tib and could symbolize an abbreviation for Skt. iti, utkāvā or something similar.

(2) Instead of amanyanā (rlom sens med), Bth speaks in pāda b of mkhyen, probably a form of the Skt. root jñā. Although the combination rlom sens med – g.yo ba ma yin (anuññāna) is common (BHSID s.v. tiñña; manyanā, *na) and appears also in 5.1, in this case Bth has probably preserved a wording closer to the original, for also Ch₂ show the (ā) ma yin instead of amanyanā. With the term jñāna, this verse reminds of *mahājñānasamabhāra in the prose of 6B. The pāda
Thinking:

‘How may these sentient beings become awakened—just as a great tree has grown from a seed—and [thus become] refuges (śarana) for the world with [its] gods?’

I speak the Dharma in order to completely purify [sentient beings].’

[7 The simile of a tathāgata image wrapped in rotten rags]

“Sons of good family, again it is like the example of a poor man [who] has a tathāgata image the size of the palm of a hand [and] made of seven kinds of jewels. It then so happened that the poor man wished to cross a [dangerous] wilderness carrying the tathāgata image [with him]. And in order that it might not be discovered by anybody else, or stolen by robbers, he then wrapped it in some rotten, putrid rags.

Then the man died owing to some calamity in that same wilderness, and his tathāgata image, made of jewels [and] wrapped in rotten rags, then

according to Bth (mi shes pa’i dbuṣu gnas par mkhyen ii): “Knowing that [this body of a sugata] dwells in ignorance,...” In Ch2 the term avidyā, testified in all other translations, is not mentioned. Instead of it we find अनुन्य, Skt. *ananya. This variant could result from the graphic similarity of ananya and avidyā. Ch2: 於中有智而不異: “Within [the sheaths?] is the knowledge, not different [from myself?]!”

(3) Pādas c and d in Ch2: [This knowledge] peacefully dwells [in] absorption (定: samādhi), is placed [in] tranquility. Further [it is] without motion (अनिन्य, Ch2: अनास्रवह [‘tava metrically impossible].

The whole verse in Ch3: “Ignorance covers the store of a buddha. You should trustfully know, that [it] is furnished with absorption and knowledge [and that] there is nothing [by which it] could be destroyed!” As usual, Ch3 deviates here considerably from the other translations. Just as in the prose section, the term sattva does not appear.

173 The pāda concerning the refuge runs as follows in Ch2 當為世間之所依: “… and then become supports [for] the world.” The gods are not mentioned: 所依 represents *āśraya rather than saraṇa. Ch2: “Therefore I teach the Dharma [and] disclose that store of a tathāgata [for living beings so that they may] quickly accomplish the unsurpassable path, just as a fruit becomes a king of trees.”

174 Though the man possesses a precious tathāgata image, he is described as poor. This characterization seems irrelevant for the illustration and is not found in Ch1.

175 Rin po che sna bdon, Skt. saptaratna, appears often in Buddhist literature (cf. BHSD s.v. ratna (2); Suvj s.v. rin po che). It comprises the materials suvarṇa, rūpya, muktā, vaidūrya, śaṭṭika, musāragalva and lohitikā (acc. to BHSD). Ch2 reads sarvaratna (一切寶). Ch1 speaks of an image of pure gold (金像) and gives no measure.

176 For ‘brog dgon, MWy 2992 gives the equivalent kāntāra: “… wilderness, ... a difficult road through a forest,...” (MW). The Chinese translation (陰路) focuses on the second meaning.

177 Ch2: ... 行於他國, 經由陰路, 恐遭劫奪, 萬以弊物, 令無識者。”: “… [the man], going to another country, would pass a risky path. Afraid to encounter robbery [he would wrap [the image] with ragged materials so that nobody [could] recognize [it].” The last section in Ch2: “Fearing the robbery of the [image he] would then take rotten, ragged silk and wrap his image with [it] so that nobody would suspect [it there].” Ch2 then continues with the appellation “Sons of good family,...”

178 (1) Tib translates 'chi ba'i dus byas par ma gyur (but Bth: shi bar byur nas). Should Tib be interpreted as “not to reach [his predetermined] time of dying”? Cf. Skt. kālāna karot for “dying.” The Chinese versions speak of a sudden death: 忽然命終 (Ch1); 忽然命終 (Ch2).

(2) The meaning of dar nad or dor nod in Bth instead of nyes pa is not clear. However, nad implies an illness leading to the man’s death.
lay around on the footpath.\footnote{179} But travelers,\footnote{180} unaware [of the precious tathāgata image in the rags], repeatedly stepped over [it]\footnote{181} and passed by. And [they would] even point [at it] as something disgusting [and question]: ‘Where has the wind brought this wrapped bundle of rotten, putrid rags from?’\footnote{182} And a divinity dwelling in the wilderness, having looked [at the situation] with divine vision, would show [it to] some people and direct [them]:

‘O men, [here] inside this bundle of rags is a tathāgata image made of jewels, worthy to be paid homage by all worlds. So [you] should open [it]!’\footnote{183}

\textbf{[7B]}

“Sons of good family, in the same way also the Tathāgata perceives that all sentient beings are wrapped in the wrappings of defilements and that [they are like something] disgusting, wandering around for ages throughout the wilderness of samsāra.\footnote{184} And, sons of good family, [the Tathāgata]
perceives that also within sentient beings [who] are wrapped in the 
wrappings of various defilements—and even though [they] may have come 
into existence as animals—there is the body of a tathāgata of the same 
[kind] as my own. 185

Sons of good family,

‘How does the mental vision of a tathāgata (tathāgatajñānadarśana) [in all 
sentient beings] become free and completely purified from impurities so 
that [sentient beings] become worthy of the homage of all worlds, as I am 
now?’

Thus thinking, the Tathāgata teaches in this [connection] the Dharma to all 
bodhisattvas in order to cause [such beings] to become free from the 
wrappings of defilements [in which they] are wrapped.” 187

[7C]

Then at that time the Exalted One uttered these verses:

[7.1] “It is as if a sugata image were wrapped in putrid, disgusting 
[materials]—made of jewels [and yet] wrapped in rags—[and] had been 
left on a path and lay around [there].” 188

[7.2] “And the divinity, having perceived it with divine vision, had said to 
some [people]:

‘Here is a tathāgata [image made of] jewels. Open quickly this bundle 
of rags!” 189

[7.3] “My [vision] is like this divinity’s vision: 190 with that [vision I] see that 
without exception all these sentient beings, wrapped in the wrappings of
defilements, are suffering severely [and] are continuously tormented by [this] suffering of samsāra.” 192

[7.4] “I perceive that inside the wrappings [consisting of] defilements the body of a victorious one is firmly established, 193 that [body] is without motion and change, and that yet there is nobody setting that [body] free.” 194

[7.5] “Having seen [this], I then urged [the bodhisattvas]: 195

‘[O you] who have entered excellent awakening, listen! Thus [is] the essential law (dharmatā) [regarding] sentient beings: here [within each sentient being] always dwells a victorious one, wrapped around [with defilements].” 196

[7.6] “When the sugata-knowledge [within] has been set free and all defilements are pacified, then this [sentient being] is called

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191 Tib has two particles: de bzhin and 'di 'dra ba. The fact that the three other versions only show one such particle, and instead Bth and CH mention the act of seeing a second time (nthong ba; 見), could be explained by assuming that Tib has misread a form of the root drs to “see” as idrṣa or (e)idrṣa. For an alternative explanation cp. n. 196 (1).

192 The versions could be understood in the following way: Bth: “In the same way, with my supernatural vision I see living beings. I always see in the most excellent way [that they] are concealed by masses of defilements [and that they] are also troubled by the suffering of saṃsāra.” [1 gong bur to be emended to gong bus; cf. Bth 7B.3; 5.] CH: “My divine vision is also like this: [with it I] see these living beings wrapped in defilements [and] bad deeds, [and I see how they become] born and die accompanied by lots of suffering.” CH: “With [my] divine vision I see like this: I see [how] all living beings are subject to the wrappings of the silk of defilements [and how they] excessively experience sorrow and the suffering of samsāra.”

193 Instead of mnyam par bzag gyur (Skt. *samāhita, *samādhiṣṭa), Bth simply has gnas. CH mentions in the same pāda the paryayika position of the tathāgata-body (如來體).

194 (1) The act of perceiving comprises the whole content of the verse. It is not mentioned in Bth.

(2) Bth shows the phrase mi sprod instead of mi 'gyur. This could be a rendering of Skt. acara or avicāra; for acāra the BHSĐ gives the meaning “unchanging, constant.”

(3) The verse in CH: “Further [I see that with] living beings, in the middle of the dirt of ignorance [there is] tathāgatahood without motion, [and that yet] there is nobody who could remove [the dirt].”

195 The perfect form of 'debs is probably chosen because what is described in the following verse 7.6 is thought to happen after the urging. For skid ma btab, probably a causative form of the root (sāmi-joud, CH employs 驚懼, “to alarm, to shake up”; CH has simply 說. Different and obviously incomplete is Bth with 'grol bar bya instead: “[in order] to cause [the buddha bodies] to become free [he says]...” This statement is, however, also part of the corresponding passage in the prose of 7B. As is said explicitly in CH1 the urging is directed towards the bodhisattvas.

196 (1) My translation follows Bth and CH (僧) in attaching rtags pa of pīda d to pīda c, which seems to have been its original position. The translation of Takasaki 1981: 27 includes rtags in the statement of pīda c. This must have been the intention of the Tibetan translator(s) or reviser(s); 衆生たちの本性は常にこのようなである。: “The true nature of living beings is always thus.”

(2) For a phraseologically and syntactically similar construction cf. the Samādhirājasūtra (Regamey 1990: 53, XXIII.17): evaṁ sambhava buddhānāṁ / lokamāṇaṁ idṛṣāṁ / na jātu kenaic chhakṣuḥ / pāsyaṇāḥ ... (Tib.: de tur sangs rgyas 'byung 'gyur te / ‘jig rten mgon po’ de 'dra bsu / sus kyang / nam yang mthong bar mō nus so /); Regamey’s translation (p. 90): “Such is the nature of the Buddha, Rulers of the World. Nobody can perceive them....”

(3) Instead of dharmatā CH has just 菩, CH’s statement that the buddha is found within fears (怖畏 for bhaya, trāsa or so on) must be based on an erroneous variant reading of the Skt., on which (yongs su) dlris pa and ‘di na (Bth: de na) were based.

(4) CH: “As the Buddha has seen thus, [he] teaches for the bodhisattvas: ‘Masses of defilements—the bad deeds—cover the body of a victorious one [within living beings].’"
The simile of the future universal emperor in the womb of a poor, depressed woman

Sons of good family, again it is like the example of a woman without a protector (anāthabhūta), of unsightly complexion, having a bad smell, disgusting, frightening, ugly and like a demoness (piśācī), [and this woman] had taken up residence in a poorhouse. While staying there she had become pregnant. And though the life that had entered into her womb was such as to be destined to reign as a world emperor, the woman would neither question herself with reference to the sentient being existing in her womb ‘Of what kind is this life [that] has entered my womb?’ nor would she [even] question herself in that [situation]: ‘Has [some life] entered my womb or not?’ Rather, thinking herself poor, [she would be] depressed,
[and] would think thoughts [like] ‘[I am] inferior and weak,’ and would pass the time staying in the poorhouse as somebody of unsightly complexion and bad smell.”

[8B]

“Sons of good family, in the same way also all sentient beings [think of themselves as] unprotected and are tormented by the suffering of saṃsāra. [They, too,] stay in a poorhouse: the places of [re]birth in the states of being.

Then, though the element of a tathāgata has entered into sentient beings and is present within, those sentient beings do not realize [it].

king. And yet, even though this woman were pregnant, [she] would not at all have thoughts such as [appropriate for the mother of an emperor]... or ‘...were pregnant, [she] would not at all have such thoughts:...’ The second alternative is in accordance with the Tibetan. However, the question itself, which in the Tibetan follows directly after, does only appear at the end of 8A: ‘And [she] would not know for certain: “What kind of human is it that has arisen in my belly?”’

(1) The Skt. for which Tib is based could be... (na) anyatra sā dariḍracintāṃ lināhina...-cintāṃ ca anu(vi)ca cittāvayet durvarṇaḍurgandhatavā ca... (cf. n. 136). Instead of the triplet zhum pa dang / dman pa dang / kho ru chung ba the text in Bth shows ngan pa dang: nyon mongs pa dang: mi dge ba; Ch: 面、下劣之心...嬴劣，....Man pa should correspond with ngan pa (hina; cf. 8.5d; Ch: 下劣). Zhum pa (Skt. dīna, nica , līna, viśāla, samkoca or something similar) does not correspond with Bth: nyon mongs pa (probably for vyasana; Ch: 面) nor with Bth: mi dge ba. Difficult is also kho ru chung ba, for which the dictionaries do not have entries. It could correspond with Ch: 嬴劣 (*durvala = stobs chung ba or nyam(s) chung ba). However, also in this case Bth (mi dge ba) is different. Two compounds in a row with the same final member to which the prior members of the compounds are referring, in the form ax bedz, are not uncommon in Buddhist Hybrid Sanskrit. The first compound *dariḍracintā I have taken to be an iti-compound, similar to the one in n. 136. The second compound *linā-hina-durvala-cintā cannot be analyzed in this sense, as līna usually describes the temper rather than the content of a thought (cf. RGV I.157a: lināṃ cittam; BHSD s.v. līna); for hina cf. 8.5d.

(2) The Skt. for dri mi zhīm pa nyid kyis could have been something like durvaladhatvena. Therefore my translation: “as somebody of... bad smell.” Bth simply has dri mi zhīm pa.

(3) The passage in Ch: “[She] would only think [herself] poor, deficient [and] inferior. Following the weakness of her mind [she] would continuously have this thought: ‘I am ill-looking.’ [She] would pass [her] time dwelling in a low, run-down house. And [she] would not know for certain... (see above).” All of 8A in Ch: “And again, sons of good [family], it is like a poor, low [and] ill-looking woman, hated by everyone, and yet [she] would carry a precious child [in her belly] who later would be a noble king, ruling the four worlds. [Yet] this person would not know [about it and] pass the time thinking continuously that [also] the child [will be] inferior [and] of low birth.”

202 (1) “Unprotected,” anūtha, is rendered by Ch as “without master, without support” (無主，無依).

203 (2) Srid par skye ba'i gnas possibly for Skt. bhavopapattya-āyatanā; bhava is synonymous with saṃsāra. Ch: 生三有中: “[re]born in the three states of being”; cf. the corresponding passage RGV I.122a: anāthasāleva bhavopapattih.

204 (3) The passage in Ch: “In the same way, sons of good [family], the Tathāgata observes [how] all living beings wander around in saṃsāra [and] experience the poison of all [kinds] of suffering.”

204 (1) Instead of gotra or kula (Tib: rigs) Bth and Ch: have dhātu (khams; 界). The passage is cited in RGV 72.11–12 and reads dhātu: tatra ca sattve satte tathāgata-dhātu utpanno garbhagataḥ samvidyate na ca te sattvā buddhayanta iti i. For a discussion of the meaning of dhātu here see section A 3.1. Dhātu is also attested for the parallel pāda RGV I.121c. I have no definite idea if and why the translators or revisers of Tib preferred rigs to khams, or if and why already one strand of the Indian tradition replaced originally dhātu with gotra. One would also expect the character 性 rather than 界 (Ch) in the common translation 如来性 for tathāgata-dhātu, to express the buddha essence in living beings. A possible reason for a deliberate alteration from dhātu to gotra (or khams to rigś in the Tibetan tradition), however, could be the classification system
Sons of good family, in order that sentient beings do not despise themselves, the Tathāgata in this [connection] teaches the Dharma with the [following] words:

‘Sons of good family, apply energy without giving in to despondency! It will happen that one day the tathāgata [who has] entered [and] is present within you will become manifest. Then you will be designated ‘bodhisattva,’ rather than ‘[ordinary] sentient being (sattva).’ [And] again

established later in the RGV (cf. section A 4.5) where this eighth simile is subsumed under the gotra aspect. In the first part of the translation of Bth (de nas sems can dag de bzhin gshegs pa'i khams su skyes pa yang yod : snying po la gnas pa yang na : sems can de dag gi khong du mi chub te :) the terminative particle su after khams is to be deleted, if we want Bth to agree with the Sanskrit quotation. Otherwise it could be understood as “Then living beings come into existence and stay in the dhātu of the tathāgatas.” The two Tibetan translations of this passage are characteristic as Bth shows the more literal but grammatically also more problematic version, whereas Tib has introduced some changes (that are not based on the Sanskrit) and thus becomes a more smoothly readable text.

(2) The expression that the dhātu of a tathāgata has “arisen” (utpanna) in living beings is probably influenced by the upamāṇa, where it is said that life has entered (zhugs) the womb of the woman. The translators of Tib probably decided to render utpanna with zhugs, a verb not common in translating forms of ut-pad (cf. Bth: skyes pa), since the same verb is used in the the upamāṇa.

(3) Khong (na) in 8B.4 renders garbha (cf. Bth: snying po; parallel verse RGV I.123b: garbhāntarastha). Ch2 obviously interprets this garbha not as the inside or the womb of living beings, but as the “store[,] i.e., element] of a tathāgata” (如來藏) parallel to dhātu. The passage in Ch2: 然——有情有如來藏，具如來藏。是彼有情不覺，不知。: “And yet each living being has the element of a tathāgata (tathāgata-dhātu), has the store of a tathāgata. [But] this [is something what] living beings are not aware [of, what they] do not know,” Ch2 constitutes the version with the widest gap to the transmitted Sanskrit: 其身皆有如來實藏，如彼女人，而不覺知。: “In all their bodies there is the precious store of a tathāgata—just as in case of the woman—yet [they] do not know [it].”

(4) A construction expressive of concession (... saṁvidyate na ca te...) can also be found in the correspondent verse I.123 of the RGV: samāsthāṇaḥ ... svāmāntarasṛṣṭeṣv api //.

(5) The first part of the passage cited in the RGV could also have been the basis for a quotation of the TGS found in the MPNS. Of course, it should be titled a free rendering rather than a word-for-word quotation. The first part of the quotation in the MPNS runs as follows (including the introduction): ghān han “di na dage long la la de bzhin gshegs pa’i snying po’i mdo sde chen po ston par byed do” // sems can thams cad la ni sangs rgyas kyi kham yod la’ kham de rang rang gi lus la’ ‘chung’ ste /... [1: S: de; 2: S: la; 3: Q: tshang.] (MPNS Q 99a6; 175a4f.; quotations of the Chinese in Takasaki 1974: 137).

205 (1) brtson 'grus brtan par gyis shig could be the equivalent to *viryaṁ drṛdham ārabhādhvam, ... uṭṭhāpyayata (with drṛdha understood adverbially) or *drṛdviryaṁ ārabhādhvam (with drṛdha as an attribute of virya; in this sense Ch2: 發大堅固精進之心; cf. BHSID s.v. drṛdhaviryatā; KP §153; drṛdhaviriya-). The character 發 probably renders a form of the root ārabbh or ut-tāh (See BGDJ 1255d).

(2) A detailed analyses of the meaning of virya is found in Pagel 1995: 201–216. Concerning the passage here, some verses in the BCA (VII.2, 16, 17) are of particular interest because they mention ālaya (“indolence”) and viśuddhātmavamanayā (“dispersity and self-contempt”) as the antipodes of virya. There it is also said that one should not deny the possibility of awakening for oneself (VII.17: naṁvaśāśād kartavyah...). Also in the BCA, as the commentator Prajñākaramati makes clear (cfr. to II.17), virya is taken as the main force to overcome a negative self-assessment.

(3) For sro shi bar ma byed pa the tShig mdzod (s.v. sro shi ba) has the following entry: (rnying) dpal’ chum po / In Tib the auxiliary verb byed pa, rendering the expression transitive, is added so that bldag nyid can be taken as the object. Bth has here and also in 8B.5f. (Tib: khyad du mi gsal par bya) (bldag chag la) gser par ma byed par. Ch2, too, uses the same terminology 不... 欺诳 in both passages, so that we can assume that also in the Skt. the same formulation appeared twice.

206 (1) Ch2: 汝等善男子本有佛體。於其後時悉成正覺： “Within all of your bodies there is the essence of a tathāgata! Later [you] will all (or: finally; 畢) realize perfect awakening!” For Ch2 see below.
in the [next stage you] will be designated ‘buddha,’ rather than ‘bodhisattva.’”  

[8C] Then at that time the Exalted One uttered these verses:

[8.1] “It is as if a simple (bāla) woman without a protector, of bad complexion and ugly disposition would go to stay in a poorhouse, and after a time would there have become pregnant,”

[8.2] “[and yet] the [life] that had entered her womb would be such that the [embryo] was destined to become a world emperor king, elevated by [his] magnanimity (mahātmata) [and his seven] jewels, and ruling [over all] four continents.”

[8.3] “[But] that simple woman would behave like this: [she] would not know if [some life] had entered [her] womb, rather [she] would continue to stay in the poorhouse and pass the time in the belief that [she] was poor.”

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207 (1) Probably, Ch2 uses prthagjana (凡夫) instead of sattva to separate the three categories sharper. The same motive might explain the statement that entering into the third category (that of being a tathāgata) will only happen after a long time (久後). This contradicts the parallel in 8.6b: 不久.

(2) The latter half of 8B in Ch1: “Therefore the Tathāgata teaches widely the Dharma for [living beings] saying: ‘Sons of good [family], do not look down on yourself (for 仏性 see BGDD 238a: garhita)! [In] your own body you all have the buddha-nature (佛性)! If [you] practice diligently [and] diminish all evil, then [you] will attain the designations ‘bodhisattva’ and ‘exalted one.’ [You will] guide [and] save innumerable living beings!” The last part is not found in TGS2, but it appears in the last verse of 8C in all four translations.

208 In Ch1 only five verses are found.

209 There is no equivalent for bāla in Bth and Ch12. Ch2 mentions the pregnancy with the imperial embryo already in pāda d: 有王胎孕. Also Ch1 integrates parts of 8.2 in the first verse: “It is as if a poor woman of extremely ill-looking appearance would yet carry a child of precious characteristics [in her womb], who later would be the caṇḍaravartin king.”

210 (1) The use of ‘byung in Bth instead of ‘phags pa indicates *udgata, *(sam)udita or something similar in the Skt. original; Ch2: 布. For rin chen rnam, Skt. (sapta)ratna, see BHSD s.v. ratna.

(2) The understanding of Bth is different: “... [and yet] she would thus have attained such [a life] in her womb [that] would be destined to become the world emperor king, through [whose] magnanimity all [seven] jewels would arise [to him, who] would become the ruler of all four directions.” Ch2 corresponds with Bth in the first half of the verse; the second half could be rendered: “This king would [have] magnanimity (mahātmata) [and] would be surrounded by the seven jewels, [the] king would rule over the four continents and be the sovereign.” In Ch1 the first half of the verse corresponds to pādas e and d of Ch2 and Bth; the second half already covers parts of verse 8.3 in TGS2: “Seven jewels would complete [his] merit, [and as a] king [he] would have the four continents [under his control]. But this [woman] could not know [it and would rather] continuously think [that she and her child were] inferior.”

211 gNas byed could be a translation of Skt. viśām karoti. The auxiliary verb byed (in contrast to ‘gyur) further seems to stress that staying in the poorhouse is an autonomous act based alone on the decision of the woman herself without being inevitably forced to do so by other circumstances.

212 There is no particle of comparison in Bth (contrary to Tib: ‘di lita bur). Ch2 uses 如 as the object of 有: “This simple [and] ugly woman would not yet know that in her belly exists such [a king].” Instead of the passing of time in pāda d Ch2 mentions the negative thoughts of the woman: “... [and she] would cherish poverty [and] pain, [with her] heart [full of] distress.” Ch1 corresponds roughly with 8.4 in TGS2: “I see that all living beings suffer like infants. [Yet their] body embraces the store of a tathāgata, but [they] do not realize [it].”
[8.4] “In the same way, I see that all sentient beings also [think of themselves as] unprotected and are distressed by dharmas, [which lead to] suffering, remaining [caught up] in the lesser pleasures of the three spheres, [even though] inside [them] there is the true nature (dharmatā)—like [the world emperor in] the womb [of the woman].”

[8.5] “Having seen thus [I] taught the bodhisattvas:214 ‘As all sentient beings do not know about the true nature (dharmatā) within [their own] wombs [which] grants benefit [to] the world, [take care of them and let them] not consider themselves inferior!’”

[8.6] “‘Apply energy (vīrya) firmly! Soon you yourselves215 will become victorious ones. At some point [you will] attain the essence of

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213 (1) BDNMQ in pāda d have mngal (la) gnas (“embryo”). The analogy is thus between the dharmatā and the embryo: “... there is the dharmatā—like the embryo [in the womb of the woman].” Bth reads stong pa instead of mngal and could by that mean the hollow of the womb. The same pāda in CH: “The store of [buddha] qualities in the body [of sentient beings] is like the store of [the woman’s] womb.” Bth and CH both lack a verb of existence.

(2) CH does not speak of distressing dharmas: “... [they are] experiencing poverty [which] drives [them] to suffering,” instead of “remaining in the lesser pleasures of the three spheres”: “being in the three spheres, indulging [in] pleasures.”

(3) The fourth verse in CH corresponds rather with verse 8.5 of TGS and will be translated below.

214 (1) In the prose, the speech is directed to living beings.

(2) The perfect form bstan (Bth: smras; see also RGV I.110d: ... nyusgrjat) is probably based on the Skt., and is intended to allude to the teaching activity of the historical Buddha.

215 (1) Though the meaning of mngal gnas (Bth: snying po gnas) is usually “embryo,” I take it as a literal rendering of Skt. garbhaśāna or garbhavasati: “womb.” Such an analysis is confirmed by CH: “... [the dharmatā] in the womb, [being] the benefit of the world, full of light”(胎中世利有光明). The Sanskrit may also have been a predicative construction joining that in 8B.4, where the quotation in the RGVV read garbhagata and the parallel verse in the RGV 1.123b had garbhāntarastha. The variants in fn. 18 and 19 of P1 in the Tibetan edition document the modification from mngal gnas na to mngal na gnas. This can be considered a redactional attempt to give more sense to the Tibetan wording, which (with mngal gnas na: “in the embryo”) is, from the standpoint of the Tibetan reader, not understandable.

(2) Tib does not associate the dharmatā with light. However, this qualification is found in all other translations: od byed (Bth): 有光明 (CH); 有濟世明 (CH1 in 8.4d); see also the parallel verse RGV I.121c: ... garbhena rājaśriyam udvahant...: “with [her] womb carrying the luster of a king.”

(3) Whereas Tib only gives sense when the last pāda is understood in a causative sense “[Take care that living beings]...,” the basic understanding of Bth and CH is probably that the bodhisattvas should not look down on living beings. Both Bth and CH do not have a personal pronoun of the first person (bdag of bdag dman ‘du shes), but use a pronoun of the second person (Bth: khyod raams ngsan pa’i ‘du shes), or do not mention a pronoun at all (CH). The causative sense is only found in Tib, and thus can hardly be an original element of the Skt. text. The last three pādas in Bth: “Knowing about the dharmatā of all sentient beings [which], found [in their own] wombs, benefits the world and emits light, you should not have a bad idea [about them]?!” Contrary to Bth which has no negation of “to know,” CH has no equivalent at all: “All sentient beings have the dharmatā [which], in [their own] wombs, [grants] benefit [to] the world [and] emits light, [Therefore] respect [all sentient beings and] do not deceive [them]!”

(4) The parallel verse 8.4 in CH: “[All living beings do not realize their buddha-nature], therefore I disclose to the bodhisattvas: ‘Take care not to look down on yourself! Your body [has/is] the store of a tathāgata! In your body there is always the light to liberate the world!’”

216 I understand rang lus (CH: 自身) for Skt. *svakāya, *svadeha or *svāṅga here as simply reflexive, similar to the reflexive use of ātman. It serves to stress the identification of the individual practitioner with the prophecy made in the verse.
awakening. Then [you] will proceed to liberate myriads of living beings.” 

[9 The simile of golden figures within burned clay molds]

"Sons of good family, again it is like the example of figures of horses, elephants, women or men being fashioned out of wax, then encased in clay so that they are completely covered [with it] and finally, after the clay has dried, melted [in fire]; and after [the wax] has been made to drip out, gold is melted. And when [the cavity inside the mold] is filled with the melted gold, even though all the figures, having cooled down step by step (kramend) [and] arrived at a uniform state, are [covered with] black

\[217\] For byang chub snying po, Skt. bodhimanda, see BHSD and Lamotte 1962: 198, n. 105. Bth reads erroneously bodhimandala (byangchub [sents] kyi dkyil 'khor) instead.

\[218\] Päda a in Ch: "If you" bring forth firm energy [and] keep [it] by [your] practice,..."; for dus zhig in päda c: "then, not after a long time." Ch ends with verse 8.5, which corresponds with verse 8.6 in TGS: "If [you] apply diligently energy, [you] will, after not a long time, attain the essence of awakening (bodhimanda), realize the path of perfect awakening [and] liberate innumerable [living beings]."

\[219\] (1) The here described technique for metal casting is the so-called lost-wax process or cire-perdue method. Common on all continents except Australia, it dates from the 3rd millennium BC (see EncBrit s.v. lost-wax process; Bol 1985: 19f., 119ff., 125ff.). In India this method is known by the name madhucchistavidhāna (see Banerjea 1956: 214f). The descriptions of the process in the 21 verses of the Devatābhakti chapter in the Abhilasitārthacintāmani of the 1/12th century CE (see Saraswati 1936), along with the monograph of Reeves (1962), who describes the practice of this technique in India and Nepal till the modern times, appear to be practically identical with the process presented in the TGS. For a comprehensive description of the lost-wax process as found in Nepal see also Michaels 1988. As is documented by the Pratyutpanna-buddha-samāvasthāsamādhi-sūtra, figures of buddhas were already known at the beginning of the second century CE (see Harrison 1978a: 38; Hōb s.v. butszō). A chart in Reeves 1962: 84 documents that even in the second half of our century in certain parts of Madhya Pradesh, figures of elephants and horses are the ones most frequently cast. The prominent position of these animals is confirmed by the simile of the TGS.

\[220\] (2) As it is the case in the parallel verses of the RGV, in the TGS the expression for the mold containing the figure on the one hand, and the figure itself on the other hand is the same: gzugs (RGV 1.124; 126: bimba). In order to render the process more distinctly I had to supply a number of additional annotations in brackets.

\[221\] Lit.: "... [the figures are] then put into clay,..." Bth instead mentions that the figures are besmeared (bskus) (before: ... las kyi lugs sgo msam ?). Ch ...泥覆之上, ...: "... [with] clay [one] covers them,..." Instead of the figures of women Bth has lion figures.

\[222\] In Ch2 the melting and dripping out of the wax is not mentioned. Instead it is said that heating with fire is employed: 用火炙. The passage in Ch2: "And further, o sons of good [family], just as a smith casts figures of pure gold and, as the casting is completed, puts [them] on the earth,..."
clay and unsightly outside, [their] insides are made of gold.\(^{223}\)

Then, when a smith or a smith’s apprentice [uses] a hammer [to] remove\(^{224}\) from the [figures] the outer [layer of] clay [around] those figures which he sees have cooled down, then in that moment the golden figures lying inside become completely clean.”\(^{225}\)

[9B]

“Sons of good family, likewise also the Tathāgata perceives with the vision of a tathāgata that all sentient beings are like figures [in] clay: the cavity inside the sheaths of outer defilements and impurities is filled with the qualities of a buddha [and with] the precious uncontaminated\(^{226}\) knowledge (anāsrava-jñāna); inside, a tathāgata exists in [all] magnificence.\(^{227}\)

Sons of good family, having then perceived that all sentient beings are like this, the Tathāgata goes among the bodhisattvas and perfectly teaches [them] these [nine] Dharma discourses of that kind, i.e., on the tathāgata-knowledge within all sentient beings.\(^{228}\) [Using] the vajra[-like] hammer of the Dharma,\(^{229}\) the Tathāgata then hews away all outer defilements in order

\(^{223}\) Ch.: 外雖朽黑，內像不變。: “Though [the mold] outside was burned black, the figure inside is unchanged.”

\(^{224}\) A technical term for the removal could be a causative form of the root sphut: “... to burst or rend suddenly, break, split, divide...” (MW s.v.). See, for example, the above mentioned text of the 11/12th century, where the removal process is described: sphaltayen murtkām dagdhām ... (Saraswati 1936: 142, line 14). However, Tib employs continuously ’gogs (or bkogs), which does not seem to be a very appropriate term to describe the treatment. A Tibetan equivalent for sphaltayati could be ’gos pa (Jū: “to split, cleave, divide”). Its intransitive form ’gos pa is given in MVy 6492 for sphutam. Bth, on the other hand, has bong bas bsnu nê te : bcom nas : phyirol kyi sa bong bas

\(^{225}\) Ch.: 開模，出像，金色晃耀。: “[The caster] opens the mold [and] takes out the figure. The appearance of the gold[en figure] is dazzling.”

\(^{226}\) For anāsrava cf. n. 169 above.

\(^{227}\) Tib does not make sense in this last passage, and I have therefore in syntactical matters relied on the other two translations of TGS. In Bth the verb rab tu gang governs the buddhadharma as well as *anāsravajñānaratna. Nang na in 9B.4, which in Tib is related to *anāsravajñānaratna with a genitive particle, appears in Bth (dbus na) as part of the latter unit as becomes clear by my translation: “...inside, a tathāgata...”; Ch.: 於內虛空滿有佛法、無垢智慧。The phrase med pa ’dag pa I understand in the sense of Pā. subhāthāvin (see PTSD s.v.). Bth (legs par gnas pa) instead suggests a form of the root su(śaṁ)-kha or something similar. There is no equivalent for this in Ch. The whole section in Ch.: “Likewise, o sons of good [family], the Tathāgata observes that [in] all living beings there exists the store of a tathāgata [in their] body [and that they] are endowed with the characteristics [of a buddha].”

\(^{228}\) For choš kyi ’nnam grangs (Bth: choš kyi gzhung), Skt. dharmacaryā, see BHS D s.v. paryāya (2); RGV has, in the parallel verse 1,126d, dharmākhyānanaya- instead; Bth remains without the collective particle dag in connection with the Dharma; Ch.: 妙法, Ch.: is much shorter: “Having observed thus, [the Tathāgata] widely discloses [the Dharma] for [all].” (如是見已，廣為顯說.) Except Tib, all versions seem to have the general Dharma in mind, as in the other illustrations before.

\(^{229}\) A vajra is a very hard stone or diamond. The compound *dharma-vajra-mudgara is probably a rūpaka-karmadhāraya: “a vajra[-like] hammer which actually is the Dharma” (dharma eva vajramuddgaraḥ). Ch. just mentions a vajra-pounder (金剛器仗).
to entirely purify the precious tathāgata-knowledge of those bodhisattva-
maññadhātuvās who have become calm and cool.\textsuperscript{230}

Sons of good family, what is called ‘smith’ is a designation for the Tathāgata.\textsuperscript{231} Sons of good family, after the Tathāgata, the Honorable One and Perfectly Awakened One, has perceived with [his] buddha-vision that all sentient beings are like this, [he] teaches the Dharma in order to establish [them] in buddha-knowledge, having let [them] become free from the defilements.\textsuperscript{232}

\textsuperscript{230} In the Tibetan, the cooling down is limited to the bodhisattvas (but in verse 9.4 Bth mentions also the sattvas). Ch\textsubscript{2} seems to comprise both groups (see below). Ch\textsubscript{1} does not mention the bodhisattvas in the prose. In the parallel verse RGV I.126 the bodhisattvas are not explicitly mentioned. The verse before, with the formulation jagad ... visodhayati, rather implies that sānam avetay... manah in I.126d should also be the manas of all living beings. That the Tibetan here only mentions the bodhisattvas is also surprising, because verse 9.6 later states explicitly that the Tathāgata perceives both groups.

\textsuperscript{231} The last two passages have been understood differently in each version. It seems that Bth and Ch\textsubscript{1} give a more detailed explanation why ‘smith’ functions as a designation for the Tathāgata. Ch\textsubscript{2}: (\textsuperscript{(1)}a) Whether bodhisattva-maññadhātuvāsa or [other sentient beings who] have become calm [and] cool, the Tathāgata for those sentient beings, with a vajra[-like] pounder purifies their [supernatural] vision of the Dharma [and] removes their defilements and impurities (\textsuperscript{1b}) in order to purify the store of the precious tathāgata-knowledge [within them]. (2) Sons of good [family], the Tathāgata is like somebody carrying a precious figure (dhāraka for kāraka?). (3) [And], sons of good [family], in light of the similarity between [the artisan who] destroys the [figures’ outer] forms (?) and [the Tathāgata who destroys living beings’] impurities and lets [them] attain liberation, [‘artisan’] is a designation for the Tathāgata.” Without my additions the text of Ch\textsubscript{2} in (2) and (3) would hardly be understandable. My interpretation is based on Bth which, however, has to be emended.

The first passage of Bth in brackets [...] appears twice and I take its repetition to be caused by an inattentive scribe who, as a classical case of aberratio oculi, jumped into the following passage also ending with ... bar byed pa (9B.13). dKon mchog gi ye shes in 9B.11-12 makes no sense too and I have to ignore it. The text of Bth: (\textsuperscript{(1)}a) de nas byangchub senis dpa’ senis dpa’ chen po zhi bar ‘gyur grangs bar gyur te ... de bzhin gshogs pas chos kyi rdroje ‘i mithon kyi di dag gi phyirol kyi nyon mongs pa mang po thams can ma rung bar byed pa ‘de ni de bzhin gshogs pa’i tshigs bla dag so ... rigs kyi bu’i bzhin du de bzhin gshogs pas ... sangs rgyas mig gis (\textsuperscript{1b}) ye shes dkon mchog rab tu shyangs pa’i phyirol ru ... dKon mchog gi ye shes (\textsuperscript{2}) las byed pas ... (\textsuperscript{3}) tshigs de dag beom stoe ... (\textsuperscript{2}) dkon mchog gi tshigs (\textsuperscript{3}) nyon mongs pa la tbar bar byed pa’i de ni de bzhin gshogs pa’i tshigs bla dag so ... It is likely that Bth has kept the assumed original text in (2) and (3): “That the smith destroys the [outer] forms [means] that [the Tathāgata] frees the figure[-like] jewel, the tathāgata-knowledge within, from defilements. In light of this [fact, ‘smith’] is a designation for the Tathāgata.”

The last two passages in Ch\textsubscript{1} until the end of 9B: “When those living beings become calm and cool, with [his] vajra[-like] insight, [the Tathāgata] smashes the defilements [and thus] discloses and purifies the buddha-body [within], just as [an artisan] takes a golden figure out [of its burned mold of clay].”

\textsuperscript{232} (1) The Tibetan leaves open if the liberation from the defilements is part of the construction of finality ending with ... phyirol (9B.15), or if the teaching takes place after the liberation. The before mentioned alternative considers the teaching as the basis for any emancipative process, whereas the latter alternative reminds us of the statement in 2B (cf. n. 93), which suggests that the teaching follows the liberation from the defilements. This is less probable.

(2) With rab tu dgal pa Tib could translate a causative form of the root *prati-śhā; cf. e.g. ... hinayānasmi pratīṣṭhāpayeyam ekām pi sattvam na mametu sādhu // (SP 47.4 = II.57, Tib: ... theg pa dmar la ... bkod na // (Q 23a6). The idea that one can become established or fixed in knowledge is further attested in e.g. SP 64.4f. = III.21 where Sāriputra says about himself: tado mā vidvānaśta sarvavāśayaśyāvā avikātya niṣṭā ca sthitō ‘smi jñāne //.

(3) Ch\textsubscript{2} is quite different in this passage: “Sons of good [family], the Tathāgata, Honorable One and Perfectly Awakened One, perceives that the store of a tathāgata of all sentient beings has sunk into the sheaths of an unlimited [number] of myriad of defilements. For those sentient beings, [he]
Then at that time the Exalted One uttered these verses:

**[9.1]** “It is like [the example of casting golden images: first, wax] figures are covered outside with clay; [then, after the wax has been melted and so drips out,] the inside [of the clay] has a cavity and is empty; [finally,] when [these cavities] are filled with precious melted materials, [they] turn into many hundreds of thousands [of golden figures].”

**[9.2]** “[Then] a smith, realizing that [the figures in the clay] have thoroughly cooled down, hews away the coverings of clay around the figures, thinking:

‘What can [I] do so that (yatha) these [black molds with their insides] made of precious materials may turn into clean figures?’”

**[9.3]** “In the same way I see that all sentient beings, without exception, are like golden figures covered with clay: [their] outside crusts are the sheaths of defilements, but inside there is the buddha-knowledge (buddhajñāna).”

**[9.4]** “[Using] the tool of the Dharma, [the Tathāgata] then hews away the defilements of those bodhisattvas who have become calm and cool, so that (yena) their defilements are expelled without any remainder.”

breaks the sheaths of defilements [and leads them], established in the mental vision of a buddha, to supreme and perfect awakening (無上正等菩提).” Since the subject agrabodhi (“[the one who has reached] the foremost awakening,” i.e., the Buddha) of the parallel verse RGV 1.125 appears only in the second half of the verse, it is possible that in Ch2 the position of the term 無上正等菩提 at the end could result from the original Skt. syntax. Such an analysis assumes that Amoghavajra tried to stick as closely as possible to the word order of the Skt. text.

As in the prose, Ch2 uses different characters for the wax models (模, Tib: gzugs), on the one hand, and the golden figures (像, also gzugs), on the other. The interpretation of the number (*sataśahasra) varies: Bth: brgya dang stong 1 for stang: “hundreds and thousands”; Ch2: 其數或百或一千: “... their number is a hundred or a thousand.” Ch2 is different from its own prose: “it is like innumerable figures of pure gold [in case of] a large [scale] casting: a stupid person would look from outside [and] only see burned black clay [molds].”

In all other translations päda d of Tib already appears as päda b. The verse in Ch2: “When the artisan has realized that [the figures in the clay mold] have cooled down, [he] breaks their clay-coverings and manifests the figures. When the clay has been removed, [he] purifies those precious figures. The artisan thinks: ‘[By this] refining process all [figures] will reach completion!’” As Bth is hardly intelligible in the last two pädas, one cannot know which of the two versions, Tib or Ch2, comes closer to the original idea of TGS2. Ch2: “The caster measures the time of the cooling down [of the figures and] then opens the mold so that the substance [inside] becomes manifest. As the dirt is removed, [the figures’] beautiful appearance becomes clearly manifest.”

Ch2: “With the vision of a buddha I see [all] kinds of living beings like this: within the mud of defilements all [living beings] have tathāgatahood.”

Ch2 differs only in the first two pädas from Tib: “Whether sentient beings who have become calm and cool, [or] bodhisattvas [whose] knowledge has become pure [already] earlier,...” In assuming that the two pädas mention two different groups I follow the prose of Ch2. As a matter of fact, the verse pädas could also be understood as indicating the same group of bodhisattvas: “When the bodhisattvas, having become calm and cool, with their wisdom [already] earlier purified,...” Bth, apart from the bodhisattvas, also has sems can for sattva: sems can rnuams ni byangchub sems dpal gyur: 1 for na. As the preceding päda ends with na, the translation should be: “When they are calm,...”, sattvas have become bodhisattvas.” Further in päda c: “To them [I] give the cutting tool [which is] the Dharma.” In Ch2 the cooling down is lacking, though it appears in its prose. The verse in Ch2: “Bestowing with vajraj[-like] insight the smashing of the mold of
“[Living beings’ internal] child of a victorious one who has become clean in this [world are] just like the beautiful precious figures: [their] bodies are filled with the ten powers [of a buddha], and [they] are venerated here [by] the world with [its] gods.”

Thus I see all living beings; thus I see also the bodhisattvas. Thus purified [by the Tathāgata] they become sugatas. [Having become] pure sugatas, [they] then teach the rule (netri) of the buddhas.

[10A Merit from propagating the TGS]

Then the Exalted One said to the bodhisattva-mahāsattva Vajramati:

“Vajramati, sons and daughters of good family, whoever—whether a layman (grhin) or ordained (pravrajita)—learns (*udgrhndti) this Dharma discourse (dharmaparyāya) [called] Tathāgatagarbha, preserves [it] (*dhdrayati), recites [it] (*vdcayati), understands [it] (*paryavdpnoti), arranges [it] into a book, explains [it] (*deśayati) also to others in detail and teaches [it] (*samprakāśayati), will produce much merit (punyam prasavati).”

defilements, [the Tathāgata] discloses the store of a tathāgata [within living beings], just as the precious golden [figure] became manifest.”

(1) The content of verse 9.5 is not found in the prose. Verse 9.6 in TGS2 perfectly complements verse 9.4 because it states that living beings are purified “in such a way” (Tib: de ltar dag pa; Bth: de ltar [b]dag; Ch2 如是清) “In such a way” could refer to the purifying activity of the Tathāgata with the “tool of the Dharma” mentioned in 9.4. In this context, verse 9.5 of TGS2 maintains an extraneous presence and interrupts the natural flow of the verses. The verse 9.5 may be a later interpolation into TGS2. Verse 9.5 of Ch1 corresponds rather with verse 9.6 of TGS2. In Ch1 there is no counterpart to the content of 9.5 of TGS2.

(2) Ch2 lacks the predicate “clean” in the first two pādas. This can be explained by assuming a simple variant reading: buddha instead of sūdha. This could explain why two terms meaning “buddha/tathāgata” appear in pāda a of Ch2 (如来,佛).

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(1) The content of verse 9.5 is not found in the prose. Verse 9.6 in TGS2 perfectly complements verse 9.4 because it states that living beings are purified “in such a way” (Tib: de ltar dag pa; Bth: de ltar [b]dag; Ch2 如是清) “In such a way” could refer to the purifying activity of the Tathāgata with the “tool of the Dharma” mentioned in 9.4. In this context, verse 9.5 of TGS2 maintains an extraneous presence and interrupts the natural flow of the verses. The verse 9.5 may be a later interpolation into TGS2. Verse 9.5 of Ch1 corresponds rather with verse 9.6 of TGS2. In Ch1 there is no counterpart to the content of 9.5 of TGS2.

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[10B Devaluation of external worship]

“Vajramati, a certain bodhisattva might apply [himself] to realize the tathāgata-knowledge, and for the purpose of venerating all buddhas without exception in every single world system (lokadhātu), [he] would, after achieving supernatural powers (rddhi), attain (samāpadyate) such an absorption (samādhi) that through the power created by [this] absorption [he could] day by day present (nirvāṇavatayit) pavilions to every single existing tathāgata among the buddhas, the exalted ones, even more numerous than the sands of the Ganges River, in myriads (koṭīnīyataśatatarahāsra) of buddha-fields even more numerous than the sands of the Ganges River, together with [their] bodhisattvas and the communities of śrāvakas. [To reside in these pavilions would be] pleasant

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(3) vācayed vā (4) paryavāpyuyāt vā (5) prakāsayaed vā (6) likhed vā (7) likhāpayed vā (8) likhitāt cānusmareṣṭ......

1 vā inserted acc. to O; 2 O: desaḷīyāyāṭā for vācayet; 3 O: paryāpṣayāṇīt; 4 O: pravartāyāsyaṇīt; 5 (7) missing in O and the Tibetan translation; 6 (8) in O: likhitānāt vā nusmarāyāṇīt

= Q 98a1: [chos kyi rnam grangs 'di (1) mtha' dag chub par 'dzin tan (2) 'chung ba'am / (4) kun chub par byed pa 'am (5) rab tu ston pa 'am (6) yi ger ' dri ba 'am (8) bris nas rjes su dran par byed pa'am....] Further see SP 375.5f.: [cennam evamrūpaṁ sātrāṇāṁ (1) dhārayāsyaṇīt (2) vācasyaṇīt (3) desaḷīyaṇīt (4) paryāpṣyaṇīt (5) parebhaya ca vistāreṇa samprākṣayaṇīt......]

= Q 159b2f.: [mādo sde 'di la bu 'di (1) 'dzin pa dang (2) klo dang (4) kun chub par byed pa dang (3) 'chad ba dang (5) ghe 'ran dag la yang rgya cher yang dag par rab tu ston pa...]

1 Vā conjoined: [for chong]

Ch₁ adds the veneration (供養) of the sūtra.

Ch₁: 不可計量 and Ch₂: 無量: “measureless [merit].”

Only Ch₂ adds in this passage “sons and daughters of good [family]” (或有善男子、善女人). In a similar passage KP §158, which will be discussed below in n. 246, only kulaputra and kuladhūtīḥ appear.

Tib shows, once again, a unique arrangement of the elements in the first section of the sentence. Bth states that the bodhisattva applies himself (1) to the realization of tathāgata-knowledge as well as to the veneration or, as a second alternative, (2) to the veneration in order to realize... (de bzhin gshigs pa'i yeshes bsgrub pa'i phyir : + + + sangs rgyas thams cad la metho pa'i phyir : man tan du byed cing : ...), Ch₁ only speaks of the accumulation of tathāgata-knowledge as the purpose of the striving and veneration (精勤, 供養). Ch₂ does not mention the veneration but states as the purpose “the [realization] of the buddha path” (佛道故). It is difficult to judge which version of TGS₂ should be considered as coming closest to the Skt. original.

Tib and Bth both mention the entering into samādhi after the attainment of supernatural powers. The reverse order would be more appropriate. In Ch₂ the attainment of the rddhis does not appear. Instead of the “power created by this absorption” Ch₂ merely reads “the rddhis of this samādhi” (此色三摩地威力). However, Ch₁ seems to support the Tibetan: 修習神通，入諸三昧 (translation below). The syntax of the Skt. on which Tib and Ch₂ are based, may be similar to SP 406.6: (sa tasyāṁ velāyāṁ) tathārūpaṁ samādhiḥ samāpānam yasya samādheḥ... (cf. also SP 426.9).

The fact that two verbs considering the existence of the buddhas appear in the Tibetan (Tib: bzhugs shing gnas pa in 10B.8; Bth: bzhugs shing spyod pa in 10B.6) reminds one of formulations as found in e.g. SP 42.2: ... tathāgatāḥ ... tiṣṭhantī ahṛtyante yāpayaṇīt...; cf. also BHS'D s.v. yāpayaṇī (2). Both Chinese versions operate instead with “pratyutpanna (現在): “existing at the present moment.”

(1) The passage would remain difficult, if we did not know a similar passage in KP §§ 158–159. Through the passage of the KP it becomes clear that the relation between sangs rgyas becom ldan 'das in 10B.7 and de bzhin gshigs pa re re in 10B.8, is that of a partitive genitive: gamgānīdvāvākāsamanāṁ ca buddhānāṁ bhagavatānāṁ ekākasya ca tathāgatasya... ([§158,5f.]; gamgānīdvāvākāsamanāṁ ca buddhānāṁ bhagavatānāṁ ekākasya ca tathāgatasya.... ([§159,1f.]) [letters in brackets in case of mutilated passages supplied from Weller 1965: §159, n. 4 and 6; for
in [every] season.247 [Their] width [and length would each be] one yojana, [their] height ten yojanas. [They] would be made of all [kinds of] jewels,248 [and would be] heavenly fragrant, being strewn with a variety of fallen blossoms,249 and furnished with all immaculate (anavadya) objects of enjoyment (bhoga). [The number of pavilions would be] as many as fifty

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247 For dus du bde ba cf. the similar expression in the Subhaśitaratnakaranaṇḍakathā (Zimmermann: 1975, verse 102): prāśāde ... sarvārurāmye..., “im Palaste ... zu allen Jahreszeiten behaglich,...” CH2 (當於和暖、安樂之時) does not attribute it to the pavilions but specifies here the act of presenting (j||): “[to present] at a very pleasant, peaceful time.”

248 (1) The Skt., for me tog sil ma ... bhrum pa should be muktakusumābhikirna (SP 103.4; = Q 46b5: me tog sil ma gur ba) or muktapuspāni sthāpayati (Suv 105.9; = Suv, 81.6: me tog sil ma dygram par bgvy). Skt. mukta characterizes the blossom as “loose, fallen (from its stalk)” (BHSID s.v. mukta). It is translated into Tibetan as sil ma in the sense of “little piece, a fragment” (Jā s.v. sil bu). CH2 has 散(種種)花: “(different) blossoms, being dispersed.”

249 (2) CH2 and Bth do not mention the blossoms at all. Instead, CH2 speaks of palanquins spread with heavenly silk (敷以天絹). As, on the one hand, the blossoms do not appear in the verses of any of the versions, and, on the other hand, in 10.5 and 10.6 of all versions silk-spread thrones are mentioned, it is quite likely that the blossoms are a later element, interpolated into the prose of TGS2 (but not in Bth!).
verses of all versions. As it is of repetitive nature (cf. IOC) it could well be a later interpolation in urogatikanäät. (variant: käyagata is explained as kathagata)

käyagata in n. 240 (1) where pustakagata SP of ASPuW 282.11 and the quotation srävakasamgha appear a second time towards the end of the passage can be explained as erroneous long.

If [on the contrary] a certain son or daughter of good family should forge the resolution (citta) to [strive for] awakening (bodhi), and internalize or arrange into a book (pustaka) only one simile from this Dharma discourse [called] Tathägataagarbha, [then], Vajramati, "the previously [described] bodhisattva's accumulation of merit does not come near by even a hundredth, a thousandth, a hundred thousandth—any number, any tiny part (kalä), any calculation or any resemblance—to his accumulation of merit (punyäbhisaniskära); nor does [it] bear any comparison."

250 Ch₂ has "up to a thousand kalpas" (乃至千劫); Ch₁: 乃至無量百千萬劫 (see below).

251 (1) Both Tibetan translations have pas at the end of this passage. This is surprising as one would rather expect a particle indicating a contrast such as la (cf. Ch₁ which has 不如) can function as an equivalent for anyathä (cf. BCSD s.v.): "on the contrary". This is in fact the case in the parallel 10C.4. However, the employment of pas is also attested for the parallel passage KP §159 without any direct counterpart in the Skt. Also there both Chinese translations read 不如. Pas was probably added here as a particle in order to indicate the comparative relation the passage is dealing with. Grammatically, however, this comparative relation is already expressed with ... la (10B.18: "in [comparison to] ..."), and the whole first part of 10B till ... byed na (10B.17) can only be understood as an introduction which leads to the actual comparison and which describes the two competing ways of gaining merit (which should, as mentioned above, be separated with a contrasting element rather than with pas).

(2) The section in Ch₁: "Vajramati, if a bodhisattva, in order [to realize] the path of a buddha, would practice hard, progress skillfully, cultivate supernatural powers, enter into the samädhis [and], desiring to increase the roots of [his] merit, venerate all the present buddhas, more than the sands of the Ganges River, [and if he] would create more pavilions than the sands of the Ganges River, [made of] the seven jewels, [their] height ten yojanas and equally one yojana in width and length, furnished with palanquins [made of] the seven jewels [and] spread with heavenly silk, [and if he] would day by day create more pavilions than the sands of the Ganges River, [made of] the seven jewels, for every single buddha, [and if he would] present (以用奉獻 for *niyatiyati?) [them] to each single tathägata and also the bodhisattvas [and] the community of śrîvakas, by these acts [he] would thus widely for (?) all present buddhas, more than the sands of the Ganges River, successively arrive at [a number of] pavilions more than fifty [times] the sands of the Ganges River, [made of] all jewels, [which he] would present to the present buddhas more than fifty [times] the sands of the Ganges River and also the bodhisattvas [and] the community of śrîvakas, up to innumerable hundreds, thousands, tens of thousands of kalpas long."

The text of Ch₁, too, is in several instances problematic. The fact that the bodhisattvas and the śrîvakasanaṅgha appear a second time towards the end of the passage can be explained as erroneous repetition.

252 My translation “to internalize” is for lus la ‘chang, Skt. kāyaṅga. For the pair kāyaṅga and pustakagata cf. e.g. SP 282.11 and the quotation of AŚPūW in n. 240 (1) where kāyaṅga (variant: kanthagata) is explained as urogatikanāt. The text part between “254-255" and "252-260" is lacking in Ch₁ and has no counterpart in the verses of all versions. As it is of repetitive nature (cf. 10C) it could well be a later interpolation in TGS.

253 In Ch₁ 如來安立 is added as in the parallel 10C: “[the previous accumulation of beneficial acts which] was established [in] the tathägatas [as field of merits (punyakeśetra)] (?).” The characters 安立 could alternatively mean that the Tathägata “stipulated” the then following characters (punyaksetra) "on the contrary". This is in fact the case in BCSD function as an equivalent for D (cf. Ch,

254 The basic structure of the whole of 10B becomes clear due to parallels, again with different elements, in other sūtras. See e.g. SP 332.9ff.: kasciṣc eva kulaputro vā kuladuhitā vā ... pārthaka puṣṭakagata. caret ... / yena cājita kulaṇaṇaṇi vā kuladuhitā vam ... dharmaparyāyaḥ srutavakacitotpādāya adhikātur utpādātibhūraṇadhānātā vā kṛtā / asya punyābhisaniskāraṣya kusālābhisaniskāryasyāsu paurvakaḥ punyābhisaniskāraḥ kusālābhisaniskāraḥ ...  satatamim api kalām nopayāti
[10C Superiority of joyful approval of the TGS]

“Then, Vajramati, [suppose] a bodhisattva, in searching (paryeṣate) for the Dharma of the buddhas, strewed four hundred thousand triple-bushels of flowers of the coral (mandāra) tree for every single tathāgata among the buddhas, the exalted ones, for fully a hundred thousand cosmic cycles. Vajramati, if [on the contrary] any monk, nun, upāsaka or upāsikā should decide [to strive] for awakening, and after listening to this Dharma discourse [called] Tathāgatagarbha raised [their] joined palms and said [just] the single phrase ‘I joyfully approve [what I have heard]!’ (anumodayānti), [then] Vajramati, the previously [described bodhisattva’s] accumulations of merit and benefit, connected with the offering of flowers and flower garlands, planted among the tathāgatas [as fields of merit (puṇyakṣetra)],

sahasratām api satasahasaratām api koṭiśatatasahasaratām api koṭinayutasaahasaratām api koṭinayutasaahasaratām api kalām nopayātī samkhāyām api kalām api gaṇānām api upānām api upānāṣām api na kṣamate /

= Q 143b4–144a1:

risgs kyi bu 'am rigs kyi bu mo la la ... pha rol tu phyin pa lnga po ... la spyd de ... na / ma pham pa risgs kyi bu 'am rigs?? bu mo gang gir ... chos kyi rnam grangs 'di thos nas / sems bskyed pa geig tsam zhig mos pa bskyed dam mngon par dad na de 'i bsod nams mngon par 'das byas pa 'di la / ... yongs su rdzogs par bsod nams mngon par byas pa ... snga ma des brgya'i char yang nye bar mi 'gro / stong gi cha dang brgya stong gi cha dang ... yang nye bar ni 'gro ste / grangs su yang char yang bgrang bar yang dper yang rgyur yang mi bzod do //

Cf. also the passage in KP §§158–159:

kalaputra vä kaladuhitär vä ... stūpa kārāpayet ※ yaś ca kalaputra vá ... ekām api gāthā uḍghreyaha dhāraṇeyahī asya pūrvakapuṇyaskandhah sūtram api / kalā<ś> nipātī / ... upānāṣām api / na kṣ[ma]te[...].

It is clear that in this passage Bth follows much closer the Skt. as Tib and the Tibetan translation of the SP. Ch2 has an enumeration even longer than the one in the SP. With hye ba Bth, too, shows a partitive relation and speaks as in 10B of “buddhas, exalted ones together with bodhisattvas” (anumodayānti), which obviously was not translated in Tib. The first half of the passage in Ch1: “Vajramati, [if] on the contrary (istles) somebody would take pleasure in the awakening [and] would learn ... and venerate the TGS, even if it would just be a single simile, ...”

257 Along with KP §158 Ch2 has kalaputra and kaladuhitā instead of bodhisattva; instead of the Dharma of the buddhas: “supreme awakening” (🍴[上菩提).”

258 (1) The uncommon construction ... de dag las in 10C.2 for a genitive in the Skt. is also found in the KP: sangs rgyas become idan ‘das ... rnam las de bzhin gshegs pa re re i... (§§158.5f., 159.1f.) for ... bhuddhinām bhagavantānim ekasaya ca tathāgatyas... However, the construction with las is clearer than the formulation in 10B8f. with a genitive in Tib (cf. note 246 (1)). Ch2 does not show a puritative relation and speaks as in 10B of “buddhas, exalted ones together with bodhisattvas and the great communities of śrāvakas” (衆生會自他) to whom they would make offerings with ([ığı] the flowers.

(2) Instead of a hundred thousand kalpas, Ch2 and Bth have only a thousand kalpas. Instead of four hundred thousand khāras, Bth has koṭiśatatasahasra, whereas Ch2 (百千劫) reads “a hundred thousand,”

259 The important function of “joyful approval” (anumodanā) in order to acquire merit becomes clear through a verse of the SP (93.1f. = III.106), in which the Tathāgata says to Śāriputra:

yas cāpi te bhāṣati kaśe cattāro anumodayānāṁ va deśa vācāṁ / mūrdhñnena cedāya pratigṛhyā sūtraṁ avivartitām taṁ naru dhārayes tvam // 106 //

And if any sentient being would say to you ‘I joyfully approve [this teaching]!’ and would humbly accept this sūtra, you should remember that person as [somebody who will] never [again] turn back [from supreme awakening]!

For further passages concerning anumodanā resulting from the “rejoicing at the merit of others” see e.g. Praṣ 23A–23G, chapter 6 in the Astasāhasrikā Prajñāpāramitā and MPPU IV.1879ff.

260 I am not sure whether I understand Tib here in the right way. The same passage in Bth reads de bzhin gshegs pa metog phreng’ ba dang : bcaś pa phul zhin : gtor ba [¹ for phreng]. Instead of
do not come near by even a hundredth, a thousandth, a hundred thousandth—any number, any tiny part, any calculation or any resemblance—to those accumulations of merit and benefit; nor do [they] bear any comparison.  

[10D]

Then at that time the Exalted One uttered these verses:

[10.1] “[Suppose], having brought forth the wish for awakening, a certain sentient being listened to this [discourse and] learned [it], copied [it] or arranged [it] into a book and explained [even just] a single verse with appreciation (sagaurava);”

[10.2] “or if after listening to this Tathāgatagarbha[sūtra] somebody searched for this excellent awakening: listen to [my description of] the benefit (anusāṃśa) [accruing] to him in these cases—[a description of] what amount of merit is produced!”

*bzhaṅ pa* (from *jog pa*) Bth uses *ggor ba*, which is the same verb as used above, with regard to the flowers (“to strew”). The verb *jog pa in* Tib, however, cannot have the meaning “to strew.” It is hardly possible to bring sense into the wording of *Bth*. My translation of *Tib* leads to a similar understanding as expressed by the Chinese versions, *Ch*: “Vajramati, as for these best benefits and wholesome roots [in comparison] with the previous wholesome roots, [i.e.] the merit [resulting from] offering the flowers, established [in] the tathāgatas [as field of merits (*punyākṣetra*); if one] compares [these best benefits and wholesome roots with] the previous merit, a hundred parts [of the previous merit] ... do not equal one part [of it].” The formulation 如來安立，which is also found in 10B, may, as already suggested in n. 255, alternatively be understood in the following way: “... the merit [resulting from] offering the flowers, the *Tathāgata* has stipulated: [If one] compares....” But cf. *Ch* which has 諸佛所種: “[the wholesome roots ...] planted among the buddhas.”

Both forms *mngon par ’du byed pa* in 10B and *mngon par ’du bya ba* here are most probably translations of the same Skt. *abhisaṃskāra*. Present, perfect and future forms of *byed pa* are also found in the translations of *abhisaṃskāra* in the *SP* (cf. *SP* s.v.).

*Tib* employs here the pair *punyābhisamśika — kusalābhisamśika*; *Bth* uses once *kusalāmūlābhisamśika* instead of *kusalābhisamśika*; *Ch* speaks, in the case of the joyful approval, of *“these best benefits [and] wholesome roots”* (布施福、善根), and compares them with “the previous wholesome roots, [i.e.] the merit [resulting from] offering the flowers” (前善根、顯花功德).

The whole section in *Ch*: “Vajramati, even if the wholesome roots [and] the benefit of this son of good [family,] planted among the buddhas [as the fields of merit], are measureless, compared with the merit attained by the son and daughter of good [family who propagated the TGS], a hundred parts [of the former merit] do not come near one [part of this merit]....”

The Skt. on which *Tib*: *mos pa bskyed nas* is based, could be *chandam janayati*. *Bth* has *dad1 bskyed pa* [i.e. *chod*] instead, *Ch1* reads 据; *Ch2* 業求. Cf. e.g. *SP* 47.13 = II.62b: bodhāya janayati chandam /. The translations of *Bth* and *Ch1* are not unusual. For *mos pa* as an equivalent for *chanda* see *BCA* s.v. *mos (pa)* 5.

I cannot explain why the majority of the collated Tibetan texts has the future form *gzhag* instead of the present form *jog*, which appears in the prose of 10A, *P*₁,₁₃ read *bzhaṅ*.

*Ch1* do not mention that the verse would be explained (to others). The verb *bshad* (perfect of *chod*) could (though not in the passage in 10A) also represent a form of the root *phad* “to recite” (see *BCA* s.v. *bshad pa*). Kagawa (1962: 19) translates according to the variant of *P*₁,₁₃ in 10D fn. 7 (*pa* i for *pas*): ... 恭敬の一字を説く: “... and explains a single verse of *veneration*.” But cf. *Bth*: *sit stag byas te* :.

*Bth* and *Ch* bear a similar message as *Tib*. *Bth* has *bṣngag pa*, Skt. *prāśāṃśa* or *varṇa* (“praise, glory”), instead of *phan yon* for *anusāṃśa* (*Ch* probably for *anusāṃśa*). *Ch* differs considerably: “The subtle store of a tathāgata in an instant brings forth joyful approval (諸喜; *anumodana*). Listen [therefore] to this correct doctrine [and your] merit will be measureless!” The search for awakening in *pāda b* of *Tib* appears in *Ch* only at the beginning of the following verse.
[10.3] “[Suppose] a hero (vīra) abiding in these excellent supernatural powers 268 worshiped for a thousand cosmic cycles the highest of humans (narottama) and [their] śrāvakas in the ten directions.” 269

[10.4] “[He] would present to each teacher (ācārya) of the world without exception excellent palaces (vimānasreṣṭha) made of jewels—in number several myriad [times] the sands of the Ganges [and] more, unimaginably (acintya) many.” 270

[10.5] “The [palaces] would be ten yojanas high and one yojana271 wide and long, be excellently furnished with fragrances and incense, and inside be provided with thrones made of jewels.” 272

[10E]

[10.6] “[These] thrones, and palanquins too, [would be] spread with silk and calico a hundred [times], 273 as innumerable as [the sands of the] Ganges

10.3, and should be the counterpart to the realization of tathāgata-knowledge at the beginning of section 10B. That Ch₁, in relating the search for awakening (Tib 10.2b) to 10.3, is probably the more authentic version, is supported by Bth and Ch₂, where the same päda appears at the end of verse 10.2. If we relate the first verse half in Bth and Ch₂ to 10.1 and combine its second half with 10.3, we arrive at the same basic structure as found in the prose, and should consequently consider it as the original päda sequence. Tib, on the other hand, has altered this authentic päda sequence and thus has to be translated in a completely different way. None of the other versions, furthermore, show an equivalent to the particle ji tsam for *kiyat as found in Tib.

268 Ch₂: ... by [use] of supernatural powers [he] resides in the upper vehicle” (以神通力住上乘).

269 dPa’ bo, vīra, is only attested for Tib. It must designate the person dedicated to external worship. Bth (rdzogs) and Ch₂ (滿足) have paṇḍita instead: “for fully a thousand kalpas.” In Tib, dPa’ bo appears again in 10.9. Ch₁ mentions the period only in 10.7, adds “bodhisattvas” to “śrāvakas” and reads 佛 instead of narottama.

270 Instead on ācārya both Bth (spvod) and Ch₂ (行) are based on ācārya; Ch₁: 佛. I have found the compound vimānasreṣṭha only in the SP. For the meaning of vimāna see PTSĐ: “palace chariot.” Ch₂ attributes the first two pädas to the kalpas. Amoghavajra translated kalpa (劫) instead of koti.

271 Ch₁ gives width and length of the palaces with 四十里, which corresponds to about 23 km.

272 (1) Fragrances (gandha) and incense (dhūpa(na)) do not appear in Ch₁ (as in the prose of Ch₁). Instead, Ch₁ characterizes the palaces as “majestically decorated [and] furnished with many wonderful [things]” (嚴飾價勝妙). Instead of “excellently furnished with” (rab ldan), Ch₂ reads 供養, meaning “to venerate” (rendering a form of Skt. upa-sthä7).

273 Instead on ācārya both Bth (spvod) and Ch₂ (行) are based on ācārya; Ch₁: 佛. I have found the compound prajñapta only in the SP. For the meaning of prajñapta see PTSĐ: “palace chariot.” Ch₂ attributes the first two pädas to the kalpas. Amoghavajra translated kalpa (劫) instead of koti.

274 (1) The Skt, on which dar dang boi ras (Bth: dar dang gos; Ch₂: 天) is based, may be paṭṭadārśya (Kṣa 56.4f.: nāṇapāṭṭadārśya... āśanāni prajñapātāni ī). More common is the compound diyaupat(fa), which is analyzed as a karmadhāraya: BHSĐ s.v. paṭṭa (1): “some kind of fine cloth.” This is how Ch₂ understands the compound (妙絹絲; cf. BWTJ s.v. paṭṭa: 絹絲 for paṭṭa)

275 (2) Instead of brgya in päda d, Bth reads brgyan. “Hundred” is also lacking in the Chinese versions. brgyan could be a translation of alānikṣa. That would explain 被飾佈 of Ch₁ in the preceding päda, bging in päda a of Bth should probably, as is indicated by the “color” before it, be constructed with the following päda, in the sense of “furnished” (*prajñapta) with thrones and palanquins. Its counterpart appears in Ch₂ only in päda b: 敷設. With the characters 敷其上 “spread over [the thrones],” on the other hand, Ch₂ would use a more specific term than alānikṣa. It thus is very likely that what appears as brgya in Tib results from brgyan, and that bting, which can be understood in two ways, namely “furnished with” or “spread with,” was consequently interpreted in the latter way.

276 (3) I understand khris as “throne” (*āsana) and khris stan (Bth: stan) as “palanquin” (*sansāsara). The palanquins are not mentioned in the verses of the Chinese versions, but appear in the prose of...
River; [he] would present [these palaces with thrones] to each victorious one.”  

10.7 “Upon the victorious ones who reside in world systems—those victorious ones more numerous than the sands of the Ganges River—[he] would thus bestow [these palaces, and] would venerate [them] all with appreciation.”  

10.8 “If [on the contrary] some wise [person], having listened to this sutra, learns only one single simile correctly, or having learnt [it], explains [it] to somebody [else, then] he will [produce] a greater amount of merit thereby [than the previous person].”  

10.9 “Regarding the [former] merit seized by the hero [who worshiped the tathāgatas, it] does not come near by any tiny part or resemblance [to the merit of this wise person]. [The wise person therefore] becomes a refuge (sarāṇa) for all living beings, and he quickly attains excellent awakening.”  

10.10 “The wise bodhisattva who reflects upon [the following]: ‘The tathāgatagarbha exists in the same way [in all beings]! This is the true nature (dharmata) of all sentient beings,’ will quickly become an awakened one [through] his own power (svayāṃbhū).”
[11 The story of *Sadäpramuktaraśmi and *Anantaraśmi]

[11A The appearance of *Sadäpramuktaraśmi]

“Vajramati, again, by way of this [following] kind [of exposition] (parvāya), [one] should know thus: namely, that this Dharma discourse is extremely beneficial (bahukara) for bodhisattva-maAäs’a^vas [because it] will lead to the realization of the knowledge of an omniscient one (sarvaññajñāna).”

Vajramati, formerly, in the past, innumerable, vast, measureless, unimaginable, unparalleled and [quantitatively] inexpressible cosmic cycles [ago], [and] even more beyond the other side of that [time]—then, at that time—there appeared in the world the tathāgata, the honorable one and perfectly awakened one, named *Sadäpramuktaraśmi, realized in wisdom and conduct, a sugata, a world-knowing one, a charioteer of human beings to be tamed, unsurpassable, a teacher of gods and men, a buddha, an exalted one.\textsuperscript{2280}

[thinking]: ‘All sentient beings [have?] the highest dharmatā,’ [then he] will quickly awake to spontaneous knowledge (svayambhūjnä).” The same päda sequence is also attested for Bth: “I have the tathāgatagarbha.” Bodhisattvas who reflect [like that and the following]: ‘The dharmatā [belongs to] all sentient beings,’ [they] all without exception will become awakened ones [through] their own power.” Bth has thams cad instead of myur du in Tib (piäda d). I have no idea how to explain most of the differences which occur in päda a. The readings ‘dra (Bth) and bdiś la (Bth), however, could derive from the variants sadṛṣa/mādṛṣa or sama/mama.

Similar to verse 1.1, we may also here assume that the first päda, composed in Buddhist Hybrid Sanskrit, originally had something like *sama(s) tathagata garbha asti, with garbha representing a locative form: “A tathāgata exists in the same way within [all living beings].” The translators, however, would have understood automatically tathāgata garbha as a compound and translated it accordingly.

The verse 10.10 (and the second verse half of 10.9) have no counterpart in the prose and they may well be a later interpolation into the common ancestor of TGS\textsubscript{1} and TGS\textsubscript{2}. If we assume that at the time of the interpolation the term tathāgatagarbha in the meaning “tathāgata-embryo” was already prevailing, we could also understand the passage as rendered in Takasaki 1981: 34: ...

Verse 10.10 summarizes the central message of the text and may have functioned as a verse at the end of the sūtra before the final description of the effect on the onlookers (12D). This would lead to the highly speculative assumption that sections 11A till 12C were interpolated into the main text at a later point.

The passage is neither contained in Ch\textsubscript{1} nor is there any counterpart in the following verses. Cf. the similar introduction to the story of Sadāparibhūta in the XIX\textsuperscript{b} chapter of the SP: anenäpi tävan\textsuperscript{1} Mahāsthāmaprāpta paryāyaṇa veditavyam yathā ya imam evanirgajam dharmā-paryāyaṃ ... (375.1–2) \textsuperscript{1} tāvat is missing in D\textsubscript{1}, D\textsubscript{2}, O and Q: mthu chen thob rnam grangs ’di kyong ’di ltar rig par bya ste...]. Similar constructions are also found in SP 43.2f. and 82.9f. For further discussions of similarities between the story of *Sadāpramuktaraśmi and the one in the SP see Zimmermann 1999: 159ff.

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\textsuperscript{280} (1) Apart from the words printed in boldface and the additional mtshungs pa med pa (*asama) and brejod du med pa (*an/-nir-abhilāpya) in the TGS, the passage is in accordance with SP 375.9ff.: bhuäupairvaṃ ... atite dhvany asaṁkhyeṣyaih kalpaip asaṁkhyeṣatarair vipulār aprameyācintyaih tebhyaḥ pareṇa paratoreṇa yad āśīt tena kālena tena samayena Bhīṣmagaṛjatvavorāraṇa nāma tathāgato ’rhan samyaksambuddho loke udupādi viññācarana-sampannah sāgato lokavid anuttaraṃ paurasadayamāṣtarāhīḥ sāstā devinām ca manumuyānām ca buddho bhāga-vaiṇ... SP 156.1ff is also similar; for the list of epithets see Mf’y I–II and MPPU\textsubscript{1}, I.117ff. The positioning of the name of the tathāgata in my translation corresponds with the Skt. of the SP, of Bth and Ch\textsubscript{12}.

(2) Ch\textsubscript{1} adds -rāja to the name: (常放光明王). For another possible reconstruction of the name as Sadāraśminimukta see Zimmermann 1999: 159, n. 37.
[11B The light from the bodhisattva fills the world systems]

"Vajramati, why is that tathāgata called *Sadāpramuktarasmi? Vajramati, immediately after the exalted one, the tathāgata *Sadāpramuktarasmi, then a bodhisattva, had entered the womb of [his] mother, light was emitted from [his] body, while [he was still] within the womb of his mother, that in the east hundreds of thousands of world systems, as many as the atomic-sized dust of ten buddha-fields, came to be constantly filled with brightness. In the same way, in the [other nine of the] ten directions, namely the south, the west, the north, the southeast, southwest, northwest and northeast, along with the nadir and the zenith, hundreds of thousands of world systems, as many as the atomic-sized dust of ten buddha-fields, came to be constantly filled with brightness. And owing to the pleasant and beautiful light from the body of that bodhisattva, which caused sentient beings to rejoice and led them to delight, as many as hundreds of thousands of world systems constantly came to be filled with brightness."

[11C The light improves sentient beings]

"Vajramati, all sentient beings in the hundreds of thousands of world systems who were touched by the light from that bodhisattva within the womb of [his] mother attained strength (ojas), beauty (varṇa), mindfulness (smṛti), comprehension (mati), understanding (gati) and readiness of speech (pratibhāṇa)."

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281 Ch runs 本行菩薩道時：“... when [he] practiced the path of a bodhisattva,...” Cf. e.g. K punt 46.178: ... tathaṅgataena pareṇa bodhisattvacaryāyaṃ caratā ... = K punt c1 (174a13): 本行菩薩道時.

282 Cf. K punt 2: the parallel verse 11.1 runs ... las las 'di 'dra 'õd ... and 'di 'dra must be interpreted differently; cf. the position of tathārūpā in the quotation of the Lalitavistara below in n. 285! There it has to be construed with prabhā (‘od).

283 bZhin du does not appear in any of the other versions and I can only understand it in its function of forming a present participle (cf. Jā s.v. bzhin 2): “while...” The parallel verse 11.1 runs ... las las ‘di ‘dra ‘õd and ‘di ‘dra must be interpreted differently; cf. the position of tathārūpā in the quotation of the Lalitavistara below in n. 285! There it has to be construed with prabhā (‘od).

284 The Skt. was probably *dasa-buddha-kṣetra-paramānu-rajah-samā lokadhātvah (cf. e.g. K punt 11.8; 80.11: sahasra-buddha-kṣetra”). The number of ten buddha-fields is also attested for DbhS C3. Ch mentions only the illumination of [buddha-]fields, as many as the atomic-sized dust of a thousand buddha worlds in the ten directions (十方千佛世界鬱陶等) but incorporates the last issue of 11B regarding the pleasure of living beings at its beginning. Since the long-winded description dealing with the other directions is missing in Ch and is not mentioned in the verses of TGS2 it is plausible that it was only added at a later date to the prose of TGS2.

285 The basic structure of the second half of this passage is found in the Lalitavistara (cf. Lal 374.14–17?): ... bodhisattvena tathārūpā kāyāt prabhā pramuktaabhāvī ... lokadhātvam evam ... avabhāhena paripāho bhūt. bZhin du in 11B.4 could be a translation of tathā after the second part (rāpā) had erroneously been read as kāyā (in many Indian scripts r is similar to k; p is similar to y) and dropped by a scribe who thought of it as a haplography as the following word was kāyāt.

286 Ch has 光明令人適悅，發生歡喜。: “... the light makes humans glad [and] full of pleasure.” In Bth the reason for the joy is not the light itself but the fact that the world systems were constantly filled with it. Accordingly, not the light but this fact is said to be beautiful.

287 (1) For gati in a set with smṛti and mati cf. BHSD s.v. gati (5) and gatimaṇḍit. Ch has instead of this triplet 念、智成就. I am not sure if 智 renders mati or gati. Ch shows an additional, fourth element beside gati (具行) :具智. Ch adds, as a result, that all (living beings) became full of pleasure (一切歡喜) and their klesās vanished (煩惱悉滅). The first of these two additional element appears in TGS2 in a more elaborated form at the end of 11B.
All sentient beings in the hundreds of thousands of world systems who had been born in hells, in animal existences, in the world of Yama and [as] demons (naraka-tiryag-yoni-yama-lokäsuro-papatti) immediately [could] abandon (cyavate) their birth by virtue of being touched by the light from that bodhisattva, and were [re]born among gods and men.

Those [born as gods and men] by virtue of being touched by the light immediately became incapable of turning back from supreme and perfect awakening (avaivartikā anuttarā yām samyaksaṁbodhā). In addition, all those incapable of turning back who had been touched by the light immediately, when touched by the light, attained intellectual receptivity [to the truth that] dharmas [have] no origination (anutpattika-dharmaksānti). [They] also obtained the efficacious formulas (dhāraṇī) called ‘Chapter of the Five Hundred Qualities.’

[11D The light makes the world systems delightful]

“All those hundreds of thousands of world systems which had been touched by the light from the body of the bodhisattva within the womb of [his] mother came to be established as made of beryl, laid out in [the form of] a chessboard with golden threads, [with] jewel trees coming out of each square, [the trees] having blossoms, fruits, fragrances and colors. When the jewel trees were shaken and moved by the wind, such pleasant [and] charming [sounds] came up as there are: the sound ‘Buddha,’ the sound ‘Dharma,’ the sound ‘religious community’ (saṁgha) [and] the sound ‘bodhisattva,’ along with the sounds ‘[five] powers (bala) of a bodhisattva,’ ‘[five spiritual] faculties’ (indriya), ‘[seven] branches of awakening’ (bodhyānga), ‘liberation’ (vimokṣa), ‘absorption’ (samādhi) and ‘attainment’ (saṁpatti). Because of those sounds of the jewel trees, ...
sentient beings in all of the hundreds of thousands of world systems became and remained satisfied and joyful. In all the buddha-fields the hells, animal existences, the world of Yama, and the world of the demons (asurakāya) disappeared.²⁹⁵

The bodhisattva within the womb of [his] mother emitted light like the disk of the moon for all those sentient beings. Three times a day and three times a night [they] raised their joined palms [to pay homage] while [he] was still in the womb.²⁹⁶

[11E Why the bodhisattva is named ‘*Sadāpramuktarasmi’*]

“Vajramati, when that bodhisattva had been born, had set out for ascetic life (abhiniskramana), and [finally] completely awakened to buddhahood (bodhim abhisambuddhah),²⁹⁷ light continued to be emitted in such a way from the body of that bodhisattva. Even after [his] complete awakening, light continued to be emitted from the body of that exalted one. Even when the exalted one entered into parinirvāṇa, that light [from] his body continued to be emitted in the same way.²⁹⁸ [And] even after that tathāgata had entered parinirvāṇa and [his body] remained [as] relics (dhātu) in a stūpa, the light [from his] body [still] continued to be emitted. For this reason, Vajramati, that exalted one is named the ‘Always Light-Emitting One’ (*Sadāpramukta-raśmi) by gods and men.”

[11F The bodhisattva *Anantarasmi questions the buddha *Sadāpramuktaraśmi*]

“Vajramati, under the rule (śāsana) of that exalted one, the tathāgata, the honorable one and perfectly awakened one, *Sadāpramuktarasmi—right after [he had become] completely awakened—there appeared a certain bodhisattva

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²⁹⁵ (1) *Ch₁* states that listening to these sounds, all attained “pleasure in the Dharma, that [their] faith became solid [and that they] got forever rid of bad paths (= existences).” (...故喜, 坚固, 永離悪道). *Ch₂:* 獲得法喜, 祥悦。; “[They all] attained pleasure in the Dharma [and] delight in the absorptions.” For the common list of bad births cf. e.g. SP 151.9f: apagata-niraya-tāryāgyonā-yamalokā-sura-kāya. For asurakāya cf. CPD s.v. asura-kāya: “the asura world (sphere).”

²⁹⁶ (2) I have refrained from translating yang in 11D.11, 13, 16 and 11F.1. It is probably rendering Skt. api and indicates a change of subject.

²⁹⁷ *Ch₁* makes very clear that living beings are the ones who pay homage to the bodhisattva, and not the bodhisattva himself (... 一切衆生聚光明故, 畫, 夜六時合掌, 恭敬.). The comparison with the moon is missing. In *Ch₂* it is the bodhisattva who is said to stay in the womb in the añjalī position (directed to the buddhas?) (是彼答禮, ... 合掌而住畫, 夜六時常放光明乃至誕生.). “Six times” is connected with the emission of the light. The mentioning of the bodhisattva’s birth appears in the other versions at the begin of the next section. To divide 24 hours into six periods seems to be common Indian usage. See e.g. MPPU/I.416 and MSA XX.56 (ahorātram sātvakrtaḥ) (=MS X.23).

²⁹⁸ I am not sure how to translate the verb *bcsas pa. Bth* has *soms bskyed’ pa* [ṣ for bskyes] instead. In *Ch₁* the phrase is, as said above, incorporated into the last sentence of 11D (乃至誕生). *Ch₂* then continues: ... 亦初生已成正覺。; “… and immediately after being born, [he] realized perfect awakening.” *Ch₁* corresponds to *Tib:* 魔胎出生乃至成佛, 無餘泥洹, ... Both Chinese versions are lacking a counterpart to abhinīṣkramaṇa.

²⁹⁹ *Bar du* could be a translation of *yāvat, antasah or antaḥ* (“even, indeed”), which also has an equivalent in *Ch₁* (乃至). *Bth* in 11E.5 reads *gzhung*, which should probably be emended to *chung*. *Chung ngu* appears in 7B.3 in *Bth* instead of *tha na ... kyang rung ste in *Tib* and probably renders *antaśah*. 
named *Anantarāśmi.*  

[11G *Sadāpramuktarāśmi teaches the TGS*]

“In order to benefit (anugraha) the bodhisattvas and to win [them] over [to his side] (parivṛ̥ga), 301 the exalted one, the tathāgata, the honorable one and perfectly awakened one, *Sadāpramuktarāśmi thereupon perfectly explained this Dharma discourse [called] *Tathāgatagarbha* for five hundred 302 great cosmic cycles, remaining 303 in the same seat (ekāsane niṣṭhān). And because he perfectly explained to the bodhisattvas this Dharma discourse [called] *Tathāgatagarbha* 304 in intelligible (*vijñeya*) words [and by employing] various means (*abhilā·ha) [with regard to the] Dharma, explanations (nirukti) and hundreds of thousands of similes, 305 [the bodhisattvas] in all world systems in the ten directions, as many as the

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301 (1) *Bhūṭ* and *Ch* document that this part (*teṣām bodhisattvām anugraha ye pari°*) was found at the end of the first sentence. It could therefore be combined with the following unit (so did *Bhūṭ*; *Ch* even associates the first sentence with parts of the following unit).

(2) For *anugraha* and *parivṛ̥ga, Ch* has simply 護念: “to protect [them under his shelter and] to think [of them]?”

302 *Ch* reads “for fifty great kalpas” (經數大劫).

303 For ‘đug bzhin du in 11G.3 cf. n. 283.

304 *Ch*: “Mahāyāna sūtra [called] *Tathāgatagarbha*” (如來藏大乘經).

305 As in 5B, also here the lists vary according to the versions, and it is impossible to decide on the original form of the Skt. As usual, *Ch* is very short: “numberless causes [and] hundreds of thousands of similes” (無數因緣、百千譬喻). I do not know what is meant with “causes” (cf. also the citations from the *SP* below: *hetu-kāraṇa*). *Bhūṭ* lacks a counterpart for *dharmā* which appears in both *Tib* and *Ch*. I am not sure if *Bhūṭ*: rṣa ba or byod pa (for abhilāha?) should be taken as a translation of nirukti. *Ch*: “… with various phrases, discernment concerning the Dharma, unhindered readiness in speech (asānγaprutiśān), and hundreds of thousands of similes” (以種種句、於法了別、無礙 辭辨、百千譬喻). As in 5B, I suggest that also this list is closely connected with the concept of upāyakausālā. Similar enumerations can be found in the *SP*, e.g., 29.8f.: [O adds: nāna-śvāddhāpāyakaśāya-jñānadasantā-hetu-kāraṇa-nīrdeśanā-nārāyaṇā-nāmāla-kāraṇa-prajñāpati [O: vijñāpati for prajñāpati]; 39.11: nāna-nīrākṣa-nīrdeśābhāṣā-nīrdeśanā [O: nīrdeśa]-41.2f: nānābhāṣāpratihatā [O adds: nānā]-nīrdeśa-vividha-hetu-kāraṇa-nīrdeśasānantāna- shortfall in the following terms: … thams cas na ‘ang de bzhin gshegs pa’i mnga’ mi phros pa’i chos nyid tshig ‘di dag nyid dang gi ye ‘di dag nyid dang i nges pa’i tshig mngon par bsgrub pa ‘di dag nyid kyis don ‘di nyid byod de lhag iḥshad med par byod do /}.
atomic-sized dust of ten buddha-fields, understood [this Dharma] easily (alpakrechra).  

**[11H Four bodhisattvas do not attain awakening]**

"Vajramati, in this [connection] the roots of virtue (kuśalamūla) [of] all the bodhisattvas who heard this Dharma discourse [called] Tathāgatagarbha, [or] even (antaśah) only the title Tathāgatagarbha, successively (anupūrveṇa) came to maturity. Then, in such a way that the marvelous manifestation of the excellent qualities [of their buddha-fields] conformed to their [roots of virtue, these bodhisattvas] attained supreme and perfect awakening—apart from four bodhisattva-mahāsattvas.  

Vajramati, if you think that then, at that time, the bodhisattva *Anantarāśmi* was somebody other [than yourself, you] should not see it this way! Vajramati, you yourself were then, at that time, the bodhisattva *Anantarāśmi*!  

Who are the four bodhisattvas who under the rule of that exalted one have not attained supreme and perfect awakening to buddhahood up until today? The four are the bodhisattvas Mañjuśrī, Mahāsthāmaprāpta, Avalokiteśvara and you yourself, Vajramati!  

Vajramati, this Dharma discourse [called] Tathāgatagarbha is thus of great benefit, since listening [to it leads] immediately to the realization of buddha-knowledge (buddhajñāna) for bodhisattva-mahāsattvas.  

Then at that time the Exalted One uttered these verses:

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306 Instead of ten buddha-fields, Ch₁ has a hundred thousand buddha-fields, in which the tathāgata’s voice is heard (其音音告十方...). Ch₂ speaks of hundreds of thousands of kōtis of world systems. Ch₁ does not mention that the bodhisattvas attain understanding.

307 For the expression yon tan bkod pa de’ dra ba nyid du (Bth: ‘di’ dra ba’i yon tan mang pos), Skt. gunavyūha, cf. BHSD s.v. vyūha (2). I take nyid du to be the rendering of the instrumental case of an abstract noun (-tayā or -tvena): “in such a way that...” Ch₂ reads: “... each attained perfect awakening in a different [buddha-field] (... 各於異國而成正覺, ...). Ch₁ does not mention the roots of virtue, has no equivalent for gunavyūha or the different buddha-fields, and does not add the hearing of only the title of the sūtra. Instead, the propagation and preservation of the sūtra along with the practice according to its teaching are mentioned (... 閱說此經，受，持，誦，行修。).

308 For a similar passage see SP 22.8ff: syāt khalu punas te ... kāṁśā ... i anyah sa tena kāṇena tena samayena Varaprabho nāma bodhisattvo mahāsattvo ‘bhūd ... / na khalu punar evam draṣṭavyam / tat kasya hetah ... / svam eva ... nāma bodhisattvo ‘bhūt...  

309 The specification “under the rule of ...” is missing in Ch₁. “Rule” for sāsana could in these cases also be replaced by “teaching.”

310 (1) For this last sentence cf. SP 383.3–6, cited in Zimmermann 1999: 160. Immediately before this passage, which emphasizes the benefit of the TGS, it is spoken about the four bodhisattvas who could not attain awakening. In that position, this final sentence is thus somehow contradictory. Also in the passage in the SP the passage appears at the end of a prose section. There, however, it follows upon the description of the attainment of awakening by a large group of persons. The inconclusive arrangement of the passage in the TGS could document the strategy of the authors to follow closely the main structure of the parallel in the SP without paying sufficient attention to differences in content.

(2) Ch₁ does not refer to the bodhisattvas. Instead of buddha-knowledge, it mentions the awakening to buddhahood (佛道).

(3) Only the Tibetan versions stress the immediate result of listening to the sūtra. Whereas Tib could also be interpreted as “just by listening” (thos pa thsam gvyis), Bth uses ma thag tu in a clear temporal sense. The Skt. probably had a construction with “māreṇa.”
“In the past, endless cosmic cycles ago, the exalted one *Sadäpramuktarasmi appeared. From such light being emitted from his body, myriads of [buddha-]fields came to be illuminated.”

“At that time, right after [that] victorious one had attained complete awakening, the bodhisattva *Anantarasmi asked that sugata, victorious one and master [for this discourse, and the latter then] perfectly [and] without pause explained this sūtra.”

“All those who happened to hear this sūtra personally from the leader, under the rule of that [same] victorious one, quickly attained noble awakening—apart from four bodhisattvas: Mahästhämapräpta, Avalokitesvara [and], third, the bodhisattva Manjusri. And you yourself, Vajramati, are the fourth! At that time they [all] heard this sūtra.”

“The bodhisattva *Anantarasmi, who at that time had questioned the victorious one [about the Tathägatagarbhasūtra and who] had been tamed by that [same victorious one]—this son of a sugata, Vajramati, was at that time yourself!”

“I, too, when I formerly practiced the path [of a bodhisattva], happened to hear the title of this sutra from the sugata Simhadhvaja. And having heard [it] with appreciation I raised my joined palms.”

\[1\] As already in the prose of 11B (cf. my n. there), the translation of 'di 'dra in this passage is problematic. Both Chinese versions have 常 instead.

\[2\] Chi: “innumerable fields” (無量土); Ch: “worlds, hundred thousands of kotis [in number]” (俱胝千界).

\[3\] I take rig to be a short form for abhisanibuddha (cf. Ch1: 成; Bth: chud). Alternatively, rig could also be a mistake for reg (Skt: spsati) in the common formulation bodhiṃ spsati (cf. e.g. SP1 s.v. Vśprś). Thog mar probably renders prathamam (cf. n. 299 above): “right after....”

\[4\] Dbang is here probably short for dbangpo (*indra or something similar); Ch: 法王.

\[5\] With the variant las instead of la (11I, fn. 20), the text should be understood as follows: “All those who happened to hear this sūtra from the teachings of....” That this can hardly be the original sense of the pāda is attested by Ch2: “At the time of that buddha....” and the parallel in the prose 11H.10: bcom ldan 'das de'i bstan pa la (Ch2: བཅོམ ཀྲ་ བྲས་འི་བིསྟན་པ་ལ་) (彼佛世時).

\[6\] Only in Tib the leaders are mentioned (Bth: dran pa, to be emended?). Instead of mngon sum (*pratyaksa) Bth has mngon du (ba); Ch: 從於(彼佛) seems to render simply *sakāśāt, antikāt or something similar; Ch: 其有遇最勝 (“Those [who] encounter the victorious one [and hear].....”).

\[7\] I take dbang byas to be a short form for dbang du byas pa rendering vasāktra or ādhipateyaḥ/patya (cf. Bth: dbang po). In 11F *Anantarasmi is said to appear under the rule (sāsana) of the tathāgata *Sadäpramuktarasmi. The expression with ādhipateyaḥ could, with other words, underline this superior position of that tathāgata. Takasaki (1981: 39) offers another interpretation of dbang byas: 勝利者に賛嘆して、その(経を)自己に在した菩薩の子、.... “... the son of a victorious one, [who] asked the sugata and [by this way] empowered that (sūtra),....” However, Takasaki’s interpretation does not correspond to Ch1 which with first refers to the bodhisattva. Ch2 is without any equivalent.

\[8\] Chi: “[You,] Vajramati, being him, the foremost [among the bodhisattvas], the son [with] supernatural powers, were at that time called “*Anantarasmi,’ who had already questioned for this sutra!” Ch2 consists only of three pādas, omitting the pāda which states that the bodhisattva had questioned with reference to the sūtra.

\[9\] Ch1: “spyd pa spyod pa may refer to the practice of a bodhisattva, directed to supreme awakening, as is the case in SP 382.6: bodhisattvacaryāṃ carantu or SP 383.13 (= IXX.3d): yiṣyam hi caryāṃ carathāgrabodhayate //; cf. also BHSD s.v. caryā. Ch1: 求道; “to search the path”; Ch: 行勝行: “to practice the highest path.”

\[10\] Ch1 mentions the sūtra itself (and not its title), which the narrator had attained from the buddha Simhadhvaja. As in its prose (11H), Ch1 then states that it was taught and practiced
[11.7] “By those well-done deeds I quickly attained noble awakening. Therefore wise bodhisattvas should always learn this excellent sūtra!”

[12A Ānanda questions the Buddha about the length of time till perfection]

“Vajramati, [when] sons and daughters of good family who are restricted by obstacles [caused by their] deeds (karmdvaram) listen to this Dharma discourse [called] Tathāgatagarbha, [and when they] show (uddīsati), recite (svādhīyāt) or teach [it], then—with regard to listening to this Dharma discourse, showing [it], reciting [it], explaining [it] and copying [it]—they will all, seeing the Dharma before their eyes (*pratyākṣa), easily (alpakṛcchra) become purified [from] the obstacles [caused by their] deeds.”

Then the venerable Ānanda asked the Exalted One the following: “Exalted One, [as for] those sons and daughters of good family who are not restricted by obstacles [caused by their] deeds and [who] apply (*prayujyate) to this Dharma discourse, from how many buddhas, exalted ones, [do they preserve] expositions of the Dharma as [persons of] great learning (*bdhusrutyena) so that [they] become perfected (nirvītā)?”

according to the sūtra. The verse 11.6 differs from the correspondent prose, as the narrator, namely the Buddha, speaks about himself and not about the bodhisattvas.

Chi: 善根 and Ch2: 善根業 are based on the term kusala-mūla. Kusala-mūla appears also in the parallel prose 11H of Tib, Bth and Ch2.

As in the preceding verse, Chi mentions the necessity to teach the sūtra in addition to its preservation (*$). The bodhisattvas are not characterized as “wise.” Ch2, however, speaks only of the wise (िि) and does not mention the bodhisattvas. In order to attain an even number of pādās, Ch2 had to fit c and d into one pāda, which probably led to the omission of “bodhisattvas.”

Sections 12A and 12B are missing in Chi.

(1) The basic structure of this passage remains obscure in the Tibetan. I therefore follow Ch2, which clearly marks the second enumeration of propagandistic measures as the reason for the purification from the obstacles: 从彼聞此經典,... (For a detailed comparison of the passage transmitted in the Tabo manuscript (A) and the other representatives of Tib cf. my section C 2.6.) Ch2 seems to be based on udgrhnāt (िि) instead of uddīsati. However, combinations of forms of ud-śī and śvādhyā are found frequently in e.g. the SP (cf. SP7 s.v. uddesā-śvādhyāya etc.) for the translation 識受 for uddesā cf. YBhūj s.v. 識受 (for uddesā) and 識持 (for uddesā-śvādhyāya-desanā— sıbdā). The translations of uddīsati as lùng nod (“to receive instructions”) and 識持 (“to receive and keep”) stress the receipt of the teaching. This would fit very well into the sequence ‘receiving (uddīsati) – recitation – teaching’ in the text above. In CPD s.v. uddīsati the following meaning is mentioned: “... 2.b esp. to point at (somebody as one’s teacher), acknowledge somebody as spiritual master...” Should we thus translate uddīsati as “to accept/adopt [the sūtra as an authority]”? (2) The position of de dag kyang (12A.5) between chos and mngon sum du ‘gyur is disturbing. Bth has no equivalent for it.

(3) Pratyākṣa in this context could mean the direct experience or vision of the tathāgata in all living beings; Ch2: 佛法顯現.

(4) Whilst Tib is speaking of the purification (byung ba) from the obstacles, Bth (zad pa) and also Ch2 (善根) have their destruction.

(1) The negation in 12A.8 (bsgrigs par mi ‘gyur) does not make sense. In Ch2 a negation is not found. Bth has an insertion (= .. ←) which renders a negation reasonable and could well be an original element: → las kyi bsgrigs pa bsgrigs pas : de bzhin gshigs pa i snying po chos gzhung ‘di nyan pa dang : ston par dang : khadon du bygis pas : ← las bsgrigs pas : bsgrigs pa ma me chis par gyur to : : “... those ... restricted by obstacles ... become unrestricted by obstacles ... through listening to this...” Bth then continues: “The one who becomes perfected (byung ba) through this
The Exalted One said:

“Ānanda, there are sons and daughters of good family as well who are [already] perfected on account of having preserved expositions of the Dharma from a hundred buddhas.”

[12B Perfection through preserving expositions of the Dharma from myriads of buddhas]

“Ānanda, [but] there are also sons and daughters of good family who are [only] perfected on account of having preserved expositions of the Dharma from two hundred buddhas, three hundred, four hundred, five hundred, one thousand, two thousand, three thousand, four thousand, five thousand, six thousand, seven thousand, eight thousand, nine thousand, ten thousand or a hundred thousand buddhas, [or] even myriads of buddhas.

Ānanda, a bodhisattva who preserves this Dharma discourse, recites [it], perfectly teaches [it] in detail also to others and preserves [it] as a book should bring forth this thought: ‘I [wish to] attain supreme and perfect awakening already now!’ He is worthy of the homage and veneration of the world with [its] gods, humans and demons (asura), as I [am] now.”

[12C Homage to the one who holds the TGS in his hands]

Then at that time the Exalted One uttered these verses:

exposition of the Dharma will definitely (*niyatam) be a [person] of great learning among the buddhas, exalted ones and teach the Dharma.” A counterpart for *niyatam does not appear in the other versions. It could be a mistake for the particle kiyat since there is no question expressed in Bth. This part of the text in Bth can hardly represent the Skt. original, as the following answer by the Buddha would remain without question.

(2) It seems that Ānanda, who usually in Mahāyāna sūtras is “only” a śaikṣa, thinks mainly of himself when inquiring about the number of buddhas from whom one should collect Dharma expositions, since the term bāhusrutiya is usually connected with him (see MPPU L 1.22). Besides, he is often entrusted with the preservation of an exposition at the end of it. On the term bāhusrutiya expressing the “passive aspect” of the Mahāyāna initiate see Harrison 1978b: xx-xxi.

(3) I take nges par byung bu to be a translation for niryāta (cf. BHSD s.v.), Bth has byung bu in all instances. Here and in all following passages, Ch2 does not have any equivalent for it.

(4) The passage in CT^: “Exalted One, those sons and daughters of good [family] who are restricted by ..., [under] how many buddhas, exalted ones can they increasingly preserve (JUttf) expositions of the Dharma, attain great learning (^|StJ), and become bound (t@JÜ; *prayoga) to this Dharma discourse?”

325 (1) Kun tu bzang ba in Tib (Bth: ‘chang ba; emended for ’chad pa) could be a translation of saṅgroha (“keeping, bringing together, collecting”), saṃdhāraṇa (“holding together, maintaining”) or adhāraṇa (“bearing, holding”).

326 The number of years differs in the versions. Both Ch2 and Bth speak of 200,000 instead of 100,000 and, again, insert between the numbers the standard phrase of the attainment of perfection due to preserving expositions (so Bth; in Ch2 simply 加持说法). In Ch2 the end of the passage is different from the Tibetan and also from the standard pattern in Ch2 before: “... or there are myriads of buddhas under [whom they] received expositions of the Dharma, [to which they] listened [and which they] preserved.”

327 The sequence in Ch2: “Ānanda, if a bodhisattva obtains this Dharma [exposition called] Tathāgatagarbha, writes [it] down, recites [it], preserves [it], reflects about its meaning [and] explains [it] widely to others, then that bodhisattva should have this thought:....”

328 Lacking the comparison “as I am now,” Ch2 ends the section in the following way: “After the Buddha had said this, [the onlookers] were pleased, [shouting] ‘Bravo!’”

329 The introduction to the verses in Ch2 differs from the formulas before, by adding 復.
[12.1] “When a bodhisattva has heard this sūtra, [he] thinks: ‘I [wish to] attain the noble awakening!’ He in whose hands this sūtra is found is worthy of the homage of the world, as I [am now].”

[12.2] “[Being himself] a protector of the world (lokanātha) [and] training [sentient beings], he is worthy of the praise (prasāṁsya) [of] the leaders (nāyaka) [and] trainers (vināyaka). Thus he in whose hands this sūtra is found should be called ‘king of the Dharma.’”

[12.3] “He in whose hands this sūtra is found is worthy of being looked upon [as] the best of men (puruṣaṁsabha), [as] bearer of the lamp of the Dharma (*dharmolakādhārīn) [and] like the full moon. Like a protector of the world, [he is] a foundation [worthy] of being paid homage.”

[12.4] Delight and praise of the onlookers

After the Exalted One had spoken thus, the bodhisattva Vajramati, the entire multitude of bodhisattvas, the great śrāvakas, the four assemblies and the world with [its] gods, humans, demons and celestial musicians were delighted, and praised [what] the Exalted One had said.

[Here] ends the Holy Mahāyāna sūtra called Tathāgatagarbha.


The Indian master Śākyaprabha and the Venerable Great Reviser and Translator Ye shes sde have executed [this] translation and revised and established [it] definitively.

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330 (1) In Ch2, the comparison with the Buddha himself is missing.
(2) The first verse half in Ch2 (continuing the verses 11.1 till 11.7): “Having heard [this sūtra] and practising as [it] was taught, [the bodhisattvas] become buddhas just as I [am] now.”
(3) For a repetitive construction similar to the formulation “He in whose hands this sūtra is found,...” (12.1, 12.2, 12.3) in a relative clause cf. SP 292.11ff. (=XX.5, 6, 9, 10, 11) quoted in Zimmermann 1999: n. 44. There the act of preservation of the sūtra is expressed with the verb dhārayati.

The versions differ considerably. Tib: rmab pa in pāda a could result from a revised rtams as it is still found in Bth. Ch2: “The one in whose hands the sūtra comes: the buddhas, exalted ones [and] great leaders praise that human as the highest among humans and call [him] ‘most eminent king of the Dharma.’” Ch2: “The one who attains this sūtra is called ‘king of the Dharma of the buddhas.’ Being then a protector of the world, [he] is praised by the buddhas.”

331 The sentence appears in slightly modified forms at the end of many Mahāyāna sūtras (cf. e.g. SP 487.1–5; Kṣaṇ 420.4–6; Sūk. 250.8ff; Sūk. 66.23ff). The reconstructed Skt. of the TGS may be: *idam avocad bhagavän / āttamanā Vajramatir bodhisattvah sa ca sarvāvān bodhisattvaganas te ca mahāśāvakās ca tatas ca parśadah sādevamānasāsurasagandharvās ca loko bhagavato bhāṣitam abhyānasānām anāmb /”. Ch2 does not mention the four assemblies and the gandharvas. Instead it has नाम at the end of the enumeration. In Ch1 the mahāśāvakās remain unmentioned.

332 (1) Instead of *muti khyu mchog for *purusaṁsabha (Ch2: 世緣) Bth has bsgrung (deriving from the verb raksatt?) Ch1 reads 世間縁 (*lokaśrīn) for the whole expression in pāda b of Tib.
(2) gnas in pāda d has no equivalent in any of the other three versions and can hardly be an original element.
(3) Instead of “worthy of being looked upon like the full moon” Ch2 has “shining like the full moon” (照耀如満月). Ch1 repeats the same statement as in the preceding verse instead, stating that the person is called a dharmarājam: 是人名法王.

335 The colophons are discussed in section C 3.3.
Part II

Critical and Diplomatic Editions

of the

*Tathāgatagarbhasūtra*
C The Textual Materials

The appearance in the last years of several studies dealing with Kanjur manuscripts and prints makes it unnecessary in the following to repeat what already has been stated about the history of the various editions. I will concentrate my remarks on the legibility, appearance and orthography of the texts. For studies dealing with the history of the Kanjurs, and for particular case studies, see the publications of Braarvig, de Rossi Filibeck, Eimer, Hahn 1988, Harrison, Imaeda, Schneider, Schoening, Silk, Skilling and Zimmermann 1998 cited in my bibliography.

1 Information on the Tibetan Manuscripts and Xylographic Editions Utilized

• A – The Tabo Manuscript Fragments

The fragments of the TGS among the Tabo manuscripts cover about 40 percent of the whole sutra. The fragments are very likely to be the oldest among the Tibetan materials utilized in this study. Steinkellner states that “a considerable portion” of the 35,500 folios assembled were written in the eleventh and twelfth centuries.¹ The manuscript of the TGS is carefully written in dbu can hand, with only very few mistakes, eleven lines to a folio, and is nearly free of damage of the type affecting legibility. Every folio has two string holes near the center of its left and right halves, each with a diameter of about five letters.

The orthography exhibits particularities well known from Dunhuang and other Tabo manuscripts:
  – the ya btags in all words beginning with m- followed by the vowel i or e (e.g. myed, myi etc.),
  – the da drag (e.g. bskald, mkhyend, gyurd, stond, bstand, ’drend, stsald, zhend, shard etc.),
  – the mtha’ rten ’a (mdo’, ’dra’, dpe’),
  – occasionally a reversed gi gu,
  – the spelling las sogs pa for la sogs pa,
  – in some cases cen instead of chen,
  – ha(r) instead of the regular pa(r) when the preceding syllable ends with -n: mngon ba, ldan ba, brton ba, yin ba, but never in rkun po, mgon po, snyan pa, ’thon pa, ’dron po, chen po, ljon pa or ’brog dgon pa,
  – ba instead of the regular pa when the preceding syllable ends with -m: bcom ba, zhim ba, gsum ba but never in dam pa or rnam pa(r).²

¹ Steinkellner 2000: 319. Further, see the contributions in Scherrer-Schaub and Steinkellner 1999; Steinkellner 1994.
² These and other archaic features are attested for Dunhuang materials; see e.g. Terjék 1969, Harrison 1992a: xxi, n. 43 and Schoening 1995a: 187f. As Schoening has shown in his study (esp. 147ff., 188), there is no homogeneity in the Dunhuang materials regarding these characteristics. We therefore have to be careful not to hastily conclude that all features appearing in those materials are archaic. The two questions why and when in old materials the regular pa after final -n becomes ba, and also why we often find ba after final -m, definitely deserve further investigation. That there is nothing like a standard for spellings among these old manuscripts and that even in one and the same text we find different spellings is attested by A, which has bskald pa
The accuracy of the scribe of $A$ is further confirmed by the fact that at the end of a sentence immediately before the beginning of a new verse he has employed a triple \textit{shad} instead of the usual \textit{nyis shad}. \textit{Tsheg} is always set before the \textit{shad}. The gap between the \textit{shad} and the following letter is of about one letter. The copyist made sporadic use of the \textit{anusvāra}-like abbreviation for $m$ in the words \textit{thams}, \textit{rnam}, \textit{rnans}, \textit{sems} and \textit{`am}. Further worth mentioning is the contraction of the cluster \textit{st}- ($) to the horizontal ligature \textit{*}, of (\textit{sp}v- to \textit{\textordmasculine s}), and of \textit{rts}- ($) to \textit{\textordmasculine s} in the handwriting whenever these combinations appears.

\textbf{\textit{B} – The Berlin Manuscript Kanjur}

The manuscript Kanjur kept in the Staatsbibliothek in Berlin dates from 1680.\textsuperscript{3} It is said to be a copy from a lithograph of the Yongle 永樂 (1410) or Wanli 万暦 edition (1606), and thus predates the widely used “Otani reprint,” which is a photolithographical reprint of the Kangxi 康熙 edition of 1717–20.\textsuperscript{4}

The manuscript is beautifully written in \textit{dbu can} and is in excellent condition. Each folio has eight lines. From the middle of the fifth line on folio 327b till the folio end the script is larger, and instead of \textit{rkyang shad} the obviously different (and seemingly inexperienced) copyist repeatedly used the \textit{nyis shad}.

As has also been confirmed by other scholars, the number of mistakes is fairly high. We find

- frequent omissions,
- \textit{aberrationes oculi},
- confusion concerning vowels,
- orthographic confusion between \textit{-ng-} and \textit{-d-} (though \textit{-ng-} and \textit{-d-} are clearly distinguishable in the script), and
- a large number of obvious misreadings of letters (e.g. \textit{jig} for \textit{jim}, \textit{nyid} for \textit{nyil}, \textit{stod} for \textit{ston}, \textit{thams} for \textit{thabs}, \textit{dam} for \textit{dri ma}, \textit{mdod} for \textit{mdog}, \textit{`dun} for \textit{`dren}, \textit{dpan} for \textit{dper}, \textit{`bum} for \textit{dbul}, \textit{shes} for \textit{shing} etc.).

The last two categories in particular suggest that the text was not read aloud when written down by the copyist but just copied letter by letter, thus allowing for many senseless variants.

There are just a few instances of later corrections to the writing. At the end of a line we frequently find words with subscribed letters. The \textit{tsheg} is never set before \textit{shad}. The gap between the two \textit{shads} of a \textit{nyis shad} and between \textit{rkyang shad} and the following word is of about one letter.

\textsuperscript{3} See Haarh 1954: 540.

\textsuperscript{4} Imaeda (1977: 27, n. 18) states that it is more likely that the Berlin manuscript is based on a Wanli lithograph than on a lithograph of the Yongle edition. He does not provide us with any reason for his assertion. Eimer mentions both possibilities (2000: 36, n. 24).
• **Bth** – The Newark Manuscript Kanjur from Bathang⁵

*Bth* is the only known representative of a separate, paracanonical translation of the *TGS*. Judging from its terminology and syntax, it must have been executed before translations became more standardized following the compilation of compendiums like the *MVy* and the *sGra sbyor bam po gnyis pa*, that is, before the early ninth century. The assumption of the sixteenth century as the one in which *Bth* was copied is based on art-historical considerations⁶ and does not conflict with the orthographical facts, given that the employed orthography exhibits very few archaic characteristics (*ci* for *ji*, *stsogs*, in some rare cases the use of the *miha’ rten ‘a (dpe’ for *dpe*), *‘og du*, *yan cad*).

The folios were probably kept together by two strings up the middle of the left and right halves of the book resulting in black stripes extending from the top to the bottom on the photos of the folios, and rendering the affected letters unreadable. With the exception of two eight-lined pages (one recto and one verso), both sides of all folios contain nine lines. The handwriting (*dbu can*) is sloppy and irregular and has some lacunas. These lacunas were partly caused by the erasure of letters. In most cases, however, they are found where the bottom parts of letters from the line above consume much space, so that leaving the position in the line below empty made for greater legibility.⁷

A *tsheg* before *shad* is found in several cases. The gap after *shad* and “colon” (see below) is irregular but tends to correspond to the width of one or two letters. Between or after the *nyis shad*, however, there is almost no gap. The text is rich in contractions:⁸

*skyabs(s)*<s>u</s>, *skyes(s)o*, *khangs(s)*<s>u</s>, *grangs(s)*<s>u</s>, ‘*gyur(r)o*, *chags(s)*<s>u</s>, *rjes(s)*<s>u</s>, *btags(s)*<s>o</s>, *stag(g)o*, *bdag(g)*<s>is</s>, ‘*das(s)*<s>u</s>, *nam(m)*<s>kha’</s>, *gnas(s)*<s>o</s>, *rnams(s)*<s>u</s>, *phyogs(s)*<s>u</s>, *dbus(s)*<s>u</s>, *tshigs(s)*<s>u</s>, *rduogs(s)*<s>o</s>, *bzhugs(s)*<s>o</s>, *yongs(s)*<s>u</s>, *lags(s)*<s>o</s>, *shun(ni)*, *bshad(d)o*, *gsungs(s)o*.

The use of the *anusvāra*-like abbreviation for *-m*- is extremely common, and subscripts also appear. Well-established terms are usually written without a separating *tsheg* between the syllables: *skyes-bu*, *kha-tog*, *kha-lo*, *khrig-khrag*, *ngo-bo*, *ngo-ntshar*, *gti-mug*, *sti-stang*, *tha-dad*, *the-tsom*, *rdo-rje*, *rnam-par*, *pha-rol*, *phyi-rol*, *phra-mo*, *phrag-stong*, *byang-chub*, *blo-gros*, *ma-rig*, *me-tog*, *rdzu- ’phrul*, *zhe-sdang*, *’od-zer*, *yang-dag*, *ye-shes*, *re-re*, *sems-dpa*’.⁹

Abbreviations are found, such as *thad* (for *thams cad*), *sbra-rtsi* (for *sbrang rtsi*), *gsheyes* (for *gshegs*), *saryas* (sic!; for *sangs rgyas*) and *sredpa*’ (for *sems dpa’*). The text contains repetitions and omissions of passages, partly corrected later by adding the missing words beneath or above the line.

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⁵ I have elsewhere described the characteristics of the *TGS* manuscript from this Kanjur in detail (Zimmermann 1998); see especially pp. 38-42.
⁶ Olson 1971: 114.
⁷ In some cases a lacuna is found in the line below words first omitted by the scribe and later added between the lines. This documents that the newly completed line was at least partially checked before starting with the next line.
⁸ Only those contractions are cited for which obvious reasons, such as shortage of space at the end of the line, cannot be found. The letter supplied in brackets is omitted in the contraction.
⁹ Some less well-established combinations also appear: *bsten-te*, *byas-te* (with superscribed *s*), *mi-za* and *mig-gis*. The dash between the syllables merely serves to make the words more readable. The manuscript has e.g. *mi-gis* (mig-gis).
Misspellings are not very common but clearly exceed the number found in Q or S. It is to be noted that the adding or omitting of final -s in the use of the particle kyi(s) seems unreflected. Other irregularities are:

- the use of the particles kyi and kyis after final -n, -m, -r and -l (the proportion of the particle kyi(s) (against the regular gyi(s)) after the finals: -n 83% (against gyi(s) with 17%); -m 71%; -r 62%; -l 77%),
- confusion between final -l and -s or -r: byol for byos; dbus for dbul; rus for rud; rgval for rgyar; gsel for gser,
- confusion between pa and ba,
- omitting/adding of subscribed r: skod for skrod; bskad for bskrad; phrag for pags; smrad for smad,
- various spellings for the same word: khung and phung; grags and drags (for grangs); dkyil mo grung and dkyil mo drung (for skyil mo krun); ci tse and ci rtse; the tsom and the rtsom; sman, smod, smon and smrod (for smad); ril and rul, and finally
- variant spellings possibly caused by same or similar pronunciation: rgya rgod for bya rgyo; rgyun po for rkun po; bsgrub for sbubs; ngam for ngan; gtong for mthong; bten for bstan; spyod for bskyod; 'phags for pags; dbus for dus; shin for shing.

Very common throughout the text is the employment of two vertically aligned dots resembling a colon where in other Kanjurs a shad is used. The rkyang shad appears only twelve times throughout the whole text. The nyis shad, too, appears less often than in other Kanjurs.10

Instead of pa’i at the end of the line we sometimes find pa with an ’a chung beneath. Above the pa there is a mark resembling a parallel double ’greng bu. The same feature is attested for Dunhuang materials (see Schoening 1995b: 737).

**Bu – The Citation in Bu ston Rin chen grub’s De bzhin gshegs pa’i snying po gsal zhing mdzes par byed pa’i rgyan**

Two short parts of the Tibetan Canonical translation of the TGS are quoted in the De bzhin gshegs pa’i snying po gsal zhing mdzes par byed pa’i rgyan, a work by the famous Tibetan scholar Bu ston Rin chen grub (1290–1364) finished in 1359.11 The text I utilized is the reproduction of a lithograph from blocks prepared in the years 1917–19 in Lhasa. The writing is in dbu can; the lithograph is in excellent physical condition and has seven lines per folio.

**D – The Derge Kanjur (Nyingma Edition)**

The Nyingma reprint dates from the beginning of the 1980s. It is said to be a reproduction of the so-called Karmapa edition.12 In the case of the TGS, the

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10 The statistics testify the usage of the “colon” for 84% of all punctuation marks, the simple shad for only one percent, and the nyis shad for about 15%. The usage of the nyis shad is low compared with its 39% rate in the TGS of the London Kanjur. The simple shad in Bth is in every second case preceded by na or nas.


reprinted folios are identical to the folios of the Taipei edition,13 with the only differences being that in the Taipei edition the Tibetan pagination at the left border of the folio is not framed and that at the right border of the folio no additional frame (in the Nyingma reprint containing a number added by the editors) is found. In general, the Taipei edition is more legible than D’s weak print. It has been pointed out by Silk (1994: 63 f) and Skilling (1994: xxxviii) that the Nyingma edition cannot be called a pure reproduction of the Karmapa edition, inasmuch as it has been retouched in several passages and damaged leaves have been replaced with the aid of photographs made from the Derge edition owned by Harvard University (Harvard-Yenching Library) and by the United States Library of Congress in Washington, D.C.

The Karmapa edition (1976–79) itself is a reproduction of the Derge Kanjur deposited in Rumtek (Sikkim) which, according to Eimer (1980), differs from the copies held in the University Library in Cambridge and in the Academy of Sciences of the Czech Republic in Prague only in terms of its superior graphical quality but not in its wording. The Derge Kanjur dates back to 1733 (Imaeda 1981: 229).

D is very readable with seven lines per folio. It has an extremely low number of single variants and no abbreviations or subscripts. The syllables pa and ba are hard to differentiate. Within the nyis shad and between a shad and the following syllable there is a gap of about two letters. A tsheg is placed before shad only after final -ng.

• J – The ’Jang sa tham or Lithang Kanjur

The date of the carving of this Kanjur has not been established with certainty. Imaeda (1982b: 12; 14), based on the Chinese colophon, suggests the period from 1608 to 1621 as the time of its production, while Samten (1987: 17 f) argues in favor of the years 1609 till 1614.

The quality of the microfilm I obtained is very poor. The letters are sometimes hardly recognizable against the dark background; in other cases both background and letters are too light. In general, the letters are not very clear, pa and ba along with nga and da being for the most part not differentiable. In many cases it is also impossible to decide where the tsheg is placed, and hence where the syllables should be split.

The folios have eight lines. The gap within the nyis shad or between a rkyang shad and the following syllable is two to three letters. A tsheg before a shad is extremely exceptional. The Lithang TGS is very carefully carved and contains just a few mistakes, mostly the omission of vowel marks. Gaps are frequent; the reversed gi gu appears twice throughout the text. A particularity of J is the use of the particle du instead of tu after final -n. In 90% of all appearances of kun tu J reads kun du, in 93% of all cases J has shin du for shin tu. The form rol du, too, appears.

The Cone Kanjur from 1721–1731 is based on this Lithang Kanjur despite some differences in the order of the sections. Eimer therefore calls the Cone print “a true copy of the Lithang Kanjur” (1992: 181). I can confirm his

statement based on a comparison of some parts of the *TGS* in the Cone Kanjur with *J*. However, most of the mistakes in *J* have been emended by the carvers of Cone, the lacunas in *J* are of course not longer found in Cone, and the reversed *gigus* have been standardized. We still find *kun du, shin du* and *rol du*, with some exceptions of *tu* where *J* mostly also reads *tu* (in some cases Cone has *du* where *J* reads *tu*!). Of particular interest is the variant *dkrung* in *J* against the usual *krung*, which appears altogether six times. In all these cases Cone reads *krung* with a lacuna of one letter before *krung*, resulting most probably from a first copied but later erased *d-* (still found in *J*). In the only case where *J* also has *krung*, no lacuna is found in Cone. We face a similar situation in 5A, endnote e, where only *J* reads *dbyigs* instead of *dbyig*. In Cone we find *dbyig* followed by a lacuna of one letter.

**L – The Shel dkar Manuscript Kanjur (London)**

The London copy of the Shel dkar manuscript Kanjur was completed in the year 1712. The script is of excellent legibility with eight lines per folio. There is a string hole in the center of the left and right halves, each with a diameter of about three letters. A *tsheg* appears before a *shad* only after a final -*ng*; there is virtually no gap after a *shad* or within a *nyis shad*.

Of the collated materials, *L* contains the highest number of contractions (*yongs(s)tu*, etc.); frequent, too, are subscripts and abbreviations, which occur for the most part at the end of a line and before string holes, but are not restricted to these positions: *bcön*, *tham* for *thams* *cad*, *rnai* for *rnam* *par*, *tshö* for *tshogs*, *bzhut* for *bzhugs*, *g.yot* for *g.yogs*, *longspyod* (*zön*), *gshye* for *gshegs*, *seim* for *sens can*. Besides these particularities, there are single variants, restricted to a number of omissions of mostly single syllables and, in one case, a ditto of mostly single syllables and, in one case, a ditto of several words. Lacunas resulting from later erasures of letters appear sporadically.

**N – The Narthang Kanjur**

According to Tucci and Petech, the blocks of this Kanjur were carved from 1730 to 1732. The photocopies I utilized are of poor quality. The letters in some

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14 My thanks are due Professor K. Mimaki (University of Kyoto) who provided me with the relevant photocopies of the *TGS* in the Cone print—which he acquired from the Töyö Bunko in Tokyo: *Do mang*, Za 274a8–289a4.
15 In 0E *J* omits *'i gnas* as part of the name of the bodhisattva *Mi gyi ba'i gnas rnam par gnon* (*Acalapadavikrämin*). In *C*, however, the name appears as *Mi gyi ba gnas rnam par gnon* (275a4). I am not sure what conclusion should be drawn from this fact, considering the likely source for the emendation in *C*. Skilling (1994; xxxvi) states that in the case of *Mahāsūtra* 3 the editors of *C* consulted an edition belonging to the Peking lineage. In our case, however, *B* and *Q* read *ba'i gnas* and not *ba gnas*.
16 On the date see Pagel and Gaffney 1996: x, and the article by Jampa Samten and Peter Skilling contained in Pagel and Gaffney 1996 (pp. 1–11).
17 All three colophons of the Kanjur state that the calligraphers came from “sNye mo, birthplace of Thon mi Sambho ta, a place in Central Tibet renowned for its tradition in calligraphy” (Samten and Skilling p. 9) in Pagel and Gaffney 1996.
18 The statements by Tucci 1949: 479f, and Petech 1972: 160f, are based on the *dkar chag* of the Kanjur.
passages look like meaningless black spots. In general the appearance of the script is blurred. The difference between pa and ba is sometimes impossible to make out. Similarly difficult in many instances where the *tsheg* is hardly recognizable is how to determine syllables. The folios have only seven lines. A *tsheg* before a *shad* is only found after syllables ending in -ng; the gap within a *nyis shad* or between a *rkyang shad* and the following syllable is normally about one letter.

One particularity of *N* is the contraction of *yang* to ‘*ang* following a syllable ending in a vowel (e.g. *bu’ang*). This feature is found throughout the whole text. There are not many misspellings; most of them are due to a missing ‘*greng bu* or *na ro* or to confusion between these vowels. Abbreviations by means of subscrips are rare. Abbreviations in general are found at the end of a line. Interesting among them are *gshet pi yais* for *gshegs pa’i ye shes* and *yton* for *yon tan*.19

**P₁, P₂, P₃ — The Phug brag Manuscript Kanjur**

This manuscript Kanjur was copied between 1696 and 1706 at the Phug brag monastery in Western Tibet.20 The *TGS* is not the only text which is contained several times in the Phug brag Kanjur (other texts appear even in different translations). The three manuscripts of the *TGS* found in the Phug brag Kanjur share many features. They all have eight lines per folio21 and are written in a clear *dbu can* hand. This and the fact that the gap within a *nyis shad* or a *rkyang shad* and the following syllable is of about two letters (in *P₃* closer to three letters) render the manuscripts easy to read. The script in *P₃* is bigger than in the two other versions, and there is more space between its letters. Unfortunately, some parts of *P₁* were overexposed when photographed and are too faint to be made out.

The pagination written in the left margin of the leaves of *P₁*₂₃ is interesting: instead of *nyis brgya* the margin has just two crosses (in *P₁* it has three crosses). *P₁* further bears the word *mngon* at the top of the left margin.

The *tsheg* before *shad* appears regularly after syllables ending in -ng. *P₂* is particular in the way it handles the *nyis shad* between the verse *pādas*: all other manuscripts and prints strictly use the *nyis shad* to separate the *pādas*, but *P₂* prefers the *rkyang shad*, employing the *nyis shad* regularly only when the *pāda* has a sentence-closing particle (... *go* etc.) at its end (in one case even after *nas*).

The manuscripts of the *TGS* in the Phug brag Kanjur can be said along with *B* and *T* to contain the highest number of mistakes. Among the three versions, *P₃* is the one with the most single variants (427), followed by *P₂* (329) and *P₁* (239). Frequent errors include the omission of single words or whole phrases and the adding or dropping of final -s in syllables like *kyi(s)*, *stag(s)*, *byam(s)* and *bzang(s)*.

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19 The abbreviations *yais* for *ye shes* and *yton* for *yon tan* (箑) are quoted in Bacot 1912: 600 and 604.

20 Eimer 1993: v.

21 Only the folio (verso) where the sūtra starts and the following recto of *P₃* have seven lines.
$P_3$ adds the $mtha’$ rten ‘a in five cases: ‘dra’ (4 times), g.yo’. Another archaic element is the reading $stsogs$ for $sogs$ in $P_{12}$ (four times each). Some further peculiarities of spelling in $P_3$: the inconsistent use of ‘a $sngon$ ‘jug where the majority of versions have $m$- (‘gar, ‘thil, ‘thon, ‘dab, ‘dun), the omission of prefixed $g$- and $b$- ((b)skyod, (g)ci, (g)cig, (b)snyen, (b)stan, (b)rlabs, (b)shig, (b)sgrubs), and $du$ instead of $tu$ after $kun$ and syllables ending in -g.

Furthermore, $P_3$ clearly shows a number of redactional variants (see below) and, in comparison with $P_{12}$, is more orthographically standardized, as the section on archaic features documents.

**$Q$ – The Peking Kanjur (Otani Reprint)**

The Otani reprint is a photolithographical reproduction of the third Kangxi 康熙 edition from 1717–1720. As is well known, missing parts have been supplied from the Qianlong 乾隆 edition of 1737, which derives from the same blocks. One lithograph of this Qianlong edition is kept in the Bibliothèque Nationale in Paris.22

$Q$ has eight lines per folio with some passages of rather unclear appearance. $Pa$ and $ba$ along with $da$ and $nga$ are not always differentiable. The print shows a number of lacunas, most not longer than one or two letters. A $tsheg$ appears regularly before a $shad$ after final -ng and occasionally even after other letters. The gap within a $nyis shad$ or between a $shad$ and the following syllable is of about one letter.

$Q$ is written quite carefully without hardly any omissions. Most mistakes occurred owing to confusion between vowels, $nga$ and $da$, and $ba$ and $pa$, and finally from a wrong segmentation of groups of letters (e.g. $dag$ ‘bar for $dga’$ bar, $rnam sa$ for $rnams$, $rdza pa$ for $rdzab$, so so for $sas$).

**$S$ – The Stog Palace Manuscript Kanjur**

The manuscript used is an offset reprint of the handwritten $dbu can$ Kanjur preserved in the Royal Palace in Stog. The Kanjur itself was copied from a Bhutanese original “some time during the first half of the 18th century.”23 The manuscript was reprinted between 1975 and 1980 in Leh (Ladakh).24

$S$ is a very carefully and clearly written manuscript, with the lowest number of single variants among the collated materials. It has seven lines per folio; the gap within a $nyis shad$ is of one to two letters, while the gap before and after a $rkyang shad$ is usually of one letter each. A $tsheg$ is found before a $shad$ only after -ng.

It seems that $S$ follows a very unique punctuation system, omitting the $rkyang shad$ in many passages where it is found in all other versions. The manuscript has a number of abbreviating subscripts.

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23 Skorupski 1985: xii.
24 Skorupski 1985: xiii.
• *T* – The Tokyo Manuscript Kanjur

The Tokyo manuscript Kanjur was brought to Japan from Gyantse. It is said to have been copied between 1858 and 1878. The photocopies I obtained are rather difficult—in some passages impossible—to read, since usually features show through from the other side of each folio. It is hard to differentiate *pu* and *ba*, and the position of the *tsheg* is in many cases unclear.

The folios have eight lines each and are written in *dbu can*. A *tsheg* before *shad* is rare and does not seem to be limited to syllables ending in a certain letter. As a rule there is no gap within a *nyis shad* or between a *rkyang shad* and the following word. In many instances, however, gaps are found, especially when the copyist did not make use of the remaining space before the end of a line. In such cases the second *shad* of the *nyis shad* is positioned at the end of the line, so that the gap can extend to as many as ten letters. Gaps which bear no traces of erasure of syllables are not mentioned in the present critical apparatuses.

*T* contains a very high number of single variants. Among them are frequent omissions of single syllables, very often *rkyang shad* where all other versions have *nyis shad* (sometimes also vice versa), a host of wrong spellings (e.g. *cad* for *can*, *jol* for *jog la*, *snyas* for *snyam*, *bstas* for *btlas*, *dpen* for *dper*, *btsegs* for *brtsegs*, *yeng* for *yang* etc.), corrections which have been inserted later, or lacunas resulting from deleted syllables, words or whole passages. In all, it is obvious that the copyist did not work very accurately.

2 The Stemmatic Relations among the Representatives of *Tib*

In the following I shall discuss the relations among the versions of *Tib* collated in my edition. The basis for my considerations will be the variants shown by the different manuscripts and prints. To be sure, drawing conclusions from variants is a complex undertaking, and I shall begin with some comments on the nature of the variants and their meaning for the establishment of a Kanjur stemma.

First of all, we need to keep in mind that there are two main kinds of variants, namely ones which Harrison (1992a: xxv) has called “recensional” and “transmissional” variants. Recensional variants “reveal either extensive and deliberate editorial changes to the text, or the adoption of a different text altogether, rather than errors resulting from scribal lapses or casual attempts to improve or modernise the text (which are indeed usually deliberate, but generally rather trivial in scope).” As for the *TGS*, we hardly find any variants of this type except for some few examples in the Tabo fragments. The absolute majority of variants in the *TGS* are of the second type, namely of a transmissional character. It is clear that if two manuscripts bear some identical *redactional* feature, they likely derive from a common ancestor, may have influenced each other, or else been influenced by a third manuscript which has the reading in question, but in cases of transmissional variants the situation is more complex.

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25 See Saitō 1977: 6 (401). His assessment is based on the years mentioned on the first page of the volumes devoted to different prayer texts.

26 See Harrison 1992a: xxv.
The decisive criterion for the evaluation of a transmissional variant is less
the question if it was introduced deliberately or not, and more its degree of
probability. That is to say, even if we have to deal with a trivial difference in the
spelling of a word, such as sngan cad for what is commonly spelled sngan chad,
the nature of the variant is rather indicative. This spelling is very rare in non-
archaic manuscripts, and its occurrence in the same position of the text in two
manuscripts can hardly be a coincidence (e.g. 0K, n. 9). Similarly indicative are
omissions, additions or changes of parts of the text which cannot be explained as
casually by deliberate intervention on the part of an editor or scribe who intended to
emend an "obviously faulty" text. At best, such readings can, in the light of other
translations, clearly be shown to be mistakes.

The direct textual surroundings in which the passage is embedded may
have caused variant readings, as in the case of aberrationes oculi, where the scribe
intends to continue to write from the word he stopped at but, owing to the multiple
occurrence of the same word, jumps to the wrong position in the text. Such
peculiarities, if found in two manuscripts, will naturally be less indicative in terms
of their stemmatic relation. Generally speaking, the stronger text-internal reasons
there are which could have led to the occurrence of the same transmissional
variant in more than one manuscript, the less valuable the variant becomes for
proving any stemmatic relation between the manuscripts. As the main principle in
my analysis, each variant shared by several manuscripts underwent a thorough
check in order to assess its probability. Only if the probability of its independently
occurring was low could it be used as a variant indicative of stemmatic relations.27

Also, the punctuation of the manuscripts and prints plays an insignificant
role in my analysis. Whereas the punctuation clearly confirms the close relation
within the three groups BDJNQ, LST and P123 separately, it allows no conclusion
regarding the relations of the groups to each other in terms of the degree of
originality exhibited by the transmitted texts.

2.1 The Three Phug brag Versions

As mentioned above, three versions of the TGS are contained in the Phug brag
manuscript Kanjur. The fact that the three versions do not, as one would expect,
appear one after the other but instead in different volumes, may mean that they
were not separated from the group of texts in which they were most likely
transmitted or stored from earlier times. It may well be that such groups were
brought together, or copied and then brought together, from different regions in
order to collect them for a larger project.

What, then, is the stemmatic relation between P1, P2 and P3? First of all, it
is clear that the three versions share a sufficient number of variants to prove that
they derive from a common ancestor (P0). Just a few characteristic variants shared
exclusively by P123 may be enough to illustrate this fact:

(1) - 0E, n. 20 P13: gzugs, P2: guug for gzungs.
- 0K, n. 15 P123: tshogs for chos.
- 0M, n. 25 P123: om. nyid.
- 2C, n. 8 P123: skyod for skrod.

27 I have virtually neglected variants such as kyis for kyi, pa for ba and ba 'am for ba'am.
text came into existence, in our case the evidence supplied by the variants is so overwhelming that
the master copy could be corrected. While we can never be sure how exactly the copy of any given
readings worth mentioning are:
manuscripts. If this is the case, we would be obliged to assume that there was
we should further inquire whether there are essential variants shared by two of the
29
manuscripts. Such essential variants include:

Each of these three versions, however, has essential variants\(^28\) of its own, not
shared by any of the remaining two versions, which leads to the conclusion that
none of the three could have served as the master copy for any of the other
manuscripts. Such essential variants include:\(^29\)

In \(P_1\): (2)

- 0B\(^a\) \(P_1\): om. / dbang.
- 0H\(^a\) \(P_1\): om. gi mdab ma de dag (aberratio oculi).
- 0H\(^b\) \(P_1\): 'bar 'ong ba for par 'os pa.
- 4A\(^j\) \(P_1\): om. gser gyi.
- 5B\(^i\) \(P_1\): dga' for rko.
- 10B \(P_1\): de la / bsod nams mgon par 'du byed pa.

In \(P_2\): (3)

- 0E\(^g\) \(P_2\): om. spos dga' i dpal dang /.
- 0E\(^f\) \(P_2\): om. dbyu gu here and inserts it some words later.
- 0H \(P_2\): sku pad ma'i for de dag gi mdab ma.
- 1B\(^f\) \(P_2\): om. ma byung yang rung (aberratio oculi).
- 9C\(^f\) \(P_2\): inserts de ltar.
- 11C\(^f\) \(P_2\): om. dran pa dang ldan pa dang / (aberratio oculi).
- 11H\(^w\) \(P_2\): om. rdo rje'i blo gros khyod nyid de bzhin'o // (aberratio oculi).

In \(P_3\): (4)

- 0B\(^w\) \(P_3\): om. shes rab shin tu rnam par grol ba /.
- 0D\(^g\) \(P_3\): sron bdag for gang dag.
- 0E\(^j\) \(P_3\): om. sa 'dzin dang / (name of one of the bodhisattvas).
- 0L\(^y\) \(P_3\): om. ltar nyan pa dang / bcom ldan 'das kyi's 'di skad ces.
- 1C\(^f\) \(P_3\): phye for gyes.
- 2A\(^g\) \(P_3\): rig par rlung ngo for rlung bas rig go.
- 4C\(^h\) \(P_3\): nyi shu pa for mi nyung ba.
- 5B \(P_3\): ins. mig shig du yongs su dag pas sems can thams cad de lta bar
mthong nas i de bzhin gshegs pa'i (aberratio oculi).
- 6A\(^h\) \(P_3\): om. 'dram bu'i 'bras bu 'am i ta la'i 'bras bu 'am (aberratio oculi).
- 11E \(P_3\): 'jig for mechod.

Knowing that all three versions derive independently from a common ancestor,
we should further inquire whether there are essential variants shared by two of the
manuscripts. If this is the case, we would be obliged to assume that there was
another step in the copying between \(P_0\) and \(P_{123}\), shared by two of the manuscripts.
Regarding this analysis, the facts are very clear:

There are virtually no essential variants common to \(P_1\) and \(P_3\). The few
readings worth mentioning are:

\(^{28}\) By "essential variants," I mean variants which consist of more than just a different way of
spelling or an erroneous omission or change of a single letter within a word.

\(^{29}\) Theoretically, it is, of course, possible that one of the manuscripts was checked with the help of
\(P_0\) while being copied from one of the other two manuscripts, so that major mistakes found in
the master copy could be corrected. While we can never be sure how exactly the copy of any given
text came into existence, in our case the evidence supplied by the variants is so overwhelming that
there is no need to assume a more complicated situation, at least as long as the appearance or non-
appearance of variants in the different manuscripts can be explained satisfactorily.

174
The situation is similar in the case of $P_2$ and $P_3$.

The common readings of $P_1$ and $P_2$, on the other hand, do not need any further comment:

It is now clear that we must assume that $P_1$ and $P_2$ have a common ancestor $P_X$, from which the essential variants found in $P_2$ but not in $P_3$ derive. The stemmatic relation between $P_{123}$ should then be:

One more word concerning the single variants of $P_3$: while it is clear that the bulk of variants found in $P_3$ result from a scribe copying the master copy without careful attention and sticking to his own particular spellings (see above), it is equally evident that several passages contain redactional variants, that is, that certain passages or words have been altered consciously by the scribe or had already been altered in a hypothetical copy $P_Y$ between $P_0$ and $P_3$. These alterations reflect the attempt on the part of the redactor to “emend” or to “make sense of” passages which were hardly understandable for a Tibetan reader but

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30 The words are part of a well-known enumeration of merit resulting from the propagation of a sūtra. This list appears twice in the TGS. Obviously $P_2$ at first had the same omission, probably a mistake of $P_0$, but it was later emended. Thus this variant is useless for trying to establish a close relation between $P_1$ and $P_3$.

31 The text in this passage reads ... kha ma bye ba bye ba khrag khrig.... A shared variant like this cannot be used to prove a close relation between two manuscripts. The text seems to contain a dittography, and the copyists could independently have thought it necessary to “emend” it.
which could be rendered so by the use of stylistically more common terms. The variants in question are:

(8)  
- 0E< P; *mi skyo ba by yi’d skyo: The name Yi’d skyo (*Khinmananas) in the enumeration of the participating bodhisattvas (no. 40) seems in fact not very adequate as the name for a bodhisattva. Thus the editor of P1 changed it to *mi skyo; the syllable ba is found in all three versions P13. The name *mi skyo ba in P1 means “unweary.”

- 0H< P; om. mog: The text in this passage runs... mdab ma de dag thams cad cd mo* po dang / no dang / no dang /... It is thus clear that the double mog mog is parallel to the following mog nog and here is no dittography. Most probably the redactor of P1 tried to “emend” the second mog by taking it as dittographic.

- 0L< P; om. the passage from “v→” till “e→v.” The text runs... bcom ldan ’das kyi ’itar nyan pa dang / bcom ldan ’das kyi ’di skad ces ’bka’ stsal to l/ This is part of the common introductory formula in many sūtras (see n. 49 in the translation). Though bcom ldan ’das kyi ’itar nyan pa is a standard expression in the Tibetan (for Skt. ... bhagavatāh pratyaśraṣṭit /), the genitive... kyi seems impossible to construe. The redactor of P1 therefore dropped the part between the genitive and the following bka’ so that the genitive can be constructed with bka’.

- 2A< P; rig par mthong ngo for mthong bas rig go. The text runs... de bzhin gshegs pa’i ye shes mthong bas rig go” //: “[I] realize with the Tathāgata’s mental vision that...” The term de bzhin gshegs pa’i ye shes mthong ba, Skt. tathāgatājñānādaśana, was obviously unknown to the editor of P1, which led him to change the sequence of the words. He thus probably understood: “Realizing the Tathāgata-knowledge [I] see that...”

- 2B< P; yang skyes bu thabs. The text here reads... de bzhin gshegs pa‘yang thabs la mkhas pa bsgung ba bsal ba de bzhin du,... “... just like the [person who] removed the bees, also the Tathāgata, with skill in [the application of appropriate] means (upāyakusala)...” I have supplied the subject of comparison in brackets (“person who”), just as the editor of P1 felt it necessary to mention it.

- 4C< P; lo ni ngyi shu pa for lo ni mi nying ba. The context is the nugget of gold remaining in the fifth “for not [just] a few years”. The redactor of P1 has changed the text to “twenty years”.

- 6A< P; shing shun for phyi shun. It is in fact puzzling why the text here speaks of a seed within the “outer” peels. In an attempt to make sense out of the text, P1 was altered to “the peels of a tree,” given that the larger context is the essential identity of seed and tree. (The seed, however, is of course not within the peels of the tree, that is the bark, but within the fruit.)

- 8B< P; dgon pa’i khang pa for mgon med pa’i khang pa. The poorhouse in the text becomes in P1 a “house [in the] wilderness.” As the house is compared to the places of rebirth, the variant of P1 works well, even though the poor woman lodges in a poorhouse in 8A (also in P1).

The variants neither of P1, P2 nor P3 suggest an affinity with any of the other collated versions which is stronger than what is “natural” when dozens of variants are compared.33

As a result of this analysis, we can now assume that the reading of the archetype of the TGS in the Phug brag lineage (P0) can normally (but not automatically, as has been shown above) be posited if either P1 or P2 sides with P3. If, however, P1 and P2 stand against P3, no such conclusion as to the original reading of P0 is possible since P1 and P2 derive from the same master copy P.32

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32 Skt. *Khinmananas (“[The One with] a Grieved Mind”) as a name for a bodhisattva is probably meant to convey the sense that the bodhisattva is worried about the suffering of all living beings.

33 P1 usually shares the reading eig instead of geig with BNQ, ’a sngon ’jug instead of m- with BJNQS, and in some instances the omission of a prefixed b- with BJNQ. This can, of course, be interpreted as no more than a similar mannerism in certain spellings, and certainly not as a genetic relation.
In the following I will deal with the position of $P_0$ in relation to the other Kanjur lineages. A statistical analysis reveals that the Kanjurs of the Tshal pa lineage do not use the *rkyang shad* in 110 cases where $L$, on which the punctuation of the critical edition is based, has it. $P_0$ lacks the *rkyang shad* in sixty cases where $L$ has it and adds *rkyang shad* in thirty positions where it is not found in any of the other Kanjurs. Fifty of the sixty positions where $P_0$ lacks the *rkyang shad* are identical with the position among the 110 cases where the Tshal pa tradition does not add a *rkyang shad*.

Based on punctuation alone, the result thus confirms the preceding studies in Harrison 1992a, Schoening 1995, Silk 1994, and Skilling 1994, which characterized the Phug brag manuscripts as an independent tradition in the sense described above. We should further inquire about the nature of the variants found only in $P_{123}$: can they all be characterized as transmissional variants, or are there also readings which suggest a deliberate editorial intervention? On the whole, $P_{123}$ seem to have no major editorial variants; in view of the high number of faulty transmissional variants, I am not even sure if the following few cases, the only such I could find in the whole text of $P_{123}$, should be labeled recensional. We will come back to this question later:

(9) - 4A, n. 3 $P_{123}$: ‘am for dang.
- 7B, n. 1 $P_{123}$: pa for cing in ’os su(s) gyur cing.
- 7C, n. 23 $P_{123}$: thar pa for thar byed.
- 8B, n. 11 $P_{123}$: byed cig / for byed par: $P_{123}$ use the imperative particle cig without the imperative form of byed pa: byos.
- 111, n. 16 $P_{123}$: rgyal ba for rgyal dbang.
- 111 (verse), n. 23–25 $P_1$: ‘i tshe de dag mdo ’di thos // (also $A$: ‘i for de; gyur nas, which is found in $P_{33}$, was probably the reading of $P_0$ and omitted by $P_1$),
- $P_2$: ‘i tshe de dag mdo ’di thos gyur nas //
- $P_3$: ‘i tshe de dag mdo ’di thos gyur nas
- 12C, n. 15, 16 $P_{23}$, zla nya for nyt zla; $P_1$: zla ba nya. ($P_{123}$ in accordance with Ch and Bth).
- $P_{123}$: No colophon.

2.2 The Kanjurs of the Tshal pa Lineage

The so-called Tshal pa edition is named after the monastery where it was produced, namely Tshal Gung thang monastery in east Central Tibet (*dBus*). The colophon of the sutra section of the Lithang Kanjur gives the years 1347 to 1349 as the time of origin of the Tshal pa Kanjur and states that it was based on a number of source materials that formed part of the prestigious Old Narthang Kanjur, and on a copy of the Old Narthang edition itself. This Tshal pa manuscript or one of its copies later served as the basis for the Lithang Kanjur at

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34 The colophons of the Lithang Kanjur are transliterated and translated in Samten 1987.
35 Harrison (1994: 297f.) doubts that the Old Narthang was more than a “collection, in some cases of multiple copies, providing the raw materials for an edition proper,” and consequently he is hesitant to call it an edition in the strict sense of the word. He further stresses that the colophon quoted in Samten 1987: 30f. is not to be understood as implying that a number of canonical collections in addition to the Old Narthang was used (Harrison 1992b: 80, n.14).
36 Samten (1987: 17), basing himself on Tibetan sources, states that the original Tshal pa Kanjur was brought from ’Phying ba sTag ri, where it was later kept, to ’Jang sa tham on the
the beginning of the seventeenth century after several famous Tibetan scholars had retouched the manuscript in the past centuries.\textsuperscript{37} As the manuscript which served as master copy for the Lithang wood blocks was at that time kept in 'Phying ba stTag rtse, the group within the Tshal pa lineage which is based on this manuscript is called the 'Phying ba stTag rtse group.

A copy of the Tshal pa Kanjur had been utilized two hundred years earlier for the production of the earliest wood-block print edition: the Yongle 永樂 edition of 1410. This Yongle wood block became the master for all following editions in the Peking line: the Wanli 万曆 edition of 1606 (the same blocks were used), the three Kangxi 康熙 editions (1684–1720; with new blocks) and the Qianlong edition of 1737 (using the Kangxi blocks). Though the blocks partially suffered from the effects of time, as is now well known, even the new wood blocks were produced on the basis of impressions from the old ones—a phenomenon that led Eimer to coin the term “technical identity” for all the Peking block prints.\textsuperscript{38} For my edition I collated B and Q as two representatives of this Peking line. I will come back to the relation between these two later.

For the 'Phying ba stTag rtse-group, I collated J along with N and (for the main chapters 0L–9C) D. Concerning N, Tucci (1949: 479) states that according to Tibetan sources it was based on the Tshal pa Kanjur. This could well be so, given that in the studies of the Pratyutpanabuddhasaṁmukhāvasthitasamādhiśūtra, the Lokānuvartanaśūtra, the Vimalakīrtinirdeśa, the Drumakīrtarājaśparītyechāśūtra, the Uḍānavarga, the Mahāśūtras in vol. mdo Ra (25), the Abhinirukmaṇaśūtra in vol. mdo La (26), the Sandhinirmocanaśūtra in vol. mdo Ca (5),\textsuperscript{39} and the recent editions of the Aṣṭavamatīnirdeśaśūtra\textsuperscript{40} and the Śālistambasūtra\textsuperscript{41}, N shows a close affinity with the Kanjurs of the Tshal pa lineage. However, in other cases, N sides with the Them spangs ma line. This seems the rule for texts of the Vinaya section and also for the Punyabalāvadāna, the Sūkarikāvadāna, the Jñānakāśītra-buddhāvadāna, the Brahmajālasūtra,\textsuperscript{42} and, as dealt with in recent studies, the Heart Sūtra in the Prajñāpāramitā and the Tantra section,\textsuperscript{43} and the Sekoddeśa.\textsuperscript{44}

Finally, I also consulted D, which is known to have drawn mainly from the Lithang Kanjur but also to have incorporated readings from a copy based on the Them spangs ma, and which must therefore be categorized as conflated.\textsuperscript{45} For any edition which does not primarily aim at illuminating the relations between the different Kanjurs but is in search of the text from which all versions may have

\textsuperscript{37} See Imaeda 1982a: 179.
\textsuperscript{38} Eimer 1992: 180.
\textsuperscript{39} For information on the texts mentioned up to here see, Eimer 1992: xvf.
\textsuperscript{40} See Braarvig 1993a, 1993b. Following an analysis of the variants, he states that “there is reason to assert that N is a direct descendent of J” (1993a: x) and that the cases where N does not follow the single variants of J “may be explained as recensional changes, and even as confabulations with other versions.”
\textsuperscript{42} For the information on the texts mentioned till here see Eimer 1992: xv.
\textsuperscript{43} See Silk 1994.
\textsuperscript{44} See Orofino 1994.
\textsuperscript{45} See Samten 1987: 18f. The copy based on the Them spangs ma Kanjur was the lHo rdzong Kanjur, compiled from 1595 to 1658 on the advice of the Fifth Dalai Lama.
derived, the value of conflated material is low. When the nature of the variants of $D$ became clear, after the collation of about half of the text of the TGS, I decided instead to invest my time in other, more promising versions.

Let us now turn to the results of my study of the variants of the Tshal pa Kanjurs. In the Peking group we have $B$ and $Q$. The high number of common variants not shared by any other of the collated versions makes their close relation obvious. I will give just a few examples:

(10) - 0E, n. 26 BQ: par sgrags for bsgrags.
- 0I, n. 16 BQ: rtsom for tshom; JP$_{12}$: tson; 0K; BQ: rtsom; JP$_{12}$: tson.
- 0I, n. 15 BQ: gda’ for bda’; P$_{5}$: mnga’ for bda’: see Bth: zhin.
- 1A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.
- 0A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.
- 0A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.
- 0A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.
- 0A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.
- 0A, n. 4 BQ: na ltha skyes bu lha’i mig can for na ltha skyes bu lha’i mig can.
- 4B, n. 13 BQ: hgo for bgo.
- 6A, n. 6 BQ: om. na.
- 7A, n. 25 BQ: la mi for lam.
- 5A, n. 18 BQ: sens can dang for sens dang.
- 8C, n. 11 BQ: ji ila for byis pa.
- 8C, n. 12 BQ: nyid for ba.
- 9B, n. 10 BQ: jug for dag.
- 10B, n. 25 BQ: bzhin for zhin.
- 10B, n. 29 BQ: om. gzhon.
- 10E, n. 20 BQ: rtsom; JP$_{2}$: tsom; OK 32 BQ: rtsom; JP$_{12}$: tsom.

There are some particular variants of $B$ worth mentioning:

(11) - 0C, n. 20 B: nyas dang for nya dang; Q: lacuna of one letter between nya and dang.
- 0C, n. 25 BP$_{12}$: dang i thabs for dang thabs; Q: lacuna of one letter between dang and thabs.
- 0K, n. 24; 1C, n. 6, 11, 12; 5C, n. 9, 11; 8C, n. 15; 11I, n. 9 (all verses): B reads ‘i instead of yi (in B ‘i can count as a syllable), Q has a compressed yi.
- 1A, n. 20 B: ston pa te for ston te; Q: lacuna of one letter between ston and to [Q: to for te].
- 2A, B: shrang brsi for shrang rtsi; Q: lacuna of one letter between shrang and rtsi.
- 2A, n. 18 BP$_{2}$: pas I bskrad; P$_{2}$: pas // bskad; Q: lacuna of one letter between pas (without tsheg) and bskrad.
- 6A, n. 18 B: rgyal chen por ’gyur for rgyal po chen por ’gyur; Q: rgyal po chen por compressed.
- 10B, B: dpem geig for dpe geig; Q: lacuna of one letter between dpe and geig.
- 10C, n. 18 BP$_{12}$: yid rang for yi rang; Q: lacuna of one letter between yi and rang filled with tshegs.
- 12C, n. 7 ABP$_{12}$: yid rangs for yi rangs; Q: lacuna of one letter between yi and rangs.

In all the cases under (11) it is obvious that the archaic, uncommon, or even wrong reading found in $B$ must have also been part of $Q$ or its predecessors before letters were erased or replaced, or before missing letters were inserted on the block prints by some redactor. This resulted in the lacunas or in letters which appear much smaller or compressed on the lithograph in $Q$.\textsuperscript{46} The examples given

\textsuperscript{46} The physical process of such alterations is described, with several examples, in Eimer 1992: 1-16; 191-202. Eimer further states that the date of a larger revision of the Peking wood blocks may have been during the production of the Mongolian Kanjur, which falls within the same period as the 1717–20 reprint (1983a: 59f; 1992: 12). The sources for the alterations, however, are not entirely clear. In any case we must treat the Peking Kanjurs from a certain date on as conflated. (See also Eimer’s study on the Hevajratantra II, v. 1–2, in which he shows that a new wood block containing two more \textit{slokas} was carved between 1684/92 and 1717/20 (Eimer 1992: 165–174.).)
above thus show that B copied faithfully many of the peculiar or wrong readings which must already have been part of the Yongle or Wanli block print on which B was based.

On the other hand we find examples (12) where both Q and B have the same reading but where Q shows traces of emendation (resulting in lacunas etc.) which led to the reading. We could assume that these emendation were already part of the master copy of B, namely the Yongle or Wanli block print, and that they were adopted by the scribe of B. In Q, however, due to the “technical identity” of the wood blocks, traces of the corrections can still be found. Under (13) I have collected cases where B does not follow the text of Q which, in these passages, differs from the other Kanjurs. Examples include:

(12)  
- 2C, n.15 BQ: sol for sel [B: g- of (g-)sol marked with three dots in the form of a triangle above for deletion]; Q: lacuna of one letter between mongs and sol.
- 4A, n. 26 JP13: sum becu for sum cu; Q: lacuna of one letter between sum and cu filled with tshegs. (B: sum cu).
- 10D, n. 18: Q: yi for ‘i (verse) [yi compressed, most probably altered from ‘i]; B: yi.
- 11H Q: ma rgyas in sams ma rgyas compressed; P123T: om. ma: Obviously Q at first also omitted ma and read the common sams rgyas. Later ma was inserted by carving the whole phrase sams ma rgyas with narrowed letters. B reads sams ma rgyas.

(13)  
- 01Q: drug for dbus.
- 1A Q: ‘khor for ‘khod; B: mtho’ for ‘khod.
- 4C Q: des for ngas.
- 5A Q: so so for sas.
- 5A Q: stong for steng.
- 6C Q: yang bar for yod par.
- 7A, n. 5 Q: la mthil for lag mthil; B: la gar thil for lag mthil.
- 7C, n. 30 P12: mi for ming; Q: med for ming.
- 8A Q: om. byed of par byed ‘gyur [par ‘gyur with larger spaces between the letters than usual].
- 10D, n. 21 B: snying for stong; Q: steng for stong.
- 12B Q: inserts yod pa in bla na med pa yod pa yang dag par rdzogs pa’i byang chub.

It is, of course, very likely that the scribe of B polished archaic spellings which seemed inadequate to him and that he more or less unconsciously did away with obvious mistakes in the master copy. As stated above, most of the cases under (12) can be accounted for if we assume that the wrong or uncommon readings had already been emended in the Yongle or Wanli wood blocks. In 2C, n. 15 we have to assume that the prefix g- was still found in the master copy of B, copied by the scribe of B, and then deleted. Later the prefix was also deleted in the wood blocks, leading to the lacuna found in Q.

The majority of readings under (13) can be explained by assuming that the scribe of B corrected obviously faulty readings when copying from the Yongle/Wanli lithograph (01, 5A, 5A, 12B), or that one of the latter two was not clear in the concerned passage and was consequently read differently by the scribe of B and the carvers of the Wanli/Kangxi wood blocks, for which the Yongle/Wanli wood blocks served as technical models (1A, 4C, 6C, 7C, 10D).47

Eimer assumes the Lithang Kanjur to be a possible source for it (p. 172). Eimer (1992: 143; 172), Harrison (1992a: xxxi), Schoening (1995a: 140; 172ff.) and Skilling (1994: xxxivf.) show that some readings of the Peking line were at a certain stage altered on the basis of a comparison with J. No such examples are found for the TGS, and two examples quoted under (12) show that those alterations cannot derive from J, since J bears the pre-emended readings.

47 For this assumption see Eimer 2000: 32f.
The omission of *byed* in 8A may not have been a feature of the master copy which served the scribe of *B*. The fact that the spaces between the letters in that passage appear to be larger than usual means that *byed* was still in the first wood block, and only later erased, and accordingly more space became available for the single letters—space made use of by the carvers of the Kangxi edition. Regarding 7A, the term *lag mthil* may have appeared in an abbreviated form in Yongle/Wanli, and then its complete spelling may have been reconstructed differently by the scribe of *B* and the carvers of the Wanli/Kangxi block prints. As a result of the above analysis, we can say that there is no need to consider *B* as having undergone any contamination from outside the Peking tradition.

Let us now turn to the second group on the Tshal pa side. We should first focus on the relation between *J* and *N* in order to judge if it is plausible that *N* derives from the Tshal pa Kanjur, as maintained by Tucci (see above). There are several variants shared solely by *J* and *N* (and partly by *D*) whose existence would be hard to explain if they did not derive from the same master copy:

(14) - 0G, n. 9 JN: *phang* for *phang*.
- 5A, n. 28 JN: *khod* for *khor*.
- 6C, n. 12 DJN: *thob* for *mthong*.
- 8C, n. 24 JN: *sman* for *dman*.
- 9A, n. 5 DJN: om. *cig*.
- 9A, n. 29 DJN: *bskogs* for *bkogs*.
- 11A, n. 14 JN: *khor* for *kha* [N: *a sngon jug* of *khor* in a small letter inserted later].
- 12C, n. 3 JN: *sems dpas* for *sems dpa*.

The variants 6C, 8C, 9A (n. 29) and 11A are of special importance, since it can hardly be imagined that they appear coincidentally in two manuscripts. Section 11A is revealing inasmuch as it documents that the reading was probably first the correct *kha* (in skyes bsu ’dul ba ’i kha lo sgyur ba) and was only later altered to *’khor* by adding the *’a sngon jug* within a very limited space. This fact indicates that *N* derives rather from a master copy shared with *J* (the *’Phying ba stag rtse* manuscript) than from a manuscript on which also the Peking Kanjurs are based.

I must admit that the number of variants common to *JN* which I have given is not very high. The reason for this is that both *J* and *N* in general do not have a lot of variants, and many of the shared readings are only minor (*kyi* for *kyis* etc.), so that listing them here would not produce any more clarity. However, we should in any case check the relation of *TV* to the Peking line (against *J*). The only serious variant of *N* common to *BQ* is:

(15) - 12B, n. 16 BNQ: *de* for *nga*.

There is thus no reason to assume that *N* derived from a manuscript close to the Peking tradition. This makes the assertion that *N*, like *J*, is based on the *’Phying ba stag rtse* manuscript more plausible.48

Does *N* follow the Tshal pa transmission through all the text or do we find variants shared with representatives of the Them spangs ma lineage? Let us examine the nature of the variants shared between the Them spangs ma and *N*:

(16) - 0B, n.7, 8 BQ123: *bezangs can* for *bezangs tsan dan*; N: *tsandan* (s£85) for *tsan dan*.
- 0B, n. 21 BQ123: *sens can thams* for *sens thams*.

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48 That *N* is based on the *’Phying ba stag rtse* manuscript is posited in the studies of Harrison (1992a: xxx), Schoening (1995a: 131) and Skilling (1994: xxxix). Braarvig, however, states that N “is a direct descendent of J” (1993a: x) and explains the fact that several single readings of J do not appear in N as “recensional changes, and even conflations with other versions” (p. 131, n. 3).
The number of major variants where \( N \) sides with the Them spangs ma Kanjurs is surprisingly high. Among them are, it is true, several stock phrases and terms appearing in other passages of the \( TGS \), which could easily have been emended without drawing on other versions (e.g. the list of attributes of \( arhats \) in \( 0B \) appearing regularly in \( sūtra \) literature). In other instances it is impossible to explain in this way why \( N \) displays the same reading as (all) representatives of Them spangs ma against the Tshal pa family (e.g. the non-omission of (the \( aberratio oculi: ) gzhan dang \) in \( 4A \)), so that we must assume that the editors of \( N \) accessed an unknown text of the Them spangs ma family which they sometimes preferred to follow. The situation is thus very similar to the \( Śālistambasūtra \), concerning which Schoening states: “The position of \( N \) is curious because it usually agrees with the Eastern tradition, in particular with \( CJ \), and yet in a handful of cases it has Western readings. In each of these instances, \( N \) was probably emended either by contamination with the Western tradition or independently by scribes or editors.”

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The number of common variants with the Them spangs ma group in the \( TGS \) is too low to allow an opinion where the version used for the emendations could have come from. One realistic possibility would be the Shel dkar rdzong manuscript, which we know served as the basis for a number of edited works in \( N \).

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It remains to inquire about the position of \( D \) within the stemma of Kanjurs as it pertains to the \( TGS \). The Derge Kanjur is well known to be a conflation of \( J \) and the so-called \( lHo \) rdzong Kanjur, a Kanjur which was produced on the basis of the Them spangs ma, with or without an intermediate copy. 51 In the case of the \( Aksayamatinirdesāsūtra \), however, the Derge version turned out to be a copy of

49 Schoening 1995a: 170; further see Pagel 1999: 204.

51 Ford 1992a: xv. The Narthang Kanjur was carved near Shel dkar rdzong, the place where \( L \) was also copied from the manuscript Kanjur kept at the monastery of Shel dkar (see Harrison 1992b: 80, Pagel and Gaffney 1996: ix). Braarvig (1993a: x) reports that \( N \), which in the case of the \( Aksayamatinirdesāsūtra \) is based on \( J \), supplied part of the text (one whole folio obviously missing in the early Tshal pa tradition) by drawing on the Them spangs ma version. It would be interesting to see which of the representatives of the Them spangs ma line comes closest to \( N \) in this passage.

51 Harrison 1992b: 79.
“the first Tshal pa manuscript, or an early copy of it” and could thus “be considered a better transmission of the original Old sNar than than JNQ, though correct readings may of course have been preserved in JQ, readings lost in the transmission to D[erge (Prague)].” (both Braarvig 1993a: x-xi).

Are there any variants which suggest that in the case of the TGS, too, D may be the copy of an earlier, better representative of the Tshal pa lineage? If so, this would mean that D has unique archaic readings and variants which produced a better transmission of the Tshal pa line than B(AN)Q. What about the single variants of D? They include:

(17) - 1A*D: 'gyed for 'byed; B: byed; Q: 'phyed.
- 4C* D: bzhig for ba zhig.
- 5A* D: inserts byed (dittography).
- 5B* D: slobs for spobs.
- 5C* D: shig for shes.
- 7A* D: 'dod bar for 'dod par.
- 7C* D: mi for mi.
- 8C* D: des for dus.
- 9A* D: gVIS for gVI.

It is obvious that none of the variants can be said to represent a better reading than the other versions do. They are all explainable as mistakes made by the copyist. There is thus no reason to conceive of D as a representative of the early Tshal pa tradition.

The affiliation of D with both main transmissional lines is also obvious. It shares enough variants with B(AN)Q (in particular, the punctuation: it drops the shad together with B(AN)Q not less than 83 times) to allow it to be based on the Tshal pa tradition. On the other hand, the apparatus documents numerous cases in which D sides with LST—a fact that leaves no room to doubt that the editors also drew upon the lHo rdzong Kanjur to establish the text of D.

That D is part of the 'Phying ba sTag rtse group in the Tshal pa family is clear from the common omission of shads in 15 cases and other variants shared with JN but not with other representatives of Tshal pa:

(18) - 1A, n. 30 DJNL: srid for sred.
- 1C, n. 9 DJN: gos de for gos te.
- 1C, n. 20 DJN: gis for gi.
- 6C, n. 12 DJN: thob for mthong.
- 8C, n. 9 DJNPi23: kyi for kys.
- 9A, n. 5 DJN: om. cig.
- 9A, n. 29 DJN: bsKogs for bsKogs.

Given that D is based on J, is it possible to draw any conclusions on the question whether N is a direct descendant of J or if it is a sister of J? Let us examine the nature of the variants shared by DJ, DN and JN. The two competing models for the relation of DJN are:
If we turn to the variants shared by DJ (but not N), we find the following examples:

(19) Throughout the text: BDJQP_{123}T: pad ma; (LSN: "></wikipedia>

- 3A, n. 7 DJ: om. de.
- 4B, n. 8 DJ: om. /.
- 4C, n. 11 BDJ: 'di ni for 'di na.
- 6C, n. 17 BDJ: spang for sbyang; Q: spang or sbang (?). [N emended to sbyang ba “to purify,” common in the TGS]
- 7C, n. 28 BNQ: klys for kyi (DJLSTP_{12}: kyi).

Variants common to JN (but not D):

(20) - 2A, n. 4 BJNQLSP: ba // for ba /.
- 2A, n. 18 JN: gis for gi. [Gis is obviously erroneous in sbrang tshang gis nang na.]
- 4A, n. 6 JNQP: ci for gci; n. 11 JNQP_{12}: ci for gci. [The Derge editors emended to the MVy standard: bshang ger (MVy 2626–2628).]
- 4B, n. 11 BJNQLP: om. gser gyis [The omission contradicts the same construction in 2A.4f; probably, therefore, gser gyis was inserted by the Derge editors.]
- 4B, n. 20 JN: kysis for kyi. [Kysis is obviously erroneous in ... sangs rgyas kysis ishig bla dags so //.]
- 5A, n. 28, 29 JN: 'kho de for 'khor te; BQ: 'khor de. [The Derge editors selected the well-known formulation ... 'khor ba na 'khor te //: “to wander around in samsära.”]
- 6C, n. 13 JN: bshigs for bshig; P_{3}: pa shig for bshig. [The Derge editors probably felt bshig adequate as the perfect form of 'jig pa, with gzhig as the future form.]
- 6C, n. 15 BJNQP_{12}: gang for nang. [The pida according to ADLST seems to have a clearer meaning: mi shes nang na gnas kyang rrom sens med //. That this is the original sense is confirmed by Bth (dbus) and Ch_{2} ( abslh).]
- 7C, n. 9 JN: bor de for bor te. [The Derge editors emended to the standard.]
- 8C, n. 22 JN: ma shes gyis for ma shes klys; BQ: bgyis. [The imperative form gyis from bgyid does not make sense here.]
- 8C, n. 24 JN: sman for dman. [The reading sman “medicine” here is meaningless and was therefore emended by the Derge editors.]

Variants common to DN (but not J):

(21) - In three passages: DNLST: de bzhin gshegs pa'i sku gzugs for de bzhin gshegs pa'i gzugs. [DN is made honorific.]
- 0L, n. 6 BJQ: om. yid la. [DN adopt the stock phrase.]
- 1B, n. 9 DNP_{S}: -s zhes for -s shes.; 5B, n. 1 DN: -s zhes for -s shes. [DN adopt the standard; see Ishig mdzod s.v. zhes.]
- 2B, n. 4 BJQ_{12}: om. de of de bzhin du. [The term de bzhin du appears often in the TGS, and de was therefore probably thought to have been inserted in line with Them spangs ma.]
- 3B, n. 1 BJQP_{2}: om. de bzhin du (aberratio oculi).
- 4A, n. 16 BJQ: om. gzhin dang (aberratio oculi).
- 4B, n. 2 BJQ: om. la of la bltas.
- 4C, n. 16 BJQP_{12}: glo bur for blo bur.
- 5A, n. 17 BJQ: 'dug go // zhes for 'dug go zhes.

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In any case, we should keep in mind that both D and N are conflated with the Them spangs ma line, so that there is always the possibility that one or both of them did not follow the text of the master copy but adopted a Them spangs ma reading. If D or N thus does not share a reading with JN or JD respectively, the variant is only significant in those cases where D or N is not easily accounted for as an obvious mistake of the scribe (single variant reading) and if it is not in accordance with the Them spangs ma versions. Otherwise, we cannot exclude the possibility that D or N was altered on the basis of the Them spangs ma, and so it would be inappropriate to make statements about the stemmatic relation of DJN. We should investigate the nature of the variants in order to see if there are convincing reasons which could have led the editors of D or N to give preference to the Them spangs ma reading. There are only two variants which fulfill both criteria stated above:

(19) 7C, n. 28 BNQ: kyis for kyi (DJLSTP123: kyi), where N sides with BQ, and DJ could well represent a better Tshal pa reading in accordance with LST. That kyi in bde bar gshegs kyis ye shes yongs bkrol nas // is the right reading in this case is attested by the parallel in Bth: yang grol bder gshegs yeshes te :.

(20) 2A, n. 4 BJNQLSP3: ba II for ba /, an uncommon case where the majority of witnesses use nyis shad after the description of the honeycomb hanging (‘phyang ba //) from the branch of a tree.

Neither case is revealing, and hence we need to investigate the nature of the other variants. In most cases I have, after the variant, given a plausible reason for the editors’ alteration according to the Them spangs ma. I cannot, however, find any good reason why the editors of N should have emended the variants 3A, 4B and 4C in (19) against the reading attested for J and Derge. One solution may be to assume that N is in fact a sister copy of J and the three readings in question are variants found in J and continued by D, but not found in the ’Phying ba sTag rtse manuscript. The emendations of 3B, 4A, 4C and 5A in (21) are not easy to explain either. We can generally assume that editors who had the choice between two alternatives tended to prefer the textually more extensive alternative, whenever there was no notable difference in content. For them to drop some words of the Buddha would have seemed worse than not doing so. This argument applies to 3B and 4A; for 4B, grammatical reasons must have been decisive. The passages in 4C and 5A may simply have involved the personal taste of the editors.

Some questions remain: Why did the editors of both Derge and N follow the Them spangs ma in emending gzugs to sku gzugs in the case of the Buddha and leave mig unchanged, whereas LST, again concerning the Buddha, continuously employ spyan instead? What were the guidelines for the editors of the two Kanjur projects that led them to decide the same questions differently?

Through the analysis above it has become clear that the number of readings shared by D with the Them spangs ma line is higher than those shared by N. Both D and N seem to be based mainly on manuscripts related to ’Phying ba sTag rtse. Though this is far from being proven, three of the readings cited in (19) indicate that, as far as the TGS is concerned, N does not descend from J but rather is a sister copy of it. As to the position of D, it can only be asserted that it is not
affiliated with the early Tshal pa transmission, as is otherwise the case for the Akṣayamatirītadāsāṣṭra.

2.3 The Them spangs ma Kanjurs

Given the high number of variants shared only by LST, it is clear that, regarding the TGS, we should view these three versions as descendants of a common ancestor—the Them spangs ma Kanjur. Tibetan tradition has it that the Them spangs ma Kanjur was copied in 1431 from the Old Narthang manuscript and then deposited in the dpal 'khor chos at Gyantse.52 Whereas the Tokyo manuscript Kanjur from Gyantse is said to be a direct copy of the Them spangs ma Kanjur53 (for which the moment remains the only one accessible to Western scholars), we know that there were intermediaries in the case of the Shel dkar manuscript Kanjur (London) and the Stog Palace manuscript Kanjur. The Shel dkar manuscript Kanjur was based on the Shel dkar chos sde, a manuscript kept at Shel dkar in southern Tibet. That the Shel dkar chos sde was a copy of the Them spangs ma, however, is confirmed by a remark in the colophon of the brGyad stong pa volume of the Shel dkar manuscript Kanjur.54 The Stog Palace manuscript Kanjur derives from a Bhutanese original, which could well be the Bhutanese copy of the Them spangs ma.55

Most of the text-critical studies have so far proved that the Shel dkar manuscript Kanjur, the Stog Palace manuscript Kanjur and the Tokyo manuscript Kanjurs agree closely with each other, and differ significantly from the Tshal pa Kanjurs. A further argument for the close relation between the three Kanjurs and the Them spangs ma is the resemblance in the arrangement of texts, which is in accordance with the description of that of the Them spangs ma provided in the gsan yig of two Tibetan masters.56

What, then, is to be said about the relation between L, S and T in the case of the TGS? Indicative common variants of S and T include:

(22)  0K, n. 9 ST: sngan cud for sngan chad.
   - 4B, n. 5 BDINQLP17: ni for ma.
   - 8C, n. 10 ST: bzhus for zhugs.
   - 9B, n. 7, 8 ST: om. kyi chos in sangs rgyas kyi chos kys (aberratio oculi).
   - 11H, n. 15 P123ST: dang du yang for dang yang [P3: rung for dang].
   - 12C, n. 17 BQST: ita for bla.
   - 12D, n. 11 JST: rdzogs so; N: rdzogso; (ABQLP123: šniš).
Variants shared by $L$ and $T$:

(23)  
- 9A, n. 18 LT: de na for de nas.
- 10E, n.1 LT: om. 'i in bcos bu'i ras (verse).
- 11B, n. 15 B3NQP123S: bar for ba in dga' 'ba byed pa.
- 11C, n. 11 LT: na for du in lha dang mi rnams kyi nang du skyes so.
- 11H, n.7 P123T: om. pa in yin 'gyi snyam du (L: pu inserted later in a small dbu med
hand above the line).
- 12B, n. 16 BNQ: de for nga; LT: om. nga in nga bzhin du (see Bth: da ltar nga).

Variants shared by $L$ and $S$:

(24)  
- 0B, n. 21 BJQP123T: sens can for sens.
- 3B, n. 1 BJQP2T: om. de bzhin du in de bzhin du de bzhin gshogs pa (aberratio oculi).

The number of pairwise variants within $LST$ is rather low, and among them
several are clearly trivial: both variants in (24) are due to mistakes by $T$. In the
first case can is erroneously added to sens, the subject being the mind (sens)
of an arhat. The second case is a simple aberratio oculi documented also in other
versions and reappearing in sections further down. Thus no indicative variants
common to $L$ and $S$ remain.

In (23) the first three common variants may be called trivial and so are not
very indicative, while the following two have most probably not arisen
independently. Meaningful are the variants 0K, 9B and 11H of (22). The reading
rdzogs so instead of rdzogs s/s in 12D is but a standardized modern spelling in $S$
and $T$, both manuscripts of relatively late origin.

The number of indicative variants is too few to allow definite conclusions
to be drawn on the relation among $L$, $S$ and $T$. Nevertheless, the fact that $LS$
never share mistakes vis-à-vis $T$, or, in other words, that $T$ shares some variants with $L$
and other variants with $S$, requires explanation. One possible solution is the
assumption that $T$, in fact, is the version among $LST$ closest to the Them spangs
ma Kanjur. The high number of single variants found in $T$ probably has its roots in
part in the copyist of $T$; another cause may have been an erroneous master copy—
theThem spangs ma manuscript or a (reedited) copy of it. When the Shel dkar
chos sde, the master copy of $L$, and the Bhutanese manuscript, that is, the master
copy of the Stog Kanjur, were copied from a Them spangs ma manuscript, we
may assume that they were at the same time checked against another version so as
to discover possible mistakes in the Them spangs ma text. Variants shared alone
by $ST$ should thus constitute a reading found in the Them spangs ma, perpetuated
by $S$ but altered by the Shel dkar chos sde editors or the editors of $L$ on the basis
of another non-Them spangs ma manuscript. The same process is imaginable for
variants of $LT$; in this case it could be either the editors of the Bhutanese Kanjur
or of the Stog Palace Kanjur who collated another manuscript in order to correct
supposed mistakes found in the text. The nature of some of the variants given
above makes it very unlikely that such mistakes in the master copy, be it the Them
spangs ma manuscript or a later copy of it, could have been recognized without
the help of other manuscripts, most probably ones from outside the Them spangs
ma tradition.\footnote{The assumption that the editors of the Shel dkar chos sde or the Bhutanese Kanjur could have
compared their master copy, probably a copy of the Them spangs ma manuscript, with a much less
error-laden earlier version or even the original of the Them spangs ma when producing their new
Kanjur is not quite plausible. Why should they then have made use of the inferior later version at
all?}

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Such an assumption needs to accommodate the three points below. Granting that the new editions basically followed the Them spangs ma manuscript, it should be possible to state what led the editors to adopt or reject the reading of a different text.

1) The Them spangs ma reading of \( T \) is in any case clearly inferior when compared with the new reading adopted by the editors of both \( L \) and \( S \).\(^{58}\)

2) In the case of the combinations \( LT \) against \( S \) on the one hand and \( ST \) against \( L \) on the other, each side of the combination cannot afford to be obviously faulty, since otherwise it would be difficult to explain why the editor of \( S \) or \( L \) respectively did not adopt the correct reading.

3) All readings shared by \( LST \) cannot afford to be easily recognizable as mistakes when compared with an alternative non-Them spangs ma variant, because it would otherwise be implausible that the editors of both \( L \) and \( S \) refrained from emending it.

As to the first point, concerning the variants shared by \( L \) and \( S \) under (24), it is obvious that in 0B \( LS \) represent the correct reading, since the subject is the mind (sems) of an arhat. Concerning 3B, \( T \) presents an obvious aberratio oculi which, if not caused later by the scribe of \( T \), was detected by the editors of \( L \) and \( S \) and emended.

Concerning the second point, we have to account for the variants noted in (22) and (23). Among them we find ones which tell us more about the individual tastes of the scribes than about the correctness of a reading: \( \text{snang cad} \) (cad is an archaic spelling of \( ST \)) instead of the standard spelling \( \text{snang chad} \) (\( L \); surprising, given that \( L \) is the older manuscript!), \( \text{bzhugs} \) for \( \text{zhugs} \) (in the case of the cakravartin embryo in the womb), \( \text{dung du yang} \) for \( \text{dung yang} \), \( \text{lia ba’i ‘os} \) for \( \text{blta ba’i ‘os} \), \( \text{rdzogs so} \) for \( \text{rdzogs so} \), \( \text{be nos bu ras for beos bu’i ras} \) in the verse section, \( \text{dga’ bar byed pa} \) for \( \text{dga’ ba byed pa} \), and \( \text{lha dang mi rnams kyi nang na skyes so for lha dang mi rnams kyi nang du skyes so} \).

In the case of 4B (’di ni or ’di na), the context allows both readings equally well. The editors had no criteria for deciding on the correctness of the variants. Concerning (22) 9B, if we read the passage according to \( ST \) (which omit kyi chos), namely as \( \ldots \text{nyon mongs pa’i sbubs kyi nang gi sбу gu sроngs rgyas (kyi chos) kyi sбls stе} / \), it is clear that the text of \( ST \) makes just as much sense and is in accordance with the main line of the \( \text{TGS} \) in stating that “... the cavity inside the ... defilements is filled with (the qualities of) a buddha.” Thus, again, this passage does not violate the principle that both readings could be applied by the editors with equal justification.

From the standpoint of classical Tibetan grammar, in (23) 11H, only \( S \) reads correctly ... \( \text{yin pa snyam du} \), whereas \( T \) omits \( pa \); in \( L \) \( pa \) is inserted by a later corrector in an \( \text{dbu med} \) hand. However, to argue that the reading without \( pa \) is a major mistake which an editor would immediately emend is not possible since we find several cases in different editions of the \( \text{TGS} \) in which the particle \( pa/ha \) or a particle of finality/question has not been used before \( snyam \) (see 01.7; 3B.8; 7B.9; 8A.8).

In 12B, however, \( S \) together with the majority of manuscripts and prints reads the correct \( \text{nga bzhin du} \) (also \( \text{Bth: nga la bzhin no} \) ;), whereas \( LT \) simply

\(^{58}\) We could alternatively assume that the inferior variant of \( T \) was introduced by the scribe of \( T \) after the master copy of \( T \) had already been used to establish the predecessors of \( L \) and \( S \).
have bzhin du; BNQ contain de bzhin du. The passage without nga or de reads de ni ji ltar da ltar bzhin du... (I cannot find any coherent sense in this wording). Here, the question why the editor of L has not emended the text remains open. I have no satisfactory answer to it.

Regarding the combination LST in relation to non-Them spangs ma readings (3), we are confronted with a number of inconvenient variants:

(25)  
- OG, n.1,2 LST: om. du nang in... nyid du nang du yang....  
- OL, n. 8 BDJNQ: dang ngas bshad; P3: dang / ngas bshad (stock phrase!).  
- OM, n. 34 LST: de bzhin gshegs pa spyan for de bzhin gshegs pa'i mig.  
- OM, n. 37 BDJNQ: de bzhin gshegs pa'i snying po can du for... por.  
- 1B, n. 2 DLSTP; de bzhin gshegs pa'i snying po can yin.  
- 6A, n. 10 ALSTP132; om. na in 'jig rten na gnas pa.  
- 10D, n. 26 LSTP: mchu dang rgyar for chu dang rgyar.  
- 11D, n. 18 LST: om. yang in na / yang / ABINQP132; om. /.  
- 12A, n. 29 LST: om. chos in chos bstan pa'i....  
- 13, n. 4 (colophon) LST: om. skad gsar bead kyi kyang beos nas.

As I have already stated above, I assume that the general tendency of the editorial process should be to maintain rather than to omit words when forced to select one of two alternatives. In the case of LST this principle does not hold true in OL, 6A, 11D, 12A, to a certain extent in OG, or in the colophon which, to be sure, enjoys a special status. I have not cited the examples where LST clearly follow this principle. In almost all of the six passages where LST are lacking words I cannot find a reason which could have kept the editors from adopting the more comprehensive variant. In the case of 11D, we could argue that yang was not adopted because the shad, which is missing in all other editions, needs to remain after na. The appearance of yang immediately after the shad would, of course, be rather uncommon. OG, however, is a particular case, for neither of the two main traditions has preserved the supposed original wording there.

The passage in 6A is rather dubious, and the fact that the variant is shared with A and P132 indicates that the omission of na is in fact the original reading. Nevertheless, it is difficult to make sense of the passage without na, so that it is surprising that the editors of S and L did not adopt it. It is difficult to imagine that they had a chance to judge the genuineness of the missing na on a basis comparable to ours, and so to be led to refrain from inserting it.

The omission of the genitive particle in OM, however, could be an archaic element which escaped the notice of the editors since the master copy, in any case, already read spyan instead of mig. The spelling mchu instead of chu in 10D could be meant to differentiate it from chu meaning “water,” though no other examples of this spelling are known to me.

I have no answer to the question why the particle can is not added by the editors of L and S to de bzhin gshegs pa'i snying po at the end of OM, whereas it appears in 1B, where living beings are similarly characterized as tathāgatagarbha. However, we cannot exclude the possibility that the manuscripts used as the sources for the emendations introduced into L and S were not identical with any surviving manuscripts. They could well have been texts which, to a certain extent,

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59 Here I have extracted only the problematic cases from a high number of LST variants.
60 Panglung observes that the Tanjur version of the sGra sbyor bampo gnyispa, in comparison with its Dunhuang fragments, inserts “particles of the genitive case, or dang, du” and thus “contributes to clarify the meaning of the sentences and to render the concise style of the Ta pho version more smoothly” (Panglung 1994: 172).
were conflated with readings from the Them spangs ma line, which itself would not contain some of the words likewise not found in LST.

As stated before, the number of variants regarding the relation of LST is too low to allow definite settlement of the question of their stemma within the TGS family of manuscripts. As to the stemmatic relation among LST which I have hypothesized, there remain the above problematic variants. Nevertheless, none of the readings in (25) essentially affect the content of the passages in question, nor are they easily recognizable as mistakes without the help of a more refined text-critical instrumentarium. Graphically, the imagined stemma of LST looks approximately like this:

![Stemma Diagram]

The combination LST should thus represent the original Them spangs ma reading. If only L and S share the same reading, then there are two ways to account for this. What occurs in T could be a mistake introduced by the copyist of T or some manuscript in the line of T after the copying of L and S or, as the second alternative, the reading of T could in fact be the original reading of the Them spangs ma which was altered to a superior reading independently of each other by the editors of the Shel dkar chos sde or L, on the one hand, and by the editors of the Bhutanese Kanjur, the Stog Palace Kanjur or S, on the other. In most of the cases, as the nature of the variants show, the copyist of T is very likely to be the main source for the single readings of T. As stated above, there are many single variants in T resulting from inaccuracy.

The combinations LT and ST can also be explained in two ways. If the reading of S against LT, and L against ST is not an erroneous single variant, it could well be a revised reading introduced by the editors of L or S or one of its master copies on the basis of a comparison with a manuscript from outside the Them spangs ma tradition. When this contaminative factor was introduced into the separate transmission lines of L and S is impossible to say. The question with which line the manuscripts used for the emendation were associated is not answerable either. The Kanjurs of the Peking line, however, are not possible candidates, as the variant 11C, n. 3 proves. The suggestion that S is

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61 In 11C, n.3 A/JNSTP 23 read gzi brjid against BQ: gzi brjid chen po. If, in the description of the beneficial result of the light of a bodhisattva touching living beings, the revisers of the master
contaminated by Derge was originally brought up by Eimer (1982: 129) and discussed again by Orofino (1994: 34). If this is so, contamination of $S$ by $D$ in the particular case of the $TGS$ cannot be ruled out. But for $L$ or its ancestor, this possibility does not arise, since $L$ came into existence about twenty years before the Derge Kanjur.

My suggestion for the possible relation among $LST$ contradicts in several aspects the findings of previous studies. $S$ is usually assigned a position within the Them spangs ma group apart from $J$. Harrison, in his study of the *Drumakinnarājaparipṛcchāsūtra*, rules out any contamination of $S$ (1992a: xxv-xxvi) and explains the close similarity of $L$ as due to “the use of an intermediary copy to produce $L$ and $T$” (p. xxvii). The *Drumakinnarājaparipṛcchāsūtra* does not show any indicative variants common to $S$ and $T$ which are not also shared by $L$. In the case of the *Mahāsūtras* the situation seems to be different. Skilling characterizes $S$ as “a copy of a descendent of a more perfect edition, while $L(N)T$ are copies of a less perfect different edition” from a number of various Them spangs ma Kanjurs (1994: xliv-xlv). Finally, as mentioned above, there are the studies of Eimer and Orofino, which qualify $S$ as most probably contaminated by a manuscript from the Tshal pa tradition.62

2.4 The Position of $Bu$

Not much can be said about the affiliation of the parts of the $TGS$ cited by Bu ston in his *De bzhin gshegs pa’i snying po gsal zhiṅg mdzes par byed pa’i rgyan*. The length of the quotations is obviously not enough to decide whether $Bu$ is more closely affiliated with one of the main groups.63 Its punctuation sides sometimes with $LST$, and at other times with $BDJNQ$. $Bu$ seems to have preserved a text free from the particular readings of the $P_{123}$, Tshal pa and Them spangs ma tradition: it does not share the erroneous variant of $BDJNQ$ in 1A, n. 22: *ba* for *la*, the mistakes of $P_{123}$, and the replacement of *mig* with *spyan* and the probably non-original adding of *can* to the term *de bzhin gshegs pa’i snying po (can)* in 1A by $LST$.64 On the other hand, $Bu$ introduces several unique readings which can clearly be characterized as recensional. They document that $Bu$ ston had his own idea of how certain passages should be read in order to obtain a smoother and more elegant Tibetan text. The main textual “improvements” are:

(26) – 1A $Bu$: skyes bu tha’i mig can zhiṅ gis / 'di ltar / kha dog ngaṅ cing ....

for skyes bu tha’i mig can / la zhiṅ gis / tha’i mig gis / 'di ltar kha dog ngaṅ cing / ....: $Bu$ omits *la* la, which is already expressed by the following *zhiṅ* “someone”; $Bu$ further omits the somewhat redundant *tha’i mig gis.*

– 8B $Bu$: khyed bdag nyid la spro shi bar ma byed par for khyed bdag nyid sro shi ba byed par. The archaic expression *sro shi ba* (see *Tshig mdzod s.v. sro shi ba: (rnying)*

copies of $L$ and $S$ were confronted with a choice between the two alternatives, they would most probably have decided for the addition of *chen po.*


63 Further, for the passages of the $TGS$ cited in $Bu$, the folios of $A$ are missing.

64 For the hypothesis that $Bu$ ston (1290–1364) and other scholars from Zha lu may have been the main persons responsible for the editing process of the Them spangs ma Kanjur (1431) see Harrison 1994.
"dpa’ zhun pa'i: “despondent”), probably no longer common at that time, was changed to gyro shi, lit. “cessation of joy”. Furthermore, bdag nyid was clearly marked as the object with the preposition la.

- Bu continuously uses rkyang shad after the address rigs kyi bu (dag).

2.5 The Position of A

Several studies have included the Tabo manuscripts in critical editions. In a further study two manuscript folios of the sGra sbyor bam po gnyis pa have been interlinearly arranged within a critical edition. The evaluated material has so far been very limited, so that generalizations cannot readily be formulated from the results of these studies. In the case of the Sambhandhapariksā (Tanjur), Tauscher could convincingly show that the Tabo version “is independent of the four major canonical editions and thus reflects a version of the texts prior to the oldest common source of these editions,” that “in many cases the T[abo] readings are better than the canonical ones” and thus “closer to the original Tibetan translation.” The Tabo fragments of the sGra sbyor bam po gnyis pa, in comparison with its corresponding Tanjur and Dunhuang versions, turned out to be a less elaborate version issued some twenty or thirty years earlier. The later Tanjur and Dunhuang versions, on the other hand, can be said to have resulted from increased experience in translating Indian texts into Tibetan and thus to contain more refined and enlarged guidelines for translational activities than the earlier Tabo version.

In the case of the TGS, is it possible to assert an independent position for A? Does A represent a version of the TGS closer to the original Tibetan translation? The second question will be answered in the following section by way of an evaluative study of the variants in comparison with the other versions.

The unique position of A becomes obvious from a number of major recensional single readings listed in (31) below. Neither in punctuation nor in variants can A be said to side exclusively with one of the three other groups. A shares readings with each of them. Some of these readings are:

(27) - 5B, n. 3 A: la sngon ma byung ba sngon ma byung ba ’i (dittography); LST: la sngon ma byung ba ’am // sngon ma byung ba ’i [*L: /].
- 6A, n. 10 ALSTP: om. na in jig rten na gnas pa.
- 10D, n. 24 BJNQ: pa // for pa ’i // (verse).
- 11H, n. 21 BJNQ: bzhi pa’o for bzhi pa’o; L: bzhi ’o; ST: bzhi ’o [T: bzhi at end of line].

65 For instance, a part of the Pañcaviṁśatikā (de Rossi Filibeck 1994) and, for the Tanjur, a part of the Sambhandhapariksā (Tauscher 1994). In regard to the relation between the Tabo Pañcaviṁśatikā and the canonical version, de Rossi Filibeck only remarks that there are no substantial variations. The versions just differ in regard to absence or inversion of words (p. 138). Further see the studies in Scherrer-Schaub and Steinkellner 1999; also Pagel 1999.


68 See also the forthcoming article by the present author dealing alone with the question of the position of A in the stemma of the TGS.

69 A together with the Tshal pa group omits the rkyang shad against Them spangs ma and P0 in 14 cases, together with Tshal pa and P0 against the Them spangs ma in 8 cases and together with P0 against Tshal pa and Them spangs ma in only 4 cases. Tshal pa omits the rkyang shad in the same textual unit 10 times against A and Them spangs ma, and is joined by P0 in 2 cases. However, A alone against all other versions omits the rkyang shad in 14 cases and exhibits a rkyang shad where all other versions have none in 5 cases.
2.6 The Relation of the Main Transmissional Groups to Each Other

It now seems that we have four main lines of transmission for Tib: A, Po, the Tshal pa and the Them spangs ma lines. In order to determine how these main groups are related to each other, we need to take a closer look at the combinations in which these groups share variants. I will not list obviously erroneous variants represented by only one group. In parentheses behind the variant, an evaluation of the reading according to Chi, CI12, Bth or common sense will be provided whenever possible.

A and Them spangs ma versus Po and Tshal pa:

(28) – 5B, n. 3 A: la sngon ma byung ba sngon ma byung ba’i for la sngon ma byung ba’i (dittography); LST: la sngon ma byung ba’i //* sngon ma byung ba’i [*L: /].

A and Tshal pa versus Po and Them spangs ma:

(29) – 11H, n. 15 P12ST: dung du yang for dung yang; P: rlung du yang.

A and Po versus Tshal pa and Them spangs ma:

(30) – 12D, n. 7 ABP123: yid rangs for yi rangs; Q: lacuna of one letter between yi and rangs.

Combinations of variants represented by a single group against all other three groups (variants are only those not clearly discernible as faulty):

A versus all other three groups:

(31) – 11C, n. 22 A: rab tu thob for thob.

These readings will be discussed and supplemented with more variants (including A) in the next section. The specification of the independent status of A is closely linked with the question of the originality of its transmission.
... gang dag de bzhin gshegs pa'i snying po'i chos kyi rnam grangs 'di nyan tan/lung nod dam / kha ton byed dam / ston kyang rung chos kyi rnam grangs 'di nyan pa dang/lung nod pa dang / kha ton byed pa dang / rab tu' chad pa dang / yi ger dri ba

deg la tshogs chung ngus chos de dag kyang mngon sum du 'gyur /

- 12D, n. 3 A: om. de.
- Throughout the whole text when introducing the verses: gsungs so for bka' stsal to.
- Throughout the whole text (with one exception): brgya stong for 'bum.
- For the unique colophon of A see section 3.3.

**P₉ versus all other three groups:**

(32)  
- 6B, n. 14 P₁₂₃: ji lta bu for ji lta ba.
- 6C, n. 14 BD₃: na for ni.
- 7A, n. 32 P₁₂₃: thum po for thum bu (see Bth: dam pa).
- 10D, n. 23 P₁₂₃: pa'i bsam for pa bsam (verse).
- 10D, n. 25 P₁₂₃: pa for la.
- 11D, n. 12 P₁₂₃: par for pa.
- 11I, n. 4 P₁₂₃: pa for na; T: ma for na.
- 11I, n. 16 P₁₂₃: rgyal ba for rgyal dbang (P₁₂₃ against Bth: rgyal dbang).
- 11I (verse), n. 23–25 P₁₂₃: de'i tshes de dag mdo 'di thos (also A: de'i for de; gyun nas, which is found in P₂₁, was probably the reading of P₀, and omitted by P₉),
  P₂: de'i tshes de dag mdo 'di thos gyun nas //
  for de tshes de dag gis ni mdo 'di thos //
- 12B, n. 20 P₁₂₃: pa bya ba'i for pa'i.
- 12C, n. 15, 16 P₁₂₃: zla ngya for ngyi zla; P₁: zla ba ngya. (P₁₂₃ in accordance with Ch₂ and Bth).

**Tshal pa versus all other three groups:**

(33)  
- 10D, n. 24 BJNQ: pa // for pa'i // (verse).
- 6A, n. 10 ALSTP: om. na in 'jig rten na gnas pa.
- 6C, n. 11 BDJNQ: ni for gi; P₂: gis for gi; P₃: migis for mig gi (BDJNQ against Ch₂: ... 無暇 質勝佛眼觀; also P₁ against Ch₂).
- 6C, n. 17 BDJ: spang for sbyang; Q: spang or sbang (?) (BDJ(Q) against Ch₂:氡).
- 7A, n. 20 BDJNQ: de'i tshes de for de'i de.
- 10D, n. 24 BJNQ: pa // for pa'i // (verse).
- 11A, n. 2 ALSTP: bsgrub for sgrub; B: sgrub.
- 11F, n. 3 BJNQ: om. dang po (BJNQ against Bth: de thog mar mngon).
- 11I, n. 13 BJNQ: por for po.
- 12A, n. 34 BJNQ: de dag for dag.
- 12B, n. 16 BJNQ: de for nga; LT: om. nga (BNQLT against Bth: nga).
- 12C, n. 7 BJNPQ: da for nga; J: nga or da (?) (B(J)NQP against Bth: rang).
- 12C, n. 3 BJNQP: de dag dang for de dang.

**Them spangs ma versus all other three groups:**

(34)  
- 11C, n. 11 LT: na for du.
- 11D, n. 14 LST: 'bum po de dag for 'bum de dag; A: brgya stong de dag.
- 11D, n. 18 LST: om. yang
- 10E, n. 6 LST: zhugs for bzhugs.
- 11E, n. 11 LST: la for na in mchod rten la.
- 12A, n. 9 LST: om. du in d-/ton du byed.
- 12A, n. 29 LST: om. chos.
- 12B, n. 16 LT: om. nga; BNQ: de for nga (BNQLT against Bth: nga).

(35)–(37) show the combinations of the three groups for the portions of text missing in A. Again, obviously faulty variants of a single group are not provided:

**Them spangs ma versus P₉ and Tshal pa:**

(35)  
- 0B, n.1 BJNQP₁₂₃: thos pa'i dus for thos pa dus.
0B, n.7, 8 BJJQP123: *bzangs can for bzangs tsan dan* (BJQP123 against the parallel in 0G).

0B, n. 21 BJJQP123: *sems can thams* for *sems thams* (BJQP123T wrong: “mind (sems) of the arhat”).

0C, n. 5 BJJQ: *chu kung* 'od srungs for *chu bo* 'od srungs; JNP12: *kung* for *bo* (Nadikäsyapa, Mfy 1050: *chu kung* 'od srungs; Bth: *chu bo* 'od srungs).

0G, n. 1, 2 LST: om. du nang in ... *nyid du nang du yang...*; BJJQP123: *kyi nang* for *du nang*.

0H, n. 7 BJJQP123: om. kyang.

0I, n. 6 LST: *chuang ba* for *chu ba*; P3: *cung* (LST against Bth: *shu gu* for *chu ba*).

0K, n. 8 BJJQP123: *sngon* for *sngan*.

1B, n.2 DLSTP3: *po can yin* for *po yin*.

1C, n. 28 LST: *nja* for *de*.

2A, n. 14 BJJNPQ123: *kun tu* for *shin tu*.


4A, n. 19 BJJNP113: *brnan* for *mnan* (also Bth: *brnan*); against Ch3: *金寶洗沒臭穢*; P2: *gna* *mnan*; Q: *pa rnan* for *mnan*.

5A, n. 18 BJJQP123: om. *ni*.

6B, n. 6 DLST: *bsal* for *bsil* (DLST against Ch17: 清涼) P3: *gsil*.

7C, n. 3 BJJQP123: *pa'i* for *par*.

8A, n. 16 BJJNPQ123: *du* for *pa*.

8C, n. 16, 17 (irrelevant single variants are not shown):

*BJNJQ: nang na chos nviy mngal gnas 'dra yod mthong* //
*P123: nang na chos nviy mngal ba])*P2: *du* for *ba* )'dra yod mthong* //
*LST: nang na chos nviy mngal 'dra yod par mthong* //

9B, n. 7, 8 ST: om. *kyi chos* in *sangs rgyas kyi chos kyis* (aberratio oculi; ST is against Bth: *saryas* *kyi chos*).

10B, n. 3 BJJQP123: om. *yang*.

Combination Tshal pa versus $P_0$ and Them spangs ma:

(36)

– 0K, n. 6 BJJQ: *gang* for *dag*.

– 0K, n. 13 BJJQ: *khengs* for *khebs* (BJQ against Ch1: 遮蔽, “cover completely”; cf. GQ.7f. and 0J.9).

– 0K, n. 17 BJJQ: *mdzod* for *mdzes* (BJQ against Ch1: 莊嚴 and Ch3: 端嚴).

– 0L, n. 8 BJJQP123: *dang ngas bshad* for *dang bshad*.

– 0M, n. 37 BJJQ: *snying po can du mthong* for *snying par mthong*.

– 1A, n. 22 BJJQ: *ba* for *la*.

– 1B, n. 3; 5A, n. 10; 5A, n. 16: BJJQ: y.gogs for *yog* (P2: *once g.yog*; T: *once yogs*).

– 1C, n. 18 BJJQ: *par* for *pa*.

– 1C, n. 22 BJJNP3ST: *to* for *te*.

– 2A, n. 11 BJJQ: *na* for *nas*.

– 2A, n. 23 BJJQ: *par* for *pas* (BJQ against the parallel constructions in 2A.8 and 2A.12f.).

– 2C, n. 17 BJJQ: *bas* for *bu* (BJQ against Bth and the Chinese; see translation).

– 3A, n. 8 BJJQ: *nas* for *las* (Bth: *las*).

– 3A, n. 9 BJJQ: *phyung* (BJQ impossible since no agent is given).

– 3A, n. 11 BJJQ: *dang* for *am*.

– 4A, n. 27 BJJQ: *to lnga* for *lnga*.

– 4A, n. 30 BJJQ: *par* for *pa*.

– 4C, n. 15 BJJQ: *gits* (BJQ, which mark *sentient beings* as the agential knowers of the nature of their defilements, contradict RGV 1.110).

– 7A, n. 40 BJJQ: *dam bu* 'di yi thun bu* for *dam bu thun bu*; N: *dam bu* 'di'i thun bu*.

– 7B, n. 3 BJJQ: *rtag tu* for *kun tu*.

– 8A, n. 6 BJJQ: *shrum par* for *shrum mar*.

– 8A, n. 11 BJJQ: *de'i* for *de*; N: *da'i* for *de*.

– 9A, n. 13, 14 BJJQ: *gyur pa* na for *gyur nas*.

– 10C, n. 8 BJJQ: om. *pa* in *bzhis pa* 'bum*.

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Po versus Tshal pa and Them spangs ma:

(37) - 0K, n. 30 BNP123: las for lhas (BNP123 against Ch2: 天中).
- 1C, n. 27 P123: ‘di for de.
- 2B, n. 2 P123: om. la in thabs la mkhas pas.
- 4C, n. 6 P123: lhas ni for lha yis.
- 7B, n. 1 P123: pa for cing in ‘os su(s) gyur cing.
- 7C, n. 14 LP123Q: ni for na.
- 7C, n. 23 P123: tharpa for jar frye(J (P123 faulty; construction needs transitive verb).
- 8B, n. 11 P123: byed cig l for byed par (P123 use imperative particle cig without the imperative form of byed pa: byos).

What conclusions can we draw from the material presented above? Let us first turn to the part of the TGS where all four groups are represented ((28)–(34)). There, we have a remarkable disproportion in the variants shared by two groups:

(a) A and Them spangs ma versus Po and Tshal pa: 8

(b) A and Tshal pa versus Po and Them spangs ma: 1

(c) A and Po versus Tshal pa and Them spangs ma: 1 (and in one other case only accordance between A and Po)

The high number of variants in combination (a) suggests that there may be a closer relation between Them spangs ma and A on the one side, and Po and Tshal pa on the other. The reason why there are so few cases in (b) and (c) can only be that both sides of the combination are not represented together. In other words, A and Them spangs ma are close, whereas A/Tshal pa and A/Phug brag have essentially no co-occurring variants, and Tshal pa and Phug brag are close, whereas Tshal pa/A and Tshal pa/Them spangs ma have not much in common. We should further inquire which pair of the two in (a) may be “responsible” for the relatively high number, that is, in which cases under (28) the reading is a shared mistake and can be called “unoriginal” when compared with its counterpart.

5B looks like plain dittography in A without any parallel in Bth or Ch2. LST have obviously tried to soften the mistake by adding the particle ‘am. If my above hypothesis regarding LST is true, neither the editors of S (or one of its predecessors) nor the editors of L (or one of its predecessors) have altered the passage.

In 6C the reading nang is confirmed by Bth and Ch2; BJNPQ123 can be said to be the unoriginal reading; the situation in 11G is similar (a clear aberratio oculi on the part of BJNPQ123), and probably again in 11I, where the adverbial construction of sngon is attested for Bth. Nothing can be said about the other variants. As a result, we note that in three of the four cases where it is possible to decide the original reading it is the reading of the pair Tshal pa/Phug brag which is not original.

If we turn to the portion of the text without the testimony of A, is there a similarly high ratio of non-original Tshal pa/Phug brag readings? An analysis of the twenty-one variants in (35) yields eight cases in which it is possible to decide upon the originality of the reading. Of them, Tshal pa/Phug brag can be said to be secondary in four cases. In the other four cases the Them spangs ma reading is definitely secondary. The weight of this purely statistical result becomes clear when we see in contrast that in (36) (Tshal pa versus Phug brag/Them spangs ma) Tshal pa is alone faulty in all six verifiable readings, and in the case of the combination Phug brag versus Tshal pa/Them spangs ma (37) Phug brag is secondary for all three verifiable variants. In all of these cases it is thus the single reading which is faulty against the reading shared by the two other groups. This
demonstrates on the one hand the fact that the pairs Phug brag/Them spangs ma and Tshal pa/Them spangs ma are not “love marriages”; most of their common variants are simply due to the erroneous third group, namely Tshal pa or Phug brag. On the other hand, it indicates a close relation between Tshal pa and Phug brag, which share four of eight analyzed unoriginal readings—a fact that thus confirms the result of the analysis of (28)–(34).

Based on the results above, we can now assume two principal groups of transmission, each sharing common variants: A/Them spangs ma and Phug brag/Tshal pa. But there are a few cases in which other combinations of the four groups are found. In (29) \(P_{123}\) together with ST insert *du* after *dung*. Both readings are of course possible. No definite statement about the original formulation can be made.\(^70\) In (30) the first variant suggests that the original reading was *bzhi pa’o* attested by A and Phug brag. In the Tshal pa tradition this *pa* turned into *po*, whilst in Them spangs ma *pa* was completely dropped. Both traditions thus adapted the cardinal number to the classical standard in accordance with their understanding of the passage. This could have happened independently of each other. In the second case of (30) we find *yi rangs* instead of *yid rangs*. I suggest a similar process: the original *yid rangs* became uncommon in classical times, and the editors of *LST* and those of Tshal pa both adapted it to the new standard. The Peking line still reflects this transformation, in that it has preserved the lacuna of the erased -\(d\) and, in B, the complete *yid*.

However, there is one combination among the readings in the following sections (31)–(37) which calls for a closer analysis. It is the variant (38) 12C, n. 15, 16 \(P_{23}\) *zla nya* for *nyi zla*; \(P_{1}\) *zla ba nya* (verse) in (32).

The corresponding passages in Ch₂ (満月) and Bth (*zla ba nya*) are both in accordance with \(P_{123}\). There can be no doubt that in this case only Phug brag has preserved the original wording *zla nya* for *(pari-)*\(pūrṇacandra*, whereas all other groups show the secondary variant *nyi zla*. The term *nyi zla*, Skt. *candrasūrya*, is, as a matter of fact, much more appealing as an epithet for somebody who preserves the *TGS* as described in the text. This fact becomes evident when studying the index of, for example, the SP, where a number of compounds which include the term *candrasūrya* (Tib. *nyi zla*) are found: *Candrasūryapradīpa*, Candrasūryapradīparājā, *candrasūryaprabhā* and Candrasūryavimalaprabhāsārī. The term (Pari-)\(Pūrṇacandra*, on the contrary, appears only once in the whole SP. It is the name of a bodhisattva, and rendered in Tibetan as *Zla gang*. The situation is similar for the *Lalitavistara*, where the Tibetan version in the Derge Kanjur attests the combination *nyi zla* twenty-seven times, while *zla nya* or *zla gang* is found only once throughout the text.

If we are dealing with a “closed”\(^71\) tradition, that is, if there are no cross-contaminations between the main Kanjur lines, we would have to argue that the widespread usage of the compound *nyi zla* must have been what led the editors of A/Them spangs ma and the Tshal pa line to change—indepedently of each

\(^70\) Note that Pagel (1999: 199f.), for the *Bodhisattvapitaka*, mentions several cases where \(L\) shares readings with A and Tshal pa against ST.

\(^71\) I use the terms “closed” and “open” recension in the sense introduced by Giorgio Pasquali. Closed recensions suggest that readings move only vertically, from the master copy to the copy itself, whereas in an open recension readings can also circulate horizontally, leading to contamination.
other—the original *zla nya* (including reversing the word order) to *nyi zla*, the form abundantly attested in the *SP* (see above). *P₀*, however, has preserved the original uncommon wording, and deserves respect as a more conservative line of transmission, one which, according to the results of my analysis above, introduces more mistakes because of inattentive copying than such redactional intervention as the alteration of *zla nya* to *nyi zla* in the other Kanjurs. However, it is clear that one can by no means rule out cross-contamination even at an early stage of transmission.²² The more convincing explanation of the *nyi zla* variant shared by three groups which generally share no common variants in the *TGS*, rather, is to assume contamination. The assumption of such a contaminative process in an open tradition can account for why only Phug brag has preserved the original reading *zla nya*. We will come back to this question after dealing with the recensional single variants of *A* quoted under (31). Only such an evaluation can help to shed light on the question whether *A*’s single variants can be treated as original.

In 11C ⁸⁸ and ⁸⁹, *A* reads *rab tu thob* instead of *thob* in the context of the attainment of the *anuttapati kadharmaṃśānti* and the attainment of efficacious formulas (*dharmaṃśānti*). Usually forms or nominalizations of the verb *pratilabhate* are used in this context.⁷³ Though *rab tu* cannot completely be objected to, the far more usual rendering of the prefix *prati* in Tibetan is *yongs su*. If we assume that in the Sanskrit of the passage in the *TGS* we originally had a form of *pratilabhate*, as attested in, for example, the *Saddharmapundarīka*, we are faced with the question how the reading *rab tu thob* came into existence. Not irrelevant is Braarvig’s (1993a: ix) noting the reading *rab tu thob* instead of *thob* for the Stog and the Tokyo manuscripts of the *Aksayamatinirdeśasūtra*. These are the manuscripts closest to the Dunhuang version.

In a unique case (11E, n. 1) *A* reads *khyim nas byung ba* instead of *mngon par byung ba* in all other canonical versions. *Bth* simply has *byung ba*. The passage describes a bodhisattva from whose body rays of light are emitted from the time he “had been born, set out for ascetic life (abhinīśkrāmaṇa) and [finally] completely awakened to buddhahood.” Though the translation of *abhinīśkrāmaṇa* in *A* is clear enough, the usual rendering of *abhinīśkrāmaṇa* in Tibetan translation literature is doubtlessly *mngon par byung ba*, the reading attested in the canonical versions.⁷⁴ I have no parallels of this rendering (*khyim nas byung ba*) in other old texts.

A major variant is found in passage 12A.⁷⁵ The Buddha explains to Vajramati that “sons and daughters of good family who are restricted by obstacles [caused by their] deeds (*karmāvaraṇa*) will become purified” owing to the merit attained from propagating the sūtra. Apart from the divergent translations of individual words, *A* offers an overall different understanding, in that it ends the

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²² For a similar case, see Braarvig’s edition of the *Bodhisattvacaryānirdeśa* (1994), where he assumes the two Phug brag versions to be “direct copies of the Old Narthang, notwithstanding all errors” (p. 139). The main reason for his assumption is the correct reading *rab* instead of the *rang* of all other versions in § 15, n. 24. In this case it can be stated with almost one hundred percent certainty that the alteration of *rab* to *rang* did not take place independently in the other two main lines of transmission.

²³ See e.g. *SP* 327.8: *... kōṭinayatāsatasahasraparivartāyā dhāraṇyāḥ pratilambho 'bhūt/.*

²⁴ See e.g. *SP*, s.v. *abhinīś-vkram*.

²⁵ This variant is discussed in detail in my forthcoming publication.
second unit of the enumeration of activities with ... pas, indicating that this enumeration contains the means by which to reach the desired result. One problematic feature in \( A \) is that gang dag gis, functioning as a relative pronoun, seems to be taken up twice by de dag and by de dag la. If we decide that the relative clause refers to de dag la as it does in Tib, de dag cannot be included in the structure of the sentence. One possible translation of \( A \) is:

Vajramati, for those sons and daughters of good family restricted by obstacles [caused by their] deeds who listen to this Dharma discourse [called] Tathāgatagarbha and expose, recite or teach [it]—by virtue of listening to this Dharma discourse and exposing, reciting, explaining and copying [it, it will happen that they] will easily see the Dharma before their eyes [and they will] become purified [from] the obstacles [caused by their] deeds.

\( A \) is more explicit in stating that the activities performed are the means of getting rid of the obstacles—an idea not openly expressed in \( \text{Tib} \). Further, the particle de dag, redundant in \( A \), in \( \text{Tib} \) refers to chos. In \( \text{Bth} \), de dag (gis) is found at the end of the first enumeration (and not, as in \( \text{Tib} \), after chos), so that, grammatically, there is no relative clause. De dag la does not appear. However, bris nas should most probably be emended to bris pas, since it would be grammatically impossible to combine the former with the nominalized stems connected by dang before. \( \text{Bth} \) offers no indication that the employment of the particle ‘am, as seen in \( \text{Tib} \), might be based on a Sanskrit original. It would be hard to explain why a reviser should alter the use of dang and ‘am in favor of the solution seen in \( A \) (dang throughout).

Regarding Ch2, Amoghavajra, by using the particle you you (syntactically governing the sentence up to ... 書寫經卷), marks the second enumeration clearly as the necessary condition for the result mentioned at the end of the sentence: “... in consequence of listening ...” and thus seems to support the reading found in \( A \). As for originality, it is hardly possible to settle with certainty the question whether \( \text{Tib} \) in this passage is a revised version derived from the text as found in \( A \), though there is some evidence which seems to suggest this. The explicit characterization of the activities as the means in \( A \)—which is also found in the Chinese translation and (with the emendation of nas to pas) in \( \text{Bth} \)—would favor such an explanation. The redactors of \( \text{Tib} \) would afterwards have changed the position of the irritating de dag (still found in \( A \)), combining it with chos. \( \text{Bth} \) for its part agrees with \( A \) in uniformly using the particle dang in both enumerations instead of ‘am, which is found in \( \text{Tib} \).

Throughout the whole text (with one exception) \( A \) has brgya stong instead of the ‘bum of the canonical versions. The Sanskrit in all these cases was most probably satasahasra. brGya stong sticks literally to the Sanskrit. In §19 of the sGra sbyor bam po gnyis pa it is laid down that in order to write “good” Tibetan, numbers should be translated in a Tibetan way.\(^76\) brGya stong for ‘bum is attested for \( \text{Bth} \) throughout the text, and in Braarvig 1993a: vi for the Stog and the Tokyo manuscripts (which are the manuscripts closest to the Dunhuang material).

When introducing the verses spoken by the Buddha, \( A \) continually employs gsungs so instead of bka’ stsal to. Here again, in all these cases \( \text{Bth} \) reads gsungs so too.

As indicated above, an evaluation of these single variants found in the Tabo fragments is vital for establishing a hypothetical stemma of \( \text{Tib} \). Basically, there

\(^76\) See Simonsson 1957: 254f.
are two ways to explain the unique readings of A. They could (a) represent the original phrases—ideally, chosen by the translation team itself or otherwise mirroring a very old stage of transmission—whereas all other versions must have undergone a process of revision in these cases. Or they could (b) result from later intervention by a reviser based on his own judgment or on the evidence of available Sanskrit manuscripts. That Sanskrit manuscripts were used to revise Tibetan translations in Tabo is known to be true of the Pañcakrama. Harrison in his analysis of several Tabo fragments of the mdo mang section does not seem to exclude this possibility either. However, I cannot imagine that a later editor would have had any good reason to alter the readings 'bum, bka' stsal to, and mngon par byung ba of Tib into the much less commonly used phrases found in A. In addition, what would have led him to replace thob rendering a form of pratilabhate with rab tu thob? If he indeed had had access to a Sanskrit version of the TGS, should we not rather expect that he would have supplied the particle yongs su as the “regular” counterpart to prati? Finally, why should he have left A’s ditography shared with Them spangs ma in 5B (28) uncorrected? If, on the other hand, we assume that a reviser changed the text in A without resorting to a Sanskrit manuscript, how could he have known about the construction of the passage of major variants in 12A which, after all, seem to be confirmed by Bth and the Chinese? I think that the evidence should lead us to assume that the single readings of A discussed above in fact document an older stage of transmission which escaped later revisional intervention. That A too suffered alteration, however, is clear from the mistake nyi zla instead of zla nya (32), which A shares with the Them spangs ma and Tshal pa block prints and manuscripts.

Let us now come back to the question where we can reckon with major contaminations without which, as seen above, it seems impossible to establish an appropriate stemma for Tib. There are basically two alternatives how major contaminations could have taken place:

a. Tshal pa and Phug brag derive from a common hyparchetype different from the hyparcheype of A/Them spangs ma. This explains the common variants between Tshal pa and Phug brag. Later, the common ancestor of A and the Them spangs ma line was contaminated by a manuscript of which the Tshal pa manuscript is a descendant. This led to the introduction of readings found in the Tshal pa line into the A/Them spangs ma tradition. Phug brag remained uninfluenced by these Tshal pa readings, and so preserved parts of the original text such as zla nya discussed above. For editors within the

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78 See Harrison 1999: 53.
79 For a discussion and evaluation of the colophon of A see section 3.3.
80 Also the reverse order is thinkable, i.e., a contamination of the Tshal pa tradition by a manuscript leading to the Them spangs ma manuscript. The model suggested in the main text sees the unoriginal nyi zla variant as having originated in one of the manuscripts before the Tshal pa manuscript, after the Phug brag branch had already become established. This apparently fitting, though unoriginal, variant was “exported” to Them spangs ma/A by contamination. The omission of phra rab kyi rdul (28: 11G, n. 19), shared by Phug brag and Tshal pa, on the other hand, was not adopted by the editors of the archetype of Them spangs ma/A because it could easily be recognized as a mistake on the basis of their own manuscripts. The model with the reverse order, on the other hand, would imply that the nyi zla variant appeared first in a manuscript leading to the predecessor of A and the Them spangs ma, and from there was introduced into a pre–Tshal pa manuscript.
A Them spangs ma tradition who were confronted with the choice between zla nya and nyi zla, the common nyi zla was the variant they preferred. A second major contamination has to be assumed in order to explain why A has preserved many old readings, whereas the Them spangs ma representatives, while sharing the same predecessor with A, do not. I suppose that at a time when A or its predecessor(s) had already become “separated” from the pre-Them spangs ma line another manuscript of the Tshal pa line or a pre-Tshal pa manuscript was used in editorial activities that eventually led to establishing the Them spangs ma copy (and thus was able to contaminate that transmission in a second “thrust”). The corresponding stemma is shown as “Alternative 1” (in 2.7).

b. The second alternative is based on the assumption that Phug brag forms an independent line of transmission, as shown in the stemma of “Alternative 2” (of 2.7). Thus it preserved original readings which have been altered in the second line of transmission, to which all other collated versions of Tib would then have to belong. The readings shared with the Tshal pa line, however, would be the result of Phug brag’s contamination with a manuscript of the Tshal pa line. Considering the numerous common readings between Phug brag and Tshal pa among which, as documented above, a high percentage of unoriginal variants can be found, this contamination must have been rather strong. It is difficult to answer, under this second alternative (b.), why, in view of such a strong contamination, the editors of the Phug brag archetype decided to preserve their reading zla nya against the more common reading nyi zla contained in the contaminator, and why, on the other hand, they opted for the unjustified omission of phra rab kyi rdul in 11G. Under this alternative, too, the (pre-)Them spangs ma line must have been contaminated by a manuscript of the Tshal pa or pre-Tshal pa line. Only then can the fact that A has preserved original readings found in no other manuscript or block print be reasonably accounted for.

There are some other variants which are in need of explanation.

(39) BQ: brjid chen po dang for brjid dang.

Only BQ seem to have preserved the reading corresponding to Chz (大威德) for Skt. mahaujas (gzi brjid chen po). But there are several reasons which make such an interpretation hardly allowable. First of all, it is very unlikely that all the other three groups (A, Them spangs ma and 'Phying ba sTag rtse) have omitted chen po independently of each other. Secondly, Bth also only reads mdangs, another equivalent for ojas according to the MVy (6409). Finally, Chz, in this passage, clearly seeks to preserve a four-syllable rhythm (獲大威德，色相具足，具念，具慧，具行，具智，具於理才)，which may have been the reason why 大 was added to 威德.

(40) 111, n. 20 ABJNQLST12: bstan las for bstan la (verse).

The corresponding prose bcom ldan 'das de'i bstan pa la in 11H.10: “under the rule of that exalted one” documents that the pāda should be read according to P3:

81 Nothing can be said about when the contamination took place. The variants shared by Tshal pa and Phug brag in the TGS do not show any prevalence on the part of one of the two branches of Tshal pa, viz., the 'Phying ba sTag rtse or the Peking line, so that either of them could have contaminated Phug brag.
rgyal de’i bstan la. This is also in accordance with Ch2 which shows the same understanding of the verse (當彼佛時), and in the prose (彼佛世時). It is, of course, possible that only P3 has preserved the original la, especially as the conservative character of Phug brag in (38) has already been demonstrated. However, an alternative is to assume that P3 has secondarily adopted the reading la according to the parallel in the prose portion, only after the mistake in the early transmission was made of associating bstan la with the following mdo sde ’di and hence of “emending” la to las.

With this variant we enter the last category where a reading shared by all versions is suspected of contradicting the original wording of the text.

(41) (– 5A, n. 25 ABDJNQP123: snying po; LST: snying po’i. Though the context makes it clear that the Indian original must have read jñāna (ye shes; see the note in the translation), all versions of Tib have snying po’i (Skt. garbha). We cannot be sure if garbha was already part of the Indian manuscript on which Tib was based or if we are confronted with a mistake, or even a deliberate alteration, on the part of the translators.)

− 9A, n. 27, 28 BDJNQLSTP: phyir rim for phyi rol; P23: phyir rim, see Bth: phyiroil.
− 10E, n. 2: All versions: brgya; probably originally brgyan.

In 5A we have no reason to assume that the Tibetan transmission is guilty of the apparently wrong reading, thus rendering the passage irrelevant for an analysis of the relation among the Tibetan versions, but in 9A the graphical similarity between rol and rim is striking, and the assumption that the mistake is due to a very early mistake in the transmission of Tib is most plausible. The emendation to phyi rol is supported by the frequent occurrences of the term in the last simile (9A.5, 9B.2, 9B.10, 9.1, 9.3) and by Bth, which reads phyiroil. Concerning the content of the simile itself, it is clear that the reading (phyir) rim gyi(s) (“gradually”) would conflict with the following passage, which states that the figures become clean “in that moment.”

I am not sure whether brgyan was the original reading in 10E against brgya of all attested versions of Tib. The Chinese versions do not mention “hundred”; Bth, too, reads brgyan. For the consequences of such an emendation for one’s understanding of the passage, see the note in my translation. However, the change from brgyan to brgya could be explained as a mistake which was clearly part of the Tibetan transmission. We find further the following unique readings in Tib:

(42) − The sequence of the pädas within a verse is changed and arranged according to the principle that the governing verb is usually placed at the end of the section governed. Pädas which contain relative clauses or other specifying elements are placed before the element specified. On the one hand, this leads to a reduced scope of interpretative ambiguity and follows basic rules of Tibetan grammar. On the other hand, the idea expressed in the original obviously became distorted in some instances:

• In 3.3 the main verb ston to and its object chos are shifted from päda c to the end of päda d. The particle of finality phyir right before chos was in the process, as a part of the second half of the päda, also moved to d. The last päda, stating that living beings quickly awake to buddhahood, thus becomes part of the finality clause with phyir, which it was not in the original, as documented by Bth and Ch2.

• Regarding 10.2/10.3, see my comment in the translation.

− At the end of 1A Tib reads yang dag pa nyid du, *samuyakte, That the original wording must have been a form of pariśuddha is attested to by Bth (yongsu dag pur) and Ch2 (清浄). The transformation from yongsu dag pa to yang dag pa can easily be explained as a result of the graphical similarity between yang and yongsu, but the addition of nyid is clearly a recensional element of the Tibetan translators/editors.
In 1.2d the Skt. could have been *samabhavati. A Tibetan equivalent for this is found in *Bh: kun du ‘byung. Tib, however, has only ‘gyur. Kun tu appears before, separated from it by some syllables, and has to be integrated differently into the sentence. I assume that an original reading kun tu ‘byung was turned erroneously into kun tu ‘gyur (both are often *variae lectiones for each other). Then, in a redactional step that bypassed the Sanskrit, the uncommon kun tu ‘gyur was separated into kun tu and ‘gyur.

In 8B.4 only Tib features rigs for Skt. *gotra or *kula. The other versions of TGS and the quotation in the *RGV have dhātu (see the note in the translation). Here the reason is probably an underlying faulty Indian manuscript (*gotra and dhātu are metrically equivalent), or an either deliberate or accidental alteration by the translators of Tib.

2.7 Possible Stemmas of Tib

It is evident that Tshal pa and Phug brag share an intermediary copy or that one of the two must have been subject to contamination by the other, given the fact that many of their shared readings are not original. But in the case of A and Them spangs ma it is virtually just once that a reading shared only by both can be said not to be original, namely the variant 5B, n. 3 (28). Other readings in (28) are mistakes shared by Tshal pa and Phug brag (3 cases) and thus do not bear on the relation between A and Them spangs ma, or are readings of a rather trivial nature (*pa versus la, ba versus bar, *bres versus bris, yang versus omission of yang). Variant 5B n. 3 is, no doubt, a characteristic one and cannot be downplayed as mere coincidence. In fact, if this variant did not exist, I would be reluctant to call A and the Them spangs ma descendants of a common intermediary copy.

As mentioned above, a crucial point in reconstructing the stemma is precisely the evaluation of this variant 5B n. 3. I have assumed that the dittography crept into the hyparchetype of A and Them spangs ma. The two proposed stemmas are based on this supposition. Alternatively, the dittography could have been part of an earlier transmission before A became separated from Tshal pa and Them spangs ma. A would then not necessarily derive from the same hyparchetype as Them spangs ma, and stemmatic relations could again be arranged differently.82

In the stemmas on the next pages, I will try to summarize the results of the analysis above. As has become clear, we are dealing with highly hypothetical configurations. This is due to, generally, our imperfect knowledge of how editors and compilers of new manuscripts worked and what degree of horizontal transmission we need to assume. For the TGS in particular, the variant situation is rather restricted, since we are dealing with a relatively homogeneous transmission with mostly transmissional variants. The stemmas are therefore tentative, and it is quite possible, if other old Tib material appears, that they may have to be readjusted. The sutra is too short, and so does not allow for definite conclusions as to the stemmatic structure in all instances. For the sake of clarity, I have decided to give two alternative stemmas, of which, based on the analysis of the variants, Alternative 1 is slightly more likely to conform to the actual development. The two alternatives vary in the relation shown between Phug brag and Tshal pa.

82 The assumption that an easily committed mistake shared by certain lines of transmission does not mean that the lines in question also share the same hyparchetype but that the mistake could be a remnant of an earlier transmissional state which was not emended in the lines in question violates, however, the classical rules of stemmatological reconstruction and would render the situation hopeless. I therefore refrain from suggesting possible stemmas for such a scenario.
Accordingly, the process of contamination, which surely must have already been taking place in that early phase, is indicated differently. Again depending on the alternative basic structure, the position of the Old Narthang manuscript of the TGS may be that of the hyparchetype of Phug brag and Tshal pa (Alternative 1)—a possibility which has hitherto been ruled out in almost all text-critical studies. In neither of the alternatives could Them spangs ma directly derive from the Old Narthang manuscript, given that A is in fact of earlier origin than the beginning of the fourteenth century, the period when the Old Narthang collection is said to have come into existence. The exact date of A, however, cannot be known with certainty, but it is to be hoped that further progress in the field of codicology will allow for a more detailed periodization of Kanjur material. Concerning the recensional variants in A, they may in fact be of archaic origin, and so reflect the original wording of the Tibetan translation.

Other, more significant variants are definitely needed to prove that N descends directly from the 'Phying ba sTag rtse and not from Lithang. Still open, of course, is the question whether B is based on the Yongle or the Wanli block print.

Finally, something should be said about the high number of contaminations underlying my hypothetical stemmas. As a rule, I have tried to apply the classical text-critical methods associated with scholars like Karl Lachmann or his twentieth-century successor Paul Maas, wherever possible. These scholars had mainly non-contaminated traditions in mind when they formulated their basic tools of analysis. Their methods alone, however, in the case of the TGS, obviously cannot lead to a satisfactory explanation of the variants. Transmissional reality may in many regards have been even more complex than my purely hypothetical stemmas can display. Contaminations seem to be an integral part of this reality, and this apparently applies to the history of transmission of Tib from earliest times on. At least for the history of the canonical translation of the TGS, it is now clear that we have an utterly open transmission before us. It cannot be excluded that the validity of this result may be upheld by further Kanjur studies in the future.

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83 Harrison mentions the possibility that Phug brag manuscripts could be based on one of the two “edited versions of the Old Narthang,” i.e., Tshal pa and Them spangs ma, copies of which are known to have been distributed throughout Tibet (1994: 308).

84 This does not rule out that Them spangs ma may have undergone contamination by Old Narthang—a realistic possibility under Alternative 1.

85 See Scherrer-Schaub 1999b.

86 For the Greek and Roman manuscript traditions, Pasquali has “demonstrated that contaminated traditions are more the norm than the exception” (Tarrant 1995: 109).
Stemma of *Tib* (Alternative 1)

*Tib*
Translation from Sanskrit (ca 800)

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**Tabo** *(A)*
(11/12th century?)

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**Them spangs ma** *(1431)*
(4 several intermediate copies?)

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**Shel dkar chos sde**

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**London copy** *(L)*
(1712)

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**Tokyo**
Ms Kanjur *(T)*
(1858–78)

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**Stog Palace Kanjur** *(ca 1700–50)*

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**Reprint of the Stog Palace Kanjur** *(S)*

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**'Phying ba sTag rtse**

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**Lithang** *(J)*
(1608–21)

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**Narthang** *(N)*
(1730–32)

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**Derge** *(D)*
(1733)

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**Cone** *(1721–31)*

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**Yongle 1410**

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**Wanli 1606**

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**Berlin**
Ms Kanjur *(B)*
(1680)

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**Kangxi 1684–92**

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**Kangxi 1700**

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**Qianlong 1737**

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**Old Narthang?**

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**Old Narthang?**

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**P₀**

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**P₁**

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**P₂**

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**P₃**

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**Phug brag**
(1696–1706)
Stemma of Tib (Alternative 2)

Tib
Translation from Sanskrit (ca 800)

Tabo (A)
(11/12th century?)

Them spangs ma
(1431)
(1347-49)

Shel dkar chos sde

London copy (L)
(1712)

Bhutanese Kanjur

Tan spangs ma
(1608-21)

'Phying ba sTag rtse

Lithang (J)
(1608-21)

Narthang (N)
(1730-32)

Cone (1721-31)

Derge (D)
(1733)

Tshal pa
(1696-1706)

(Yongle 1410)

(Wanli 1606)

(Berlin Ms Kanjur (B)
(1680)

(Kangxi 1684-92)

(Kangxi 1700)

(Kangxi 1717-20 (Q)

(Qianlong 1737)

contamination with lHo rdzong
(Them spangs ma line)

contamination with J?

contamination with Them spangs ma
3 Characteristics of the Textual Witnesses of Tib

3.1 Archaic Features

In the following I list the archaic features of the editions of Tib, though I am not sure that all of them can strictly be called so. They may just reflect preferences of a copyist, regional characteristics or peculiarities of a certain (but not necessarily ancient) period. This field of research deserves systematic elaboration in the future.

a. The syllable-forming genitive particle yi after syllables ending in vowels appears in several cases as 'i in the verses:

   \[ P_3: 19 \text{ times; } P_1P_2: 17 \text{ times; } B: 9 \text{ times; } A, L: 4 \text{ times; } S: 2 \text{ times; } J, T: \text{ once; } Q: \text{ yi compressed, most probably altered from 'i: 9 times.} \]

   Simonsson characterizes this feature as archaic, and states that it is especially common in the old translation of the SP (1957: 22).

b. The complete omission of the genitive particle is also said to be characteristic of the archaic style (Panglung 1994: 172). The particle is omitted in

   \[ P_1, P_2: 17 \text{ times; } P_3: 12 \text{ times; } L: 7 \text{ times; } T: 6 \text{ times; } J: 2 \text{ times; } ABJNQS: \text{ once.} \]

c. Reversed gi gu: Besides A only 2 times in J.

d. The mtha' rten 'a (mdo', 'dra' dpe', g.yo'): A: 8 times; P_3: 5 times; B: 2 times; JP: 1 times.

e. sTsogs for sogs and bstsal for bsal: P_1P_2: 5 times; A: once.


g. bCu instead of cu after drug or sum: JP_{123}: 3 times; Q: 3 times lacuna of one letter.

h. Shes instead of zhes after syllables ending in -s:

   \[ L_1: 8 \text{ times; } P_1P_2S: 7 \text{ times; } B: 6 \text{ times; } Q: 5 \text{ times; } A: 4 \text{ times; } P_3: 2 \text{ times; } N: \text{ once.} \]

i. Du instead of tu after kun, shin and rol: J: 14 times; Q: 2 times; BLS: once.

j. Du instead of tu after syllables ending in -g: P_3: 6 times; L: once.

k. The spelling sngan cad instead of sngan chad: ST: once.

l. The spelling gzer instead of zer. Pf: 15 times; A: 14 times; P_3: 13 times; S: 4 times; L: 2 times.

m. Among the few transliterations a long vowel is usually not marked by P_{12(3)}, L or A (and in some cases by NST). P_3 seems to have been checked and corrected after copying. O’u for au appears twice in LSTP_{123}.

   P_1, P_2 and—though it shows traces of a standardizing revision—P_3 contain especially abundant traits which are known to be archaic. The figures for A are misleading because it covers only 40 percent of the sutra and happens not to provide testimony for most of the verse sections. This diminishes, in particular, the number of cases of A among a., e. and g. However, the paucity of omissions of the genitive particle (b.) and the non-existence of the forms kun du and shin du (i.) in A are surprising. I am rather sceptical that the forms kun du and shin du

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87 I shall not repeat the archaic features of A described in section C.1. There, in fn. 2, references to some important previous studies of archaic features are provided.

88 According to the Tshig mdzod the modern standard is zhes after syllables ending in -s (s.v. zhes).

represent an archaic spelling. It is quite possible that both forms, namely *du* and *tu*, were used far into the eighteenth century, when *tu* became the standard. In *J* it may well have been the individual taste of the copyist or a local dialect that led to the preference for *kun du* and *shin du*.

*D*, however, exemplifies modern standard orthography in every respect, followed by *N*, where the features listed above are very rare. By contrast, non-standardized elements are frequent in *S*—which documents the scribe’s high degree of fidelity towards his master copy.

It is, of course, true that a large number of ancient features in a text does not necessarily guarantee that the text itself has been transmitted faithfully. An early redactor could have easily “emended” the wording significantly to suit his ideas of what the Buddha’s word should be, while at the same time leaving the orthography untouched. It is a well-known fact in the realm of textual criticism that the manuscript orthographically revised to the latest standard can nevertheless be the document with the highest degree of fidelity to the original wording. The *TGS* is one of the cases where the stemma does not correspond to the level of orthographic standardization in all regards. *A* is definitely a very important piece of testimony for the oldest stage of transmission. For *P123* the situation is different: together with (or contaminated by?) Tshal pa, they underwent heavy revision and further introduced a number of mistakes on their own. The Phug brag versions nevertheless display the most archaic features alongside *A*. This persistent tendency towards preservation, once the major revision was completed, has already been noted in regard to the variant 12C, n. 15, 16 (see (38)), where *P123* has preserved the correct reading in the face of all other versions, including *A*.

The representatives of the Them spangs ma line also exhibit a moderate number of archaic features. This corresponds to their position within the stemma as versions which have undergone a less intensive revision than the Tshal pa manuscripts and prints.

### 3.2 Irregular Verbal Forms

Current knowledge of the ancient Tibetan verb system is still far from perfect. Many of my attempts to explain the irregularities found in the texts must therefore remain hypothetical. Verbal irregularities include:

- **bKris** instead of *dkris*: The perfect form of the verb *dkri* *ha* is several times spelled *bkr* (B: 7; P: 5; *P*; 2; *LNQP*: 1). In view of the verb pair *d* *kri* (transitive; “to wind, to wrap”) – *'kri* (intransitive), the form *bkr* could be old. The prefix *d*- in *d-ki* could be explained as the prefix of the present form. Alternatively, the spelling *bkr* could be an erroneous adoption of the common prefix *b*- in the perfect form.

- **bZag** (BQ in 9A, n. 8) instead of *zags*: *Zags* is the perfect form of the verb *'dzag* *pa*, “to drop, to drip”. *bZag* looks like a transitive perfect form from *'dzag*. No other occurrences of this form are known to me.

- In 7A, n. 28 and 38 the forms *'goms* and (APQ) *hgoms* appear twice. The verb *'gom* *pa* with the perfect form *hgoms* is noted in the *Tshig mdzod* as meaning “to pass over, to go by taking a step downwards” (steng nas *gom pa* brgyab ste

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90 I have only quoted verb forms which cannot easily be explained as mistakes caused by a careless copyist.
This meaning fits the context of the section. However, a perfect form bgoms from 'goms in the present is uncommon, 'g- at the beginning of the present form turning normally into bk- in the perfect form. Já notes the verb bgom pa, “to walk, to step,” which I take as a denominative formation from gom pa (“a pace, step”). The form bgoms would thus be the regular perfect form of the verb bgom pa. Should we then assume a secondary form 'gomi/'goms supplementing bgom in 4B and 7A should be the “future” form of the verb sgo ba. The RGV has present optative forms in the parallel verses. Tibetan could render an optative in Sanskrit with bsGo, the so-called “future” form. bsGo could, however, also be the present form generally applied at the end of the similes. We may thus assume that sgo, the form under which the verb is usually given in dictionaries, is just a secondary spelling or an abstraction. bsGo can also be found as the perfect form of sgo ba in several glossaries and dictionaries (for references see my note to 4B in the translation).

- bsKyed instead of skyed: In 8C, n. 25 the imperative form of the verb skyed pa, “to generate,” is spelled bsKyed in LST. I am not aware of any historical imperative form with the prefix b- and so tend to regard this form as a misspelling.

- In 9A n.29, 9B 9C m and in 9.4 the verb 'gogs pa (in L and J once 'gog pa) or its perfect form bkogs (DJN: once bskogs; P3: once bgogs) appears. 'Gogs could be a variant spelling of 'gog (perfect form: bkog), for which Já gives the meaning “to tear away, to peel....” In the TGS 'gogs must have the meaning “to hack off [the outer layer of clay].” It can therefore hardly correspond to Já: 'gogs pa, “another form for 'gogs pa, to prevent, to avert....” bGogs of P3 can only be a mistake (see the discussion of bgoms above), but the form bskogs of DJN seems to derive from another verb: Já gives the meaning “to splinter off” for the verb kog pa (unlikely) for which he also mentions a secondary form skog pa. bskogs could thus well be the perfect form of skog.

- Besides the regular thob pa, “to attain,” there appear the forms 'thob (LN) and mthob (S) in 5C, n. 14. The form 'thob may be an adaptation to the verb classes which have the 'a sngon 'jug only in the present form.

- In 4B and 4C all versions feature the verbal form non pa, “to cover, to suppress.” In 4A, n. 19, on the other hand, besides the faulty brnan (against Ch2 but with Bth), ST read mnan and P2 reads gnan. Assuming a regular present form gnun pa with its perfect form mnan(d), the form non(d) in 4B and 4C could be an old perfect form possibly derived from the same form non(d) used as an imperative. gNan(d) (P2), on the other hand, is probably a secondary formation of the perfect form from a time when the g- of gnun was no longer thought of as a prefix, but as part of the verb stem.

- The verb g.yogs, “to cover,” appears 7 times throughout the sūtra in syntactically similar constructions (1B, n.3; 5A, n. 10; 5A, n. 16; 9A k; 9.1; 9.2; 9.3). In none of these cases do we have the testimony of A. In the first three instances LSTP1,3 read yog instead; thrice we find the form g.yog (P3: twice; P2: once); T reads yogs in 1B, n. 3; Bth displays the two forms yog and g.yog. The fact that Phug brag sides with Them spangs ma is in most cases the result of BDJNQ bearing a reading of secondary origin. This would mean that originally the verb had the form yog and was only in a later revisional step in some cases altered to g.yogs. Then in another revision, probably the one which
imprinted the characteristics of the Tshal pa versions on them, all other cases of yog which had remained unchanged, such as those in chapter 9, were also adapted to the form g.yogs.\(^\text{91}\) The reason why an alteration from yog to g.yogs was felt necessary may have been the following: the originally intransitive verb yog (perfect form: yogs?) was now judged to have transitive character, and accordingly made transitive by adding g-.

- Confusion between the future (gzung) and the perfect form (bzung) of 'dzin ba, “to grasp,” in several cases; for the verb 'jog pa (“to place”) this is the case in 7C, n. 21 (BQ: gzhag for bzhag, perfect form) and in 10D, n. 6, where only P\(_{123}\) read bzhag instead of gzhag. I am not sure which of the two readings should be given preference in the latter case.
- bSad instead of gsad (8B, n. 6): the future form of the verb gsod pa, “to kill, to extinguish,” is spelled bSad by NP\(_{12}\). Jä considers this form “usual” and both forms are attested in other texts as well.

### 3.3 Colophons and Translators

The earliest mention of a translation of the TGS into Tibetan is found in the catalogue of lHan dkar, compiled in 812 or 824 CE.\(^\text{92}\) The name of the TGS appears in the section Theg pa chen po 'i mdo sde sna tshogs la / bam po bcu man chad la, “Various Mahayana sutras shorter than 10 bam pos.”\(^\text{93}\)

'Phags pa de bzhin gshegs pa snying po / 310 sōka / 1 bam po / 10 sōka //\(^\text{94}\)

We have good reason to assume that the translation mentioned is in fact Tib.\(^\text{95}\) The mention of the existence of the translation of Tib already at the beginning of the ninth century is in line with the colophons found in some of the versions of Tib, where the famous Ye shes sde and others are credited with the execution and the revision of the translation. Concerning Ye shes sde, we know that he was active during the time of the composition of the three manuals regulating the “New Terminology” (skad gsar). In one of these manuals, the 814 version of the sGra shyor bam po gnyis pa,\(^\text{96}\) he is mentioned among the Tibetan scholars involved in the compilation of the Mahavyutpatti from about the same period.\(^\text{97}\) Thus his time of activity must have been the early years of the ninth century. The vocabulary

\(^{91}\) My assumption is supported by the evidence of the Li shi gur khang, completed in 1536, which states that texts which had not yet undergone the Normative Prescription of New Terminology read yog pa instead of g.yogs pa (see Taube 1978: 173). This Normative Prescription should be the one formulated in the sGra shyor bam po gnyis pa, which we can now date to the year 795 (see Panglung 1994: 167).

\(^{92}\) See references in Mimaki 1982: 9, n. 21.

\(^{93}\) For the term bam po see Scherrer-Schaub 1992: 218–220.

\(^{94}\) See Lalou 1953: 323.

\(^{95}\) The Tshig mdzod (s.v. sho lo ka) gives a length of 30 to 32 syllables per sōka, which would amount to 9,300 to 9,920 syllables for the TGS according to the length mentioned in the lHan dkar catalogue. Given that the verses in Tib consist of four verse pādas with nine syllables each, a sōka is likely to comprise 36 syllables. Thus, for 310 sōkas, we arrive at 11,160 syllables. The number of syllables in Tib is in fact about 10,650 and in Bth about 10,570. Both translations, Tib and Bth, lie within close range of the number of sōkas mentioned in the lHan dkar catalogue. Only Tib, however, has the term 'phags for aśrya at the beginning of the title—the same term that appears in the lHan dkar catalogue entry.

\(^{96}\) There exists an older version issued in the year 795 or 783 (see Panglung 1994).

\(^{97}\) See Simonsson 1957: 241f.
used in Tib is for the most part in accordance with the terminology decided on in the MVy.\(^8\) Thus knowing, on the one hand, that Tib reflects the New Terminology,\(^9\) and that, on the other, a translation of the TGS is already mentioned in the IIHan dkar catalogue, we have no reason to doubt that Tib is a product of the translation activities at the beginning of the ninth century.

The analysis of the variants in Tib has revealed the existence of four main transmissional lines. This result is confirmed by the colophons of Tib, which differ according to the particular group:

(a) \(P_{133}\): no colophon

(b) LST: \(\text{rgya gar gyi mkhan po shā kya pra bha dang } / \text{ zhu chen gyi lo tstsba ba ban de ye shes sdes bsgyur cing zhus te gtan la phab pa} //\)

“The Indian master Śākyaprabha and the Venerable Great Reviser and Translator Ye shes sde have executed [this] translation and revised and established [it] definitively.”

(c) BDJNQ: \(\text{rgya gar gyi mkhan po shā kya pra bha dang } / \text{ zhu chen gyi lo tstsba ba ban de ye shes sdes bsgyur cing zhus te skad (gisar chad(!) kyis kyang bcos nas gtan la phab pa} //\)

“... have executed [this] translation and revised [it], and having emended [it] according to the Normative Prescription of New Terminology as well,\(^{100}\) established [it] definitively.”

(d) \(A\): \(\text{rgya gar gyi mkhan po }{\text{'dei na myi tra dang } / \text{ da na shi la dang } / \text{ zhu chen gyi lo tstsba ba ban de ye shes sde las stsogs pas bsgyurw cing zhus te / skad/ gisar cad kyis kyang bcos nas gtan la phab te chos kyi phyag' rgyas btab pa} //\)

“The Indian masters Jinamitra, Dānasīla, the Venerable Great Reviser and Translator Ye shes sde and others have executed [this] translation and revised [it], and having emended [it] according to the Normative Prescription of New Terminology as well, established [it] definitively, and confirmed [it] with the Dharma seal.”

No conclusions can be drawn from the colophons as to the stemmatic relations among the four groups. The wording of colophons is too standardized, and they can easily be added to texts without giving rise to suspicion. Tib demonstrates this clearly. Two different groups of translators/revisers are mentioned: Tshal pa and Them spangs ma bear the names Śākyaprabha and Ye shes sde, while A has “Ye shes sde, Jinamitra, Dānasīla and others.” The TGS is hardly the only instance of such confusion in regard to translators,\(^{101}\) and we should be careful about


\(^{9}\) Whether Tib is the revised version of an earlier translation of the TGS is an open question. Bth, however, is too different to be a possible candidate for such a pre-standardized version of Tib.

\(^{100}\) This must be the revision of translations and the execution of new translations according to the recently compiled manuals such as the MVy at the beginning of the ninth century.

\(^{101}\) Two other cases come immediately to my mind: the DKP, where the Phug brag version has Śīleñdrabodhi and Ye shes sde (no. 294) against dPal gyi lhun po and dPal brtsegs in all other versions; and the Sūrañgamasaññādhiśśitra, where the Phug brag versions have no colophon at all.
definitive attributions. We do not know when colophons were added to canonical translations and what exactly certain translator names conjured up at the time.

Generally speaking, one assumes in colophons a tendency to substitute famous names for less well-known ones rather than vice versa. In the case of the TGS, this would mean that Śākyaprabha is the name of the original translator. In the Peking Kanjur (Otani), he appears as translator for only ten texts. Nothing is heard about him as a collaborator in the team of scholars that compiled the rules and the vocabulary of the New Terminology. Both Jinamitra and Dānasīla, on the other hand, are mentioned as having participated in that project. In the Peking Kanjur (Otani), Jinamitra is credited with 160 translations, while Dānasīla is mentioned 107 times. Together with Ye shes sde, they functioned as an important translation team at the beginning of the ninth century. The fact that the attribution of Tib to Jinamitra and Dānasīla in A is likely to be secondary does not accord with the above evaluation of the recensional variants of A as original. However, as stated above, we should be cautious and not overplay the possibility that A’s colophon could be secondary. We should not, that is, let this possibility outweigh the “hard facts” of the variant analysis. The issue, in any case, is without relevance for determining the period in which Tib originated, for Ye shes sde, one of the main exponents of this period, appears in all of the available colophons.

In view of the fact that Tib, in its choice of vocabulary, follows closely the standards of the New Terminology, it is impossible to explain why the colophon in LST does not mention that the text has been “emended according to the Normative Prescription of New Terminology,” as expressed in the Tshal pa group and A. This inconsistency is also found in other texts, such as the Drunakimnarajañapariprccḥāṣṭra or the Saddharmapuṇḍarikā, even though, as with Tib, there are no traces in the particular versions of anything less standardized than the New Terminology. I refrain from a speculative discussion of this problematic point. A great deal more comprehensive research in regard to the differences of colophons of canonical translations and their appearance in the various Kanjurs needs to be done in order to arrive at satisfactory conclusions.

(no. 207 and 387), while the Stog Kanjur version has Jinamitra, Śilendrabodhi and Ye shes sde (no. 67) versus the Peking Kanjur’s (no. 800) Śākyaprabha and Ratnarakṣita.

102 Of these ten translations, the TGS is the only text he translated together with Ye shes sde alone.


104 In Bu ston’s (“History of Buddhism,” mentions Jinamitra and Ye shes sde among others (see Obermüller 1932: 196f.).

105 A biography of Rin chen bzang po believed to be written by one of his immediate disciples states that he worked together with the scholars Jinamitra, Śilendrabodhi and Ye shes sde (Snellgrove and Skorupski 1980: 105.15f. (90.7)). As Rin chen bzang po, who had close links with Tabo monastery, lived in the tenth/eleventh century, this can hardly be possible. What is demonstrated, however, is that from early times on Jinamitra, who appears in the colophon of A, was somehow associated in people’s mind with the activities of Rin chen bzang po. This simple reason may explain why in the colophon of the Tabo manuscript he and his colleague Dānasīla could oust the little-known Śākyaprabha.

106 In Bu ston’s “History of Buddhism,” too, the translation of the TGS is associated with Ye shes sde (see Nishioka 1980: 75).


Similarly problematic is the meaning of the colophons. We do not know what exactly is meant by the different operations mentioned in the colophon or whether all scholars mentioned participated in all of the operations. Further, the real history of a text from its first rough translation to the canonical version may have been more complex than the standardized colophon can indicate. This has been demonstrated by Simonsson in the case of the SP, for which he assumes several revisions which finally led to a/the canonical version (1957: 114). For the time being, in order to determine the relation between the versions of a text one can only compare these different versions by noting their variants—not by rely on colophons which, given their highly conventional form, could easily have been transferred from one version to another without necessarily applying to the text version in question.

4 A Brief Evaluation of the Chinese Materials

The Taishō edition of the translation by Amoghavajra (Ch2) contains several readings which, in view of the Jin edition and the other translations, must be called faulty. In 44 instances the text had to be emended. This is an average of about 9 emendations per Taishō page. Of these emendations, the Taishō edition deviates from the Korean and Jin edition in 12 cases. In these instances the readings of the Taishō are inaccurate, introduced by its editors. I emended the Taishō edition 24 times according to the Jin edition; 7 additional times I had to introduce a reading not found in any of the materials utilized for Ch2. The high number of corrections following the Jin edition underscores the great value of this edition for working with Ch2. Of the 50 differences in the text between T and the Jin edition, only 2 readings of the Jin edition can be said to be definitely erroneous, while in 11 cases both alternatives, namely the readings of the Taishō and of the Jin edition, seem equally possible.

The result may be randomly extreme and true only for Ch2. Nevertheless, it demonstrates that in any further critical edition of Chinese Buddhist texts, the Jin edition should be checked, for it could turn out to provide indispensable testimony.

In the case of Ch1, the translation of Buddhabhadra, the situation is different. Altogether, 16 different versions are reflected in my edition, the majority of them collated by the editors of the Jin and Taishō editions. I have further included in my edition the only two Dunhuang fragments (Dhα, Dhβ) of the TGS. According

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109 The last phrase in the colophon of A rarely occurs: ... chos kyi phyag rgyas btah ("... confirmed [it] with the Dharma seal."). It remains to be seen whether this formulation appears regularly in the colophons of the Tabo manuscripts and what the presence of this addition may mean for the history of the version in question.

110 For an extensive discussion on the operations and the relation of the operations mentioned in the colophons see, among others, Simonsson 1957: 210ff. Simonsson reflects on the possibility that the verb bsgyur in the colophon may not imply that the text to which the colophon belongs is necessarily a "direct translation from a foreign language" (p. 223) but could also indicate a revision of the text.

111 The technical apparatus of Ji2 indicates differences between it and Ga2. Unfortunately, it cannot be said to comprise all of them. I consequently have had to check the Korean edition on my own.
to the colophon, $Dh_b$ can be dated to the year 639. The characters are written very accurately and artistically. This cannot be said about $Dh_a$, the second Dunhuang fragment. It does not have a colophon, but judging from the style the characters are written in, it should be younger than $Dh_b$.\footnote{I owe this assessment to Professor Ikeda On from Soka University (Hachioji, Tokyo). I would like to thank him for his help regarding the Dunhuang materials.}

There are plenty of variants throughout the text. As the combinations of manuscripts and xylographs which share readings vary, combinations under which they can be grouped together are difficult to establish. In general the combinations $MiYu$, $KuMiSoYu$, and $JsNaPuQiQs(Zi)$ seem to be common. Any statement about their possible stemma will have to await a more detailed analysis, which is beyond the aim of this study.

The position of the Jin edition in $Ch_i$ is not particularly noteworthy. Among the 21 emendations, this edition shows the correct reading in only 5 cases. A much more faithful transmission, however, is $Dh_a$: 14 of the 21 emendations of the Taishō edition are based on, among others, $Dh_a$. Nothing can be said about the transmissional quality of $Dh_b$, because the portion of text for which it has been preserved is too short.

5 Remarks on the Various Editions

5.1 Principles Governing the Critical Edition of $Tib$

The primary aim of this edition is to establish $Tib$ in a form as close as possible to what came from the hands of the translators. In fact, the materials collated are just one part of many more different versions of $Tib$, which are either difficult to inspect or have not been made accessible at all yet. To say “as close as possible as to what came from the hands of the translators” means going as far back as the present materials allow. Discoveries of new material may well contain more archaic versions of $Tib$, and these would certainly enable us to draw a fuller picture of what the earliest version of $Tib$ looked like. For the time being, the main principle of the edition has been to give preference to those variants which accord with $Bth$ and/or the Chinese translations, which derive from an Indian text very close to the text $Tib$ is based on. I have refrained from emending the Tibetan text when no variants justifying such an emendation could be found and when it was not plausible to assume a mistake within the Tibetan transmission caused by graphical similarity or the like. Whether any particular questionable reading of $Tib$ has its source in an already faulty Indian manuscript, in a decision on the part of the translators not to render the passage in accordance with the Indian text or in a mistake pure and simple in the translational process is hence of no further meaning for the process of emendation.

In cases where the other translations are not a sufficient basis upon which to evaluate variants of $Tib$, I have adopted the following guideline: No case can be decided mechanically; that is, no combination of manuscripts or prints can automatically be accorded preference without analyzing at the same time any other variants. Decisions should be made on a case-by-case basis, taking into account the content and weighing the probability that individual variants could arise. In many instances, it is thus possible to explain a variant by arguing on the
basis of such things as *aberratio oculi*, dittography, haplography and number of syllables in the verse pādās. A more rigid method has been chosen only if such criteria could not be convincingly applied: As the analysis above shows, Tshal pa and Phug brag are closely affiliated. The relation between Them spangs ma and A is not absolutely clear. In (28) above it is evident that in three cases out of four it was the pair Tshal pa/Phug brag which introduced the mistake, probably owing to the heavy revision the transmissions have undergone. For variants conforming to this particular combination where we have no means of deciding upon their originality, I have accordingly adopted the A/Them spangs ma reading for the edition, since the probability of Tshal pa/Phug brag being non-original may here be greater. (A sides with Tshal pa and L in only one instance (see (29)). In this case I have arbitrarily adopted the reading shared by A, L and Tshal pa.)

For the portions of text lacking the testimony of A, we are confronted with just two main lines of transmission: Tshal pa/Phug brag and Them spangs ma. As stated above, Tshal pa/Phug brag seem to have undergone a heavy revision—heavier than Them spangs ma was exposed to, as is suggested by the low number of single variants of Them spangs ma shown under (34). LST can thus be said to have preserved a version closer to the original Tibetan, and I have therefore decided to adopt the readings of the Them spangs ma for the edition, even when both Phug brag and Tshal pa show a different reading. According to my hypothesis put forward above, I give priority to the Them spangs ma reading established by LST—the best case—or by LT and ST, wherever only two representatives of the Them spangs ma share a reading.

Regarding punctuation, transliterations and orthography, I decided to follow the oldest manuscript within the tradition of the Them spangs ma, namely the London copy of the Shel dkar chos sde from 1712. However, I did not adopt the numerous contractions of L for the edition and the omission of genitive particles, though the latter feature could be explained as an archaic characteristic (see section 3.1). Concerning orthography, the borderline between orthographic idiosyncrasies and faulty spellings is in some instances not clear (e.g. LSTP3: *mchu* for *chu* in 10D, n. 26). Decisions in this matter must be made on a more or less subjective basis until more ancient Tibetan material has been systematically analyzed. The critical edition of *Tib* is consequently intended to establish:

1. the urtext of *Tib* for the portions of text shared with A,\(^\text{113}\)
2. the Them spangs ma archetype for the portions of text where we have no testimony of A and where the reading of the Them spangs ma archetype does not violate the urtext reconstructed on the basis of the other translations, and
3. the diplomatic punctuation, transliterations and orthographic idiosyncrasies (but not obvious misspellings, contractions and abbreviations) of L throughout the whole text.

### 5.2 Remarks on All Editions and Their Critical Apparatuses

In order to allow an immediate comparison of all versions of any given passage, I have decided to arrange the corresponding sections on facing pages. In general,

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\(^{113}\) Though we have had reason to argue that the major single variants of A may well represent an archaic state of transmission, I have refrained from adopting these readings into the edition.
one double page comprises one section. In some cases, the section is too long to fit on facing pages, and consequently I have had to place the second half of the section on the following two pages. The numbering within the critical apparatuses is not affected by this.

I have always arranged sigla of versions which belong to the same family (e.g. L, S and T, or Ku, Mi, So and Yu) as a cluster unaffected by the rule of alphabetic precedence (e.g. LSTN and not LNST, or KuMiSoYuNa and not KuMiNaSoYu).

For added clarity, I have refrained from using italics for the sigla of the collated texts of Tib when mentioning them in the apparatuses.

5.3 The Editions of the Tibetan Translations

Following the examples in Eimer 1983b and Harrison 1992a, I have decided to resort to a divided critical apparatus in the presentation of Tib. The main apparatus, comprising all variants shared by more than one manuscript or xylographic edition, is found with superscribed Arabic numerals right below the Tibetan text of each section. Single variants, marked with superscribed lower case roman letters, appear at the end of the whole edition. Some few cases of variants shared by two manuscripts or xylographic editions are given in the critical apparatus at the end because of their very trivial and coincidental nature (e.g. the use of a spungs shad at the beginning of a line). On the other hand, some significant single variants which imply a different understanding of the text have been adopted in the main apparatus.

I have tried to keep the apparatuses as easy to read as possible so that, even without studying intensively the guide to the edition, one should be able to deduce the reading of each manuscript. For the sake of maximum clarity, I have therefore noted what the variant reading reported in the apparatus replaces in the main text (e.g. yong, for yongs su; ‘di for cig). In many cases the situation was clear and deserved no further specification: for example, when the main text reads “... dami’/” with the variant “... BQ: /.” it is evident that BQ have the rkyang shad instead of the nyis shad, or in the case of the variant “... P3: kyi.” corresponding to the main text “... tsan dan gvi” snying po’i...” that P3 reads kyi instead of gvi. In the case of additional words in a manuscript or edition, I have typed the additional part in **boldface**, adding the syllable right before and behind it: for instance, the single variant “... P3: mongs pa rnams.” indicates that the text “... nyon mongs pa rnams kyis...” appears as “... nyon mongs pa rnams kyis...” in P3.

The letters and punctuation in the various manuscripts and xylographic editions are not always unambiguously readable. This is especially true of nga and da, pa and ba, and of the *tsheg* between syllables (the last particularly in J and T). I have documented in the apparatuses all cases where letters are completely illegible. However, if single letters are doubtful but could graphically be interpreted in accordance with all other collated manuscripts and xylographic editions of Tib in that passage, I have adopted the reading in question as probably the same as in the other materials.

In the transliteration of the Tibetan, the *tsheg* is rendered with a blank space: so, for example, ཨུ་ is transliterated as *la‘am* whereas ཨུ་ becomes *la*.
"am. Exceptions are the blank spaces before and after shad. These spaces have simply been inserted for the sake of more lucidity in the transliteration.

I have indicated in the apparatuses all of the lacunas occurring in the materials belonging to Tib. In the case of Bth, however, lacunas are extremely frequent, so that I have mentioned only cases where partially erased letters are still found in them.

If go, 'gro or a word ending in -g is placed before a nyis shad, the first shad of the nyis shad is always omitted by the scribes of BJNQLSPi3 and also Bth. The scribes of D and T do not always follow this rule. However, in all these cases my transliteration is go //, 'gro // or -g //. A places the nyis shad and even a triple shad after go or -g. In the prose, P2 omits the first shad after go or -g like the majority of manuscripts and xylographs. In the verse section, where P2 generally separates the pādas with a rkyang shad followed by a gap right after the end of the preceding pāda (e.g. ... ་ན་ ་ ་  يا ...), the rkyang shad appears instead at the end of the lacuna, when this pāda ends with go or -g: e.g. ... ་ ་  يا ... .

Of minor interest but clearly indicating the different affiliations of the texts are the forms of the rin chen spungs shad or kyog shad. They are usually employed instead of a shad at the beginning of a line after one of the first syllables, and in some cases also towards the end of a line. I have always noted the position of this spungs shad within the line and, if there was any, mentioned the probable reason for its employment. The forms vary and look approximately like this:

AJNP2BuBth: no spungs shad;
B:  ཤ  ལ, from 324b onwards: ཤ  ལ;
D: ཤ  ལ;
L: ཤ  ལ  ལ;
S: ལ  ལ;
T: ལ;
P, P2: ཤ  ལ  ལ;
Q: ཤ  ལ.

Because subscripts (e.g. mong, rdzog, etc.), contractions (e.g. skyes(s)o, yongs(s)u etc.), the use of the anusvāra-like abbreviation for m and abbreviations in the scripts are often due to such things as the scarceness of space towards the end of a line, string holes and emendations, I have, whenever obvious, tried to report these features in the apparatuses. In Bth I have therefore indicated the end of a line by the symbol "।". In this way one can differentiate between what follows from the particular arrangement of the text on a folio and what may go back to the manuscript which the scribe was copying. It is hoped that this apparently superfluous information will be of some value in the event that further Kanjur materials are discovered in the future.

In several instances the transliterations pi (་) and bi (་) appear in the apparatuses. They are short for pa'i (་) and ba'i (་) respectively. Similarly, for pa'i in Bth at the end of the line, we sometimes have a pa with an 'a chung beneath. Above the pa is a mark resembling a parallel double 'greng bu. The character appears as pai in the diplomatic edition.

Concerning A, I have not noted the use of the ya btags in any words beginning with m- in combination with the vowel i or e (e.g. myed, myi etc.).
Another particularity of $A$ throughout the text which I have not mentioned in the edition is the contraction of the cluster $st$-(§) to the horizontal ligature $^a$, of $spy$-(§) to $^b$, or of $rts$-(§) to $^c$.

5.4 The Chinese Editions

For the edition of the Chinese texts, I have consulted $T$ 666, $Dh_a$, $Dh_b$, $Fs$, $Ga$ and $Ji$ in the case of $Ch_1$, and $T$ 667, $Ga$ and $Ji$ in the case of $Ch_2$. I have further incorporated the variants noted in the editions of $T$ and $Ji$ (see below). In the case of $Fs$, which is one of the texts consulted by the editors of $Ji$, I verified the readings on my own since in some cases, unfortunately, variants of $Fs$ are not mentioned in the apparatus of $Ji$. I could not verify whether the variants of the other texts collated in the apparatus of $Ji$ are completely and correctly reported.

The basis for my critical editions in all points but punctuation has been the two texts found in $T$. In the case of variants, I have always adopted the reading of $T$ if there were no reasons for thinking that a variant found in another version reflects a more authentic stage of textual transmission. When the reading $x$ in $T$ was emended to such a variant $y$ (marked by “$y$ versions where $y$ is found|←$x$ versions where the reading of $T$ is found (reason for alteration)”), I have usually supplied a reason why I thought this necessary in parentheses at the end of the corresponding footnote in the apparatuses. In most instances my arguments are based on parallels in the other translations, on other similar passages in the same Chinese translation, or on the 4-syllable rhythm in the prose and the 2–3 ($Ch_1$) or 4–3 ($Ch_2$) rhythm in the verses, though the argument from rhythm should be treated with care: it cannot be employed mechanically throughout the whole text. Especially when the Sanskrit is translated by means of well-established technical terms, the considerations of rhythm are of merely subordinate significance.

In contrast to the critical edition of $Tih$, I have restricted myself here to mentioning only significant variants in the critical apparatus below the text. Variants consisting of characters written without any semantic variation in abbreviated or uncommon forms are usually not mentioned whenever the characters were identified as equivalent according to the $DK$, $HD$ or $NI$ (e.g. in $Ch_1$ 0.3b: 聚, 聚, 聚, 聚). In cases where I could not be sure whether the variant expressed a slightly different notion (and this accounts for most cases), I decided to give the variant in a footnote (e.g. in $Ch_1$ 5.3d: 常存不變易 for 常在不變易). Not mentioned, however, are variants resulting from obvious mistakes by the copyist, and invariably hindering a meaningful understanding of the context (e.g. $Ch_1$ 11D: $Ji$: 二寶 for 三寶).

I have dealt with the complex questions of whether to punctuate the Chinese editions—and if so, how—in the following way. Opinion among Sinologists experienced with Chinese translations of Indian Buddhist texts varies greatly in this matter. The view that the text should not be punctuated at all and should be rendered as it was produced by the translator, namely without any indicators, forms one extreme of the range of alternatives. For the reader, this offers the advantage that he can approach the text without being biased towards the punctuation of an editor. To question the understanding suggested by an editor
when translating the text oneself is not that easy, and one can quickly end up unconsciously following a given interpretation without taking pains to examine all alternatives.

On the other hand, I think that the activity of an Indologist specializing in Buddhist studies should not be limited to a purely descriptive collation of the Chinese materials. It is equally a part of his work to show the reader how he himself understands the text, even at the cost of sometimes overshadowing other possible readings. Especially when taking just a quick look at a passage in a certain text I, for one part, have found it quite helpful and timesaving to seek some guidance from an editor’s punctuation, and so avoid having to consult some translation. This standpoint, in fact, probably represents the view of anybody who cannot call himself a Sinologist and whose main field of Buddhological studies lies—as is still the case for many Western Buddhologists—in India. The situation of a Sinologist with a good acquaintance of the genre of Buddhist translations is likely to be different. My punctuation will be disturbing to such a scholar, and he is advised to consult only the emendations suggested in my apparatuses when reading the text in the Taishō.

At the other extreme of the range of possible punctuations is a system which can be called currently dominant on mainland China, where it is widely employed when dealing with old as well as contemporary literature. It incorporates virtually all of the Western punctuation marks, including even question and exclamation marks, inverted commas and semicolons. And though it may be the freely chosen standard of punctuation in China, it reminds a Western scholar immediately of Europe’s Orientalist custom of imposing inappropriate Western standards upon local indigenous cultures. I cannot judge whether Western punctuation fits the structure of the Chinese language. This question can only be answered by specialists in that field. In the editions, I restrict myself to the use of three punctuation marks, namely the juhao 句號“。”, the douhao 逗號“、” and the dunhao 頓號“、”，two of which (juhao and dunhao) can already be found in Chinese texts from the Han 漢 dynasty. The role of the dunhao in my editions is the easiest to define: it functions as an enumerative comma separating the single members in a list of coordinated items. Long enumerations, especially in OE, which contains the names of 50 bodhisattvas, thus become much easier to deal with. The decision to use it, however, forced me in many instances to determine how to segment compounds consisting of several characters. If the Tibetan parallel did not help and no other occurrences of parts of the combinations could be found in the same text, choices had in some instances to be made on an admittedly arbitrary basis.

The decision whether to choose the juhao 句號“。” or the douhao 逗號“、” may also have been arbitrary in many cases. Whilst the juhao is here in general intended to indicate where a group of closely connected syntactic units which we may call a “sentence” should be divided from another such group, the douhao serves to show component structures within this group. No douhao is set between a subject, predicate, object and any adverbial specifications. The douhao is, however, regularly employed to mark embedded subordinate clauses, to separate predicative elements from each other and to set off direct speech (e.g. 復次，善男子，譬如貧家有...).

I am, of course, aware that the borderline between the juhao and the douhao is often impossible to define; that is, there is not always a definite
sentence break. Whenever the basic rules of Chinese grammar allow, I have tried to tailor my decisions to the Tibetan versions (especially when dealing with \( Ch_2 \)) and the possible Indian structure on which the translations are based.

It is clear that this kind of rule cannot provide more than a rough indication of why I felt these Chinese translations ought to be so punctuated. For texts from a different genre, the guidelines might well be quite different. I do not consider the textual understanding implied by my punctuation to be the only one conceivable—rather a suggestion that clearly mirrors the Indian background of the text.
D The Editions

The Critical and Diplomatic Editions
0A

// rgya gar skad du¹ /ᵇ ārya¹ ta² thā³ ga ta² garbha³ na⁴ ma⁵ hā⁶ yā⁷ na sū⁷ tra /ᵇ bod
skad du / 'phags pa de bzhin gshegs pa’i snying po zhes bya ba⁸ theg pa¹ chen po’i
mdo //⁸ siksangs rgyas dang⁹ byang chub sems dpa’ thams¹ cad la phyag ’tshal lo¹ //⁸k

1. P1: ārya; P23: 'a chung of ārya with a very small letter (inserted later?).
2. P123: tā [P2: 'a chung of tā with a very small letter (inserted later?)].
3. P1: gha ‘rhba for garbha; P23: gā ‘rhba for garbha; S: ga ta garbha with small,
   compressed letters.
4. P12: na; P3: 'a chung of nā with a very small letter (inserted later?).
5. P1: ha; P23: maḥā for ma hā; P2: 'a chung of hā with a very small letter (inserted later?).
7. P12: su; P3: 'a chung of sū with a very small letter (inserted later?).
8. JNTQ: //; P2: double spungs shad (after first syllable); S: gap of about nine letters
   between the shads of the nyis shad.
9. ST: dang !.

Ch1

大方等如來藏經

東晉¹天竺三藏²佛陀跋陀羅譯。

¹ MiYa: 北天竺 for 天竺.
² KuMiSoYu: 三藏法師 for 三藏.

“Translated during the Eastern Jin by the Tripitaka [specialist] Buddhabhadra
[from] India."”

¹ KuMiSoYu: “... by the Dharma Master of the Tripitaka....”
² MiYa: “... [from] northern India.”
“In compliance with an imperial decree translated by the Tripitaka [Specialist] of the temple Da Xingshan, with the title “One of Great and Wide Knowledge,” the Śrāmana Amoghavajra, Commander Unequalled in Honor, Specially Promoted Probationary Chief of the Court of State Ceremonial, Duke of Su [with] a Fief of 3,000 Households, endowed with a purple [robe], given [the title of a] Minister of Works, posthumously called ‘One Who Greatly Reveals Righteousness.’”
"di skad bdag gis thos pa¹ dus geig¹ na / bcom ldan 'das mngon par rdzogs par² sangs rgyas nas /² lo bcu bzhes pa dang³ /³ shin tu¹ tsha ba¹ i³ dus kyi tshe /⁴ rgyal po¹ i⁵ ṭhab na /⁵ bya rgo² kyi² phung¹ po¹ i¹ ri la⁶ rin po che¹ gdugs⁷ kyi khang bzangs¹ tsan⁷ dan⁸ gyi⁹ snying po¹ i khang pa⁰ brtsegs pa na² /² slo⁰ pa dang /⁹ mi slob pa¹ i nyan thos kyi dge slong 'bum du tshang¹ ba¹¹ dge slong gi dge 'don chen po phal cher⁸ dgra¹ bcom pa / zag pa zad pa / nyon mongs pa med pa / dbang¹¹ dang ldan par⁵ gyur pa¹¹ / sems shin tu¹² rnam par⁶ grol ba / shes rab shin tu⁹ rnam par⁹ grol¹ ba /²² cang shes pa¹³ glang¹⁶ po chen¹⁶ po /¹⁴ bya ba byas pa / byed pa byas pa /¹⁵ khur bor ba / bdag gi¹⁶ don rjes su¹⁶ thob¹⁶ pa / srid par¹⁷ kun tu¹⁷ sbyor ba¹⁸ yongs su¹⁹ zad pa /²² yang dag pa¹ i shes pa²⁰ sems¹⁶ shing tu¹⁰ rnam par grol ba / sems¹¹ thams cad kyi²² dbang gi²³ dam pa¹ i pha rol tu¹ i son pa²² sha stag la /²⁴

1 BJNQP12: pa¹ i dus.
2 BJNQP12: om. /.
3 JN: om. /.
4 BJQ: om. /; T: spungs shad (after second syllable).
5 BJNQP12: om. /.
6 P₁₂: la /.
7 BJQP12: can for tsan; P₃: om. tsan.
8 BJQP12: om. dan; N: tsandan (_variance) for tsan dan (The variant of BJQP123 here and in the preceding note is contrary to the parallel in OG).
9 BJNQP₁₂: om. /.
10 BJQP: pa¹ i.
11 LT: gyur ba for gyur pa.
12 JQ: du.
13 P₁₂: om. /.
14 P₁₂: om. /.
15 BJQ: om. / [Q at the end of the line]
16 LN: rjesu.
17 LP₁₂: pa.
18 BJQP123: ba /.
19 LP; yongsu; P₁: yong, for yongs su (at the end of the line).
20 P₁₂: pas /.
21 BJQP123: sems can thams.
22 JN: kyis.
23 P₁₂: om. gi.
24 BJNQP123: om. /.

Ch₁

如是我聞。一時佛在王舍城耆闍崛山中寶月講堂栴檀重閣，成佛十年，與大比丘衆千人俱。
Bth

'di skad bdag gis thos pa'i dus gcig na / bcoṅ ldan 'das rgyal po'i khab rgya rgod spungs pa'i ri rin po che'i gdugs kyi khang pa tsan gyis snying po brtseg pa'i khang bu na mgon par¹ rdzog, pa, sangs rgyas nas: lo bcu bdun kyi dus na dge slong chen po dge 'dun dge slong lo stong tsam pa dang : nyan thos bslab pa dang : mi slob pa dang : thabs gcig tu bzhugs pa kun ++ dgra bcoṅ pa zag pa zad pa sha stag go: nyon mongs pa, med¹ dbang du gyur + sha stago : sêns shing tu rnam par grol + sha stag go : shes rab shing tu rnam par grol ba sha stag go : cad shes pa sha stag go : klu chen po sha stago : bya ba byas pa sha stago : khur bor ba shasteg go : bdag gi don thob pa sha stago : 'byung ba¹ sbyor ba zad + sha stag go // yangdag pa'i dkas sêns rnam pa+ grol ba sha stogo : sêns can thar sêns kad kyi dbang dang : pharol tu phyin pa mchog thob pa shastago //

Ch₂

如是我聞，一時婆伽梵住靈騨山寶蓋鹿母宅於梅檀藏大樓閣中，成等正覺十年之後，當熱時際，與大苾芓¹衆千人俱，有學、無學聲聞，羅漢，諸漏已盡，無復煩惱，皆得自在，心善解脫，慧善解脫，獲得正智，猶如大龍，所作已辦，捨棄重擔，逮得已利，盡諸有結，到於彼岸。

¹ 菩[GošJe]一創
0C

'ti lta ste / tshe dang ldan pa 'od srung\(^1\) chen po dang / tshe dang ldan pa\(^a\) liteng\(^2\) rgyas 'od srung\(^3\)\(^4\) dang / tshe dang ldan pa chu bo\(^5\) 'od srung\(^6\)\(^7\) dang / tshe dang ldan pa ga\(^8\) ya\(^9\) 'od srung\(^10\)\(^11\) dang / tshe dang ldan pa ka\(^12\) tya\(^1\)\(^3\) bu chen po dang /\(^b\) tshe dang ldan pa gsus po che dang / tshe dang ldan pa ba ku la\(^14\) dang / tshe dang ldan pa nam gru dang / tshe dang ldan pa rab 'byor dang\(^c\) tshe dang ldan pa byams ma 'i\(^d\) bu gang po dang / tshe dang ldan pa ngag dbang dang / tshe dang ldan pa shä\(^15\) ri 'i bu dang /\(^e\) tshe dang ldan pa mo'\(^u\)\(^16\) dga\(^17\) gyi bu chen po dang / tshe dang ldan pa cang shes ko'\(^u\)\(^18\) di\(^19\) nya\(^20\) dang / tshe dang ldan pa 'char ka dang / tshe dang ldan pa sgra\(^21\) gcan\(^22\) zin\(^23\) dang / tshe dang ldan pa dga' bo dang / tshe dang ldan pa nye dga\(^8\)\(^24\) dang / tshe dang ldan pa\(^b\) kun dga' bo dang / de dang\(^3\) la sogs\(^24\) pa dge slong 'bum du tshang ba dang\(^25\) thabs gci\(^26\) tu bzhugs so\(^j\) //

1 P\(_{S}\): srungs.
2 JNQP\(_{12}\): steng.
3 P\(_{S}\): srungs.
4 P\(_{12}\): srung chen po dang.
5 BQP\(_{12}\): rlung for bo; JNP\(_{12}\): klung for bo (MV\(_{y}\) 1050: chu klung 'od srungs; Bth: chu bo 'od srungs).
6 P\(_{S}\): srungs.
7 P\(_{12}\): srung chen po dang.
8 JNQ: gā [JQ: 'a chung of gā probably inserted later]; P\(_{1}\): ka or ga (?); P\(_{2}\): om. ga; P\(_{3}\): ka.
9 NP\(_{3}\): yā for ya; J: lā or yā (?); Q: lā for ya.
10 P\(_{S}\): srungs.
11 P\(_{12}\): srung chen po dang.
12 JNQ: kā [Q: 'a chung of kā probably inserted later].
13 B: katya 'i for ka tya 'i; JQ: tyā 'i for tya 'i; P\(_{2}\): ta 'i for tya 'i (with partially erased zhabs kyu).
14 B: bakka la for ba ku la; J: ba kkula, ba kku la, bakkula or bakka la (?); Q: bakkula for ba ku la.
15 P\(_{13}\): sha; P\(_{2}\): 'a chung of shā with a very small letter (inserted later?).
16 BNQ: mau [BQ: additional to double na ro of mau: subscribed 'a chung]; J: mau; P\(_{3}\): mu 'u for mo 'u.
17 BQ: gal; P\(_{12}\): gal; T: dga'; N: maudgal (\(\tilde{\text{g}}\tilde{a}\)\(^a\)) for mau dagal.
18 BJNQ: kau for ko 'u; P\(_{12}\): ke 'u.
19 J: di for di; NP\(_{3}\): ti for di; P\(_{12}\): 'di for di; T: de for di.
20 B: nyas; Q: lacuna of one letter between nya and dang.
21 Q: sgrag; JN: sgra or sgrag (?).
22 BQ\(_{12}\): can for gcan [P\(_{2}\): can with small letters beneath the line]; JN: sgrag can or sgra gcan (?).
23 P\(_{12}\): 'dzin.
24 B: lasogs (without tsheg between); P\(_{12}\): las sog for la sogs.
25 BN\(_{12}\): dang 'i; Q: lacuna of one letter between dang and thabs.
26 BNQP\(_{3}\): cig.

Ch\(_{1}\) -

226
\textit{Bth}

\begin{quote}
\textquote{\textit{di lta ste : tshes dang ldan pa \textquotesingle{}od srung chen po dang : tshes dang ldan pa u ru dbyul ba \textquotesingle{}od srung dang : tshes dang ldan pa\textsuperscript{1} chu bo \textquotesingle{}od srung dang : tshes dang ldan pa \textquotesingle{}ga\textquoteright{} yang \textquotesingle{}od srung dang : tshes dang ldan pa kosti la chen po dang : tshes dang ldan pa ba ku la dang : tshes dang ldan pa red pa dang : tshes dang ldan pa rab \textquotesingle{}byor dang : tshes dang ldan pa gang po me tre\textrsquo;i bu dang : tshes dang ldan pa \textquotesingle{}ba\textquoteright{} giya sha dang\textsuperscript{1} tshes dang ldan pa sha ra dva to\textrsquo;i bu dang : tshes dang ldan pa mau \textquotesingle{}a gal kyi bu chen po dang : tshes dang ldan pa ag nya da ko\textquoteleft{}u \textquotesingle{}di dang : tshes dang ldan pa \textquotesingle{}char pa dang : tshes dang ldan pa sgra gcen dang : tshes dang ldan pa dga\textquoteright{} bo dang : tshes dang ldan pa mtha\textsuperscript{1} yas la sogs pa dge slong stong stong tshangs pa dang :}
\end{quote}

\textit{Ch\textsubscript{2}}

所謂具壽大迦葉波、具壽至樓頻毘迦葉波、具壽那提迦葉波、具壽伽耶迦葉波、具壽大迦旃延、具壽俱舎羅、具壽薄伽羅、具壽離波多、具壽須菩提、具壽一切子、具壽語自在、具壽舍利子、具壽大目犍連、具壽憍陳如、具壽烏陀夷、具壽羅呼羅、具壽難陀、具壽邬波難陀、具壽阿難陀，與如是等上首苾蒢\textsuperscript{1}一千人俱。

\textsuperscript{1} 藪[G\textsubscript{2}sJ\textsubscript{1}]-苾蒢.
**Od**

-byang chub sems dpa’ sems dpa’ chen po⁷ sangs rgyas kyi zhing tha dad pa nas ’dus pa⁶ /° gangga’i² klung⁶ drug cu’i³ bye⁵ ma snyed thams⁶ cad kyang /¹ skye ba gcig gis⁸ thugs pa⁶ /° mgon par shes pa chen po dang / stobs dang /º mi ’jigs⁷ pa thob pa¹ / sangs¹ rgyas bye ba khrag khrig ’bum phrag mang po la bsnyen⁷ bkur byas pa /ª phyir mi¹ ldog⁹ pa’i chos kyi ’khor lo rab tu” bskor pa³ /º gang dag⁶ gi ming thos pa tsam gyis ’jig rten gyi kham tshad med grangs med pa’i sems can bla na med pa yang dag par rdzogs⁹ pa’i byang chub las phyir mi ldog par ’gyur ba⁹ sha stag la /¹⁰

1 BJNQP₁₂₃: om. /.
2 BP₁₂₃: gang ga’i for 
gangga’i (גג’); JT: gang
gā’; NS: ganggā’i (גג’); Q: 
gāng ga’i
3 JP₁₂₃: beu’i.
4 BJNQ: om. /.
5 BJNQ: om. /.
6 P₁₃: om. /.
7 P₁₃: sneyen.
8 BJNQLSP₂₁: ba.
9 JNP: gyur pa for ’gyur ba.
10 BJNQP₁₂₃: om. /.

**Ch₁**

菩薩，摩訶薩六十恒河沙皆悉成就大精進力，已曾供養百千億那由他諸佛，皆悉能轉不退法輪。若有衆生聞其名者，於無上道終不退轉。
**Bth**

chu bo gang ga drug bcu’i bye ma snyed kyis saryas kyis zhing sna tshogs nas : ’dus pa’i byangchub seǐs dpa’ seĩs dpa’ chen po rnaǐs thaǐs cad kyi tshe gcig gi thog pa sha stag go : mgon¹ par shes pa chen po dang : mi ’jig pa rnyed pa shastago // sangs rgyal mang po bye ba khrag khrig brgyad stong la bsnyen bkur byas pa sha stag go // phyir mi ldog pa’i chos kyi ’khor lo bskor ba sha stag go // ’di dag ni ming thos pa tsam [246a¹] gyis tshad med grangs me₄ pa’i ’jig rten kyi khaǐs kyi seĩs ca₅ rnaǐs bla na med pa yang dag par rdzogs pa’i byangchub las phyir mi ldog par ’gyur ba

**Ch₂**

復有六十剎伽河沙數菩薩、摩訶薩，俱從種種佛利，而來集會。皆是一生補¹處，得大神通力、無所畏，已曾承事無量俱胝那庾多百千諸佛，悉皆能轉不退法輪。若有無量阿僧祇世界有情稱名者，皆於阿耨多羅三藐三菩提得不退轉。

¹ 補幗補 (一生補處 for Skt. ekajītipratibaddha).
OE

‘di lta ste / byang chub sems dpa’i sems dpa’i chen po chos kyi’i blo gros dang /
sengge’i" blo gros dang / stag’i gi blo gros dang / don gyi blo gros dang / rin po che’i
blo gros dang / rab mchog blo gros dang / zla ’od’i dang / rin’i chen zla ’od’i dang / zla
ba’i nyal ba’i ’od dang / nam par gnon pa chen po dang / nam par gnon pa dpag
med’i dang / rnam par’i gnon pa mtha’i/ Yas’i dang / ’jig rten gsum rnam par gnon’i dang /
mi g.yo’i ba’i10 gnas11 rnam par gnon’i dang / mthu chen thob dang / spyan ras gzigs
dbang phyug dang / spos’i kyi glang po dang / spos’i dga’ dang / spos’i dga’ ba’i’12 dpal
dang / dpal gyi snying po dang / nyi ma’i’i snying po dang /13 tog’i dang / tog chen
po dang / tog dri ma’i med pa dang / rin chen mtha’i/ Yas’i dang /14
dpa’i dang /

1 P1: din dang / zla ’od dang rin / chen zla ’od dang / seng
ge’i; P3: dang zla ’od dang / rin chen zla ’od dang / seng
ge’i’i; P3: seng zla ’od dang / rin chen zla’ od dang /
se’or(?) seng ge’i; T: spungs shad (after first syllable).
2 BQN13 ST: seng ge’i for sengge’i(‘i’er); P2: seng
gi’i or sing ge’i (?) [ a of
ge’i’i with a very small letter beneath ge (inserted
later?)].
3 P12: ’od blo gros dang.
4 P12: blo gros for zla’ od.
5 P1: spungs shad [P1: after first syllable in top line of
the folio; T: after first
syllable].
6 P12: dpag tu med [P2: -p- of
dpag with a small letter
above the line].
7 BQN12: med pa dang.
8 BQ: Yas pa dang.
9 NP123: gnon pa dang.

Ch1

其名曰法慧菩薩、師子慧菩薩、金剛慧菩薩1、調慧菩薩、妙慧菩薩、月
光菩薩、寶月菩薩、滿月菩薩、勇猛菩薩、無量勇菩薩、無邊勇菩薩、
超三界菩薩、觀世音菩薩、大勢至菩薩、香象菩薩、香上菩薩、香上首
菩薩、首藏菩薩、日藏菩薩、幢相菩薩、大幢相菩薩、赭垢幢菩薩、無
邊光菩薩、

1 MiYu: 金剛慧菩薩金剛藏菩薩 for 金剛慧菩薩.
**Bth**


**Ch2**

所謂法慧菩薩、師子慧菩薩、虎慧菩薩、義慧菩薩、勝慧菩薩、月光菩薩、寶月光菩薩、滿月光菩薩、大勇健菩薩、無量勇健菩薩、無邊勇健菩薩、三世勇健菩薩、得大勢菩薩、觀自在菩薩、香象菩薩、香悅菩薩、香悅吉祥菩薩、吉祥藏菩薩、計都菩薩、大幢菩薩、無垢幢菩薩、無上幢菩薩、
rin chen dbyu\textsuperscript{15} gu\textsuperscript{w} 'dur dang /\textsuperscript{x} rin chen dri med dbyu\textsuperscript{16} gu dang / mc bog tu dga' ba'i rgyal po dang /\textsuperscript{9} rtag tu rab\textsuperscript{y} dga'\textsuperscript{17} dang / lag na rin po che\textsuperscript{aa} dang / nam mkha'\textsuperscript{i}\textsuperscript{18} mdo dang /\textsuperscript{hb} ri bo dang /\textsuperscript{19} ri rab dang / ri bo\textsuperscript{ee} chen po dang / yon tan rin chen\textsuperscript{ad} snang\textsuperscript{ee} dang / gzungs\textsuperscript{20} kyi dbang phyug gi\textsuperscript{gt} rgyal po dang / sa 'dzin dang /\textsuperscript{gs} sems can thams cad kyi\textsuperscript{hh} na\textsuperscript{d} sel dang / rab tu yid dga' dang / yid\textsuperscript{i} skyo\textsuperscript{21} dang / skyo\textsuperscript{22} med dang / 'od byed dang\textsuperscript{kk} / tsan\textsuperscript{23} dan\textsuperscript{II} dang / g.yo ba\textsuperscript{24} zlog\textsuperscript{25} dang / dpag med\textsuperscript{om} mgon bsgrags\textsuperscript{26} dbyangs\textsuperscript{mn} dang / byang chub kun nas bslang\textsuperscript{oo} dang /\textsuperscript{pp} mthong ba don yod dang / chos thams cad la dbang\textsuperscript{27} sgyur\textsuperscript{28} ba dang / byang chub sems\textsuperscript{90} dpa' sems dpa' chen po\textsuperscript{or} byams\textsuperscript{as} pa dang / 'jam dpal gzhon nur\textsuperscript{tt} gyur pa dang / de dag la sogs\textsuperscript{29} pa\textsuperscript{aw} byang chub sems dpa' sems dpa' chen po gangga\textsuperscript{i}\textsuperscript{30} klung drug\textsuperscript{vv} cu\textsuperscript{i}\textsuperscript{31} bye ma snyed dang yang\textsuperscript{sw} thabs gcig\textsuperscript{32} go\textsuperscript{xx} //\textsuperscript{yy}

\textit{Ch1}

放光菩薩、離垢光菩薩、喜王菩薩、常喜菩薩、寶手菩薩、虚空藏菩薩、離巖慢菩薩、須彌山菩薩、光德王菩薩、總持自在王菩薩、 總持菩薩、滅眾病菩薩、療一切衆生病菩薩、歎喜念菩薩、鸞意菩薩、常鸞菩薩、普照菩薩、月明菩薩、寶慧菩薩、轉女身菩薩、大雷音菩薩、導師菩薩、不虛見菩薩、一切法自在菩薩、彌勒菩薩、文殊師利菩薩。如是等六十恒河沙菩薩、摩訶薩，從無量佛利，
**Bth**


**Ch₂**

極解寶利菩薩、無垢寶利菩薩、歡喜王菩薩、常歡喜菩薩、虛空庫菩薩、迷盧菩薩、大迷盧菩薩、蘇迷盧菩薩、功德寶光菩薩、陀羅尼自在王菩薩、持地菩薩、除一切有情病菩薩、歡喜意菩薩、憂悲意菩薩、無憂菩薩、光藏菩薩、栴檀菩薩、於此無爭^1菩薩、無量雷音菩薩、起音提行菩薩、不空見菩薩、一切法自在菩薩、慈氏菩薩、曼殊^2室利童真菩薩。如是等而為上首，有六十弔伽沙數菩薩、摩訶薩俱。

^1JT: 事 for 爭 (cf. similarity to 事 of the graphic variant 事 for 爭 (see NIJ p. 188)).

^2殊[Ga₂JT]←殊.
0F

lha dang /¹ klu dang /² gnod sbyin dang / dri za dang / lha ma yin dang /³ nam mkha’/³ lding dang /⁴ mi ’am⁴ ci dang / lto ’phye chen po dang / mi dang mi⁵ ma yin pa dpag tu med pa dang yang⁶ thabs⁶ gcig⁶ go⁶ //⁸ de nas bcom ldan ’das⁶ ’khor ’bum phrag du mas yongs su⁹ bskor cing mdun¹ gys² bIas¹ te /⁸ gyal po dang / blon po¹ chen po dang / tshong dpon dang /⁸⁸ m khyim bdag dang / blon po dang / grong rda⁹ ba⁶ dang /⁰ yul gyi mi rnams kyis bst³⁹ stang du⁹ byas / bla mar byas / rim gror¹⁰ byas shing⁴ mchod do //

¹ BQP¹: om. /
² N: shad crossed out?;
³ LNP¹: namkha’ for nam mkha’.
⁴ JN: mi ’am or mi’am (?)．
⁵ BNP³: cig．
⁶ P12: ’das la ’khor．
⁷ P123: gys．
⁸ JT: pa; N: pa or ba (?)；
⁹ P1: om. ba．
¹⁰ JNP¹: gro; P3: ’gror．

Ch₁

與無央數天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、緊那羅、摩睺羅伽，俱悉皆來集，尊重供養。
**Bth**

tshad med grangs med pa’i lha dang; klu dang; gnod sbyin dang; dri za dang; lha ma yin\(^1\) dang; namkha’ ldi dang; mi ’am ci dang; lto’phye chen po dang; mi dang mi ma yin pa thabs gcig go // de nas bco‘i ldan ’das ’khor du ma brgya phrag stong gi bskor + mdun du byas nas: rgyal po dang rgyal\(^1\) pos blon po dang: khyim bdag tshong dpon dang: grong khyer dang: grong ’dab dang: se’ns can rna’ns kyi bla mar byas: rim gror byas: mchod par byas so:

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**Ch\(^2\)**

復有無量世界中無量阿僧祗天、龍、藥叉、撻\(^1\)達嚙、阿蘇羅、嚩\(^2\)嚩茶、賢那羅、摩呼羅伽、人、非人等，皆來集會。復有國王、大臣、寮佐、長者、居士及諸人衆，皆來集會。爾時世尊與百千衆前後圍遶，恭敬供養。

\(^1\) Jt; 健 for 撻.

\(^2\) 萃[Ga₂Jt₂]←嚩.
de’i tshe bcom ldan ’das bshos⁸ gsol ba’i ’og tu⁸ tsan dan⁶ gyi snying po’i⁸ dh ng pa brtsegs⁴ pa de nyid du¹ nang² du¹ yang dag ’jog la⁸ zhugs³ par gyur to¹ // de nas sangs rgyas kyi⁴ mthus / tsan dan⁶ gyi snying po’i⁸ khang pa”² brtsegs⁶ pa de° las padma⁵ mdab⁶ ma⁶ bye ba khrag khrig phrag⁷ ’bum yod pa /⁶ tshad⁸ shing rta’i phang⁹ lo tsam pa / kha dog dang⁹ ldan pa /¹⁰ kha ma byae’ ba bye ba¹¹ khrag khrig phrag⁸ ’bum’ byung⁶ bar gyur¹² te /¹³ de dag steng gi nam mkha’¹⁴ bar snang la¹⁵ mngon par ’phags nas /¹⁶ thams⁵ cad¹⁸ dang ldan pa’i sangs rgyas kyi zhing ’di kheds par gyur te /²¹ ’di lta ste /¹⁷ dper’y na /¹⁸ rin po che’i bla re’ bzhin du kun tu¹⁹ gnas par gyur to²² //²³ padma¹º²⁰ snying po re re la yang²¹ de bzhin gshegs pa’i sku skyil²¹ mo²² krung²² bcas te²³ bzhugs shing²⁴ ’od zer²⁵ ’bum dag rab tu²⁶ gyed par²⁶ kun tu²⁶ snang la /²⁷ padma²⁸ de dag thams cad kyang shin²⁸ tu²⁹ kha bye bar gyur to //³⁰

1 BJNPQ₁₂₃: kyi for du; LST: om. du; see note 20 in my translation.  
2 LST: om. nang.  
3 P₁₂: bzhugs.  
4 BQP₂: rtsugs.  
5 BJQ₁T: pad ma for padma (²⁵%); P₂: pad for padma.  
6 JNP,S: ’dab.  
7 J: phra(?) inserted later above the line; P₁₂: om. phrag.  
8 B: tshang for tshad; NQ:  

Ch₁

爾時世尊於栴檀重閣正坐三昧，而現神變。有千葉蓮華大如車輪，其數無量，色、香具足，而未開敷。一切花內，皆有化佛，上昇虛空，彌覆世界，猶如寶帳。一一蓮花放無量光。一切蓮花同時舒榮。
**Bth**

de nas de’i tse bcom ldan ’das bshos gsol gyis ’og du tsan dhan kyis snying po khang bu brtseg pa na bzhugs te : de nas sangs rgyas kyis mthus tsan dhan kyi snying po khang bu brtsegs pa : de las pad mo bye ba khrikhri phrag stong byung ba shing rta’i ’khor lo tshad tsam lo ma bye ba khrikhrag stong pa khatog dang ldan pa : dri dang ldan pa snying po la ’dus te : +s pa de dag gi namkha’i bar snang gi gnas las ’phags de : des sangs rgyas kyi zhing tha’ins cad g.yog par gyur pa na : ’di lta ste : rin po che’i gzial med khang bzhin du kun tu g.yo ba pad ma’i snying po re re la de bzhin gshegs pa’i sku dkyil mo drung bcas de bzhugs na : ’od gzer brgya stong rab tu gtong bar kun tu kun tu ldang ste : pad mo de dag las tha’ins cad kyang rab tu +s par gyur to //

**Ch2**

爾時世尊於梅檀藏大樓閣中，食時之後，入佛神力。故從梅檀藏忽然涌
出俱胝那庾多百千蓮華。一一蓮華有俱胝那庾多百千葉，量如車輪，
色、香具足。是諸蓮花上昇虛空，遍覆一切諸剎土，共相合成如寶宮
殿，安住虛空。彼一切俱胝那庾多百千蓮華皆悉開敷。於一一花中，皆
有如來，結跏趺坐，具三十二大丈夫相，放百千光。

1之 inserted according to GaJ2 (four-syllable rhythm).
0H

de nas sangs rgyas kyi byin gyi\(^1\) rlabs\(^2\) kyis\(^3\) /\(^4\) padma\(^5\) de dag gi mdab\(^6\) ma\(^8\) de dag\(^b\) thams\(^c\) cad kyang\(^7\) mog mog\(^d\) po\(^e\) dang /\(^f\) nog\(^g\) nog po dang / dri nga\(^9\) ba\(^8\) dang / smad par 'os pa\(^h\) dang / mngon par dga' bar 'gyur ba ma yin par gyur to /\(^i\) 'on kyang padma‘i\(^10\) snying po de dag la /\(^11\) de bzhin gshegs pa'i sku rnams'i skyil\(^2\) mo\(^k\) krung\(^13\) bcas te /\(^14\) bzhugs\(^1\) shing /\(^15\) 'od zer\(^n\) 'bum\(^s\) dag rab tu\(^9\) 'gyed par kun tu\(^10\) snang ngo\(^17\) /\(^9\) de bzhin gshegs\(^6\) pa'i sku\(^1\) padma‘i\(^19\) snying po la bzhugs\(^20\) pa de dag gis\(^21\) kyang\(^r\) thams cad dang ldan\(^8\) pa'i songs rgyas kyi zhung 'di\(^22\) khyab par gyur te /\(^23\) de'i tshe sangs rgyas kyi zhung 'di shin tu\(^1\) mdzes par gyur to /\(^24\) de nas de'i tshe byang chub sems dpa‘i tshogs thams\(^9\) cad dang / 'khor bzhi yang' shin tu\(^w\) ngo mtshar\(^x\) du\(^25\) gyur cing\(^y\) dga’\(^z\) bar gyur to /\(^a\)

1 P\(23\): gyis.
2 BJNQP\(3\): brlabs.
3 BJQP: gyis; P\(3\): kyi; T: lacuna of about five letters between kyis and shad.
4 BJNQP\(13\)S: om. /.
5 BJQP\(3\)T: pad ma'; P\(12\): pad ma'I for padma.
6 JNP\(3\)S: 'dab.
7 BJQP\(12\)T: om. kyang.
8 BJQP: nag.
9 P\(3\): nga with a small letter beneath the line; Q: dring for dri nga.
10 BJQP\(123\)T: pad ma'i.
11 BJNQP\(12\): om. /.
12 P\(12\): dkyl; P\(3\): skyil [s- with a very small letter (inserted later?)].
13 JP\(3\): dkrung.
14 BJNQP\(12\)S: om. /.
15 BJNQP\(12\): om. /.
16 JP\(3\): du.
17 LNP\(3\): snango [P\(3\) at the end of the line].
18 LP\(2\): om. sku.
19 BJQ\(1\)P\(3\)T: pad ma'i; P\(2\): om. padma‘i.
20 BJQP: zhugs.
21 P\(12\): om. gis.
22 P\(12\): 'di dag khyab.
23 BJQ: om. / \([Q \text{ at the end of the line}].
24 JT: /.
25 P\(12\): tu.

Ch\(_1\)

佛神力故，須臾之間，皆悉萎變。其諸花內，一切化佛結加\(^1\)趺坐，各放無數百千光明。於時此剎莊嚴殊特。一切大衆歡喜，踊躍，怪未曾有。

\(^1\) Dh\(_2\)F\(3\): 足 for 加.
**Bth**

de nas sangs rgyas kyi byin kyi rlab kyi byis\(^1\) pad mo de dag gi lo ma thaṅs cad rnyes shing zhum + tog ngan pa dang : dri mi zhim pa dang : smrad pa dang : mi bzang bar gyur to : de nas yang pad mo de dag la de bzhin gshegs pa’i sku dkyil mo grung bcas de bzhugs nas ’od zer brgyal phrag ++ rab tu gtor ba kun tu snang ste : pad mo de’i snying po la : de bzhin gshegs pa’i sku bzhugs pa sangs rgyas kyi zhiṅg thaṅs cad dang ldan par khyab par gyur nas : de’i dus na sangs rgyas kyi zhiṅg ’di mchog tu bzang\(^1\) bar gyur+ to : de nas de’i dus na byang chub seṅs dpa’ mang po : thaṅs cad dang : ’khor bzhi bcoṅ ldan ’das kyi rdzu’ phrul mgon par ’dus byas pas : mthong nas : ngo mtshar thob ’cinc\(^4\) rmad du gyur pa thob par gyur nas :

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**Ch\(_2\)**

是時以佛威神力故，諸蓮花葉忽然痿瘁\(^1\)，形、色臭穢，而可厭惡，皆不悅意。於花胎中諸如來等各放無量百千光明，普現一切諸佛刹土，皆悉端嚴。爾時一切菩薩及四部衆皆悉驚愕，生奇特想，怪未曾有。

\(^1\) **ji**: 委倉 for 痰瘁.
bcom ldan 'das kyi\(^1\) rdzu 'phrul mngon par 'du mdzad pa de mthong nas the tshom\(^2\) du gyur te /\(^3\) gang padma\(^3\) bye ba khrag khrig\(^b\) phrag 'bum\(^c\) 'di dag gi\(^4\) 'dab\(^5\) ma rnams\(^d\) 'di ltar kha dog ngan cing chu\(^6\) ba rnams kyang kha dog ngan la smad pa’i 'os\(^f\) su' gyur te /\(^7\) mngon par\(^h\) dga’ bar 'gyur\(^i\) ba ma yin pa dang /\(^3\) padma’i\(^8\) snying po de dag la yang\(^k\) de bzhin\(^l\) gshegs pa’i sku re re skyil\(^9\) mo krungr\(^10\) bcas te\(^11\) bzhugs shing\(^12\) 'od zer\(^13\) 'bum\(^m\) dag rab tu ’gyed\(^n\) pas\(^14\) shin tu\(^p\) mdzes par\(^q\) kun tu\(^q\) snang’ ba\(^s\) 'di’i rgyu ni gang yin /\(^r\) rkyen ni gang yin snyam\(^u\) mo\(^v\) /\(^w\) de nas thams cad dang ldan pa’i\(^x\) byang chub sms dpa’i tshogs dang /\(^15\) 'khor bzhi po the tshom\(^16\) du gyur pa rnams 'dong\(^17\) bar\(^18\) bya ba’i mtshan ma byas so\(^19\) /\(^\beta\) de’i tshe’ tsan dan\(^aa\) gyi snying po’i\(^20\) khang pa brtsegs\(^bb\) pa der \(^ce\) byang chub sms dpa’ sms dpa’ chen po rdo rje’i\(^21\) blo gros shes\(^22\) bya ba ’dus par gyur\(^23\) te\(^dd\) ’dug\(^ee\) go\(^tt\) //

\(^1\) BQ: kyis.  
\(^2\) BJK: tsom.  
\(^3\) BJKP\(_{123}\) T: pad ma; N: pad for padma.  
\(^4\) P\(_{23}\): ni for gi.  
\(^5\) P\(_{3}\): mdab.  
\(^6\) LST: chang for chu; P\(_3\): cung; (see Bth: shu gu for chu ba).  
\(^7\) P; om. passage from bcom (01.1) till gyur te / (aberratio ocidi).  
\(^8\) BJKP\(_{123}\) T: pad ma’i.  
\(^9\) P\(_{23}\): dkyil.  
\(^10\) JQP\(_{3}\): dkrung.  
\(^11\) P\(_{123}\): te /; Q: lacuna of one letter between te and bzhugs.  
\(^12\) P\(_{12}\): shing /.  
\(^13\) P\(_{12}\): S: gzer.  
\(^14\) P\(_{23}\): pas /.  
\(^15\) BQ: om. /.  

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Ch1

咸有疑念。今何因緣無數妙花忽然毁變，萎黴，臭穢，甚可惡臭\(^1\).

\(^1\) JsNaPuQiQsMiYu: 譚惡 for 惡臭.
Bth

ci’i rgyu ci’i rkyen kyis\(^1\) pad mi\(^1\) lo ma’i bye ba khrag khrig brgya phrag stong pa ’di khatog ngan par gyur : sbu gu khatog ngan cing smad pa dang : mi bzang bar gyur la pad ma’i snying po ’di las : de bzhin gshags pa’i sku rere dkyil mo grung bcas de bzhugs nas : ’od\(^1\) gzer brgya phrag stong rab tu gtong zhing shin tu bzang bar kun tu snang zhes the rtsom du gyur to : de nas bcom ldan ’das kyis byangchub ser\(s\) dpa’ mang po thamins cad dang : ’khor thetsom du gyur pa nye bar ’ong ba’i phyir ltas byaso\(^1\) de nas de’i dus na yang tsan dhan kyi snying po khang bu brtseg pa der rdorje’i blogros zhes bya ba byangchub ser\(s\) dpa’ ser\(s\) dpa’ chen po ’dus pa ’dug go //

\(^1\) pad mi at the beginning of the line, small.

Ch\(_2\)

以佛、世尊現作如是神通之事，大眾見斯，咸懷疑惑，作是念言。以\(^1\)何因緣現俱胝那庾多千蓮花，於須臾頃，形色變壞，甚可厭惡，無復悅意。於蓮花中現如來相，結跏趺坐，放百千光明。如是光明令人愛樂。爾時金剛慧菩薩、摩訶薩及諸大眾皆悉雲集，於栴檀藏大樓閣中恭敬而坐。

\(^1\) 以 inserted according to Ji\(_2\) (cf. parallel in 0J).
Ch1

爾時世尊知諸菩薩大衆所疑，告金剛慧。善男子，於佛法中諸有所疑，
恣汝所問。時金剛慧菩薩知諸大衆咸有疑念，而白佛言。世尊，以何因
緣無數蓮花中1有化佛，上昇虛空，彌覆世界，須臾之間皆悉萎變，一切
化佛各放無數百千光明，衆會悉見，合掌，恭敬。

1 昭 between 中 and 有 omitted according to Ji2 (four-syllable rhythm).
Bth

de nas bcoṅ ldan 'das kyi rдорje’i blo gros byang chub seṅs dpa’ [247a1] dpa’ chen po la bka’ stsal pa’ : rigs kyi bu de bzhin gshegs pa dgra bcoṅ pa yang dag par rdzogs pa’i sangs rgyas la : khyod kyi rtsob par bgyi la chos dang ldan pa’i gtam rtsom lagso : de bcoṅ ldan 'das kyi bka’ rдорje’i [1] blogros byang chub seṅs dpa’ seṅs dpa’ chen pos lha dang mi dang : lha ma yin dang ’jig rten du bcas pa dang : ’khor bzhing the tsom tu gyur pa’ i zug rngu khong du chud nas : bcoṅ ldan 'das la’ di skad ces gsol to : bcoṅ ldan 'das’ ci’i rgyu ci’i rkyen kyi ’di’i ’jig rten kyi kharṅ s thanṅ cadi ’di ’dra bar pad mo bye ba khrag khrig brgya phrag stong gis kun tu g.yog cing : ’di lta bu’i khatog ngan cing dri mi zhim pa’i dbus na : de bzhin gshegs pa’i dkyil [1] mo grung bcas de bzhings nas : ’od gzer brgya phrag stong rab gtong bar kun tu snang : de bzhin gshegs pa’i sku ’am : ’di mthong nas : srog chags bye ba khrag khrig brgya stong thal mo sbyar de phyags ’tshal :

Ch2

爾時世尊告金剛聖菩薩、摩訶薩言。汝、善男子，今應可問如來、應、正等覺甚深法要。爾時金剛聖菩薩、摩訶薩承佛聖旨，普為一切天、人世間、菩薩、摩訶薩及四部衆懷疑惑故，白佛言。世尊，以何因緣一切世界現於俱胝那庾多百千蓮花，一切於花胎中皆有如來，結跏趺坐，放百千光，是諸蓮花忽然之間形色可惡，而令生厭，於彼花中俱胝那庾多百千如來合掌而住，儼然不動。
0K

de nas de’i tshe byang chub sens dpa’¹ rdo rje’i² blo gros kyis tshigs su³ bcad⁴ pa ’di dag⁵ gsol to /³
  [0.1] sngs⁴ rgyas stong phrag bye ba mi g.yo bar⁶ //⁴.f
    padma⁵ dag⁶ gi⁷ dbus na⁸ bzhugs par⁹ ni //⁷
  5 khyod¹ kyis ’di ’dra’i rdzu² ’phrul ston’ mdzad pa //⁴.m
    bdag gis⁵ sngan⁶ chad⁷ nam⁸ yang ’di¹⁰ ma mthong¹¹ //⁹
  [0.2] ’od zer⁸ stong⁹ rnams rab tu ’gyed¹⁰ mdzad cing //¹²
    sngs rgyas¹ zhing”¹¹ ’di¹ thams cad khebs¹³ par mdzad //¹⁴
    ngo mthshar chos¹⁵ kyi rnams la¹⁶ rol mdzad pa’i //¹⁷
  10 ’dren¹⁸ pa rnams kyi¹⁶ bar chad ma mchis mdzes¹⁷ //²

Ch₁

爾時金剛慧菩薩以偈頌曰。

[0.1] 我昔未曾覩 神變若今日
    見佛百千億 坐彼蓮花藏
[0.2] 各放無數光 彌覆一切剎
    離垢諸導師 莊嚴諸世界

1 JN: dpa’i rdo.
2 LP₂₇: om. ’i.
3 LT: tshigsu.
4 P₂ generally inserts only a single shad between the pādas of the verses; deviations from this rule are noted in the apparatus.
5 BJQP₁₂₃: pad ma.
6 BJNQ: gang for dag; P₁: bdag for dag.
7 BP₁₂₃: / (due to following kh-²).
8 BJNQP₁₂₃: sngon.
9 ST: cad.
10 P₁₂: om. ’di.
11 P₁₂: mthong ngo //.
12 BQ: /.
13 BJQ: khengs for khebs (contrary to Ch₁: 彌覆, “cover completely”); see OG.7f. and 0J.9).
14 BT: /.
15 P₁₂₃: tshogs for chos.
16 INLSTP₁₂₃: kyis.
17 BJNQ: mdzad for mdzes (contrary to Ch₁: 莊嚴 and Ch₂: 端嚴).
**Bth**

de nas rdorje'i blogros byangchub sems dpa’ sems dpa’ chen po de’i dus na : tshigsu becad pa ’di bshad do :

[0.1] bdag gi sngon ni ’di ltar yang ma mthong :

de yis ci ’dra rdzu ’phrul stobs byas pa :
5 sangs rgyas bye ba stong ni ’dir gnas pa :

pad mo rna’ins kyi dbusu mi g.yo bar //

[0.2] ’od gzer stong gi rna’i par rab tu gtong //

sangs rgyas kyi zhung kun rab tu g.yo bar byed :

ngomtshar chos ’rna’ins kyi ni rnam par rol //

10 ’dren pa rna’ins ni rtag tu +++ po’i //

**Ch₂**

爾時金剛慧菩薩、摩訶薩以伽他問曰。

[0.1] 我曾不見如是相 而作神通之變化

現佛無量千俱胝 住蓮花胎寂不動

[0.2] 放千光明而影現 悉皆映蔽諸佛剎

奇特於法面施戲 彼諸佛等悉端嚴

¹是[*ni₂*]←來 (cf. parallel in 0.4c).
[0.3] mdab\textsuperscript{18} ma dag dang\textsuperscript{aa} chu ba smad\textsuperscript{bb} 'os\textsuperscript{cc} la\textsuperscript{dd} \textsuperscript{19} //
kha dog ngan pa'\textsuperscript{i} i padma\textsuperscript{20} nams dbus der \textsuperscript{21} 
de dag rin chen rang\textsuperscript{22} bzhin 'dra\textsuperscript{ee} bzhugs\textsuperscript{23} pa \textsuperscript{ff} 
ci'\textsuperscript{24} slad du rdzu 'phrul\textsuperscript{25} 'i dag sprul \textsuperscript{25} //5

[0.4] bdag gis\textsuperscript{bb} sangs\textsuperscript{ii} rgyas\textsuperscript{ii} gangga\textsuperscript{i}\textsuperscript{26} bye\textsuperscript{kk} snyed mthong\textsuperscript{27} //
de yi\textsuperscript{ii} rdzu 'phrul khyad 'phags bdag\textsuperscript{mm} mthong ste\textsuperscript{nn} \textsuperscript{28} 
de ring gda\textsuperscript{29} ba'i\textsuperscript{oo} nam sprul ci 'dra ba \textsuperscript{pp} 
sngon chad\textsuperscript{qq} nam\textsuperscript{rr} yang 'di 'dra\textsuperscript{ss} 'di\textsuperscript{tt} ma\textsuperscript{uu} mthong \textsuperscript{vv} //

[0.5] rkang gnyis gtso\textsuperscript{ww} bo lhas\textsuperscript{30} ni bstan du gsol //
rgyu\textsuperscript{xx} gang rkyen gang lags pa bshad du\textsuperscript{yy} gsol //
'jig rten don mdzad thugs btse\textsuperscript{zz} gsung\textsuperscript{aa} du\textsuperscript{bb} gsol \textsuperscript{31} 
lus can kun\textsuperscript{ccc} gyi\textsuperscript{ddd} the tshom\textsuperscript{32} dgum\textsuperscript{33} du gsol \textsuperscript{3ee} //

\begin{enumerate}
\item BQNQS: 'dab.
\item BP: \textbackslash i (due to following \textit{kh-}?).
\item BJQP\textsubscript{123}T: \textit{pad ma} [P\textsubscript{1}: p- of \textit{pad} written with a small letter beneath -\textit{d}].
\item BQ: \textbackslash .
\item P\textsubscript{i}: ngar for rang (metathesis); P\textsubscript{2}: dar for rang.
\item N: bzhug; P\textsubscript{123}: zhugs.
\item JNQST: ci yi for ci'\textsuperscript{i} [Q: yi compressed].
\item NT: \textbackslash i; S: double \textit{spungs} shad (after first syllable).
\item B: gang gi'\textsuperscript{i} for gangga\textsuperscript{i};
\item JQT: gang gā'\textsuperscript{i}; NS: ganggā'\textsuperscript{i}; P\textsubscript{123}: gang ga'\textsuperscript{i}.
\item P\textsubscript{i}: mthong (ste) \textsuperscript{[ste marked with dots above for deletion; P\textsubscript{2}: between mthong and shad partially erased te;} P\textsubscript{i}: om. mthong.
\item P\textsubscript{12}: om. päda 0.4b; QT: \textbackslash i.
\item N: dga' for gda' (metathesis).
\item BNP\textsubscript{123}: lhas for lhas (contrary to Ch\textsubscript{2}: 天中).
\item QT: \textbackslash .
\item BQ: risom; JP\textsubscript{i2}: tsom.
\item BQ: 'gum; P\textsubscript{i}: gum for dgum; P\textsubscript{2}: gad for dgum; P\textsubscript{3}: dakum.
\end{enumerate}

\textit{Ch}\textsubscript{1}

[0.3] 蓮花忽萎變 莫不生惡顯\textsuperscript{1}
今以何因緣 而現此神化\textsuperscript{2}

[0.4] 我觀恒沙佛 及無量神變
未曾見如今 願為分別說

\begin{enumerate}
\item J\textit{NsNaPuO}i\textit{Q}s\textit{MiYu}: 鄰惡 for 惡麤.
\item Dh.\textit{FsKuMi}So\textit{Yu}: 變 for 化.
\end{enumerate}
Bth
[0.3] de dag rnaṃs kyang de la dga’ ba ste
  ci ltar ngan tog ngan pa pad mo’i d++s na bzhugs
  lo ma mi sбу’u smraḍ pa ste
  ci’i slad du rdzu ’phrul rnam par ’phrul
15 [0.4] bdag mthong sangs rgyas chu bo gang ga byed
  bd++ ’di lta bu ni sgon ma mthong
  rnam par ’phrul1 pa ci ’dra bdag la snang
[0.5] rkang gi m+g gi bdag la bshad du gsol
  ci’i rgyu ci’i rkyen kyi snang
20 ’jig rtend don dang thug brtse phyi ru gsung
  srog chags thaṅs cad dgod pa bshad du gsol

Ch₂
[0.3] 猶如妙寶而顯現 於惡色蓮花中坐
  是蓮花葉皆可惡 云何作是大神通
[0.4] 我曾見佛如恒沙 見彼殊勝神通事
  我未曾見如是相 如今遊戲之顯著
[0.5] 唯²願天中尊說示 何因何緣而顯現
  唯²願世利作哀愍 爲除一切諸疑惑

2. ’jö: 唯 for 唯.
0L

de nas bcom ldan 'das kyis¹ byang chub sems dpa' sems dpa' chen po rdo rje'i² blo
gros la sogs³ pa thams cad dang ldan pa'i byang chub sems dpa'i tshogs la bka' stsal
pa /ⁿ rigs kyi bu dag⁵ de bzhin gshegs pa'i snying⁴ po zhes bya ba'i⁶ mdo⁸ shin tu³
gryas pa⁸ yod de⁵ / de rab⁴ tu bstan pa'i phyir /³ de⁴ bzhin gshegs pas snang ba'i
mtshan ma 'di' lta bu 'di byas so³ // de'i phyir⁹ legs par rab tu nyon la yid la' zung
shig⁷ dang⁸ bshad⁹ do° //⁹ byang chub sems dpa' sems dpa' chen po rdo rje'i³ blo
gros dang⁷ / thams cad dang ldan pa'i byang chub sems dpa'i tshogs⁸ des /⁹ bcom
ldan 'das la legs so¹⁰ zhes gsol te¹ /⁹ bcom ldan 'das kyi v→³itar nyan¹⁰ pa dang / bcom
ldan 'das kyis 'di skad cês→³ bka' stsal to //¹¹

1 ST: kyis /.  
2 L.P.15: om. 'i; Q: 'i
   compressed, inserted later.  
3 B: lasogs for lasogs; Q: lasogs for la sogs; P.12: stsogs for sogs.
4 P.12: yin te for yod de,
   contrary to Ch.12: yode; L: yode; T: yod do.
5 BDJNQ: om. /; T: spungs shad (after first syllable).
6 BDJNQP.12: om. /; T: spungs shad (after first syllable).
7 BQ: om. yid la.
8 CH: zhig.
9 BDJNQ: dang nas bshad;
P.3: dang / nas bshad.
10 L.P.15: legsso [P.1 originally legs so altered to legso
   through erasion of s(t)]; N: legs so legs so zhes.
11 BP.3: pa / for to //.

Ch.1

爾時世尊告金剛慧及諸菩薩言。善男子，有大方等經名如來藏。將欲演
說，故現斯瑞。汝等，諦聽，善思念之。咸言。善哉。願樂欲聞。佛
言。
Bth

de nas bcom ldan 'da,\(^1\) kyi rdorje blogros byangchub ser\(h\)pa’ se\(i\)ns dpa’ chen po dang : snga ma’i byangchub se\(i\)ns dpa’ mang po tha\(i\)ns cad ’tshog pa bka’ stsal pa : 
rigs kyi bu de bzhin gshegs pa’i snying po zhes bya ba rab tu rgyas pa’i [247b1] mdo sde de bshad pa’i de lta bu’i snang ba’i lhas byas kyi de shin yid la byol la : leg pa nyon cig dang bshad to : zhes nas dge’o : bco\(m\) ldan ’das shes de rdorje’i blogros byangchub se\(i\)ns dpa’ se\(i\)ns dpa’ chen po dang : byangchub se\(i\)ns dpa’\(^1\) se\(i\)ns dpa’ chen po : mang po de dag thams cad la : bco\(m\) ldan ’das kyi ’di skad ces bka’ stsal to :

Ch\(_2\)

爾時世尊告金剛慧等、上首菩薩及一切眾菩薩言。諸善男子，有大方廣 如來藏經、甚深法要，如來欲說。是故先現如是色相。汝等，善聽，極善諦\(^1\)聽，作意思惟。爾時金剛慧菩薩等一切菩薩、摩訶菩薩言。善哉，世 尊，願樂欲聞。佛言。

\(^1\)諦 inserted according to Ji\(_2\) (four-syllable rhythm).
rigs kyi bu^ dag ji ltar^ de bzhin gshegs pas^ sprul pa'i padma^ kha dog ngan pa /^ dri nga ba ^= smad par 'os pa ^= mgon par dga' bar^ 'gyur ba^ ma^ yin pa ^= 'di dag dang^ / de bzhin gshegs pa'i^ gzugs mdzes pa ^= gzugs^1 bzung ba ^= bta^ na sdug pa dag padma'i^ snying po 'di dag la skyil^7 mo krung^1 bcas shing 'khod de ^= od zer^8 'bum dag rab tu 'gyed cing 'khod^n pa de dag kyang rig^0 nas ^= lha dang^10 mi rnam^p phyag 'tshal zhing^q ^=11^ shod pa'i las kyang byed pa de bzhin du^12 rigs kyi bu dag^13 de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i^1 sangs rgyas kyis kyang^1/14 rang gi shes rab dang ^= ye shes dang / de bzhin gshegs pa'i mig^15 gis^16 sems can srog chags su^ 'gyur pa w ^= 'dod^x chags^y dang ^=17 zhe sdang dang / gti mug dang ^= sred^aa pa dang ^= ma rig^e^ pa'i nyon mongs^dd pa bye ba prag 'bum gyi shubs su^e^ gyur pa thams cad dang ^=1f

Ch1
善男子，如佛所化無盡蓮花忽然萎變，無量化佛在蓮花內，相好莊嚴，結加^1跌坐，放大光明，衆觀希有，靡不恭敬。如是，善男子，我以佛眼觀一切衆生貪欲、恚、癡諸煩惱中有如來智、如來眼、如來身，結加^1跌坐，嚴然不動。
1 Dh,F5: 銜 for 加.
**Bth**

rigs kyi bu 'di lta ste : dper na : de bzhin gshegs pas sprul pa'i pad mo 'di dag la khatog ngan zhing : dri mi zhim la slad\(^1\) cing mi bzang bar gyur la pad mo\(^1\) de dag tha\(\)ns cad la snying po 'di dag la yang : de bzhin gshegs pa'i sku dkyil mo grung bcas te bzhugs nas 'od gzer brgya phrag stong rab ++ tong zhing bzang zhing sdug la gzure dang ldan par\(^1\) bzhugs par lha dang mi ma\(\)ns kyi\(^2\) de dag shes nas phyag 'tshal zhing mchod pa'i las byed do : rigs kyi bu de ltar de bzhin gshegs pa dgra bco\(\)m pa yang dag par rdzogs pa'i sangs rgyas rang gi shes rab kyi ye shes dang : de bzhin\(^1\) gshegs pa mig gis seins can srog chags su gyur te\(^3\) : 'dod chags dang : zhe s\(\)dang dang : gtimug dang : sred pa dang ma rig pa dang : nyon mongs pa bye ba brgya phrag stong gi mdzod du mthong ngo :

\(^1\) mo with a very small 'a chung beneath and a symbol similar to a double 'greng bu over the na ro; parallel to pai (pa with 'a chung beneath and 'double 'greng bu') representing pa'i at the end of the line.

\(^2\) Between kyi and de dag excised ston.

\(^3\) Not clear: te or to?

**Ch\(_2\)**

諸善男子，如此如來變化蓮花忽然之間成惡色相，臭穢，可惡，令不愛樂。如是花中而現佛形，結跏趺坐，放百千光明，相好端嚴，人所樂見。如是知已，有多天、龍、藥叉、健達嚩、阿蘇羅、摩路茶、緊那羅、摩呼羅伽、人、非人等，禮拜供養。如是如是，善男子，如來、應、正等覺以佛自己\(^1\)智慧光明眼見一切有情欲、瞋、癡、貪、無明煩惱。

\(^1\) 己←己.
rigs kyi bu dag sems can nyon mongs pa’i sbrubs su ghr gyur pa de dag gi nang na /
nga/19 ‘dra bar ye shes20 dang Idan pa / mig dang Idan pa’i de bzhin gshegsi pa mang
po ‘khod cing21 skyi22 mo krung23 bcas nas /23 mi kk g.yo bar’ii ‘khod’i pa’i mthong
ste / nyon mongs pa thams24 can kyis nyon mongs pa’i can94 du gyur pa de dag gi
nang na /24 de bzhin gshegs25 pa’i chos nyid26 mi g.yo zhing /26 srid27 pa’i ‘gro ba
thams cad kyis ma gos pa dag” mthong nas /27 de bzhin gshegs pa’28 de dag ni nga29
dang ‘dra’o30 zhes smra’o31 //m rigs kyi3 v bu dag3 w de bzhin gshegs pa’i mig32 mi3 x3 de
ltar33 mdzes pa yin te3 y de bzhin gshegs3 w pa’i34 mig35 des36 sems can3a thams cad
de bzhin gshegs pa’i3 b snying por47 mthong ngo //c

Ch1
善男子，一切衆生雖在諸趣，煩惱身中有如自藏，常無染污，德相備足，如我無異。

252
Bth

rigs kyi bu se’ns can de dag nyon¹ mongs pa’i mdzod du gyur pa’i dbus na : nga dang ’dra ba ye shes dang ldan pa de bzhin gshegs pa mang po’i dkyil mo grung bcas te : mi g.yo bar bzhugso : nyon mongs pa thar’ns cad kyis nyon mongs pa de dag gis dbus na :¹ de bzhin gshegs pa’ichos nyid mi g.yo zhing : byung ba thar’ns cad kyi rgyud kyi ma gos par mthong bas na : de bzhin gshegs pa de bzhin gshegs pa de dang ’dra’o : zhes smra’o : rigs kyi bu de ltar de bzhin gshegs pa mig¹ bzang po de bzhin gshegs pa’i mig des se’ns can thar’ns cad de bzhin gshegs pa’i snying por mthong ngo :

Ch₂

彼善男子、善女人為於煩惱之所淪沒，於胎藏中有俱胝百千諸佛，悉皆如我。如來智眼觀察彼等有佛法體，結跏趺坐，寂不動搖。於一切煩惱染污之中如來法藏本無搖動，諸有情見所不能染。是故我今作如是言。彼等一切如來如我無異。善男子，如是如來以佛智眼見一切有情如來藏。
Ch₁

又，善男子，譬如天眼之人覩未敷花，見諸花內有如來身，結加趺坐，除去萎花，便得顯現。如是，善男子，佛見衆生如來藏已，欲令開敷，為說經法，除滅煩惱，顯現佛性。

¹ Dh., Fa: 鬆 for 加.
**Bth**

rigs kyi bu 'di lta ste : dper na skyes bu zhig gi 'phral kyi mig gi de lta'i khatog ngan pa dri mi zhim pa pad mo'i snying po de la¹ 'das pa pad mo'i snying po de'i nang na : de bzhin gshegs pa bzhugs na ni : de bzhin nyid mthong zhi gles na : de bzhin gshegs pa'i sku mthong bar 'dod de : khatog ngan pa dang : dri mi zhim par smod pa'i pad mo¹ [248a1] lo ma lhag par byed cing sel ba ni de bzhin gshegs pa de bzhin gshegs pa de'i sku sbyangs ba'i phyir ro : rigs kyi bu de ltar de bzhin gshegs pas : sangs rgyas kyi gis sêns can¹ sêns can thar's cad de bzhin gshegs pa'i snying por mthong sté : sêns can de dag 'dod chags dang : zhesdang dang gtimug dang : sred pa dang : ma rig pa dang : nyon mongs pa'i mdzod sbyangs pa'i phyir : chos bshad de gang nan tan¹ byed pa ni de bzhin gshegs pa yongsu dag par gnas so :

¹ mo immediately followed by 'a with a symbol similar to a double 'greng bu above.

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**Ch₂**

善男子，譬如以天妙眼見於如是惡色、惡香諸蓮花葉纒裹，逼迫。是以天眼見彼花中佛真體結跏趺坐。既知是已，欲見如來，應須除去臭穢、惡葉¹，為令顯於佛形相故。如是如是，善男子，如來以佛眼觀察一切有情如來藏，令彼有情欲、瞋、癡、貪、無明煩惱藏悉除遣。故而為說法。由聞法故，則正修行，即得清淨如來實體²。

¹ 菩＜業．
² 體[{Gus3Ji₂}＜禮．
rigs kyi bu dag\(^{ab}\) ’di ni\(^{c}\) chos rnams kyi chos nyid de\(^{d}\) / de bzhin gshegs pa rnams byung yang rung\(^{1}\) ma byung yang rung\(^{f}\) /\(^{g}\) sms can ’di dag ni\(^{h}\) rtag tu de bzhin gshegs pa’i snying po\(^{2}\) yin na\[^{Bu}\] / rigs kyi bu dag smad par\(^{1}\) ’os pa’i\(^{k}\) nyon mongs pa’i sbubs’ rnams\(^{m}\) kyi\(^{n}\) yog\(^{3}\) pas \(^{o}\) de dag gi\(^{p}\) nyon mongs pa’i\(^{q}\) sbubs gzhi\(^{g}\)’ pa dang / de bzhin gshegs pa’i\(^{r}\) ye shes kyang’ yongs su’ sbyang ba’i\(^{s}\) phyir /\(^{5}\) de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas byang chub sms dpa’ v\(^{v}\) rnams la chos ston te /\(^{w}\) bya ba ’di la yang\(^{x}\) mos par\(^{y}\) byed do \(^{z}\) de la byang chub sms dpa’ sms dpa’\(^{aa}\) chen po chos de dag la\(^{bb}\) mgon par brtson par gnas pa de dag gang\(^{6}\) gi tshe /\(^{7}\) nyon mongs pa dang / nye ba’i\(^{cc}\) nyon mongs pa thams cad las yongs su\(^{dd}\) grol bar gyur pa\(^{ee}\) de’i tshe /\(^{f}\) de bzhin gshegs\(^{ff}\) pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas shes\(^{g}\) bya ba’i grangs su\(^{h}\) ’gro ste \(^{ss}\) de bzhin gshegs pa’i\(^{hh}\) bya ba thams cad kyang byed do\(^{ii}\) /\(^{jj}\)

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**Ch1**

善男子，諸佛法爾，若佛出世，若不出世，一切衆生如來之藏常住不變。但彼衆生煩惱覆故，如來出世，廣為說法，除滅塵勞，淨一切智。善男子，若有菩薩，信樂此法\(^{1}\)，專心修學，便得解脫，成等正覺，普為世間施作佛事。

\(^{1}\) Dh.: 信樂法喜 for 信樂此法.
**Bth**

rigs kyi bu chos rnaṅs kyi chos nyid de bzhin te : de bzhin gshegs pa byung ngam : de bzhin gshegs pa ma byung yang serns can de dag thaṅs cad ni¹ de bzhin gshegs pa’i snying po’o : rigs kyi bu de nas yang smon pa nyon mongṣ pa’i mdzod kyi bsgrub pa : nyon mongṣ pa de dag gis mdzod gzhom pa’i phyir de bzhin gshegs pa’i ye shes yongṣu sbyangs¹ pa’i phyir : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas byangchub sms dpa’ rnaṅs la chos ’chad do : de la byangchub serns dpa’ chos + dag la nan tan du byed cing gnas te¹ nam nyon mongṣ pa thaṅs ’cad¹ dang : nye bar nyon mongṣ pa thaṅs cad las yongṣu grol bar gyur pa de’i tshe : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas kyi grangṣu ’gro’o : thaṅs cad kyang¹ de bzhin gshegs pa’i bya + byed do :

**Ch2**

善男子，如來出世，若不出世，法性法界，一切有情如來藏常恆不變。復次，善男子，若諸有情可厭煩惱藏縛，為彼除害煩惱藏故，淨如來智故，如來、應、正等覺為於菩薩而說法要，作如是事，令彼勝解。既勝解已，於法堅持，則於一切煩惱，隨煩惱而得解脫。當於是時如來、應、正等覺於其世間而得其數。是能作於如來佛事。
1C

de nas de’i tshe\(^8\) bcom ldan ’das kyis tshigs su\(^1\) b Chad pa ’di dag bka’ stsal to //

[1.1] ji ltar padma\(^2\) smad par\(^3\) ’os gyur\(^e\) pa\(^d\) //\(^4,5\)

de’i\(^6\) mdab\(^7\) ma shubs gyur ma\(^e\) gyes\(^f\) la //\(^8\)
de bzhin gshegs\(^8\) pa’i snying po ma go\(^h\) te\(^9\) //\(^10\)

mi ’ga\(^11\) la las lha yi\(^11\) mig gis mthong //\(^\beta\)

[1.2] de ni de’i\(^12,13\) mdab\(^15\) ma ’byed pa na //
dbus na rgyal ba’i lus\(^14\) mi\(^l\) mthong gyur nas //\(^m\)

rgyal ba\(^n\) nye ba’i nyon mongs phyir\(^15\) mi\(^o\) ’gyur\(^9\) //
de ni ’jig rten kun tu’ rgyal bar ’gyur\(^8\) //

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1 LN: tshigsu.
2 BDJQP, T: pad ma; P\(_2\): dam pa ma for padma.
3 P\(_1\): om. par; P\(_2\): pa’i for par.
4 P\(_2\): cf. 0K, fn. 4.
5 BQ: /.
6 DJNQS: de yi for de’i [Q: yi compressed].
7 BDJNQS: ’dab.
8 BQ: /; T: spungs shad (at the end of the line).
9 DJN: de for te.
10 BQT: /; P\(_2\): double spungs shad (after first syllable).
12 DJNQT: de yi for de’i [Q: yi compressed]; P\(_2\): nga’i for de’i; P\(_3\): padma’i for de’i
with small letters beneath the line.
13 BDJNQS: ’dab; T: ’bad for ’dab.
14 LST: sku for lus; parallel to “spyan for mig” (OM, fn. 15).
15 B: phyis; DJNQP, T: phyis.

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Ch\(_1\)  
爾時世尊以偈頌曰。

[1.1] 譬如菱變花 其花未開敷
天眼者觀見 如來身無染

[1.2] 除去菱花已 見無礙導師
為斷煩惱故 最勝出世間
Bth

de nas bcom ldan `das de`i dus na tshigsu bcad pa `di dag bshad do //

[1.1] ci ltar pad mo spyad pa de ni
de`i lo ma rna`ms kyi +++ ma gyes /
debzhin gshegs pai\ snying po de yang ni //

dri ma ma gos +skhes pas `phrul mi mthong //

[1.2] de`i lo ma de rna`ms sel bar byed :
de`i nang na sku yang mthong :
phyis ni rgyal la nyon mongs `byung ste +
rgyal ba `di ni `jig rten kun \du `byung\ ste :

Ch₂

爾時世尊說伽他曰。

[1.1] 如彼蓮花可厭惡 井其胎葉及鬘葉
譬如天眼而覲見 是如來藏無所染
[1.2] 若能除去萎花葉 於中即\見如來身
 復不被諸煩惱染 時於世間成正覺

\[ji₃\] 則 for 即.
[1.3] 佛観衆生類 悉有如來藏
無量煩惱覆 猶如積花纏

[1.4] 我為諸生 除滅煩惱故
普為說正法 令速成佛道

[1.5] 我以*佛眼見 一切衆生身
佛藏安隱住 說法令開現

1 以[Dh,FsKuMIsYu]←已.
**Bth**

10 [1.3] bdagis srog chags : kun mthong ba’i snying po
de la rgyal ba’i sku rna’ms mthong ba’i gnas :
nyon mongs pa bye ba stong gis kun tu khebs :
de bzhin pad mo’i [248b1] snying po smad pa ’o :

[1.4] bdagis de dag gsal ba’i phyir :

15 rtag tu mkhas pa rna’ms la chos kyang bshad :
nyon mongs pa ni rna’ms rgyal ba’i rgyal ’i [thams] phyir :
ci ltar se’ins can ’di dag sangs rgyas par ’gyur :

[1.5] ’di ltar ’di ’dra’i sangs rgyas’ mig :
nga’i se’ins can ’di dag kun mthong ba’//
de ru rgyal ba’i sku yang rab tu gnas’//
de dag rnam par sbyang ba’i phyir : chos kyang

**Ch2**

[1.3] 今我悉見諸有情 內有如來微妙體
除彼千俱胝煩惱 可厭惡如萎蓮花

[1.4] 我為彼等而除遣 我智者常說妙法
佛常思彼諸有情 悉皆願成如來體

[1.5] 我以佛眼而觀見 一切有情住佛位
是故我常說妙法 令得三身具佛智

2 可←今 (cf. parallel in 1.1a etc. (可厭惡) as equivalent for smad par ’os pa).
2A

rigs kyi bu dag gzhan yang 'di\(^a\) lta ste\(^1\) dper na \(^2\) sbrang tshang zlum po shing gi yal\(^b\) ga la\(^3\) 'phyang\(^c\) ba\(^d\) /\(^4\) bung ba\(^e\) 'bum gyis\(^f\) kun tu\(^g\) bsrungs\(^h\) shing\(^i\) /\(^j\) sbrang rtsis yongs su\(^l\) gang ba zhig\(^k\) yod la /\(^m\) de nas sbrang\(^n\) rtsi 'dod pa'i mi zhig gis\(^q\) srog chags kyi rnam pa bung ba' de dag thabs mkhas pas\(^q\) bskrad\(^r\) nas\(^s\) /\(^t\) sbrang rtsi des\(^u\) bya ba byed do\(^v\) /\(^w\) rigs kyi bu dag de bzhin\(^y\) du sems can thams cad kyang sbrang tshang dang 'dra ste / de la\(^o\) sangs rgyas nyid nyon' mongs pa dang / nye ba'i nyon mongs pa bye ba phrag 'bum gyis\(^s\) shin\(^t\) tu\(^u\) bsrungs pa\(^v\) /\(^w\) de bzhin gshegs pa'i ye shes mthong\(^x\) bas rig\(^y\) go\(^z\) // rigs kyi bu dag ji ltar sbrang tshang gi\(^{18}\) nang na \(^{19}\) sbrang rtsi bung ba' bye ba phrag\(^{17}\) 'bum' gyis\(^z\) kun\(^{20}\) tu\(^bb\) bsrungs pa\(^{21}\) yod\(^{ee}\) par skyes bu mkhas pa zhig gis\(^{22}\) shes pas\(^{23}\) rig pa de bzhin du \(^{24}\) sems can\(^dd\) thams cad la yang\(^{ee}\) sangs rgyas nyid nyon mongs pa\(^ft\) dang /\(^gs\) nye ba'i nyon mongs pa bye ba phrag 'bum gyis kun tu\(^{bb}\) bsrungs\(^{pa}\) pa yod par de bzhin gshegs pa'\(^{25}\) ye shes\(^ll\) mthong bas rig ste\(^kk\) /

Ch_1

復次，善男子，譬如淳蜜在巖樹中，無數群蜂圍繞，守護。時有一人，巧智方便，先除彼蜂，乃取其蜜，隨意食用，惠及遠近。如是，善男子，一切衆生有如來藏，如彼淳蜜在于巖樹，為諸煩悩之所覆蔽，亦如彼蜜群蜂守護。我以佛眼如實覩之。
Bth

rigs gyi bu gzhan yang ’di lta ste: dper na: sbrang rtsi’i stod zlum por gyur pa shing gis ya,¹ ga ’phyang ste: bung ba brgyastong gi srungs sbrang rtsi yongsu gang ba sbrang rtsi ’dod pa’i skyec bus ba srog chagsu gyur pa dag thaṅs cad mkhas pas bs[krad nas sbrang rtsi sbrang rtsis ’i bya ba byed do;¹ rigs kyi bu de lta bas na ’di bzhin seṁs can thaṅs cad kyang sbra rtsi ’dra ste: de bzhin gshegs pa’i ye shes kyi mthong bas: sangs rgyas su ’gyur +nyon mongpa dang: nye bar nyon mongpa¹ bye ba stong phrag brgyas srung bar shes so: rigs kyi bu ci lta bu sbrang rtsi’i snod kyi dbus na bar shes pa’i skyesbus sbrang rtsi bye ba phrag stong gis srung bar ye shes kyi shes so: de ltar

Ch₂

復次，善男子，譬如蜜房懸於大樹。其狀圓圓。有百千蜂，遞護其蜜。求蜜丈夫以巧方便駭逐其蜂，而取其¹蜜，隨蜜所用。如是如是，善男子，一切有情猶如蜜房，為俱胝百千煩惱隨煩惱之所藏護。以佛智見能知此已，則成正覺。善男子，如是蜜房智者丈夫既知其蜜，亦復了知於俱胝百千衆煩惱蜂之所守護，如是知以如來智見已知，成佛於彼，為俱胝百千煩惱、隨煩惱之所遮覆。¹ Jt₂: 於 for 其.
2B

rings kyi bu dag de¹ la de bzhin gshegs pa yang⁵ thabs⁴ la² mhayas pas³ bung ba⁸ bsal⁹
dba de⁴ bzhin du sms can⁶ de dag gi 'dod⁷ chags dang / zhe sdang dang / gti mug
dang / nga⁸ rgyal dang / rgyags pa dang / 'chab pa dang / khro ba dang / gnod sms
dang / phrag dog⁷ dang / ser sna la sogs⁸ pa'i nyon mongs pa¹ dang / nye ba¹⁹ nyon
mongs¹ pa¹ rnams bsal¹⁰ nas /¹¹ ji ltar sms can de dag la yang¹ nyon mongs¹⁰ pa dang /²
nye ba¹ nyon mongs pa de¹² dag gis⁶ nye ba¹ nyon mongs pa¹ can du mi 'gyur ba
dang /²⁰ gnod par mi 'gyur ba de lta de ltar¹³ chos ston to /²³ de bzhin gshegs pa¹ ye
shes mthong ba de¹⁴ rnam par sbyangs nas /¹⁵ 'jig rten na de bzhin gshegs pa¹ bya
ba¹ byed de¹ /¹⁶ rings kyi bu dag¹⁷ nga¹³ de bzhin gshegs pa¹ mig¹⁸¹⁹ yongs su²⁰ dag
pa des²¹ ngas sms can thams³ cad de ltar mthong ngo²⁴ //

Ch₁

以善方便隨應說法，滅除煩惱，開佛知見，普為世間施作佛事。
**Bth**

thabs pa,¹ seis can thams cad la sbrang rtsi byed pa bskad pa bzhin du sems can de
dag gis ’dod chags dang : zhe sdang dang : gtimug dang : nga rgyal dang : drag pa
dang : ’chag pa dang : khro ba dang : gnod sems dang :¹ ngan seis ’jungs pa ’di la
stsog, pa’i nyon mongs pa dang : nye bar nyon mongs pa med par bya ba’i phyir : de
bzhin du chos ’chad do : ci ltar ci lta bu yang seis can de dag nye ba’i nyon mongs
pas nye bar nyon mong,¹ par mi ’gyur ba dang : gdungs par mi ’gyur ba dang : de
bzhin du de bzhin gshegs pa’i yeshes mthong ba de rnam par sbyangs te : de bzhin
gshegs pa’i byed pa ’jig rten du byed do : rigs kyi bu nga’i de bzhin¹ gshegs pa’i mig
yongsu dag pas : ngas seis can ’di dag thams cad mthong ngo :

**Ch₂**

善男子，如來以巧方便力，為害蜂者，教諸有情，駭逐欲、瞋、癡
慢、惰、覆、怒、忿¹、嫉、懶煩惱，隨煩惱故，如是說法，令諸有情不
為煩惱之所染污，無復逼惱，亦不附近。善男子，云何此等有情我以如
來智見，為淨除故，於諸世間而作佛事。善男子，以清淨眼見諸有情如
是清淨。

¹ 忿忿[s=Ji]←忿怒 (cf. the sequence in the Tib.: ... mrañṣa (覆), krodha (怒), vyāpāda (忿), īrsyā (嫉)...).
2C
de nas de’i tshe bcom ldan ’das kyis tshigs\(^a\) su\(^1\) bcad pa ’di dag bka’ stsal to \(/\(^2\)

[2.1] ji ltar ’di na sbrang tshang\(^b\) yod pa la \(/\(^3,4\)
bung bas\(^c\) kun tu bsrungs\(^d\) shing\(^d\) sbas\(^e\) gyur pa\(^f\) //
mi gang sbrang\(^g\) rtsi ’dod pas de\(^6\) mthong nas\(^7\) //
de\(^1\) ni bung ba\(^1\) rab\(^8\) tu skrod\(^8\) par byed //

[2.2] de bzhin ’dir yang sbrang tshang\(^m\) Ita bu\(^9\) ni \(/\(^10\)
srid pa gsum gyi\(^n\) sms can thams cad do\(^o\) //
de dag nyon mongs bye ba mang ba ste //
nyon mongs dbus na de bzhin gshegs\(^5,11\) ’dug\(^12\) mthong\(^8\) //

1 LT: tshigsu.
2 BT: //; N: spungs shad (after third syllable).
3 P: cf. 0K, fn. 4.
4 BT: //.
5 BQ: srungs; P: bsrangs; T: bsrung.
6 P: pa des for pas de.
7 LP: na for nas.
8 BQ: bskrod; P: skyod.
9 P: bur.
10 P: QT: //.
11 P: gshegs pa ’dug.
12 P: ’dug pa (m)thong.

Ch₁
爾時世尊以偈頌曰。

[2.1] 譬如巖樹蜜　無量蜂圍繞　
　巧方便取者　先除彼群蜂

[2.2] 衆生如來藏　猶彼巖樹蜜　
　結使塵勞繫　如群蜂守護

¹ 彼\(^{[Dh, Ku, Mi, So, Yu, Js, Na, Pu, Qi, Qs, Zi]}\) (Fs illegible) \(\longrightarrow\) 如 (see parallel in 2A: 如彼蜜蜜在于巖樹...).
**Bth**

de nas bco m ldan ’das kyis de’i tshe de’i dus na : tshigs bcad pa ’di bshad do //

[2.1] ci ltar sbrang rtsi’i sdod du gyur pa ni // [249a1]

bu ba rna’ms kyi bsrungs shing sbas pa de :

sbrartsi ’dod pa’i mi yis mthong nas su //

bung ba rna’ms ni skod par byed do :

[2.2] ci ltar sbrang rtsi sdod ni ’di bzhin du //

sens can thams cad ’byung ba gsum na mthong :

bung ba ↑ de dag↑1 nyon mongs bye ba mang na :

nyon mongs dbus na : de bzhin gshegs pa gnas

---

**Ch₂**

爾時世尊說伽他1曰。  

[2.1] 猶如蜜房狀團團 衆蜂護而所隱覆  

求蜜丈夫而見已 悉皆駁逐於衆蜂

[2.2] 我見有情在三有 亦如蜜房無有異  

俱胝衆生煩惱蜂 彼煩惱中如來住  

1 他[=]$i$ (遁) (as usual in introducing the verses).
Ch1

[2.3] 我為諸眾生 方便說正法
滅除煩惱蜂 開發如來藏

[2.4] 具足無礙辯 演說甘露法
善令成正覺 大悲濟群生
**Bth**

10  [2.X] ngas ni: saryas: sangs rgyas rnaṃ par sbyangs pa’i phyir:
    bung ba ci ltar¹ rtsi ’i sdod ni ’di bzhin du //
    seṃs can thams cad ’byung ba’ gsum na mthong:
    bung ba de dag nyon mongs pa bye ba mang:
    nyon mongs pa dbus na: de bzhin gshegs pa gnas //</n
15  [2.3] ngas ni sangs rgyas rnampar sbyangs pa’i phyir:
    bu++ ci ltar skrod pa de bzhin nyon mongs¹ pa gsal:
    thabs kyi chos rnaṃs kyang ni smra bar bya:
    nyon mongs pa bye ba de rnam s med par bya:
    [2.4] de bzhin gshegs pa ci ltar ’gyur ba de:
    rtag tu ’jig rten thams cad don kyang byed:
    ci ltar sbrang ma’i sbrang rtsis¹ sdod gyur pa //</n
20  de ltar spobs shing chos kyang bshad par ro //</n
¹ _Aberratio oculi_: copyist repeats from 2.2a: rtsi sdod....

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**Ch₂**

[2.3] 我佛常為淨除故 害彼煩惱如逐蜂
以巧方便為說法 令害俱胝衆煩惱
[2.4] 云何成佛作佛事 常於世間如蜜器
猶如辯才說好蜜 令證如來淨法身
**Bth**

rigs kyi bu gzhan yang ’di lta ste : dper na ’bru ’am : nas sam : ci rtse ’am : so pa
rnams kyi snying po phub mas ++ par gyur te : nam phub ma las¹ yongsu ma byed
pa’i bar du mi bca’ pa mi bzang : myong bar yang mi ’gyuro : rigs kyi bu bca’ ba
dang : bzod pa dang : btung ba, bya ba’i bud med dam : skyes pas phyir zhing ba++
nas : phub ma’i nyon mongs pa¹ gsal te : phyirol ’dir ro :

**Ch₂**

復次，善男子，譬如稻、麥、粟、豆所有種實為糠所裹。若不去糠，不堪食用。善男子，求食之人，若男，若女，以其杵臼舂去其糠，而充於食。
Ch1

如是，善男子，我以佛眼觀諸衆生煩惱種種覆蔽如來無量知見。故以方便如應說法，令除煩惱，無一切智，於諸世間為最正覺。

1 Ji: 諸衆世 for 諸世 (contrary to four-syllable rhythm: 於諸世間).
Bth

rigs kyi bu de ltar ’dir de bzhin gshegs mig gis sems thams cad nyon mongs pa’i mdzod kyis phub mas dkris pa de bzhin gshegs pas : ’gyur ba : sangs rgyasul ’gyur ba : rang ’byung ba don dang bcas te : gnas pa : mthong ngo : rigs kyi bu de bzhin gshegs pas kyang nyon mongs pa thams cad kyi phub ma bsal ba’i phyir de bzhin gshegs pa nyid yongsu sbyangs pa dang : ci nas¹ sems can ’di dag nyon mongs pa thams cad kyi mdzod kyi phub ma las grol te : ’jig rtan du de bzhin gshegs pa dgra beoom pa yang dag par rdzogs pa’i sangs rgyas su ’gro ba’i phyir : [249b] sems can rna’ins la chos ’chad do :

Ch₂

如是如是，善男子，如來、應供、正遍知以如來眼觀見一切有情具如來體，為煩惱皮之所苞裹，若能悟解，則成正覺，堅固安住自然之智。善男子，彼如來藏處在一切煩惱之中。如來為彼有情除煩惱皮，令其清淨，而成於佛，為於說²法，常作是念。何時有情殺去一切煩惱藏皮，得成如來，出現於世。

¹ ’ji：包 for苞．
² 言[＝Ji₂]謂於 (Ji₂) shows the lectio difficilior; the reading 謂於法 is to be expected. Though the particle 於 is also used in Ch₂ to mark the object of an action, it never appears throughout the text in case of the exposition of the Dharma (e.g. ... 謂於法). On the other hand, the combination 謂於 appears several times in order to mark the subjects benefiting from the Buddha’s activity: (1B) 如來 ... 爲彼有情除煩惱皮；(4B) 如來 ... 爲於說妙法；(5B) 是以於說妙法。It is remarkable that Ch₂ adds 妙 (which is without any counterpart in the Tib. versions) to 法 rather than to employ 於 to characterize 法 as the object. (Cf. 5B quoted above; also: (7B) 爲於說妙法). The emended text should accordingly be understood as “... teaches the Dharma for [them] (為於之)”
3C

de nas de'i tshe bcom ldan 'das kyis tshigs su' bcad pa 'di dag bka' stsal to //

[3.1] ji ltar 'bru 'am sa' lu'i 'bras kyang rung //3.e
   ci tse 'am ni 'on te nas kyang rung //5
   ji srid bar du de dag phub bcas pa //h
   de srid bar du bya ba mi byed de //1

[3.2] de dag gis ni brdungs nas phub bsal' na'' //p
   bya ba rnam' pa' mang' po dag kyang byed //t
   snying po phub ma ldan pa de dag ni //n
   sms can rnam las bya ba mi byed do' //w

1 BDINQST: sā for sa.  
2 P12: om. 'i.  
3 P: cf. 0K, fn. 4.  
5 B: /; P12: om. pāda 3.1b.

BQ: rtse.

Ch1

爾時世尊以偈頌曰。

[3.1] 警一切粳粟1 皮糧未除蕩
   貧者猶賤之 謂為可棄物

[3.2] 外雖似無用 內實不毁壞
   除去皮糧已 乃為王者膳

1 粟[=KuMiSoYuJiNaPuQiQsZi]←糧.
**Bth**

de nas bcom ldan 'das kyis de'i tshe de'i dus na : tshigsu bcad pa 'di dag bshad do //

[3.1] ci lta 'bru dang :

ci lta nas dang :

ci tse rna'i phub ma bcas gyur pa :

don du bya ba

[3.2] de dag phrad te bsal nas su //

rna'i pa mang³ po'i don kyang byed :

de dag snying po phub mar ldan :

bsal nas se'ri can don kyang byed :

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**Ch₂**

爾時世尊說伽他曰。

[3.1] 譬如稻穀與粟床¹ 大小麥等及於豆

彼等為糠之所裹 是不堪任於所食

[3.2] 若能舂杵去於糠 於食種種而堪用

精實處糠而不壞² 不壞³ 有情為作利

¹床 [=Gia] 一床 (possible is also an emendation to 蓬 [-Ji] “Chinese millet”).
² 壞 [=-Ji] 一壞 (see Tib, Bth (3.2c) and Ch₁ (3.2b): 不毁壞).
³ 壞 [=-Ji] 一壞 (I understand 不壞 as the “undamaged [kernel]”).
[3.3] de bzhin sems can kun gyi⁶ sangs rgyas⁷ sa⁷ //
nyon mongs⁹ rnam kyi⁸ khebs⁹ par ec ngas mthong nas //dd
ngas ee ni de⁸ dag rnam⁹ par sbyang⁸ ba⁹ h dang⁹ //ff
sangs rgyas myur thob bya phyir chos ston to //ii

[3.4] sems ii can kun la¹¹ nga 'dra'i¹² chos nyid ni //kk

nyon mongs brgya¹³ yis¹¹ dkris¹⁴ nas mm gang yod pa //nm
de ni¹⁵ rnam oo sbyangs¹⁶ thams pp cad ji lta⁸⁹ bur //mr
rgyal bar¹⁷ myur 'gyur ss bya phyir chos ston to //ff

6 B: kyr; LP; gyis.
7 P12: so for sa.
8 Pj; de with small letter beneath the line; S: om. de.
9 P12: yang for dang; Pj; bya for dang.
10 L: om. // (at the end of the line): the copyist marked the end of the the line with four vertically arranged dots after dang; QST: /.
11 L: between la and nga:
deleted letter (not clear); it could be 'a from originally la'ang (see the following fn.).
12 P12: yang 'dra ba'i for nga 'dra'i; Pj; 'ang 'dra ba'i for nga 'dra'i.
13 BQ: rgya (contrary to Ch).
14 BQ: bkris.
15 P13: na for ni; Pj: nas for ni.
16 DJNP: sbyangs.
17 P123: ba for bar.

Ch1

[3.3] 我見衆生類 煩惱隱佛藏
為說除滅法 令得一切智

[3.4] 如我如來性 衆生亦復然
開化令清淨 速成無上道

2 JSM: 我 for 說.
3C

*Bth*

10  
[3.3] de ltar bdagis ser’ns can thams cad mthong:
    nyon mongs pas ni sangs rgyas sa yang khebs //
    de dag bsal ba’i phyir chos kyang bshad :¹
    myur tu thams cad sangs rgyas pa yang ’gyur :
[3.4] ser’ns can thams cad chos nyid nga ’dra ste :
  nyon mongs pa ni brgya’i bskor nas gnas :
  de dag rnam par dag phyir chos kyang smra \//₄
  ci nas thams cad \myur du \rgyal ’gyur ba //


*Ch₂*

[3.3] 我常觀見諸有情 以煩惱裹如來地⁴
    今為除離妙法 願令速悟證菩提
[3.4] 與我等法諸有情 住百煩惱而藏裹
    爲令除我說法 何時速成諸佛身

⁴ 地[=J]妄[=s]智 (cf. *sangs rgyas sa* in *Tib* and *Bth*).
4A

rigs kyi bu dag gzhan⁸ yang 'di lta ste¹ dper² na / rul pa³ dang⁴ / nyal nyil⁵ gyi⁶ gnas bshang⁷ gci⁸ dri mi zhim pas⁹ kun tu¹ gang ba zhig² tu² / mi gzhan gseb¹ lam nas song ba zhig gi⁹ gser gyi¹ gar bu zlum po zhig³ lhung⁴ bar gyur⁵ la /⁶ bshang⁷ gci¹⁰ gci¹¹ a dri nga bas kun tu⁰ gang ba /¹² rul⁹ pa¹³ dang /¹⁴ nyal nyil gyi⁹ gnas⁵ der¹⁵ mi gtsang⁸ ba gzhan dang¹⁶ gzhan dag¹⁷ gis¹⁸ mnan¹⁹ pas²⁰ /²¹ bltar mi snang bar¹ gyur cing²² der de²³ lo bcu 'am /²⁴ nyi shu 'am /²⁵ sum²⁶ cu 'am /²⁷ Inga bcu 'am /²⁸ lo brgya 'am / lo stong du mi gtsang²⁸ bas²⁹ chud¹ mi za ba¹⁵ chos can de sens can gang la yang² phan pa³⁰ mi byed do³¹ /

Ch1

復次，善男子，譬如真金匿不淨處，隱没，不現¹，經曆年載。真金不壞，而莫能知。

¹ MiYuJsNaPuQiQs (Fs not readable): 見.
Bth
rigs kyi bu gzhan yaṅg¹ ’di lta ste : dper na : rul ba’i lud kyi khung slad s+ng : gcin
dang : dri mi zhim pas : yongsu dag pa’i lam de’i dbusu skyes bu gzhan zhig ’gro ba
na : gser kyi ’chin pa zhig stong bar gyur nas : der slad sa dang : gcin¹ gcin dri mi
zhim par yongsu gang : ril ba’i lud phung mi gtsang ba gzhan maṅs kyi’s brnan pas :
laṅ kyi snang bar ’gyur te : de na de lo bcu ’am : nyi shu ’am : suṅ cu ’am : bzhí
bcu ’am : drug bcu ’am : brgyar brtson par¹ byed pa de dag gi don kyang ma rung bar
mi ’gyur ba ’dug ste : des de na serṇs can gang la yang phan par mi byed de :

Ch₂
復次，善男子，譬如臭穢諸惡積聚，或有丈夫，懷挾金礦，於傍而過，
忽然憇落墮於穢中，而是金寶沈没臭穢，或經十年、或二十年、或五十年、
或百千年，處於穢穢。是其本體不壞，不染，亦不於人能作利益。
rigs kyi bu dag de nas lhas la’i mig gis gser⁸ gyi gar ba⁶ zlum⁵ po¹ de la² bI tas⁴ nas /³⁶ mi zhig⁴ la kye⁴ mi khyod song⁴ la⁴ di na⁵ /⁶ rin po che’i mchog⁴ gser ik⁷ rul pa⁷ dang /⁸ nyal nyil gyi⁹ rnam pas non pa de¹ byi⁰ m dor gyis laⁱ gser gyis¹¹ gser gyi⁰ bya ba gyis⁰ shig¹² ces bsgo¹³ na¹⁴ rigs kyi bu dag¹⁵ rul pa⁹ dang /¹⁶ nyal nyil gyi⁰ rnam pa zhes bya ba de ni’ nyn mongs pa rnam pa‘ sna tshogs kyi tshig⁰ bla⁸ dags so¹⁷ // gser⁸ gyi gar bu zhes bya ba de ni chud⁸ mi⁰ za ba’i chos can gyi tshig⁰ bla dags so¹⁸ // aa lhas la’i mig⁹ ces bya ba de ni /¹⁹ de bzhin gshes⁸ pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas kyi²⁰ tshig bla dags so²¹ //⁶⁴ rigs⁸ kyi bu dag²² de²² ltar de bzhin gshes⁸ pa dgra bcom pa yang dag par rdzogs pa’i²ⁿ sangs rgyas kyang /²³ sems can thams cad² la² de bzhin gshes pa’i chos nyid²⁴ chud mi za ba yod pa’i²⁴ nyon mongs pa²⁴ rul pa²⁴⁰ dang /²⁴⁰ dam²⁴⁰ rdzab²⁴⁰ ltu bu rnam²⁴⁰ bsal²⁴⁰ ba’i phyir /²⁵ sems can²⁵ rnam²⁵ la chos ston to //

1 BQ: pos for po.
2 BJQ: om. la.
3 BDJNP: om. /; L: spung shad (after first syllable).
4 P₁₂³: la /.
5 BDJNQLP₁₂³: ni for na (see the parallel verse RGV I.109 cited in the note to my translation: ... asmin ...).
6 BDJNP₁₂³: om. /.
7 Q: ba; DJNS: pa or ba (?).
8 DJ: om. /.
9 P₂: kyi for gyi; BQ: gyis for gyi.
10 BDJNP: la /.
11 BJNQLP: om. gser gyis (contrary to same construction in 2A.4f).
12 P₁: om. shig; P₁: zhig.
13 BQ: lgo; P₁: lsgu.
14 P₁₂³: na /.
15 BJNQP: dag /.
16 BQP₁: om. /.
17 LP₁: dags [L: dags // before string hole]; T: dags_o [dagso emended to dags_o through subscription of a second -s-].
18 LNP₂³: dagso [N: dagso // at the end of the line].
19 BDJNP: om. /.
20 JN: kyis.
21 LP: dagso.
22 P₁₂³: da for de.
23 BDJNP₁₂³: om. /.
24 P₁₂³: pa /.
25 BDQ₁₂³: om. /.

Ch₁

有天眼者，語衆人言。此不淨中有真金寶。汝等，出之，隨意受用。如是，善男子，不淨處者無量煩惱是。真金寶者如來藏是。有天眼者謂¹ 如來是。是故如來廣為說法，令諸衆生除滅煩惱，悉成正覺，施作佛事。

¹ Dh,eFsZi: 諸 for 諸.
**Bṭh**

de nas rigs kyi bu gser kyi 'chin pa de lhas 'phrul gyis mig gi mthong na : skyes bu gzhan¹ zhig 'di smras so : kye skyes bu song la 'jigs na : rin po che mchog gi gsel rus pa 'i lud kyi non cing 'dug pa de la yongsu sbyongs dang : gser kyi gser kyi don byed do : rig, gyi bu rul pa'i lud khang zhes bya ba¹ 'di na¹ nyon mongs pa sna tshogs : rnam pa du ma'i tshigs bla dag so // gser gyis 'chin pa zhes bya ba ni chos nyid ma rung bar mi 'gyur ba'i tshigs bla dag so : lha'i 'phrul gyis mig ces bya ba ni : de bzhin¹ gshegs pa dgra bcom pa yang dag par rdzogs pa'i sargs rgyas kyi tshigs bla dag so // rigs gyis bu 'di ni de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyi ma rung bar mi 'gyur ba'i¹[250a1] chos nyid yod pa la nyon mongs pa'i rul ba'i 'dam du gyur pa med par bya ba'i don kyi phyir seris can rnahrs la chos 'chad do //

¹ Not clear: na or ni?

**Ch₂**

善男子，有天眼者見彼金礮在於臭穢，告餘人言。丈夫，汝往。於彼臭穢之中有金勝寶。其人聞已，則便取之。得已，淨洗，隨金所用。善男子，臭穢積聚者是名種種煩惱及隨煩惱。彼金礮者是名不壞法性¹。有天眼者則是如來、應、正遍知。善男子，一切有情如來法性真實勝寶沒於煩惱臭穢之中。是故如來、應、正等覺為於有情除諸煩惱臭穢、不淨，而說妙法，當令成佛，出現世間，而作佛事。

¹ GaT omit 性 (but contrary to four-syllable rhythm: 不壞性; cf. Bṭh: chos nyid ma rung bar mi 'gyur ba lor 'avināśadharma).
4C

de nas de’i tshe bcom ldan ’das kyis⁸ tshigs su¹ bead pa ’di dag⁹ bka’ stsal to /⁵

[4.1] ji itar mi yi² gser gyi gar bu⁴ ni //³,e
  nyal nyil rnam pa’i⁸ nang du lhung gyur la //⁴
der de lo ni⁸ mi nyung ba⁵ zhi⁵ tu //⁹
de⁵ ltar gnas kyang mi ’jig⁵ chois can no¹ //³,m

[4.2] lha yis⁶ lha yi⁷ mig gis⁸ de mthong nas //ⁿ
  rnam par sbyang phyir gzhan⁹ la smras⁹ pa¹⁰ ni //
’di na¹¹ rin chen⁹ mchog gi⁹ gser⁹ yod pa⁶ //¹²
  rnam par sbyongs¹ la des¹³ ni¹ u bya ba gyis¹ //ʷ

[4.3] de bzhin ngas³ ni sens can thams cad kyang //³
  nyon mongs rams kyis¹⁴ yun ring rtag non¹ mthong //
de dag gi¹⁵ ni blo¹⁶ bur⁸ nyon mongs shes //
rang bzhin sbyang⁶ phyir thabs kyis⁸ chos ston to ṭd //¹⁰

⁸ P₁₃: gi.
⁹ P₁₂: smra.
¹⁰ P₁₂: ba.
¹¹ BDJ: ni for na; P₂: na with a deleted gi gu above.
¹² P₁₂: insert rkyang shad beneath the line for nyis shad; end of pāda had probably been overlooked [P₁₂: rkyang shad four times as long as usual (in bottom line)].
¹³ N: de; P₃: de for des.
¹⁴ BQL: kyi [Q at the end of the line].
¹⁵ BDJNQ: gis (contrary to BDJNQ, which marks sentient beings as the agent of knowing about the nature of defilements; cf. RGV 1.110).
¹⁶ BJQP₁₃: T: glo.

Ch₁
爾時世尊以偈頌曰。

[4.1] 如金在不淨 隱没莫能見
  天眼者乃見¹ 即以告衆人

[4.2] 汝等若出之 洗濁² 令清淨
  隨意而受用 視屬悉蒙慶

[4.3] 善逝眼如是 観諸衆生類
  煩惱淤泥中 如來性不壞

[4.4] 隨應³而說法 令辦一切事

¹ Ji: 知前見 (but cf. Tib 4.2a: mthong).
² Dh,Fs,Ku,Mi,So,Yu,Js,Na,Pu,Qs,Zi: 除為濁。
³ Dh,Fs,Zi: 意為應 (cf. 隨應 for *anakāla which fits into the context of teaching; the variant 隨意, *yathākāma, might be evoked by 4.2c: 隨意而...)
Bth

de nas bcom ldan ’das kyi de’i tshe de’i dus na : tshigsu bcad pa ’di bshado //

[4.1] ci ltar skyes bu’i gser min

    lud kyi khong du stor ’gyur pa :
    de’i de la lo mi nyung

chos nyid ma rung mi ’gyur gnas //

[4.2] lha’i ’phrul mig de mthong nas :

    de sbyangs phyir ni gzhan la smras :
    gser ’di ni rin chen mchog¹
    rnam par de sbyangs don kyang byed //

[4.3] ngas ni de ltar sems can thar’ins cad mthong //
    yun ring du nyon mongs pa thar’ins cad non //
    de dag nyon mongs : gro’ur shes pa na /
    rang bzhin gyis rnam par thabs kyang smras //¹

Ch₂

爾時世尊說伽他曰。

[4.1] 譬如有人懷金磚 忽然懸落於甕磚
    彼處磚中多歲年 雖經久遠而不壞

[4.2] 有天眼者而觀見 告餘人言此有金
    汝取應洗隨意用 如我所見諸有情

[4.3] 沒煩惱礦流長夜 知彼煩惱爲客塵
    自性清淨方便說 令證清淨如來智
5A

rigs kyi bu dag gzhan yang `di lta ste¹ dper na /² dbul³ po zhig gi⁴ khyim gyi nang⁵ gi⁶ mdzod kyi 'og gi⁷ sa⁸ la gter chen po dbzig⁹ dang¹⁰ gser gyis rab tu gang ba¹¹ /³ mdzod kyi tshad tsam zhig mi bdun srid kyi¹² sas¹³ yog¹⁴ pa¹⁵ i 'og na¹⁶ yod la¹⁷ /²⁰ gter⁸ chen po¹⁸ de mi dbul po de la 'di skad du¹¹/¹³ kyle¹ po nga¹⁴ ni gter chen¹ po ste¹⁵ sas¹ yog¹⁶ cing 'dog go¹⁷ zhes ni¹⁸ mi smra¹⁹ ste¹¹/²⁰ 'di lta ste²¹ gter chen po ni sense

kyi ngo bo nyid kyi¹²¹ sams can ma²¹ yin pa³¹ // mi dbul po khyim gyi bdag po²² de ni dbul ba¹²¹ sams kyi¹²¹ rjes su¹²¹ sams shing²² de nyid kyi steng²² na²²⁴ nam par rgyu yang²²² sa¹¹ 'og na gter chen po yod⁴ de ma thos mi shes ma mthong ngo²² //²²² rigs kyi bu dag¹¹¹ de bzhin du sams can thams cad²²² kyi²²² mgon par²²² zhen²²² pa¹¹ i yid la byed³¹ pa²²² khyim lta²²² bur gyur³¹ pa¹¹ 'og na²²² de bzhin gshegs pa¹¹ snying po¹²²² stobs dang /³¹ mi 'jigs pa dang /³²³ ma 'dres pa dang /³³ sangs rgyas kyi chos thams cad kyi mdzod kyi²²²¹ gter chen po yod kyang²²²² sams¹²¹ can²²²² de dag²²²¹ grugs dang / sgra dang /³²²² dri dang /³²²² re²²² pa la²²² chags pas²²² su²²² sdu²²² bsngal bas²²² 'khor ba na²²²² w 'khor²²²² te²²²² /²²² ex chos kyi gter²²²² yy chen po²²²²² de²²²²² ma thos pas thob par ma gyur²²²²² cing²²²²² yongs su²²²²² sbyang²²²²² kyi²²²²² i³²²²²² phyir brtson par²²²²²² yang²²²²²² mi byed do²²²²²² /²²²²²²

Ch₁

復次，善男子，譬如貧家有珍寶藏。寶不能言。我在於此。既不自知又無語者，不能開示此珍寶藏。一切眾生亦復如是。如來知見、力、無所畏大法寶藏在其身內，不聞，不知，耽惑五欲，輪轉生死，受苦無量。
Bth


Ch

復次，善男子，譬如貧窮丈夫宅内地中有大伏藏，縱廣正等一俱廬舍，滿中盛金。其金下深七丈夫1量。以地覆故，其大金藏曾不有言語彼丈夫。丈夫，我在於此，名大伏藏。彼貧丈夫心懷窮匱、愁憂、苦惱，日夜思惟。於上往來，都不知覺，不聞，不見彼大伏藏在於地中。如是如是，善男子，一切有情住於執取作意舍中，而有如來智慧、力、無所畏諸佛法藏，於色、聲、香、味、觸耽著，受苦。由此不聞大法寶藏，況有所獲。若滅彼五欲，則得清淨。

1丈夫 [ =Jr2] — 丈夫 (for purusa).
5B

rigs kyi bu dag de nas¹ de bzhin gshegs² pa 'jig rten³ du byung ste / byang chub sems dpa’i nang nu 'di ita bu’i⁴ chos kyi gter chen po yang dag par rab⁵ tu ston⁶ to / de dag kyang chos kyi gter chen po⁸ de la mos nas⁹ rko¹ ste ḍ de’i phyir 'jig⁵ rten na¹ de bzhin gshegs pa dgra bcom pa²⁸ yang dag par rdzogs pa'i sangs⁹ rgyas rnams⁰ shes¹ bya ste ḍ² chos kyi³ gter chen po lta bur gyur⁴ nas /³ sems can rnams⁴ la sngon¹ ma byung³ ba’i gtan tshigs kyi⁵ rnam pa dang / dpe⁴ dang ḍ⁶ byed pa’i⁵ gtan tshigs⁶ dang /⁷ bya ba rnams⁷ ston⁸ pa’r gter chen po’i mdzod kyi sbyin bdag⁸ chags pa med pa’i spobs⁹ pa dang⁹ ldan zhiṅ /¹⁰ stobs dang /¹¹ mi ’jigs pa dang /¹² sangs rgyas kyi¹² chos mang po’i⁶ mdzod du gyur¹³ pa yin noœ /¹⁴ rigs kyi bu dag de ltar de bzhin gshegs¹⁵ pa dgra bcom pa²⁸ byang dag par rdzogs pa’i sangs rgyas kyang¹² de bzhin gshegs¹¹ pa’i mig shin¹¹ tu⁵⁶ yongs su dag¹¹ pas⁶⁶ /¹³ sems can thams cad⁶⁶ de lta bur⁹⁰ mthong nas /¹⁴ de bzhin gshegs¹⁵ pa’i⁰⁹ ye shes¹⁰ dang /¹⁰⁰ stobs dang /¹⁵ mi ’jigs pa dang / sangs rgyas kyi¹¹ chos ma ’dres pa’i mdzod yongs su¹⁶ sbyang ba’i phyir /¹⁷ byang chub sems dpa’²⁸⁸ rnams la chos ston¹²⁵ to //

1 DN: zhes.
2 DT: //.
3 A: la sngon ma byung ba
sngon ma byung ba’i
(dittography); LST: la sngon
ma byung ba’am //²⁸ sngon
ma byung ba’i [¹L: /].
4 A: dpe’; P₁₃: dbye ba for
dpe.
5 ABDJNQP₁₂: om. /; L:
spungs shad (at the end of
the line).
6 P₁₃: tshig.
7 P₂₃: rnam.
8 P₁₂₃: bdag / [P₁₃ at the end of
the line].
9 BP₁₅: dang / [B: spungs shad
(after second syllable)].
10 BDJNQP₁₂: om. /
11 BQ: om. /.
12 P₁₂₃: kyang /.
13 BDJNQP₁₂: om. /.
14 BDJNQ: om. /; T: //.
15 BQP; om. /.
16 LT: yongsu.
17 ABDJNQ: om. /; T: //.

Ch₁

是故諸佛出興于世，為開身內如來法藏。彼即信受，淨一切智，普為衆生開如來藏，無礙辯才，為大施主。如是，善男子，我以佛眼觀諸衆生有如來藏。故為¹菩薩而說此法。

¹故為菩薩 [=Dh,Fs]←故為諸菩薩 (four-syllable rhythm).
Bth

de nas rigs kyi bu de bzhin gshegs pa'i 'jig rten du byung nas / byang chub sms dpa'
dbus na bzhugs te : 'di lta bu'i ches kyi gter chen po [250b1] kun ston to : de dag gi de
las dad nas chos chen po'i gter te bton pas : gnod miza bar de bzhin gshegs pa dgra
bcoñ pa yang dag par rdzogs pa'i sangs rgyas shes bya ste : 'jig rten du chos kyi gter
du gyur nas /' sems can rnañs la rim kyi thog mar rgyu dang : ram pa dang : dpe
dang : dgongs pa dang : bya ba smra zhing chen : chen po'i mdzod kyi bdag go //
spos pa ma thogs pa 'o : shes rab mang po'i mdzod du gyur pa'o : rigs' kyi bu 'di
ltar de bzhin gshegs pa dgra bcoñ pa yang dag par rdzogs pa'i sangs rgyas shin tu
yongsu dag pa'i de bzhin gshegs pa'i mig gi serñs can thanñs cad mthong nas : de
bzhin gshegs pa'i yeshes' dang : stobs dang : mi 'jigs pa dang : sangs rgyas kyi chos
ma 'dres pa'i mdzod yongsu sbyangs pa'i byangchub sms dpa' rnañs chos 'chad
do //

Ch₂

復次，善男子，如來出興於世，於菩薩大眾之中開示大法種種寶藏。彼
勝解已，則便穿掘，入菩薩住。如來、應供、正遍知為世間法藏，見一
切有情未曾有因相。是故譬喻說大法藏，為大施主，無礙辯才、無量智
慧、力、無所畏、不共佛法藏。如是，善男子，如來以清淨眼見一切有
情具如來藏。是以為於菩薩宣說妙法。
5C

de nas de’i tshe bcom ldan ’das kyis¹ tshigs su² bcad³ pa ’di dag bka’ stsal to⁹ //

[5.1] ji ltar dbul po ’i⁸ khyim gyi¹ og logs na //[^A,d]
dbyig dang gser gyis gang ba ’i gter yod pa //[^e]
de la g.yo¹ ba’am⁵ rrom sens yod min te //
nga ni khyod kyi⁸ yin zhes de mi smra //[^h]

[5.2] de yi⁶ tshe na sms can khyim bdag de //[^l]
dbul bar gyur¹ la⁶ nmam par mi shes shing //[^l]
sus kyang de la bsnyad⁷ pa⁵¹ med pas na⁸ //[^o]
dbul po de ni⁸ de yi⁹ steng naⁿ ’dug //[^n]

¹ P,S: kyi.
² NLT: tshigsu.
³ NP: gcad; P₂: bca(s)₃
[-s- marked with dots above for deletion, -d inserted beneath].
⁴ P₃: cf. OK, fn. 4.
⁵ AB: ba ’am.
⁶ AP₁₂₃: de ’i for de yi; B: yin for yi.
⁷ L: bsnyed; T: brnyed
(contrary to Ch₂: 说);
⁸ P₂: bsnyam; P₃: snyed.
⁹ P₁₂: na for ni.
BP₁₂₃S: de ’i for de yi; Q: yi compressed.

Ch₁

爾時世尊以偈頌曰。

[5.1] 較如貧人家 內有珍寶藏
主既不¹知見 寶又不能言

[5.2] 窮年抱愚冥 無有示語者
有寶而不知 故常致貧苦

¹ KuMiSoYoJsNaPuQiOsZi (but not Fs as variant in Ji₂ erroneously indicates): 無 instead of 不
(contrary to parallel in 5A: 既不自知).
**Bth**

de nas bcom ldan 'das kyi de’i tshe de’i dus na : tshigsu bcad pa ’di bshado :¹

[5.1] ci ltar dbus po’i khyim du gter
    nor kyi gang bar snod gyur pa :
    mi g.yo mi sems de mi smras :

[5.2] sems can de ni khyim bdag ste :
    mi shes pas na dbus gyur pa :
    gzhan ni su yang de la mi bstente :
    de’i stang na dbus po¹ shin tu gnas /

**Ch₂**

爾時世尊說伽他曰。

[5.1] 譬如貧人家伏藏 金寶充滿在於中
    是彼不動不思惟 亦不自言是某物

[5.2] 彼人雖復爲主宰 受於貧乏而不知
    彼亦不說向餘人 而受貧窮住苦惱
[5.3] 佛眼觀众行，雖流轉五道
大寶在身內，常在不變易

[5.4] 如是觀覽已，而為眾生言
令得智寶藏，大富兼諸利

[5.5] 若信我所說，一切有寶藏
信勤方便行，疾成無上道

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2 Dhā,FsKuMiSoYuJsNaPuQiQsZi: 見 for 觀.
3 Dhā,FsKuMiSoYuJsNaPuQiQsZi: 存 for 在.
4 Dhā: 如 for 智; FsKuMiSoYuJsNaPuQiQsZi: 知 for 智.
5 Dhā,Fs: 方便 動 instead of 動方便 (variant contrary to the prevailing rhythm of 2 and 3 syllables in the first and third pādas of the verses of Ch1: 方便 must be read as a compound).
Byth

[5.3] de ltar ngas ni sangs rgyas mig gis mthong:
10  seins can ’di kun rab tu dbus gyur pa //
de la gter chen po shin tu yod pa ni :
bde bar gshegs pa kyis lus ni mi g.yo ba :
[5.4] ngas mthong:¹ byangchub seins dpa’ la yang smras //
yeshes kyi ni mdzod chen kun kyang thon //
15  mi dbul ’jig rten kyis mgon por gyur //
bla na med pa chos kyang nor yang sbyin¹ :
[5.5] gung cig nga’i sa bshad pa de la mos //
seins can la ni gter yas yod :¹
  gung zhig shin tu mos shing brtson byed pa //
de ni byangchub mchog kyang myur rnyed do //
¹ Not clear: sbyin or spyin?

Ch₂

[5.3] 如是我应佛眼观 一切有情处穷匿
  身中而有大伏藏 住诸佛体不摇
[5.4] 見彼彼为菩萨说 汝等穿斯大藏
  無量善作世尊 能施无上之法财
[5.5] 我皆所说法而胜解 一切有情有伏藏
  若能胜解而精勤 速疾证於最胜觉
6A

rigs kyi bu dag gzhan yang⁸ 'di lta ste l dper b na ² shing⁵ a mra'i 'bras⁴ bu 'am³ /³ dzam bu'i¹ 'bras bu 'am² /² ta la'¹¹ 'bras bu 'am¹ /¹ spa'¹¹ 'bras bu yang⁵ rung ste / phyi¹ shun gyi⁰ sbubs⁰ kyi¹ nang na⁶ // myu gu'i² sa bon⁹ chud mi za ba'i' cho ches can yod pa gang gis sa la btab⁸ na ² shing¹ gi rgyal po¹ chen por²'gyur² rö³ // rigs kyi bu dag de bzhin du⁹ de bzhin gshegs pa yang² 'jig rten na¹⁰ gnas pa¹¹ 'dod chags dang /aa zhe bb sda dang / gti mug dang / sred pa dang /ce ma rig pa'i nyon mongs pa'i phyi²¹ shun gyi²³ sbubs kyis¹³ kun tu²e dkris¹⁴ par mthong ngo²² //

Ch₁

復次，善男子，譬如薌羅果內實¹不壞，種之於地，成大樹王。如是，善男子，我以佛眼觀諸衆生，如來寶藏在無明穀²，猶如果種在於核內。

¹ Ji, JsNaPuQiQsZiKuMiSoYu: 種 for 實 (but see 6.1b: 内實不毀壞).
² Dh, JsQiKuMiSoYu: 殼; NaQsZi: 鞍; Fs: unclear.
**Bth**


**Ch2**

復次，善男子，譬如藤子、多羅子、瞻部果子、阿摩羅果子，由其子芽展轉相生，成不壞法，若遇地緣，種植於其，久後成大樹王。如是如是，善男子，如來以如來眼見一切有情欲、睜、癡、貪、無明煩惱乃至皮膚邊際。
de la 'dod chags\(^a\) dang \(^b\) the sdang dang \(^c\) gti mug dang \(^d\) sred\(^1\) pa dang \(^2\) ma rig pa'i\(^d\) nyon mongs pa'i\(^e\) sbubs\(^f\) kyi nang na snying por gyur\(^g\) pa\(^3\) de bzhin\(^h\) gshegs pa'i chos nyid de ni\(^4\) sems can zhes bya'ba' ming du\(^i\) chags so\(^5\) // de la gang bsil\(^6\) bar gyur\(^1\) pa\(^7\) de ni mya ngan las 'das pa ste\(^1\) // ma rig\(^m\) pa'i nyon mongs pa'i sbubs\(^n\) yongs su\(^7\) sbyangs\(^8\) pa'i\(^9\) phyir \(//\)\(^{10}\) sems can gyi'\(^i\) khams\(^p\) kyi'\(^i\) ye shes chen po'i\(^i\) tshogs su\(^11\) gyur\(^r\) pa' gang yin pa' de ni nyyed pa'o \(/\)\(^{12}\) sems can gyi khams kyi'\(^y\) ye shes chen po'i\(^w\) tshogs dam\(^x\) pa'\(^y\) de ni \(/\)\(^{12}\) de bzhin gshegs pa\(^{13}\) ji lta'\(^z\) ba'\(^1\) de bzhin du smra\(^{aa}\) bar lha dang bcas pa'i 'jig rten gyis\(^{15,bb}\) mthong nas\(^{ce}\) \(/\)\(^{dd}\) de\(^{ee}\) bzhin gshegs pa\(^{16}\) zhes\(^17\) bya ba'iff 'du shes su\(^{ee}\) byed do\(^{hh}\) //\(^{18}\) rigs kyi bu dag de\(^{ii}\) la\(^{ii}\) de bzhin gshegs pas de lta rin mthong nas \(/\)\(^{19}\) byang chub sems dpa'\(^{kk}\) sems dpa' chen po rnams\(^{ll}\) la \(/\)\(^{20}\) de bzhin gshegs pa'i ye shes khong\(^21\) du chud par bya'ba'i phyir\(^{mm}\) don de\(^{nn}\) nye bar ston\(^{oo}\) to //\(^{pp}\)

Ch\(_1\)

善男子，彼如來藏清涼\(^1\)，無熱，大智慧聚，妙寂泥洹，名為如來、應供、等正覺。善男子，如來如是觀眾生已，為菩薩、摩訶薩\(^2\)淨佛智故，顯現此義。

1 ZI: 淨 for 清 (contrary to Ch\(_2\): 清凉 and Tib: bsil bar gyur pa: “cool”).
2 J\(\text{SNaPuO}Q\text{Q}\text{O}S\text{MiYu}: 薬說開 for 薬.
Bth

de na 'dod chags dang : zhesdang dang : gtimug dang : sred pa dang : ma rig pa dang : nyon mongs pa'i mdzod kyis dbul kyi snying por de bzhin gshegs pa'i chos nyid kyang gnasog // de la gang se'i sn can du 'du shes pa zhi bar¹ gyur na : ma rig pa'i nyon mongs pa'i mdzod : yongsu sbyangs pa'i se'i sn can kyi kham's de yeshes chen po'i phung po nyid rnyed pa'o // de se'i sn can mchog ste : yeshes kyi phung po chen po'o // ci ltar khong du chud¹ pa de bzhin du smra ste : lha dang : 'jig rten du bcas pas mthong nas / de bzhin gshegs pa zhes 'du shes byed do // rigs kyi bu de dag de bzhin gshegs pa de ltar ++ zhing : byang chub se'i sn dpa' se'i sn dpa¹ chen po rnam's de bzhin gshegs pa'i yeshes khong du chud par bya ba'i phyir : don de ston to :

Ch₂

彼欲、瞋、癡、無明煩惱藏中有如來藏¹性。以不悟²此，名為有情³。若能止息，名為清涼，則名涅槃。若能除盡無明煩惱，是有情界是則名為大智聚體，彼之有情名大智聚。若佛出現於天世間，說微妙法，若見此者，則名如來。善男子，若彼見如來、應、正等覺，令諸菩薩、摩诃薩咸皆悟解如來智慧，令顯現故。

¹ See the note in my translation: 法 for 藏?
² 以不悟[Jt]←以 (see the note in my translation: 壞 for 悟?).
³ 情[Jt]←性 (see the note in my translation).
de nas de'i tshe bcom ldan 'das kyis tshigs su¹ bcad pa 'di dag bka"¹ stsal² to³ //

[6.1] ji ltar spa¹ yi² 'bras bu thams cad³ ni //³
nang na spa⁴ yi⁴ myu gu yod pa ste⁵ //⁶
ta la⁶ dang⁷ ni 'dzam⁸ bu⁹ kun la¹⁰ ang¹¹ yod //¹²
nang na yod pa'i 'bras bu bskyed¹ na'' skye¹ //¹³

[6.2] de bzhin chos kyi dbang phyug 'dren¹ pa yang //¹⁴
sems can thams cad spa yi⁹ sa bon¹° dra¹¹ //¹²
de kun nang na bde gshegs lus yod par¹ //¹³
zag med sangs rgyas mig gi¹¹ dam pas mthong¹² //¹³

Ch₁

爾時世尊以偈頌曰。

[6.1] 譬如菱羅果 內實不毁壞
種之於大地 必成大樹王

[6.2] 如來無漏眼 觀一切衆生
身內如來藏 如衆¹ 果中實

¹ 聚[Dh, Ji] 一一花 (all variants mentioned in Ji read 華).
Bth

de nas bcom ldan ’das kyis tshigs bcad pa ’di gsungs so //

[6.1] ci ltar ’beb¹ tra’i ’bras bu myu gu ba //

de dang ta¹ la’i phyirol shuni phrag yod :
’dzam bu kun kyis dbus na yang ni yod :

de btang bas ni don kyang ’byung bar ’gyur :

[6.2] de lta ’dren pa chos kyi dobos² kyang :

++++’i sa bon de bzhin sems can kun :¹

de’i zag med mig : gis mthong ba ni :

de’i dbus na : bder gshegs lus kyang yod //

¹ Not clear: ’bab, bab, ’beb or ’beb ?
² Not clear: dobos or ngobos ?

Ch₂

爾時世尊說伽他曰。

[6.1] 譬如藤子之中樹 藤芽一切而可得
於根蔭部咸皆有 由其種植復得生

[6.2] 如是我見悉無餘 一切有情喻藤子
無漏最勝佛眼觀 是中備有如來體
Ch 1

[6.3] 无明覆佛藏 汝等应信知
三味智具足 一切无能障

[6.4] 是故我说法 开彼如来藏
疾成无上道 如果成树王
Bth

10 [6.3] seris can 1 'di dag thadad mdzod pa yin //
   mi shes pa’i dbusu gnas par mkhyen //
   ting nge ’dzin thob cing :) zhi la gnas pa ni
   ’di la nam yang g.yo ba med par ’gyur //

[6.4] de sbyangs pa’i phyir ni chos kyang smras :

15 ci nas ’di kun sangs rgyas par gyur to //
   ci ltar sa bon shin chen ’byung ba bzhin //
   lha dang bcas pa’i ’jig rten1 skyab ’gyur ba :

1 Small circle in the bottom half of the line; could be a symbol for Skt. iti.

Ch2

[6.3] 不壞是藏名有情 於中有智而不異
   安住在定處寂靜 亦不動搖無所得

[6.4] 爲彼淨故我說法 云何此等成正覺
   猶如種子成大樹 著為世間之所依
7A

rigs kyi bu dag gzhan yang di ita ste dper na skyes bu dbul po zhig la de bzhin gshegs pa i gzung rin po che sna bdun las byas pa lag mthil sam zhig yod la de nas skyes bu dbul po des de bzhin gshegs pa'i gzung gsugs de khyer te 'brog dgon pa las shin tu 'da bar dod par gyur nas ci nas kyang de gzung gyis mi shor zhing rkun pos mi khyer bar bya ba'i phyir .
dri mi zhim pa'i dum bu du mas dkris te .
drogs de nyid du nyes pa gang gis kyang 'chi ba'i dus byas par ma gyur la de de'i de bzhin gshegs pa i gzung rin po che ll las byas pa h 22 ras rul pa'i dum bus dkris pa yang' idog lam 25 de na phyani eing 'dug pa dang d' dron po nams kyis ma nnes shes / 'gomgs shing 'gomgs shing dongo la ras rul pa' dri mi zhim pa'i dum bu'i thum bu kun tu 'dril ba 'di a gang nas rlung gis bdas shes smad pa'i dangos por yang ston pa dang /'brog na gnas pa'i lhas lha'i mig gis nram par blass mi gzhann dag cig la bstan te kye' skyes bu dag ras kyi dum bu'i thum bu 'di i nang na de bzhin gshegs pa'i gzung rin po che las byas pa 'i a rigten thams cad kyis phye bya bar 'os pa yod kyis phye shig ces bs go o

Ch1

復次，善男子，譬如有人，持真金像，行詣他國，經由險路，懼遭劫奪，裹以弊物，令無識者。此人於道忽便命終。於是金像棄捐曠野，行人踐蹈，咸謂不淨。得天眼者見弊物中有真金像，即為出之，一切禮敬。
Bth

rigs kyi bu gzhans ying 'di lta ste: dper na skyes bu dbul po la: de bzhin gshegs pa'i lus rin po che bdun lag mi thal tsam yod de\(^1\) de nas skyes bu dbul po de de bzhin gshegs pa'[251b]\(^1\) lus khyer nas 'brog dgon par 'gro bar 'dod de\(^1\): ci ltar gzhans kyi mi rtog shing rgyun po mi 'phrog pa'i phyir: ras ma rul pa mang pos dkris so: de nas skyes bu de 'brog dgon par dar nad\(^2\) cig gi shi bar gyur nas:\(^1\) de bzhin gshegs pa'i lus rin po cher sar ma rul pa des dkris pa: de lam de'i dbus na 'gro'o: mi long ba: mi shes pas: dngos po smrad par yin par mthong nas: ral ma rul pa dam pos\(^1\) dkris pa rlung gi ded 'khyab pa 'di ga las byung zhes 'gong mchong zhing 'gro'o: 'brog dgon pa de na gnas pa'i lhas 'phrul kyi mig gis mthong ste: skyes gzhans zhig la blten te: 'di skad du smra'o:\(^1\) kye skyes bu ras ma'i thum po 'di khrol dang: de'i dbus na de bzhin gshegs pa'i lus dkon mchog 'jig rtens thar'ins cad kyi phyag 'tshal ba yod do:

\(^1\) Lacuna between de and de.
\(^2\) Not clear: dar nad or dor nod?

Ch\(^2\)

復次，善男子，譬如貪人以一切寶作如來像，長可肘量。是貪丈夫欲將寶像經過險路，恐其盜却，即取臭穢，故破，弊帛，以織其像，不令人測。善男子，是貪丈夫在於曠野，忽然命終。如來寶像在於臭穢，弊惡帛中，棄棄乎地，流轉曠野。行路之人往來，過去，踐踏，跳馳，不知中有如來像。由彼棄在臭穢帛中，棄之在地，而皆厭惡。豈生佛想。是時居住曠野諸天以天眼見，即告行路餘人而\(^1\)言。汝等丈夫，此纖帛中有如來像。應當速解。一切世間宜應禮敬。

\(^1\) Jig: 之 for 而.
Ch1

如是，善男子，我見衆生種種煩惱長夜流轉生死無量，如來妙藏在其身內，儼然清淨，如我無異。是故佛為衆生說法，斷除煩惱，淨如來智，轉復化導一切世間。
Bth

rigs kyi bu de ltar 'di de bzhin gshyes pas¹ sêrins can thams cad nyon mongs pas dkris par gyur cig cing : sman pa yun ring por 'brog dgon par 'khor ba rigs kyi bu sêrins can de dag thams cad chung du na : byol song du song ba lam : nyon mong, pa¹ gong bus bsgongs par gyur pa¹ dbus na : da ltar nga ci 'dra ba de bzhin gshegs pa¹ lus yod par mthong ngo : rigs kyi bu de na de bzhin gshegs pas : kyang nyon mongs pa¹ gong bus bsgongs pa¹ las grol ba¹ phyir : ci ltar de bzhin gshegs pa¹ yeshes mthong ba yongsu dag pa dang nye ba¹ nyon mongs pa med cing : da ltar nga ci 'dra ba de bzhin du 'jig rten thams cad kyi phyag 'tshal bar gyur cig¹ ces byang chub sems dpa' thams cad la chos 'chad do :

Ch₂

如是如是，善男子，如來以如來眼見一切有情，如彼臭穢、故常煩惱長於生死陰道曠野之所流轉，受於無量傍生之身。彼一切有情煩惱臭穢、故弊帛中有如來體如我無異。如來為解煩惱繈帛所纏裹故，為諸菩薩而說妙法。云何得淨如來智見，去離煩惱，得一切世間之所禮敬¹，猶如於我。

¹ 故(JJ)←故.
7C

de nas de'i tshe bcom ldan 'das kyis tshigs su bcad pa 'di dag bka' stsal to //

[7.1] ji litar dri nga smad par os rnas kyis //
yongs dkris pa bde bar gshegs kyi gzugs //
rin chen byas pa ras dum dkris pa de //
lam gyi bar na bor te 'khyam gyur pa //

[7.2] lha yi mig gis de ni mthong nas su //
lha des gzhana zhig la ni rab smras pa //
'di na de bzhin gshegs pa rin chen yod //
ras dum thum bu 'di ni myur du phye //

[7.3] de bzhin nga yi lha mig 'di 'dra ba //
des ni sems can 'di dag thams cad kyang //
nyon mongs dkrri bas dkris nas rab sdug bsngal //
'khor ba'i sdug bsngal gyis ni rtag gtes //

Ch1

爾時世尊以偈頌曰。

[7.1] 誓人持金像 行詣於他國
裏以弊礦物 棄之在曠野

[7.2] 天眼者見之 即以告衆人
去顯現真像 一切大歡喜

[7.3] 我天眼亦然 観彼衆生類
惡業煩惱纏 生死備衆苦

1 Dhe: 金 for 像.
Bth

de nas bcom ldan 'das kyis de’i dus na : tshigsu bcad pa ’di bshad do //

[7.1] ci ltar smrad pa dri mi zhim :
   bder gshegs pa’i lus dkris pa :
   ras¹ mang pos : dkon mehog bkris :

de ni lam du bor zhing ’gro :

[7.2] ’phrul kyi mig gis de mthong nas :
   lha des : gzhan la smras pa ni :
   ras ’di rnas myur du khrol dang :
   de nas dkon mehog de bzhin gshegs pa

[7.3] de ltar nga’i ’phrul mig gis sems can ngas mthong ba :
   nyon mongs gong bur bsgongs pa ste :
   'khor ba’i sdug bsngal nyon yang mongs //
   ngas ni rtag tu gtso bor mthong //

Ch₂

爾時世尊說伽他曰。

[7.1] 譬如稼帛令厭惡 纏裹彼之如來體
   寶像稟帛之所繫 棄於曠野險惡處
[7.2] 諸天天眼而見已 即告行路餘人言
   寶像在彼臭帛中 應當速解而恭敬
[7.3] 我以天眼如是見 我觀一切諸有情
   被煩惱帛之所繫¹ 極受憂惱生死苦

¹ Jt. 緊 for 繫.
[7.4] ngas ni nyon mongs dkris pa'i nang⁷ dag na //

rgyal ba'i sku ni mnyam par²⁰ bzhag²¹ gyur la //
de ni"⁸ g.yo ba med cing mi 'gyur yang //⁹⁹
de yongs²² thar byed²³ gang yang med par²⁴ mthong //²⁵

[7.5] ngas mthong de nas skul²⁶ ma btab pa ni //²⁷

byang chub mehog tu²⁸ gang dag²⁹ zhugs³⁰ pa³¹ nyon //³²

de ltar sems can chos nyid 'di³³ 'drar³⁴ rtag³⁵ //³⁶²²³
'
di na²⁶ yongs su²⁷ dkris pa't³⁸ mngyal ba bzhugs //³⁹

[7.6] bde bar gshegs³⁰ kyi³² ye shes yongs bkrol³³ nas //³⁴²⁸

gang tshe nyon mongs thams cad rab zhi ba //³⁵ "
de tshe 'di na sangs rgyas ming³⁶ thob ste //

Iha dang mi rnam³⁸ sems³⁹ ni rab tu dga'//

Ch₁

[7.4] 又見彼衆生 無明塵垢中
如來性不動 無能毀壞者

[7.5] 佛旣見如是 爲諸菩薩說
煩惱衆惡業 覆蔽²最勝身

[7.6] 當勤淨除斷 顯出如來智
天人龍神 一切所歸仰

² 隕[Dr,Fs,JspWQsZiKuMSoYu]-弊 (the variant 罪 is probably caused by the occurrences of 罪 in 7A and 7.1; see further the variants given for 罪 in NJ p. 282 with radical 55 at the bottom).
**Bth**

[7.4] nyon mongs gon bu de dbus na:

rgyal ba lus kyang de gnas te:
deyang mi g.yo mi spyod ’dug //
’dila yang groI su yang med:

[7.5] ngas de mthong nas ’grol bar bya:

byang chub mchog du gang byas nyon:

se’ns can chos nyid de bzhin no:

rtag dkr1 de na rgyal ba gnas //

[7.6] yang groI bder gshegs yeshes te:

de tshe nyon mongs kun zhi gyur //
de nas sangs rgyas ming ’od gsal ba:

25 lha mi rab tu dga’ sems kyi:

---

**Ch2**

[7.4] 我見煩惱未退中 結跏趺坐如來體

安住寂然不動者 皆無所有解脫者

[7.5] 爲2見彼已而驚悟 汝等護聽住勝覺

一切有情法如是 於怖畏中常有佛

[7.6] 即解彼已現佛智3 彼時一切煩惱靜

是故號名於如來 人天歡喜而供養

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2 The construction 為...已 (“Because [I] have seen that,....”) is uncommon. An emendation of 為 to 我 in light of *Tib, Bth (ngas)* and *Ch1 (佛)*, or to 即 as in 7.6a could be an alternative.

3 智*[Ch2]*為身 (*Tib.: ye shes; Ch1: 智*).
8A

rigs kyi bu dag gzhan yang ‘di rta ste dper na /¹¹ bud med mgon med par gyur pa /² mdog ngan pa /³ dri mi zhim pa /⁴ smad par /⁵ ‘os /⁶ pa /⁷ jigs /⁸ su /⁹ rung ba /¹⁰ blta na mi sduc pa / ‘dre mo ‘dra ba zhig mgon med pa’i khang par zhugs nas gnas so /¹¹ de der gnas pa dang /¹² sbur mmar /¹³ gyur te /¹⁴ gang /¹⁵ gis gdon mi za bar ’khor los ggyur /¹⁶ ba’i rgyal srid byed /¹⁷ par ‘gyur ba’i’ sems can de ‘dra ba zhig de’i mngal du zhugs kyang /¹⁸ bud med de /¹¹ mngal na ’dug pa’i sems can de la’i ‘dag /¹² mngal du zhugs pa’i sems can ‘di ci ‘dra ba zhig /¹³ nyam du /¹⁴ yang /¹⁵ yid la mi byed /¹⁶ bdag gi mngal du zhugs /¹⁷ sam /¹⁸ ma zhugs nyam pa /¹⁹ yang /²⁰ de de na yid la mi byed kyi /²¹ ghzan du na /²² de dbul ba’i /²³ shens /²⁴ dang /²⁵ zhum /²⁶ pa dang / kho ru /²⁷ chung /²⁸ shnyam /²⁹ pa’i /²⁹ sems rjes su /³⁰ shens shing /³¹ mdo /³² ngan pa dang / dri mi zhim pa nyid kyi mgon /³³ med pa’i /³⁴ khang /³⁵ pa na gnas te /³⁶ dus ‘da’ bar byed do /³⁷

1 B: //; DJNP; om. /.
2 BT: //; P₁₂ Q; om. /.
3 B: double spungs shad (after second syllable); P₁ Q; om. /;
   T: //.
4 LT: jigsu.
5 P₁₂: dang /.
6 BDJNQ: par for mar.
7 BT: //.
8 P₁₂: grang.
9 P₁₂: lo: wrong
decomposition of
   /⁸ /⁹ /² /³ /⁴ (see Eimer 1992: 84)?
10 BDJNQP; om. /; T: //.
11 BDJQP; de’i for de;
   N: da’i for de.
12 P₁₂: om. gi.
13 P₁: bzhig for ba zhig; NP₂: ba zhig or bzhig (?)
14 BDJNQ: yang de yid [N: de compressed; later inserted
   between ‘ang and yid; insertion of de probably due to
   the genitive in 8A.6 (see
   fn. 11).
15 P₁: pas for sam; P₂: bas for
   sam.
16 BDJNQP; du for pa.
17 BT: //.
18 BQ: sems can dang.

Ch₁

復次，善男子，譬如女人貧賤、醜陋、衆人所恥，而懷貴子，當為聖王，王四天下。此人不知，經塵時節，常作下劣、生賤子想。
**Bth**

rigs kyi bu gzhan yang 'di lta ste : dper na : bud\(^1\) med mgon med pa mdog ngan pa : 
dri mi zhim pa smrad pa 'jig pa'i gzugs mi sdug pa sha za ma dang 'dra ba : mgon 
med pa'i khyim du bsgor zhing gnas te : de na gnas pa dang : sbrum par gyur nas :\(^1\) 
de'i mngal du gang gdon mi za bar 'khor los bsgyur ba'i rgyal por 'gyur ba : de 'dra 
bai se'ins can skyes par gyur kyang bud med de : mngal na 'dug pa'i se'ins can la 
se'ins can ci 'dra ba zhig nga'i mngal du skyes shing :\(^1\) nga'i mngal du zhugs zhes mi 
se'ins : yid la mi byed : der 'du shes mi 'jug go // gzhan du na dbul por se'ins ngan pa 
dang : nyon mongs pa dang : mi dge ba'i se'ins kyi rjes se'ins so : mdog ngam pa dri 
mi zhim pa :\(^1\) mgon med pa'i khyim du 'khor zhing dus nye bar byed do :

**Ch\(_2\)**

復次，善男子，或有孤獨女人，惡形，臭穢，容貌醜陋，如棄舍支，人 
所見者，厭惡，恐怖，止於下劣、弊惡之家，偶然交通，腹中懷姃，決 
定是為轉輪王胎。然彼女人雖復懷姃，亦曾無有如是思念，唯懷貧匱、 
下劣之心。由心羸劣，常作是念。我形醜陋。寄於下劣、弊惡之家，而 
過時日。亦不定\(^1\)知是何人類生於我腹。

\(^1\) 定 [ji\(_3\)] ←足.
8B

rigs kyi ba dag de bzhin du sems can thams cad8 kyang mgon med par9 gyur cing /1 'khor ba'i8 sdu bsngal10 gyis gtses' par gyur la /2 srid' par'e skye ba'i11 gnas3 mgon1 med3 pa'i1 khang pa na1 gnas so11 // de11 nas4 sems can rnamgs la de bzhin gshes8 pa'i rigs zhung8 te11 'kyo du yod kyang sems can de dag gis9 khang du ma chud10 do11 //u

8B

rigs kyi bu dag6 de la de bzhin gshes pa ni11 sems can dag bdag8 nyid la' khyad2 du8 mi gsad6 par11 bya7 ba'i8 phyir10 rigs kyi bu dag11 khyed bdag11 nyid9 sro shi10 bar ma byed par11 khyed brtan par gyis shig dang12 / khyed la de bzhin gshes pa zhung13 pa11 yod pa12 dus shig14 na 'byung bar 'gyur te13//i khyed byang chub sems dpa16 'zhes bya ba'i17 grangs su18 'gro11 shigs gyst15 'gro11 gyi16 //sems can zhes bya bar18 ni17 ma10 'yin no19 //99 der18 yang sangs rgyas shes19 bya ba'i grangs su16 'gro11 i20 //20 byang chub sems89 dpa16 'zhes bya ba'n1 ni ma 'yin no22,23 zhes89 chos ston24 to //8B

1 BDJNQ:123: om. /; T: //.
2 P12: //.
3 P11: om. gnas.
4 DJNQ:2: na for nas.
5 BDJNQ: bzhugs, see 8B.8: ... zhung po ... [bzhugs po (Bu) definitely not original].
6 NP12: bsad [N; originally probably gsad, later altered to bsad].
7 TBu: om. bya.
8 BDJNQ: om. /; T: //.
9 Bu: nyid la spro for nyid sro.
10 L: srog shi; N: so shi; P11: srog shing; P11: sro zhi; Bu: spro shi; the variety of variants indicates that the archaic expression sro shi ba (see Tshig mdzod s.v. sro shi ba) was not current anymore among the revisors.
11 P12: cig / for par.
12 P11: bu om. dang.
13 Bu: bzhugs.
14 P11: zhig; Bu: gcig.
15 LTP: grangs.
16 BDJNQ: om. /; T: // [lacuna of about six letters between the shads].
17 B: na for ni; P12: om. ni.
18 P11: de.
19 DP12: Bu: zhes.
20 P12: 'gro o for 'gro i.
21 BP12: //.
22 LN: yino (at the end of the line).
23 BQ12: no //.
24 Bu: bstan for ston [Bu parallel to 8.5d: bstan].

Ch1

如是，善男子，如來觀察一切衆生輪轉生死，受諸苦毒。其身皆有如來寶藏，如彼女人，而不覺知。是故如來普為說法1言。善男子，莫自輕鄙。汝等自身皆有佛性。若勤精進，滅衆過惡，則受菩薩及世2尊號，化導濟度無量衆生。

1 FSJNaPuQtQsZiKuMIsOYu: 佛言 for 言.
2 DhFSJNaPuQtQsZiKuMIsOYu: 佛 for 世.
Bth

rigs kyi bu de ltar se.is can ’di bzhin se.is can tha.ins cad mgon med par gyur pas : ’khor ba’i sdug bsngal bas : gtses shing : ’byung bar¹ skye ba’i ’du mched kyi mgon med pa’i khyim du gnas so // de nas sems can dag de bzhin gshegs pa’i khar.su skyes pa yang yod : snying po la gnas pa yang na : se.is can de dag gi khong du mi chud te :¹ rigs kyi bu de na : de bzhin gshegs pas : se.is can rna.ins bdag la yongsu mi gtse ba’i phyir chos ’chad do // rigs kyi bu khyod gang nang na : de bzhin gshegs pa yod kyis : khyed bdag cag la gtses [252b1] par ma byed par khyed kyis brtson ’grus brtan par byol shig dang : de yang dus su ’byung bar ’gyur : khyed byangchub se.is dpa’i grang.su ’gyur gyis : tha.ins cad du ni ma yin no : de nas yang sans rgyas kyis grang.su¹ ’gyur gyis : byangchub se.is dpa’ zhes ma yin no :

Ch₂

如是如是，善男子，一切有情無主，無依，生三有中，寄於下劣、弊惡之舍，為生死苦之所逼迫。然一一有情有如來界，具如來藏。是彼有情不覺，不知。善男子，如來令一切有情而自欺詡，佛為說法。善男子、汝等莫自欺詡，發大堅固精進之心。汝等身中皆有佛體。於其後時繕成正覺。汝今已入於菩薩數，即非凡夫久。後亦墮於如來數，即非菩薩。
8C
de nas de’i tshe bcom ldan ’das kyis\(^8\) tshigs su\(^1\) bead pa ’di dag bka’ stsal to /*\(^b\)

[8.1] ji ltar bud med mgon med gyur pa zhig //
  kha dog ngan cing gzugs ni\(^c\) mi\(^d\) sdug la\(^e\) //\(^2,3\)
  byis\(^f\) pa yin te mgon med khang par\(^g\) gnas //\(^h\)
  re shig\(^i\) dus’ ni\(^j\) der\(^k\) sbrum\(^l\) m gyur //\(^m\)

[8.2] de yi\(^n\) mngal\(^o\) du gang zhig nges par\(^p\) ni //
  ’khor los\(^7\) sgyur\(^q\) ba’i rgyal po che ba\(^8\) nyid //\(^q\)
  rin chen rnams kyis\(^9\) ’phags pa\(^s\) gling’ bzhi yi\(^n\) //\(^r\)
  ’bdag po byed par ’gyur ba\(^x\) de’ ’dra’ zhugs\(^10\) //\(^aa\)

[8.3] bud med byis pa\(^11\) de ni ’di lta\(^bb\) bur //
  mngal du zhugs sam ma zhugs\(^cc\) mi\(^dd\) shes la //
  mgon\(^ee\) med khang\(^ff\) pa\(^gg\) na ni gnas byed de\(^hh\) //
  dbul\(^ii\) ba\(^12\) snyam du sems shing\(^jj\) dus ’da’ byed //

\(^1\) LN: tshigsu.
\(^2\) P\(^2\): see 0K, fn. 4.
\(^3\) B: double spungs shad (after first syllable); NL: /.
\(^4\) DNP\(_{13}\): zhig; T: not clear: shigi(?)
\(^5\) P\(_1\): na de with small letters beneath the line; T: om. na de.
\(^6\) P\(_{123}\): de’i for de yi.
\(^7\) P\(_{123}\): la (see 8A, fn. 9) [P\(_2\): lo
  with small letters beneath
  (kho)r].
\(^8\) P\(_{12}\): chen po for che ba.
\(^9\) DJNP\(_{123}\): kyi.
\(^10\) ST: bzhugs.
\(^11\) BQ: ji lla for byis pa; P\(_2\):
  byas pa for byis pa; T: byin

Ch1

爾時世尊以偈頌曰。

[8.1] 譬如貧女人 色貌\(^1\)甚醜\(^2\)陋
  而懷貴相子\(^3\) 當為轉輪王

[8.2] 七寶備眾德 王有四天下
  而彼不能知 常作下劣想

[8.3] 我觀諸衆生 嬰苦亦如是
  身懷如來藏 而不自覺知

\(^1\) Dh:\(c\) 色 for 貌.
\(^2\) 饞[Dh,Fx]—譔 (see parallel in 8A: 譬如女人貧醜陋).
\(^3\) Dh,Fx: 子相 for 相子.
8C

**Bṭḥ**

de nas bcom ldan 'das kyi de’i dus na : tshigsu bcad pa ’di bshad do //

[8.1] ci ltar bud med gang zhig mgon med pa :  
khatog ngan cing mi bzang ba ’i gzugs :¹  
mgon med khyim du dbus ba rna’i s kyang gnas :  
de nas dus su mngal du chags par ’gyur :

[8.2] de ’dis de ’dra mngal du rnyed pa ni :  
’khor lo bskor rgyal gdon mi za bar ’gyur :  
mthu che bas na : rin chen rna’i s kyang ’byung :¹  
phyogs bzhi rna’i s kyang dbang yang byas par ’gyur :

[8.3] bud med byis pa¹ de ’i mi shes te :  
bdagis mngal du zhugs dang ma zhugs pa //  
mgon pa med pa’i khyim du ’khor ba na :  
dbus po sems pas dus kyang ’da’ bar byed :¹

¹ Not clear: *pa* or *ba*?

**Ch₂**

爾時世尊說伽他曰。

[8.1] 譬如婦人無依主 形容醜惡令厭怖
寄於弊惡下劣家 或時而有王胎孕

[8.2] 彼懷如是之胎孕 決定是爲轉輪王
其王威德七寶圍 統領四洲爲主宰

[8.3] 彼愚醜女曾不知 於己¹腹中有如是
在於貪著弊悪舍 懷貧窮苦心憂惱

¹ 己←已.
[8.4] de bzhin ngas ni sems<sup>kk,ll</sup> can thams cad kyang //
15 mgon med gyur la sbug bsngal chos kyis<sup>13</sup> nyen<sup>nm</sup> //
khams gsum<sup>nn</sup> pa yi<sup>15</sup> bde ba chung<sup>oo</sup> la<sup>pp</sup> gnas<sup>qq</sup> //
nang na<sup>r</sup> chos nyid mngal<sup>16</sup> 'dra yod par<sup>17</sup> mthong<sup>ss</sup> //
[8.5] de 'dra mthong nas byang chub sems dpa' la //
  'jig rten phan par<sup>nm</sup> byed<sup>yy</sup> pa<sup>16</sup> mngal<sup>19</sup> gnas na<sup>20</sup> //
sems can kun<sup>ww</sup> gyis<sup>21,xx</sup> chos nyid ma<sup>yy</sup> shes<sup>zz</sup> kyis<sup>22</sup> //
bdag dman<sup>24</sup> 'du shes ma skyed<sup>25</sup> cig ces bstans<sup>aaa</sup> //
[8.6] khyed cag brtsam<sup>27</sup> pa brtan<sup>28</sup> gyis dang<sup>29</sup> //
rang lus<sup>30</sup> ring<sup>ddd</sup> por<sup>31</sup> mi thogs rgyal bar 'gyur //
dus zhig<sup>32</sup> byang chub snying po thob gyur nas //
srog chags stong<sup>eee</sup> phrag bye ba groi byed 'gyur //
25

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**Ch1**

[8.4] 無故告菩提 慎勿自輕鄙
汝身如來藏 常有濟世明

[8.5] 若勤修精進 不久坐道場
成最正覺道 度脫無量衆

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13 BQP<sup>1</sup>: kyi.
14 NP<sup>2</sup>: / (at the end of the line; due to following kha-?).
15 BP<sup>123</sup>: pa'i for pa yi; Q: yi compressed; T: pa yid or pa ying (?) for pa yi.
16 B: mang la gnas 'dra;
  DJNIQ: mngal gnas 'dra; P<sup>1</sup>: mngal ba 'dra; P<sup>2</sup>: mngal du 'dra; P<sup>3</sup>: mnga' ba 'dra.
17 BDJNIQP<sup>123</sup>: om. par.
18 P<sup>1</sup>: la for pa; P<sup>2</sup>: kun la for pa.
19 P<sup>12</sup>: mngal na gnas.
20 P<sup>12</sup>: om. na.
21 BQ: kyi for gyis.
22 BQ: skwis; JN: gyis.
23 QS: double spungs shad (after first syllable).
24 JN: sman for dman; P<sup>2</sup>: dam for dman.
25 LST: bskyed; P<sup>3</sup>: skyes.
26 P<sup>3</sup>; T: ./.
27 BQ: brtsams.
28 B: bstans for brtan; Q: bsan (stä<sup>nä</sup>) [letter beneath superscribed -s- missing (originally bstans?)].
29 P<sup>12</sup>: kyang for dang;
  T: dang with small letters beneath the line.
30 P<sup>12</sup>: mthus for lus: contrary to Ch<sub>2</sub>: self.
31 P<sup>12</sup>: po for por.
32 BDJNIQP<sup>12</sup>: shig.
Bth

[8.4] de ltar ngas ni sms can kun mthong ba:

15 mgon med sdog bsngal chos kyis nyon yang mongs:
khams gsum ngan pa'i bde ba la 'ang gnas //
de'i dbusu chos nyid stong pa 'dra:

[8.5] 'di ltar mthong nas: byang chub sms dpa' smras //
sems can kun kyis chos nyid shes nas ni

20 'jig rten phan zhing 'od byed snying po gnas //
khyod rna'ins ngan pa'i 'du shes ma byed cig //

[8.6] khyod rnam kyis ni mthong nas brtson 'grus brtson //
rang gi lus su1 myur du rgyal bar 'gyur:
dus su byangchub sms kyi dkyil 'khor de kyang thob:

25 srog chags bye ba stong yang grol bar byed:

Ch2

[8.4] 我見一切諸有情 無主受於窮迫苦
在2於三界中耽樂 身中法藏如胎藏

[8.5] 如是見已告菩薩 一切有情具法性
胎中世利有光明 應生恭敬勿欺詐

[8.6] 發堅精進以修持 不久自身成作佛
不久當坐菩提場 解脫無量俱胝眾

2 Jt: 旅 for 在.
9A

rigs kyi bu dag gzhan yang ’di lta ste dper na / spra tshil las rta’i gyzugs sam / glang po che’i gyzugs sam / bud med kyi gyzugs sam / skies pa’i gyzugs dag cig byas te / ‘jam pa’i nang du bcug nas g.yogs la bzhu ste zags par byas la gser bzhu’ zhu bar gyur pas bkang na / rim gyzis grangs par gyur ’srul nas 14 / mnyam par gnas par gyur pa’i’ gyzugs de dag thams cad phyi rol gyi ’jam pa gnag’ cing 16 kha dog mi sslug kyang / ’jam gi rnams ni gser las byas pa dag go // de nas 18 mgar 19 ba ’am 20 mgar ba’i slob ma zhig gis 21 de las gyzugs gang dang gang dag grangs 24 par gyur par mthong ba de dang de dag gyi phyi 27 rol 28 gyi ’jam pa tho bas bkogs na 30 31 de nas skad cig de la nang gser las byas’i pa’i gyzugs yod pa dag 33 dag yongs su dag par gyur 9 9 ro 9k, 9.3e) and on the fact that rim gyi(s) would be in conflict with the following statement that the figures become clean in one moment (cf. also Bth: phyir kyi sa). Graphical similarity between rim and rol! 25 DJN: bskogs; P2: bgogs, nas. 26 DJN: om. / 27 DJN: om. par. 28 DJN: gyur pa na. 29 DJN: na for nas; P2: sam for nas. 30 P23: nas. 31 DJN: om. / 32 DJN: om. 33 BQ: gyzugs. 34 DJNQ: phyir (see fn. 28); see Bth: phyir rol. 35 DJNQ: om. 36 BQ: phyir (see after first syllable). 37 DJNQ: om. /; P2: ste /; P23: ste /; P2ST: ste /. 38 DJN: om. /; P2; // 39 BP: T: // 40 BT: // 41 DJNQ: om. cig 42 DJN: om. cig. 43 P23: nas / 44 BQ: gyzugs. 45 BQ: bzug; P2: zug. 46 BT: // 47 DJNQ: nas. 48 DJNQ: nas sa g.yogs. 49 BQ: brang; P2: cig. 50 BT: // 51 DJNQ: nas. 52 DJNQ: grang. 53 BQ: bar; P2: om. par. 54 DJNQ: gyur pa na. 55 DJNQ: na for nas; P2: sam for nas. 56 P12: ba’i. 57 P12: cig for cing. 58 DJNQ: om. /; P2: spungs shad (after first syllable). 59 DJNQ: om. /; P2: //; P23: // 60 BQ: ’gar. 61 BQ: om. / 62 P23: sam for nas. 63 P12: ba’i. 64 P12: cig for cing. 65 DJNQ: om. /; P2: spungs shad (after first syllable). 66 LT: na. 67 BQ: ’gar. 68 P23: om. / 69 BQ: om. / 70 DJNQ: om. /; T: // (at the end of the line); (S: shad at the end of the line). 71 LT: go and (at the end of the line); P123: om. gang. 72 P123: om. dang. 73 P123: om. gang. 74 BQ: grang. 75 BQ: bar; N: not clear. 76 DJNQ: pa. 77 DJNQ: STP: phyir (see fn. 28); see Bth: phyir rol. 78 DJNQ: STP: rim; my emendation to rol is based on the frequent occurrences of phyir rol in this chapter (see 9A.5, 9B.2, 9B.10, 9.1a, 9.3e) and on the fact that rim gyi(s) would be in conflict with the following statement that the figures become clean in one moment (cf. also Bth: phyir kyi sa). Graphical similarity between rim and rol! 79 DJN: bskogs; P2: bgogs, nas. 80 DJN: om. / 81 DJN: om. par. 82 DJN: om. / 83 B: om. pa; P12: par. 84 P12: om. dag. 85 LTN: yongsu.

Ch1

復次，善男子，譬如鑄師鑄真金像，既鑄成已，則衡於地。外雖爛爛，黑，內像不變。開模，出像，金色見曜。

1則JsNaPuQiQsZhKuMiSoYu</code>
**Bth**

rigs kyi bu gzhan yang 'di lta ste : dper na sbrang rtsi’i snyigs ma sbrang\(^1\) tshal las rta ba’i lus sam : ba glang gi lus sam : sege’i lus sam : skyes bu ’i lus kyi lugs sgoms sam : bskus sam : bzhugs te : zag par byas nas gser bzhugs te : zhu bar gyur\(^1\) pa : yongs gang bar byas te : bags kyi grang bar gyur nas : mnyam pa nyid du ’dug par gyur to : gzugs de dag tha’h s cad du gser phyirol tu ni ste : nag po khatog ngan pa’o : de nas : las byed pa ’am : \(^{253a1}\) las byed pa’i thad na gnas pas gzugs de dag grangs par gyur pa mthong nas / bong bas bsun te : bcom nas : phyirol kyi sa med par byed do : de nas de ma thag du gser bzang po’i gzugs yongsu\(^1\) dag par ’gyuro :

**Ch\(^2\)**

復次，善男子，譬如以蠟作模，或作馬形、象形、男形、女形，泥裹其上，而用火炙，鍊鍊真金，鑄於模內，候其冷已，是其工匠將歸舍宅。 其模外為黑泥覆蔽\(^1\)，形狀煩惡，內有金像。或工匠及工匠弟子知其模冷，即壞其泥。既淨持已，於須臾頃是金寶像則便清淨。

\(^1\) 蔷[J\(_2\)]←弊 (see the variants given for 蔷 in NIJ p. 282 with radical 55 at the bottom).
9B

rigs kyi bu dag² de bzhin du¹ de bzhin gshegs pa yang² /³ de bzhin gshegs pa'i mig
gis⁴ sms can thams cad 'jam⁵ pa'i gzugs lta bu yin la /⁵ phyi⁶ rol gya⁷ nyon mongs pa
dang / nye ba'i nyon mongs pa'i⁶ sbubs⁷ kyi nang gi⁸ sbu gu⁸ sangs rgyas¹⁰ kyi⁹ chos⁸
dang / nye ba'i nyon mongs pa'i⁶ sbubs⁷ kyi nang gi⁸ sbu gu⁸ sangs rgyas¹⁰ kyi⁹ chos⁸
gang ste / zag pa'k med pa'i ye shes rin po che'i⁷ nang na /³ de bzhin gshegs²⁰
pa mdzes par 'dug¹⁰ par¹¹ mthong ngo⁶ // ³ rigz kyi bu dag de la⁹ de bzhin gshegs pas⁵
sms can thams cad de litar mthong nas⁶ //¹² byang chub sms dpa'i nang du song ste¹³
'di lta bu'i cho kyi'i rnam grangs 'di dag¹⁴ yang dag par rab² tu ston to // de la byang
chub sms dpa' sms⁵ dpa' chen po gang dag zhi zhih bsi¹³¹⁵ bar'⁶ gya¹⁷ pa de dag
gi¹⁶ de¹⁵ bzhin gshegs pa'i⁷ ye shes rin po che yongs su¹⁷ sbyang ba'i⁸ phyir¹⁸ de
bzhin gshegs pa¹⁹ chos kyi rdo rje'i tho bas phyi ro¹³¹⁹ gya¹³¹⁹ nyon mongs pa thams cad
'gogs²⁰ so³ // rigs kyi bu dag mgar²⁰ bar²⁰ zhes bya ba de ni² de bzhin gshegs²⁰ pa'i
tshig bla dags so²³ // ii rigs kyi bu dag de bzhin gshegs pa dgra bcom²¹ pa yang²² dag
par rdzogs pa'i sangs rgyas kyi²¹²² sangs rgyas kyi mig gis²³ sms can thams cad
de litar mthong nas²⁴ nyon mongs pa²² de dag las thar par²⁵ byas²⁶ te²⁶ /³⁶ sangs
rgyas²⁶ kyi ye shes²⁹ la rab tu dgod²⁷ pa'i phyir cho²⁴ ston to //³⁰

Ch₁

如是，善男子，如來觀察一切衆生佛藏在身，衆相具足。如是觀已，廣
為顯說。彼諸衆生得息清涼，以金剛慧鍾破煩惱，開淨佛身，如出金
像。

¹ Ji¹JsNaPuQlQsZiKuMiSoYu: 摅 for 捷.
Bth

rigs kyi bu de ltar 'di bzhin de bzhin gshegs pas se'i gnugs ltar phyi rol\(^1\) ni nyon mongs pa dang : nye ba'i nyon mongs pa mdzod kyi nang du bu ka yod pa'i dbusu saryas\(^1\) kyi chos dang : zag pa med pa'i ye shes dkon mchog gi rab tu gang zhing dbus na : de bzhin gshegs pa\(^2\) legs par gnas pa mthong nas : rigs kyi bu de na de bzhin gshegs par gnas\(^1\) par mthong nas : rigs kyi bu de na de bzhin gshegs pa de ltar se'i gnugs mtha'i mthong sna : 'di lta bu'i chos kyi gzhung se'i dpa' dbus nas : 'dug nas : rab tu ston to : de nas byangchub se'i dpa\(^1\) se'i dpa' chen po zhi bar 'gyur grangs bar gyur te : de bzhin gshegs pas chos kyi rdo'rje'i mtshon kyiis de dag gi phyiro lkyi nyan mongs pa mang po thams cad ma rung bar byed pa de ni de bzhin gshegs pa\(^1\) tshigs \(^{1}\)bla\(^1\) dag so : rigs kyi bu 'di bzhin du de bzhin gshegs pas : langs rgyas mig gis ye shes dkon mchog rab tu sbyangs pa'i phyir ro : dkon mchog gi ye shes las byed pas : gnugs\(^1\) de dag bcom ste : dkon mchog gi gnugs nyan mongs pa la thar bar byed pa 'di ni de bzhin gshegs pa'i tshigs bla dag so : rigs kyi bu 'di bzhin du de bzhin gshegs pa langs rgyas\(^1\) miggis se'i gnugs mtha'i mthong nas : de dag nye ba'i nyon mongs pas thar bar byas langs rgyas kyi yeshes la bkod pa'i phyir chos 'chad do :

\(^1\) Between rol and ni lacuna with traces of a kyi.
\(^2\) pa (sems can) legs with two dots on s- and -n of sems can for deletion.

Ch\(^2\)

如是如是，善男子，如來以如來眠觀見一切有情如金像模。外為煩惱泥所覆裹，於內虛沖滿有佛法、無漏智寶。善男子，我今觀見一切有情悉皆如是，在菩薩衆，而說妙法。若菩薩、摩訶薩，若得寂靜、清涼、如來爲彼有情以金剛器仗淨其法眼，除其煩惱及隨煩惱，爲淨如來智寶藏故。善男子，如來猶如持寶像者。善男子，而破彼色及隨煩惱令得解脫，是名如來。善男子，如來、應、正等覺見一切有情如來藏，爲無邊俱胝難癡藏之所沈沒。爲彼有情破煩惱藏，於佛智見安立無上正等菩提。

\(^1\) 智[Ga₂J₁,]←知.
9C

de nas de’i tshe bcom ldan ’das kyis tshigs su¹ bead pa ’di dag bka’ stsal to //

[9.1] ji ltar gzugs ni phyi rol ’jim bas² g.yogs //³,⁴
nang ni⁵ sbu gu⁴ yod cing ⁴ gsog⁵ yin pa⁶ /⁶
rin⁴ chen bzhus⁷ pas rab tu bkang na ni //
brgya stong phrag ni mang por ’gyur ba yin //

[9.2] mgar bas shin⁶ tu⁵ grangs par¹ gyur shes nas i¹²
 ’di ltar rin chen las ni byas pa ’di //
rnam dag gzugs⁷ ’gyur las gang bya snyam ste //⁸
gzugs la g.yogs¹ pa i¹ ’jim¹⁰ pa ’gosgs¹⁰ par byedª //

[9.3] de bzhin ngas ni sms can thams cad kyang //
gser gzugs ’jim⁶ pas g.yogs⁹ pa¹¹ ’dra ba ste //
phyi rol shun pa nyon mongs⁹ sbubs yin la //⁹
nang na sugs rgyas ye shes yod par mthong //⁹

1 LTN: tshigsu.
2 BDJNQSTP(22): pas [P]: pa- of pas with a small letter; between pa- and -s small gap.
3 P: see 0K, fn. 4.
4 P₁₃: sbu bu for sbu gu; P₂: sbubs su for sbu gu.
5 B: gser for gsog; P₁₃ T: g.yog for gsog [T at the very end of the line].
6 P₁₃ Q: /.
7 BQLP₁₂: bzhugs for bzhus.
8 BT: / [B at the end of the line]; J: / (?) .
9 P₁₂: om. ’i.
10 BT: ’jig for ’jim.
11 BQ: pas.

Ch₁

爾時世尊以偈頌曰。

[9.1] 譬如大冶鑄 無量真金像
愚者自外觀 但見燃煤黑土

[9.2] 鑄師量已冷 開模² 令實現
衆機既已除 相好畫³ 然顯

[9.3] 我以佛眼觀 衆生類如是
煩惱淤泥中 皆有如來性

¹ 據[Db₉,Fs,Ga₉, Ji₇] and all other texts collated with Ji₇ in the Zhonghua Dazangjing]—無．
² 據[Db₉,Js,Np,Qt₉]—模．
³ Db₉,Ku,So,Zt: 煉 for 煉; Js,Na_Pu,Qt₉,My, Yu: 劫．
Bth

de nas bcom ldan 'das kyis de'i dus na\(^t\) tshigsu bcad pa 'di gsungso //

[9.1] gzugs rna\(\text{mi}\) phyirol ci ltar se\(\text{m}\) // bskus pa
de'i nang du bu ga sog sa rna\(\text{mi}\)s de bzhin la //

rin chen bzhu ba rna\(\text{mi}\)s kyi gang bar 'gyur : [253b1]
de ltar brgya dang stang rna\(\text{mi}\)s kyang :

[9.2] las byed pa ni\(^1\) shin tu drags shes nas :
sa yin bskus pa de rna\(\text{mi}\)s med byas te :
ci ltar dkon mchog 'di na rnam dag par :
'di rna\(\text{mi}\)s kyang ni gzugs kyi las kyang byed //\(^4\)

[9.3] de ltar bdagis sems can kun mthong ba :
gser kyi gzugs rna\(\text{mi}\)s yis ni g.yog pa bzhin //

nyon mongs mdzod rna\(\text{mi}\)s phyi rol 'phags pa ste :
de nas sangs rgyas yeshes gnas shing yod

\(^1\) Not clear: \(n\)i oder na\(\text{i}\)?

Ch\(\text{2}\)

爾時世尊說伽他曰。

[9.1] 譬如外色泥作模 於內空虛無所有
銅鍊真金滿鑄澆 其數或百或一千

[9.2] 工匠之人知冷已 則破其泥現於像
泥除則淨其寶像 匠意琢磨皆成就

[9.3] 我見一切諸有情 猶如金像在泥模
煩惱於外面蓋覆 如來之智處於內
[9.4] de la byang chub sems dpa’ gang dag ni //

zhi zhing⁷⁴ shin tu¹² bsil⁵ bar gyur pa dag //
gang gis de⁷⁷ dag nyon mongs ma lus ’byin⁸ //
chos kyi¹³ lag⁸ chas⁸ de la ’gogs par byed //⁸⁸

[9.5] rin chen gzugs ni bltaʰʰ naее dd sdug ee paʰʰ ltar //
rgyal sras gang zhig ’dir ni dag⁸⁸ gyur pa //

stobs bcu dag¹⁴ gisʰʰ lus rnamsʰʰ yongs gang¹⁵ ste //
larʰʰ bcasʰʰ ’jig rten ’di na¹⁶ mchod¹⁷ par ’gyur //²²

[9.6] ngas ni srog chags thams cad de ltar mthong //²⁵
byang chub sems dpa’ ’ang¹⁸ ngasʰʰ ni de ltar mthong oo //
de ltar dag pa bde bar ghsegs ’gyur te //²²

bde ghsegs dag niangs rgya tshul ston to //

Ch₁

[9.4] 授以金剛慧 擾破煩惱模⑤
開發如來藏 如現金顯現

[9.5] 如我⁶所觀察 示語諸菩薩
汝等善受⁷持 轉化諸群生

④ Ji₁ JNaPuQiQsZiKuMiSoYu: 摧 for 撾.
⑤ 模[Dh₁ JNaQiQs] for 模.
⑥ JNaQiQs: 摧 for 撾.
⑦ JsQiMि: 善受 for 善受.
Bth

[9.4] de ni¹ zhi zhing shin tu grag.pa na:

seins can rnaims na byangchub seins dpar gyur:
de dag la ni chos kyi mtshon cha sbyin:
de ni nyon mongs ma lus zhi bar byed:

[9.5] gang zhig 'di na rgyal sras dag gyur pa:
ci ltar dkon mehog¹ gzugs ni sdug pa bzhin:

¹ 'jig rten lha dang bcas pa rnaims kyi mehog //
de lus stobs bcu rnaims kyi gang ba’o:

[9.6] de ltar bdag gi srog chags thains cad mthong:
de bzhin byangchub seins dpal rnaims kyang dag¹
de ltar²

bder gsheg rnaims kyi sangs rgyas mig kyang bshad //

² Tib has bde (bar) gshegs in pāda c and in pāda d. The fragmentary pāda c in Bth can therefore be explained as an aberratio oculi: the copyist jumped to the second bder gshegs(s) in pāda d.

Ch₂

[9.4] 若得寂静¹及清凉 前際清浄智菩薩
    以法器仗而捶擊 煩惱由斯悉摧壊

[9.5] 所有如來之佛子 猶如金像令可愛
    常得天世而²供養 圓滿身相具十力³

[9.6] 我見一切諸有情 如是清浄成善逝
    成就善逝成佛眼 滿足無上菩薩若

¹ 体[GaṣJ2]如一淨．
² 面[Jo₁]如人 (常得天世人 - 供養 contrary to the usual caesure after the fourth syllable).
³ 力[GaṣJ2]如一方．
10A

de nas bcom ldan 'das kyis¹ byang chub sens dpa' rdo rje'² blo gros la bka"³ stsal pa /³ rdo rje'³ blo gros rigs kyi bu 'am⁴ /⁴ rigs kyi bu mo⁵ khyim pa 'am⁶ /⁶ rab tu byung ba yang⁸ rung ste'⁵ gang zhig de bzhin gshegs⁹ pa'i snying po'i chos kyi rnam grangs 'di' 'dzin pa dang /⁶ 'chang ba dang / klog pa dang / kun chub par byed pa dang /⁶ glegs bam du¹ byas te² jog pa dang /⁶ gzhan dag la yang⁷ rgya⁸ cher 'chad⁹ pa dang /⁶ yang dag par rab tu ston pa de bsod nams mang du skyed par 'gyur ro¹⁰ //

¹ S: kyis / T: kyis //.
² P123: om. 'i.
³ BP: T: //.
⁴ BJNQ: om. / T: //.
⁵ BT: //.
⁶ BT: //.
⁷ P12: te /.
⁸ BT: //.
⁹ B: double spungs shad (after third syllable); QT: //.
¹⁰ LTN: gyuro.

Ch₁

爾時世尊告金剛慧菩薩、摩訶薩。若出家，若¹在家，善男子，善女人
受，持，讀，誦，書寫，供養，廣為人說如來藏經，所獲功德不可計
量。

¹ KuMiSoYaJsNaPuQtQsZi: 在家 for 若在家.


**Bth**

de nas bcoṅ ldan 'das kyis rdorje blogros byangchub sems dpa’ bka’ stal pa’ rdorje’i blogros rigs kyi bu pho ’am : rigs kyi bu mo ’am : khyim bdagis rab tu byung bas : de bzhin gshegs pa’i snying po’i chos kyi gzhung ’di ’dzin pa ’am : ’chang ba ’am : klog pa ’am : kun chub par byed pa ’am : glegs bam du chud par byas te : bzhag’

gam / gzhon la ’chad dam : rab tu ston na bsod nams mang du ’phel bar ’gyuro :

**Ch2**

佛告金剛慧菩薩，言。善男子，若在家、出家、善男子，善女人於此如來藏經典、法要受，持，讀，誦，書寫經卷，為他廣說，得福無量。
10B

rdo rje¹⁸ blo gros yang byang chub sems dpal¹⁹ gzhed gang zhi²⁰ de bzhin gshegs¹ pa'i ye shes bsgrub² pa'i phyir brtson³ par gyur la⁴ 'jig rten gyi kham⁵ re rer yang⁶ sangs rgyas thams cad¹ la yang³ mchod pa'i phyir /° rdzu 'phrul¹ bsgrubs⁵ nas⁵ 'di lta bu'i ting nge¹ 'dzin la snyoms par zhugs te /° ting⁶ nge⁷ 'dzin gyi stobs bskyed² pa des⁸ sangs rgyas kyi zhing bye ba khrag khrig 'bum phrag ganga'i¹⁹ klung gi bye ma bas kyang mang q²⁰ ba nrams su¹⁰ gang gāi¹¹ klung gi¹² bye⁸ ma bas kyang¹³ mang¹⁴ ba'i sangs rgyas bcom ldan 'das¹⁴ byang chub sems dpal¹⁹ nrams dang⁴ bcas pa¹⁵ /° nyan¹ thos kyi¹ dge 'dun dang bcas pa bzshugs⁵ shing gnas pa'i⁶ de bzhin gshegs pa re re la yang⁵ khang pa brtsags pa /¹⁶ dus su⁵ bde ba /¹⁷ rgyar¹⁸ dpag tshad²⁰ tsam la /°³³ phang du dpag tshad³³ bu ca²⁰ / rin po che thams cad las byas pa / lha'i dri zhim po²¹ dang ldan pa /°³³ me tog³³ sii³³ ma sna tshogs bkram pa /³³ longs spyod³³ kha na ma tho ba med pa²² thams cad³³ dang ldan pa /³³ 'bum phrag ganga²²¹ klung²³³ Inga bu'i bye ma snyed nyin re务 zhing²³³ phul³ te /kk bskal pa¹ 'bum du tshang²⁶ ba'i³³³ bar³³ du 'di lta bu'i mchod pa byed pa bas³³³²³³

Ch1

金剛慧，若有菩薩，為佛道故，勤行，精進，修習神通，入諸三昧，欲殖¹德本，供養過²恒河沙現在諸佛，造過恒³沙七寶盧閣，高十由旬，縱廣正等各一由旬，設七寶床⁵，敷以天綵，為一一佛日日造立過恒⁴河沙七寶盧閣，以奉為諸菩薩、聲聞大衆，以如是事普為一切過恒河沙現在諸佛如是次第乃至過五十恒沙衆寶盧閣以供養⁷過五十恒沙現在諸佛及諸菩薩、聲聞大衆乃至無量百千萬劫。

¹ Dḥ$_1$, FṣJsNaPuQisZsZKulMSoYu: 欲殖諸德本 为 欲殖德本 (contrary to four-syllable rhythm);
FṣKulMSoYu: 無為 创殖

² FṣJsNaPuQisZsZKulMSoYu: 過去恒河沙 为 過去恒河沙 (contrary to four-syllable rhythm).

³ JṣNaPuQisZsZKulMSoYu: 現在佛 为 現在諸佛 (contrary to four-syllable rhythm).

⁴ 造過恒沙[JT]⁴ 为 造過恒河沙 (contrary to four-syllable rhythm); 恒沙 for 恒河沙 appears metri causa in 0.4a, 10.4a, 10.6c; 恒沙 also twice below in 10b3; Dḥ$_1$, KulMSoYuJsNaPuQisZs: 造恒河沙 (but equivalent for 過 in all other translations of TGN); Fṣ: 過造恒河沙 [next column] 沙.

⁵ All editions except T₁ have 萬 instead of 千.
**Bth**

gang yang rdorje’i blogros byangchub seins dpa’ de bzhin gshegs pa’i yeshes bsgrub pa’i phyir : ++sangs rgyas tharigs cad la mchod pa’i phyir : nan tan du byed cing :

’jig rten kyi kha’iks rerer rdzu’phrul bsgrub nas : de ’dri’i ting nge ’dzin la snyom par ’jug ste : chu ba gang ga’i bye ma1 la ’das pa’i sangs rgyas kyi zhing bye ba khrag khrig brgya phrag stong gi chu bo gang ga’i bye ma snyed las ’das pa’i sangs rgyas beom ldan ’das rna’ims bzhugs shing spyod pa ni [254a1] byangchub seins dpa’ dang :

nyan thos kyi dge ’dun dang bcas pa rna’ims so : de bzhin gshegs pa re re la chu bo gang ga lnga bcu’i bye ma snyed kyi khang bu brtsog pa brgya phrag stong phul ba ’di lta ste ↑bde bar ↑dra↑ rin po che sna bdun gyis kho ra khor yug ni dpag : ’phang ni dpag tshad bcu’i ’phrul kyi dri zhim po dang ldan pa dang : bskal pa brgya phrag stong rdzogs kyi bar du : nyin re yang kha na ma tho ba med pa’i long spyod phul ba dang : de lta bu’i mchod pa’i yobedy byed pa bas :

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**Ch2**

或有善男子、善女人，或餘菩薩，為於積集如來智故，精勤，供養一切如來於一一世界，成就如色三摩地，由此色三摩地威力過恒河沙諸佛世界過恒河沙數俱胝那庾多現在諸佛於一一佛所供養承事，並及菩薩、聲聞僧衆。如是乃至過五十恒河沙諸佛世尊當於和暢、安樂之時各送百千珍妙樓閣，一一量高十踰繫那縷，廣正等一踰繫那，如是一一皆以寶成，天妙香器，數種種花，成辦種種受用之具，日日如是乃至千劫。

1 皆以[Js2]一切以 (note four-syllable rhythm: 皆以寶成).
2 Js2: 辨 for 辨.
rigs kyi bu' am /28 rigs kyi bu mo gang gzhan /29 zhig byang chub tu sems bskyed
de /30 de bzhin gshegs pa'i snying po'i /31 chos kyi /32 rnam grangs 'di las /33 dpes gcig
34 tsam lus la 'chang ngam /35 glegs bam du gnas par byed na /36 rdo rje'i /37 blo gros de'i
bsod nams mgon par 'du byed pa /38 "de /39 las gnos pa 'du byed pa /40 snga mas 'brgya' /41 cha dang /42 stong gi /43 cha dang /
"bum gyi /44 cha dang / grangs dang /45 cha dang /46 bgrang /47 ba dang / dper yang nye bar /48 mi 'gro ste /
rgyur yang mi bzod do /49

Ch
金剛慧，不如有人，樂喜菩提，於如來藏經受，持，讀，誦，書寫，供養，乃至一誓喻者，
**Bth**

gang rigs kyi bu pho ’am : rigs kyi bu mo gzhan zhig gis byangchub kyi sems bskyed de : de bzhin gshegs pa’i snying po chos gzhung ’di dpe’1 ’ga’ zhig khong du chud par byas sam : glegs bam du byas na : rdorje’i blogros ’di’i bsod nams mgon par ’du byed pa la : snga ma’i bsod nams mgon par ’du byed pa la : snga ma’i bsod nams mgon par ’du byed1 pas de’i brgya’i char 1yang1 mi phod do : stong gi brgya phrag stong bye ba brgya phragstong gi grangs kyi char yang mi phod do // grangs ba ’am : dpe’ ’am : char yang mi bzod do //

**Ch2**

金剛慧，若芯蕊3 芯蕊3尼、邬波索迦、邬波斯迦發音菩提，於此如來藏經取其一喻，或在於身，或在經卷，金剛慧，以此福業與前福業，如來安立，百分、迦羅分、千分、百千分、俱胝分、倶胝百分、俱胝千分、倶胝千百分、俱胝那庾多百千分不及於此，迦羅、一分、乃至算數、譬喻所不能及。

3 莫[Ga3li]一靜.
10C

dro rje’i blo gros yang byang chub sms dpa’ gang sangs rgyas kyi' chos' yongs su’ tshol bas’ bsa’ sangs rgyas bcom ldan 'das de dag las’ de bzhin gshegs’ pa re re la yang’ bskat’ pa ’bum tshang gi bar du’ shing man’ da’ ba’i me tog’ khal bzhis pa’ ’bum ’thor’ la’ rdo rje’i blo gros dge slong ngam’ dge slong’ ma ’am’ / dge bsnyen’ nam’ / dge bsnyen’ ma zhig gis / byang chub tu sms’ bskyed de’ / de bzhin gshegs pa’i snying po’i chos kyi’ nam grangs ’di thos nas / thal mo than’ cig’ sbyar’ te / rjes su’ rang ngo’ zhes tshig gcig’ smras na’ / rdo rje’i blo gros bsod nams’ mgon par ’du bya ba’ dang / dge ba mgon par ’du’ bya ba de la’ me tog dang / me tog’ phreng’ phul ba dang’ ldan pa / de bzhin gshegs pa la bzhag pa’i bsod nams’ mgon par ’du bya ba dang’ dge ba’ mgon par ’du’ bya ba’ snga’ ma des’ chang yi’ rang filled with tshugs.

Simply: thal mo sbyar’ / P12: om. than (like 8th).

15 P12: om. cig (like 8th).

16 BQ: rgya’i.

17 LTNP: rjesu.

18 BQ: rgya’i.

19 P12: yid for yi; Q: lacuna of one letter between yi and rang filled with tshugs.

20 P12: nas.

21 P12: phel phul; P3: phreng phul.

22 P12: dang /.

23 P12: om. /.

24 BQ: om. /.

25 P12: ba’i mgon; P3: las for ba.

26 P12: ba dang / dge ba mgon par ’du bya ba snga; P3: ba dang / dge (ga) ba snga mgon par ’du bya ba snga [ga marked with a dot triangle for deletion]; (P12: aberratio occuli).

27 BQ: rgya’i.

28 LTQP: spungs shad (LQ: after first syllable; T: after second syllable).

29 P13: grangs dang /; P2: grangs dang / with small letters above the line (position in the text, where grangs dang / is to be inserted, is marked with a cross).

30 P13: om. grangs dang /; P2: grangs dang / with small letters above the line (position in the text, where grangs dang / is to be inserted, is marked with a cross).

31 P12: om.

32 BQ: grang.

33 B: // (at the end of the line); JN: om. /.

34 BQ: sgyur (contrary to 10B.20).

Ch₁

金剛慧，此善男子於諸佛所種諸善根，福雖無量，比善男子、善女人所得功德，百分不及一，千分不及一，乃至算數、譬喻所不能及。

330
**Bth**

rdorje'i blo gros byangchub sems dpa' gang : sangs rgyas kyì tshol¹ ba'i phyir : sangs rgyas bcom ldan 'das de bzhin gshogs pa rere la metog nam da ra bye ba brgya phrag stong ngas¹ kyì char yang mi phod do : bgrang ba 'am : dpe+ nye ma re re nas bskal pa stong rdzogs kyì bar du gtor ba¹ bas : rdorje'i blogros byangchub sems dpa' gang yang dge slong pha 'am : dge slong ma 'am : dge bsnyan pha 'am : dge snyen mas byangchub kyì sems bskyed de : de bzhin gshogs pa'i snying po 'i chos kyi gzhung 'di thos¹ te : thal mo sbyar nas : phyag 'tshal ba'am : rjesu yid bas : tshig gcig brjod na rdorje'i blo gros bsod nams mgon par 'du byed pa dang : dge ba'i rtsa ba mgon par 'du byed pa 'di la de bzhin gshogs pa¹ metog phring ba dang : bcas pa phul zhung : gtor ba snga ma'i bsod nams mgon par 'du byed pa dang : dge ba mgon par 'du byed pa dang : dge ba mgon par 'du byas pas : de'i brgya'i char yang mi phod do // [254b¹] stong gi cha dang : brgya stong gi cha dang : bye ba brgya stong gi grangs kyì ² char² yang mi phod : bgrang ba dang : dpe' 'am : char yang mi bzod do :

¹ Two dots above nga-.

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**Ch₂**

金剛慧，若有善男子、善女人求無上菩提者，於彼諸佛、世尊、井及菩薩、聲聞大衆，取曼陀羅花百千斛，日日供養，復滿千劫。金剛慧，若餘苾蒚¹、苾蒚¹尼、邬波索迦、邬波斯迦發菩提心，聞此如來藏經、法要，乃至合掌禮敬，作隨喜語。金剛慧，以此勝福、善根，與前善根，獻花功德，如來安立，比前功德，百分、迦羅分、千分、無數分不如一分。

¹ 薩[GasJi₂]勅。
10D

dé nas dé’i tshé bcom ldan ’dás kyis’ tshigs su¹ bcadʰ pa ’di dag bka’’stsal to //³

[10.1] sems can la la gang zhig byang chub la //²³
mos pa bskyedʰ nas ’di nyan ’dzin pa ’am’ //⁵
yi gerʰ ’dri⁴ ’am¹ glegs² bshad gzhag⁶ byed cing //
gus¹ dang bcas pas⁷ tshigs bcad gcig⁸ bshad dam⁹ //⁹

[10.2] dé bzhin gshegs pa’i snying po ’di thos nas //⁴
 gang zhig⁵ byang chub mehog ’di tshol⁶ byed na //¹⁰
bsod nams phung po ji tsam skyed¹¹ ’gyur ba //⁹
de yì¹² phan yon ’dir ni mnyan par gyis¹² //⁹

Ch₁

爾時世尊重說偈言。

[10.1] 若人求菩提 聞持此經者
書寫而供養 乃至於一偈

[10.2] 如來微妙藏 須臾發隨喜
當聴此正教 功德無有量
**Bṭh**

de nas bcom ldan ’das kyi de’i dbus na tshigs baud pa gsungso //

[10.1] gang zhing byangchub tu ni ’dad bskyed pa :
  ’di la ser’s can nyan cing ’chad par byed :
  bris te : gleg bam du ni byas pa dang :
  sti stang byas te : tshigs gcig bshad pa la :

[10.2] khyod rnams kyi ni de ni ’i bsgag pa nyon //
  ’di la bsod nams phung po rnam ’byung ba //
  de bzhin gshegs pa’i snying po thos pa’i
  gang zhig byangchub mchog tu tshol byed pa //

**Ch₂**

爾時 世尊説伽他曰。

[10.1] 或有樂求菩提者 聞此經典而受持
  乃至書寫於經卷 若能恭敬於一偈

[10.2] 應聽彼福而無量 發生無量福德藏
  得聞如來之藏經 若能求勝菩提行
[10.3] rdzu 'phrul stobs mchos 'di la gnas nas su^ //s
dpa^13 bo^14 bskal^15 pa^16 dag ni stong bar^1 du //u
phyogs bcu nrams su^17 mi yi^18 gtsbo bo dag^v //w
nyan thos bcas^5 pa nrams ^14 la sti^19 stang byed^f //f

[10.4] ji ltar gangga^20 stong^21 mang bye ba^22 bas //u

de bas lhag pa^23 bsam gyis^bh mi khyab pa^i^24 //cc
gzhald^dd med khang mchos rin chen^ee las byas pa ////
'jig rten slob^gg dpon^hh re re la yang phul //ii

[10.5] de^l dag 'phang^kk du dpag tshad bcu yod la^25 //l
chu^26 dang rgyar^27 ni dpag tshad gcig^28 yod pa //
spos^29 dang bdug^30 pa dag^31 dang rab^(nnIdan la^mm //oo
de na rin chen^pp las^pp byas^tt khri^nn bshams^pp shing ////u

13 Q: dba^ for dpa^; P3: dbang for dpa^; T: dpang(?).
14 N: po or bo (?); P23: po.
15 BQ: skal^; P3: bsal.
16 JS: pa or ba (?).
17 LT: rnamsu.
18 BP^12: mi^i for mi yi^; P3: ma^i for mi yi^; Q: yi
compressed.
19 JNLST: bsti.
20 AP^123: gang ga^; BQ: gang
gã'i for gangga^; NS:
ganggã'i for gangga^; T:
gang gã.
21 B: snying for stong^; Q:
steng for stong^.
22 A: ma for ba (cp. Bth:
bye ba).
23 P^123: pa^i bsam.
24 BJNQ: pa for pa^i.
25 P^123: pa for la^.
26 LSTP^: mchu.
27 J: brgyad^; N: brgyad.
28 BQ: cig (contrary to Ch^:
一鐵絨那).
29 ABQ: s&os; N: spos or sbo^s (?).
30 P^12: gdug.
31 P^12: dag with small letters
beneath the line.

Ch^1

[10.3] 若人求菩提 住大神通力
欲^1供十方佛 菩薩聲聞衆

[10.4] 其數過恒沙 億載不思議
爲一一諸佛 立造妙寶臺

[10.5] 臺高十由旬 縱廣四十里
中施七寶座 嚴飾備衆妙

^1 JsNaPuQiQsZiKuMiSoYu: 實 for 欲.
**Bḥ**

10  [10.3] rdzu’phrul mchog dang stobs gnasu //
    mi mchog rnañs la stistang byed pa ni :
    phyogs bsur nyan thos rnañs dang bcas pa dang :
    bskal¹ pa stong rnañs rdzogs kyi bar du ste :

[10.4] chu bo gang ba bye ba stong mang bzhin //
    de las ’das pa bsam kyi mi khyab pa :
    ’jig rten du spyod rere la yang phul //
    gzhal med khang pa mchog rab de rnañs te :

[10.5] de’i ’phang du dpag tshad bceu¹ pa ste :
    khor khor yug dpag tshad rab tu rdzogs : 

20  dri rnañs dang ni pog rnañsu yang ldan :
    de na rin chen dag gi khri rnañs la :

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**Ch₂**

[10.3]  以神通力住上乘  供養恭敬人中尊
    井及十方聲聞衆  乃至滿足於千劫

[10.4]  多千劫數如恒沙  超於彼數不思議
    一一世間行無量  純以寶作妙樓閣

[10.5]  其量高十踰踐那  縱廣有一踰踐那
    塗香燒香而供養  於中七寶微妙座
10E

[10.6] dar⁸ dang bcos⁹ bu’i¹ ras ni brgya² bting³ ba’i⁴ //³⁵
khri dag⁵ dang⁶ ni khri⁷ stan gzhon rnams kyang⁸ //
ji ltar gangga’i⁹ klung bzhin dpag med pa //
rgyal ba gcig la dbul¹ ba⁵ byas gyur² la³ //⁹

[10.7] rgyal¹⁰ ba gang dag ’jig rten khaps bzhugs¹¹ pa //³
ji ltar gangga’i¹² bye ma¹³ bas mang ba //¹⁴
rgyal ba de dag rnams la de ltar phul //¹⁵
kun la³ gus par¹ mchod pa byed pa bas¹¹ //¹⁶

[10.8] mkhas pa¹⁷ gang zhig mdo sde¹² ’di thos nas //¹³
dpe⁸ gcig⁹ tsam zhig yang dag ’dzin¹⁰ byed dam //¹⁰
bzung¹¹ nas mi ’ga¹² zhig la ’chad¹³ byed na //¹¹
de ni de bas bsod nams phung po¹⁰ dd mang //¹²

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Ch₁

[10.6] 敷以天¹ 織絢² 隨座各殊異
無量過恒沙 獻佛及大衆

[10.7] 悉以此奉獻 日夜不休息
滿百千萬劫 所獲³ 福如是

[10.8] 慧者問此經 能持一警喻
而為人解說 其福過於彼

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¹ Ku: 大 for 天 (cp. 敷以天 in the prose).
² Dh: 裡 for 襤.
³ JsNaPuQsZiKuMiSoYu: 設 for 獲.
Bth

[10.6] dar dang gos brgyan maangs kyay de la ; bting 
khri dang stan ni gzhyan yang de bzhin te :
ci lta'i chu bo gang ga bye ma tshad med pa //
rgyal ba gcig gis thad du de yang phul :

[10.7] da lta rgyal ba de dag¹ la yang phul //
'jig rten kha'ins na : rgyal ba bzhug pa la :
ci lta chu bo gang ga'i bye ma bzhin //
tharins cad la ni stistang¹ mcchod pa byed //

[10.8] kha'ins pa gang maangs mdo sde 'di thos shing :
yang dag par ni dpe cig 'chang ba dang :
'chang nas gang zhig gzhyan la rgyal 'chad ba :
'di'i bsod maangs phung po mang :
¹ de dag beneath the line, small.

Ch₂

[10.6] 以妙繪綬數其上 及餘妙座皆敷設
其數猶如恒河沙 一一供養於諸佛
[10.7] 一一送彼如來所 所有剎中諸如來
其數猶如恒河沙 悉皆供養而承事
[10.8] 若有智者聞此經 取於一喻而正行
若能受持及讀誦 此福超過前福聚
[10.9] dpa’ bos bzung\textsuperscript{12} ba’i bsod nams ’di la ni //\textsuperscript{fl} \\
cha dang dper\textsuperscript{13} yang de\textsuperscript{a} ni\textsuperscript{14} nyer mi ’gro\textsuperscript{bh} //\textsuperscript{ji} \\
srog chags\textsuperscript{15} dag ni\textsuperscript{16} kun gyi\textsuperscript{ii} skyabs\textsuperscript{kk} ’gyur zhing //\textsuperscript{dl} \\
de ni myur du byang chub mchog ’tshang rgya //\textsuperscript{num} \\
[10.10] de bzhin gshegs\textsuperscript{em} kyi snying po ’dra yod pa //\textsuperscript{17} \\
sems can dag ni\textsuperscript{18} kun gyi\textsuperscript{19} chos nyid ’di\textsuperscript{no} // \\
byang chub sms dpa’ mkhas pa gang sms pa\textsuperscript{20} // \\
de ni\textsuperscript{pp} rang\textsuperscript{21} byung\textsuperscript{22}angs rgyas myur du\textsuperscript{94} ’gyur //\textsuperscript{fl} \\
\textsuperscript{12} P\textsubscript{I}: gzung. \\
\textsuperscript{13} P\textsubscript{12}: dpe. \\
\textsuperscript{14} P\textsubscript{12}: de’i for de ni. \\
\textsuperscript{15} P\textsubscript{12}: chags de dag. \\
\textsuperscript{16} P\textsubscript{12}: om. ni. \\
\textsuperscript{17} B: double spungs shad after third syllable; QT: /. \\
\textsuperscript{18} BQ: gi for ni; S: pa for ni; P\textsubscript{12}: om. dag ni. \\
\textsuperscript{19} ABQ: kyi. \\
\textsuperscript{20} BQ: dpa’ for pa. \\
\textsuperscript{21} P\textsubscript{12}: rab for rang. \\
\textsuperscript{22} P\textsubscript{12}: ’byung.

\textit{Ch\textsubscript{1}}

[10.9] 乃至於算數 譬喻所不及
	衆生之所依 速成無上道

[10.10] 菩薩諦思惟\textsuperscript{4} 甚深如來藏
	知衆生悉有 疾成無上道

\textsuperscript{4} Dh\textsubscript{a}Fs: 念 for 惟.
**Bth**

[10.9] de ni cha dang : dpe yang mi phod do :

bsod nams \(^1\) 'di rna\(\tilde{m}\)s\(^2\) spyod na su //

15 srog chags thams cad rna\(\tilde{m}\)s kyi skyabsu 'gyur :

de dag myur du byangchub mchog du 'tshang t\(\check{g}\)yang\(\check{g}\) rgya //

[10.10] bdag la de bzhin gshegs pa'i snying po yod do :

byangchub ser\(\check{m}\)sdp'a' gang ser\(\check{m}\)s pa :

chos nyid 'di ni ser\(\check{m}\)s can kun kyi ste :

20 thams ca\(d\) \(^{255a1}\) kyang ni sangs rgyas rang byung gyur //

\(^2\) Not clear: between rna\(\tilde{m}\)s and spyod word written beneath the line?

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**Ch\(2\)**

[10.9] 有情歸依於此經 疾證於彼無上覺

[10.10] 此如來藏相應法 若智菩薩能思惟

一切有情勝法性 速疾覺悟自然智
Ch1

爾時世尊復告金剛智慧菩薩，言。過去、久遠、無量、無邊、不可思議、
阿僧祗劫，復過是數，爾時有佛號1常放光明王如來，應供、等正覺、明
行足、善逝、世間解、無上、士調御丈夫、天、人師、佛、世尊。

1 Dhakpo: 名 for 號.
Bth

rdorje’i blo gros gzhung ’di chud par bya’o : chos kyi gzhung ’di byangchub serins dpa’ rnaḥs la thams cad mkhyen pa’i ye shes ’grub par mang du byed pa zhes1 gzhung ’dis rig par bya’o : rdorje’i blogros sngon ’das pa’i dus grangs med pa’i bskal pa yangs pa tshad med pa bsam kyi mi khyab mnyam pa med pa brjod du med pa de’i pharol kyi pharol de’i tshe de’i dus1 rtag tu ’od gzer gtong ba zhes bya ba : de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i ’jig rten du ste : mkhyen pa dang rkang par ldan pa : bder bar gshegs pa ’jig mkhyen pa bla na1 med pa skyes bu ’dul ba’i khalo sgyur ba : lha dang mi rnaḥs kyi mkhan po sangs rgyas bcom ’das so //

Ch2

佛告金剛慧，以此得知如是法門於諸菩薩、摩诃薩成多利益，能引誘諸婆
若智。金剛慧，我念過去、無量、無數、廣大、不思議、無量、不可說
劫、從此已後、當於是時有佛名常放光明如來、應、正等覺明行圓滿、
善逝、世間解、調御士無上丈夫、天、人師、佛、婆伽梵。
rdo rje’i blo gros ci’i phyir de bzhin gshegs pa de¹ rtag tu ’od zer¹ gtong² zhes³ bya⁴ zhe na /⁵ rdo rje’i⁶ blo gros bcom ldan ’das de bzhin⁷ gshegs⁸ pa rtag tu¹ ’od zer² gtong³ de¹ byang chub sems dpar⁴ gyur⁵ pa⁶ /⁷ ma’i mngal du zhugs ma¹ thag tu⁸ de ma’i mngal na ’dug bzhin du lus las ’od byung ste /⁹ shar phyogs su² ’jig rten gyi khams ’bum¹ phrag sangs rgyas kyi zhi med bcu’i rdul phra rab kyi rdul³ snyed⁴ dag snang bas rtag tu khyab par gyur⁴ to /³ de bzhin du lho dang /³ nub dang /ⁱ⁰ byang dang / shar lho dang /⁰ lho nub dang / nub byang dang / byang¹ shar° dang /⁷ ’og dang /¹² steng gi¹ phyogs² dang / phyogs bcu’i ’jig rten gyi khams ’bum¹ phrag sangs rgyas kyi¹ zhi med bcu’i i³⁶ rdul phra rab kyi rdul¹⁴ snyed° dag snang bas rtag tu¹⁶ khyab par gyur° te /⁹ byang chub sems dpa’ de’i lus kyi⁴⁴ ’od dga’ bar ’gyur ba /¹³ sdug pa /¹⁴ mchog tu¹⁵ dga’ ba¹⁵ byed pa /¹ byu bar¹¹ ’gyur¹⁶ bas¹⁷ ’jig rten gyi khams¹¹¹ ’bum¹ phrag de snyed snang m⁴⁸ bas° rtag tu khyab° par gyur to¹⁸/¹² ee

Ch₁
金剛慧，何故名曰常放光明王。彼佛本行善薩道時降神母胎，常放光明
微照十方千¹佛世界微塵等刹。
¹Dh₁F₃: 十 for 千; JN₃P₁₇Q₁₇S₁₇Z₁₇K₁₇M₁₇S₁₇Yu: 諸 for 千.
Bth

rdorje’i blogros ci’i phyir na: de bzhin gshegs pa de rtag tu ’odzer gtong zhes byas
rdorje’i blogros: bcom ldan ’das rtag tu ’od gtong ba de byangchub se’mdpa’i tshe ma’i mngal: du zhugs shing gnas pa de ma thag tu de’i de’i lus las ’od byung nas / shar phyogsuangs rgyas kyi bcu’i rdul phra mo snyed kyiis ’jigs rten kyi kha’ns stong phrag bgyar byangchub se’ms dpa’ de’i lus kyi ’od kyi rtag tu snang ba: khyab par gyur to: de ltar lho phyogs dang: nub kyi phyogs ’tshams dang: nub dang: byang gi phyogs ’tshams dang: byang dang: shar kyi ’tshams dang: ’og dang: sting gis phyogs sangs rgyas kyi zhing ++ rdul phramo snyed kyi ’jig rten kyi kha’ns bgrya stong: rtag tu ++ bas khyab par gyur to: yang ’jig rten kyi kha’ns bgrya phrag stong po de snyed kyi byangchub sems dpa’ de’i lus kyi rtag tu snang ba khyab par gyur pa niangs mdzes pa sduug pa dga’ bar byas pas so:

Ch₂

金剛慧，以何因緣彼佛、世尊名常放光明。金剛慧，彼佛、世尊常放光明如來、應、正等覺為菩薩時在母胎中，以身光明透徹于外，普照東方十佛刹土微塵等百千世界，如是照已，乃至南、西、北方、四維、上、下各十佛刹微塵等百千世界普皆照曜。金剛慧，彼諸世界，由於菩薩在母胎中身光普照，是光明令人適悅，發生歡喜。

1 于[Jü] ←于.
11C

rdo rje'i<sup>a</sup> blo gros byang chub sems dpa'<sup>b</sup> ma'i mngal na gnas pa'<sup>c</sup> de'i 'od kyis'<sup>d</sup> 'jig rten gyi kham 'bum<sup>e</sup> de dag tu' sems can gang dag<sup>f</sup> la reg par gyur<sup>g</sup> pa'<sup>h</sup> de dag thams cad' gzi brjidi'<sup>i</sup> dang ldan pa'<sup>j</sup> dang /<sup>k</sup> kha dog dang ldan pa'<sup>l</sup> dang /<sup>m</sup> dran pa dang ldan pa'<sup>n</sup> dang /<sup>o</sup> blo gros dang ldan pa'<sup>p</sup> dang /<sup>q</sup> rtogs<sup>r</sup> pa dang ldan pa'<sup>s</sup> dang /<sup>t</sup> spobs<sup>u</sup> pa dang ldan par' gyur<sup>v</sup> to' /<sup>w</sup> 'jig rten gyi kham 'bum<sup>x</sup> de dag na' sems can gang dag<sup>y</sup> sems can<sup>z</sup> dmyal ba dang / dud 'gro'i'<sup>aa</sup> skye<sup>bb</sup> gnas dang / gshin rje'i 'jig rten dang<sup>cc</sup> / lha ma yin rats ma kyis<sup>dd</sup> nang du skyes par'<sup>ee</sup> gyur<sup>ff</sup> pa'<sup>gg</sup> de dag thams cad byang chub sems dpa' de'i 'od kyis<sup>hh</sup> reg<sup>ii</sup> pa tsam gyis<sup>jj</sup> rang gi 'gro ba dag nas shi'ai 'phos te /<sup>kk</sup> lha dang mi rats ma kyis nang du<sup>ll</sup> skyes so'ii // de dag reg pa tsam gyis<sup>mm</sup> bla na med pa yang dag par rdzogs paa'i byang chub las phyir<sup>nn</sup> mi ldog par gyur to'<sup>oo</sup> yang phyir mi<sup>pp</sup> ldog<sup>qq</sup> pa gang dag la'<sup>rr</sup> 'od<sup>ss</sup> des reg pa'<sup>tt</sup> de dag<sup>uu</sup> reg ma thag tu'<sup>vv</sup> de dag thams cad<sup>ww</sup> mi skye ba'i chos la bzod pa'<sup>xx</sup> thob par gyur<sup>yy</sup> to' /<sup>yy</sup> yon tan'<sup>yy</sup> Inga brgya paa'i<sup>yy</sup> le'u zhes bya ba'ia gzungs<sup>yy</sup> kyang<sup>yy</sup> thob bo'18//xx

1 BQT: kyi; P<sub>2</sub>: gyis.
2 BQ: pa <i>l</i>.
3 BQ: brjidi chen po dang (BQ corresponds to Ch: 大威德: mahaujas, but is contrary to Bh: mdangs: ojas; Ch: 大 in order to keep the four-syllable rhythm).
4 LP: rtog; S: rtog.<nolabel>
5 AT: shobs(?).
6 P<sub>12</sub>: dag na sems.
7 A: gyur'i; P<sub>12</sub>: gyur.
8 P<sub>12</sub>: ba.
9 P<sub>12</sub>: gyis <i>l</i>.
10 BJNQ: om. ; S: spungs shad (after first syllable).
11 LT: na for du.
12 LP<sub>12</sub>: om. la.
13 P: om. des reg pa;
14 P<sub>1</sub>: om. dag; P<sub>23</sub>: om. de dag.
15 L: du; Q: tu or du (?) .
16 LTP: ba' to pa' <i>y</i>; P<sub>3</sub>: brgya' i for brgya pa' i.
17 P<sub>12</sub>: gzungs (contrary to Ch: 陀羅尼: dhārani, gzungs).
18 BP<sub>12</sub>T: thob po; L: thobo; N: thab ba.
Bth

rdorje’i byangchub : sems dpa’ de’i ma’i mngal du ’dug pa’i ’od kyis ’jig rten kyi kham brgya phrag stong po : de dag gi sems can \[255\] la reg par gyur pas : de dag than’s cad mdangs dang ldan : khatog dang : dran pa dang ldan : blogros dang : rtag pa dang ldan : spobs pa dang ldan par gyur to : yang ’jig rten kyi kha’ms brgya phrag stong po de dag gi sems can dmyal ba dang : byol song dang : gshin rje’i ’jig rten du skyes par gyur pa de dag than’s cad byangchub sems dpa’ de’i ’og mthong ba tsam gyis bdag gi rgyud las ’chi’ phos te : lha dang mi skye’o : yang rdorje’i blogros dang : lha dang mi las byangchub sems dpa’ de’i lus kyi ’od kyi rig pa tsam gyis de ma thag du bla na med pa yang dag par rdzogs pa byangchub las phyir mi ldog par gyur to : yang phyir mi ldog par la rig pa gang ’od kyi reg par gyur pa de dag than’s cad kyang mi skye ba’i chos la bzod pa rnyed do : yon tan \[\text{linga} \] brgya dang \[+\] an pa’i gzugs rnyed do //

1 Not clear: tsam or can?

Ch2

金剛慧，由彼菩薩身光照故，微塵數百千世界是有情為光照觸，獲大威德，色相具足，具念，具慧，具行，具智，具於辯才。是彼諸世界中一切有情墮於地獄、傍生、閻魔羅界、阿蘇羅者，由彼菩薩身光明照，光纔觸已，一切皆捨惡趣之身，生於人、天。是彼諸世界\[1\] 所有人、天，由於菩薩身光照觸，皆於無上菩提得不退轉，獲五神通。是彼諸世界所有不退轉菩薩，以彼菩薩身光照觸，光纔觸已，悉皆成就無生法忍，各各獲得名五百功德轉陀羅尼。

1 Jig: 界中 for 界.
金剛慧，彼光明所照國土皆悉淪淨如天琉璃，黃金爲繩以界八道，種種寶樹花果，茂盛香氣，芬馨。微風吹動，出微妙音。演暢二宝，菩提功德，根、力、覺道、禪定、解脫。衆生聞者，皆得法喜，信樂堅固，永離惡道。金剛慧，彼十方刹一切衆生蒙光明故，晝、夜六時合掌，恭敬。
Bth

gang 'jig rten kyi \khar\ins\ brgya phrag stong du byangchub sems dpa’ de’i lus kyi 'od kyi reg par gyur pa de dag thais cad kyi stong beduryas\(^1\) g.yog par gyur to : gser kyi thig brgyad bres te : brgyad bres pa de dag las rin po che’i shing metog dang 'bras bu dri khatog du ldan par skyeso : rin po che’i shing de dag rlung gi spyod cing dkris pa dang : ‘di lta bu’i ‘di ‘dra ba’i yid du ‘ong ba’i sgra byung ba ni sangs rgyas dang : chos dang : dge ’dun dang : byangchub se\'ins dpa’ dang : byangchub kyi stobs\(^1\) dang : byangchub kyi yan lags dang : ram par thar pa rna\'ins so : rin po che shing de’i sgras 'jig rten kyi khar\'ins brgya phrag stong po de dag gis sems can dga’ ba dang : mgu \ba\ brnyed cing :\(^{[256a1]}\) gnas so / sangs rgyas kyi zhing de dag thais cad na / sems can dmyal ba dang : byol song dang : gshin rje’i 'jig rten dang : lha ma yin kyi\(^1\) lus med par gyur to : se\'ins can de dag thais cad la byangchub se\'ins dpa’ mngal na 'dug kyang zla ba’i dkyil ’khor bzhin du snang bar gyur pa ’o : mun pa’i nang na tha mo sbyar ba’i las\(^1\) byed pa ni nub mod lan gsum nyin par lan gsum mo //

Ch\(_2\)

如是微塵百千世界，由彼菩薩身光明照，成吠琉璃，黃金為繩以界八道，一切寶樹，八行布列，花、果莊嚴，色、香殊異。是諸寶樹微風搖擊，從其樹出和雅、悅意、微妙之聲。所謂佛聲、法聲、僧聲、菩薩聲、菩提聲、根、力、覺分、解脫、等至之聲。由寶樹聲彼微塵數百千界中一切有情悉皆獲得法喜、禪悅。是諸世界中所有一切有情遠離地獄、傍生、鬱魔羅界、阿蘇羅趣。是彼菩薩在母腹中，光明如月，合掌而住畵、夜六時常放光明乃至誕生。

\(^1\) 蘇[Ji]\(\rightarrow\)香.
11E

rdo rje’i blo gros de ltar byang chub sems dpa’ de btsas pa dang /\ mngon par^1 byung ba dang / byang chub mngon par^b rdzogs par sngs rgyas kyi bar du^2 byang chub sems dpa’ de’i lus las^3 ’od^c rtag tu byung bar gyur^d to 1/\ mngon par^e rdzogs par sngs rgyas nas kyang^4 bcom ldan ’das de’i lus las^8 ’od rtag tu^h byung bar^i gyur^j to^k 1/\ tshul de^l bzhin du yongs su^6 mya ngan las ’da’ ba’i dus kyi bar du^7 bcom ldan ’das de’i lus kyi ’od de rtag tu^m byung bar gyur^n to 1/\ de bzhin gshegs pa de yongs su^8 mya ngan las ’das te /\ ring bsrel^10 mchod^p rten na^11 gnas pa’i tshe yang^12 lus kyi ’od^q de rtag tu byung bar gyur^r te 1/3 rdo rje’i blo gros de’i phyir^14 bcom ldan ’das de rtag tu^s ’od zer^15 gtong^16 zhes bya bar 1/\ lha dang mi rnam s kyi^18 mthshan gsoI^u to 1/19

1 A: khyim nas for mngon par (khyim with a reversed gi gu).
2 P123: du l.
3 BQ: om. las; T: la for las.
4 P123: kyang l.
5 P3: l.
6 LTP: yongsu.
7 P123: du l.
8 LT: yongsu.
9 ST: //.
10 B: sel; QP123: srel; T: bsrl.
11 LST: la for na.
12 A: not clear; BQP123: tshe ’ang; IN: tshe’ ang.
13 P1: te // traces of an erased na ro from former to // visible]; P3: Q: to // for te l.
14 P123: phyir l.
15 AP13: gzer.
16 BJNQP: gtong ba zhes; P3: stong pa zhes.
17 ABJNQP123: om. l;
L: spungs shad (at the very end of the line); T: //.
18 BQLP13: kyj.
19 NT: //.

Ch1

金剛慧，彼菩薩處胎出生乃至成佛，無餘泥洹，常放光明。般泥洹後舍利塔廟亦常放光。以是因緣諸天、世人號日常放光明王。
**Bth**

rdorje’i blogros de bzhin du byangchub sems dpa’ de sems bskyes pa dang : byung ba dang : byang chub tu mgon¹ par rdzogs par sangs rgyas kyi bar du lus ’od rtag tu gtong bar gyur to : mgon par rdzogs par sangs rgyas pa’i bcom ldan ’das de lus la rtag tu ’od gtong bar¹ gyur to : mgon par rdzogs par sangs rgyas pa’i bcom ldan ’das de’i lus las rtag tu ’od gtong bar gyur pa’i gzhung ’dis mya ngan las yongsu ’das pa nas¹ de bzhin gshegs pa bcom ldan ’das kyis ring srel mchog rten kyi nang na : bcug pa’i bar du lus la rtag tu gtong bar gyur to : rdorje’i blogros¹ de’i phyir na : bcom ldan ’das rtag tu ’od gzer gtong ba zhes lha dang mis : ming du btagso :

**Ch₂**

金剛慧，是彼菩薩初生已便成正覺。彼佛世尊既成佛已，而於身中常放光明。乃至般涅槃時常放光明。彼佛、世尊般涅槃後所有舍利置於塔中常放光明。金剛慧，以是因緣彼時人、天號彼世尊名爲常放光明如來。
11F

rdo rje’i blo gros yanga bcoml idan ’das de bzhin gshegs pa dgra bcom pa\(^5\) yang dag par rdzogs pa’i sangs rgyas rtag tu ’od zerl gtongl de dang po\(^3\) mgon par\(^4\) rdzogs par\(^4\) sangs rgyas pa’i bstan\(^6\) pa la /\(^5\) byang chub sems dpa’ ’od gzer6 mtha’ yas shes\(^7\) bya ba g.yog stong dang ldan pa’ zhig byung ste /\(^8\) rdo rje’i\(^9\) blo gros byang chub sems dpa’ ’od zer\(^8\) mtha’ yas\(^1\) des\(^1\) bcom ldan ’das\(^5\) de bzhin gshegs pa dgra bcom pa\(^1\) yang dag par rdzogs pa’i sangs rgyas rtag tu\(^10\) ’od gzer\(^10\) gtong\(^11\) de la /\(^11\) de bzhin gshegs pa’i snying po’i\(^9\) chos kyi rnam\(^p\) grangs\(^g\) ’di las brtsams\(^f\) te\(^12\) yongs su\(^13\) dris so\(^8\) /\(^4\)

\(^1\) AP\(_{1}\): gzer.
\(^2\) BJNQ: gton g ba de;
\(^3\) P\(_{1}\): gto / de; P\(_{2}\): gton / de.
\(^4\) BJNQ: om. dang po (cp. Bh: de thog mar mgon).
\(^5\) BJNQ: zhes.
\(^6\) AP\(_{1}\): gzer.
\(^7\) A: this part of the folio damaged; BJNQ\(_{1}\): om. /.
\(^8\) BJNQ\(_{2}\): zer.
\(^9\) BJNQ\(_{3}\): om. /.
\(^10\) BJNQ\(_{1}\): te /.
\(^11\) LT: yongsu.

Ch1

金剛慧，常放光明王如來、應供、等正觉初成佛時，於其法中有一菩薩名無邊光與，一十億菩薩以爲眷屬。無邊光菩薩、摩訶薩於彼佛所問如來藏經。

\(^1\) Dh,FJsNaPuQiQsZiKuMiSoYu: 三 for 二 (cp. Ch\(_{3}\): 二十俱胝).
Bth

rdorje’i blogros yang bcom ldan ’das rtag tu’ od gtong ba : de bzhin gshegs pa dgra
bcom pa yang dag par rdzogs pa’i sangs rgyas de thog mar mgon par + + s par sangs
rgyas des’ bstan pas : mtha’ med pa’i ’od gzer ces bya ba byangchub sems dpa’ dang :
byangchub sems dpa’i ’khor nyi shu byung ngo // de 2nas₄ rdorje’i blogros mtha’
med ’od gzer [256b₁] byang chub sems dpa’ : bcom ldan ’das rtag tu ’od zer gtong de
bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs rgyas

Ch₂

復次，金剛慧，彼佛、世尊常放光明如來住世之時有一菩薩名無量光與
二十俱胝菩薩以爲眷屬。是時無量光菩薩於彼常放光明如來、應、正等
覺已曾問此如來藏法門。
11G
de nas bcom ldan’ das de bzhin gsheds pa dgra bcom\(^a\) pa\(^b\) yang dag par rdzogs pa’i
sangs rgyas rtag tu’ od zer\(^1\) gtong\(^2\) des\(^3\) byang chub sms dpa’ de dag rjes su\(^4\)
gzung\(^5\) ba dang / yongs su\(^6\) gzung\(^7\) ba’i phyir stan gcig\(^8\) la ’dug\(^e\) bzhin du /\(^9\) bskal pa\(^d\)
chen po lnga brgyar\(^e\) de bzhin gsheds\(^f\) pa’i snying po’i\(^g\) chos kyi rnam\(^10\) grangs ’di
yang dag par rab tu bshad\(^h\) de\(^i\) / des\(^11\) de bzhin gsheds pa’i snying po’i\(^12\) chos kyi
rnam\(^1\) grangs ’di tshig\(^k\) rnam\(^13\) par shes par’ bya\(^m\) bas\(^n\) /\(^14\) chos bsgrub\(^15\) pa dang /
nges\(^o\) pa’i tshig\(^p\) dang \(^16\) dpe\(^17\) ’bum phrag\(^q\) du mas byang chub sms dpa’ de dag la
yang dag par rab tu bshad\(^r\) pas\(^s\) phyogs bcu rmams su\(^18\) sangs rgyas kyi zhung bcu’i
rdul phra rab kyi rdul\(^t\) snyed kyi ’jig’ rten gyi kham\(^u\) su\(^v\) yang\(^y\) tshegs\(^z\) chung
ngus\(^22\) go bar gyur’\(^w\) to \(^/\)^\(^23\)

11G

\(^{1}\) AP\(_1\): gzer; P\(_1\): om. zer.
\(^{2}\) BJNQP\(_{10}\): gtong ba des.
\(^{3}\) BJNQ: om. /.
\(^{4}\) LN: rjesu.
\(^{5}\) BQP\(_{12}\): bzung.
\(^{6}\) LT: yongsu.
\(^{7}\) BQP\(_{2}\): bzung; P\(_1\): bzung.
\(^{8}\) LP: eig (cp. Ch\(_1\): -\(^{9}\) sit).
\(^{9}\) ABJNQ: om. /.
\(^{10}\) P\(_1\)\(_2\): rnam.
\(^{11}\) P\(_1\)\(_2\): om. des.
\(^{12}\) P\(_1\)\(_2\): om. ’i.
\(^{13}\) P\(_1\)\(_2\): om. rnam; P\(_3\): su bead for rnam.
\(^{14}\) ABJNQ: om. /
\(^{15}\) BQ: bsgrub.
\(^{16}\) P\(_1\)\(_2\): om. nges p’i tshig dang / P\(_3\): spungs shad
(after first syllable in the top line of the folio).
\(^{17}\) ABJP\(_{12}\): dpe’; Q: dpe’i for dpe; S: dper.
\(^{18}\) LT: rnamsu.
\(^{19}\) BJQP\(_{12}\): om. phra rab kyi
rdul.
\(^{20}\) LT: khamsu.
\(^{21}\) BQP\(_{2}\): tshigs.
\(^{22}\) BNP\(_{13}\): dus or ngus (?); P\(_2\): dus.
\(^{23}\) N: /; T: spungs shad (after second syllable).

\(\text{Ch}_1\)

佛為演說，在於一坐經五十劫，護念一切諸菩薩故。其音普告十方\(^1\)世
界微塵等百千佛剎。為諸菩薩無數因緣、百千譬喻，說如來藏大乘經
典。

\(^{1}\) 方[Dh, \(\text{Dh}\_j, F\) \(\downarrow\) 佛 (cf. Tib: phyogs bcu rnam su).
Bth

sten cig la gnas te : de bzhin gshegs pa'\textsuperscript{i} snying po'i chos kyi gzhung 'di bskal pa chen po lnga brgya 'i bar du 'di bshado : byangchub sems dpa' de dag la rjesu gzung ba'i phyir : de bzhin gshegs pa'i snying po'ichos kyis gzhung 'di\textsuperscript{1} byangchub sems dpa' de dag rjesu gzung ba'i phyir : de bzhin gshegs pa'i snying po'chos kyi gzhung byangchub sems dpa' de dag la tshigs : dang : shes pa dang : brjod pa dang : rtsa ba\textsuperscript{1} dang : dpe\textsuperscript{1} brgya stong du mas rab tu bshad do : phyogs be'u'i sangs rgyas kyi zhing be'u'i rdul phra mo snyed kyi 'jig rten kyi khar\'ins nyon mongs pa shes par byas par gyur to :

\textsuperscript{1} Not clear: rtsa ba or rtsab?

Ch\textsubscript{2}

金剛慧，是彼常放光明如來、應、正遍知於五百劫不起于座，廣宣說此如來藏經以種種句、於法了別、無礙辯才、百千譬喻，哀愍，攝受彼菩薩故。是故，廣演此如來藏甚深法要，於彼十方各十佛刹微塵數俱胝百千世界中菩薩以小功力而皆驚覺。
11H

rdo rje'i blo gros de la byang chub sms dpasgang dag gis de bzhin gshegs pa'i
snying po'i chos kyi rnam' grangs 'di thos na e de bzhin gshegs pa'i snying po' zhes bya ba'i ming thos pa de dag thams cad mthar gyis dge ba'i rtsa ba yongs su smin nas yon tan bkod pa de dra ba nyid du bla na med pa yang dag par rdzogs pa'i byang chub mgon par rdzogs par sangs rgyas te byang chub sms dpasdpaschen po bzhis ni ma gtos soro rdo rje'i blo gros de'i tshe de'i dus na byang chub sms dpas 'od zer mtha' yas shes bya bar gyur pa de gzhan zhi chin pa 'snyam du khyod sens na de ltar mi blta ste rdo rje'i blo gros khyod nyid de'i tshe de'i dus na byang chub sms dpas 'od zer mtha' yas zhes bya bar gyur to bcom ldan das de'i bstans pa la gang dag da dung yang bla na med pa yang dag par rdzogs pa'i byang chub mgon par rdzogs par sangs ma rgyas pa'i byang chub sms dpas bzhis po de dag gang zhe na di lta ste byang chub sms dpas 'jam dpal dang mthu chen phob dang spyan ras gzig dbang phyug dang rdo rjei blo gros khyod nyid de bzhis pa'o rdo rjei byang chub sms dpasgang 'di thos pa tsam gyis byang chub sms dpasdpasnon rma rma 22 grangs yon las don che ba yin no/ bzhis po de gang zhe na
1 LTNP: yongsu [P1 at the end of the line].
2 ABJNQ: om. /.
3 ABJNQ: om. /.
4 BQ: rogtso so (contrary to Ch3); LT: gtsogs; P12 tgs so.
5 ABJNQ: om. /.
6 AP:j ger.
7 AJ: ba for pa; L: pa written in small dbu med hand above the line; P123T: om. pa.
8 BJNQP: om. /.
9 BJNQLP123: om. /.
10 BJNQ: om. /.
11 AP:j ger.
12 ABJNP123: shes.
13 P123 om. la.
14 B: nga; P3: nga or da (?)
15 P12ST: rung du yang; P3: rung du yang.
16 BJNQ: om. rdzogs par.
17 P123T: om. ma.
18 BJNQ: om. /.
19 JNP: thob pa dang.
20 L: nyide; P13: om. de.
21 BJNQ: bzhis po o; L: bzhis o; ST: bzhis o [T: bzhis at the end of the line].
22 P123: rnas.
23 L: gyi; P12: gyi /.
24 ABJNQP123: om. /.

Ch1

諸菩薩等聞說此經，受，持，讀，誦，如說修行。除四菩薩皆已成佛。金剛慧，汝莫異異彼無邊光菩薩。豈異人乎。即汝身是。彼四菩薩未成佛者，文殊師利、觀世音、大勢至、汝，金剛慧，是。金剛慧，如來藏經能大饒益。若有聞者，皆成佛道。

1 汝[Dh,Dh,šKuMıSoyJu] and all other versions collated by the editors of Ji except Gātā.}
Bth

rdorje'i blo gros dang : byangchub seris dpa'\(^1\) gang ges de bzhin gshegs pa'i snying po'i chos kyi gzhung : de bzhin gshegs pa'i snying po'i di chang ngu ming tsam zhig thos nas : de yang dag par thams cad mthar gyis dge ba'i rtsa ba rnam yongsu smin par\(^1\) byaste : 'di'dra ba'i yon tan mang pos bla na med pa yang dag pa, rdzogs pa'i byangchub tu mgon par rdzogs par sangs rgyas te : byangchub seris dpa' seris dpa'\(^1\) chen po bzh ma gtogso : de nas yang rdorje'i blogros\(^1\) de'i tshe de'i dus na : mtha' med pa'i 'od gzer ces bya ba'i byangchub seris dpa' gzan du mi blta 'o : rdorje'i blogros de'i tshe de'i dus : mtha' med pa'i 'od gzer ces bya ba : byangchub seris dpa'\(^1\) gyur pa ni khyod do // rdorje'i blogros : bco'm Idan 'das kyi bstan pa las dundu bla na med pa yang dag par rdzogs pa'i byangchub tu mgon par rdzogs par sangs rgyas pa'i byangchub seris dpa' bzh gang zhe na :\(^1\) 'di lta ste : 'di lta ste : ++++ 'jam dpal : byangchub seris dpa' dang : mthu chen po nged pa dang : rnam par spyan ras gzigs dang : rdorje'i blogros khyod nyid dang : bzh'i'o : rdorje'i gros :\(^{257a}\) de bzhin gshegs pa'i snying po'i chos kyi gzhung 'di rdzu'phrul che'o : rdorje'i da lta de bzhin gshegs pa'i snying po'i chos kyi gzhung 'di don che'o : byangchub seris dpa' seris dpa' chen po rnam kyi de ma thag du\(^1\) sangs rgyas kyi yeshes 'gug pa 'jugo //

Ch\(_2\)

金剛慧，彼中菩薩聞此如來藏經\(^1\)，乃至得聞此經名號，一切漸次善根成熟已\(^2\)，各於異國而成正覺，除四菩薩、摩訶薩，不取菩提。金剛慧，勿生異念當，彼之時無量光菩薩豈異人乎。即汝身是。何以故。汝，金剛慧，於彼往昔為菩薩時名無量光。金剛慧，於彼世時其四菩薩不取菩提者，所謂曼殊室利菩薩、得大勢菩薩、觀自在菩薩、則汝，金剛慧，是為第四。金剛慧，如是大利益如來藏法要，菩薩、摩訶薩，由聞此故，佛智成就。

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\(^1\) *Ji* = 經法 for 經.
\(^2\) 成熟已各於 ← 成熟已成熟已名於 (dittography).
Ch1

爾時世尊重說偈言。1

[11.1] 過去無數劫 佛號光明王
常放大光明 普照無量土

[11.2] 無邊光菩薩 於佛初成道
而啟問此經 佛即為演說

[11.3] 其有遇2最勝 而聞此經者
皆已得成佛 唯3除四菩薩

1 言[Dh,Dha,f;KuMSoYu]文明 (cf. 10D: 重說偈言).
2 Dha: 後過 for 有遇.
3 J13 (no variants for the other collated materials given by the eds. of the Zhonghua Dazangjing) KuSo: 唯 for 唯.
Bth

de nas bcom ldan ’das kyi de’i dus na : tshigs bcad pa ’di gsungso //
[11.1] ’od gzer gtong bar gyur pa // bcom ldan ’das :
’das pa’i dus na bskal pa mtha’ med pa //
lus la ’od ni de ’dra rab tu btang //
5 des ni bya ba stong yang snang bar byas //
[11.2] thog mar mngon rdzogs sangs rgyas rgyal bas chud //
mtha’ med ’od zer byang chub sems dpa’ de :
bder gshegs rgyal dbang de la su ’dra ba //
rtag tu mdo sde ’di yang rab tu bshad //
10 [11.3] gang gis rgyal bas bstan pa ’di thos pa //
mdo sde ’di yang dran pa’i mgon du ba //
de dag kun gys byangchub mchog myur thob //
byangchub sems dpa’ ’di bzhi ma gtogs te //

Ch₂

爾時世尊說伽他曰。

[11.1] 昔常放光明世尊 過去之世無量劫
以身常放大光明 照曜俱胝百千界

[11.2] 初成無上正覺已 彼時無量光菩薩
問彼世尊此法王 如是經典彼時說

[11.3] 當¹彼佛時聞此經 從於彼佛而聞已
悉皆獲得勝菩提 唯除於此四菩薩

¹當[GstJti]—常.
11.4  mthu chen thob dang spyan ras gzigs dbang phyug
 byang chub sms dpa’ jam dpal gsum pa’ ste
 rdo rje’i in blo gros khyod nyid bzhi pa yin
 de’i tshe de’pp dag gis’qq ni’24 mdo’r’ di thos’25

11.5  byang chub sms dpa’ ‘od zer’26 mtha’ yas pa
de tshe’i gang gis rgyal la zhus byung ste
 de’i’29 dbang byas’v’ bde gshegs sras po ni

de tshe rdo rje’i’w’ blo gros khyod’k’ nyid yin

11.6  nga’30 yang’z’ sgon’31 ni’32 spyad’Pa’ bbb’ spyod pa’i tshe
 bde bar gshegs pa’ddd sengge’i’33 rgyal mshan las
 mdo’ee’ sde ‘di’111 yi’111 ming ni thos’’lhh’ par gyur’111
 gus par’kkk’ byas te thos nas thal mo sbyar’111

11.7  nga’34 n’111111 legs par byas pa’i las de yis’35’nnn
 byang chub dam pa myur du thob par gyur’36’nnn
 de bas’ppp byang chub sms dpa’’q’q’ mkhas’err’ nams kysis
 rtag tu mdo mchog’1’’ di ni’1111 gzung’37 bar byas’v’v’’/www

Ch1

[11.4]  文殊觀世音 大勢金剛慧
 此四菩薩等 皆曾聞此法

[11.5]  金剛慧為彼 第一神通子
 時號無邊光 已曾聞此經

[11.6]  我本求道時 師子幢佛所
 亦曾受斯經 如聞說修行

[11.7]  我因此善根 疾得成佛道
 是故諸菩薩 應持誦此經

4 Dh,Dh,JsNaPuQiQsZiKuMiSoYu: 經 for 法.
5 聞[NaQs]—聞 (cf. Tib 11.5b: zhus).
6 Dh,Dh,Fs: - 歡 (cf. 11.4).
7 Jt: 因 for 根.
Bth

[11.4] mthu chen rnyed dang rnam par spyan ras gzigs //
15 gsum po 'jam dpal byangchubseñs dpa’ dang //
bsi po de ltar rدورje’i blogros khyod //
gang gi de dus1 mdo sde de thos pa :

[11.5] mtha’ med 'od gzer byangchub señs dpa’i sa :
gang gis rgyal ba dris par gyur pa ste :
20 de tshe bder sras de dbang po ni //
de tshe rدورje blo gros khyod yin no :

[11.6] bdagis sngon kyang spyad pa spyod pa na //
mdo sde ’di’i ming yang thos pa ni :1
bder bar gsheds pa sege rgyal mtshan las :
25 thal mo sbyar nas stistang byas te :

[11.7] bdag kyang legs pa’i las rnañs byas pa na //
byangchub kyang ni myur du thos par gyur //
de bas mkhas pa byangchub señs dpa’ yis //
rtag tu mdo sde mchog ’di’ chang 1bar| bya :1
30

Ch2

[11.4] 得大勢及觀自在 曼殊室利為第三
第四即汝金剛慧 當於是時聞此經
[11.5] 昔時無量光菩薩 即是於汝金剛慧
當於是時為佛子
[11.6] 我曾於先行勝行 聞此妙經之名號
從師子幢2如來所 恭敬合掌聞此經
[11.7] 我昔由此善根業 速得最勝菩提位
是故智者持此經

2幢[bd]elcome (cf. Tib. sengge i rgyal mtshan for Skt. siñhadhvaja; 師子幢).
rdo rje'i blo gros rigs kyi bu 'am / rig kyi bu mo las kyi sgrib pas bsgribs pa d gang dag de bzhin gshegs pa'i snying po'i chos kyi' rnam grangs 'di nyan tam / lung nod dam / kha ton byed dam / ston kyang rung chos kyi rnam grangs 'di nyan pa dang / lung nod pa / kha ton byed pa dang / rab tu 'chad pa dang / yi ger 'dri ba de dag la tshegs chung ngus chos de dag kyang mgon sum du 'gyur / las kyi sgrib pa de yang byang bar 'gyur ro / de nas boom idan 'das la tshe dang ldan pa kun dga' bos 'di skad ces gsol to / bcom idan 'das rigs kyi bu 'am / rig kyi bu mo gang las kyi sgrib pas bsgribs par mi 'gyur zhing / chos kyi rnam grangs 'di la brton par bgyid pa de dag sangs rgyas bcom idan 'das ji snyed cig las mang du thos pas bstan pa'i slad du nges par 'byung bar 'gyur lags / bcom idan 'das kyis bka' rtsal pa / kun dga' boff rigs kyi bu 'am / rig kyi bu mo gang dag sangs rgyas brgya'i chos bstan pa kun tu bu bzung ba'i phyir nges par 'byung' ba dag kyang yod /n

1 BQ: gros 'di ni rigs.
2 AP: om. /; B: //.
3 P12S: bsgribs, [P1 at the very end of the line]; P3: om. bsgribs; T: sgribs.
4 A: dag gis / de.
5 A: thos pa dang for nyan
tam.
6 A: 'bog pa dang for nod dam.
7 P: /; P3: om. dam /.
8 BQP10: don; T: dog.
9 LST: om. du.
10 A: pa dang for dam.
11 A: pa de dag for kyang rung; BJNQP123: kyang rung / [P3: spungs shad (after first syllable)].
12 A: thos for nyan.
13 A: 'bog for nod.
14 BP12: don.
15 A: bshad; BP3: 'chang; P3: chad.
16 P23: ye.
17 A: bris pas for 'dri ba de dag la.
18 AP12: chu for chung (wrong decomposition of the abridgment chungus?).
19 A: ngus de dag la chos;
BQP: ngos or dus (?)
20 A: om. de dag.
21 BQP3S: //.
22 BJNQP123: om. yang.
23 LT: 'gyuro.
24 ABQ: om. /; P3S: 'am //.
25 JN: sgribs; P3: bsgrib.
26 AP3: zhing //; BJNQS: om. /
[S at the end of the bottom line of the folio].
27 P12: om. la.
28 BQ: gcig.
29 LST: om. chos; P3: chos pas bstan (aberratio oculi).
30 P12: 'gyur ba lags.
31 ABT: //; S: om. /.
33 AINLSTP: gzung.
34 BJNQ: ba de dag.
Bth


Ch2

爾時世尊復告金剛慧菩薩，言。若善男子、善女人被於業障之所纏縛得聞此如來藏經，受持，讀誦，為他敷演，由彼聞此經典，讀誦，受持，誦誦，敷演，書寫經卷，以少１勤勞業障銷滅，佛法現前。爾時具壽慶喜白佛，言。世尊，若有善男子、善女人纏縛業障，彼得幾佛、世尊加持說法，獲得多聞，得與如是法要相應。佛言。慶喜，若善男子、善女人於百佛所得加持說法，

12B

"kun dga’ bo b rigs kyi bu ’am g l rigs kyi bu mo dang dag sangs rgyas nyis brgya dang /" bzh’i brgya dang / Inga brgya dang / nyis stong dang / sum stong dang / k bzh’i stong dang / Inga stong dang m drug stong dang /
bdun stong o dang / brgyad stong dang / dgu stong dang / khri dang / sangs rgyas

5 'bum nas / sangs rgyas bya ba khrag khrig ‘bum” gyi” bar w dag gi’ chos bstan pa kun tu’ bzung ba’i phyir nges par ‘byung bar ‘gyur ba’ dag kyang yod do’ /” kun’
da’ bo byang chub sms dpa’ gang cho’ kyi nram grangs ‘di ‘chang ba dang /
klog pa dang / gzhan dag la yang rgya cher yang dag pa’ rab tu ston’ pa dang /
glegs bham thu byas te’ /’chang ii ba’i des’ ni snam du bdag gis’ deng nyid bla
na med pa’i yang dag par rdzogs pa’i byang chub thob bo’i nyan du sms bs’kyed
par bya ste’ / de ni ji ltar da ltar nga bzhin du lha dang / mi dang / lha ma
yin du bcas pa’i ‘jig rten gyis phyag bya ba’i ‘os dang /’i mchod pa’i os’ yin
no’ /’

Ch1 -
Bth

\(^1\) brgya (stong) phrag: stong marked with dots for deletion.

Ch\(^2\)
或有二百、或三、四、五百、或千、或二千、或三、四、五、六、七、八、九、或千佛所加持說法，或有二百千，或有俱胝那庾多百千佛所得說法，聞，持。慶喜，若有菩薩得此如來藏法，書寫經卷，讀誦，受持，思惟其義，為他廣說，而彼菩薩應作是念。我今獲得無上菩提。其人應受人、天、阿蘇羅供養，恭敬。佛說是已，唯然歡喜。

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12C

de nas de‘i tshe¹ bcom ldan ’das kyis² tshigs su² bcad pa ’di dag bka’ stsal to³ //

[12.1] byang chub sems dpal³ mdo sde ’di thos nas //
bdag gis⁴ byang chub dam pa thob⁵ par bsam⁶ //
gang gi⁷ lag na mdo sde ’di yod⁸ pa //
de ni nga⁹ ltar ’jig rten phyag bya'i⁸ 'os //

[12.2] de ni ’jig rten mgon po rnam⁹ par ’dren¹ //
khrid byed rnam par khrid¹º byed¹¹ bsgags¹² pa'i 'os //
gang gi¹³ lag na¹¹ mdo sde ’di yod pa //
de ni de¹² ltar chos kyi rgyal zhes¹³ bya //

[12.3] gang gi¹³ lag na mdo sde ’di yod¹³ pa //
mi yi¹⁴ khyu mchog chos kyi sgron ma ’dzin¹ //
de ni zla¹⁵ nya¹⁶ lta bur¹⁷ blia¹⁸¹’¹⁸ ba'i 'os¹⁸ //
’jig rten mgon po lta bur phyag bya'i¹⁸ gnas //

¹ P₁₂: ‘tshe /.
² L: tshigsu; T: chigsu.
³ JN: dpas for dpa’.
⁴ P₂: cf. OK, fn. 4.
⁵ BQP₂: gi; A: with small letters beneath gis: cag(?).
⁶ JN: gis.
⁷ BNQP₂: da for nga; J: nga or da (?); against da ltar: Bth (rang); Ch₁ allows both alternatives: 如我今.
⁸ P₁₂: bya ba ’i for bya’i.
⁹ BP₂: bsgags; Q: b- of bsgags very small.
¹⁰ BQNP₂: gis.
¹¹ P₁₂: la for na.
¹² BQ: ’di for de.
¹³ NP₁₂: gis.
¹⁴ A: myi’, BP₁₂: mi’i.
¹⁵ ABJNQLS: om. zla (see next fn.); P: zla ba nya; P₁: zla (ba) nya; P₂: zla (ba) nya [ba marked with dots above for deletion].
¹⁶ AJNQLS: nyi' ja for nya (see preceding fn.); (against Ch₂: 滿月: (pari)pūrṇa-candra; cf. KP §§88: nya for pūrṇa; Bth: zla ba nya); B: nyid ja for nya; T: om. nya; P₁: nya ba lta [ba with a small letter later inserted above the line]; P₂ inserts small, illegible letter beneath nya and lta.
¹⁷ BQST: lta.
¹⁸ Q: ’od for ’os; B: ’ong for ’os.

Ch₁

[12.1] 聞已如說行 得佛如我今
若持此經者 當禮如世尊

[12.2] 若得此經者 是名佛法王¹
則為世間護 諸佛之所歎

[12.3] 若有持是經 是人名法王
是為世間眼 應讚如世尊

¹ 王Dh₁JṣNaP₁Q₁(Q₁Z₁K₁M₁S₁Y₁]<—主（法王 for dharmarāja as in Tib, Bth and Ch₂).
Bth

de bcom ldan 'das kyi de' i tshe de' i dus na tshig su bcad pa 'di gsungso //

[12.1] byang chub sems dpa' mdo sde 'di thos pa //
   bdag gis [258a1] byang chub mchog kyang ngyed par sems //
   gang gis lag tu mdo sde 'di\1 gyur ba //

5   ci ltar rang la 'jig rten phyags\1 tshal zhi ng //

[12.2] de ni 'jig rten mgon po rna\1s 'dren pa //
   de ni 'dren cing rab tu bsngags pa ste //
   de ltar de ni chos kyi rgyal po zhes bya\1
   gang gi lag tu mdo sde 'di\1 gyur ba //

10  [12.3] zla ba nya bzhi n kun kyis lta ba ste :
   de la 'jig rten mgon bzhi phyags kyang 'tshal //
   chos kyi ta la la ni 'chang zhi ng bsung //\1
   gang gi s lag tu mdo sde 'di gyur ba //

\1 mdo sde 'di compressed on excised background.

Ch2

爾時世尊復說伽他曰。

[12.1] 吾薩聞此修多羅 作是思惟獲勝覺
   若有人手得此經 人天禮拜應恭敬

[12.2] 諸佛世尊大導師 稱讚彼人人中最
   亦名最勝之法王 若經人手\1彼人手

[12.3] 是人照曜如滿月 應受禮敬如世尊
   能持法炬為世雄 由入此經於彼手

\1 于[J6] ←干.
12D

bcom ldan 'das kyis¹ de skad ces bka² stsal³ nas /¹ byang chub sems dpa’ rdo rje¹ id
blo gros dang /² thams cad dang³ ldan pa’¹ byang chub sems dpa² tshogs¹ de³ dang /⁴
nyan thos chen po de dag¹ dang / 'khor bzhi po¹ dang / lha dang /⁵ mi dang /⁶ lha ma
yin dang / dri zar bcas pa’i 'jig rten yi⁷ rangs te⁸ /⁴ bcom ldan 'das kyis gsungs pa”¹ la
mgon par⁹ bstod⁹ do /¹⁰ 'phags pa de bzhin gshegs pa’i snying po zhes bya ba theg
pa chen po’i mdo¹⁰ rdzogs sko¹¹ / ¹²//

Ch₁

爾時世尊說此經已，金剛慧及諸菩薩、四眾眷屬天、人、乾闥婆、阿修羅等聞佛所說，歡喜，奉行。

大方等如來藏經¹

¹ Dха: 如來藏經一卷; Fs: 大方等如來藏經一卷終.
Bth

bcom ldan 'das kyi dgyes pa’i yid kyi rdorje’i blogros : byangchub seins dpa’ dang : byangchub seins dpa’ mang po thams cad la bka’ stsal pa’ /nyan thos chen po de dag dang ’khor bzhi dang : lha dang mi dang lha ma yin dang : dri za dang¹ jig rten du bcas pa thams cad bcom ldan ’das kyi bshad pa la mgon par dga’o // de bzhin gshegs pa’i snying po zhes bya ba¹ theg pa chen po’i mdo rdzogs //

Ch₂

爾時世尊說是經已，金剛慧菩薩、摩訶薩等，井諸菩薩、諸大聲聞衆、人、天、阿蘇羅等聞佛所說，歡喜，奉行。

大方廣如來藏經
13

 rgya gar gyi mkhan po shā kya pra bha² dang / zhu chen³ gyi lo tstsha⁴ ba ban de⁵ ye
 shes sdes⁶ bsgyur⁷ cing zhus te⁸ gtan la phab⁹ pa //⁷

1 P₁₂₃: section 13 is missing.
2 A: 'dzi na myi tra dang / da na shi la for shā kya pra bha; J: shākya pra bha or shākya bra bha (?); N: shākya brabha or shākya bra bha (?); Q: shākya bra bha; ST: shākya pra bha.
3 N: bande (ג"א) ; S: ban dhe; T: bandhe.
4 A: shes sde las sstogs pas bsgyurd.
5 A: te / skar gsar cad kyi kyang bcos nas gtan [te / before string hole]; BJNQ: te skad gsar chad kyi kyang bcos nas gtan [Q: sar for gsar; N: -s of kyi with a small letter beneath kyi-].
6 A: phab te chos kyi phyad rgyus btab pa.
7 B: inserts second nyis shad (or does this second nyis shad belong to the following text?) [gap between first and second nyis shad: about three letters]; J: inserts two more nyis shad; second nyis shad after a gap of about 19 letters; third nyis shad at the end of the line after a gap of 20 letters; NQ: insert second nyis shad at the end of the line [gap between first and second nyis shad in N about four letters; in Q about five letters]; ST: insert second nyis shad [gap between first and second nyis shad in S about 16 letters; in T about nine letters].

Ch₁

Only Dh₁ has a colophon:

延壽十六年七月十日
經生鞏達子
用織一十二張
法師闔顯校

Translation in Giles 1957: 107 (no. 3848):

Dated the 10th day of the 7th moon of the 16th year of Yen-shou [=Yanshou] (14th Aug., 639). Copyist, Kung Ta-tzü. 12 sheets of paper used. (Only 3 remain.) Revised by T’an-hsien [=Tanxian], Master of the Law.

1 Giles reads 稾 instead of 纓. The ms reads 稾.
**Bth**

1. // oṁ ye dha rma hēdū pra bha wa he tun te shan ta thā ga to hyē² ba tod ṣān tsa yo ni ro dha a tṣaṅg³ ba ti ma ha shra ma na yasbahā // / yon mchod bkra ; shis par gyur cig // gsungs rab zhal grol⁴ bar gyur cig oṁ ma ṇi pad me hum hri // //

1. * symbols a dotted circle with a dot in its center with the size of one letter.
2. Not clear: hyē or hyē?
3. Tsha (§) resulting from a misread ??
4. Bottom part not readable: grol or goP?

Regarding the well-known *ye dharmā* formula in the colophon see Skilling 2000 who collated various versions/recensions of the formula. The correct Sanskrit version on which the colophon of *Bth* was probably based reads:

\[
\begin{align*}
\text{ye dharmā hetuprabhavā hetuṁ teṣāṁ tathāgato hy avadat} \\
\text{teṣāṁ ca yo nirodha evanvādi mahāsrāmanāh} \end{align*}
\]

For the diffusion and the significance of the verse during the early medieval period in India see Boucher 1991.
Apparatus of Secondary Variants

0A
a P: till du / (?) not clear.
b J: om. /.
c P: tā.
d P: 'a chung of thā very small (inserted later?).
e N: from ga ta (?) till nā ma

0B
a P: cig.
b B: pa, (at the end of the line).
c P: na for dang.
d J: du.
e P: bi for ba'i (abbreviated spelling) ['a chung of bi very small (inserted later?)].
f N: from ba'i dus (?) till rgyal po'i (?) not clear.
g Q: rkol.
h P: om. kyi.
i N: pung.
j P: gi gu of po'i very small.
k P: gdug.
l P: bsang.
m P: kyi.
a B: pa, originally ba, corrected to pa by crossing out the upper vertical line of ba.
b P: na dang /.
c B: spungs shad (after first syllable).
d B: bslob.
e Q: tshangs.
f P: cher'i; T: second letter of cher(?) illegible.
g J: dag for dgra.
h P: om. / dbang.
i N: pa.
j N: pa, (at the end of the line).
k J: du.
l L: rnam 'r (\*\*) for rnam par dag (at the end of the line); cf. the abbreviation \*\*\*\*\*\*\* for rnam par dag (Bacot 1912: 360).
m J: gol.
a P: om. shes rab shin tu rnam par grol ba /
b P: blang.
c P: che.
d P: gi.
e P: beneath thob: dot (as marker?).
f J: du.
g P: om. / (at the end of the line).
h L: sem, (at the end of the bottom line of the folio).
i P: om. shin tu.
j J: du; S: om. tu.
k J: lacuna of one letter between pa and sha.

0C
a P: ldan (de) lṭeng [de marked with two dots above for deletion].
b Q: spungs shad (after second syllable).

c J: //.
d P: pa'i for ma'i.
e Q: spungs shad (after second syllable).
f P: om. po.

0D
a P: po /.
b P: 'du ba for 'dus pa.
c P: between kluṅg and drug partially erased gi.
d Q: lacuna of one letter between drug and cu'i (see fn. 3).
e P: bye ba ma.
f N: than, (at the end of the bottom line of the folio).
g P: cig gi for grig gis.
h P: 'jig.
i P: dang for thob pa.
j L: sang, (at the end of the line).
k B: spungs shad (after second syllable).
l B: ma for mi.
m Q: ldog or ldog (?).

0E
a P: d- of dpal? small; beneath the line.
b L: dpal, (at the end of the bottom line of the folio).
c P: kyis.
d P: sngas.
e T: rin (po) chen [po marked with a dot triangle above for deletion].
f Q: lacuna of one letter between ba and nya.
g B: spungs shad (at the very end of the line).
h B: pa.

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P.: spungs shad (after first syllable); P.: om. spos dga’i dpal dang /.
S: spungs shad (after first syllable).
P.: ma’i [gi gu above ma due to lack of space above ‘a’]; P.: ‘a of ma’i small; later inserted beneath m. -
P.: tog chen dang.
P.: om. /
B: dam for dri ma.
P.: om. dbyu gu (see following en.).
P.: dang / dhyug gu dang rin (see preceding en.); T: om. rin chen mtha’ yus dbyu gu dang /.
Q: lacuna of about three letters between gu and ‘der.
L: lower part of spungs shad the line).

P.: gshos.
P.: om. /; Q: spungs shad (after first syllable).
B: spungs shad (after second syllable).
T: om. mi.
P.: om. yang; dang / thabs.
N: thab.
L: geigo.
T: spungs shad (at the end of the line).

P.: gshos.
P.: om. tu.
N: tsandan.
P.: ‘a and gi gu of po’i (later inserted?) beneath/above po respectively.
T: bsseg. 
L: nyidu (at the end of the line).
T: ’jol for ’jog la.
N: te.
T: /.
P.: kyis. 
N: tsandan.
Q: gi gu of po’i reversed (due to lack of space above left half of ‘a’).
T: om. pa.
P.: om. de.
P.: om. ma.

P.: sku pad ma’i for de dag gi mdab ma.
P.: om. gi mdab ma de dag (aberratio oculi).
N: cham.
P.: om. mog.

S: om. po.
P.: spungs shad (after first syllable).
01

a: B: 'to / for te /.

b: Q: 'gi gu of khrig above -g.

c: P: 'bum phrag for phrag 'bum.

d: P: rnam.

e: P: 'od.

f: L: 'osu.

g: L: spungs shad (after first syllable); P: to // for te /.

h: P: pa.

i: P: gyur.

j: L: spungs shad (before stringhole).

k: N: la 'ang.

l: P: lacuna of two letters between bzhin and gshegs filled with tshogs.

m: T: 'a sgon 'jug of 'gyed inserted later; small.

n: J: du.

o: P: pa.

p: J: du.

q: J: snat for sngan.

r: P: ba small; beneath the line.

s: T: //.

T: snyas for snyam.

u: L: snyamo.

v: T: /.

0J

a: P: om. sems dpa' (aberratio ocult).

b: P: om. chen po; Q: lacuna of one letter between po and rdu.

c: P: la for pa.

d: B: kyi, (at the end of the line); P: kyi.

e: L: yongsu.

f: Q: bgyis.

g: S: gap of about eight letters between shig and shad.

h: L: sem, (at the end of the line).

i: P: om. dang.

j: P: buzugs for zug.

0K

a: N: gead.

b: P: om. dag.

c: T: /.

d: P: sang.

e: P: ba; Q: par.

f: B: spungs shad (after first syllable); T: /.

g: N: gis.

h: P: na small; beneath the line.

i: P: pa.

j: L: khved.

k: P: rdu for rngu.

l: P: rig / de nas; P: rigs for rig.

m: P: om. 'di.

n: P: mi small; beneath the line.

o: P: bye small [ya btags not clear].

p: P: om. gis; P: gi; T: gis (kha) khebs [kha (at the end of the line) marked with a dot triangle above for deletion].

q: J: om. /.

r: Q: dbugs for dbus.

s: N: na 'ang.

1: B: skru for mo krong;

J: dkrong for krong.

2: P: shing /.

3: L: bzhug (at the end of the line).

4: L: spungs shad (after first syllable).

5: P: 'bum phrag dag.

6: J: du; T: lacuna of one letter between tu and gda' (due to lack of space above khr-).

7: P: gi gu of khrig above -g.

8: Q: than or thel (?).

9: J: rkyan.
0L

ii: zhing rnams su //‘di

ii: sang, (at the end of the line).

ii: sangyus (*sh*; see Bacot 1912: 655).

ii: N: phyi for bye; T: byed for bye.

ii: P: de’i.

ii: P: pa dag for bdag.

ii: G: bshado.

ii: P: double spungs shad (after first syllable); T: //.

ii: L: om. ‘t; P: om. rdo rje’i.

ii: T: om. dang [lacuna of two letters after following shad].

ii: L: tshog (at the end of the line).

ii: P: nas for te.

ii: T: //.

ii: P: om. the passage from “v→” till “e¬v,”

ii: B: mnyan.

0M

ii: L: mtho’ for ’khod;

ii: 1992: 77ff;

ii: L: sbrus.

ii: B: mthog, (at the end of the line).

ii: Q: dkar.  

ii: T: om. bu.

ii: P: pas’.

ii: P: om. /.

ii: Q: dag ‘bar for dga’ bar.

ii: T: mi for ma.

ii: T: om. yin pa.

ii: S: dag for dang.

ii: P: om. ‘i.

ii: L: gzung (at the end of the line).

ii: B: dzung pa for bzang ba.

ii: P: lia.

ii: J: dkar.

ii: L: ‘kho rdo /; P: ‘kho rdo /;

ii: T: spungs shad for shad (at the end of the line).

ii: P: lacuna of one letter between ‘kho d and pa partially erased; T: ‘khor for ‘kho d.

ii: P: riggs.

ii: P: rnam la phyag (la erroneously inserted according to the common phrase ... la phyag).

ii: P: om. zhing.

ii: T: (mnga) mchod [mnga marked with a dot triangle above for deletion].

ii: P: de bzhi d small; beneath the line.

ii: T: //.

ii: P: ri for pa’i [‘a chung very small (inserted later?)]; T: pa’i for pa’i.

ii: P: om. /

ii: L: chagsu.

ii: S: ba.

ii: B: ‘do.

ii: J: lacuna of one letter between chags and dang.

ii: P: spungs shad (after second syllable).

ii: P: srad.

ii: P: om.; S: spungs shad (after first syllable).

ii: P: riggs.

ii: T: nyongs for mongs.

ii: L: skyabsu for sbrus su (cf. endnote gg).

ii: L: spungs shad above left string hole with only upper half (due to lack of space).

ii: T: om. dang [lacuna of two letters after following shad].

ii: L: tshog (at the end of the line).

ii: P: nas for te.

ii: T: //.

ii: P: om. the passage from “v→” till “e¬v,”

ii: B: mnyan.
1A

a. $P_2$: rigs ('dzin) kyi [ 'dzin marked with three dot 
triangles above for deletion].

b. Bu: $ba'i$.

c. T: $dpad$ for $dper$.

d. $P_2$: $bu$ small; beneath the line.

e. Bu: om. $la$ la.

f. Bu: om. 'dlitar. 

g. Bu: om. $'dltar$.

h. $P_2$: om. $ma$.

i. $Q$: gyis.

j. $S$: litas.

k. Bu: between $na$ and $padma'i$.

1B

a. $P_2$: om. $dag$; the singular is in accordance with the 
quotation in RGV 73,11-12 (kukalaptra).

b. Bu: $dag$ /.

c. Bu: $ni'i$ chos (shad inserted 
later).

d. L: nyide; N: $da$ for $de$.

e. T: //.

f. $P_1$: om. rung; $P_2$: om. $ma$ 
ying yang rang (aberratio 
oculi).

g. T: //.

h. Bu: $ni'i$.

i. Bu: $no$ for $na$ (quotation ends here: 
... $yn no'i$ zhes $gsungs$ /).

j. B: $pa$.

k. $P_2$: om. $pa'i$.

l. $P_2$: $shab$, (at the end of the line).

m. B: $rnam$, (at the end of the line).

1C

a. $P_2$: $tshe'i$.

b. $J$: lacuna of one letter 
between $padma$ and $smad$.

c. $P_2$: 'gyur.

d. $P_2$: cross beneath $pa$ (pa at 
the end of the line in the 
right bottom corner of the 
folios).

e. B: om. $ma$.

f. $P_2$: $phye$ for $gyes$.

g. L: $gsheg$, (at the end of the line).

h. D: vocal not clear: $gis$, ges 
or $gos$.

i. $Q$: 'gal for 'ga'; N: not clear.

j. $Q$: spungs shad (after first 
syllable).

k. B: $de'i$ $tshe$ 'dab.

l. T: $na$ for $ni$.

m. T: //.

n. $P_2$: $pa$.

o. T: between $mi$ and 'gyur: 'a 
(at the end of the line).

p. B: $gyur$.

q. T: //.

r. $J$: $du$.

xx. $P_2$: om. $ni$.

yy. $B$: spungs shad after fourth 
syllable; T: //.

zz. $P_2$: $gsheg$, (at the end of the 
bottom line of the folio).

-xx. $T$: $cad$ for can.

-yy. $B$: par for por.

-t. B: om. $gt$; $P_2$: $gis$.

-w. L: short spungs shad at the 
end of the line.

-v. $P_1$: $rigs$.

-w. $B$: $ston pa$ te; $Q$: lacuna of 
one letter between $ston$ and 
to.

-x. $Q$: to for te.

-y. $S$: om. /.

-z. Bu: $ni'i$.
2A

a T: lacuna of two letters between 'di and la.

b P: gi ya for gi yal in small letters beneath the line.

c L: -ng-?h(?) of 'phyang or 'phyad (?) inserted in small letters; Q: 'phyad for 'phyang.

d P: pa.

e Q: bud pa for bung ba.

f P: gyi.

g J: du.

h P: srungs; P: brsung bar byas shing.

i P: shing la i (la small; beneath the line.

j L: yongsu.

k B: zhiing for zhiig; P: bzhig for ba zhiig.

l Q: bud pa for bung ba.

m P: om. 'i; P: tsi'i for rtsi'i.

dang (dittography; first of the two pa not clear (deleted!?)).

n S: mong, (at the end of the line).

k P: om. pa.

l N: la ang.

m T: mong, (at the end of the line).

n S: om. /; T: spungs shad (after second syllable).

o P: gis /.

p P: mongs pa dag gis nye ba'i nyon mongs pa dag gis / nye ba'i nyon mongs pa can (dittography); P: pa dag can; S: om. de dag gis nye ba'i nyon mongs pa (aberratio oculi).

q N: om. / (at the end of the line).

r T: /.

s P: snying pa for bya ba; T: ba'i for ba.

t L: byeile.

u B: de'i for nga'i.

v P: tham, (at the end of the line).

w L: mthong.

2B

a N: pa'ang; P: yang skyes bu thabs.

b B: thabs pa la; N: thab,

c P: bum pa for bung ba; Q: bud pa for bung ba.

d Q: gsal.

e J: lacuna of about four syllables between can and de.

f T: 'dong for 'dod.

g B: om. nga.

h T: text between rgyags and 'chab not clear (with a lacuna).

i P: pa (-end of the line-) pa

j P: om. ni.

k P: 'dra'.

l T: /.

m L: double spungs shad (after second syllable); T: /.

n Q: spyad for shyang.

2C

a P: tshig.

b Q: shrad chang for sbrang tshang.

c Q: pas for bas.

d P: shig for shing.

f P: sngas for shas.

i P: la for pa.

j B: sgrang for sbrang;

k P: sbrag for sbrang.

l L: double spungs shad (after first syllable); T: /.

m S: des for de.

n J: bulg ba or bud pa (?) N:

bunpa; Q: bud pa for bung ba.

o T: bar for rab (metathesis).

p P: ni for gyi.

q T: cado.

r P: nyis shad contrary to rule (OK, fn. 4); due to ... do?;

s B: double spungs shad (after first syllable); Q: /.

N: gshesht (at the end of the line).

i P: thong for mthong.

j P: om. yang.

k T: / (lacuna of one letter between du (with a tsheg) and shad).

l NJ: bung ba or bung pa (?) Q: bud pa for bung ba.

m Q: bud pa for bung ba.

n P: gyur pa for 'gyur ba.

i J: /.
3A

a P2: ste .

b T: dphcer.

c B: -x of to(s) marked with a dot triangle above for deletion.

d N: spungs shad (with only a single tsheg) or (poorly printed) 'broken' shad (at the middle of the line).

e P1: 'am (before shad at the end of the line).

f P2: rnam pa for rnas.

g T: bsrung.

3B

a N: pa'ang.

b B: gshegs (at the end of the line); N: gsheets (at the end of the line).

c P3: om. thams cad.

d P2: 'byangs.

e P1: om. /

f B: shes for shing.

g DN: bar or par (?); Q: bar.

3C

a P3: kyi.

b L: tshigsu.

c T: litar (ba) 'bru [ba marked with a dot triangle above for deletion.

d B: rung / in small letters beneath the end of the bottom line of the folio (folio ends with 'bras kyang').

E B: /; P3: kyung rung // ji for kyung rung / / ji: contrary to the general praxis of P3 in the verse section the second shad has not been attached to the following pada. This could be due to the omission of pada 3.1b (see fn. 5).

f B: phug.

g Q: phubcas or phub cas (?) (before pa at the end of the line).

h Q: om. // (at the end of the line); T: /.

i P3: de'i for de srid.

J P3: gi gu of ma'i above ma (c); P2: mi for ma'i; P3: ma for ma'i.

T: om. strang.

B: shad and spungs shad (after second syllable); P3: /.

gh T: snong for snod.

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attached to the following pāda. This could be due to the position of // de at the position of the end of the line.
2. Q: des for nas.
3. L: double spungs shad for nyis shad (after first syllable); N: contrary to the general rule of N, the two shads of the nyis shad do not show a gap between. They are probably inserted later after the end of the pāda had been overlooked.

Q: lacuna of one letter between non and mthong.

A: semis (at the end of the line).

L: semin for sems can (before de at the end of the line).

P: om. /.

Q: lacuna of one letter (at the end of the line).

T: //.

J: po ce pa (?)

A: nga for de.

A: gyurd.

P: sbyar for sbyangs.

L: byedo.

T: spungs shad (seven syllables before the end of the line).

A: pa /.

L: spob, (at the end of the line); L: spob, (before string hole); D: slogs for spobs.

A: om. / (before string hole).

P: gyurd.

L: yino.

P: double spungs shad (first after syllable); T: //.

T: gsheg, (at the end of the line).

A: ba.

L: sgring, (at the end of the line).

P: om. rnams.

P: kyis.

A: gyurd.

P: om. /; T: // (at the end of the line).

A: rnams (due to string hole); P: om. rnams.

P: mngon.

B: gyi for kyis; P: tshig gyi for tshigs kyi.

B: gyed pa'i for byed pa'i; Q: gyid ba'i for byed pa'i.

A: //.

A: stond.

A: pa /.

B: sbo, (at the end of the line); L: spob, (before string hole); D: slogs for spobs.

A: om. / (before string hole).

P: kyis.

A: po 'i for po'i.

L: yino.

A: ba.

L: gshye for gshugs (at the end of the line).
A: shind.

b: du.

N: between dag and pas vertical mark: this might be related to the following part till stobs dang in 5B.12, which contains several abbreviations and has probably been inserted later.

5C

a A: gsungs so for bka ’tsal to.

b P2: om. ‘i.

c Q: lacuna of one letter between gyi and ’dag.

C: double spungs shad (after second syllable).

D: beneath g.ye diagonal streak (only on the fiche?).

T: kyis.

A: ///.

P2: /.

A: gyurd.

P2: pa for la.

A: /.

P2: par.

T: na inserted beneath (pa)y.

A: /.

T: na(s) [-s marked with a dot triangle above for deletion].

6A

B: om. yang.

B: dpam for dper.

B: shi pa for shing.

S: bras.

A: ’am for ’am i (at the end of the bottom line of the folio).

N: ’dzambu ’i (’dzambu ’i) [’i not clear (at the end of the line)];

P2: ’dzam bu ’i [’a of bu ’i with small letters beneath the line.

A: ’am.

P2: om. ’dzam bu ’i ’bras bu ’am i tu la ’i ’bras bu ’am (aberratio oculi).

A: om. /.

B: sba ’i.

B: bu’ang.

6B

Q: tshags.

P2: om. /.

Q: shing for phyi.

P2: gyis.

P2: shubs; P2: om. sbubs.

P2: om. kyi.

T: gu ’i (the sdang dang / the mag dang / the sdang dang / mi rig pa ’i nyon mongs) sa bon [spungs shad (at the end of the line)] (aberratio oculi): text in brackets marked with several dot triangles above for deletion.

B: pon.

B: pa ’i.

Q: hbo ba (?) for btab.

S: shin.

B: om. po.

T: po for por.

A: om. /.

Q: rgyal po chen por compressed; lacuna of one letter between por and ’gyur.

T: ’gyur.

L: ’gyur.

N: ’pa’ang.

B: spungs shad (at the end of the line); T: //.

P2: zhes; wrong decomposition of the abbreviation zhesdang or zhesdang (see Bacot 1912: 554)?

A: om. /.

S: kyi.

J: du; P2: nas for tu.

L: mthongo; P2: om. ngo.

P2: /.

Q: rgyal po chen por compressed; lacuna of one letter between por and ’gyur.

T: ’gyur.

L: ’gyur.

N: ’pa’ang.

B: spungs shad (at the end of the line); T: //.

P2: zhes; wrong decomposition of the abbreviation zhesdang or zhesdang (see Bacot 1912: 554)?

A: om. /.

S: kyi.

J: du; P2: nas for tu.

L: mthongo; P2: om. ngo.

P2: /.

A: om. /.

Q: ba’i.

T: sbus.
6C

a: 'a rjes 'jug of bka’
subscribed: small (at the end of the line).
b: btsal.
c: A: gsungs so for bka’ stsal to.
d: B: sha.
e: I: thunid.
f: B: sha.
g: Q: //; from bka’ stsal to //
(6C.1) till yod pa ste /
compressed.
h: Q: li for la.
i: B: mdzam.
j: P: la small; beneath the line.
k: T: spungs shad (at the end of the bottom line of the folio).

7A

a: la (at the end of the line).
b: P: ste //.
c: P: skyed.
d: P: gshye (at the end of the line).
e: P: pa'i for pa
f: B: thi; P: 'thil.
g: N: da.
h: P: des for skyes.
i: Q: dgun.
j: T: om. las.
k: A: shind.
l: J: du.
m: A: po for par; B: om, par; D: 'dong bar for 'dod par.
ñ: A: gyurd.
ö: T: ma for mi.
á: B: nges.
ß: P: om. de.
ë: Q: ba for pa; D: pa //.
ë: A: ba'i.
ë: P: ma for mas.
ë: B: bkris.
ë: P: ste for te.
ë: L: nyidu.
ë: P: gang gang gis
(dittography).
ë: P: gi.
ë: P: pa for par.
ë: A: gyurd.
ë: T: spungs shad (after third syllable).
ë: L: gshye (at the end of the line).
ë: B: pi (at the end of the line).
ë: A: gang, (at the end of the line).
ë: D: not clear: nga or nge (?) for de.
ë: L: bya'i for bya ba'i; P: ba for ba'i.
ë: L: shesu; T: om. su.
ë: L: byedo; P: med for byed de.
ë: P: nga for de; P: om. de.
ë: P: om. la.
ë: P: sem, (at the end of the line).
ë: A: rnam; B: rnam, (before la / at the end of the line).
ë: P: phyir /.
ë: P: te for de; P: om. de.
ë: A: stond.
ë: A: /; T: spungs shad (at the end of the line).
7B

P: tham, (at the end of the line).
Q: /.

7C

J: lacuna of one letter between tshe and bcom.
B: 'du, (at the end of the line).
N: gcad.
P: om. nga.
Q: /.
L: yongsu.
P: om. bar.
P: pa'i for kyi.
P: rul for dum.
P: bkris.
T: spungs shad.
P: gi.
L: nasu.
P: bzhan.
T: spungs shad (after third syllable in the top line of the folio).
L: bu small.
N: lacuna of one letter between du and phye.
T: /.

8A

P: ste /.
Q: lacuna of one letter

between shad and bud with a tsheg before bud.
3
med. om.
P: 1
Mgnas: in small letters beneath the line.
L: gnas (before string hole).
L: partial shad (before string hole).
P: double spungs shad (after first syllable).

8B
L: thanld.
N: par or bar (?) Q: bar.
N: bas for ba'i.
bsgul or bngal (?) [above gi gu: mark similar to a reversed gi gu (indicating deletion of the gi gu?).]
B: btes; N: gtes or goes (?) P: btes.
N: sred.
P: pa.
T: bar for ba'i.
P: dgon.
P: om. med.
Q: ba'i.
P: om. na.
L: gnaso.
Q: des for de.
L: shadg (at the end of the line).
T: //.
P: om. gis.

8C
P: kyi.
T: //.
L: om. ni.
T: lacuna of about two letters between mi and sduh.
P: po for la; T: not clear: la(?)
T: byi sa for byis.
B: pa (at the end of the line).
T: //.
D: des for dus.

B: chung; P: nud(?) for chud.
L: chudo.
T: lacuna of one letter between do and shad.
T: //.
Bu: dag //.
Bu: ni //; P: pa'i for pa ni.
P: om. bdag.
P: om. la.
P: khyed; P: om. khyad.
P: om. du.
L: pa (at the end of the line); Bu: om. par.
Bu: pa'i for ba'i.
Bu: dag //.
N: not clear: bdag(?).
P: khyod.
L: khyed par khyed brson (aberration of ocii).
P: om. zhugs pa.
Bu: pa'ang dus.

P: na for ni; P: ni [gi gu smaller as usual; inserted later].
P: 'di for der.
L: shum.
P: sbrum mar gyur, [mar in small letters above the line].
P: double spungs shad (after first syllable).
Q: lacuna of one letter between mngal and du.
P: pa.

J: bsgyur.
P: om. //.
N: pa'i gling.
P: ging.
B: bzhi'i for bzhi yi (before double spungs shad at the very end of the line).
P: yis for yi.
B: double spungs shad (at the very end of the line); T: //.
P: de'bdag for bdag.
9A

Q: shbra.
la.
ha'i for rta'i.
pe.
dot above -s of gzugs.
om. kyi.
B: //.
spungs shad (at the end of the line).
na for da.

g.yot (at the end of the line); T: g.yegs.
lacuna of one letter between behu and ste.

B: spungs shad (after first syllable).
la.
la.
dom. /; N: //.
om. gyur.
T: //.
phyr.
gnas for gnag.
dad for dog.
rmam pa for rmams;
mark between rmams and ni beneath isheg.
bu'am or ba'am (?);
bu'am.
'gar.

9B

om. dag.
'jig for jim.
phyr.
gi.
not clear.
om. gi; du for gi.
shu ba for sbu gu; sba bu; sgu bu.
om. sungs rgyas.
om. kyis.
chos kyis chos kyis gang (dittography).
om. pa.
ba'i.
po'i for po che'i.

spungs shad (after third syllable).

mthongo.
spungs shad (after third syllable).
om. de la.
pa, (at the end of the line).
na.
om. kyi.
om. rab; between par and tu: isheg or partial shad (?).
sams.
par.
not clear.
Q: lacuna of two letters
P : gsgrubs.
N: rer'ai'g (?).

\( L: \text{double spungs shad (at the end of the line),} \)
\( P: \text{dot beneath beam (marker?; cf. en. kk).} \)

\( b: \text{dot beneath yang (marker?; cf. en. jj).} \)
\( P: \text{pa'i de; T: de for pa.} \)
\( B: / /. \)

\( c: \text{nsh,#31z for nsh,} \)
\( P: \text{g.yog.} \)
\( N: \text{grang bar for grangs par.} \)

10A
\( a: \text{B: } \text{bga}. \)
\( b: \text{P: } \text{rja for rje'i.} \)
\( c: \text{N: } \text{bu' am or bu' am (?)}. \)
\( d: \text{L: om. rigs kyi bu' am; P: om. la.} \)
\( e: \text{om. /; T: //}. \)
\( f: \text{P: mo 'am khyim.} \)
\( g: \text{N: pa' am.} \)

10B
\( a: \text{T: om. 'i.} \)
\( b: \text{P: } \text{dpa' sems dpa' chen po gshan.} \)
\( c: \text{B: zhi.} \)
\( d: \text{P: } \text{rtson.} \)
\( e: \text{P: pa for la; P: om. la.} \)
\( f: \text{S: om. /; T: //}. \)
\( g: \text{P: om. gyi kham; P: kham in small letters} \)
\( \text{beneath the line.} \)
\( h: \text{N: rer' ang(?).} \)
\( i: \text{L: thamd.} \)
\( j: \text{Q: lacuna of two letters} \)
\( \text{between 'phral and bsgrubs.} \)
\( k: \text{P: sgrubs.} \)
\( l: \text{L: tinge for ting nge; P: tid de for ting nge.} \)

9C
\( a: \text{P: } \text{kyi.} \)
\( b: \text{P: } \text{nyis shad beneath the line.} \)
\( c: \text{S: } \text{na for ni.} \)
\( d: \text{P: before gsog two partially erased letters at the} \)
\( \text{beginning of the top line of the folio.} \)
\( e: \text{P: la for pa.} \)
\( f: \text{Q: lacuna of one letter between rin and chen.} \)
\( g: \text{N: shen.} \)
\( h: \text{B: du.} \)
\( i: \text{B: grang bar for grangs par.} \)
\( j: \text{T: //}. \)
\( k: \text{T: } \text{gzug, (at the end of the bottom line of the folio).} \)
\( l: \text{P: g.yog.} \)
\( m: \text{L: 'gog (at the end of the line).} \)

\( \text{P: dot next to the upper part of } \text{de of byed.} \)
\( \text{P: } \text{jims.} \)
\( \text{N: g.yog (at the end of the line); P: g.yog.} \)
\( \text{P: } \text{mos for mongs.} \)
\( \text{Q: } \text{de for de.} \)
\( \text{P: small cross above zhing.} \)
\( \text{P: g.yog.} \)
\( \text{B: de de dag [first de at the end of the line].} \)
\( \text{Q: } \text{byin.} \)
\( \text{P: } \text{lam for lag.} \)
\( \text{S: chags for chas.} \)
\( \text{N: } \text{spungs shad (after fourth syllable).} \)
\( \text{P: } \text{ita.} \)
\( \text{N: lacuna of two letters between na and sdbus.} \)
\( \text{T: } \text{g.yog.} \)
\( \text{P: } \text{bde bar } \text{gshed par 'gyur te bde gshed gyur /.} \)

\( \text{N: } \text{b'a ang.} \)
\( \text{N: gsheg (at the end of the line).} \)
\( \text{L: om. 'di.} \)
\( \text{P: om. /; T: //}. \)
\( \text{S: } \text{spungs shad (after first syllable); T: //}. \)

\( \text{P: teng.} \)
\( \text{T: mamsu.} \)
\( \text{P: byi.} \)
\( \text{L: om. the passage from 'q→' till "e-q" (aberratio oculi).} \)
\( \text{B: om. dang.} \)
\( \text{T: //}. \)
\( \text{B: nyan with a partially erased na ro of originally} \)
\( \text{nyon; T: nyen.} \)
\( \text{B: kyi small; beneath the line.} \)
\( \text{P: bsugs.} \)
\( \text{P: } \text{pa'i l}. \)
\( \text{N: la' ang.} \)

\( \text{T: } \text{dusu.} \)
\( \text{N: } \text{tshed.} \)
\( \text{A: } \text{tsang for tshad.} \)
\( B: \text{double spungs shad (after third syllable).} \)
\( \text{P: tog gi sil.} \)
\( \text{B: sel.} \)
\( \text{B: //}. \)
\( \text{L: } \text{longsypod (tɕukkan).} \)
\( \text{B: thamd.} \)
\( \text{P: klang ga'i kling lnga (aberratio oculi).} \)
\( \text{B: ri; N: lacuna of one letter between re and zhing.} \)
\( \text{T: } \text{phral (?) for phul.} \)
\( \text{B: double spungs shad (after second syllable).} \)
shad (at the very end of the line).

P: kyin in small letters beneath the line.

P: du.

11C

T: om. 'i.

A: yon tan, a: gkyur.

P: skyis /.

A: brgya stong for 'bum.

P: 'bum phrag de.

P: du.

P: om. dag.

A: gyurd.

L: thaind.

P: grijid.

A: ba.

B: spungs shad (at the very end of the line).

A: ba.

L: spungs shad (at the very end of the line); P: om. kha dog dang ldan pa dang / (aberratio oculi).

A: ba.

P: om. dran pa dang ldan pa dang / (aberratio oculi).

A: ba.

11D

P: ngmal (metathesis).

P: kyi.

P: gyis.

P: khanis (at the end of the line).

A: brgya stong for 'bum.

P: pa.

A: gyurd; T: om. gyur.

Q: ba; T: om. pa.

L: thaind.

L: yongsu.

P: -s of gnas (at the end of the line) very small; beneath -na-.

A: gyurd.

T: gter for gser.

T: skung.

S: mang.

T: additional to the gi gu: zhabs kyi.

L: risu.

A: gyurd.

P: pa i; S: ma for pa (altered later?).

P: med for me.

A: ba.

P: om. /.

Q: par.

P: khanis (at the very end of the line).

A: brgya stong for 'bum.

P: 'bum phrag de.

11C

T: spungs shad (after second syllable).

A: bar.

A: gyurd; P: 'gyur.

P: ro.

T: /.

A: brgya stong for 'bum.

P: 'bum phrag de.

A: na /.

P: sem, (at the end of the line).

A: senin; P: om. sens can.

B: 'gra i.

B: skyes.

T: not clear: dang(?)

P: kyi in small letters above the line; P: kyi.

B: bar for pair; P: skye bar for skyes par.

P: kyi.

B: res.

A: gi gu of shi reversed;

A: gyurd.

N: te for to.

N: da.

P: klung; T: om. rlung.

P: skyod.

A: klung.

B: om. bskyod cing rlung gis (aberratio oculi);

S: om. rlung gis.

A: reversed gi gu.

A: senis; T: sem, (at the end of the line).

J: not clear: byang chub kyi yan lag dang /.

A: thard.

L: tinge.

A: 'dzimd.

P: om. 'i sgra [preceding pa (at the end of the line) small].

L: yidu.

T: 'ad for 'ong.

P: om. dag.

L: byungo; T: do for ngo.

T: /.

A: pa I for pa I [pa at the end of the line]; P: pi.

P: om. na.

P: om. dag.

T: can for cad.

S: om. /.

A: om. / (at the end of the line).

P: gyis.

P: rigs for ris.

A: gyurd to; P: 'gyur ro.

B: te / for to //; T: /.

A: pa.

N: de 'ang.

L: senin.

T: om. la.

A: gyurd.

B: nyen; T: nyid.

P: gsum /.  

T: om. gsum mtshan lan (aberratio oculi).

L: byasa; P: ro for ba'i las byas so.

T: /,
12B

A: bo dag rigs.

N: bu 'am.

B: bsams.

P: po.

B: rig, (at the end of the line).

L: 'am (before spungs shad at the very end of the line); first syllable).

B: brgya da for bryad.

B: //.

B: spungs shad (at the end of the bottom line of the folio); P: om. dgu stong dang / (aberratio oculi).

B: //; L: spungs shad (after second syllable in the top line of the folio).

A: brgya stong for 'bum.

A: gi; P: om. gyi.

P: bar bar dag; P: om. bar.

A: not clear: do(?)

L: yodo.

A: this part of the folio is missing; T: //.

A: not clear: kun(?)

P: gzhan la dag.

N: la 'ang.

12C

P: -s of kyis very small; beneath kyi.

A: gsungs so for bka' stsal to (cf. Bih: gsungso).

T: //.

B: spungs shad (at the very end of the line); T: //.

B: thob pa thob par (aberratio oculi).

P: bsams.

P: yin for yod.

B: //; P: spungs shad (after first syllable).

B: brgya da for bryad.

B: //.

B: spungs shad (at the very end of the line); P: om. dgu stong dang / (aberratio oculi).

B: //; L: spungs shad (after second syllable in the top line of the folio).

A: brgya stong for 'bum.

A: gi; P: om. gyi.

P: bar bar dag; P: om. bar.

A: not clear: do(?)

L: yodo.

A: this part of the folio is missing; T: //.

A: not clear: kun(?)

P: gzhan la dag.

N: la 'ang.

12D

P: kyi.

P: om. bka'.

A: stsal.

P: rmams.

A: 'drend.

T: //.

P: khri; Q: lacuna of one letter between khrid and byed.

T: bye.

P: om. //.

P: zhe.

A: //; T: //.

13

A: cen.

B: tsa; Q: cshha.

A: bsgyur.
Sigla, Symbols and Graphic Devices of the Tibetan Material

The bibliography of primary sources, abbreviations (for other than the material edited here) and the select secondary sources are found on pp. 405–425.

A  Fragments of **Tib** found among the manuscripts of **Tabo**: File no. 198, Running no. 24, Reel no. 29/1–4 (4 folios in all), mDo sde, Ki 25a1–25b11, 28a1–30a5.\(^1\)

**B**  **Tib** in the manuscript Kanjur of **Berlin**: no. 15, vol. 74, mDo sde sna tshogs, Za 310b8–328b1.\(^2\)

**Bth**  Separate Tibetan translation of the **TGS** in the manuscript Kanjur from Bathang, now in **Newark**: no. 20.288, mDo bsde, Ta 245b1–258a8.\(^3\)

**Bu**  De bzhin gshegs pa’i snying po gsal zhing ma’zes par byed pa’i rgyan (**Bu ston** Rin chen grub). In **The Collected Works of Bu-ston**, part 20, Va la–39a.\(^4\)

**D**  **Tib** in the **Derge** Kanjur (“**Nyingma edition**”): no. 258, vol. 24, mDo sde, Za 245a2–259b4.\(^5\)

**J**  **Tib** in the **Jang Sa tham** or **Lithang** Kanjur: no. 200, vol. 61, mDo mang, Za 261b4–276b6.\(^6\)

**L**  **Tib** in the copy of the Shel dkar manuscript Kanjur kept in the British Library (Or. 6724), **London**: vol. 8, mDo, Nya 188b3–206a2.\(^7\)

**N**  **Tib** in the **Narthang** Kanjur: vol. 66, mDo sde, Va 350b3–371a1.\(^8\)

**P**\(_0\)  Indicates the common ancestor of **P**\(_1\), **P**\(_2\) and **P**\(_3\).

**P**\(_1\)  **Tib** in the **Phug brag** manuscript Kanjur: no. 108, vol. 64, mDo sde, Tsa 321a1–334; 335–336; 337–341a7.\(^9\)

**P**\(_2\)  **Tib** in the **Phug brag** manuscript Kanjur: no. 258, vol. 82, mDo sde, Sa 202a5–222a6.\(^9\)

**P**\(_3\)  **Tib** in the **Phug brag** manuscript Kanjur: no. 345, vol. 91, mDo sde, Kho 221b1–244b8.\(^9\)

**P**\(_X\)  Indicates the common ancestor of **P**\(_1\) and **P**\(_2\).

---

\(^1\) I would like to thank Professor Scherrer-Schaub and Dr. Tauscher for sending me the relevant photos.

\(^2\) The “**Berlin manuscript Kanjur**” is catalogued in Beckh 1914. I would like to thank Dr. Feistel of the Staatsbibliothek in Berlin for providing me with the microfilms of **Tib** in both the Berlin manuscript Kanjur and the Lithang Kanjur.

\(^3\) For references concerning this manuscript Kanjur see Skilling 2001 and Zimmermann 1998: 34. My thanks go to Dr. Reynolds for promptly providing me with a microfilm containing this paracanonical translation of the **TGS**.


\(^6\) I thank Professor Pagel, at the time curator of the Tibetan collection in the British Library in London, for sending me the relevant photocopies. Both text number and volume number are according to Pagel and Gaffney 1996.

\(^7\) I used photocopies of the microfiches (LMpj 026, 066 18/23 and 19/23) produced by the Institute for Advanced Studies of World Religions, New York, that are in the library of the Abteilung für Kultur und Geschichte Indiens und Tibets of the Asien-Afrika-Institut at the University of Hamburg. I am indebted to the librarian Dr. Erb for his support in the production of the photocopies of the Narthang and Phug brag materials. The Narthang Kanjur has been catalogued in Eimer and others 1998.

\(^8\) I used photocopies of the microfiches produced by the Institute for Advanced Studies of World Religions, New York, that are in the library of the Abteilung für Kultur und Geschichte Indiens und Tibets of the Asien-Afrika-Institut at the University of Hamburg: **P**\(_1\): Lmpj 016, 863 49B–52B/57; **P**\(_2\): Lmpj 016, 881 34E–38A/59; **P**\(_3\): Lmpj 016, 890 37E–41D/62.
Concerning Only the Critical Edition of Tib

*italics* text written in italics has been emended by me contrary to the witness of all collated xylograph editions and manuscript versions of Tib

Concerning Only the Diplomatic Edition of Bth

: two dots in the manuscript, aligned vertically ("colon")
| end of the line in the manuscript

xxxx syllable(s) between the two arrows is/are added beneath the line

xxxx syllable(s) between the two arrows is/are added above the line

xxxx reading of underlined syllable is graphically not absolutely clear

+ indicates about one unreadable letter (vowels and sub-/superscribed letters included)

± underlined cross: unclear whether one letter or lacuna of one letter

Sigla and Graphic Devices of the Chinese Material

The bibliography of primary sources, abbreviations (for other than the material edited here) and the select secondary sources are found on pp. 405–425.

\[ x[a] \leftrightarrow y(A) \] means: \( y \), which is the reading of the Taishô and of all other versions of \( C_h_1 \) or \( C_h_2 \) not mentioned in the brackets [ ], is emended to \( x \) on the basis of version \( a \). The reason for the emendation is \( A \).

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11 My thanks are due to the staff of the Tøyö Bunko for providing me with the photocopies of *Tib*. A hand-list of this Kanjur is found in Saitö 1977.
Concerning T 666

The pairs Js – Mi, Pu – Yu, and So – Zi refer to identical canons. However, since the editors of the Zhonghua Dazangjing 中華大藏經 failed to note some variants, I also gave the readings as quoted in the Taishō apparatus.

Ch
Chinese translation of the TGS by Buddhabhadra at the beginning of the fifth century (between 404 and 418, or in 420 CE).

Dh

Dh

Fs
As found in the Fangshan shijing (房山石經 (7th–17th century CE)). Da fangdeng rulai zang jing yi juan 大方等如來藏經一卷. In vol. “liang 二卷” section gai 改, 114–115.

Ga

Ji
Ch in the Zhonghua Dazangjing 中華大藏經: Da fangdeng rulai zang jing 大方等如來藏經. No. 387, vol. 20, 559b1–563c5. The source text is the Jin edition 金藏廣勝寺本 (1149–1173 CE) collated with Fs, Ga, Js, Na, Pu, Qi, Qs and Zi.

Js
One of the canons collated by the editors of Ji: the Jingshan 經山 edition of the Ming Period: 經 (1579–1676 CE).

Ku
One of the canons collated by the editors of T (called the “Old Song edition 宮本”) from 1080–1111 CE, kept in the Library of the Kunaishō (Department of the Imperial Household, Tokyo) 宮内省, nowadays called Kunaishō (Imperial Household Agency, Tokyo) 宮内庁. Also known as the Chongning canon 祝寧藏.

Mi
One of the canons collated by the editors of T: the “Ming edition 明本.” (It is identical with Js.)

Na
One of the canons collated by the editors of Ji: the Yongle Nan 永樂南 edition of the Ming Period: 南 (completed in ca 1419 CE).

Pu
One of the canons collated by the editors of Ji: the Puning 普寧 edition of the Yuan 元 Period (1277–1299 CE): 普.

Qi
One of the canons collated by the editors of Ji: the Qing 清 edition: 清 (1735–1738 CE).

Qs
One of the canons collated by the editors of Ji: The Qisha 碣砂 edition of the Song 宋 Period: 碣 (1216–1322 CE).

So
One of the canons collated by the editors of T: the “Song edition 宋本” (1240–1252 CE).

T
Da fangdeng rulai zang jing 大方等如來藏經. T 666, vol. 16, 457a1–460b21. The edition is based on Ga, collated are Ku, Mi, So and Yu.

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Yu One of the canons collated by the editors of T: the “Yuan edition 元本.” (It is identical with Pu.)

Zi One of the canons collated by the editors of Ji: The Zifu 資福 edition of the Song 宋 Period: 資. (It is identical with So.)

Concerning T 667

Ch2 Chinese translation of the TGS by Amoghavajra (705–774 CE).


Ji2 Ch2 in the Zhonghua Dazangjing 中華大藏經: Da fangguang rulai zangjing 大方廣如來藏經. No. 387, vol. 20, 559b1–563c5. The source text is the Jin edition 金藏廣勝寺本 (1149–1173 CE) with only 559b supplied from Ga2. The rest of the text is also collated with Ga2.

E Appendices
### Appendix A: Comparative Chart of the Bodhisattva Names in 0E

<table>
<thead>
<tr>
<th></th>
<th><strong>Tib</strong></th>
<th><strong>Reconstruction based on Tib</strong></th>
<th><strong>Ch₁</strong></th>
<th><strong>Ch₂</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chos kyi blo gros</td>
<td>Dharmamati</td>
<td>法慧</td>
<td>法慧</td>
</tr>
<tr>
<td>2</td>
<td>Sengge'i blo gros</td>
<td>Siôhamati</td>
<td>师子慧</td>
<td>师子慧</td>
</tr>
<tr>
<td>3</td>
<td>sTag gi blo gros</td>
<td>Vy¹ghramati</td>
<td>金剛慧</td>
<td>金剛慧</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>金剛藏</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Don gyi blo gros</td>
<td>Arthamati</td>
<td>調慧</td>
<td>義慧</td>
</tr>
<tr>
<td>5</td>
<td>Rin po che'i blo gros</td>
<td>Ratnamati</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Rab mchog blo gros</td>
<td>*Pravaramati</td>
<td>妙慧</td>
<td>勝慧</td>
</tr>
<tr>
<td>7</td>
<td>Zla 'od</td>
<td>Candraprabha</td>
<td>月光</td>
<td>月光</td>
</tr>
<tr>
<td>8</td>
<td>Rin chen zla 'od</td>
<td>*Ratnacandraprabha</td>
<td>寶月¹</td>
<td>寶月光</td>
</tr>
<tr>
<td>9</td>
<td>Zla ba nya ba'i 'od</td>
<td>*Pûròacandraprabha</td>
<td>滿月³</td>
<td>滿月光</td>
</tr>
<tr>
<td>10</td>
<td>rNam par gnon pa chen po</td>
<td>Mah¹vikr¹min</td>
<td>勇猛¹</td>
<td>大勇健</td>
</tr>
<tr>
<td>11</td>
<td>rNam par gnon pa dpag med</td>
<td>*Aprameyavikr¹min</td>
<td>無量勇</td>
<td>無量勇健</td>
</tr>
<tr>
<td>12</td>
<td>rNam par gnon pa mtha' yas</td>
<td>Anantavikr¹min</td>
<td>無邊勇</td>
<td>無邊勇健</td>
</tr>
<tr>
<td>13</td>
<td>'Jig rten gsun rnam par gnon</td>
<td>Trailokyavikr¹min</td>
<td>超三世</td>
<td>三世勇健</td>
</tr>
<tr>
<td>14</td>
<td>Mi g.yo ba'i gnas rnam par gnon</td>
<td>*Acalapadavikr¹min</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>mThu chen thob</td>
<td>Mah¹sth¹mapr¹pta</td>
<td>觀世音⁷</td>
<td>得大勢</td>
</tr>
<tr>
<td>16</td>
<td>sPyan ras gzigs dbang phyug</td>
<td>Avalokiteśvara</td>
<td>大勢至⁷</td>
<td>観自在</td>
</tr>
<tr>
<td>17</td>
<td>sPos kyi glang po</td>
<td>Gandhahastin</td>
<td>香象</td>
<td>香象</td>
</tr>
<tr>
<td>18</td>
<td>sPos dga'</td>
<td>*Gandharati</td>
<td>香上¹</td>
<td>香悅</td>
</tr>
<tr>
<td>19</td>
<td>sPos dga' ba'i dpal</td>
<td>*Gandharatīrī</td>
<td>香上首¹</td>
<td>香悅吉祥</td>
</tr>
<tr>
<td>20</td>
<td>dPal gyi snying po</td>
<td>dīgarbha</td>
<td>首藏²</td>
<td>吉祥藏</td>
</tr>
<tr>
<td>21</td>
<td>Nyi ma'i snying po</td>
<td>Sūryagarbha</td>
<td>日藏</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Tog⁸</td>
<td>Ketu</td>
<td>輪相</td>
<td>計都</td>
</tr>
<tr>
<td>23</td>
<td>Tog chen po</td>
<td>Mah¹ketu</td>
<td>大輪相</td>
<td>大輪</td>
</tr>
<tr>
<td>24</td>
<td>Tog dri ma med pa</td>
<td>*Vimalaketu</td>
<td>雲垢幢</td>
<td>無垢幢</td>
</tr>
<tr>
<td>25</td>
<td>Rin chen mtha' yas dbyu gu</td>
<td>*Anantaratnavaśī</td>
<td>無邊光</td>
<td>無上幢</td>
</tr>
</tbody>
</table>

¹ I did not place an asterisk before the reconstructed name in the cases where I found occurrences of this name in the Sanskrit literature consulted, particularly in the SP. Whenever *Tib* allowed for an unambiguous reconstruction of the Sanskrit, I also refrained from the use of the asterisk. This is especially the case when *Tib*, *Bh*, *Ch₁* and *Ch₂* are clearly based on the same Indian reading and exclude a variety of other possible Skt. reconstructions based on *Tib* alone.

² The reading Vy¹ghramati of TGS₂ instead of Vajramati (*Ch*) was probably caused by the name Siôhamati earlier, which also contains the name of a beast of prey.

³ Deviates from *Tib* and the reconstruction based on *Tib*.

⁴ Ratnamati (5) is positioned between 43 and 44 in *Ch₁*.

⁵ *Ch₁*: Ratnacandra and Pûròacandra. The triad Ratnacandra, Rātnaprabha and Pûròacandra appears in SP³.6.

⁶ See *Bh*: rKang pa mi g.yo bar dpa’ ba suggesting “pāda” instead of “pada”.

⁷ *Ch₁* mentions Avalokiteśvara before Mah¹sth¹mapr¹pta. The sequence in *Ch₁* corresponds to SP³.4.

⁸ *Bh* has dKon mchog gi dpal (Ratnaketu) instead.
<table>
<thead>
<tr>
<th></th>
<th><strong>Tib</strong></th>
<th><strong>Reconstruction based on Tib</strong></th>
<th><strong>Ch₁</strong></th>
<th><strong>Ch₂</strong></th>
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</thead>
<tbody>
<tr>
<td>26*</td>
<td>Rin chen dbyu gu dor</td>
<td>*Tyaktaratnayaśþi</td>
<td>放光</td>
<td>極解寶利</td>
</tr>
<tr>
<td>27*</td>
<td>Rin chen dri med dbyu gu</td>
<td>*Vimalaratnayaśþi</td>
<td>離垢光</td>
<td>無垢寶利</td>
</tr>
<tr>
<td>28*</td>
<td>mChog tu dga’ ba’i rgyal po</td>
<td>Prāmodyājja</td>
<td>吳王</td>
<td>步喜王</td>
</tr>
<tr>
<td>29*</td>
<td>rTag tu rab dga’</td>
<td>*Sādāpramudita</td>
<td>常喜</td>
<td>常喜</td>
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<td>30*</td>
<td>Lag na rin po che</td>
<td>Ratnap’ōi</td>
<td>寶手</td>
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<td>31</td>
<td>Nam mkha’i mdzod</td>
<td>Gaganagāṇja</td>
<td>虚空藏</td>
<td>虚空庫</td>
</tr>
<tr>
<td>32</td>
<td>Ri bo</td>
<td>Meru</td>
<td>離縛慢</td>
<td>迷慮</td>
</tr>
<tr>
<td>33</td>
<td>Ri rab</td>
<td>Sumeru</td>
<td>須縛山</td>
<td>大迷慮10</td>
</tr>
<tr>
<td>34</td>
<td>Ri bo chen po</td>
<td>Mah’meru</td>
<td></td>
<td>蘇迷慮10</td>
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<tr>
<td>35</td>
<td>Yon tan rin chen snang</td>
<td>*Guōaratn’īlōka</td>
<td>光德王</td>
<td>功德寶光</td>
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<td>36</td>
<td>gZungs kyi dbang phyug gi rgyal po</td>
<td>Dh¹raòîvarar’ja</td>
<td>總持自在王</td>
<td>陀羅尼自在王</td>
</tr>
<tr>
<td>37</td>
<td>Sa ’dzin</td>
<td>Dharoāṭôdhara</td>
<td>總持11</td>
<td>持地</td>
</tr>
<tr>
<td>38</td>
<td>Sems can thams kad kyi nad sel</td>
<td>*Sarvasattvargā nivartana</td>
<td>療一切</td>
<td>除一切</td>
</tr>
<tr>
<td>39</td>
<td>Rab tu vid dga’</td>
<td>*Prāmodyāmanas</td>
<td>歡喜念</td>
<td>歡喜意</td>
</tr>
<tr>
<td>40</td>
<td>Yid skyo</td>
<td>*Khinnamanas</td>
<td>愛意</td>
<td>愛悲意</td>
</tr>
<tr>
<td>41</td>
<td>sKyo med</td>
<td>*Akhīnna</td>
<td>常書3</td>
<td>無憂</td>
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<tr>
<td>42</td>
<td>’Od byed</td>
<td>*Jyotīśkara</td>
<td>普照3</td>
<td>光藏2</td>
</tr>
<tr>
<td>43</td>
<td>Tsan dan</td>
<td>Candana</td>
<td>月明13</td>
<td>梅檀</td>
</tr>
<tr>
<td>4414</td>
<td>g.Yo ba zlog</td>
<td>*Thāvivarta(na)</td>
<td>轉女身3</td>
<td>於此無爭3</td>
</tr>
<tr>
<td>45</td>
<td>dPag med mgon bsgrags dbyangs</td>
<td>*Aparamey’bhi- garjītasvara</td>
<td>大雷音</td>
<td>無量雷音</td>
</tr>
<tr>
<td>46</td>
<td>Byang chub kun nas bslang</td>
<td>*Bodhisamutth’pana</td>
<td>導師3</td>
<td>起音提行3</td>
</tr>
<tr>
<td>47</td>
<td>mThong ba don yod</td>
<td>Amoghādārin</td>
<td>不虛見</td>
<td>不空見</td>
</tr>
<tr>
<td>48</td>
<td>Chos thams cad la dbang sgyur ba</td>
<td>Sarvadharma- vartin</td>
<td>一切法自在</td>
<td>一切法自在</td>
</tr>
<tr>
<td>49</td>
<td>Byams pa</td>
<td>Maitreya</td>
<td>避勒</td>
<td>慈氏</td>
</tr>
<tr>
<td>50</td>
<td>’Jam dpal gzhon nur gyur pa</td>
<td>Marījuṣuri kumārābhūtavay</td>
<td>文殊能利15</td>
<td>曼殊室利童真</td>
</tr>
</tbody>
</table>

* The translations partly differ. Whereas Tib (dbyu gu), Bth (khar ba to be emended to mkhār ba or ‘khar ba) and Ch₂ (轉: 利) show yaśþi at the end of the compound (25–27; 3966 missing in Bth), Ch₁ reads *raœmi (光) or something similar. Ch₁ further does not give any equivalent for ratna. In 25 Ch₂ reads anuttara (無上) instead of ananta (Ch₁) or anantara(tna) of the Tibetan (Bth: read ṅo po che instead of cḥen po che for Skt. ratna). Ch₂ mentions Mahāmeru before Sumeru. Ch₁ reads Dh¹raöi. Similar to 38. Ch₁ reads *Candrâbhā instead of Candana. The versions differ considerably. A common element is probably -vivarta(na): cf. Tib: zlog, Bth: idog pa, Ch₁: 轉; Ch₂ (轉) reads vivāda instead? g Yo ba (Tib) could be a translation of iha (cf. MVy T320: g yo ba md pa for nirîha, DTS 165a: iha for g yo ba). Ch₂ (於此) possibly understood iha. Bth: dris las could be emended to ‘di las. However, Ch₁ does not correspond: 轉女身 for *strîbhâva(vi)vartana(na). Whereas the reconstruction based on Tib should be taken as “the one who expels exertion,” Bth (emended to ‘di las ni idog pa) rather suggests “the one who does not turn away from here” (*iha vôvarta(na)). Ch₁ overlooks kum¹rabhūta.

10 Ch₁ reads *Tyaktaratnayaśþi instead of Tyaktaratnaśþi.
11 Ch₂ reads *Vimalaratnayaśþi instead of Vimalaratnaśþi.
12 *Prâmodyar¹ja
13 *Sadâpramudita
14 *Ratnap¹òi
15 *Guòaratn¹loka
16 *Dh¹raòîœvarar¹ja
17 *Dharaòîôdhara
18 *Sarvasattvaroga–nivartana
19 *Prâmodyamanas
20 *Khinnamanas
21 *Akhīnna
22 *Jyotiškara
23 *Candrâbhā
24 *Strîbhâva(vi)vartana(na)
25 *Iha
26 *Iha
27 *Iha
28 *Iha
29 *Iha
30 *Iha
31 *Iha
32 *Iha
33 *Iha
34 *Iha
35 *Iha
36 *Iha
37 *Iha
38 *Iha
39 *Iha
40 *Iha
41 *Iha
42 *Iha
43 *Iha
44 *Iha
45 *Iha
46 *Iha
47 *Iha
48 *Iha
49 *Iha
50 *Iha

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Appendix B: Comparative Chart of Pāda Sequences

In the following chart, a square remains empty if the pāda order of the verse corresponds to the presumed original pāda order of TGS2. A question mark shows that the content of the pāda(s) is different and cannot be compared. “0” indicates that the pāda or pādas are missing.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Bth</th>
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<th>Tib</th>
<th>Ch₁</th>
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<td>a-b-d-c</td>
<td>a-b-cd-0.5</td>
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<td>a-b-d-c</td>
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<td>1.2</td>
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<td></td>
<td></td>
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<tr>
<td>1.3</td>
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<td>1.4</td>
<td>?</td>
<td>a-b-d-c</td>
<td>?</td>
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<td>a-bc-d-?</td>
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<td>b-a-c-d</td>
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<td>a-?-c-d</td>
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<td>Verse</td>
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| 8.4   | 8.5a-8.5d-?-
| 8.5   | 8.6a-8.6b-?-
| 8.6   | 0 |
| 9.1   | ? |
| 9.2   | a-d-?-b |
| 9.3   | a-a-c-d |
| 9.4   | b-a-d-c |
| 9.5   | b-a-d-c |
| 9.6   | a-c-d-? |
| 10.1  | d-c-a-b |
| 10.2  | ? |
| 10.3  | a-d-c-b |
| 10.4  | 10.2d-a-c-c |
| 10.5  | a-b-d-c |
| 10.6  | ? |
| 10.7  | c-a-b-d |
| 10.8  | ? |
| 10.9  | 0-0-c-d |
| 10.10 | b-a-c-d |
| 11.1  | b-a-c-d |
| 11.2  | b-a-c-d |
| 11.3  | |
| 11.4  | |
| 11.5  | a-d-c-11.6a |
| 11.6  | b-c-d-11.7a |
| 11.7  | b-cd-0-0 |
| 12.1  | |
| 12.2  | a-b-d-c |
| 12.3  | c-d-b-a |
|       | c-12.2-?-a |
Appendix C: Comparative Table of Sections and Chapters of the Chinese and Tibetan Editions

In this table, empty squares indicate that the part is not found in the manuscript or print. (In the case of the Derge print I have restricted myself to the edition of 0L–9C, though the complete text is available.) Dark colored squares indicate that the chapter is missing in the manuscript fragments. Numbers in parentheses show that the chapter is only partially extant in the fragments.

<table>
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<tr>
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</tbody>
</table>

TSH1: TSH2 is a comparative table of sections and chapters of the Chinese and Tibetan editions of a text. The table includes columns for the TSH1 (in green) and TSH2 (in black) editions, with rows indicating specific sections or chapters. Empty squares indicate that the part is not found in the manuscript or print, and dark squares indicate that the chapter is missing in the manuscript fragments. Numbers in parentheses show that the chapter is only partially extant in the fragments.

The table is structured with the TSH1 edition on the left and the TSH2 edition on the right, with the Chinese (Ch) and Tibetan (Tib) editions further divided into sub-sections (e.g., Dunhuang and Fangshan). Each section or chapter is cross-referenced to the corresponding TSH1 and TSH2 editions, with blank spaces indicating the absence of that section in the manuscript or print.
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<th>Narthang</th>
<th>Phug brag Ms 108</th>
<th>Phug brag Ms 258</th>
<th>Phug brag Ms 345</th>
<th>Peking (Otani)</th>
<th>Stog Ms</th>
<th>Tokyo Ms</th>
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</thead>
<tbody>
<tr>
<td>J</td>
<td>261b4</td>
<td>188b3</td>
<td>350b3</td>
<td>321a1</td>
<td>202a5</td>
<td>221b1</td>
<td>259b4</td>
<td>194a3</td>
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**Notes:**
- |T| Ch$_1$ (Buddhabhadra)| TGS$_1$| Ch$_2$ (Amogavajra)| TGS$_2$| Bth| Tib|
- The table compares editions of TGS in various languages, with columns for Dunhuang and Fangshan editions in TGS$_1$, Dunhuang and Korean editions in TGS$_2$, and translations into Chinese and Tibetan. Entries indicate differences in contents and corrections between editions.
- Columns for Dunhuang (Db$_a$, Db$_b$), Fangshan, and Korean Editions (Ga$_1$, Ga$_2$, Ga$_3$) provide specific references for each edition.
- The columns for Jin Edition (J$_1$, J$_2$, J$_3$) indicate specific sections or parts of the text.
- The columns for Newark Ms (Bth) and Tabo Ms (A) list manuscripts held in various libraries.
- The column for Bu ston (Bu) lists manuscripts in the Buddhist Repository.
- The column for Derge (D) lists manuscripts held in the Derge library.
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The sigla, symbols and graphic devices used in my critical editions of the Tibetan and Chinese materials are found at the end of part D. The lack of an asterisk before the English translation of a Japanese or Chinese title means that the translation of the title appears in the publication itself.

Primary Sources, with Abbreviations


**AOH** Acta Orientalia Academiae Scientiarum Hungaricae.

**ARIRIAB** Annual Report of the International Research Institute for Advanced Buddhology.

**ASP** Aṣṭasāhasrikā Prajñāpāramitā. Ed. P. L. Vaidya. Buddhist Sanskrit Texts 4. Darbhanga: Mithila Institute, 1960. [This abbreviation is also used for general references to the Aṣṭasāhasrikā Prajñāpāramitā.]


**ASP₂ₚ** Aṣṭasāhasrikā Prajñāpāramitā in the edition of Unrai Wogihara. See AAÄ.


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<td>BSOAS</td>
<td>Bulletin of the School of Oriental and African Studies</td>
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<td>Bth</td>
<td>Second Tibetan translation of the TGS in the Newark manuscript Kanjur from Bathang.</td>
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<td>Ch1</td>
<td>Chinese translation of the TGS by Buddhhabhadra (359–429 CE) from the beginning of the 5th c. CE.</td>
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<td>CPD</td>
<td>A Critical Pāli Dictionary</td>
<td>Begun by V. Trenckner, rev., cont. and ed. by Dines Andersen, Helmer Smith, and others. Published by The Royal Danish Academy of Sciences and Letters. Vols. 1–. Copenhagen: Commissioner: Ejnar Munksgaard, 1924–.</td>
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IBK  Indogaku Bukkyôgaku Kenkyû (Journal of Indian and Buddhist Studies) 印度學佛教學研究.

IIBS  The International Institute for Buddhist Studies, Tokyo.

IIJ  Indo-Iranian Journal.

IsMEO  Istituto Italiano per il Medio ed Estremo Oriente, Rome.

JA  Journal Asiatique.


Krpāt  Tibetan translation of the Karuṇāparaṇārika. Q 780, vol. 29, mDo natszhogs, Cu 146b–337a.


LAS2  Tibetan translation of the Lankāvatārasūtra. Q 775, vol. 29, mDo natszhogs, Ngu 60b–172b.
MSAbh  Mahāyānasūtrālaṅkāra-bhāṣya (attrib. Vasubandhu). See MSA.
Pa.  Pāli.


SR Sāmadhīrājāsūtra. See Régamey 1990.


Tib Tibetan canonical translation of the TGS.

Tib. Tibetan.

TGS Tathāgatagarbhasūtra. [For the details regarding the various editions in Tibetan and Chinese see end of part D.]

TGS1 Recension 1 of two recensions of the Tathāgatagarbhasūtra: its only representative is Ch1.

TGS2 Recension 2 of two recensions of the Tathāgatagarbhasūtra: its representatives are Ch2, Tib and Bth.


TUSN *Tathāgatotpattisaṁbhavanirdeśa (part of the Buddhāvataṁsakā). Q 761.43, vol. 26, Phal chen IV, Shi 75b–142a; S 10.42, vol. 32, Phal chen, Nga 102a–187b; Fo shuo rulai xingxian jing 佛說如來興顯經. Trans. Dharmarakṣa (3d–4th c. CE). T 291, vol. 10, 592c–617b; see also TUSNC and TUSNCB.


TUSNCB Da fangguang fo huayan jing Rulai chuxian pin 大方便佛華嚴經如來出品. Trans. Śīksānānda (652–710 CE). Translation of the *Tathāgatotp-

**Udr**

**Udr**

**Vin**

**WZKS**
Wiener Zeitschrift für die Kunde Südasiens.

**YBhū**

**YBhū**

**ZAS**
Zentralasiatische Studien des Seminars für Sprach- und Kulturwissenschaft Zentralasiens der Universität Bonn.

**ZDMG**
Zeitschrift der Deutschen Morgenländischen Gesellschaft.

**ZJM**

**ZMR**
Zeitschrift für Missionswissenschaft und Religionswissenschaft.
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