

Mtrceta's Pranidhnasaptati

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MĀTRĀCĒṬA'S PRANIDHĀNASAPTATI

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1.

The Buddhist poet Mātrcēṭa¹ above all owes his celebrity to three compositions: *Śatapañcāśatka*,² *Varṇārhavarnastotra*³ and *Mahārājakanikalekha*.⁴ Ten other brief texts are extant under his name in Tibetan translation.⁵ Only one of these has been edited and translated, viz. *Sugatapañcatrimśatstotra*⁶ though at least *Triratnastotra*⁷ and *Caturviparyayakathā*⁸ are of some literary interest. When we finally add some Sanskrit fragments⁹ this is apparently all that remains from the hand of an author who is reported to have been most prolific.¹⁰

From the reading of «Mātrcēṭa's sober, reflective, almost impersonal verses»¹¹ we get the impression of an author who, mainly within the genre of hymns, wished to devote his considerable learning and literary skill *in majorem Buddhae gloriam*. To decide to what extent he succeeded in accomplishing this taste in an independent and original way must, of course,

1 General accounts by F. W. Thomas, ERE, VIII, pp. 495–497; Warder, A. K. II (1974), pp. 235–243; *L'Inde Classique* § 2025.

2 v. Bibliography. – Note quotation by Bhavya, see note 32.

3 v. *ibidem*. – Note quotation in Candrakīrti's *Pañcaskandhaprakaraṇa*, AO, XL (1979), p. 121.

4 Thomas, F. W.: Matriceta and the Maharajakanikalekha. *Ind. Ant.* (1903), pp. 345–360. (cf. Finot, L., *BEFEO*, IV (1904), pp. 469–471; Basham, A. L. (ed.) (1968): *Papers on the Date of Kaniška*, pp. 333 ff.).

5 *Triratnamaṅgalastotra*, *Samyaksambuddhalakṣaṇastotra*, *Ekottarikastava*, *Sugatapañcatrimśatstotra*, *Triratnastotra*, *Āryatārādevīstotrasarvārthasiddhināmastotrārāja*, *Mātrcēṭagīti*, *Āryatārāstotra*, *Caturviparyayakathā* & *Kaliyugaparikathā*. Cf. Shackleton Bailey (1951), p. 1. (Some doublets).

6 Edited & translated in *Upālipariṣcchā*, pp. 156–165.

7 TP, No. 2035. A commentary by Jinaputra: TP, No. 2036.

8 In 32 stanzas: TP, Nos. 5425 & 5669. Cf. EB, III, p. 720.

9 See Lévi, S., *JA* (1910 II), p. 455; Pauly, B., *JA* (1960), p. 529–538; *Kāvyaśaṅkṣā*, pp. 62–66 (?).

10 Especially if hymns composed before his conversion to Buddhism are taken into account (cf. Shackleton Bailey, *op. cit.*, p. 2). Also if his identification with Śūra (still *sub judice*) proves tenable (cf. note 18).

11 The description is Shackleton Bailey's, *op. cit.*, p. 18.

depend on our conception of his relationship to his predecessors. Here it is, as far as I can see, primarily the towering figures of Aśvaghōṣa and Nāgārjuna who must come into consideration. The former, with whom Mātr̥cēṭa has sometimes, but wrongly, been identified,¹² attempted to propagate his Buddhist faith under the guise of *kāvya*.¹³ The artificial and elaborate (not to say pedantic and bombastic) style of his *Saundarananda* and *Buddhacarita*¹⁴ is in striking contrast to Mātr̥cēṭa's characteristic simplicity and moderation. If we lend credit to the tradition that Mātr̥cēṭa was converted to Buddhism by Nāgārjuna's faithful disciple, Āryadeva,¹⁵ we may take it for granted that he was acquainted with some of Nāgārjuna's works, especially the hymns and *Suhr̥llekha*.¹⁶

So Mātr̥cēṭa's main claim (as far as we may be permitted to judge at present) to recognition is not due to innovation as far as genre or subject-matter is concerned, but due to his independent combination of Nāgārjuna's spirit of calm and lucid objectivity with the stylistic embellishments prescribed by *alamkāraśāstra* which Aśvaghōṣa was perhaps the first to introduce seriously with the purpose of spreading and supporting Buddhism.

There is good evidence that even half a millennium after his death Mātr̥cēṭa's poems were still widely recited and studied.¹⁷ For a correct evaluation of such poets as Śāntideva and Candragomin his influence must be taken into account. Unless Śūra (or Āryaśūra) is simply identical with Mātr̥cēṭa¹⁸ he must be regarded as one of his most successful imitators.¹⁹

12 v. *ibid.*, p. 12. Cf. also La Vallée Poussin, *MCB*, V (1937), pp. 260–264. Apart from difference of style there is that of doctrine: Aśvaghōṣa leans towards Sautrāntika, Mātr̥cēṭa towards Mādhyamika.

13 As stated in his *Saundarananda*, XVIII. 63–64, q. v.

14 v. Bibliography. Cf. EB, II, pp. 292–298.

15 Cf. Shackleton Bailey, *op. cit.*, pp. 7–8.

16 Notably *Nirāupamya-* and *Paramārthastava* (cf. Ruegg, D.S. in *Études Tibétaines dédiées à la Mémoire de Marcelle Lalou*. Paris 1971. pp. 455 ff.). – Of the many translations of *Suhr̥llekha* the best is noted in the Bibliography, q. v.

17 On the good authority of I-tsing (v. Shackleton Bailey, *op. cit.*, pp. 4–5).

18 v. *ibid.*, pp. 10–12; Warder, *op. cit.*, p. 244; on Śūra v. EB, II, p. 118.

19 v. *ibid.*; cf. *Pāramitāsamāsa* (ed. A. Ferrari) and *Subhāṣitaratnakaraṇḍakakathā* (ed. H. Zimmermann). – Add that Bhavya (*Tarkajvālā*: TP, No. 5256, *Dsa fol.* 114a) quotes a stanza from Śūra, and that Atiśa (*Bodhimārgadīpapañjikā*, 321b) ascribes the **Pāramitākathā* to Śūra.

2.

The purpose of the present paper, however, is to demonstrate that a work apparently only transmitted in a Tibetan translation of a Sanskrit original under the authorship of *Parahitagoṣa and the title *Pranīdhānasaptati nāma gāthā* is, in fact, to be added to the list of Mātṛceṭa's authentic works.

The first piece of evidence to be considered is provided by the following passage from Bhavya's *Madhyamakaratnapradīpa*,²⁰ composed c. 570: «. . . one should recite the *Ārya-Prajñāpāramitā*²¹ and constantly recite the *Ārya-Bhadracaryāpranīdhāna*,²² the *Pranīdhānavimśati* composed by the ācārya²³ and the *Pranīdhānasaptati* written by ācārya-Mātṛceṭa . . .»

Though neither Indian, Tibetan nor Chinese sources transmit a text entitled *Pranīdhānasaptati* under the name of Mātṛceṭa (or any of his other appellations),²⁴ a work of that title has, however, found its way into the Tibetan Tanjur (*bs Tan 'gyur*) where its colophon attributes it to a certain *Parahitagoṣa-āraṇyaka.²⁵

There will be no harm in provisionally *assuming* that this is the work Bhavya has in mind in the quotation adduced above and then attempting to discover further evidence in support of such a hypothesis.

20 TP, No. 5254, Tsha fol. 355b: «. . . 'phags pa śes rab kyi pha rol tu phyin pa'i mdo gdon par bya ba dañ/ 'phags pa bzañ po spyod pa'i smon lam dañ/ slob dpon gyi źal śna nas mdzad pa'i smon lam űi śu pa dañ/ slob dpon ma ti tse tras mdzad pa'i smon lam bdun cu pa dus rtag tu gdon par byas pas . . .»

21 Undoubtedly a ref. to *Aṣṭasāhasrikā*, p. 215 (cf. Dayal, *op. cit.*, p. 65). Quotations or allusions to this passage are frequent, cf. e.g. *Nandipriya ad *Śatapañcāśatka*, 10; *Madhyamakaratnapradīpa*, *loc. cit.*, 351b; *Bodhicittavivarāṇa* (TP, No. 5470, Gi fol. 221a); *Mahāvastu*, III, p. 138; *Tarkajvālā ad Madhyamakahrdaya*, I, 16; etc.

22 Numerous editions etc., cf. e.g. Asmussen, J.P. (1961): *The Khotanese Bhadracaryādeśanā. Text, translation and glossary, together with the Buddhist Sanskrit original*. Copenhagen. Cf. also Eimer, H. (1978): *Bodhipathapradīpa. Ein Lehrgedicht des Atiśa (Dīpaṃkaraśrījñāna) in der tibetischen Überlieferung*. Wiesbaden. pp. 107–109; EB, II, pp. 632–638.

23 This cannot but refer to Nāgārjuna's *Ratnāvalī*, V, 66–85: TP, No. 5658, űe fol. 150b–151a (cf. Taishō, XXXII, No. 1656, 504b–504c). Also separately transmitted as extracts from *Ratnāvalī*: TP, Nos. 5428 & 5928. Referred to by Atiśa, *Bodhimārgadīpapañjikā*, *loc. cit.*, 312a, as «Nāgārjuna's **Puṇyasambhāravimśikā*» and *ibid.*, 330b as «**Nāgārjunapranīdhāna*» (= v 20).

24 Listed by Thomas, *loc. cit.*, p. 345 (from Tāranātha).

25 gźan la phan pa'i dbyaṅs dgon pa pa. Cf. Tāranātha, p. 73, l. 11.

Here the following enumeration of *loci classici* of *pranīdhānas* should be noticed. It occurs in Atiśa's (980–1056) *Bodhimārgadīpapañjikā*:²⁶ «. . . Ārya-Bhadracaryāpranīdhāna,²⁷ Ārya-Ḍaśabhūmikadaśamahāpranīdhāna,²⁸ Buddhahaiṣajyaguruvaiḍūryaprabharājadvādaśamahāpranīdhāna²⁹ and the *Pranīdhānasaptati* composed by ācārya-Aśvaghōṣa etc. . . »

Apparently Atiśa complicates the question of the authorship of *Pranīdhānasaptati* even further when ascribing it to Aśvaghōṣa. But when we recall that Tibetan tradition does not distinguish Aśvaghōṣa from Mātrcēṭa³⁰ and, in omitting to do so, most probably³¹ inherits and continues an Indian prevalence, we may infer that Atiśa and Bhavya ascribe *Pranīdhānasaptati* to the same author but under different names, the right one of which is Mātrcēṭa.³²

Still it remains for us to account for the fact that the Tibetan colophons ascribe our work to a certain gžan la phan pa'i dbyaṅs dgon pa pa, generally reconstructed as *Parahitaghōṣa-āraṇyaka, and not to Mātrcēṭa or Aśvaghōṣa.

The solution, as I see it, is as simple as can be. I suppose that the reconstruction of the Sanskrit name is erroneous. – I assume that the translators in their Sanskrit Ms(s) found the reading Asvaghōṣa° (i.e. not Aśvaghōṣa°) which they meticulously attempted to render into Tibetan *yathārtham*, i.e. gžan la phan pa°, «he who has an unselfish voice», i.e. one who «voices» the interest of others, etc., not *yathārutam*, i.e. rañ

26 Atiśa, *op. cit.*, 312a–312b: «. . . 'phags pa bzañ po spyod pa dañ / 'phags pa sa bcu pa'i smon lam chen po bcu pa dañ / bcom ldan 'das sman gyi bla bai rdū rya 'od kyi rgyal po'i smon lam chen po bcu gñis dañ / slob dpon rta dbyaṅs kyis mdzad pa'i smon lam bdun cu la sogs pa'o . . . ».

27 Cf. note 22, *supra*.

28 v. BST, No. 7, pp. 9–11 (= Rahder's ed. pp. 14–16). Quoted *Śikṣāsamuccaya* pp. 291–295.

29 v. BST, No. 17, pp. 165–167. Cf. also EB, II, pp. 666–668.

30 v. note 12.

31 Or rather: definitely, v. note 34.

32 On the authority of Bhavya, *loc. cit.* (note 20) and his quotation, *ibid.*, 336a: «. . . ñon moṅs bag chags bcas pa ni // skyob pa gcig pu la mi mña' . . . », which accords with *Śatapañcāśatka*, 3 ab: *savāsanāś ca te doṣā na santy ekasya tāyinaḥ* /. However, Bhavya must have read *kṛṣa* for *doṣa*, just like I-tsing (fán nǎo) against *textus receptus* and *Nandipriya. Add Candrakīrti's quotation from «*ācārya Mātrcēṭa*» (= *Vaṛṇārhavarṇastotra*, V, 27–28) note 3, *supra*.

gi . . . med pa, «he who lacks his own voice», or the like. Thus gzan la phan pa may be taken to translate *a-sva*, not *parahita*.³³

I do not take the epithet *āraṇyaka* as a part of a proper name but only for what it generally signifies (v. CPD, s.v.), a forest-dweller. One might thus compare it with the colophon to *Saundarananda*: . . . *bhikṣor ācāryabhadantāśvagoṣasya mahākaver mahāvādinaḥ kṛtir iyam*.

To conclude: There never was an author with the name of Parahita-ghoṣa, and though there certainly was an Aśvagoṣa he was not identical with Mātṛceṭa, the legitimate author of *Praṇidhānasaptati*. By the time of the first translations into Tibetan these two personalities had, however, already been confounded in their Indian homeland.

A curious aftermath of this confusion is reported by Tāranātha (p. 73). In his account of Mātṛceṭa he relates how he offered his body to a tigress and «wrote **Praṇidhānasaptati with his own blood*», but «some people (kha cig) say that it was ācārya gzan la phan pa'i dbyaṅs dgon pa pa who did so, and that he lived much later than ācārya Mātṛceṭa.»

These people would, it now appears, seem to have been Tibetans who were acquainted with the colophon to the Tibetan version of *Praṇidhānasaptati* – which actually relates this story – but who were not acquainted with the Sanskrit behind gzan la phan pa'i dbyaṅs dgon pa pa.³⁴

3.

We may take it on the early and good authority of Nāgārjuna³⁵ that the concept of *praṇidhāna* (or *praṇidhi*),³⁶ i.e. a wish expressing a lofty aspiration or a noble pursuit, is specific to Mahāyāna.

33 Interchange of ś, ṣ and s is (and was, as could easily be proved) extremely common in Sanskrit MSS. – I should add that even an inquiry among helpful colleagues has not enabled me to quote another instance where gzan la phan pa renders *a-sva*.

34 The colophon runs: slob dpon btsun pa gzan la phan pa'i dbyaṅs dgon pa pa gsuṅ rab mtha' dag chub par byas pa/ stag gis raṅ la bskyon te nags khuṅ du phyin pa na sñiṅ rjes gduṅs pa'i yid kyis 'gro ba'i don bsgrub pa'i smon lam bdun cu mdzad pa rdzogs so// (Here I wish to acknowledge some critical remarks received from Prof. Nils Simonsson concerning the name **Parahitagoṣa-āraṇyaka*.)

35 See *Ratnāvalī*, IV, 90: «*na bodhisattvapraṇidhir na caryāpariṇāmanā/ uktāḥ śrāvakayāne . . .*». The term *praṇidhi* occurs in Pāli (cf. PED, p. 403) but the technical sense is absent.

36 v. BHSD, p. 360.

Thus Mātrcēṭa was not the first to compose *pranidhānas*. Previous to him frequent instances of *pranidhānas* are met with in such *sūtras* as *Upālipariṣcchā*, *Daśabhūmika*, *Aṣṭasāhasrikā* etc.³⁷ Quite apart from these canonical texts, Nāgārjuna himself composed a *Pranidhānavimśati*.³⁸ Nor was Mātrcēṭa the final exponent of that literary genre.³⁹

As to the external circumstances of the pronunciation of *pranidhānas* it may be observed that it forms a part of the bodhisattva-rite variously termed *bodhicittotpāda*vidhi, *saptavidhānuttarapūjā* or *triskandhaka*.⁴⁰ The bodhisattva is expected to recite one or more lists of *pranidhānas* etc., once or thrice, every four hours day and night,⁴¹ preferably in front of some sacred object such as a caitya or an image etc.⁴²

By nature (*svabhāva*) – to adopt the terminology of Asaṅga – it is thus wholesome mental karma, while its effect is the welfare and good of oneself and others (*ātmaparahita*).⁴³

37 Cf. notes 21, 27, 28, 29; *Upālipariṣcchā*, pp. 84–90. The list could easily be amplified, cf. e.g. *Lalitavistara* (BST, No. 1, p. 148); *Śrīmālādevīsīmhanādasūtra*, pp. 64–66 (cf. TP, No. 760, *Hi fol.* 259b–261a); *Sukhāvativyūha* (BST, No. 17, pp. 225–230. Cf. SBE, Vol. XLIX, pp. 73–75); *Suvarṇaprabhāsottamasūtra* III (BST, No. 8, pp. 11–23; Nobel's ed. pp. 20–45; cf. TP, No. 5926); *Bodhisattvapīṭaka* cited *Śikṣāsamuccaya*, p. 311 (probably extracted from *Sūtrasamuccaya*: TP, No. 5330, *Ki fol.* 215a) etc.

38 Or *-vimśikā*, cf. note 23. – Note that *Śatapañcāsatka*, 92–101 are entitled *Pranidhistava*.

39 In Vol. CL of TP some of these are collected, e.g. by Candragomin, Kamalaśīla and Atiśa, v. Nos. 5931, 5937, 5933. Cf. also TP, Nos. 3589, 5100, 5930, 5932, 5924, 5925, 5927.

40 See *Bodhicittotpāda*vidhi (*vandanā*, *pāpadeśanā*, *puṇyānumodanā*, *śaranagamana*, *ātmadāna*, *bodhicittotpāda*, *puṇyapariṇāmanā*); *Dharmasaṃgraha*, § XIV (*vandanā*, *pūjanā*, *pāpadeśanā*, *anumodanā*, *adhyeṣaṇā*, *bodhicittotpāda*, *pariṇāmanā*); *Triskandhaka*, v. *Upālipariṣcchā*, pp. 98 & 107 (ref. to *Śikṣāsamuccaya*, p. 290. Cf. also *ibid.*, p. 13 and *Bodhicaryāvatārapañjikā*, p. 152, n. 4).

41 On the authority of *Ugradattapariṣcchā* (quoted *Śikṣāsamuccaya*, p. 290) and *Ratnameghasūtra* (referred to *Bodhimārgadīpapañjikā*, *loc. cit.*, 312b). These are accepted by **Bodhisambhāra*, 56 (Taishō, *loc. cit.*, 531a 27: «With the right knee-cap touching the ground and the upper garment arranged on one shoulder, joining palms (*kṛtāñjali*), one must do so (i.e. perform *pāpadeśanā* etc.) every third hour, day and night»); *Madhyamakaratnapradīpa*, *loc. cit.*, 355a; Atiśa, *loc. cit.* Cf. also Kamalaśīla's *Bhāvanākrama* (ed. Tucci, III, p. 14).

42 See *Ratnāvalī*, V, 65: «. . . sku gzugs mchod rten gyi// spyan sña'am yañ na gzan yañ ruñ// . . . ñin gcig bzin yañ dus gsum brjod//».

43 *Mahāyānasūtrālamkāra*, p. 147, 148: «. . . cetanā chandasamprayuktā svabhāvaḥ . . . svaparārthaprasādhanaṃ karma. . .».

It is due to the power of his previous *praṇidhānas* – i.e. while still a bodhisattva under the sway of karma – that a Buddha is engaged in the liberation of all living beings.⁴⁴

4.

It would be a rather precarious enterprise to evaluate the literary merits of a work only accessible in a Tibetan translation but not in its Sanskrit original. Most of the *śabdālaṃkāras* may be expected to be lost for good though some *arthālaṃkāras* are still obvious enough.⁴⁵ The metre preferred by the translators (4×9 syllables or *tsheg bar*) does not permit any deduction as to the original but the possibility of the metres being either *vaṃśasthā*, *śālinī*, *upajāti* or *āryā* cannot be ruled out.

Still the style of the work is, as in the case of *Śatapañcāsatka* etc., comparatively simple. Apart from a few burdensome Mahāyāna technicalities the text is straightforward. Expressions and images are never obscure or far-fetched though they suffer, perhaps a bit too often, from being *loci communes*.

The composition of the text is clear but by no means strictly adhered to. After the initial *pūjanā*, *pāpadeśanā*, *puṇyānumodanā*, *ātmatyāga*,⁴⁶ *adhyeṣanā*, *bodhicittotpāda* and *pariṇāmanā*, nearly all the remaining verses, as the title of the text indicates, are *praṇidhānas* concerned with one of the *pāramitās*, viz. *dāna*, *śīla*, *kṣānti*, *vīrya*, *dhyāna*, *prajñā*⁴⁷ and *upāyakauśalya*.⁴⁸

5.

Apparently *Praṇidhānasaptati* is only extant in a Tibetan version made by the Indian pandit Dharmasrībhadra and Lo dPal gyi lhun po'i sde

44 Cf. e.g. *Catuḥśatakaṭīkā*, p. 480: «... na ca karmavaśād bodhisattvānāṃ pravṛttir api tu praṇidhānavasāt . . . uktaṃ cācārya-Buddhapālitenā – paśyann api jagac chūnyam janmaduḥkhanunutsayā / suciraṃ yad asi kliṣṭas tan nāma paramādbhutam //».

45 E.g. 34, q. v.

46 Cf. n. 40.

47 Treated conspicuously briefly, compared to its importance. Likewise Śūra's or Mātṛceṭa's (? cf. supra, n. 18, 19) *Pāramitāsamāsa* and *Subhāṣitaratnakaraṇḍakakathā*. (Because M's gurus had already done this exhaustively?).

48 Cf. Har Dayal, *op. cit.*, pp. 248 ff.

(c. 800).⁴⁹ Purged of the errors of scribes it seems to be a translation of high quality as far as one may judge in absence of its Sanskrit original. I have failed to trace any quotations from our work in any of the well-known anthologies such as *Subhāṣitāvali*, *Subhāṣitaratnakośa* etc. or in various *alamkāraśāstras* where one might expect to discover such. Nor have I met with any other citations or allusions in Indian *śāstras* apart from the above-mentioned testimonies of Bhavya and Atiśa.

In Copenhagen the following sources were at my disposal for constituting a recension of the Tibetan translation, and I should not end without acknowledging the willing assistance of Mr. Per Sørensen when collating some of the often nearly illegible blockprints: –

- α . . . TP, No. 5430, Gi fol. 151b–155b.
 β . . . TN, No. 3421, Gi fol. 141b–145b.
 γ . . . TP, No. 5936, Mo fol. 308b–313a.
 δ . . . TN, No. 3928, Mo fol. 300b–304b.

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Bodhicittotpādaśāstrī. TP, No. 5361, Khi fol. 274a–276b; TP, No. 5405, Gi fol. 57b–60a; TN, No. 3352, Khi fol. 264a–266b; TN, No. 3396, Gi fol. 49a–51a.
Bodhimārgadīpapañjikā. TP, No. 5343, Ki fol. 277b–339b.
 **Bodhisambhāra [śāstra]*. Taishō, XXXII, No. 1660, 517b–541b.
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THE SEPTUAGINT OF LOFTY ASPIRATIONS

1. I render homage to the Buddhas (*sugata*) [who through] the three periods reside in the ten regions (*daśadīś*)! They have uprooted all the stalks of evil's poison (*doṣaviṣa*) and possess an immense mass of precious virtues (*guṇaratna*).
2. I render homage to the Dharma which opens the eyes of the intellect (*mati*) of the whole triple world (*jagattraya*)! It is a means (*upāya*) of driving out the poison [from] the arrow of vice (*anuśaya-śaraviṣa*) and it scatters the darkness of ignorance (*avidyātimira*).
3. Incessantly I bow my head before all the eminent (*koṭībhūta*) sages (*dhīmant*)! The bodhisattvas (*sugatātmaja*) do not disdain (*apratinirvar-tin*) the congregation (*saṃgha*) [and] have a mind guided by great compassion (*mahākṛpā*).
4. Confessing before the Buddhas (*jina*) whatever evil so slight I did, had done [or] liked [to do] towards living beings (*jagat*), I take the vow (*saṃvara*) not to do it again!

5. I rejoice (*anumodāmi*) over the good (*kuśala*) which is hoarded by Buddhas (*sugata*), own-buddhas (*pratyekabuddha*), disciples (*śrāvaka*) and bodhisattvas (*jinaputra*), but also in anything else done well by worldlings (*laukika*)!

6. What the evil people (*jana*) have done towards the [Buddhas etc.], stunned by the poison of passions (*kleśaviṣa*), may I myself for [the punishment of] that willingly descend to the hells when deceased!

7. May mankind (*loka*) refreshed (*tuṣṭa*) by the nectar of calm joy (*praśamāmṛta*) have a mind which performs good [deeds]! Whatever the suffering (*duḥkha*) of the world (*jagat*) – may I endure (*adhivāsaya-*) it [as my burden]!

8. May these living beings (*sattva*) in their mind (*manasi*) instantly produce full enlightenment (*samyaksambodhi*)! As they produce enlightenment (*bodhi*) in their mind (*citta*) may they fulfil the [double] equipment of enlightenment (*bodhisambhāra*)!

9. When they have fulfilled the equipment (*sambhāra*) of virtue (*kuśala*) and have attained the stages (*bhūmi*), being admitted into the order (*vaṃśa*) of the Buddha (*bhavatrayanātha*) and having vanquished their foes, may [the bodhisattvas] attain the status of great sacred dominion (*dharmarājya*) over the triple world (*lokatraya*)!

10. I entreat (*adhyeṣāmi*) the Buddhas [and] own-buddhas (*pratyekabuddha*) who live and dwell by the Bodhi-tree all day and night, that they let ambrosial showers (*amṛtavarṣa*) of peerless water pour upon the world!

11. I entreat (*adhyeṣāmi*) the gracious-minded (*bhadramati*) [bodhisattvas] who have brought altruism (*parārtha*) to fulfilment (*saṃpatti*) and have reached the summit of Nirvana to remain [in Sam-sara] for long in promotion of the welfare of others!

12. May I provide for a banquet [with] enjoyment of the nectar of calm joy (*praśamasukha*) for all those beings (*sattva*) roaming out there in the thickets (*gahana*) of the triple world (*lokatraya*)!

13. The merit (*kuṣalā*) which is realized thus, may it all be changed (*pariṇam-*) into full enlightenment (*samyaksambodhi*)! May I by virtue of that never be deprived of the thought of enlightenment (*bodhicitta*) even for a single moment (*kṣaṇamātra*)!

14. As long as [men] have not conquered the abode of Buddha (*sugata*) which is the basis of perfection (*sampatti*), let [them] all that while (*tāvāt*) not be deserted by [Buddha], the bull of Sages (*munipuṅgava*), and [by] the bodhisattvas!

15. Only they prescribe a behaviour (*īryāpatha*) which is beneficent to others. May [I] indefatigably confirm to all the levels (*bhūmi*) of the bodhisattvas (*buddhaputra*)!

16. May [I obtain] the limbs (*aṅga*) and minor limbs (*pratyāṅga*) of the body (*ātmabhāva*) intact, and a lot of virtues (*guṇarāśi*) worthy of the praise of all men, recollection of former lives (*jātismara*) and noble descent and a handsome (*kānta*) body (*vapuḥ*)!

17. May those who, neglecting the interests of others (*parārtha*), are egoistic (*svārthapara*), give up [this attitude which is] like vile poison (*nikṛṣṭaviṣavat*) and then exclusively assist all mankind with their minds distressed (*tapta*) by compassion (*karuṇā*)!

18. May my mind, alien (*para*) towards my own wealth (*vitta*), not take the slightest interest in others' (*para*) riches, and may I intrepidly (*praśrabdha*) accept (*adhivāsaya-*) and enjoy my property, without scruples as it were (*avicikitsadvat*).

19. Even if begged to surrender some of my flesh, may I order it done with my eyes shut in joy! And may I at any time abandon feet and other [limbs] as the property (*dhana*) of embodied beings (*dehin*)!

20. May I by means of a wishing jewel (*cintāmaṇi*) accomplish all the things (*bhāva*) living beings (*jagat*) desire! May I also be like the wishing tree (*kalpataru*) which fulfils [all their] wishes (*manoratha*)!

21. Let me, on my own, throw evil (*pāpa*) far away, like filth (*aśuci*)! And may I not destroy the bridge (*setu*) [of Buddhism] with the instructions (*śikṣāvat*) of the foremost among sages (*muni*)!

22. Flinging considerations of body and soul (*jīva*) far away, I shall forever take delight in the wilderness (*araṇya*). As from waste food I shall turn my mind away from all (*sakala*) gain (*lābha*) and honour (*satkāra*).

23. May I, as does a young *caṇḍāla*, give up arrogance (*mada*), pride (*māna*) and haughtiness (*darpa*) towards living creatures (*jagat*), and may I be agreeable and treat the noble (*abhijāta*) [bodhisattvas] as if they were my circle of relations (*jñātigaṇa*).

24. May I develop a moral discipline (*śīla*) which is entirely adorned with the calmness (*praśama*) of the unblemished, undisturbed and unpoluted friend of the lotus (*padmabandhu*) [viz.] the rays of the moon (*candrāṃśu*)!

25. Without [my] doing wrong (*anaparādha*) some persons may yet cut my head (*śiraḥ*) into hundred pieces (*śataśaḥ*) with a saw (*śāṇa*), but may my mind unremittingly remain gracious (*vallabha*) towards even them, as towards an only beloved son (*ekaputra*)!

26. Certain persons dislike me with all their heart (*hṛdayāt*); should they ever take my life as if of no purpose (*niṣprayojana*), may yet the result of their deed (*karmaphala*) not become insufferable and unpalatable!

27. May I, without losing my patience even if scorned, abused, provoked or beaten up, endure (*adhivāsaya-*) any suffering (*duḥkha*) in order to vindicate the conduct (*caryā*) of a bodhisattva (*jinaputra*)!

28. Let me not, in my mind, wave the cord (*rajju*) of doubt (*vicikitsā*) a single moment (*kṣaṇam api*) about the unique (*pūrvaprāptānanubhūta*), very profound (*atigambhīra*) Dharma of the Sage (*muni*) or about the best principle (*naya*)!

29. Let me be a devoted physician to the entire world in each of my successive rebirths, and let me not fail to perform extensive (*vipula*) merit (*kuśala*), not even for a single moment (*kṣaṇamātram api*)!

30. May I, serving as a slave, effect that all the duties (*kārya*) of the entire world are fulfilled! Leaving the burden of duty (*kāryabhāra*) entirely to me, may creatures (*sattva*) dwell in happiness (*sukha*)!

31. If [my] body (*deha*) be ordered to serve others, may I be pleased to teach the Dharma to others! And may my mind be concerned (*adhikṛ-*) with good-will (*hitacintā*) towards others!

32. Even if I have to undergo exceptional pain in hell (*naraka*) for incalculable (*asamkhyeya*) aeons (*kalpa*), well then, may [I] without grief (*udvega*) bring living beings (*sattva*) to maturity (*paripācana*)!

33. May I, in order to (*yathā*) discipline (*vineya*) corporeal beings (*dehin*) by this method of triumph (*siddhikrama*), also put on this very armour (*samnāha*) which brings the triple world to perfection!

34. When I have somehow (*kasmāt*) crossed the pits completely covered by glowing embers [of hell], I shall, without laziness, be eager to hear if only a single good saying (*subhāṣita*) [of the Buddha]!

35. Renouncing the pleasures (*prīti*) of the fruits (*phala*) in all the trances (*dhyāna*), [worlds of] formlessness (*ārūpya*) and concentrations (*samādhi*), [I] shall develop the utmost happiness of the complete and ultimate stage (*sthāna*)!

36. Let me, mounting the stallion (*aśva*) of dispassionate calmness (*śamatha*), tame the «elephants» of the innately fickle (*cala*) mind (*citta*): They are very difficult to tame [and] have entered upon the wrong path (*vimārga*).

37. The very best possessions [viz. heavenly maidens etc.] of the Lord of the gods (*devendra*) and of a universal monarch (*cakravartin*) are the nature of desire [and] like filth (*aśuci*). May my mind remain independent!

38. Without taking pleasure in the turmoil (*samcāra*) in life (*bhava*) which is like a blazing house of iron (*ayogṛha*), let me, guided by compassion (*kṛpā*), be ready to officiate as a physician (*vaidya*) to others!

39. By gaining mastery (*vaśa*) of a concentration (*samādhi*) all the bodhisattvas (*jagannāthaputra*) [successively] attain all of them, viz. the inconceivable (*acintya*) Vijṛmbhita, the marvellous (*vicitraka*) *Vīralīlā . . .

40. The Śūraṅgama, the Gaganagañja, the Amala and so forth. By thus securing the entire triple world an abundance of bliss (*sukha*) [they] bid it play.

41. May all sentient beings (*sattva*) understand and master all the categories (*padārtha*) of the vast and immense ocean of arts (*śilpa*), science (*śāstra*) and techniques (*kalā*)!

42. May I, having attained a clear (*vimala*), acute and infinite insight (*prajñā*) into the analysis of all categories (*padārtha*) [of Buddhism], allot living beings with the concepts (*dharma*) of the exceedingly profound (*gambhīra*) principle (*naya*)!

43. Let me repeatedly (*bahu*) instruct each of all the sentient beings who have not fully understood the words (*vacana*) of the Buddha as [clearly as] if carving letters on [their] mind!

44. When [I] have somehow fully obtained the rank (*pada*) [of a Buddha] of ten powers (*daśabala*) with its fruits, let me then secure the procedure of expediency (*upāyacaryā*) which effects all incomplete (*vikala*) aims (*artha*) of mankind!

45. Exactly as all the lofty resolutions (*praṇidhāna*) of the Sages (*muni*) [have the] good of living beings (*sattvahita*) [as their] cause (*hetu*), may [I] accordingly obtain the perfections (*pāramitā*) by continually [forming] lofty aspirations (*praṇidhāna*)!

46. May [I], having instantly (*sadyaḥ*) entirely subdued the violent (*tīvra*) gang of foes, viz. sense-objects (*viśaya*), bring the movements of mind (*cittaceṣṭā*) to a stop and make the world only stand by the good!

47. Having fully realized that empirical phenomena (*dharmā ime*) are like illusions (*māyā*), mirages (*marīci*) and phantoms (*nirmita*), may I, by discarding the blemishes of notions (*kalpanāmala*), work for the welfare (*hita*) of the triple world (*lokatraya*)!

48. As a father dearly loves his only son (*ekaputra*), may I, giving up all impurity, ever keep on with benevolent development (*maitrībhāvanā*) for the benefit of the entire world!

49. As a mother out of love (*preṃṇā*) acts favourably to her sick, sucking child, may I likewise, filled with compassion (*kṛpā*), take individual care of the creatures (*sattva*) in the world!

50. In as much as excessive joy [may be] born from experiencing others' wealth of happiness, I will keep on in the development of joy (*prīti*) [which] is like the bliss derived from one's only beloved son!

51. Giving up aversion (*pratigha*) and attachment (*anunaya*) which cause loss and harm to living beings, I will perform all the tasks of the triple world as one fulfils the tasks of one's own son!

52. May I, when I have obtained the [five] faculties (*indriya*), the [six] superknowledges (*abhijñā*), the [four] analytical knowledges (*pratisamvid*), the [four] retentions (*dhāraṇī*) and the [three] gates to liberation (*vimokṣamukha*), at the same time perform good to the triple world of innumerable beings!

53. In those districts (*viṣayadhātu*) not used to hearing the word «Buddha» within the range of audibility, may [I] by a variety of devices (*upāya*) let the deeds of Buddha be assimilated there!

54. In such regions (*loka*) the sun, viz. the Teacher of the three worlds (*bhavatrāyaguru*), has never dawned. Let me there, like the sun, scatter the darkness (*timira*) of all incarnate beings (*śarīrin*)!

55. May I, relying upon the range (*gocara*) of language, convert those beings (*jagat*) who are defiled by that mental and vocal evil (*pāpa*) which so many Buddhas (*sugata*) have abandoned!

56. May I succeed in being like a mother towards the entire world: friendly towards the respectful, kind towards the loving; and [may I] like a father, offer beneficial counsels (*hitopadeśa*)!

57. May all creatures simply by recalling my name, instantly become disgusted with the impermanence (*vināśa*) [of Samsara], and get rid of all the suffering (*duḥkha*) in the triple world!

58. Let good pots (*bhadraghaṭa*) and medicine (*vyādhyauśadha*) go to men suspended by hundreds of calamities (*vyasanaśata*), and let fine ponds (*puṣkarīṇī*) of ambrosial water incessantly [fall] upon the hungry ghosts (*preta*)!

59. May I make the cold (*śīta*) hells warm (*uṣṇa*), and let stormy showers rain in the hot hells! May I also appease all the torments (*bādha*) in the most inferior destinies (*durgati*)!

60. Let living beings (*jagat*), simply by recalling my [name], be friends (*bandhu*) to those who face calamity, and a shelter against the arrow-torrent of suffering, and the water that cools the fire of pain (*śokāgni*)!

61. [I] wish that people by recalling [my name] would [let me] serve as antidote (*pratipakṣa*) to the poison of passions (*kleśaviṣa*) and [let me] be a firm bridge (*setu*) over the current of the triple world and also a bar to the door of evil destinies (*apāya*)!

62. May the entire world precipitated into the abyss (*darī*) of life (*bhava*), gain foothold on the ladder (*sopāna*) which leads to the summit of tranquillity (*śamāgra*), simply by recalling my name as a helping hand!

63. Should someone become angry for a moment, he must recall my name in his mind! He shall not fall down among the damned (*apāya*) but certainly realize full enlightenment (*sambodhi*)!

64. May my virtues (*guṇa*), like the clear rays (*aṃśu*) of the moon, become true (*satya*) for the entire world! May I cause immense happiness in the next world (*paratra*) to those who have [but] expired a single breath!

65. Having attained final Buddhahood which is perfectly complete (*atisaṃpanna*) all over, may [I] also adjust the entire world to the reality (*tattva*) of the true Buddha (*sadbuddha*)!

66. Let not at that time even the slightest mischief (*duṣkṛta*) arise in anyone's mind! May they constantly be kind to other people and abide on the ten virtuous paths (*daśakuśalapatha*)!

67. May no one be seen in the evil destinies, not even in a dream (*svapne 'pi*)! May the entire province of damned [beings] rejoice as does the world of gods (*devalokavat*)!

68. As long as anyone may be plunged in the wretched rivers (*nadī*) of the three worlds, may [I] all that while, for his sake, fulfil the duties (*kārya*) of a Buddha!

69. May no one be angry with my instructions (*vacana*) while I am directing the traffic to Nirvana! Let nobody, at that time, seize, even for a moment, the cord of doubt (*vicikitsārajju*)!

70. May the entire world, by virtue of the merit I have thus achieved by extolling the miracles (*nirmāṇa*) of the bodhisattvas (*jinaputra*), have a full share (*sādhāraṇa*) therein!

1. The *daśadigbuddha*-doctrine is discussed *Mppś*, I, pp. 529–580.
2. The seven canonical (cf. e.g. *Aṅguttaranikāya*, IV, p. 9) *anuśaya* are: *kāmarāga*, *pratiṅgha*, *bhavarāga*, *māna*, *avidyā*, *drṣṭi*, *vicikitsā*. For details and further classifications v. BHSD, p. 35; *Kośa*, V, pp. 1–118; **Abhidharmāvatāra*, pp. 27–33; **Amṛtarasa*, pp. 147–151; May (1959) p. 213, n. 720. – The *matinayana* (or *prajñācakṣus*) is one of the five eyes of a Buddha, cf. May, *op. cit.*, p. 136, n. 378; Ramanan (1966) pp. 119–126; *Upālipariṣcchā*, p. 89, n. 4; *Vimalakīrtinirdeśa*, p. 168, n. 57. – **a** & **b** allude to *kleśa*- and *jñeyāvaraṇa*, cf. May, *op. cit.*, p. 141, n. 400. – Some parallels of expression in *Vaṇṇārhavarṇastotra* II, 33 (*sarvaśalyāpahārin*, of Buddha), VIII, 15 (*saṃkleśaviṣavṛkṣāṇām mūlāny unmūlitāni . . .*).
3. *koṭibhūta* (bye bar gyur pa), «eminent» or, less probably, «amounting to 10 000 000». – *dhīmant* (blo ldan) is standard for a bodhisattva, cf. *Bodhicaryāvatārapañjikā*, p. 23, n. 2; *Lokātīstava*, 3. – *apratinirvartin* (mi ldog pa), «unopposed», seems to indicate that the third *ratna* viz. the *bodhisattvagaṇa* (cf. *Bodhicaryāvatāra*, II, 1, 26 & 49) is superior to the *saṃgha*, but causes no *saṃghabheda* (cf. *Upālipariṣcchā*, p. 98). «Irreversible» (*avaivartya*) would also be possible.
4. For *pāpadeśanā* etc. v. *Upālipariṣcchā*, p. 98, n. 7; *Ratnāvalī*, V, 67; **Bodhisambhāra*, 48 (Taishō, XXXII, No. 1660, 530c 4); *Bodhicittotpādaśāstra*, § 2 (my ed., forthcoming) etc. – For **b** cf. *Bodhicaryāvatāra*, II, 28–29 (. . . *pāpaṃ kṛtaṃ kāritaṃ eva vā// yac cānumoditaṃ kiṃ cit . . . = . . . sdiḡ bgyis pa'am// bgyid du stsal ba ṅid daṅ ni// . . . rjes su yi raṅ gaṅ bgyis pa . . .*); *Upālipariṣcchā*, p. 35.
5. Cf. especially *Bodhicaryāvatāra*, III, 1–2. Also the ref. given above, n. 4, and Har Dayal (1932) pp. 54–58; *Śikṣāsamuccaya*, p. 290.
6. For *kleśaviṣa* v. e.g. *Upālipariṣcchā*, p. 89. – The hells are vividly described in Mātrcēṭa's *Caturviparyayakathā* (cf. also *Suhrllekha*, 77–88). One immediately falls into hell by committing one of the *pañcānantaryāpatti* (cf. *Mahāvīyutpatti*, § CXXII; *Upālipariṣcchā*, p. 98; BHSD, p. 95 etc.). – For the sentiment cf. *Bodhicaryāvatāra*, III, 6.
7. Cf. *Milindapañha*, p. 247 (*ye keci kilesabyādhipīlitā sacetanā budhā te imaṃ amatosaḍham pivitvā sabbakilesabyādhiṃ vūpasamessantīti*); *Vimalakīrtinirdeśa*, pp. 430–437. – For *adhivāsana* (daṅ du len) v. BHSD, p. 15.

8. For *bodhicittotpāda* v. Har Dayal, *op. cit.*, pp. 58–64; *Bodhicittotpādavidhi* (cf. n. 4). – For *puṇya-* and *jñānasambhāra* v. *Ratnāvalī*, III; **Bodhisambhāra* (mainly concerned with *puṇyasambhāra*). When fulfilled they result in the *kāyadvaya* of a Buddha.
9. The ten *bhūmis* v. Har Dayal, *op. cit.*, pp. 270–291; *Ratnāvalī*, V, 40–61; Ramanan, *op. cit.*, pp. 305–316; *Dharmadhātustava*, 78–87. For *dharmarājya* v. BHSD, p. 281; *Trikāyastava*, 2. – «Etymology» of *arhant* v. *Mppś*, p. 127.
10. For *buddhādhyeṣaṇā* v. ref. given in n. 4. – **amṛtavarṣa* also in *Vaṇṇārhavarṇastotra*, V, 19.
12. Cf. *Bodhicaryāvatāra*, III, 32; *Vaṇṇārhavarṇastotra*, II, 70; *Śatapañcāśatka*, 5 & 110.
13. For *pariṇāmanā* v. *Upālipariṣṭhā*, p. 103, n. 3; *Sugatapañcatrimśatstotra*, 12 and ref. in n. 4. – Note that the first chapter of Bhavya's *Madhyamakahrdaya* is called *Bodhicittāparityāga* (cf. Gokhale, *IJJ*, XIV (1972), pp. 40–45).
14. The epithet *ṛṣipuṅgava* in *Śatapañcāśatka*, 91.
15. For *īryāpatha* v. BHSD, p. 116. – *Udvega* (skyo ba) hardly in its usual technical sense (cf. May, *op. cit.*, p. 249, n. 886).
16. An allusion to *indriyavikalatā*, one of the *aṣṭākṣaṇa* (cf. e.g. *Upālipariṣṭhā*, p. 102, n. 1; *Ratnāvalī*, V, 70 etc.).
17. Cf. *Lokātīstava*, 1; *Ratnāvalī*, III, 26; *Śatapañcāśatka*, 64; *Rāhulastava*, 15; *Bodhicaryāvatāra*, VIII, 104–105 etc.
18. The paronomasia is plain (*para-para*). – On *bhogaśuddhi* cf. *Śikṣāsamuccaya*, XV.
19. On the various kinds of *dāna* v. Har Dayal, *op. cit.*, pp. 172–188; *Mppś*, pp. 650–769.
20. Generous donors are commonly compared to *cintāmaṇi* etc., v. Har Dayal, *op. cit.*, p. 176 with n. 79.
21. For *śikṣā* v. BHSD, p. 527; *Suhrllekha*, 53.
22. *lābha-satkāra*, a common compound. Cf. *Śikṣāsamuccaya*, p. 198.
23. On *kṣānti* in general v. Har Dayal, *op. cit.*, pp. 209–216; *Mppś*, pp. 865–901; *Suhrllekha*, 15–16; *Śikṣāsamuccaya*, p. 150 (for the *caṇḍālakumāra*).
24. For *śīlapāramitā* v. *ibid.*, pp. 193–209 & pp. 770–864.
25. Note the alliterations (*śīraḥ-śataśah-śāna*). This is a *locus communis*, cf. e.g. *Mahāvastu*, I, p. 84; *Śatapañcāśatka*, 18 & 65; *Śikṣāsamuccaya*, p. 186; *Upālipariṣṭhā*, p. 96; *Aṣṭasāhasrikā*, p. 28.
27. Cf. *Śikṣāsamuccaya*, p. 45; *Bodhicaryāvatāra*, III, 16 etc.
28. Cf. *Vaṇṇārhavarṇastotra*, VIII, 12: *vimatigranthi*. – The *atigambhīradharma* and *nayavara* (or *nyāyavara* etc., rigs pa'i mchog) probably indicate the doctrine of *pratītyasamutpāda* or *sūnyatā*, cf. 42 & 47; *Mppś*, p. 337. Technically this is known as the *dharmanidhyānakṣānti* (cf. e.g. *Śūraṅgamasamādhisūtra*, p. 143, n. 86).
29. Cf. e.g. *Bodhicaryāvatāra*, III, 7; *Hōbōgin*, s.v. *Byō*.
30. The slave e.g. *Bodhicaryāvatāra*, VI, 125.
32. For *paripācana* v. BHSD, p. 326.
33. For *samṇāha* v. *Mppś*, p. 1841.
34. Note the figure: *deśavirodhi* (cf. e.g. Bhāmaha's *Kāvyaḷamkāra*, III, 29).
35. Cf. *Śatapañcāśatka*, 22; *Ratnāvalī*, I, 24.
36. Cf. e.g. *Bodhicaryāvatāra*, V, 3 & 40.
37. On *aśuci* v. *Caturviparyayakathā*, 21 et seq.; *Catuḥśataka*, III; *Vaṇṇārhavarṇastotra*, VIII, 6.

- 39–40. Cf. *Śūramgamasamādhisūtra*, p. 26 *et seq.*; *Mppś*, pp. 1870–1872; *Upāli-paripṛcchā*, p. 105; Har Dayal, *op. cit.*, p. 234.
41. For *śilpa* etc. v. **Bodhisambhāra*, 79; *Caturviparyayakathā*, 11.
42. Cf. *Varnārhavarṇastotra*, VIII, 24. – For *prajñā* v. May, *op. cit.*, p. 104, n. 252.
44. About *daśabala* v. e.g. Har Dayal, *op. cit.*, p. 20 & 148; *Mppś*, pp. 1505–1566.
46. Cf. e.g. *Suhrillekha*, 24; *Yuktiṣaṣṭikā*, 36.
47. Full-fledged Mādhyamika! Cf. e.g. *Yuktiṣaṣṭikā*, 27; *Śūnyatāsaptati*, 40–42 (quoted *Prasannapadā*, p. 330, n. 1).
48. Cf. Har Dayal, *op. cit.*, p. 225 *et seq.*
52. For *indriya* etc. cf. *ibid.*, Index sub sing. voc.; *Mppś*, pp. 1854–1869 (for *dhāraṇī*); *ibid.*, pp. 1213–1232 (for *vimokṣamukha*).
53. Cf. *karnapuṭa* common in sūtras.
57. On the value of pronouncing the name of a bodhisattva (esp. Avalokiteśvara) v. e.g. *Saddharmapundarīka*, XXIV. – Cf. *Varnārhavarṇastotra* XII: *Bhavodvejaka*. Also *Catuṣṣatakaṭikā*, p. 467.
58. Cf. *Bodhicaryāvatāra*, III, 19.
59. V. *ibid.*, X, 5. – For the various hells v. e.g. *Mppś*, pp. 951–968.
61. The bar to hell, cf. *Upāli-paripṛcchā*, p. 87 (with n. 4).
64. Cf. *Bodhicaryāvatāra*, VIII, 148.
66. For the *daśakuśalakarmapatha*, e.g. *Ratnāvalī*, I, 8–9.
69. Cf. *Varnārhavarṇastotra*, II, 34.
70. The final verse is an instance of the conventional *puṇyaparīṇāmanā* (cf. Har Dayal, *op. cit.*, p. 193) itself forming the conclusion of the *saptavidhānuttarapūjā* (cf. *Dharmasaṃgraha*, § 14 & ref. given *supra*, n. 4).

PRAṆIDHĀNASAPTATI

sMon lam bdun cu pa

- [1.] yon tan rin chen dpag med tshogs mña' zīn //
ñes pa'i dug sdoñ mtha' dag druñs phyuñ ba //
phyogs bcu dag na dus gsum bźugs pa yi //
bde bar gśegs pa rnams la phyag 'tshal lo //
- [2.] mi śes pa yi rab rib sel mdzad ciñ //
bag la ñal ba'i mda' dug 'byin pa'i thabs //
'gro ba gsum po kun gyi blo gros kyi //
mig 'byed pa yi chos la phyag 'tshal lo //
- [3.] bde gśegs sras po dge 'dun mi ldog pa //
thugs rje chen pos yid ni drañs gyur te //
blo can bye bar gyur pa ma lus la //
rgyun mi 'chad par mgo bos phyag 'tshal lo //

- [4.] 'gro ba rnams su bdag gis mi dge gañ //
 cuñ zad bgyis sam bgyid brtsal rjes yi rañ //
 rgyal ba rnams la de dag bsags nas ni //
 slan chad mi bgyid pa yi sdom pa nod //
- [5.] bde gsegs rañ rgyal dañ ni ñan thos dañ //
 rgyal ba'i sras kyis dge ba bsags pa dañ //
 'jig rten pa yis legs par spyad pa gzan //
 ma lus pa la'añ bdag ni yi rañ ño //
- [6.] skye bo ñon moñs dug gis mgo rmoñs pa //
 de dag rnams la mi dge gañ mchis pa //
 des ni bdag ñid kho na dga' bzin du //
 ši nas dmyal ba rnams su gzol bar bgyi //
- [7.] 'jig rten rab ži bde ba'i bdud rtsi yis //
 tshim nas yid ni dge bar bgyid gyur cig //
 'gro ba dag gi sdug bsñal ji sñed pa //
 de ni bdag gis dañ du len par sog //
- [8.] 'gro ba 'di dag yid la myur du ni //
 yañ dag byañ chub ñid ni skyed gyur cig //
 yid la byañ chub dag ni skyed pa dag //
 byañ chub tshogs rnams yañ dag sgrub par sog //
- [9.] dge ba'i tshogs bsgrubs nas ni sa thob ciñ //
 srid pa gsum gyi mgon po'i gduñ bzuñ nas //
 dgra rnams bcom nas 'jig rten gsum dag gi //
 chos kyis rgyal srid chen po'i gnas thob sog //
- [10.] byañ chub šiñ druñ sañs rgyas rañ sañs rgyas //
 ñin žag ji sñed gzes šiñ bžugs pa dag //
 dpe ma mchis pa'i chu yi bdud rtsi'i char //
 'gro la dbab pa'i slad du gsol bar bgyi //
- [11.] gzan don phun sum tshogs pa rdzogs mdzad nas //
 mya ñan 'das pa mchog tu gsegs pa gañ //
 gzan la phan pa mdzad ciñ yun riñ du //
 bžugs par blo bzañ de la gsol bar bgyi //
- [12.] 'jig rten gsum po thibs po der rgyu ba'i //
 sems can su dag ji sñed mchis pa dag //
 de dag rab tu ži ba'i bde ba yi //
 bdud rtsi'i loñs spyod mgron du gñer bar bgyi //
- [13.] de ltar dge ba gañ dag bsgrubs pa 'di //
 ma lus yañ dag byañ chub bsno bar bgyi //

des ni bdag ni byañ chub sems dañ ni //
skad cig tsam yañ 'bral bar ma gyur cig //

[14.] ji srid phun sum tshogs pa'i gźir gyur pa'i //
bde bar gśegs pa'i go 'phañ mi mnan pa //
de srid du ni thub pa'i khyu mchog dañ //
byañ chub sems dpa' rnam dañ 'bral ma gyur //

[15.] de dag kho nas gźan la sman pa yi //
spyod pa'i lam dag ñe bar bstan pa la //
skyo ba ma mchis par ni sañs rgyas kyi //
sras kyi sa kun la'añ sbyar bar bgyi //

[16.] bdag gi lus kyi yan lag ñiñ lag dag //
tshañ źiñ skye bo kun gyis bstod 'os pa'i //
yon tan phuñ po tshe rabs dran pa dañ //
cho rigs btsun źiñ lus ni mdzes par śog //

[17.] gźan phan spañs nas rañ don lhur len pa //
tha chad dug dañ 'dra ba spañs nas su //
sñiñ rjes gduñs pa'i yid kyi skye bo kun //
gcig tu gźol bar rjes su 'dzin par śog //

[18.] bdag gi bdog pa rnam la gźan gyi blo //
gźan gyi nor sñam cuñ zad mi 'dzin ciñ //
rañ gi nor la som ñi ma mchis ltar //
bag yañs dañ du len ciñ spyod par śog //

[19.] bdag gi śa źig sloñ ba mchis na yañ //
brod la 'dzum pa'i mig gis stsal bar bgyi //
bdag gis rkañ la sogs pa rtag tu yañ //
lus can rnam kyi nor tu gtoñ bar śog //

[20.] bdag ni yid bźin nor bus 'gro ba yi //
'dod pa'i dños po mtha' dag sgrub pa dañ //
yid la re ba yoñs rdzogs bgyid pa yi //
dpag bsam gyi ni śiñ dañ 'dra bar śog //

[21.] bdag ni rañ gi ñañ gis sdig pa dag //
mi gtsañ ba ltar rgyañ riñ spon ba dañ //
thub pa'i skyes mchog gis ni bslab bcas pa //
chu lon 'dral bar bgyid par ma gyur cig //

[22.] lus dañ srog la lta bar rgyañ bsriñs nas //
rtag par dgon pa rnam su dga' bar bgyi //
rñed pa dag dañ bkur sti mtha' dag la //
slon pa'i zas bźin blo ni bzlog par bgyi //

- [23.] 'gro ba rnams la gdol pa'i phrug gu bzin //
 rgyags dañ na rgyal dregs pa spañs pa dañ //
 rigs btsun pa yi ñe du'i tshogs bzin du //
 rjes su mthun pa bsgrub ciñ spyad par bgyi //
- [24.] zla zer padma rtsa lag dri ma bral //
 ma ral ma 'dres nag nog ma mchis la //
 ma lus rab tu ži ba'i rgyan gyur pa'i //
 tshul khirms la ni bdag gis goms par bgyi //
- [25.] su dag noñs ma mchis par bdag gi mgo //
 sog les tshal pa brgyar ni gśags bgyid kyañ //
 de la'añ bu gcig gces pa bzin du ni //
 rgyun mi 'chad par sems ni phañs par bgyi //
- [26.] su dag sñiñ nas bdag la khros gyur te //
 dgos pa ma mchis bzin du srog 'phrog na'añ //
 de la'añ las kyi 'bras bu mi bzad pa //
 mi 'tshal ba dag 'byuñ bar ma gyur cig //
- [27.] khro ba dañ ni gśe dañ mtshañ 'dru dañ //
 brdegs par gyur kyañ bzod pa mi gtoñ ste //
 rgyal ba'i sras kyi spyod pa bsgrub pa'i phyir //
 sdug bsñal ma lus pa dag dañ du blañ //
- [28.] sñon chad rñed ma myon ba thub pa'i chos //
 śin tu zab ciñ rigs pa'i mchog la yañ //
 bdag gi sems la skad cig tsam yañ ni //
 som ñi'i dpyañ thag gyo bar ma gyur cig //
- [29.] bdag gi skye ba tshe rabs tshe rabs su //
 'gro ba kun la sman pa lhur spyad ciñ //
 skad cig tsam yañ dge ba rgya chen po //
 bgyid par mi 'gyur bar ni ma gyur cig //
- [30.] bran dañ 'dra bar 'gro ba thams cad kyi //
 bgyi ba ma lus pa dag bsgrub par bgyi //
 bdag la kun gyis bgyi ba'i khur spañs nas //
 sems can rnams ni bde bar gnas par śog //
- [31.] lus ni gźan gyi bran bgyid tshig smra na'añ //
 gźan la chos ston pa la dga' ba dañ //
 bdag gi yid kyañ rtag tu gźan dag la //
 phan par sems pa'i dbañ du bgyid par śog //
- [32.] gal te dmyal bar bskal pa grañs med par //
 gcig tu sdug bsñal ñams myoñ na yañ //

'on kyañ skyo ba dag ni ma mchis par //
sems can yoñs su smin par bgyid par śog //

- [33.] ci nas bsgrub pa'i rim pa 'di ñid kyis //
lus can rnams ni 'dul bar bgyi slad du //
'gro ba gsum po yoñs su smin bgyid pa'i //
go cha 'di ñid kyañ ni bgo bar bgyi //
- [34.] me yi mdag mas bar mtshams ma mchis pa'i //
'obs rnams gañ las brgal nas legs gsuñs pa'i //
tshig gcig tsam yañ mñan pa'i ched du ni //
le lo ma mchis spro ba bgyid par śog //
- [35.] bsam gtan gzugs med tiñ 'dzin mtha' dag gi //
'bras bu rnams la dga' ba spañs nas ni //
rab tu gnas mthar phyin pa'i gnas pa yis //
dga' bar 'gyur ba dag tu goms par bgyi //
- [36.] žen pa ma mchis ži gnas rta žon nas //
rañ bžin gyo ba'i sems kyis glañ po che //
šin tu gdul bar dka' ba log pa yi //
lam du žugs pa rnams ni gdul bar bgyi //
- [37.] lha dbañ dag dañ 'khor los sgyur ba yi //
'byor pa dam pa mchog dag mchis pa rnams //
'dod pa'i rañ bžin mi gtsañ ba bžin du //
bdag gi yid ni bltos pa ma mchis śog //
- [38.] lcags kyis khañ pa 'bar ba 'dra ba yi //
srid par rgyu bar bdag ni dgar ma gyur //
sñiñ rjes drañs nas gžan la sman pa dag //
bgyid par rjes su mthun par skye bar śog //
- [39.] 'gro ba'i mgon gyi sras po thams cad kyis //
tiñ 'dzin gañ žig la ni dbañ brñes pas //
rnam par bsgyiñs pa bsam gyis mi khyab pa //
dpa' bo rol pa sna tshogs mdzad pa yi //
- [40.] dpa' bar 'gro ba dag dañ nam mkha' mdzod //
dri med la sogs ma lus thob bgyis nas //
'gro ba gsum po ma lus pa dag gi //
bde ba gya nom bsgrubs nas rtser stsal to //
- [41.] bzo dañ bstan bcos sgyu rtsal rgya mtsho dag //
mchog tu pha mtha' phul tu phyin pa dañ //
sems can thams cad kyis ni tshig gi don //
ma lus pa dag rtogs šiñ mkhas par śog //

- [42.] tshig don ma lus dpyod pa'i śes rab ni //
 dri med rnon po dpag tu med thob nas //
 sems can rnams la śin tu zab pa yi //
 rigs pa'i chos rnams kyis ni bgo bśa' bgyi //
- [43.] sañs rgyas gsuñ dag mthar phyin ma rtogs pa'i //
 sems can ma lus pa ni mtha' dag la //
 sems la yi ge bris pa 'dra bar ni //
 mañ po bdag gis rab tu bstan par bgyi //
- [44.] ci nas 'bras bur bcas pa stobs bcu yi //
 go 'phañ mñon par rdzogs nas 'gro ba'i don //
 ma tshañ ma lus 'bras mchis bgyid pa yi //
 thabs kyis spyod pa de dag bsgrub par bgyi //
- [45.] ji lta ji ltar sems can phan pa'i rgyu //
 thub pa rnams kyis smon lam ma lus pa //
 de lta de ltar rgyun du smon lam gyis //
 pha rol phyin pa dag ni thob par bgyi //
- [46.] yul gyi dgra yi tshogs ni mi bzad pa //
 mod la ma lus ci dgar zil mnan nas //
 sems kyis spyod pa rnams ni mi gyo žiñ //
 sa steñ phan pa kho nas gnas par bgyi //
- [47.] chos 'di dag ni sgyu ma smig rgyu dañ //
 sprul pa lta bur yañ dag rtogs bgyis nas //
 rtog pa'i dri ma rnams ni spañs nas su //
 'jig rten gsum la phan pa bgyid gyur cig //
- [48.] pha dag bu gcig lhag par gces pa bžin //
 nag nog ma lus pa dag spañs nas su //
 rgyun mi 'chad par 'gro ba mtha' dag la //
 byams pa'i sgom pa dag gis gnas par bgyi //
- [49.] ji ltar ma dag brtse bas khu 'jo ba'i //
 bu na ba la rjes su mthun spyod pa //
 de bžin bdag kyañ 'gro ba sems can la //
 sñiñ rje rgyas 'gyur so sor bgyid par śog //
- [50.] pha rol bde ba'i 'byor pa mthoñ nas ni //
 lhag par dga' ba mañ po skyes nas su //
 sñiñ gi bu gcig pa la bde skyes bžin //
 dga' ba'i bsgom pa dag gis gnas par bgyi //
- [51.] sems can rnams la phan dañ gnod pa'i rgyu //
 khoñ khro rjes su chags pa spañs nas ni //

rañ gi bu la bgyi ba bsgrub pa bzin //
 'jig rten gsum po kun gyi bgyi ba bsgrub //

[52.] dbaṅ daṅ mñon śes so sor rig pa daṅ //
 gzuṅs daṅ rnam par thar pa'i sgo rtogs nas //
 'jig rten khams ni dpag tu ma mchis pa'i //
 sems can rnam la phan pa dus gcig bgyi //

[53.] saṅs rgyas źes bgyi'i sgra ni rna lam du //
 thos ma myoṅ ba'i yul khams gaṅ lags pa //
 der ni thabs kyi rnam pa sna tshogs kyi //
 saṅs rgyas mdzad pa dag daṅ mthun par bgyi //

[54.] nam źig 'jig rten 'dir ni srid gsum gyi //
 bla ma'i űi ma śar bar ma gyur pa //
 der ni bdag gis űi ma bzin du ni //
 lus can kun gyi rab rib bsal bar bgyi //

[55.] bde gśegs rab tu maṅ pos spaṅs pa yi //
 yid ṅag sdig pas sbags pa gaṅ lags pa'i //
 'gro ba de ni bdag gis tshig dag gi //
 spyod yul rnam la brten nas 'dul bar śog //

[56.] bdag ni 'jig rten ma lus pa dag gi //
 bsñen bkur bgyid pa dag la űe du daṅ //
 byams la mdza' bśes ma bzin bsgrub pa daṅ //
 pha bzin phan pa'i gdams ṅag 'doms par śog //

[57.] bdag gi miṅ ni dran pa tsam gyis kyaṅ //
 'gro ba ma lus pa dag 'jig pa las //
 mod la skyo bar gyur ciṅ srid gsum gyi //
 sdug bsñal ma lus pa dag spaṅ bar śog //

[58.] phoṅs pa brgya phrag bsten pa'i mi dag la //
 bum pa bzaṅ daṅ nad pa'i sman daṅ ni //
 yi dags sogs la rgyun mi 'chad par yaṅ //
 bdud rtsi'i chab kyi rdzin bu bzaṅ por śog //

[59.] bdag ni graṅ ba'i dmyal bar dro ba daṅ //
 tsha bar rdzi char bcas pa'i char 'bebs śiṅ //
 gźan yaṅ śin tu smad pa'i ṅan 'gro dag //
 gnod pa ma lus źi bar bgyid par śog //

[60.] 'gro bas bdag ni dran pa tsam gyis kyaṅ //
 phoṅs pa mñon sum gyur la gñen bśes daṅ //
 űam thag mda' char 'bab la go sra daṅ //
 mya nan me la bsil ba'i chab gyur cig //

- [61.] 'gro ba bdag gi dran na ñon moñs pa'i //
 dug gi gñen por gyur ciñ srid gsum gyi //
 chu bo dag la zam pa brtan po dañ //
 ñan soñ gnas kyi sgo gtan bgyid par śog //
- [62.] bdag gi miñ tsam dran na'añ 'jus pa bzin //
 'gro ba ma lus srid pa'i gyañ sa ru //
 lhuñ ba ži ba dag gi rtse mo la //
 'dzeg par gyur pa'i them skas gžir gyur cig //
- [63.] skad cig tsam yañ khro žiñ bdag gi miñ //
 blo la dran pa tsam žig bgyid na yañ //
 ñan soñ rnams su ltuñ bar mi 'gyur žiñ //
 ñes par yañ dag byañ chub sgrub par śog //
- [64.] bdag gi yon tan zla zer dri med ltar //
 'jig rten ma lus pa la bden gyur cig //
 dbugs tsam phyuñ ba rnams kyañ pha rol la //
 bde ba dpag med bskyed par bgyid par śog //
- [65.] śin tu phun sum tshogs pa ma lus pa //
 mthar phyin pa yi sañs rgyas ñid thob nas //
 dam pa'i sañs rgyas de ñid kho na la //
 'gro ba ma lus pa yañ sbyar ba bgyi //
- [66.] de yi tshe na su yi sems la yañ //
 ñes byas phran tshegs tsam yañ mi 'byuñ la //
 skye bo gžan la rgyun du phan bgyid ciñ //
 dge ba bcu yi lam la gnas par śog //
- [67.] su yañ ruñ ste ñan soñ gnas rnams ni //
 rmi lam na yañ mthoñ bar mi 'gyur žiñ //
 ñan 'gro rnams kyi gnas ni mtha' dag kyañ //
 lha yi 'jig rten bzin du dga' bar śog //
- [68.] ji srid 'jig rten gsum gyi mi dge ba'i //
 chu kluñ dbus su 'ga' žig chud na yañ //
 sañs rgyas bgyi ba yoñs su mthar phyin kyañ //
 de srid de yi ched du bsdad par bgyi //
- [69.] bdag ni mya ñan 'das 'gro ston pa na //
 gsuñ rab rnams ni 'khrug par mi 'gyur žiñ //
 de la 'ga' yañ som ñi'i dpyañ thag la //
 skad cig tsam yañ 'ju bar ma gyur cig //
- [70.] de ltar rgyal ba'i sras kyi rnam 'phrul la //
 mñon bsags bdag gis dge ba bsgrubs pa gañ //
 des ni 'gro ba ma lus 'di dag gi //
 ma lus par ni thun moñ 'gyur bar śog //

- 1b** phyuñ ba γδ: chuñ ba αβ. **c** yi βγδ: yis α.
3d 'chad par β: chad par αγδ.
5c yis: yi αβγδ; gzan αβ: bzin γδ.
6c des γδ: de αβ. **d** ši nas αβ: ci nas γδ.
7b dge bar γδ: dge ba αβ.
8b skyed αβ: skye γδ. **c** skyed αβ: bskyed γδ.
9a bsgrubs αβ: grub δ: drug γ. **c** dag gi αβ: dag ni γδ.
10c chu αβ: chos γδ.
12d mgron αγδ: 'gron β.
14a pa'i αβ: pa γδ. **b** go 'phañ βγδ: go 'phañs α; mnan γδ: dman αβ. **c** du γδ: de αβ.
15d kyis: kyi αβγδ; sbyar γδ: spar αβ.
16b tshañ γδ: chañ αβ. **d** cho rigs: cho rig αβ: tshe rigs γδ.
17a spañs nas αβ: spon' zñ γδ. **c** kyis: kyi αβγδ.
18b sñam αβγ: ñams δ. **d** dañ du: dag tu αβγδ.
19b bdag gis αβ: bdag gi γδ. **d** nor tu αβ: don du γδ.
20d gyi αβδ: gyis γ.
22a lta bar αβ: lta ba γδ. **c** rñed pa dag γδ: rñed pa dga' αβ.
24a rtsa lag γδ: ca lag α: tsa lag β. **c** rgyan αβ: rgyur γδ.
26c kyi αβ: kyis γδ.
27a mtshañ αβγ: 'tshañ δ. **b** brdegs γδ: brdeg αβ; gtoñ αβ: btañ γδ.
28c bdag gi γδ: bdag gis αβ. **d** dpyañ αβ: sbyañ γδ.
29b ciñ γδ: kyis αβ. **d** 'gyur bar γδ: 'gyur ba αβ.
30c bdag la αγδ: bdag gis β; gyis αβ: gyi γδ; spañs αγδ: blañs β. **d** gnas om. β.
31a tshig γδ: tshigs αβ.
32a med par αβ: med du γδ. **c** skyo ba αβ: skye ba γδ.
33a ci nas αβ: gcig nas γδ. **c** bgyid αβ: bgyi γδ.
34c gcig γδ: cig αβ.
35c gnas omm. γδ; pa'i αβ: pa yi γδ.
37a sgyur βγδ: bsgyur α. **b** mchog αγδ: mched β. **d** bltos αβ: ltos γδ.
38b dgar γδ: dga' αβ. **c** drañs nas αγδ: drañs pas β.
40a dpa' bar βγδ: sba α. **c** dag gi αβ: dag gis γδ.
42a dpyod αβ: spyod γδ. **d** bgo αγδ: go β.
43d bstan βγδ: brtan α.
44b rdzogs: 'dzigs αβ: mdzogs γδ.
45c gyis αβ: gyi γδ.
47a smig αγδ: mig β. **b** bgyis βγδ: bgyas α.
48a pha dag βγδ: pa dag α. **d** sgom γδ: bsgom αβ.
49a brtse bas γδ: brtse ba'i αβ.
50d dag gis βγδ: bdag gis α.
53b myoñ ba'i αβ: gyur pa'i γδ. **c** thabs kyi γδ: thabs kyis αβ; sna tshogs kyis αβ: sna tshogs kyi γδ.
54a bla ma'i αβ: bla ma γδ.
55b sbags pa gañ αβ: stsags pa soñ γδ. **c** bdag gis: bdag gi αβγδ.
56a dag gi: dag gis αβγδ. **c** bsgrub αβ: sgrub γδ.
57a bdag gi γδ: bdag gis αβ. **b** las αβ: dag γδ. **c** skyo αγδ: skyoñ β; ciñ αγδ: cig β.
58a bsten α: rten β: brten γδ. **c** par βγδ: por α.
60a 'gro bas bdag γδ: 'gro ba dag αβ. **d** chab γδ: chur αβ.

- 61a** bdag gi: bdag gis $\alpha\beta\gamma\delta$. **c** brtan $\beta\gamma\delta$: bstan α . **d** gnas $\gamma\delta$: rnams $\alpha\beta$.
62b gyañ $\gamma\delta$: gyab $\alpha\beta$. **d** 'dzeg $\gamma\delta$: 'dzegs $\alpha\beta$; pa'i $\alpha\beta$: ciñ $\gamma\delta$: g'zir $\alpha\beta\delta$: b'zir γ .
63b na yañ $\alpha\beta$: par śog $\gamma\delta$. **d** yañ dag *post* byañ chub $\gamma\delta$.
64d bskyed $\alpha\beta$: skyed $\gamma\delta$.
68b chu kluñ: mtsho kloñ $\alpha\beta$: mtsho kluñ $\gamma\delta$.
69c dpyañ $\alpha\beta$: spyañ $\gamma\delta$.
70b mñon bsags $\beta\delta$: sñon dag α : mñon dags γ ; bdag gis $\alpha\beta$: bdag gi $\gamma\delta$. **c** des $\alpha\beta$: de $\gamma\delta$.