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# MĀTRCEṢA'S PRANIDHĀNASAPTATI

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## 1.

The Buddhist poet Mātrceṣa<sup>1</sup> above all owes his celebrity to three compositions: *Śatapañcāśatka*,<sup>2</sup> *Varnārhavarṇastotra*<sup>3</sup> and *Mahārājakanikalekha*.<sup>4</sup> Ten other brief texts are extant under his name in Tibetan translation.<sup>5</sup> Only one of these has been edited and translated, viz. *Sugatapañcatrimśatstotra*<sup>6</sup> though at least *Triratnastotra*<sup>7</sup> and *Caturviparyayakathā*<sup>8</sup> are of some literary interest. When we finally add some Sanskrit fragments<sup>9</sup> this is apparently all that remains from the hand of an author who is reported to have been most prolific.<sup>10</sup>

From the reading of «Mātrceṣa's sober, reflective, almost impersonal verses»<sup>11</sup> 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 *Pañcaskandhaprakarana*, 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 Kaniṣka*, pp. 333ff.).

5 *Triratnamāṅgalastotra*, *Samyaksambuddhalakṣaṇastotra*, *Ekottarikastava*, *Sugatapañcatrimśatstotra*, *Triratnastotra*, *Āryatārādevīstotrasarvārthaśiddhināmastotrārāja*, *Mātrceṣagīti*, *Āryatārāstotra*, *Caturviparyayakathā* & *Kaliyugaparikathā*. Cf. Shackleton Bailey (1951), p. 1. (Some doublets).

6 Edited & translated in *Upālipariprcchā*, 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; *Kāvyalakṣaṇa*, 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 Aśvaghoṣa and Nāgārjuna who must come into consideration. The former, with whom Māṭrceṣā has sometimes, but wrongly, been identified,<sup>12</sup> attempted to propagate his Buddhist faith under the guise of *kāvya*.<sup>13</sup> The artificial and elaborate (not to say pedantic and bombastic) style of his *Saundarananda* and *Buddhacarita*<sup>14</sup> is in striking contrast to Māṭrceṣā's characteristic simplicity and moderation. If we lend credit to the tradition that Māṭrceṣā was converted to Buddhism by Nāgārjuna's faithful disciple, Āryadeva,<sup>15</sup> we may take it for granted that he was acquainted with some of Nāgārjuna's works, especially the hymns and *Suhṛllekha*.<sup>16</sup>

So Māṭrceṣā'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 Aśvaghoṣa 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 Māṭrceṣā's poems were still widely recited and studied.<sup>17</sup> 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 Māṭrceṣā<sup>18</sup> he must be regarded as one of his most successful imitators.<sup>19</sup>

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: Aśvaghoṣa leans towards Sautrāntika, Māṭrceṣā 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 *Nirupaṇyā-* and *Paramārthastava* (cf. Ruegg, D.S. in *Études Tibétaines dédiées à la Mémoire de Marcelle Lalou*. Paris 1971. pp. 455ff.). – Of the many translations of *Suhṛllekha* 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 *Subhāśitaratnakaraṇḍakakathā* (ed. H. Zimmermann). – Add that Bhavya (*Tarkajvālā*: TP, No. 5256, Dsa fol. 114a) quotes a stanza from Śūra, and that Atīśa (*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 \*Parahitaghoṣa and the title *Pranidhānasaptati nāma gāthā* is, in fact, to be added to the list of Māṭrceṭa's authentic works.

The first piece of evidence to be considered is provided by the following passage from Bhavya's *Madhyamakaratnapradīpa*,<sup>20</sup> composed c. 570: «... one should recite the Ārya-*Prajñāpāramitā*<sup>21</sup> and constantly recite the Ārya-*Bhadracaryāpranidhāna*,<sup>22</sup> the *Pranidhānavimśati* composed by the ācārya<sup>23</sup> and the *Pranidhānasaptati* written by ācārya-*Māṭrceṭa* ...»

Though neither Indian, Tibetan nor Chinese sources transmit a text entitled *Pranidhānasaptati* under the name of Māṭrceṭa (or any of his other appellations),<sup>24</sup> a work of that title has, however, found its way into the Tibetan Tanjur (*bsTan 'gyur*) where its colophon attributes it to a certain \*Parahitaghoṣa-āraṇyaka.<sup>25</sup>

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 žal sña nas mdzad pa'i smon lam ūi 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; *Bodhicittavivaraṇa* (TP, No. 5470, Gi fol. 221a); *Mahāvastu*, III, p. 138; *Tarkajvālā ad Madhyamakahṛdaya*, 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 (Dīpamkaraśrījñāna) 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, Ne 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 \*Pūnyasamṛbhāravimśikā» and *ibid.*, 330b as «\*Nāgārjunaprānidhāna» (= v 20).

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

25 gŽan la phan pa'i dbyañs dgon pa pa. Cf. Tāranātha, p. 73, l. 11.

Here the following enumeration of *loci classici* of *pranidhānas* should be noticed. It occurs in Atīśa's (980–1056) *Bodhimārgadīpapañjikā*:<sup>26</sup> «... Ārya-Bhadracaryāpranidhāna,<sup>27</sup> Ārya-Daśabhūmikadaśamahā-pranidhāna,<sup>28</sup> Buddhabhaiṣajyaguruvaidūryaprabharājadvādaśamahāpranidhāna<sup>29</sup> and the *Pranidhānasaptati* composed by ācārya-Aśvaghoṣa etc. . .»

Apparently Atīśa complicates the question of the authorship of *Pranidhānasaptati* even further when ascribing it to Aśvaghoṣa. But when we recall that Tibetan tradition does not distinguish Aśvaghoṣa from Mātrceṣa<sup>30</sup> and, in omitting to do so, most probably<sup>31</sup> inherits and continues an Indian prevalence, we may infer that Atīśa and Bhavya ascribe *Pranidhānasaptati* to the same author but under different names, the right one of which is Mātrceṣa.<sup>32</sup>

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 dbyañs dgon pa pa, generally reconstructed as \*Parahitaghoṣa-āraṇyaka, and not to Mātrceṣa or Aśvaghoṣa.

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 Asvaghoṣa° (i.e. not Aśvaghoṣa°) 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. rāñ

26 Atīśa, *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 dbyañs 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 moñs 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 tāyināḥ* /. However, Bhavya must have read *kleṣa* for *doṣa*, just like I-tsing (fán nǎo) against *textus receptus* and \*Nandipriya. Add Candrakīrti's quotation from «ācārya Mātrceṣa» (= *Varnārhavarṇastotra*, V, 27–28) note 3, supra.

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

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 ācāryabhadantāśvaghoṣasya mahākaver mahāvādinah kṛtir iyam*.

To conclude: There never was an author with the name of Parahitagoṣa, and though there certainly was an Aśvaghoṣa he was not identical with Māṭrceṭa, the legitimate author of *Prañidhānasaptati*. 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 Māṭrceṭa he relates how he offered his body to a tigress and «wrote \**Prañidhānasaptati* with his own blood», but «some people (kha cig) say that it was ācārya gžan la phan pa'i dbyangs dgon pa pa who did so, and that he lived much later than ācārya Māṭrceṭa.»

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

### 3.

We may take it on the early and good authority of Nāgārjuna<sup>35</sup> that the concept of *prañidhāna* (or *prañidhi*),<sup>36</sup> 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 gžan la phan pa renders *a-sva*.

34 The colophon runs: slob dpon btsun pa gžan la phan pa'i dbyangs dgon pa pa gsuṇ rab mtha' dag chub par byas pa/ stag gis raṇ la bskyon te nags khuṇ du phyin pa na sñiṇ rjes gduṇs 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 *prañidhi* occurs in Pāli (cf. PED, p. 403) but the technical sense is absent.

36 v. BHSD, p. 360.

Thus Mātrceṭa was not the first to compose *pranidhānas*. Previous to him frequent instances of *pranidhānas* are met with in such *sūtras* as *Upālipariprcchā*, *Daśabhūmika*, *Aṣṭasāhasrikā* etc.<sup>37</sup> Quite apart from these canonical texts, Nāgārjuna himself composed a *Pranidhāna-vimśati*.<sup>38</sup> Nor was Mātrceṭa the final exponent of that literary genre.<sup>39</sup>

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 *bodhicittotpādavidhi*, *saptavidhānuttarapūjā* or *triskandhaka*.<sup>40</sup> The bodhisattva is expected to recite one or more lists of *pranidhānas* etc., once or thrice, every four hours day and night,<sup>41</sup> preferably in front of some sacred object such as a caitya or an image etc.<sup>42</sup>

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*).<sup>43</sup>

37 Cf. notes 21, 27, 28, 29; *Upālipariprcchā*, pp. 84–90. The list could easily be amplified, cf. e.g. *Lalitavistara* (BST, No. 1, p. 148); *Śrīmālādevīśimhanādasūtra*, pp. 64–66 (cf. TP, No. 760, *Hi fol.* 259b–261a); *Sukhāvatīvyūha* (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); *Bodhisattvapiṭaka* cited *Śikṣāsamuccaya*, p. 311 (probably extracted from *Sūtrasamuccaya*: TP, No. 5330, *Ki fol.* 215a) etc.

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

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

40 See *Bodhicittotpādavidhi* (*vandanā*, *pāpadeśanā*, *punyānumodanā*, *śaraṇagamana*, *ātmadāna*, *bodhicittotpāda*, *punyapariṇāmanā*); *Dharmasamgraha*, § XIV (*vandanā*, *pūjanā*, *pāpadeśanā*, *anumodanā*, *adhyeṣanā*, *bodhicittotpāda*, *pariṇāmanā*); *Triskandhaka*, v. *Upālipariprcchā*, pp. 98 & 107 (ref. to *Śikṣāsamuccaya*, p. 290. Cf. also *ibid.*, p. 13 and *Bodhicaryāvataṛapañjikā*, p. 152, n. 4).

41 On the authority of *Ugradattapariprcchā* (quoted *Śikṣāsamuccaya*, p. 290) and *Ratnameghasūtra* (referred to *Bodhimārgadīpapañjikā*, loc. cit., 312b). These are accepted by \**Bodhisamṛbhāra*, 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; Atīśa, loc. cit. Cf. also Kamalaśīla's *Bhāvanākrama* (ed. Tucci, III, p. 14).

42 See *Ratnāvalī*, V, 65: «... sku gzugs mchod rten gyi// spyan sna'am yaṇ na gžan yaṇ ruṇ// ... ḥin gcig bžin yaṇ dus gsum brjod//».

43 *Mahāyānasūtrālamkāra*, p. 147, 148: «... cetanā chandasamprayuktā svabhāvah... svaparārthaprasādhanam karma...».

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

## 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 *śabdālamkāras* may be expected to be lost for good though some *arthālamkāras* are still obvious enough.<sup>45</sup> 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 *vamśasthā*, *śālinī*, *upajāti* or *āryā* cannot be ruled out.

Still the style of the work is, as in the case of *Śatapañcāśatka* 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*,<sup>46</sup> *adhyeṣanā*, *bodhicittotpāda* and *parināmanā*, nearly all the remaining verses, as the title of the text indicates, are *prañidhānas* concerned with one of the *pāramitās*, viz. *dāna*, *śīla*, *kṣanti*, *vīrya*, *dhyāna*, *prajñā*<sup>47</sup> and *upāyakauśalya*.<sup>48</sup>

## 5.

Apparently *Prañidhānasaptati* 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 bodhisattvānām pravṛttir api tu prañidhānavāśāt ... uktam cācārya-Buddhapālitena – paśyann api jagac chūnyam janmaduhkhhanunutsayā / suciram 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 *Subhāṣitaratnakarṇḍakakathā*. (Because M's gurus had already done this exhaustively?).

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

(c. 800).<sup>49</sup> 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 *alāṃkāraśāstras* 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 Atīśa.

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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## THE SEPTUAGINT OF LOFTY ASPIRATIONS

1. I render homage to the Buddhas (*sugata*) [who through] the three periods reside in the ten regions (*daśadiś*)! They have uprooted all the stalks of evil's poison (*doṣavīśa*) 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-śaravīśa*) and it scatters the darkness of ignorance (*avidyātimira*).
3. Incessantly I bow my head before all the eminent (*kotibhūta*) sages (*dhīmant*)! The bodhisattvas (*sugatātmaja*) do not disdain (*apratinirvartin*) 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 (*praśamāmrta*) 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 (*vamśa*) 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 (*sampatti*) and have reached the summit of Nirvana to remain [in Samsara] 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 (*kuśalā*) which is realized thus, may it all be changed (*parinam-*) 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 (*tāvat*) not be deserted by [Buddha], the bull of Sages (*muni-pūngava*), 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 (*vapuh*)!
17. May those who, neglecting the interests of others (*parārtha*), are egoistic (*svārthapara*), give up [this attitude which is] like vile poison (*nikṛṣṭavīśavat*) 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 (*cintāmanī*) 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 (*śikṣāvrat*) of the foremost among sages (*muni*)!

22. Flinging considerations of body and soul (*jīva*) far away, I shall forever take delight in the wilderness (*aranya*). 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 *candāla*, 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 (*jñātigāṇa*).
24. May I develop a moral discipline (*sīla*) which is entirely adorned with the calmness (*praśama*) of the unblemished, undisturbed and unpolluted friend of the lotus (*padmabandhu*) [viz.] the rays of the moon (*candrāṁśu*)!
25. Without [my] doing wrong (*anaparādha*) some persons may yet cut my head (*śirah*) into hundred pieces (*śatasāḥ*) 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 (*hrdayāt*); 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 (*adhibhāsa-*) any suffering (*duhkha*) in order to vindicate the conduct (*caryā*) of a bodhisattva (*jinaputra*)!
28. Let me not, in my mind, wave the cord (*raju*) 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 (*adhikr-*) with good-will (*hitacintā*) towards others!
32. Even if I have to undergo exceptional pain in hell (*naraka*) for in-calculable (*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 (*saṃnāha*) 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 (*saṃādhi*), [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 (*saṃcāra*) 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 (*saṃādhi*) all the bodhisattvas (*jagannāthaputra*) [successively] attain all of them, viz. the inconceivable (*acintya*) Vijṛmbhita, the marvellous (*vicitraka*) \*Vīralīlā . . .
40. The Śūramgama, 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 (*prañidhāna*) 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 (*prañidhāna*)!
46. May [I], having instantly (*sadyah*) entirely subdued the violent (*tīvra*) gang of foes, viz. sense-objects (*viṣaya*), 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 (*dharma īme*) 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 (*premnā*) 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 (*bhavatrayaguru*), 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 (*vyādhyauṣadha*) go to men suspended by hundreds of calamities (*vyasanaśata*), and let fine ponds (*puṣkariṇī*) of ambrosial water incessantly [fall] upon the hungry ghosts (*preta*)!

59. May I make the cold (*sīta*) 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 (*kleśaviṣṭa*) 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 (*dari*) 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 (*guna*), like the clear rays (*amśu*) 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 (*atisampanna*) 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 (*duskr̥ta*) 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 (*nadi*) 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 (*vicikitsāraju*)!

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. *Anguttaranikāya*, IV, p. 9) *anuśaya* are: *kāmarāga*, *pratigha*, *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; *Upālipariprcchā*, 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 *Varnārhavarnastotra* II, 33 (*sarvaśalyāpahārin*, of Buddha), VIII, 15 (*saṃkleśaviśavṛksāñam mūlāny unmūlitāni* . . .).
3. *kotiḥūta* (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; *Lokātītastava*, 3. – *apratinirvartin* (mi ldog pa), «unopposed», seems to indicate that the third *ratna* viz. the *bodhisattvagāṇa* (cf. *Bodhicaryāvatāra*, II, 1, 26 & 49) is superior to the *saṃgha*, but causes no *saṃghabheda* (cf. *Upālipariprcchā*, p. 98). «Irreversible» (*avaivartya*) would also be possible.
4. For *pāpadeśanā* etc. v. *Upālipariprcchā*, p. 98, n. 7; *Ratnāvalī*, V, 67; \**Bodhisam̄bhāra*, 48 (Taishō, XXXII, No. 1660, 530c 4); *Bodhicittotpādavidhi*, § 2 (my ed., forthcoming) etc. – For **b** cf. *Bodhicaryāvatāra*, II, 28–29 (. . . *pāpam kṛtam kāritam eva vā// yac cānumoditam kiṁ cit . . . = . . . sdig bgyis pa'am// bgyid du stsal ba ūnid dañ ni// . . . rjes su yi rañ gañ bgyis pa . . .); *Upālipariprcchā*, p. 35.*
- 5 Cf. especially *Bodhicaryāvatāra*, III, 1–2. Also the ref. given above, n. 4, and Har Dayal (1932) pp. 54–58; *Śiksāsamuccaya*, p. 290.
6. For *kleśaviśa* v. e.g. *Upālipariprcchā*, p. 89. – The hells are vividly described in Mātrceṭa's *Caturviparyayakathā* (cf. also *Suhrllekha*, 77–88). One immediately falls into hell by committing one of the *pañcānantaryāpatti* (cf. *Mahāvyutpatti*, § CXXII; *Upālipariprcchā*, p. 98; BHSD, p. 95 etc.). – For the sentiment cf. *Bodhicaryāvatāra*, III, 6.
7. Cf. *Milindapañha*, p. 247 (*ye keci kilesabyādhipilitā sacetanā budhā te imam̄ amat-osadham̄ pivitvā sabbakilesabyādhim̄ vūpasamessantīti*); *Vimalakīrtinirdeśa*, pp. 430–437. – For *adhivāsana* (dañ du len) v. BHSD, p. 15.

8. For *bodhicittotpāda* v. Har Dayal, *op. cit.*, pp. 58–64; *Bodhicittotpādavidhi* (cf. n. 4). – For *punya-* and *jñānasamṛbhāra* v. *Ratnāvalī*, III; \**Bodhisamṛbhāra* (mainly concerned with *punyasamṛbhāra*). 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 *Varnārhavarnastotra*, V, 19.
12. Cf. *Bodhicaryāvatāra*, III, 32; *Varnārhavarnastotra*, II, 70; *Śatapañcāśatka*, 5 & 110.
13. For *parināmanā* v. *Upālipariprccchā*, p. 103, n. 3; *Sugatapañcatrimśatstotra*, 12 and ref. in n. 4. – Note that the first chapter of Bhavya's *Madhyamakahṛdaya* is called *Bodhicittāparityāga* (cf. Gokhale, *IJJ*, XIV (1972), pp. 40–45).
14. The epithet *rśipuṇgava* 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. *Upālipariprccchā*, p. 102, n. 1; *Ratnāvalī*, V, 70 etc.).
17. Cf. *Lokātitastava*, 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 *cintāmani* etc., v. Har Dayal, *op. cit.*, p. 176 with n. 79.
21. For *śikṣā* v. BHSD, p. 527; *Suhṛllekha*, 53.
22. *lābha-satkāra*, a common compound. Cf. *Śikṣāsamuccaya*, p. 198.
23. On *ksanti* in general v. Har Dayal, *op. cit.*, pp. 209–216; *Mppś*, pp. 865–901; *Suhṛllekha*, 15–16; *Śikṣāsamuccaya*, p. 150 (for the *caṇḍālakumāra*).
24. For *sīlapāramitā* v. *ibid.*, pp. 193–209 & pp. 770–864.
25. Note the alliterations (*śirah-śataśah-śāṇa*). This is a *locus communis*, cf. e.g. *Mahāvastu*, I, p. 84; *Śatapañcāśatka*, 18 & 65; *Śikṣāsamuccaya*, p. 186; *Upālipariprccchā*, p. 96; *Aṣṭasāhasrikā*, p. 28.
27. Cf. *Śikṣāsamuccaya*, p. 45; *Bodhicaryāvatāra*, III, 16 etc.
28. Cf. *Varnārhavarnastotra*, VIII, 12: *vimatigranthi*. – The *atigambhīradharma* and *nayavara* (or *nyāyavara* etc., rigs pa'i mchog) probably indicate the doctrine of *pratītyasamutpāda* or *śūnyatā*, cf. 42 & 47; *Mppś*, p. 337. Technically this is known as the *dharmanidhyānakṣanti* (cf. e.g. *Śūramgamasamādhisūtra*, p. 143, n. 86).
29. Cf. e.g. *Bodhicaryāvatāra*, III, 7; *Hōbōgirin*, s.v. *Byō*.
30. The slave e.g. *Bodhicaryāvatāra*, VI, 125.
32. For *paripācana* v. BHSD, p. 326.
33. For *saṃnāha* v. *Mppś*, p. 1841.
34. Note the figure: *deśavirodhi* (cf. e.g. Bhāmaha's *Kāvyālamkāra*, 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; *Varnārhavarnastotra*, 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. *Suhṛllekha*, 24; *Yuktisaṭṭikā*, 36.
47. Full-fledged Mādhyamika! Cf. e.g. *Yuktisaṭṭikā*, 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. *karṇapuṭa* common in sūtras.
57. On the value of pronouncing the name of a bodhisattva (esp. Avalokiteśvara) v. e.g. *Saddharmapuṇḍarīka*, XXIV. – Cf. *Varnārhavarṇastotra* XII: *Bhavodvejaka*. Also *Catuḥśatakaṭīkā*, 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. *Upāliparipṛcchā*, 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 *pūṇyapariṇāmanā* (cf. Har Dayal, *op. cit.*, p. 193) itself forming the conclusion of the *saptavidhānuttarapūjā* (cf. *Dharmasamgraha*, § 14 & ref. given *supra*, n. 4).

## PRANIDHĀNASAPTATI

sMon lam bdun cu pa

- [1.] yon tan rin chen dpag med tshogs mṇa' źiñ //  
     ñes pa'i dug sdon mtha' dag druñs phyuñ ba //  
     phyogs bcu dag na dus gsum bżugs pa yi //  
     bde bar g्झegs 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 g्झegs 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 bśags nas ni //  
 slan chad mi bgyid pa yi sdom pa nod //
- [5.] bde gśegs 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 gźan //  
 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 //  
 śi nas dmyal ba rnams su gźol 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 śog //
- [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 śog //
- [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 kyi rgyal srid chen po'i gnas thob śog //
- [10.] byañ chub śin druñ sañs rgyas rañ sañs rgyas //  
 ñin žag ji sñed gžes śin 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.] gźan don phun sum tshogs pa rdzogs mdzad nas //  
 mya ñan 'das pa mchog tu gśegs pa gañ //  
 gźan 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 mgon du gñer bar bgyi //
- [13.] de ltar dge ba gañ dag bsgrubs pa 'di //  
 ma lus yañ dag byañ chub bsño bar bgyi //

des ni bdag ni byaṇ chub sems daṇ ni //  
skad cig tsam yaṇ 'bral bar ma gyur cig //

[14.] ji srid phun sum tshogs pa'i gžir gyur pa'i //  
bde bar gšegs pa'i go 'phaṇ mi mnan pa //  
de srid du ni thub pa'i khyu mchog daṇ //  
byaṇ chub sems dpa' rnams daṇ 'bral ma gyur //

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

[16.] bdag gi lus kyi yan lag ñiṇ lag dag //  
tshaṇ ūiṇ skye bo kun gyis bstod 'os pa'i //  
yon tan phuṇ po tshe rabs dran pa daṇ //  
cho rigs btsun ūiṇ lus ni mdzes par śog //

[17.] gžan phan spaṇs nas raṇ don lhur len pa //  
tha chad dug daṇ 'dra ba spaṇs nas su //  
sniṇ rjes gduṇs pa'i yid kyis skye bo kun //  
gcig tu gžol bar rjes su 'dzin par śog //

[18.] bdag gi bdog pa rnams la gžan gyi blo //  
gžan gyi nor sñam cuṇ zad mi 'dzin ciṇ //  
raṇ gi nor la som ñi ma mchis ltar //  
bag yaṇs daṇ du len ciṇ spyod par śog //

[19.] bdag gi ša ūig sloṇ ba mchis na yaṇ //  
brod la 'dzum pa'i mig gis stsal bar bgyi //  
bdag gis rkaṇ la sogs pa rtag tu yaṇ //  
lus can rnams kyi nor tu gtoṇ bar śog //

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

[21.] bdag ni raṇ gi ūaṇ gis sdig pa dag //  
mi gtsaṇ ba ltar rgyaṇ riṇ spoṇ ba daṇ //  
thub pa'i skyes mchog gis ni bslab bcas pa //  
chu lon 'dral bar bgyid par ma gyur cig //

[22.] lus daṇ srog la lta bar rgyaṇ bsriṇs nas //  
rtag par dgon pa rnams su dga' bar bgyi //  
rñed pa dag daṇ bkur sti mtha' dag la //  
slon pa'i zas bžin 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 zi ba'i rgyan gyur pa'i //  
       tshul khrims la ni bdag gis goms par bgyi //
- [25.] su dag noñs ma mchis par bdag gi mgo //  
       sog les tshal pa brgyar ni gñags 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 gse 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 gžan gyi bran bgyid tshig smra na'añ //  
       gžan la chos ston pa la dga' ba dañ //  
       bdag gi yid kyañ rtag tu gžan 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 kyaṇ skyo ba dag ni ma mchis par //  
sems can yoṇs su smin par bgyid par śog //

[33.] ci nas bsgrub pa'i rim pa 'di ñid kyis //  
lus can rnam̄s ni 'dul bar bgyi slad du //  
'gro ba gsum po yoṇs su smin bgyid pa'i //  
go cha 'di ñid kyaṇ ni bgo bar bgyi //

[34.] me yi mdag mas bar mtshams ma mchis pa'i //  
'obs rnam̄s gaṇ las brgal nas legs gsuṇs pa'i //  
tshig gcig tsam yaṇ mñan pa'i ched du ni //  
le lo ma mchis spro ba bgyid par śog //

[35.] bsam gtan gzugs med tiṇ 'dzin mtha' dag gi //  
'bras bu rnam̄s la dga' ba spaṇs 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 //  
raṇ bžin gyo ba'i sems kyi glaṇ po che //  
śin tu gdul bar dka' ba log pa yi //  
lam du žugs pa rnam̄s ni gdul bar bgyi //

[37.] lha dbaṇ dag daṇ 'khor los sgyur ba yi //  
'byor pa dam pa mchog dag mchis pa rnam̄s //  
'dod pa'i raṇ bžin mi gtsaṇ ba bžin du //  
bdag gi yid ni bltos pa ma mchis śog //

[38.] lcags kyi khaṇ pa 'bar ba 'dra ba yi //  
srid par rgyu bar bdag ni dgar ma gyur //  
sñiṇ rjes draṇs 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 kyi //  
tiṇ 'dzin gaṇ žig la ni dbaṇ brñes pas //  
rnam̄ par bsgyiṇs pa bsam gyis mi khyab pa //  
dpa' bo rol pa sna tshogs mdzad pa yi //

[40.] dpa' bar 'gro ba dag daṇ nam mkha' mdzod //  
dri med la soġs 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 daṇ bstan bcos sgyu rtsal rgya mtsho dag //  
mchog tu pha mtha' phul tu phyin pa daṇ //  
sems can thams cad kyis ni tshig gi don //  
ma lus pa dag rtogs śiṇ mkhas par śog //

- [42.] tshig don ma lus dpyod pa'i šes 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 bṣa' bgyi //
- [43.] saṅs rgyas gsuṇ 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 //  
 maṇ po bdag gis rab tu bstan par bgyi //
- [44.] ci nas 'bras bur bcas pa stobs bcu yi //  
 go 'phaṇ mṇon par rdzogs nas 'gro ba'i don //  
 ma tshaṇ ma lus 'bras mchis bgyid pa yi //  
 thabs kyi spyod pa de dag bsgrub par bgyi //
- [45.] ji lta ji ltar sems can phan pa'i rgyu //  
 thub pa rnams kyi 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 kyi spyod pa rnams ni mi gyo žiṇ //  
 sa sten phan pa kho nas gnas par bgyi //
- [47.] chos 'di dag ni sgyu ma smig rgyu daṇ //  
 sprul pa lta bur yaṇ dag rtogs bgyis nas //  
 rtog pa'i dri ma rnams ni spaṇs 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 spaṇs 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 kyaṇ 'gro ba sems can la //  
 sñiṇ rje rgyas 'gyur so sor bgyid par sóg //
- [50.] pha rol bde ba'i 'byor pa mthoṇ nas ni //  
 lhag par dga' ba maṇ po skyes nas su //  
 sñiṇ gi bu gcig pa la bde skyes bžin //  
 dga' ba'i bsgom pa dag gis gnas par bgyi //
- [51.] sems can rnams la phan daṇ gnod pa'i rgyu //  
 khoṇ khro rjes su chags pa spaṇs nas ni //

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

[52.] dbañ dañ mñon šes so sor rig pa dañ //  
 gzuñs dañ rnam par thar pa'i sgo rtogs nas //  
 'jig rten khams ni dpag tu ma mchis pa'i //  
 sems can rnams la phan pa dus gcig bgyi //

[53.] sañs rgyas žes bgyi'i sgra ni rna lam du //  
 thos ma myoñ ba'i yul khams gañ lags pa //  
 der ni thabs kyi rnam pa sna tshogs kyis //  
 sañs rgyas mdzad pa dag dañ mthun par bgyi //

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

[55.] bde gšegs rab tu mañ pos spañ pa yi //  
 yid ñag sdig pas sbags pa gañ lags pa'i //  
 'gro ba de ni bdag gis tshig dag gi //  
 spyod yul rnams la brten nas 'dul bar šog //

[56.] bdag ni 'jig rten ma lus pa dag gi //  
 bsñen bkur bgyid pa dag la ñe du dañ //  
 byams la mdza' bses ma bzin bsgrub pa dañ //  
 pha bzin phan pa'i gdams ñag 'doms par šog //

[57.] bdag gi miñ ni dran pa tsam gyis kyañ //  
 'gro ba ma lus pa dag 'jig pa las //  
 mod la skyo bar gyur ciñ srid gsum gyi //  
 sdug bsñal ma lus pa dag spañ bar šog //

[58.] phoñs pa brgya phrag bsten pa'i mi dag la //  
 bum pa bzañ dañ nad pa'i sman dañ ni //  
 yi dags sogs la rgyun mi 'chad par yañ //  
 bdud rtsi'i chab kyi rdzin bu bzañ por šog //

[59.] bdag ni grañ ba'i dmyal bar dro ba dañ //  
 tsha bar rdzi char bcas pa'i char 'bebs šiñ //  
 gžan yañ šin tu smad pa'i ñan 'gro dag //  
 gnod pa ma lus ži bar bgyid par šog //

[60.] 'gro bas bdag ni dran pa tsam gyis kyañ //  
 phoñs pa mñon sum gyur la gñen bses dañ //  
 ñam thag mda' char 'bab la go sra dañ //  
 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 sóg //
- [62.] bdag gi miñ tsam dran na'añ 'jus pa bžin //  
 'gro ba ma lus srid pa'i gyañ sa ru //  
 lhun 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 rnames su ltuñ bar mi 'gyur žiñ //  
 ñes par yañ dag byañ chub sgrub par sóg //
- [64.] bdag gi yon tan zla zer dri med ltar //  
 'jig rten ma lus pa la bden gyur cig //  
 dbugs tsam phyuñ ba rnames kyañ pha rol la //  
 bde ba dpag med bskyed par bgyid par sóg //
- [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 yan 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 sóg //
- [67.] su yañ ruñ ste ñan soñ gnas rnames ni //  
 rmi lam na yañ mthoñ bar mi 'gyur žiñ //  
 ñan 'gro rnames kyi gnas ni mtha' dag kyañ //  
 lha yi 'jig rten bžin du dga' bar sóg //
- [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 rnames 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 sóg //

- 1b** phyuṇ ba γδ: chuṇ ba αβ. **c** yi βγδ: yis α.
- 3d** 'chad par β: chad par αγδ.
- 5c** yis: yi αβγδ; gžan αβ: bžin γδ.
- 6c** des γδ: de αβ. **d** sí 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 'phaṇ βγδ: go 'phaṇs α; mnan γδ: dman αβ. **c** du γδ: de αβ.
- 15d** kyis: kyi αβγδ; sbyar γδ: spar αβ.
- 16b** tshaṇ γδ: chaṇ αβ. **d** cho rigs: cho rig αβ: tshe rigs γδ.
- 17a** spaṇs nas αβ: spoṇ žiṇ γδ. **c** kyis: kyi αβγδ.
- 18b** sñam αβγ: ñams δ. **d** daṇ 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** mtshaṇ αβγ: 'tshaṇ δ. **b** brdegs γδ: brdeg αβ; gtoṇ αβ: btaṇ γδ.
- 28c** bdag gi γδ: bdag gis αβ. **d** dpyaṇ αβ: sbyaṇ γδ.
- 29b** ciṇ γδ: kyis αβ. **d** 'gyur bar γδ: 'gyur ba αβ.
- 30c** bdag la αγδ: bdag gis β; gyis αβ: gyi γδ; spaṇs αγδ: blaṇs 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** draṇs nas αγδ: draṇs 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: mdzegs 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** myoṇ 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 gaṇ αβ: stsags pa soṇ 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: skyoṇ β; ciṇ 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 αβγδ. **c** brtan βγδ: bstan α. **d** gnas γδ: rnams αβ.
- 62b** gyaṇ γδ: gyab αβ. **d** 'dzeg γδ: 'dzegs αβ; pa'i αβ: ciṇ γδ: gzir αβδ: bzir γ.
- 63b** na yaṇ αβ: par śog γδ. **d** yaṇ dag *post* byaṇ chub γδ.
- 64d** bskyed αβ: skyed γδ.
- 68b** chu kluṇ: mtsho kloṇ αβ: mtsho kluṇ γδ.
- 69c** dpyaṇ αβ: spyaṇ γδ.
- 70b** mñon bsags βδ: sñon dag α: mñon dags γ; bdag gis αβ: bdag gi γδ. **c** des αβ: de γδ.