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Review Article: Buddhist Sūtras in Sanskrit from the Potala

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Abstract

The recent publication of twenty shorter Buddhist sūtras in Sanskrit edited from a manuscript kept in the Potala Palace, with corresponding editions of Tibetan and Chinese translations, when available, is a noteworthy contribution to our inventory of Indian scriptural materials. The present contribution offers several suggestions for improvement to the edited texts in anticipation of their further future study.

Keywords

Buddhist sūtras; Sanskrit; critical editions; Indian Buddhism

Vinītā, Bhikṣuṇī (Vinita Tseng), *A unique collection of twenty sūtras in a Sanskrit manuscript from the Potala: Editions and translation* [Sanskrit texts from the Tibetan Autonomous Region 7] (Beijing: China Tibetology Publishing House / Vienna: Austrian Academy of Sciences, 2010), € 118.00, ISBN 978 3 700 16906 2.

The literary heritage of Indian Buddhism, despite roughly a century and a half of modern study, remains largely terra incognita.¹ Even many texts known to exist in Indic language form remain unedited and unstudied, not to mention those which, so far, have been accessible only in Tibetan and Chinese translations. This situation is, however, slowly changing, thanks to various initiatives on different fronts. One such initiative is the joint project of the China Tibetology Research Center and the Austrian Academy of Sciences, which has so far seen the publication of volumes offering editions

¹ I express my thanks for the kind suggestions I received from Harunaga Isaacson and Marieke Meelen.

of the following materials: Jinendrabuddhi's *Viśālāmalavati Pramāṇasamuccayaṭīkā*, Chapter 1; Dharmakīrti's *Pramāṇavinīścaya*, Chapters 1 and 2; Vasubandhu's *Pañcaskandhaka*; the *Adhyardhaśatikā Prajñāpāramitā*; and Candrakīrti's *Vajrasattvaṇiṣpādanasūtra*, with more forthcoming, such as chapters 9 to 14 of the *Buddhakaṭālantra* and the *Madhyamakāvatārabhāṣya* of Candrakīrti.² The present volume is the latest to be published in this series.

The publication in these two hefty volumes, totaling 885 pages and offering editions of twenty sūtras, with corresponding Tibetan and/or Chinese versions and other parallels when available, is a worthy and welcome addition to the corpus of Buddhist materials in Sanskrit. It is based on a (black and white photostat of a) unique and incomplete manuscript kept in the Potala palace comprising 44 folios; there is no indication of how long the complete manuscript may have been, or of its date, concerning which the author declines to speculate.³ The author, Bhikṣuṇī Vinītā (hereafter BV), has offered us what appear to be very careful transcripts of the unique (and to my eye rather difficult to decipher) manuscript, citations and often reeditions of parallel texts, editions, often elaborate, of Tibetan and Chinese translations, an English translation, and notes. She promises in a future second volume to present “further research on individual sūtras and on the collection as a whole.” This is certainly a necessary next step. In addition to a myriad of more focused questions, one would like to learn the author's thoughts on the question of the “thematic selection” of the texts found in the manuscript, which she says “amounts to an interesting vision.” She offers a small hint here of what she thinks that vision may be (xxviii f.), but this certainly requires further development.

A collection such as this requires careful and considered study. At this stage it is possible only to take a superficial look, offering no more than a few remarks based on insufficient examination of the rich materials presented here. In this regard, one thing must be emphasized above all others: the disparity in the respective efforts required to compile such an edition, on

² A further contribution is *Palm-leaf Manuscript of the Sanskrit Saddharmapūṇḍarika-sūtram. Collected in the Norbulingga of Tibet. Written in A.D. 1067*, but this volume was published in Beijing alone (China Tibetological Publishing House / Institute of Asia-Pacific Studies / Chinese Academy of Social Sciences, 2006), not jointly.

³ She writes “The style of the script is also no reliable basis for determining the period of the Ms.” Generally speaking, however, this is precisely the most common source of such dating, especially when there is no access to the manuscript itself. That the author herself is not qualified to offer an opinion is one thing, but specialists should be able to do somewhat

the one hand, and to offer a few notes and suggestions on the other is immeasurable. The following, therefore, should be read as little more than an homage to the author and her tremendous work.

The 20 sūtras in the extant portion of the manuscript are as follows (in the case of the final incomplete sūtra, without colophon, the name is not certain):

- 1) *Laṅkāvatāra*
- 2) *Kūṭāgāra*
- 3) *Āryanandikapariṣcchā*
- 4) *Kāśyapapariṣcchā*
- 5) *Anityatā*
- 6) *Prasenajitpariṣcchā*
- 7) *Devatā*
- 8) *Āryajayamatipariṣcchā*
- 9) *Śīlasaṃyuktasūtra*
- 10) *Maṇḍalakānuśaṃsā*
- 11) *Dirghanakhapariṣcchā*
- 12) *Caturdharmika*
- 13) *Bhavaśaṃkrānti*
- 14) *Siṃhapariṣcchā*
- 15) *Mañjuśrīnirdeśa*
- 16) *Āryamaitreyapariṣcchā*
- 17) *Anantabuddhakṣetraguṇodbhāvana*
- 18) *Guṇālaṃkāṛasaṃkusumitādārikāpariṣcchā*
- 19) *Dhanapālavaineya*
- 20) **Dharmaśaṅkha / Mañjuśrīpariṣcchā*

All of these texts are given the careful treatment described above except the first, 24 verses from chapter eight of the *Laṅkāvatāra* concerning abstention from meat-eating, material which will be given a thorough study in the future by Lambert Schmithausen; it is here transcribed, with some notes, but not edited as such.

Of the remaining texts, twelve are known in their entirety for the first time in Sanskrit, 4, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20. Two of them, 4 and 10, the *Kāśyapapariṣcchā* and *Maṇḍalakānuśaṃsā*, are texts which appear to have been heretofore entirely unknown, having been neither

better, especially as two folios are reproduced in the volume. My own guess (nothing more) would put the MS perhaps in the 13th century.

translated nor, as far as is known, cited elsewhere. As the author points out, particularly important is the evidence from the colophon of the 17th text, *Anantabuddhakṣetraguṇodbhāvana*, proving that the *Buddhāvataṃsaka Vaipulyapiṭaka* existed as a collection already in the Indian subcontinent, and thus is not an East Asian innovation. The colophon states: *buddhāvataṃsakād vaipulyapiṭakād anantabuddhakṣetraguṇodbhāvanam nāma mahāyāna-sūtram saptaśāsamam samāptam*, translated by the author “From the *Buddhāvataṃsaka*, a/ the *Vaipulyapiṭaka*, the seventeenth Mahāyānasūtra, ‘The proclamation of virtues of the infinite Tathāgatas’ buddhafields’ by name, is complete.” As BV points out, this provides an unequivocal answer to the doubt raised by Pelliot in 1914 (*JA* 118–121) when he suggested that the title *Gaṇḍavyūha* is to be preferred. This is definitively shown now to be wrong. An intriguing question raised by this evidence is whether, knowing now that this compilation existed in (Greater) India, it might also be possible that, for instance, another great collection, the forty-nine sūtras of the *Mahāratnakūṭa*, contrary to my own assumptions until now, also existed as a collection before the time of Bodhiruci who, I have heretofore presumed, compiled it in the beginning of the eighth century in China.

It is obviously not possible to comment in detail on each sūtra presented in this collection; this is a task for the future. One thing which can be emphasized, however, is how BV’s careful tracing of parallels illustrates the intertextual nature of such works. As she points out, sūtra 2, the *Kūṭāgāra*, is a case in point. BV offers a survey of work on this and a closely related sūtra, the *Adbhutadharmaparyāya*. She believes that the *Kūṭāgāra* was “amalgamated from several passages [from other sūtras] and combined into one text to make the author(s)’ main points.” I believe that this notion of intense intertextuality holds a key to the nature of much Indian Buddhist sūtra literature, and it is more than a little interesting to find such a clear example here. However, I would caution that the author’s wording, implying that other works are more primary while the *Kūṭāgāra* is a secondary production, need reconsideration; I believe that most texts were composed in this fashion from the outset.

Sūtra 4, the hitherto unknown *Kāśyapaparipṛcchā*, is composed entirely of 42 anuṣṭubh verses. It offers a strong defense of the preeminence of the monk, saying for instance (verse 17):⁴

⁴ BV’s own translation: The person who would fetter and beat / even a monk of immoral conduct, / will also be split / by persons who are demons of Yama with saws.

duḥśīlasyāpi yaḥ kuryād bhikṣor bandhanatāḍanam |
pātyate puruṣaiḥ so 'pi krakacair yamarākṣasaiḥ ||

One who would imprison or flog a monk even of immoral conduct will himself be torn apart by saws [wielded by] persons who are servants of the Lord of Death.⁵

Several works, rather well known even when they have not been available in Sanskrit before, are also included here, namely the *Āryanandikapariṣcchā* (3), *Anityatā* (5), *Devatā* (7), *Caturdharmika* (12), and *Bhavasamkrānti* (13). The versions here moreover are not necessarily identical with other known versions.

As intrinsically interesting as these texts are, it may be useful at this early stage to concentrate attention on the way they have been edited. In this respect, the author's statement of policy is at best unclear (xxxii): "The approach to this collection is to edit *the present* Sanskrit manuscript and where possible preserve the Ms reading. This is based on the assumption that the original text makes sense, so a correct (Sanskrit or BHS when applicable) grammatical reading would serve as a basic guideline for the edition. [...] Only when the text is corrupted or makes very little or no sense, are other available sources adopted. Under such circumstances a discussion is noted." What she seems to mean is that she will accept the text found in the manuscript (a manuscript being a physical object cannot of course be 'edited' as such) so long as it is readable. What might justify altering the grammar of the received text is left unspecified. In the event, the author has not consistently followed what seems to be her expressed conservative policy, as she shows herself willing in repeated instances to modify a quite readable text, often but far from always in light of parallel versions. A particularly clear example comes in her treatment of sandhi.⁶ Some typical examples of changes which seem unnecessary follow:

⁵ The term *yamarākṣasa* is discussed in the *Abhidharmakośa* (Pradhan 1975: 164.18–19) as follows: *ye te yamenānuśiṣṭāḥ sattvān narakeṣu prakṣipanti, ta ete yamarākṣasā uktā, na tu ye kāraṇāḥ kārayantīti*, "those who, ordered by the Lord of Death, hurl beings into the hells are termed *yamarākṣasa*-s, and not those who torture them," and Yaśomitra's commentary adds: *yamarākṣasā iti pāpakarmāṇaḥ sattvā narakapālā jāyanta ity arthaḥ*, "the sense is that the *yamarākṣasa* are beings born as hell guardians due to their evil actions." Vasubandhu's usage would seem to conflict with that in our verse, which imagines the *yamarākṣasa* as carrying out the torture.

⁶ Whether by so-called Buddhist Hybrid Sanskrit practices or even the norms of Classical Sanskrit, adjusting sandhi is almost always unnecessary. I owe to Madhav Deshpande

Sūtra 2 § 3: MS: *yad uta | ātmanas cittaṃ*, Ed. *yad utātmanas cittaṃ*, S² (a manuscript in Calcutta): *yad utātmacittaṃ*.

§ 4: MS: *ānanda uttara*°, Ed. *ānandottara*°, S²: *ānanda uttara*°.

§ 11: MS: *ime ānanda antara*°, Ed. *ima ānandāntara*°. Such examples with vocatives occur with great regularity.

§ 25: MS *śīlena aprameyaḥ kṣyāntyā aprameyaḥ viryeṇa aprameya dhyānena aprameya*, Ed. *śīlenāprameyaḥ kṣāntyāprameyo viryeṇāprameyo dhyānenāprameyaḥ*.

Sūtra 3 § 8: MS: *devatās cāsyā kāyād apakrāmanti amunuṣyās* [sic] *cāsyāvatāraṃ labhaṃte*, Ed. *devatās cāsyā kāyād apakrāmanty amanuṣyās cāsyāvatāraṃ labhante*. Here the sandhi is especially odd since we have to do with two distinct sentences.

Sūtra 6 [2]: MS: *sukha labhanty anyabhavyeṣu marttyāḥ*, Ed. *sukhaṃ labhante 'nyabhavyeṣu marttyāḥ*, Gilgit MS: *sukhaṃ labhante nyabhavyeṣu marttyāḥ*. Although several changes are made here, in particular no justification is offered for rejecting the verb form *labhanty*, which is perfectly understandable. (See below for other issues with this verse.)

Sūtra 19 § 6: MS: *ārya evaṃ bhavatu*, Ed. *āryaivaṃ bhavatu*.

§ 31: MS: *kāśyapo nāma śāstā*, Ed. *kāśyapo nāma samyaksambuddho*; note that of the cited parallels the Gilgit *Samghabhedavastu* also has *kāśyapo nāma śāstā*.

It must be stressed that it is possible to remark on these characteristics of the edition only since the author has been so scrupulous in presenting what seems to be a strict transcript of the manuscript and, in principle, annotating all changes (some few have slipped through without annotation, but not many). As in any such work, other minor oversights have crept in; I note here only a few examples which are, typologically speaking, perhaps typical: Sūtra 2 § 15: *ardhacandrākārapariṇataḥ*: “inclined to a halfmoon shape” > Better: “bent in a halfmoon shape”; § 26: *tasmāt tvam ānandemaṃ dharmaparyāyam amṛtadundubhir ity api dhāraya*: “On that account you should either know this course of teaching by heart as the ‘Imperishable Kettledrum’” > “On that account you, Ānanda, should ...”; Sūtra 18 § 9: *evam ukte guṇālaṃkṛtasaṃkusumitā dārikā bhagavantam etad avocat*: “When this was said, the young girl, Guṇālaṃkṛtasaṃkusumitā, said this” > “When this was said, the young girl, Guṇālaṃkṛtasaṃkusumitā, said this to the Blessed One.” Some issues appear to be those of English idiom: Sūtra

reference to the following often quoted verse: *saṃhitaikapade nityā nityā dhātūpasargayoh | nityā samāse vākye tu sā vivakṣām apekṣate ||*, which he translates “Saṃhitā is obligatory inside a word, between a root and an upasarga, and inside a compound. However, in a sentence, it is dependent upon the speaker’s desire.”

2 § 10: *alpotsuko 'haṃ teṣāṃ sattvānām arthe: sems can de rnams la ni nga thugs khral chung pa yin no*: “I have little concern for the welfare of these beings.” > Better: “I am not worried about the welfare of those beings.” Sūtra 4 § 11c: *sacetāḥ kaḥ kṣītau teṣāṃ*: “how on earth does an intelligent man”; what is meant is “on this earth, here.”

In the following, I have listed only a sample of my marginal notes; they are not comprehensive but neither should they be taken as suggestive of serious problems with the overall presentation, which on the whole demonstrates a high level of competence in the resolution of difficulties presented by the manuscript. It is a pleasure to welcome such a publication.

Sūtra 2: Kūṭāgāra-sūtra

§ 2.4: *kiṃ tathāgatānām añjalikarmanāḥ*: “What is [the wholesome root] of folding the hands in devotion to the Tathāgata?”

Tathāgatas, plural.

§ 2.5: *kiṃ bhadanta bhagavan kuśalamūlaṃ saṃsāre na kṣīyate, na paryādīyate, akṣayaṃ ca nirvāṇam upanayati*: “Which wholesome root, O Bhadanta, O Blessed One, does not become exhausted or come to an end in the cycle of transmigration, and leads to nirvāṇa which is exempt from decay?”

The connection between *na kṣīyate* and *akṣayaṃ* is lost by translating respectively “not become exhausted” and “exempt from decay.” The placement in English of “in the cycle of transmigration,” moreover, obscures the fact that it governs both *kṣīyate* and *paryādīyate*. Better: “Which wholesome root, O Blessed One, neither decays nor comes to an end in the cycle of transmigration, but [instead] leads to nirvāṇa which is free from decay?” There are a number of places in the translations in which somewhat more attention to such rhetorical features of the Sanskrit would have been welcome.

Sūtra 3: Āryanandikaparipṛcchā-sūtra

§ 2: *tāny api pañcopāsakaśatāni bhagavataḥ pādaḥ śirasā vanditvaikānte niṣadanti sma. ekānte niṣaṇṇāś ca nandikopāsako bhagavantam idam avocāt*: “Those five hundred laymen also bowed their heads to the Blessed One’s feet and sat to one side. Having seated to one side, Nandika the layman then said this to the Blessed One”

MS: *tāny api pañcopāsakaśatāni bhagavataḥ pādau śirasā vanditvā ekānte niṣa... .. | ekānta niṣaṇṇas ca | nandikopāsako bhagavantam idam avocat**.

Another MS of the same sūtra also in the Potala (S²): *tāny api pañcopāsakaśatāni bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇāni | ekānta niṣaṇṇas ca nandikopāsako bhagavantam etad avocat**.

BV makes sandhi, as discussed in the general comments above, where it is not necessary, as in *vanditvaikānte*, while both MSS write *vanditvā ekānte*. No argument is offered for reconstructing *niṣa... ..* as *niṣadanti sma*, for which the note reads “*niṣa<danti sma> em.* [cf. ‘*khod do T*’]: *niṣa... .. Ms.*” It is certain, however, that we should restore rather *niṣaṇṇāni* (not incidentally, the reading of S²). Equally, while both MSS are transcribed as *ekānta niṣaṇṇas ca*, BV reads *ekānte niṣaṇṇas ca*, translating “Having seated to one side.” However, *ekāntaniṣaṇṇas ca* is certainly correct, with *ekāntaniṣaṇṇas* as a compound modifying *nandikopāsako*; the punctuation of the MS is misleading, but that of S² perfectly fine. The expression is stock and appears in various forms, among which one is very close indeed: see *Divyāvadāna* (Cowell and Neil 1886: 187.9–11) *upasaṃkramya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇaḥ | ekāntaniṣaṇṇa āyusmān svāgato bhagavantam idam avocat*, (195.4–6) *upasaṃkramya bhagavataḥ pādau śirasā vanditvā ekānte niṣaṇṇaḥ | ekāntaniṣaṇṇa śakro devānāmindro bhagavantam idam avocat*, with many other examples in this text and elsewhere. The expression is also to be corrected in Sūtra 13, for which see below.

§ 4: *bhāṣiṣyāmy ahaṃ te*: “I shall tell you.”

MS: *bhāṣiṣe haṃ te*, S²: *bhāṣiṣye ’haṃ te*. Why BV feels the need to emend the verb to a form other than *bhāṣiṣye*, the actual reading of S², is unclear. If any further argument be needed, note that precisely this expression actually appears in *Mahāvvyūtpatti* § 6316, and in Sūtra 18 § 13 below, where BV in fact prints *bhāṣiṣye ’haṃ te*.

§ 5 (9): *kāyasya bhedāt paraṃ maraṇād apāyadurgatinarakeṣūpapadyate*:
“On the destruction of the body after death he is reborn in a state of misfortune, in a bad destination, in a hell.”

The Tibetan translation has: *lus zhig ste shi nas kyang ngan song ngan ’gro log par ltung ba sems can dmyal ba dag tu skye zhing*. The compound *apāyadurgatinarakeṣu* is plural; it is possible that the plural indicates the three choices, but it seems to me more likely that the sense is something

like “among the states of misfortune, bad destinations, in the [multiple] hells.” The same appears in § 9 (34).

§ 6 (7): *rājopasargī ca bhavati, duṣṭopasargī ca bhavati, daṇḍopasargī ca bhavati*: “He has the trouble from the king, from villains, and from the embodied authorities.”

The term *daṇḍa* here seems to indicate the police.

§ 7: *sasāpatnyasaṃvartanīyaṃ ca karma karoty upacinoti [...] sa yadi strī bhavati, sasāpatnyam bhartāraṃ pratilabhate, atha puruṣo bhavati, putradāraṃ asyārakṣitaṃ bhavati* (‘*gran zla dang bcas par ’gyur ba’i las byas shing bsags pas [...] gal te bud med du gyur na yang ’gran zla dang bcas pa’i khyo rnyed par ’gyur ro | ci ste skyes par gyur na de’i bu dang chung ma ma bsrungs par ’gyur te*): “He performs and collects deeds which lead to rivalry [...] if he is to become a female, she is to share her husband with rivals (wives), but if he is to be a man, he cannot protect his son and wife.”

S²: *sasapatnasamvarttanīyaṃ ca karmma karoty upacinoti [...] sa yadi strī bhavati | sasapatnam bharttāra pratilabhate | atha puruṣo bhavati parair asya dārā vilupyante | tat* kasya hetoḥ | sasapatnasamvarttanīyā hy eṣā pratipat* nandika pratipat* | yad uta kāmamithyācārāt aprativiratir iti*.

Rather: “He performs and collects deeds which lead to wifely jealousy [...] if he becomes a female, she obtains a husband who has other women who will be her rivals, while if he becomes a man, he cannot protect his son and wife.” S² however is very different: “He performs and collects deeds which lead to wifely jealousy [...] if he becomes a female, she obtains a husband who has other women who will be her rivals, while if he becomes a man, his wife will be carried off by others. Why? Because this, Nandika, is the path [reading *hy eṣā nandika pratipat*] which leads to wifely jealousy, namely, not desisting from the practice of illicit sexuality.”

§ 8 (5): *abhūtaś cāsyāvarṇo vaistāriko bhavati*: “Untrue censure becomes general to him.”

Rather: “Untrue calumny about him spreads.”

§ 9 (2): *rogānām āyatanam*: “Illness resides”

Rather, in a list of disadvantages of alcohol: “Illness has a chance to enter.”

§ 9 (13–14): *aśrāmaṇyaś ca bhavati; abrahmaṇyaś ca bhavati*: “He does not believe in religious mendicancy. He violates the duty of a Brahman.”

BV is surely right to restore the second item, missing in her MS but found in S² and other parallels. However, the two items must be understood as logically parallel. Thus rather something like: “He does not support / respect practices of ascetics; he does not support / respect practices of Brahmins.” When the two terms appear in the *Saddharmapuṇḍarīka* (KN 429.7) Kern (trans. 398) understands them as “impious” and “heterodox,” and we might well translate: “he becomes impious, he becomes heterodox,” which is clearly the intended sense here. Note, incidentally, that the parallel cited by BV from the *Daśasāhasrikā Prajñāpāramitā* is a Sanskrit reconstruction.

§ 10 (2): *parasya vittaṃ bahuduhkhasamcitam na cāpy adattaṃ manasāpi samspṛśet |*
dṛṣṭvāpi loke priyaviprayogaṃ tathaiva cānyeṣu hitāya tiṣṭhet ||

Someone else’s wealth accumulated with great difficulties
 even in the mind one should not touch what is not proffered;
 he should consider the separation from what is beloved in the world
 and in the same manner he should abide by what is beneficial to
 †others (?)

There are indeed some difficulties here, and as BV notes, the Tibetan translation does not help much: *sdug bsngal mang pos bsags pa gzhan gyi nor | ma byin de la yid kyang bsam mi bya | ’jig rten gyis mthong dga’ dang bral ’gyur zhing | gzhan yang de bzhin phan par gnas par gyis |*. However, the overall sense seems to be: “Others have acquired wealth with much difficulty, so one should not touch, even mentally, what is not given. Having experienced for oneself separation from what one loves in the world, just so one should be steady for the benefit of others.”

§ 10 (4): *na cātmahetor na parasya kāraṇāt sasamprajanyo hi mṛṣā na bhāset |*
aparopaghātī aparopatāpī samīkṣya vācāṃ madhurām udīrayet ||

Both MS and S² read *bhāsyet* rather than *bhāset* in b; why change it?

Sūtra 4. Kāśyapapariṣcchā-sūtra

§ 12a: *sadevakasya lokasya*: “the world and the gods”

Rather: “the world together with its gods.”

§ 19a: *lokatraye 'pi vandyo 'sau*: “He is also to be saluted in the triple world,”

Rather: “He is to be saluted in all the three worlds.”

§ 26d: *śīlasarvajñagocaram*: “the domain of virtue and omniscience.”

Rather: “the domain of virtue and the omniscient one.”

Sūtra 6. Prasenajitpariprcchā-sūtra

1a: *uṣṇīṣavālavayajanātapatram*

MS: *uṣṇīṣavālapatrāny apāśya*, Gilgit MS: *uṣṇīṣavālavayajanātapatram ap||*. The emendation follows the Gilgit MS, but there is no need to do so in regard to the case ending since °āny is also perfectly metrical.

2: *hitāśayānām karuṇātmakānām tathāgatānām parinirvṛtānām |*
vidhāya pūjām katham agrabuddheḥ sukhaṃ labhante 'nyabhavēṣu
martyāḥ ||

phan par dgongs pa thugs rje'i bdag nyid can |
de bzhin gshegs rnam mya ngan 'das pa na |
mchod pa bgyis pas blo mchog ji lta bur |
srid pa gzhan du mi rnam bde ba thob |

To the Tathāgatas, who have passed away, [who]
 with altruistic intention [and] with compassion as their nature,
 how do mortals by making offers, gain the bliss
 of the ultimate understanding in other existences?

BV wonders whether to read *ab* as an absolute construction: “With altruistic intention [and] with compassion as their nature, though the Tathāgatas have passed away,” but if so her understanding is a bit odd. Rather: “How do mortal beings obtain bliss in other [future] existences through making offerings to the supreme sageous one, when the Tathāgatas, whose intention is for the benefit [of others] and who embody compassion, are [already] passed into nirvāṇa?” (Regarding the verb *labhanty*, see the general comments above regarding *sandhi*.)

3b: *sarveṣu dharmeṣu aparokṣacakṣuḥ*: “has an open understanding eye on all things”

MS *sarveṣu dharmmeṣu paroṣasacakṣuḥ*, metrical without needing to re-write two words; write *dharmeṣu 'paroṣa'*. BV has misunderstood Edgerton in BHSD sv *aparokṣa*, who writes of the term *aparokṣavijñāna* “open understanding,” but of course “understanding” is *viññāna*. Simply “open eye.”

8: MS: *mālair udāir atha puṣyavarṣair*
ye bimbam arccayaṃti muner mmanuṣyāḥ |
bhavaṃti devamanuṣyaloke
svalaṃkṛtās citrā manojñaghoṣāḥ ||

Ed. *mālyair udāir atha puṣpavarṣair*
bimbaṃ samanvarcya muner manuṣyāḥ
bhavanti te devamanuṣyaloke
svalaṃkṛtās citramanojñaghoṣāḥ ||

Gilgit MS: *mālyair udāir atha puṣpavarṣai*
bimbaṃ samanyarcya muner (m)anu(s)yāḥ
bhavaṃti te devamanuṣyaloke
svalaṃkṛtās citramanojñaveṣāḥ ||.

Tib. *phreng ba rgya chen me tog char rnam kyis |*
su dag 'dir ni rgyal ba'i gzugs la mchod |
de dag lha dang mi yi 'jig rten du |
cha byad yid 'ong sna tshogs legs par brgyan |

BV with Gilgit deletes *ye* in pāda b against the MS and Tib., but inserts *te* in pāda c with Gilgit and Tib. against the MS, here no doubt correctly. Pāda b emended as *ye bimbam arceṃti muner manuṣyāḥ* is, however, metrical, closer to the MS, and provides a relative for the correlative *te*.

10d: *yaṣṭipradānena jinasya caitye*: “by donating a main beam in a caitya of the victor”

In the following verse 13d, BV understood correctly that $\sqrt{dā}$ + locative means ‘to give to’, translating *ghaṇṭāpradānena jinasya caitye* with “by giving bells to the victor’s caitya.”

§ 14d: *badhnanti caityeṣv avalambakāni*: “If they bind perpendicular support in the caityas”

MS: *badhanti caityeṣu valambakāni*, Gilgit MS: *badhnamti caityeṣu avalambakāṇy*. Aside from unnecessary emendation of the sandhi, √*bandh* + locative means ‘to fasten on / to,’ thus not bind *in* but rather *on(to)*.

§ 17: *suvarṇamālāṃ bahuratnacitrāṃ bibharti mūrdhnā sa hi puṇyakarmā |*
yo ’bhīprasannaḥ sugatasya caitye mālāvihāraṃ prakaroti martyaḥ ||

Endowed with meritorious deeds, the person shall wear on his head
 many kinds of jewels and garlands of gold,
 who builds a pavilion-roof
 with faith on the caitya of the Sugata.

MS: *suvarṇamālābahuratnacitrāṃ bibhartti mūddhnā sa hi puṇyakarmmo*
yo bhīprasannaḥ sugatasya caitye mālāvihāraṃ prakaroti marttyaḥ ||, Gilgit:
suvarṇamālāṃ bahuratnacitrāṃ vibhartti mūrdhnā sa hi puṇyakarmā | *yo*
bhīprasannaḥ sugatasya caity. mālā.vihāraṃ prakaroti martyaḥ ||. The note
 to the translation, which is apparently meant to render the Gilgit reading,
 confusingly translates it as “garlands of gold (decorated) with many kinds
 of jewels.” A better translation, tentative as it is, may be: “A mortal being
 who, endowed with faith, constructs a pavilion-topped monastery / garland
 monastery atop the Sugata’s shrine shall, endowed with [this] meritori-
 ous act, bear upon his head garlands of gold adorned with a plethora of
 jewels.” A translation should bring out the play with *mālā*, the place of
abhiprasannaḥ, and the parallelism between the pavillion atop the shrine
 and the garland atop the head of the donor. Note that BV’s reference to
 the technical architectural term *mālāvihāra*, punned upon here, includes a
 citation of De Jong’s 1971 *IJJ* review of Alsdorf’s 1965 *Les Études Jaina* (to
 which no direct reference is made); De Jong however does no more than
 note that Alsdorf discusses the word, and Alsdorf (p. 5) in his turn does no
 more than note that Edgerton in BHSD overlooked Lévi’s 1936 article in
 the *BSOS*, an article in fact cited by BV.

Sūtra 8. Āryajayamatiparipṛcchā-sūtra

§ 2 (6): *pratibhārthikena guruṣu gauravaṃ kartavyam*: “who desires elo-
 quence should pay respect to the preceptors.”

Here in reference to lay persons *guru* cannot have its technical sense as a
 monastic preceptor, but must mean simply ‘honorable one.’

Sūtra 9. Śīlasaṃyukta-sūtra

§ 2 (1): *bhidyanta āyuhṣaṃskārā jīvitam coparudhyate |*
paṇḍitāḥ parihīyante vīryam ārabhadhvaṃ dṛḍham ||

The formations of life will be dissolved;
 the duration of life will be interrupted.
 the learned will wither (and fade),
 gain a firm footing on energetic endeavour!

MS: *bhidyante bhikṣava āyuhṣaṃskārā jīvitam coparudhyate | paṇḍitāḥ parihīyante | vīryam ārabhantām dṛḍham ||*. To the translation “formations of life” BV adds a note “Tib adds the address ‘Monks!’” But this is in fact the reading of the MS; BV emends the text in her note: “āyuhṣaṃskārā *em.* [m.c.]: bhikṣava āyuhṣaṃskārā Ms,” deleting the very *bhikṣava*, ‘Monks!’, which her translation note then presents as marking a difference between the MS and the Tibetan translation. In pāda d, the MS reads *ārabhantām*, emended to *ārabhadhvaṃ*, but surely it is better simply to emend to *ārabhatām*.

§ 6 (13): *pūrvam śīlam vināśayitvā paścān nirvāṇam kākṣasi |*
karṇanāsādiṃ chittveha ādarśaḥ kiṃ kariṣyati |

After the ruin of moral conduct,
 later you desire nirvāṇa;
 [if] ear, nose and the like are cut off,
 what will a mirror do?

MS: *pūrvam śīlam vināśayitvā paścān nirvāṇam ākāmṣasi karṇanāsādi citta ha ādarśaḥ kiṃ kariṣyati ||*. BV states that “The meter requires *-ayī-* as one long vowel in *vināśayitvā* < *vināśetvā* to scan,” and, in a note after *nirvāṇam* that “The meter here must be short in order to scan.” Note, however, that the MS reading is short, though to follow this would create another problem, since the following *ākāmṣasi* does not scan. In cd while reading *karṇanāsādiṃ* BV states “The metre requires the syllable *-di<ṃ>* to be short to scan,” but then why not simply follow the MS? Perhaps translate rather: “After having first ruined your moral conduct, later you desire nirvāṇa; having cut off your ears, nose and the rest, what possible use is there for a mirror in this case?” *kiṃ* + future conveys a strong sense of uselessness.

Sūtra 13. Bhavasamkrānti-nāma-mahāyāna-sūtra

§ 2: *upasaṃkramya bhagavataḥ pādaḥ śīrasā vanditvā bhagavantam tripra-*
dakṣiṇīkrtyaikānte nyaṣīdat. ekānte niṣaṇṇas ca rājā māgadhaḥ śreṇyo
bimbisāro bhagavantam etad avocat

MS: *upasaṃkramya bhagavataḥ pādaḥ śīrasā vanditvā bhagavantam trih-*
pradakṣiṇīkrtya ekānte nyaṣīdati | ekānte niṣaṇṇas ca rājā māgadhaḥ śreṇyo
bimbisāro bhagavantam etad avocat. If indeed the MS has been read cor-
 rectly, *ekānte niṣaṇṇas* must be emended to *ekāntaniṣaṇṇas*, for which see
 above Sūtra 3 § 2. Moreover, the rationale for the change from *nyaṣīdati* is
 not immediately obvious to me.

§ 4: *tadyathā mahārāja śayitaḥ puruṣaḥ svapnāntare janapadakalyāṇyā striyā*
sārdhaṃ paricaret: “For example, Great King, a sleeping man might
 engage himself with the most beautiful woman in the country in his
 dream.”

The verb *paricarayati* means ‘to have sex’, not ‘engage oneself.’

sa śayitavibuddhas tām janapadakalyāṇīm striyam anusmaret: “When he
 is completely awoken from sleep he might relive (the experience with)
 that most beautiful woman in the country.”

MS: *saṃprativibuddhaḥ tām janapadakalyāṇīm striyam anusmaret*. This MS
 reading is perfectly understandable, and requires no emendation, although
 the quotation of the passage in the *Madhyamakāvatāra* and the parallel
 in the *Pitāputrasamāgama* cited by BV read: *sa śayitavibuddhas tām jana-*
padakalyāṇīm striyam anusmaret and *sa śayitavibuddho janapadakalyāṇīm*
striyam anusmaret, respectively. The meaning of the sentence is: “When he
 is thoroughly awakened he remembers that most beautiful woman in the
 land.” What he remembers is the woman, at least grammatically speaking,
 and not the experience, and *anusmarati* does not mean ‘relive’ but simply
 ‘recall, remember’.

tat kiṃ manyase mahārāja saṃvidyate sā janapadakalyāṇī svapnāntare.
rājāha—no hīdaṃ bhagavan: “How do you view this, Great King,
 does this most beautiful (woman) in the country in dream actually
 exist?” The king replied: ‘No. This is not the case, Blessed One.’”

Rather: “What do you think, Great King, does that most beautiful woman in the land exist within the dream? The king replied: No, Blessed One, not at all.”

bhagavān āha—tat kiṃ manyase mahārāja, api tu sa puruṣaḥ paṇḍitajātiyo bhavet, yaḥ svapnāntare bhuktāṃ janapadakalyāṇīṃ striyam anusma-ret, tataś cāsyāḥ pratihaṛṣaṇam: “The Blessed One said: ‘And yet, what do you think, Great King, would the man be wise who would re-experience the most beautiful woman in the country whom he has enjoyed in his sleep and consequently becomes passionately eager for her?’”

Here *api* indicates a question, not ‘and yet.’ The precise sense of *pratihar-ṣaṇam* is not clear to me, and while there is no parallel in the *Madhyama-kāvatārabhāṣya* quotation, which omits the clause entirely, the *Śikṣāsamuccaya*’s quotation of a parallel passage from the *Pitāputrasamāgama* has in place of *tataś cāsyāḥ pratihaṛṣaṇam* rather *taṃ vā sārḍham kṛḍitam abhini-veśet*. Translate: “The Blessed One said: What do you think, Great King? Would that man be a wise type of person who would recall a woman, the most beautiful in the land, whom he [sexually] enjoyed within a dream and consequently [would] feel desire for her?”

atyantatayā hi bhagavan svapnāntare janapadakalyāṇī strī na samvidyate nopalabhyate. kutaḥ punar asyāḥ paricaraṇam yāvad eva sa puruṣo vi-ghātasya klamathasya bhāgi syāt: “For in the end, Blessed One, the most beautiful woman in the country in the dream neither exists nor is found. How does he then engage with her since surely this would result in the man’s ruin and exhaustion?”

BHSD sv atyantatā mentions this very passage, pointing out the function of this word. “For Blessed One, within a dream [that] most beautiful woman in the land absolutely does not exist or occur. How could he possibly have sex with her, which would just result in that man falling into ruin and exhaustion?”

§ 5: *tac ca karmābhisamkṛtaṃ manasi nirudhyate. nirudhyamānaṃ na pūr-vāṃ diśaṃ niśritya tiṣṭhati [...]* *yāvat kālāntareṇa maraṇakālasamaye pratyupasthite*: “But this enacted deed ceases in the mind. Upon ceasing [this deed] does not remain in the eastern region [...] Until another time when the moment of dying is near”

In the *Pitāputrasamāgama* parallel we find: *tac ca karma abhisamskṛtam ādita eva kṣiṇaṃ niruddhaṃ vigataṃ vipariṇataṃ na pūrvāṃ diśaṃ niśṛitya tiṣṭhati | na dakṣiṇāṃ na paścimāṃ nottarāṃ nordhvaṃ nādho nānuvidiśaṃ neha na tiryak, nobhayaṃ antarā | tat punaḥ kālāntareṇa maraṇakālasamaye pratyupasthite*, this in turn quoted by the *Bodhicaryāvatātaraṇjikā*. This parallel demonstrates that *yāvat* here does not have the sense of ‘until’ but rather marks the omission of material, and thus should be ‘translated’ with points of ellipsis.

Sūtra 14. Siṃhapariṣcchā-mahāyāna-sūtra

§ 1 (2): *śreṣṭhiputraśata*: “five hundred members of the distinguished”

BV very rightly points out that “*Putra* in the latter part of a compound does not mean ‘son’ but indicates a ‘member’ of a class or group.” This notwithstanding, her translation is singularly unsuccessful. Probably one has to render this something like “500 members of upper class families.” In most cases of this sort, “member” is not a possible English rendering; *kulaputra*, for instance, cannot reasonably be “member of a distinguished family” in fluent expression.

§ 4 (7): *teṣāṃ adhyāśayaṃ jñātvā buddho jñānena cābravīt |
yā caryā bodhisattvānāṃ tāṃ prṣṭāṃ kathayāmi te ||*

Having perceived their disposition through his knowledge, the Buddha said—

I shall tell you the inquired practice of the Bodhisattvas.

The *jñānena* in pāda b cannot be taken with pāda a, despite the Tibetan rendering: *de dag lhag bsam ye shes kyis | mkhyen nas sangs rgyas lung bstan pa | byang chub sems dpa’ spyod gang zhes | khyod kyi dris pa de bstan to |*. The term ‘inquired practice’ also is hardly understandable. Rather: “Having perceived their disposition, through this perception the Buddha said: I shall speak of that practice of the bodhisattvas concerning which you have inquired.”

§ 8 (18): *śrāddho ’kṣaṇaṃ varjayati sadgatiṃ yāti śīlavān |
śūnyatāṃ bhāvayen nityaṃ apramatto vidhīyate ||*

He who has faith avoids inopportune birth; he who is endowed with moral conduct goes to a blissful realm.

If he should cultivate emptiness, he shall be established as attentive.

Despite the way Tibetan has taken it, *dad pas mi khom spong bar 'gyur* | *tshul khrims kyis ni bzang 'gror 'gro* | *stong pa nyid ni bsgom byas na* | *rtaḡ tu bag dang ldan par 'gyur* |, which connects it with pāda d, *nityam* belongs with pāda c: “He should always cultivate emptiness; then he will be deemed careful.”

§ 10 (22cd): *nānādhimuktīṃs toṣeti sambhinnām api bhidyate*: “He (who) avoids idle talk pleases those of manifold inclinations.”

MS: *nānādhimuktīṃ toṣayaty abhinnām api bhidyate*. Tibetan has *kyaḡ pa'i tshig dang phra ma rnams* | *spangs pas sems can dga' bar 'gyur*. The emendation here is rather radical, since the text as it stands is, in fact, readable, albeit strange: “Who separates the united pleases one of multiple inclinations.” By eliminating *abhinna*, BV has forced herself also to alter the verb. A further argument is found in the reading of verse 24cd, in which to be sure some words have dropped from the MS: *abhedayaparivāraś ca bhinnānām apy abhedataḥ* (the italicized words here are reconstructed). This in Tibetan reads *mi 'thun pa dag bsdums byas na* | *g.yog 'khor rnams ni mi phyed 'gyur*, and in Chinese 淨訟使和安 [v.l. 合] 得難壞眷屬. BV offers: “From unifying the disunited, *he will have a loyal following*.” Whatever precisely might be intended here, the expression *bhinnānām apy abhedataḥ* in 24cd virtually assures us that we must read *abhinnām api bhidyate* in 22d, rather than BV’s emendation, which destroys the parallelism.

§ 14 (30b): *smṛtyabhyāsād anusmṛtiḥ*: “from the constancy of mindfulness, the remembrance [of former living beings].”

MS: *smṛtyanāśād anusmṛtiḥ*. To be sure, Tibetan has *dran pa bsgoms pas rjes su dran*, which supports BV’s emendation, but as the text is comprehensible, I do not see the justification. Read: “From the nondestruction of mindfulness [one obtains] memory [of former lives?].”

Sūtra 15. Mañjuśrīnirdeśa-nāma-mahāyāna-sūtra

§ 3: *adyāpi tvaṃ mañjuśrīr na trptim upayāsi bhagavataḥ pūjākarmaṇi*: Tib. *'jam dpal khyod bcom ldan 'das la mchod pa mdzad pas da dung thugs ma tshim lags sam*, Chn: 尊者供養如來猶未足耶. “Just now you, Mañjuśrī, never have enough of honouring the Blessed One.”

Both Tibetan and Chinese understand the first sentence as a question. Moreover, the sense of *adya* here is hard to understand. Either it should be deleted, and the sentence understood as a question, “Mañjuśrī, you are not ever satisfied by your actions of devotion to the Blessed One, are you?” or it should be kept, hence: “Mañjuśrī, you are not now satisfied”

Sūtra 16. Āryamaitreyapariṣcchā-nāma-mahāyāna-sūtra

§ 3 [1cd]: Ed. *dadyād jinebhyo muditaḥ sucittā yaś †caikasattvāya deśayeta gāthām*, MS: *dadyāt* | jinobhyām muditā śucitto yaś caikasattvāya deśayeta gāthām*.

The verb *deśayeta* does not scan, and the edition does not repair it. But emending to *diśeti* would do it. Tib. *dga' rab sems kyis rgyal la phul ba bas | gang gis tshigs bcad gcig cig sems can byin* |. As BV points out, this highlights the problems with pāda d; her translation “and if one would give a verse to †one being,” in any event, does not represent the Sanskrit text she prints, in among other things translating *byin* rather than *deśayeta*. Perhaps Tibetan read *dadāti* here instead?

Sūtra 18. Guṇālaṃkāṛtasamkusumitādārikāpariṣcchā-nāma-mahāyāna-sūtra

§ 2: *nāhaṃ samanupaśyāmi dārike sadevake loke samārake sabrahmake saśra-manabrāhmaṇikāyāṃ prajāyāṃ bodhisattvasya mahāsattvasyākalyāṇa-mitrāṇy anyatra prathamacittotpādikasyādikarmikasya mahāyāne śrāvakayānikāni dārike bodhisattvasyākalyāṇamitrāṇi*: “Young girl! I do not see any false friends of a Bodhisattva, a great being, in the world and the gods, the evil ones and the Brahma, among people belonging to the brāhmaṇas and recluses, except the *śrāvaka* disciples who are false friends to a Bodhisattva beginner who has generated his first resolution in Mahāyāna, young girl!”

As BV notes, this is a stock phrase, but the translation needs improvement: “Young girl, I do not see among the populace consisting of ascetics and brahmins any false friends of a Bodhisattva, a great being, in the world together with its gods, with its Māras, with its Brahmas, except for those belonging to the group of the *śrāvakas*, who are, young girl, false friends of the Bodhisattva who has made the initial aspiration to awakening in the Great Vehicle.”

§ 4: *na puno 'paripakvaśalamūlānām sattvānām idrśāḥ sūtrāntāḥ prakāśayitavyāḥ*: “Sūtras such as these should not even be revealed to beings whose roots of virtues are not (yet) ripe.”

MS: *na punar api bahukūśalamūlānām satvānām | idrśāḥ sūtrāntāḥ prakāśayitavyāḥ*. “Moreover, such sūtras are not to be revealed to beings with many roots of virtues.” Whether this makes contextual sense or not, the alternative suggested by BV is sheer invention. BV is well aware of the problem, as her notes show, but her solution to rely on the Chinese parallel and compose Sanskrit herself seems extreme. (Note also that BV presumably meant to write *punar aparipakva°*.)

§ 5: *varam hi dārike bodhisattvena svajīvitaparityāgaḥ kṛto na tv eva bodhicittaṃ parityājya śrāvakaḥ pratyekabuddhapratīsamukto manasikāraḥ. sa ca dārike bodhisattvo bodhicittaṃ parityājya sarvasattvāni mantrayitvānyacittam utpādayati, yad uta śrāvakaḥ pratyekabuddhabhūmau. bodhisattvasya bodhicittaṃ viheṭhayanti vicchandayanti, ubhāv apy etāv anavakāśikau bhaviṣyataḥ*: “For, young girl, it is better for a Bodhisattva to abandon his own life than to desert the thought of enlightenment (and to focus his) concentration in connection with śrāvakas and pratyekabuddhas. And, young girl, after he has abandoned bodhicitta, the Bodhisattva advises all beings and generates another thought, namely [entering] into the spheres of śrāvakas and pratyekabuddhas. They [then] oppress and disregard the thought of enlightenment of a Bodhisattva. These two will be impossible.”

MS: *bodhicittaṃ parityājyam*; although the syntax is slightly irregular, this is better than to imagine a causative gerund in noncausative meaning, especially since the following sentence contains the correct *parityājya*. The translation hides the parallelism of *svajīvitaparityāgaḥ* and *bodhicittaṃ parityājyam*. We should understand: “It is much better by far, young woman, that a bodhisattva abandon his own life than that, being fixed on auditors or lone buddhas, he consider that he must abandon the aspiration for awakening.” Then: “The bodhisattva, young woman, abandoning the aspiration to awakening and advising all beings, generates [in them] another aspiration, namely for the stages of the auditor and lone buddha. Those [beings] abuse and assail the bodhisattva’s aspiration to awakening.” The MS presents the next sentence in a form that is hard to understand. However, the Chinese translations have here 二人俱墮無間地獄 and 俱墮地獄受諸劇苦. As BV notes, both of these versions refer to hell here, the first explicitly to the Avici

hell. BV's English translation of the Sanskrit may understate the problem, for *anavakāśika* perhaps does not mean 'impossible', but rather 'being without opportunity' or even something like 'useless'. The meaning may be that if beings follow the advice to give up the bodhisattva path and aim instead at that of the auditors or lone buddhas, they will enter into a situation in which they lose the opportunity for awakening.

§ 6: *varaṃ dārike bodhisattvena pañcānantaryapratisamyuktāni karmāṇi kṛtāni na tv eva bodhicittavirahitasya srotaāpattiḥ phalam āsevitum*: "Young girl! It is better for a Bodhisattva to perform deeds which are connected with the five mortal transgressions, than to dwell on the fruit of Stream-entry of one who has abandoned the thought of enlightenment."

MS: *varaṃ dārike bodhisattvena pañcama{ha} mahāśūnyāni pratisamyuktāni karmāṇi kṛtāni na tv eva bodhicittavirahitasya sakṛdāgāmiphalam āsevitum*. It is true that the Chinese versions have 寧犯殺等五種大罪 and 造五無間受地獄苦, both of which contain the equivalent of *pañcānantarya*, but this notwithstanding, the emendation is radical. It is indeed possible that the text is mistaken, although it is more or less readable, and there does exist a category of the "five great emptinesses" (but the 'fifth,' *pañcama*, would not be possible, because the term is plural). In any event, purely formally, a slightly less radical emendation would be *pañcānantaryāni pratisamyuktāni*. In the translation, "dwell on" (misreading as *āvas*?) should be "devote themselves to" (and in the following sentence as well). Note, by the way, the alteration of *sakṛdāgāmi*° to *srotaāpatti*°.

§ 9: *ye dārika idam eva mahāyānaṃ bhāṣyamāṇaṃ deśyamāṇaṃ* [sic retro-flex] *samprakāśyamāṇaṃ vācyamāṇaṃ na śroṣyanti nābhībhaviṣyanti nādhimokṣanty avahasiṣyanty uccagghīṣyanty avarṇaṃ bhāṣayiṣyanti*: "Young girl! When this Great Vehicle (*mahāyāna*) is spoken, taught, announced and declared, they who will not listen, have no unfolded belief (in it), will not apply themselves zealously to it, (but) will laugh at it, mock at and speak ill of it,"

MS: *ye dārike idam eva mahāyānaṃ bhāṣyamāṇaṃ deśyamāṇaṃ samprakāśyamāṇaṃ vācyamāṇaṃ na śroṣyanti abhībhaviṣyanti | nādhimokṣanti | avahasiṣyanti uccagghīṣyanti avarṇaṃ bhāṣayiṣyanti*. The word *abhībhaviṣyanti* is negated and then rendered as "who [...] have no unfolded belief." Perhaps for the latter 'unfounded' is intended, but in any event, the MS

reading might stand: ‘who will disregard or disrespect’. The author’s note on the point is not coherent to me. (Note also that the MS’s sandhi and punctuation have been willy-nilly altered.)

§ 10: *te vai mahāyānaṃ pratikṣipyāvīcau mahāniraya upapatsyante*: “Surely they will be reborn in the great hell Avīci through relinquishing the Mahāyāna.”

MS: *te vai mahāyānaṃ pratikṣipyāvīcau mahānirayeṣūpapatsyante*. Following the MS: “Surely having thrown aside the Mahāyāna they will be reborn among the Great Hells in the Avīci hell.”

yadi kadācin mānuṣaṃ saṃyāsyanti, tadāpy andhamūkabadhirahīnāṅgāś cipaṭanāśāś ca bhaviṣyanti: “If whenever time they become human beings, then they will be blind, mute, deaf, crippled and flat-nosed.”

MS: *yadi kadācin mānuṣaṃ saṃśeṣyanti | tadāpy andhamūkabadhirahīnāṅgāś cipaṭanāśāś ca bhaviṣyanti*. We must read *yadā* for *yadi*. As for the verb *saṃśeṣyanti*, is it possible that we have to do with the causitive of *saṃśliṣ* here and have the emendation cope only with a lost subscript?

daśadiglokadbhātuḥ: “in the world elements of ten directions”

Here *dhātu* is ‘realm,’ not ‘element.’

§ 12: *tatra ye parṣadi saṃnipatitāḥ śrāvakayānādhimuktāḥ sattvās ...*: “Here those beings in the assembly who are zealous about the *śrāvaka* vehicle”

As Chinese suggests, 此會中若有聲聞, *tatra* cannot mean “here” but rather, with *parṣadi*, has the sense of “in that assembly.”

tatra yaiḥ sattvair buddhavadānaṃ śrutaṃ pūrvam te tathāgataṃ tūṣṇībhūtaṃ paśyanti: “Here those beings who have never heard the word of the Buddhas before see the Tathāgata in silence.”

MS: *tatra yaiḥ satvair buddhavadānaṃ śrutaṃ pūrvam te tathāgataṃ tūṣṇībhūtaṃ paśyanti*. The emendation is justified on the basis of the Chinese translations, 未曾耳聞, 未聞 but as the text is readable as the MS has it, BV’s own principles should lead her to follow it.

§ 13: *mahāyānaṃ mahāyānaṃ bhagavān ucyate kim etad adhivacanam [...]* *bhāṣiṣye 'haṃ te mahāyānābhīdhānam*: “Blessed One, it is called Mahāyāna, Mahāyāna. What designation is this? [...] I shall speak to you of the designation of the Mahāyāna”

The two terms *adhivacana* and *abhīdhāna* are distinct, and some different translation must be found for each.

tena hi dārike śṛṇu sādhu ca suṣṭhu ca manasikuru: “Therefore, young girl, listen carefully! Pay all due attention!”

As the parallel she cites in a note makes clear, BV has misplaced *sādhu*. Rather: “Listen! Pay attention carefully and well.”

§ 15 (17): *sarvasattvājīvitavyaṃ tad yānaṃ mahāyānaṃ*: “To be lived in by all beings is the vehicle Mahāyāna”

Should we read *sarvasattvājīvitavyaṃ*, “the Mahāyāna is that vehicle which should sustain all beings”? Chinese has 一切普堪所受, which could be compatible with this suggestion.

§ 17: *ādikarmikānāṃ bodhisattvānāṃ anutpattikeṣu dharmeṣu kṣāntir utpannā*: “Conviction on the non-arising of phenomena was generated in the Bodhisattva beginners”

This is a subjective genitive: it is the bodhisattvas who are generating the conviction.

§ 18: *ko nāmāyaṃ bhagavan dharmaparyāyaḥ*: “Lord! What then is this course of teaching?”

Rather: “Under what name should we know this teaching?”

saddharmapratikṣepakakarmāvaraṇanirdeśa iti dhāraya: “You should learn this course of teaching by heart as [...] the ‘Instruction on the obstructive deed of the one who relinquishes the Good Law.’”

In Chinese: 妙法決定業障受持, which appears to be somewhat different. The meaning must be “Instruction concerning the obstruction to [the accumulation of good] karma of one who relinquishes the good law.” “This course of teachings” should perhaps be placed in brackets, although it is of course to be understood.

Sūtra 19. Dhanapālavaineya-sūtra

§ 5: *atha devadattena śrutam yathā mukena grhapatinā ...*: “Then Devadatta heard that such a householder ...”

MS: *atha devadattena śrutam | yathā amukena grhapatinā*. “Such and such a householder.” This is another example of BV’s policy of making sandhi unnecessarily.

śatasahasramuktāhāro: “a necklace worth a hundred thousand”

Rather: “a pearl necklace worth a hundred thousand.”

§ 6: *kiṃ tu yathā vā tathā vā deva avalokayeti*: “But however it may be, do ask permission of the king.”

MS: *kiṃ tu yathā vā tathā vā deva avalokaya ti*. Although BV does not note it, the MS evidently took *avalokayati* as a 3rd sing. present verb, rather than an imperative. Translate: “But one way or the other, do ask permission of the king.”

aśaktas tvaṃ māṃ buddhatve pratiṣṭhāpayitum: “You have been unable to appoint me to buddhaship.”

MS: *aśaktas tvayāhaṃ buddhatve pratiṣṭhāpayitum*, but the Gilgit MS of the *Samghabhedavastu* of the Mūlasarvāstivāda Vinaya has the reading as emended. Since, however, the MS reading is coherent, why change it?

§ 7: *aḥam eva tāvad anena dāntaḥ syām*: “I alone should be tamed first by him.”

Rather: “It is *I* who in the first place should be tamed by him.”

hastidamakānāṃ sakāśaṃ gatvā kathayati: “Devadatta went to the trainers of the elephant and said”.

Rather: “Devadatta personally went before the trainers of the elephant[s].”

§ 9: *tatraiva nītvā bhagavantam bhojayāmīti*: “Right there and then I shall bring (it) and feed the Blessed One.”

Rather: “Bringing [the cooked food] right there [to him] I will feed the Blessed One.”

§ 12: *dvipaṇcabalaṃ paśyāmi*: “I see you endowed with ten powers.”

MS *kiṃ paṇcabalaṃ paśyāmi*, while Gilgit has *dvipaṇcabala paśyāmi*. BV’s note reads: “the fifth syllable does not scan in pada a. Perhaps this is MIndic, licensed as a short syllable.” BV’s suggestion produces *pathyā* but as the text stands it is a *ma-vipulā* (or rather, it would be with a long fourth syllable). BV is aware of the issue since she correctly identifies *pāda c* as a *bha-vipulā*. As for the translation, if we read the MS as it stands, we could well understand: “Will I see you, with your five powers, (killed etc.).”

§ 13: *niḥpalāyitum ārabdhaḥ*: “started to run.”

As BV has it correctly in the following section § 14, rather ‘to run away, flee’.

§ 15: *tvam tāvad bhadramukha pūrvakena duṣcaritena pratyaparāyāṃ tiryag-yonāṃ upapannaḥ. sa* [MS *ya*] *tvam etarhi paraprāṇaharaḥ paraprāṇoparodhena tuṣyasi*: “You, O Good One, were at first born as a lower animal due to former misdeeds. Now you are taking others’ lives and are pleased with taking others’ lives.”

Rather: “Now that very same you, one who takes others’ lives, is pleased by the taking of others’ lives.”

§ 16: *bhagavatā tad grhaṃ sphaṭikamayam nirmitam, yatrānāvṛtam buddha-bimbaṃ paśyati*: “The Blessed One supernaturally turned the house into crystal, so that he [could] see the figure of the Buddha uncovered.”

Rather: “The Blessed One supernaturally turned the house into crystal, within which he [could] see the figure of the Buddha without obstruction.” The sense of *anāvṛtam*, which is an adverb, is confirmed by Tibetan *sgrib pa med par*.

§ 17: *dakṣiṇādeśanāṃ ca kṛtvā*: “gave thanks”

Rather: “assigned the merit.”

tvayā mamānarthah kṛtaḥ: “You have done me no advantage.”

As shown by Tibetan, *khyod kyis bdag la gnod pa byas*, and Chinese, 汝大損我, the sense is at least “you have done me a disservice,” if not stronger: “you have done me an injury.”

§ 18: *tadā dhanapālako hastināgo dvāre baddhvā sthāpayed*: “the supreme elephant Dhanapālaka should be fastened to the gate and brought to stay.”

Rather: “the supreme elephant Dhanapālaka should be set fastened to the gate.”

§ 19: *sa bhagavantam apaśyan pādena śuṇḍam avaṣṭabhya bhagavati cittam prasādyā kālagataḥ*: “When not seeing the Blessed One, he blocked its trunk with his foot and died having faith in the Blessed One.”

The clause *bhagavati cittam prasādyā* is absent from the parallel in the *Samghabhedavastu* and in the Chinese and Tibetan translations, not noticed by BV. Translate: “Not seeing the Blessed One, he blocked his own trunk with his foot and, fixing his mind faithfully on the Blessed One, died.”

§ 28: *duṣṭanāga*: “supreme elephant”

Evidently simply an oversight: “vicious elephant.” But note that the *Samghabhedavastu* (*hastināga*) and in the Chinese (大象) and Tibetan (*glang po che*) translations support *hastināga* instead.

sa eva bhikṣavo mamāntike cittam abhiprasādyā kālagataś: “Monks! He alone had faith in me and passed away.”

Rather: “He manifested a faithful mind in my presence and died.”

§ 29: *kiṃ bhadanta bhagavan dhanapālakena karma kṛtaṃ yasya karmaṇo vipākena tiryakṣūpapanno ’nnapānasya ca lābhī samvṛttaḥ*: “What deed has Dhanapālaka performed, as a result of which he was born among animals, and was reborn to enjoy food and drink?”

The final clause is missing in all other versions, but compare § 32 below, where it again appears, this time also in the parallel and translations.

§ 30: *bāhye pṛthvīdhātāu*: “in the external earth-element”

Rather: “externally in the earth-element.”

§ 32: *tasyāyaṃ śāsane pravrajita āsīd vaiyāvṛtyakaraḥ*: “He became a monk in his teaching and did service.”

The term *śāsana* here means community, not teaching, the act of *pravrajyā* is not identical with monastic ordination, and *vaiyāvṛtyakara* is a noun: “He renounced [the world] into that community and was / acted as administrator.” The meaning of *vaiyāvṛtyakara* and its generality may be clarified by the subsequent explanation of its karmic fruits: through a bad act (see the next item in the sūtra) Dhanapālaka is born as an animal, but *yat tatrānena saṃghasyopasthānaṃ kṛtaḥ tasya karnaṇo vipākena ...*, such that *saṃghasyopasthānaṃ* or generic service to the monastic community appears to refer to work as *vaiyāvṛtyakara*. I have discussed this word at length in *Managing Monks* (Oxford 2008).