

INTRODUCTION
to
the Facsimile Edition of a Collection of
Sanskrit Palm-leaf Manuscripts
in Tibetan *dBu med* Script

Study Group of Sanskrit Manuscripts in Tibetan *dBu med* Script

THE INSTITUTE FOR COMPREHENSIVE STUDIES OF BUDDHISM
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Foreword

Taishō University has engaged in a series of facsimile editions of the Sanskrit palm-leaf manuscripts authorized by the Culture Department and the Administrative Department of Historical Relic of Tibet Autonomous Region (T.A.R.). The publication of the *Śrāvakabhūmi* in 1994 was our first academic achievement as a result of a dramatic agreement with the Peoples Republic of China. The joint research on Buddhist Sanskrit materials bore fruit as the publications of the *Amoghapāśakalparāja* and the *Abhisamācārika-dharma* in 1997 and 1998, respectively. It is a tremendous pleasure and honor for us to announce that T.A.R. not only granted us our fourth publication but also took the initiative to print the edition by themselves. We appreciate from the bottom of our hearts the responsibilities in T.A.R. for their eager cooperation not only to preserve but also to make their cultural legacy accessible to modern scholarship.

On this occasion, not just one single manuscript but a collection of Sanskrit palm-leaf manuscripts copied in Tibetan *dBu med* script was selected for the facsimile edition. The texts included in this edition are the *Vinayasūtra*, the *Vinayasūtravṛtti*, the *Vigrahavyāvartanī*, and the **Lakṣaṇaṭīkā*. Each text is so significant that we are convinced that the publication of these source materials will definitely promote Buddhist studies in the new century.

Just as in the former publications, research members of the Institute for Comprehensive Studies of Buddhism at Taishō University have prepared an introductory booklet which is to be attached to the facsimile edition. It is our fervent hope that this booklet will serve as a guideline for those who utilize the facsimile edition as a result of our close relationship with T.A.R.

March 2001

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Abbreviations

- AsDh *Abhisamācārika-Dharma*: See also Guide (1998).
- BA *The Blue Annals, completed in A.D. 1478 by Ḥgos-lotsawa Gzhon-nu-dpal (1392-1481)*, reproduced by Lokesh Chandra from the Collection of Prof. Raghu Vira, Śata-piṭaka Series, Indo-asian Literature Vol. 212, New Delhi 1976.
- Bandurski (1994) F. Bandurski, „Übersicht über die Göttinger Sammlungen der von Rāhula Sāṅkrtyāyana in Tibet aufgefundenen buddhistischen Sanskrit-Texte (Funde buddhistischer Sanskrit-Handschriften, III).“ In: *Untersuchungen zur buddhistischen Literatur*, bearbeitet von F. Bandurski et al., (Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden: Beiheft 5), Göttingen, SS. 9-126.
- BGVSV P.V. Bapat and V.V. Gokhale eds., *Vinaya-Sūtra and Auto-Commentary on the same by Guṇaprabha. Chapter I- Pravrajyā-Vastu*, Patna 1982.
- Bhattacharya (1986) K. Bhattacharya, *The dialectical method of Nāgārjuna (Vigrahavyāvartanī)*, Second Edition (Revised and Enlarged), Delhi.
- Bühnemann (1991) G. Bühnemann, “Some Remarks on the Author Abhayākara-gupta and His Works.” In: *Niṣpannayogāvalī, Two Sanskrit Manuscripts from Nepal*, compiled by G. Bühnemann and M. Tachikawa, Bibliotheca Cordicum Asiaticorum 5, Tokyo, pp. xiii-xx.
- CŚṬ *Catuḥśatakaṭikā*
- D sDe dge edition of Tibetan Tripiṭaka.
- Erb (1990) F.R. Erb, *Die Śūnyatāsaptati des Nāgārjuna und die Śūnyatāsaptativṛtti [Verse 1-32] (unter Berücksichtigung der Kommentare Candrakīrtis, Parahitas und des Zweiten Dalai Lama)*, Dissertation zur Erlangung der Würde des Doktors der Philosophie der Universität Hamburg, Hamburg.
- Erb (1997) —, *Śūnyatāsaptativṛtti: Candrakīrtis Kommentar zu den „Siebzig Versen über die Leerheit“ des Nāgārjuna [Kārikās 1-14], Einleitung, Übersetzung, textkritische Ausgabe des*

Tibetischen und Indizes, Tibetan and Indo-Tibetan Studies
6, Stuttgart.

Gangs can mkhas pa (1990) གངས་ཅན་མཁས་པའི་བླ་མ་གྱིས་སྒྲ་ཆོག་སྤྱོད་སྒྲ་བ་སྐྱུ་རིན་
ཆེན་གྱིང་བ (藏文书法荟萃), 甘肃省.

Guide (1998) Abhisamācārika-Dharma Study Group ed., “A Guide to
The Facsimile Edition of the *Abhisamācārika-Dharma* of
the Mahāsāṃghika-Lokottaravādin (大衆部説出世部律・比
丘威儀法梵文寫本影印本版手引)” Tokyo: included in the
Facsimile Edition published by the Institute for Compre-
hensive Studies of Buddhism, Taishō University.

rGya gar chos 'byung *Tāranāthae de Doctrine Buddhicae in India propaga-
tione narratio*. Contextum Tibeticum e codicibus petropolita-
nis edidit A. Schiefner, Petropoli 1868: repr. Tokyo 1963.

IntroA (1997) Buddhist Tantric Texts Study Group ed., “Introduction to
the Facsimile Edition of the *Amoghapāśakalparāja* Sanskrit
Palm-leaf Manuscript (『不空羅索神變真言經梵文寫本影印
版』序)” Tokyo: included in the Facsimile Edition published
by the Institute for Comprehensive Studies of Buddhism,
Taishō University.

JBORS *Journal of the Bihar and Orissa Research Society*

JChJJC *Journal of Chikusi Jogakuen Junior College* (筑紫女学園
短期大学紀要 *Chikushi jogakuen tankidaigaku kiyō*)

JIBS *Journal of Indian and Buddhist Studies* (印度學佛教學研
究 *Indogaku bukkyōgaku kenkyū*)

JIP *Journal of Indian Philosophy*

JKVV E.H. Johnston and A. Kunst eds, “The Vighrahavyāvartanī
of Nāgārjuna with the author’s commentary.” *Mélanges
chinoises et bouddhiques*, vol.IX, pp. 99-152: repr. in
Bhattacharya (1986), Part II, pp. 33-85.

JNIBS *Journal of Naritasan Institute for Buddhist Studies*

JRSBCH *Journal of Research Society of Buddhism and Cultural
Heritage* (仏教文化 *Bukkyō Bunka*)

*LT **Lakṣaṇaṭīkā*

MABh *Madhyamakāvatārabhāṣya* = L. de La Vallée Poussin ed.,
Madhyamakāvatāra par Candrakīrti, Traduction tibétaine,
Bibliotheca Buddhica IX, St. Pétersbourg 1907-1912: repr.

- Osnabrück 1970: Tokyo 1977.
- MMK *Mūla-madhyamakakārikā*: see Pras.
- MSV *Mūlasarvāstivāda-Vinaya*
- Mvy R. Sakaki ed., *Mahāvvyutpatti (Chin.-Skt.Tib.—Lexicon)*, 2vols, Kyoto 1926.
- P Peking edition of Tibetan Tripiṭaka
- Pras *Prasannapadā* = L. de La Vallée Poussin ed., *Mūla-madhyamakakārikās (Mādhyamikasūtras) de Nāgārjuna avec la Prasannapadā commentaire de Candrakīrti*, Bibliotheca Buddhica IV, St Pétersbourg 1903-1913: repr. Osnabrück 1970: Tokyo 1977.)
- Roerich (1949) G.N. Roerich tr., *The Blue Annals*, 1st ed. Calcutta: repr. Delhi 1979.
- Roth (1970) G. Roth, *Bhikṣuṇī-Vinaya including Bhikṣuṇī-Prakīrṇaka and a Summary of the Bhikṣu-Prakīrṇaka of the Ārya-Mahāsāṃghika-Lokottaravādin*, Tibetan Sanskrit Works Series Vol. XII, Patna.
- RS Rāhula Sāṅkrtyāyana
- RS list RS, “Second Research of Sanskrit Palm-leaf Mss. in Tibet.” In: *JBORS* 23-1, 1937, pp.11-57.
- RSVS RS ed., *Vinayasūtra of Bhadanta Guṇaprabha*, Singhi Jaina Series 74, Bombay 1981.
- RSVV K.P. Jayaswal and RS, *Vigrahavyāvarttanī by Āchārya Nāgārjuna with the Author’s own commentary*. Appendix to *JBORS* Vol. XXIII, 1937.
- Ruegg (1981) D. Seyfort Ruegg, *The Literature of the Madhyamaka School of Philosophy in India, A History of Indian Literature* Vol. VII, Fasc. 1, Wiesbaden.
- Schiefner (1869) *Tāranātha’s Geschichte des Buddhismus in Indien aus dem tibetischen uebersetzt* von A. Schiefner, St. Petersburg: repr. Tokyo 1963.
- ŚSV Śūnyatāsaptatīrṭti
- Suzuki (1995) K. Suzuki, “The Script of the Śrāvakabhūmi Manuscript.” In: *Studies on the Buddhist Sanskrit Literature*, ed. by the Śrāvakabhūmi Study Group and the Buddhist Tantric Texts Study Group, the Institute for Comprehensive Studies

- of Buddhism, Taisho University, Tokyo.
- Suzuki (1999) —, “Modern Approach to the Buddhism (仏教研究の近代化 Bukkyō kenkyū no kindaiika).” In: *JRSBCH* No.8, pp.1-16.
- gTam rgyud *gTam-rGyud-gSer-Gyi-Thaṅ-Ma of dGe-hDun-Chos-hPhel*, with an Introduction cum Review by Ven. S. Rinpoche, The Dalai Lama Tibeto-Indological Series—VII, Sarnath, Varanasi 1986.
- T J. Takakusu & K. Watanabe eds., Taishō shinshū daizōkyō 大正新修大藏經, 100 vols., Tokyo 1924-34.
- Taki (2001) E. Taki, “Guṇaprabha in Chinese Buddhist Sources (中国仏教文献資料に見られる徳光Guṇaprabhaについて Chūgoku bukkyō bunken shiryō ni mirareru Tokukō Guṇaprabha ni tsuite).” In: *JRSBCH*, forthcoming.
- Tsukamoto (1990) K. Tsukamoto et al eds., *A Descriptive Bibliography of the Sanskrit Literature Vol. III, Abhidharma, Madhyamaka, Yogācāra, Buddhist epistemology and logic* (梵語仏典の諸文献III 論書篇 *Bongobutten no shobunken III ronsho-hen*), Kyoto.
- VS *Vinayasūtra*
- VSV *Vinayasūtravṛtti* (= *Vinayasūtravṛtṭyabhidhānasvavyākhyāna*)
- VV *Vigrahavyāvartanī*
- Yonezawa (1991) Y. Yonezawa, “On a Text of the Vigrahavyāvartanī (廻諍論のテキストについて Ejōron no tekusuto ni tsuite).” In: *JIBS* 40-1, pp.412-410.
- Yonezawa (1999) —, “**Lakṣaṇaṭīkā* A Sanskrit Manuscript of an Anonymous Commentary on the *Prasannapadā*.” In: *JIBS* 47-2, pp. 1024-1022.
- Yonezawa (2001) —, “Sanskrit Notes on the Madhyamakāvatārabhāṣya Chapter I in the **Lakṣaṇaṭīkā*.” In: *JIBS*, 49-2, pp. 994-992.
- YŚV *Yuktiṣaṣṭikāvṛtti*

Preface*

“The Facsimile Edition of a Collection of Sanskrit Palm-leaf Manuscripts in Tibetan *dBu med* Script” reproduces Sanskrit palm-leaf manuscripts (MSS) currently preserved at the *Nor bu gling kha* Palace in Lhasa¹⁾. The original size and shape of each folio can be recognized by the silk cloth on which the text is printed.

The MSS included in this edition are as follows:

<i>Vinayasūtra</i> (VS)	66 leaves	Complete
an extract version of <i>Vinayasūtravṛtti</i> (VSV)	36 leaves	Incomplete
<i>Vigrahavyāvartanī</i> (VV)	7 leaves	Complete
* <i>Lakṣaṇaṭīkā</i> (*Lṭ) ²⁾	18 leaves	Incomplete

These MSS were discovered by RS at *Zha lu ri phug* in 1936. During his expedition, VS and VSV were photographed, whereas VV was copied by hand into Devanāgarī. Concerning *Lṭ, just a brief footnote is provided in his report.³⁾ After RS's discovery, no access to the MSS was possible within the

* The present booklet uses postscript fonts “A1 Suzuki Series” produced by K. Suzuki, one of our members.

1) The MSS were preserved at the China Library of Nationalities in Beijing until a few years ago. When a delegation of Taishō University visited the *Nor bu gling ga* Palace in Lhasa in 1997, it was confirmed that the MSS were returned from Beijing. Furthermore, according to the authorities in Tibet Autonomous Region, the cultural artifacts, including the MSS, are planned to move to the Tibet Museum constructed in front of the *Nor bu gling kha* Palace in near future.

2) This title is provisionally given to no. 246 in RS list. The present volume applies this provisional title to no. 245 and no. 247 as well as no. 246. As for details, see the section of *Lṭ in Textual Survey below.

3) The entries of the MSS in RS list (pp.34-36) are as follows:

No.	Title	Script	Size	Leaves	Line	
243	<i>Vinayasūtra</i>	Tibetan	22 1/4 x 2 1/4	62	6	Complete
244	" <i>ṭīkā</i>	"	"	36	8	" (?)
245	" (<i>ṭīkā</i>)	"	"	9	8	Incomplete
246	" (<i>lakṣaṇa-ṭīkā</i>)	<i>māgadhī</i>	"	6	7,8	"
247	" (<i>lakṣaṇa</i> in Tibetan)	Tibetan	"	3	9	"
249	<i>Vigrahavyāvartanī</i>	"	"	7	8	Complete

In addition to RS list, gTam rgyud of Rev. dGe 'dun Chos 'phel deserves more than a passing notice. Having traveled together with RS, he reports the Sanskrit MSS

scholarly world.

In order to re-introduce these important MSS, our Study Group was organized at the Institute for Comprehensive Studies of Buddhism in Taishō University in April 2000. This booklet, as a result of the group discussions, contains three Parts, General Survey, Textual Survey, and a script table (Tibetan *dBu med* Script in Sanskrit Texts). The main issue in General Survey is to date the MSS based upon information about the script and the scribe. Textual Survey is subdivided into the three sections. i.e., VS and VSV, VV, and *LT. In each section, textual information including the authorship is provided. Some of the books or articles listed at the beginning of each section are referred to by the abbreviated form in the footnotes. Except for the section on VV, the collation tables are also included in these sections. A script table on the last pages of this booklet lists the Tibetan *dBu med* script used in the Sanskrit texts.

Because of our intention to be compact, transliterations of the texts are not included in this introductory booklet.¹⁾ Nevertheless, the members of the Study Group hope that this booklet, though far from perfection, would be of some help to those who use the important MSS included in the facsimile edition. We, therefore, look to the readers to have them pursue further investigations of these texts.

preserved in *Sa skya* and *Zha lu ri phug* monasteries. In gTam rgyud p.13ff, his report of MSS is included, in which the MSS of VS, VV, and *LT are described on pp. 18-19. It is very likely that he contributed a lot to RS's descriptions of MSS.

As for information on Rev. dGe 'dun Chos 'phel, furthermore, thanks are due to H.Yaita for introducing the article of K.Krishna who joined the expedition of RS, "My Days with Gedhun Chopel" by Kanwal Krishna, *Tibet House Bulletin*, vol.3, no.1, Spring 1988.

- 1) The members of our Study Group conducted a transliteration of VS. The publication in PDF format at the Web site of the Institute (<http://sobutsu.org>) is now under consideration.

General Survey*

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1. Script¹⁾

The most unique feature of the MSS lies in that most of the Sanskrit texts are transcribed in Tibetan *dBu med* script which can be categorized into the *gshar ma* type²⁾. Although a small difference can be noticed, it can be judged that the same script is employed in the Tibetan texts of *LT, which can be easily distinguished from the Sanskrit texts by means of the *tsheg*. Each letter is written down without omission just as *dBu can* script.³⁾ As is often found in Tibetan *dpe cha* sheets, *recto folio* begins with *siddham* in both Tibetan and Sanskrit texts transcribed in *dBu med* script.

In the MS of *LT, moreover, the Indian script called “Proto-Maithilicūm-Bengali”⁴⁾ is employed from 1b up to 3a4. It is worthwhile noting that a similar script is found in the MS of AsDh, for the vowel sign “i” is used in the same way.⁵⁾ Since the text has no gap between 3a4 and 3a5 in *LT, both Tibetan and Indian scripts can be ascribed to the same scribe.

Tibetan notes on the covers of VS and VSV, however, can be judged as a later addition, probably written while the MSS were still preserved at *Zha lu ri phug*. Although the text on the cover of VS is almost illegible, some of the notes provides important information about the depository of the MS.⁶⁾

* This is the expanded and revised version of the paper read at the 48th Conference of Japanese Association for Tibetan Studies held at Taishō University, September 30th, 2000. The present author benefited from the participants of the conference, who gave valuable comments and criticism regarding the matter of the scribe. Among them, special thanks are due to Lama Tsultrim Kelsang Khangkar for helpful suggestions and comments on several points in this paper.

1) Nāgarī letters on the cover of each MS should be excluded from the present argument, since they must have been written down by RS as his notes. The titles of the texts correspond to the entries of RS list. See p.1, fn.3) above.

2) See Gangs can mkhas pa (1990).

3) See Script Table below.

4) See Roth (1970), pp. XVIII-XXVII.; Bandurski (1994), SS. 9-126, esp., SS.19-21.

5) See Guide (1998), p.131ff.

6) See fn. 3) on the next page.

2. Name of Scribe

Among the four MSS included in this facsimile edition, both VV and VS contain colophon. As far as the scribe is concerned, the same name is found in both colophons. It seems reasonable to suppose that the same scribe was also responsible for the MSS of VSV and *LT since the same *dbu med* script is employed. In order to date the MSS, therefore, the scribe needs elucidation. First of all, let us examine the part of the colophon of VV in which the name of the scribe occurs. The Sanskrit text can be translated as follows:

This [work] was written down by a saint Dharmakīrti for the benefit of people just as [he] obtained.¹⁾

Below the last line of the Sanskrit text in the MS, furthermore, Tibetan text apparently by another hand is added, in which “gnur Dharma kirti(*sic.*) wrote²⁾” is included. From the both Sanskrit and Tibetan texts, we know that the scribe was called Dharmakīrti. It must be noted here that the Sanskrit text of VV is written in the *dBu med* script, suggesting that the scribe was a Tibetan.

The Sanskrit name, Dharmakīrti, is also found in the colophon of VS. Here as well, Tibetan notes are added below the Sanskrit text. In the MS of VS, the Tibetan text is found also in the cover. Except for the illegible part, the Tibetan text on the cover can be read as “shī la a ka ras bris pa (Written by Śīlākara).” This note does not refer to the scribe of the MS but to the person who added the Tibetan notes below the Sanskrit text in the colophon.³⁾ Concerning the scribe, the following part of the colophon should be consulted:

[This work] was written down by *Śākyabhikṣu* Dharmakīrti (*gnur Chos grags*) for the benefit of people during his stay at Vikramaśīla in the

1) *likhitam idaṃ śrī-Dharmakīrtinā (sic.) sarvasattvahoḥ yathā labdham iti //* (VV7b4 = RSVV, p.31, l.9.)

2) gnur dharma kirtis bris /. The Tibetan text can be regarded as a later addition.

3) See RSVV, p. ix and gTam rgyud p.18. Incidentally Śīlākara can be identified with lo tsā ba Tshul khrims 'byung gnas of Steng, who was involved with many translations and revision of existing translations. Among his works, the revision of VSV is worthwhile noting because we can presume that he utilized the MSS of VS and VSV described here. Roerich (1949), pp.1053-4, furthermore, states that he collected many MSS. It is very probable that the MSS introduced in this booklet were included in his collection.

month of *phālguna*.¹⁾

We notice here that the scribe is named Chos grags in Tibetan as well as Dharmakīrti in Sanskrit. The Tibetan word “gnur” probably indicates the family name of the scribe. This colophon, moreover, provides another important information, i.e., the Tibetan scribe stayed at the Vikramaśilā (Vikramaśīla) monastery in India. This description explains why palm-leaves were available to the Tibetan scribe.

Based on the descriptions in the colophons mentioned above, RS identifies the scribe of VV and VS as “a Lo-tsa-va Dharma-grags (=Dharmakīrti) of Gñub, who belonged to the time Ba-ri Lo-tsa-va (1102-1111 A.C.)”.²⁾ Although this identification remains open to question, it is very likely that the Tibetan scribe was also called Dharma grags, for this name is construed as a mixed form of both the Sanskrit and Tibetan names in the colophons. Furthermore, the assumption that the scribe who stayed in India took a role of a *lo tsā ba* (translator) is also acceptable as a clue for dating the MSS.

3. Scribe as a Translator (*lo tsā ba*)

Among the treatises attributed to the translation of Dharma grags in the Tibetan Tripiṭaka³⁾, the colophon of ŚSV serves as a starting point of the present hypothesis. It reads as follows:

The ŚSV was translated by a *bhikṣu* Dharma grags. The text, more by

1) *śākyabhikṣu-dharmakīrtinā satvārthe <<gnur chos gyis(sic.) grags pas bris pa/>> likhitam śrīmad-vikramaśīlām āśritya phālgunamāse <<dpal ldan 'bryi kra ma shi lar dpyod zla a ba la>>* (VS65b6). See also RSVS, 1981, p.124, ll.3-4. The Tibetan text between << >> indicates notes added below the preceding Sanskrit text.

2) RSVV, pp. viii-x. Incidentally, RS reads gñub for gnur. (See also gTam rgyud p. 18.) This seems caused by the misreading of b for r with tsheg. See VV MS 7b.

3) In the Tibetan Tripiṭaka, the following treatises are attributed to the translation of Dharma grags: *dPal dus kyi 'khor lo'i rgyud ma rgyud kyi snying po zhes bya ba* (Śrī-kālacakra-tantrottaratantra-hṛdaya nāma (P. no.5); *rDo rje snying po rdo rje lce dbab pa zhes bya ba'i gsungs* (Vajra-hṛdaya-vajrajihvānala nāma dhāraṇī), tr. together with sKa cog (P. no.100); *sTong pa nyid bdun cu pa'i tshig le'ur byas pa zhes bya ba* (Śūnyatāsaptati-kārikā-nāma), tr. with gZhon nu mchog (P. no.5227); *sTong nyid bdun cu pa'i 'grel pa by Zla ba grags pa* (Candrakīrti), tr. together with Abhayakara (Abhayākara) (P. no.5268).

The second and the third treatises seem ascribed to *gnyan Dharma grags* who is different from our Dharma grags. See Erb (1990), S. xlviii, lxxiv; Erb (1997), S.29.

two thousands and one hundred, was translated at the holy temple Nāleन्द्रa(=Nālandā) by paṇḍita Abhayākara and snur Dharma grags.¹⁾

The word “snur” in this passage can be regarded as identical with “gnur” in the colophon of VS and VV.²⁾ The description that ŚSV was translated by Abhayākara(gupta) and snur *Dharma grags* is also found in BA³⁾. Roerich’s translation runs as follows:

Commentary composed by the ācārya Candra(kīrti) on the sToñ-ñid bdun-cu-pa (Śūnyatā-saptati, Tg. dbU-ma, No. 3827; Candrakīrti composed the Śūnyatā-saptati-vṛtti, Tg. dbU-ma, No. 3867), has been translated by Abhaya(Abhayākara) and sNur Dharma-grags (the original manuscript of Dharma-grags is still preserved at the Zha lu monastery in gTsang. Verbal communication by Rev. dGe ’dun Chos ’phel).⁴⁾

The additional information between parentheses might be misleading, for the expression “the original manuscript of Dharma-grags” can be misunderstood as the original Sanskrit MS of ŚSV.⁵⁾ All that Rev. dGe ’dun Chos ’phel informed Roerich, however, must have been that the Sanskrit MSS written by Dharma grags, some of which are under discussion, were “preserved at the Zha lu monastery.” Therefore a close look at Roerich’s description reveals that Rev. dGe ’dun Chos ’phel supports our assumption that Dharmakīrti or Chos grags as the scribe of the MSS is identical with snur Dharma grags who translated ŚSV together with Abhayākara(gupta), despite the absence of reference in gTam rgyud.

4. On Abhayākara-gupta

It follows from the above argument that the date of MSS as well as the

1) *stong pa nyid bdun cu’i ’grel pa ni/ dge slong dharma grags kyis bsgyur/ gzhung grangs stong phrag gnyis dang ni/ brgya phrag gcig gis lhag pa yin/ dpal na len dra’i (sic.) gtsug lag khang du paṇḍita a bha yā kā ra dang/ snur lo tsā ba dharma grags kyis bsgyur pa’o//* (D. No.3867; P. No.5268).

2) This identification is supported by Lama Tsultrim Kelsang Khangkar. As for “snur”, Erb (1997) says in Anm. 120 (S.114), “Snur soll eine Ortbezeichnung in Ladakh sein (mündliche Mitteilung von Prof. D. Jackson).” As is often observed, the family name is derived from the region name.

3) *stong nyid bdun bcu pa la slob dpon zla bas mdzad pa’i ’grel pa chen po de / a bha ya dang snur dha rma grags kyi bsgyur ba las/* BA, Cha 7b7 (304).

4) Roelich (1949), p. 342. Tg. is for bstan ’gyur and nos, of D are given.

5) As an explanation about this passage, see Erb (1990), S.lxxxi, Anm 1).

scribe, snur (gnur) Dharma grags, can be determined on the basis of the data of Abhayākaragupta. Also called Abhayākara, Abhaya or Abhya, he was active at both Vikramaśīla and Nālandā monasteries between the last quarter of the 11th century and the first quarter of the 12th century AD.¹⁾ The primary sources in an Indian context are the colophons to three of his own treatises, all of which note the specific year of the reign of King Rāmapāla of the Pāla Dynasty of Bengal and Bihar. The data can be summarized in the following chart²⁾:

Title	Year ³⁾	Place
Abhayapaddhati	25th year=1108 AD.	Vikramaśīla
Munimatālaṃkāra	30th year=1113 AD.	Nālandā
Āmnāyamañjali	37th year=1120 AD.	Nālandā

The first is obtained from the colophon of the Sanskrit MS, whereas the second and the third are from those of the Tibetan translation.⁴⁾ Nevertheless, there is no doubt that Abhayākaragupta was a contemporary of King Rāmapāla.

The data on Abhayākaragupta, moreover, can be collected from the works of later Tibetan hagio-historiographers such as Bu ston (1290-1364), gZhon nu dpal (1392-1481), Tāranātha (Chos 'byung dated 1608), and Sum pa mKhan po (1704-1788).⁵⁾ According to Tāranātha, Abhayākaragupta was invited to act as an *upādhyāya* at Vajrāsana (Buddhagayā) shortly after King Rāmapāla ascended to the throne (i.e., 1084 AD.) and later became an abbot of Vikramaśīla monastery.⁶⁾ Furthermore, Erb (1997) comes to conclusion that Abhayākaragupta functioned as the abbot of both Vikramaśīla and Nālandā at the same time.⁷⁾ It is to be noted, however, that the name of Nālandā with reference to Abhayākaragupta appears only in Tibetan sources. Be that as it may, the

1) Numerous attempts have been conducted by various scholars to elucidate Abhayākara(gupta). The present paper is especially based upon Ruegg (1981), pp.114-115; Bühnemann (1991); Erb (1990), SS.lxxvi-lxxx; Erb (1997), SS.27-29.

2) See Bühnemann (1991), p.xiii, fn.2; Erb (1997), S.27.

3) Contributions to dating the reign of King Rāmapāla are introduced in Bühnemann (1991), p.xiii. In this chart, 1084-1126 A.D. is accepted following Erb (1997), S.27.

4) See Bühnemann (1991), pp.xiv-xv.

5) It is pointed out that cross-references to their accounts reveal partially contradictory descriptions. See Bühnemann (1991), pp.xiii-xiv; Erb (1997), SS.27-28.

6) rGya gar chos 'byung, p.189, ll.9-13; pp.195-199, esp., p.199, ll.1-2.

7) Erb (1997), S.28 and Anm. 105 in S.113.

activities of snur Dharma grags identified with Dharmakīrti or gnur Chos grags are invariably associated with Abhayākaragupta.

It would be not be unreasonable to presuppose that Abhayākaragupta was the supervisor in the copying VS and VSV, since the Tibetan sources describe Abhayākaragupta as a great Vinaya expert.¹⁾ The other two Madhyamaka texts, i.e., VV and *LT, might also have been copied or written down under the guidance of Abhayākaragupta, for his vast knowledge including the Madhyamaka philosophy is reflected in his *Munimatālamkāra*²⁾.

5. The Date of MSS

As far as VS is concerned, it is clear from the colophon that the MS was written by Dharmakīrti or gnur Chos grags at Vikramaśīla monastery. Taking the data of Abhayākaragupta into consideration, the MS of VS can be dated anytime during the last decade of the 11th century and the first quarter of the 12th century. The other MSS, i.e., an extract version of VSV and *LT as well as VV, may have been copied within this period because the same scribe was responsible for them.

1) See BA. ka 16b-17a, Roelich (1949), pp.32-33; rGya gar chos 'byung, p.189, ll.20-21, Schiefner (1869), p.250, p.330.; Erb (1990), S.lxxxix.; Erb (1997), S.28.

2) See Ruegg (1981), pp.114-115. It is not necessary for the present argument to follow up further the features of Abhayākaragupta as a Tantric master. Concerning this matter, for instance, see A. Hermann-Pfandt, *Ḍākiṇīs zur Stellung und Symbolik des Weiblichen im Tantrischen Buddhismus*, Indica et Tibetica Band 20, Bonn 1992, SS.362-368.

Textual Survey

Y.YONEZAWA

VS and VSV

VS is a sutra-style commentary on the so-called MSV.¹⁾ As is standard in sutra-style, the text of VS is too compact and condensed to be understood by itself. A considerable number of commentaries on VS have been composed not only in India but also in Tibet.²⁾ Among them, VSV is the auto-commentary extant in Sanskrit. As far as the relationship is concerned, VS and VSV can be compared to *Abhidharmakośakārikā* and its *bhāṣya*. This is why this section deals with both VS and VSV.

In Tibet especially, VS is well-known for its status as a basic textbook (*rtsa ba*) for Vinaya studies in *dGe lugs pa* colleges.³⁾ Although the commentaries on VS are included in non-canonical Tibetan works, they must be left aside in this booklet even if a close examination of them might help in our understanding of VS and VSV.

VS

MS : Complete in 66 leaves.

Leaf nos. 37 and 38 are doubled. One leaf in different size, numbered 15' in this edition, is a supplement to 15a6. In most of folios, notes are added by the scribe between the lines in the main text. These

1) Concerning the problem about the designation of this school, see F. Enomoto, "Mūlasarvāstivāda" and "Sarvāstivāda" in *JIBS* 47-1, 1998, pp.400-392.

2) In Tibetan Tripiṭaka, the following commentaries are included:

VSV (D no.4119; P no.5621) of Guṇaprabha, tr. by Alamkāradeva, etc.; *Vinayasūtraṭīkā* (D no.4120; P no.5622) of Dharmamitra, tr. by Jinamitra and Klu'i rgyal mtshan.; *Vinayasūtravyākhyāna* (D no.4121; P no.5623) of Prajñākara.; *Vinayasūtravṛtti* (D no.4122; P no.5624) of Guṇaprabha. Commentaries on VS were also composed by Bu ston rin chen grub (D no. 5186), Tsong kha pa (D. no.5274), etc.

Except for VSV and *Vinayasūtraṭīkā*, little attention seems to have been given in modern scholarship.

3) For instance, see G.M. Nagao, *A Study of Tibetan Buddhism, Being a Translation into Japanese of the Exposition of Vipāśyanā in Tsoñ kha pa's Lam-rim chen-mo with Annotation and Prefatory Remarks* (西藏佛教研究), Tokyo 1954, p.16; Sh. Onoda, *Monastic Debate in Tibet, A Study on the History and Structures of bsdus grwa Logic*, Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 27, Wien 1992, pp.23-31.

interlinear notes are not Tibetan but Sanskrit. Concerning the interlinear texts, however, the details are untouched in this booklet.

Catalogued in RS list No.243; Bandurski No.62(a); gTam rgyud p.18.

Skt. ed. : RSVS.

This edition was officially published after the death of RS. Nevertheless, it seemed available to some Indian scholars in 1960's.¹⁾ No detailed information on the MS is included in this edition. In this booklet a collation table of RSVS and MS is provided on page 19. A comparison of those readings will reveal many problems about the editorial criteria of RSVS. Among them, it should be noted that several sutras, sometimes a line, in MS are missing in RSVS. The sutras as such will be listed up on pages 17-18. Accordingly the sutra-numbers given in RSVS are subject to correction and thereby not discussed in this introduction.

Tib. ed. : D Tohoku No.4117; P No.5619.²⁾

an extract version of VSV

MS : Incomplete in 36 leaves.

Catalogued in RS list No.244; Bandurski No.62(b) and 63.

In RS list, a title “Vinayasūtraṭīkā” is given to this text. As Bandurski presumed, the content is nothing but VSV. The comparison with BGVS, however, reveals that there are many omissions in this MS. Accordingly, this MS should be named an extract version of VSV.

Skt. eds. based upon another MS³⁾ : BGVS.

M. Nakagawa, “Vinayasūtravṛtti of Guṇaprabha — Pārājikam (1).” In: *Nanto Bukkyo or Journal of the Nanto Society for Buddhist Studies*, No.57, March 1987, pp.50-69.

—, “Vinayasūtravṛtti of Guṇaprabha — Pārājikam (2).” In: *Essays in Honour of Dr. Shoren Ihara on His Seventieth Birthday*, Fukuoka 1991, pp.251-274.

—, “The text of the Adattādāna-pārājikam in the Vinayasūtravṛtti.” In: *JChJJC* No.31, January 1996, pp.19-26.

—, “The text of the Adattādāna-pārājikam in the Vinayasūtravṛtti (2).” In: *Indo no bunka to ronri (Indian Culture and Logic, Essays in Honour of Dr. Hiromasa Tosaki on His Seventieth Birthday)*, Fukuoka 2000, pp. 173-179.

—, “On the Adattādāna-pārājikam in the Vinayasūtravṛtti —Transcription text on the sūtras no.120~123—.” In: *JIBS* No.48-2,

1) See BGVS p.xvii.

2) Although further investigation is required, the Tibetan version of VS does not correspond to the Sanskrit text in counting-out of the sutras.

3) RS list no.193; Bandurski no.61; gTam rgyud p.29.

March 2000, pp.(18)-(20) (=1135-1133).

Tib. ed. : D Tohoku No.4119; P No.5621.

BGVSV covers the first chapter (*Pavrajyāvastu*) of VSV based on the photos of the MS taken by RS. A series of editions by M. Nakagawa deal with a portion related to the *Pārājika-dharmas*, which continues immediately after the first chapter.

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- , "Vinayasūtra ni-okeru Haraihō inkai (Vinayasūtra における波羅夷法姪戒) (III)." In: *JIBS* 38-2, 1990, pp.880-877.
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The Author

The author of the both VS and VSV is Guṇaprabha. The authorship is supported by inner textual evidence. As far as VS is concerned, two Sanskrit sources are available. Firstly, the colophon of VS runs as follows:

samāptaṁ vinayasūtram / kṛtir ācāryaguṇaprabhasya // ¹⁾

(Vinayasūtra is completed. [This is] a work of ācārya Guṇaprabha.)

Secondly, the opening verse of VSV runs as follows:

saṁgrahāyākarod yāni bodhisatvo guṇaprabhaḥ /
sūtrāṇi vinayasyeṣaṁ vṛttis teṣāṁ nigadyata(sic.)²⁾ // ³⁾

This is named an exposition of Vinaya's sutras which Bodhisattva Guṇaprabha composed in order to summarize.

The Tibetan translation of this *śloka* verse shows different readings in the last *pāda*, which supports that VSV as well as VS are attributed to Guṇaprabha. It runs as follows:

/ʼdul ba'i mdo rnam gang yin pa/ /bsdus pa'i phyir mdzad gyur te/
/byang chub sems dpa' yon tan 'od/ /rang gis de nyid rnam bshad bya⁴⁾
(The sutras of Vinaya, which Bodhisattva Guṇaprabha composed in order to summarize, are commented by himself.)

In the Tibetan translation, the colophons of both VS and VSV state that the author is Guṇaprabha belonging to the Mūlasarvāsitvāda School. Especially, the colophon of the Tibetan VSV refers to the original text as a work at Mathurā, which was written down in the year when the King Śīlāditya, i.e., Harṣavardhana, ascended to the throne.⁵⁾ This information is also reflected in

1) VSMS 65b5-6; RSVS 124.1.

2) Read nigadyate.

3) See MS of an Extract of VSV 1b1 and RS list p.34, fn 3. According to RS list p.22, fn 3 and BGVS p.1, l.4, another MS lacks the part before "guṇaprabhaḥ."

4) D zhu 1b2-3; P 'u 1b2-2a2.

5) /ʼdul ba mdo'i 'grel pa bcom brlag ma zhes bya ba yul bcom brlag gi 'phags pa gzhi thams cad yod par smra ba'i rtzod pa ba chen po rnam kyi khyu mchog bstan bcos du ma mdzad pa gzhung 'bum phrag bco brgyad la kha ton mdzad pa'i slob dpon yon tan 'od kyi mdzad pa rdzogs so// /ʼdi ni dpal sa nyi'i gtsug lag khang chen por rje btsun dam pa rgyal po chen po'i yang chen po dbang phyug dam pa dpal tshul khrims nyi ma'i lha rab tu rgyas par gyur pa rnam par rgyal ba'i rgyal srid kyi lo la bris pa yin no/ (D 273b5-7; P341b3-6). See K.Sasaki (1957).

the Tibetan historico-hagiographies. Among them it should be noted that Tāranātha provides additional information in which, for instance, Guṇaprabha is regarded as a disciple of Vasubandhu.¹⁾

Although neither VS nor its commentaries were translated in China, the historicity of Guṇaprabha is also documented in Chinese sources.²⁾ The definite information about Guṇaprabha as the author of VS is obtained from the description in the *Da tang xi i qiu fa zhuan* (大唐西域求法高僧傳), *Biography of Eminent Monks who went to the Western World in Search for the Dharma during the Great Tang Dynasty*, completed in 691 AD. by Yijing (義淨), viz, a Vinaya master Zhihong (智弘) who studied VS composed by Guṇaprabha at the Nālandā monastery.³⁾ In the *Nan hai ji gui nei fa zhuan* (南海寄歸內法傳), furthermore, Guṇaprabha is described as an eminent scholar who contributed to the popularization of Vinayapiṭaka.⁴⁾ Incidentally Yijing is well-known for his Chinese translation of the MSV.

The earliest Chinese statement about Guṇaprabha is found in the *Da tang xi i ji* (大唐西域記) of Xuanzang (玄奘).⁵⁾ Although no reference to VS is found, it is possible to construe from Xuanzang's negative description that Vinaya was highly esteemed by Guṇaprabha.⁶⁾ The *Da ci en si san zang fa shi*

1) As for more details, see rGya gar chos 'byung, 100, 8-101, 1; Schiefner (1869), SS.128-129.

2) This section owes to Taki (2001) which extensively covers Chinese and Japanese Buddhist sources in which Guṇaprabha (德光) occurs. Responsibility for the text here (with any surviving errors) rests entirely upon the present author.

3) T no.2066, 9a11-12.

4) T no.2125, 229b16-17. Here Guṇaprabha is listed as an eminent scholar in near past together with Dignāga, Dharmapāla, Dharmakīrti, Śīlabhadra, Simhacandra, Sthiramati, Guṇamati, Prajñāgupta, Jinaprabha, etc. See J. Takakusu, *A Record of the Buddhist Religion as practised in India and the Malay Archipelago (AD 671-695) by I-Tsing*, London 1896; 2nd ed., New Delhi 1982, pp.181-2.

5) T no.2087, 891b26-c15; 937c12.

6) Guṇaprabha, in Xuanzang's description, upon seeing the Bodhisattva Maitreya at the Tuṣita Heaven, refused to give the Bodhisattva his due reverence, because he was a fully ordained monk while the Bodhisattva was not so; and therefore failed to attain arhatship. See T no.2087, 891c5-15; *On Yuan Chwang's Travels in India (A.D. 629-645)* by Thomas Watters M.R.A.S., London 1904-05, 2nd ed. New Delhi 1973, p.323; *The Great Tang Dynasty Record of the Western Regions*, tr. by Li Rongxi, Berkley 1996, p.129.

zhuan (大慈恩寺三藏法師傳)¹⁾, however, records that Xuanzang studied the **Tattvasamdeśa(śāstra)*²⁾ belonging to the Sarvāstivāda school (noted as a work of Guṇaprabha) under the guidance of Mitrasena, Guṇaprabha's pupil who was ninety years old at the time. On the basis of this description, Western scholars have questioned the identification of Guṇaprabha described by Xuanzang with the author of VS.³⁾ Japanese scholars, on the contrary, are positive about the identification.⁴⁾ Since this problem is too involved a subject to be treated here, the judgement should be suspended in this brief introduction.

Based upon Tibetan and Chinese sources mentioned above, K.Sasaki dates Guṇaprabha during 550-630 AD.⁵⁾

Contents of VS

Many scholars have noticed the obvious difference, in spite of a close link, between the Vinaya entries in Mvy and canonical texts of MSV.⁶⁾ Concerning this problem, M. Nakagawa and H. Hu-von Hinüber, dealing with separate sets of entries in Mvy, pointed out that VS is a direct sources for the Vinaya entries in Mvy.⁷⁾ In this connection as well, it is worthwhile examining the relationship between VS and MSV.

First of all, the structure of VS should be clarified. RSVS divides the text into seventeen chapters (*vastu*) followed by *Vinayakarmasamgrahakārikā*.⁸⁾ The titles of the seventeen chapters correspond to Mvy nos. 9100-9116. In MS each title appears at the end of the section. A problem in this division of

1) T no.2053, 233a13-16.

2) This work, which is not extant, is also referred to in the *Da tang xi i ji* (T no.2087, 891b27) as *Bian zhen lun* (辯真論). Concerning the restoration into Sanskrit, see Watters, *ibid*, p.324.

3) See the previous note.

4) See the entry of Tokukou in S. Mochizuki, *Bukkyō daijiten* (佛教大辭典), Tokyo 1931-36, vol.4, p.3935; the entry of Guṇaprabha in M.Saigusa ed., *Indo bukkyō jinmei jiten* (インド仏教人名辞典), Kyoto 1987, pp.75-76.

5) See Sasaki (1981), p.25.

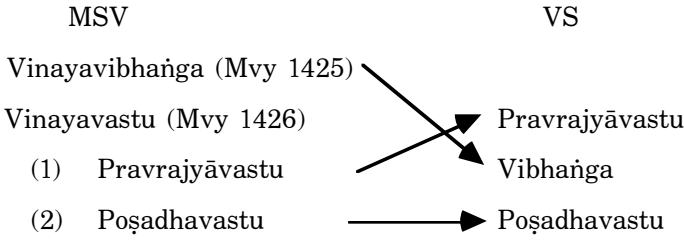
6) For instance, see A. Hirakawa, *Ritsuzō no kenkyū* (律藏の研究 A Study of the Vinaya-piṭaka), Tokyo 1960, pp.98-99.

7) See H. Hu-von Hinüber I (1997), II (1997); M. Nakagawa (1993). A close link between VS and Mvy can be also noticed in the Collation Table II on pages 20-21.

8) See RSVS, pp.7-8.

RSVS occurs when readers notice that a *Vibhaṅga* portion (commentaries on the *Prātimokṣasūtra*) is included in the second chapter, *Poṣadhavastu*.¹⁾ It should be noted that the insertion of the *Vibhaṅga* portion into the *Poṣadhavastu* is nothing but an editorial work of RSVS. Concerning this point, Guṇaprabha provides a clear answer in his VSV. In the comments on the first sutra of VS, the titles of chapters (*vastu*) are listed, in which the *Vibhaṅga* occupies an independent position.²⁾

Guṇaprabha, moreover, continues to explain the relationship between MSV and VS. According to the description, both texts can be collated as follows:³⁾



1) M.Nakagawa, who is working on the portion immediately after the first chapter, expresses that it is not to be included in *Poṣadhavastu*. See Pārājikam (1), p. 50. See also H. Hu-von Hinüber, *Das Poṣadhavastu Vorschriften für die buddhistische Beichtfeier im Vinaya der Mūlasarvāstivādins: Aufgrund des Sanskrit-Textes der Gilgit-Handschrift und der tibetischen Version sowie unter Berücksichtigung der Sanskrit-Fragmente des Poṣadhavastu aus zentralasiatischen Handschriftenfunden herausgegeben, mit den Parallelversionen vergleichen, übersetzt und kommentiert*, (Studien zur Indologie und Iranistik Monographie 13), Reinbek 1994, esp., SS 50-60.

2) MS of an extract version 1b4-5; BGVS p.3, ll.20-23.

ataś cātra pravrajyā (MS °jya) / vibhaṅga / poṣadha / varṣa-pravāraṇā (MS -prāvaraṇa) / kaṭhina / cīvara / carma / bhaiṣajya / karma / pratikriyā (MS °kriya) / kālākālasaṃpad (MS. °saṃpada. BGVS °saṃpāta-) / bhūmyantarasthacaraṇa / parikarma (MS °karmaṇa) / karmabheda / cakrabheda / adhikaraṇa / śayanāsanavastv ity anenānukramena kṛtsnasya vinayavidheḥ sanniveśanaṃ /
(Therefore, in this [text] there are chapters (*vastu*) of *Pravrajyā*, *Vibhaṅga*, *Poṣadha*, *Varṣā*, *Pravāraṇā*, *Kaṭhina*, *Cīvara*, *Carma*, *Bhaiṣajya*, *Karma*, *Pratikriyā*, *Kālākālasaṃpad*, *Bhūmyantarasthacaraṇa*, *Parikarma*, *Karmabheda*, *Cakrabheda*, *Adhikaraṇa*, and *Śayanāsana*. By means of this order the whole Vinaya-regulations are introduced.)

3) See MS 1b5-2a2; BGVS p.3, l.23-p.4, l.19.

Although the structure of the MSV has been investigated through a comparison of the various versions, this chart uses the division in Mvy.

(3) Varṣāvastu	→	Varṣāvastu
(4) Pravāraṇāvastu	→	Pravāraṇāvastu
(5) Carmavastu	↘	Kaṭhinavastu
(6) Bhaiṣajyavastu	↘	Cīvaravastu
(7) Cīvaravastu	↘	Carmavastu
(8) Kaṭhinavastu	↘	Bhaiṣajyavastu
(9) Kośāmbakavastu	→	Karmavastu
(10) Karmavastu	→	Pratikriyāvastu
(11) Pāṇḍulohitakavastu	→	Kālākālasampadvastu
(12) Pudgalavastu	→	Bhūmyantarasthacaraṇavastu
(13) Pārivāsikavastu	→	Parikarma(ṇa)vastu
(14) Poṣadhassthāpanavastu	→	Karmabhedavastu
(15) Śayanāsanavastu	→	Cakrabhedavastu
(16) Adhikaraṇavastu	→	Adhikaraṇavastu
(17) Saṃghabhedavastu	→	Śayanāsanavastu
Vinayaḥśudraka (Mvy 1427)		[no special sutras] ¹⁾
Uttaragrantha (Mvy 1428)		

It is explicit in VSV that VS is intended to cover the entire MSV based upon Guṇaprabha's own view. However, we are now confronted by two problems. The first is that Guṇaprabha does not refer to *Saṃghabhedavastu* of MSV. Although it is expected to be *Cakrabhedavastu* in VS (Note: *cakrabhedā* is a synonym of *saṃghabhedā*), Guṇaprabha collates *Poṣadhassthāpanavastu* to *Karmabhedavastu* and *Cakrabhedavastu*. This problem will be related to the characteristics of *Saṃghabhedavastu* in MSV.²⁾ Secondly it remains an unsettled problem why Guṇaprabha in his VS arranged the order of chapters (*vastu*) in

1) An Extract version of VSV, MS 2a2; BGVS p.4, ll.17-19.

kṣudrakādīnāṃ caitat (MS cetat) prabhedabhūtatvād anatireka ebhya iti na prthaksūtraṇaṃ/ yasya tu (BGVS om.) yatra yogas tatas tatraiva niveṣitaṃ// (Since [Vinaya-]Kṣudraka, etc. are appendices, these are not different from these [chapters (vastu)]. Therefore [they are] not put into sutras separately. However, at the every place where there is a connection [they will have been] explained.)

2) Cf. R. Gnoli ed., *The Gilgit Manuscript of the Saṃghabhedavastu, Being the 17th and Last Section of the Vinaya of the Mūlasarvāstivādin*, Part I, Roma 1977, pp.XXIV-XXVI.

MSV. His own idea about Vinaya, reflected also in Mvy, requires the further investigations. It would be better to leave these matters open in the present introductory booklet.

Missing Sutras in RSVS

This section lists up the sutras which are not reproduced in RSVS.¹⁾ The text included here is a transliteration without any textual criticism.²⁾

- 4.10 (Between nos.133-134); MS3a1-2
 / steyasaṁvāsikaḥ /
 jānato <'>kṛtatām vidherupasaṁpado <'>prarūḍhatām vā dvitīyāyām
 saṁghe na sā[3a2]rdham karmaṇaḥ pratyanubhūtatāyām tatvaṁ /
- 6.5 (Between nos.188-189); MS3b6
 / traicivarako <'>pi /
- 6.8 (Between nos.194-195); MS4a1
 / udakabhramasya mokṣaḥ /
- 14.25 (Between nos.45-46); MS8b1
 / yoṣṭhayoḥ /
- 49.2 (Between nos. 1487-1488); MS26a1
 nānena vinā janapadacārikañcaṇet /
- 60.28 (Between nos.2005-2006); MS 32b5
 svayanniyuktena vā /
- 63.2 (Between nos.2099-2100³⁾); MS34a2
 / na phuphphukāraṁ /
- 68.3 (Between nos.2307-8); MS36a5
 / bhikṣuṇyā sārthyamekañca
- 70.22-23 (Before no.2399); MS37b3-4
 // payasaḥ parakulato vijñaptasyātmārthamabhyavahṛtau /
 / aglānayā /
 / vijñaptāpanayāduṣkṛtam /

1) As far as the reproduction of MS is concerned, RSVS sometimes omits a *danḍa* between sutras. These cases are not listed below, since the judgement whether such readings in RSVS are correct or not owes to a text criticism through a comparison with the Tibetan translations of VS and its commentaries. As a sample, the following text deserves to be mentioned here: śaikṣāḥ at 70.25 (=no.2402); MS37b4. This is not a sutra but a title of sub-section. See Collation Table II below.

2) Nevertheless, *avagraha* is supplied between < >.

3) RSVS gives no.3000 (*sic.*) to this sutra.

/ taddhinavanītaḥ sarpistailaṁ madhuthāni tamāṁ samatsyaval-
 lūrāṇāñca /
 / nāto <'>nyalabdhāvanya vijñapane hrāsaḥ /
 / [37b4] lūhasa ca /
 / tatgate cāsyā labdhau /
 / duṣkṛtatvam asya /
 / sairgaḥ //

105.23 (Between nos.44-5); MS57b1-2

/ naivoddeśaḥ /
 / avasāraṇena /
 / pūrvasya pra[57b2]kṛtigateḥ /
 / arhatvenottarasya /
 / prāg dvāramokṣyād viharādau ca paryuṣitavaccaritapattau /
 / tathātaritapattau /
 / tathātarjitanigarhitaprathāsita pratisaṁkṛtotkṣiptāḥ /
 / naivoddeśaḥ /
 / varjanamevotkṣiptasyetaraiḥ /
 / anartatvañca tadātvanimittalābhe /
 / bhinnavaṭ /
 / tadvadbhinneṣvadharmapakṣyaḥ /
 / arūḍair aprakṛtistheṣu paripāsamānāpyaśikṣācaraṇānām /

120.20 (Between nos. 494-495); MS64b6

/ ratnamayamāladānaṁ /

Collation Table I: MS and RSVS

MS	RSVS	MS	RSVS	MS	RSVS	MS	RSVS
1b-	1.6-	19b-	38.22-	38a-	71.7-	56b-	103.17-
2a-	2.8-	20a-	39.16-	38b-	72.2-	57a-	104.16-
2b-	3.7-	20b-	40.9-	39a-	72.32-	57b-	105.19-
3a-	4.6-	21a-	41.3-	39b-	73.23-	58a-	106.15-
3b-	5.8-	21b-	41.24-	40a-	74.15-	58b-	107.14-
4a-	6.7-	22a-	42.16-	40b-	75.9-	59a-	108.16-
4b-	7.1-	22b-	43.16-	41a-	76.5-	59b-	109.11-
5a-	7.30-	23a-	44.12-	41b-	76.30-	60a-	110.8-
5b-	8.27-	23b-	45.6-	42a-	77.27-	60b-	111.10-
6a-	9.23-	24a-	46.5-	42b-	78.30-	61a-	112.11-
6b-	10.18-	24b-	46.25-	43a-	79.24-	61b-	113.12-
7a-	11.15-	25a-	47.16-	43b-	80.19-	62a-	114.12-
7b-	12.12-	25b-	48.6-	44a-	81.15-	62b-	115.10-
8a-	13.11-	26a-	49.2-	44b-	82.13-	63a-	116.11-
8b-	14.23-	26b-	49.21-	45a-	83.7-	63b-	117.9-
9a-	15.26-	27a-	50.10-	45b-	84.8-	64a-	118.14-
9b-	16.25-	27b-	51.9-	46a-	84.32-	64b-	119.26-
10a-	17.28-	28a-	52.10-	46b-	85.26-	65a-	120.26-
10b-	18.30-	28b-	53.7-	47a-	86.23-	65b-	122.18-
11a-	19.30-	29a-	54.2-	47b-	87.15-		
11b-	21.10-	29b-	54.23-	48a-	88.11-		
12a-	22.19-	30a-	55.12-	48b-	89.6-		
12b-	23.25-	30b-	56.9-	49a-	90.3-		
13a-	25.2-	31a-	57.5-	49b-	90.3-		
13b-	26.15-	31b-	58.7-	50a-	91.27-		
14a-	27.25-	32a-	59.2-	50b-	92.27-		
14b-	28.24-	32b-	60.1-	51a-	93.22-		
15a-	29.21-	33a-	60.28-	51b-	94.17-		
15'a	30.21-4	33b-	61.30-	52a-	95.11-		
15b-	30.26-	34a-	62.24-	52b-	96.8-		
16a-	32.1-	34b-	63.16-	53a-	97.3-		
16b-	32.31-	35a-	64.12-	53b-	98.1-		
17a-	33.26-	35b-	66.3-	54a-	98.30-		
17b-	34.23-	36a-	67.8-	54b-	99.29-		
18a-	35.22-	36b-	68.3-	55a-	100.27-		
18b-	36.19-	37a-	69.6-	55b-	101.26-		
19a-	37.2-	37b-	70.9-	56a-	102.19-		

Collation Table II: Contents of VS

Skt. Title	MS	RSVS	Tib. Title	D	P	Mvy
Pravrajyāvastu	1b1-8a1	1.7-13.17	Rab tu 'byung ba'i gzhi	1b1-12b1	1b1-14b4	9100
Vibhaṅga	8a1-37b4	13.22-70.26		12b1-54b7	14b4-61a5	1425
<i>Bhikṣu</i> -Vibhaṅga-	8a1-34b1	13.22-63.20	dGe slong gi rNam par 'byed pa	12b1-50a3	14b4-55b8	8358-62
Pārājayika-	8a1-11b2	13.22-21.20	Pham par 'gyur ba	12b1-18b4	14b4-21b7	8364-7
Samghāvaśeṣa-	11b2-13b2	21.24-26.32	dGe 'dun lhag ma	18b4-22a5	21b7-25b8	8369-82
Naiḥsargika-	13b2-18a5	27.3-36.15	sPang ba	22a5-29a2	25b8-33a2	8383-8416
Śuddhaprāyaścittika-	18a5-33a2	36.18-61.14	lTung byed 'ba' zhiḡ tu gyur pa	29a2-48a3	33a2-53b6	8417-8517
Prātideśaniya-	33a2-33b3	61.16-62.13	So sor bshags par bya ba	48a4-b7	53b6-54b4	8518-8522
<<Śaikṣā>>	33b4-34b1	62.15-63.20	bSlabs pa	48b7-50a3	54b4-55b8	8523-8629
Bhikṣuṇī-Vibhaṅga-	34b1-37b4	63.22-70.26	dGe slong ma'i rNam par 'byed pa	50a3-54b7	56a1-61a5	—
Bhikṣuṇī-Pārājayika-	34b1-4	63.22-64.5	dGe slong ma'i Pham par 'gyur ba	50a3-b2	56a1-8	—
<i>Bhikṣuṇī</i> - Samghāvaśeṣa-	34b4-35a5	64.7-65.15	dGe slong ma'i dGe 'dun lhag ma	50b2-51a7	56a8-57a7	—
<i>Bhikṣuṇī</i> - Naiḥsargika-	35a5-b2	65.17-66.15	sPang ba'i ltung byed	51a7-b7	57a7-b8	—
<i>Bhikṣuṇī</i> - Śuddhaprāyaścittika-	35b2-37b3	66.17-70.22	lTung byed 'ba' zhiḡ tu gyur pa	51b7-54b5	57b8-61a2	—
<i>Bhikṣuṇī</i> - Prātideśaniya-	37b3-4	—	So sor bshags par bya ba	54b5-6	61a2-4	—
<i>Bhikṣuṇī</i> -Śaikṣa-	37b4	70.24-25	bSlabs pa	54b6-7	61a4-5	—

Skt. Title	MS	RSVS	Tib. Title	D	P	Mvy
Poṣadhavastu	37b4-41b6	70.29-77.22	gSo sbyong gi ¹⁾ gzhi	54b7-61a5	61a5-67b5	9101
Varṣāvastu	41b6-43b1	77.25-80.24	dByar gyi gzhi ²⁾	61a5-64a1	67b5-70b1	9102
Pravāraṇavastu	43b1-44a6	80.27-82.8	dGag dbye'i ³⁾ gzhi	64a1-65a7	70b1-72a1	9103
Kaṭhinavastu	44a6-45a5	82.11-83.31	4) sra brkyang gi ⁵⁾ gzhi	65a7-67a1	72a1-73b2	9104
Cīvaravastu	45a5-49b3	84.3-91.11	Gos kyi gzhi	67a2-74a6	73b2-81a3	9105
Carmavastu	49b3-50a4	91.13-92.11	Ko lpags kyi gzhi ⁶⁾	74a6-75a4	81a3-82a2	9106
Baiṣajyavastu	50a4-54a2	92.14-99.4	sMan gyi gzhi	75a4-81b4	82a2-85b2	9107
Karmavastu	54a2-55a3	99.7-101.7	Las kyi gzhi	81b4-84a6	85b2-91b8	9108
Pratikriyāvastu	55a3-56b3	101.10-103.31	Phyir bcos pa'i gzhi	84a6-86b1	91b8-94a5	9109
Kālākālasampadvastu	56b3-57a2	104.3-26	Dus dang dus ma yin pa bsdus pa 'byung ba'i gzhi ⁷⁾	86b1-87a3	94a5-94b8	9110
Bhūmyantarasthacaraṇavastu	57a2-57b5	104.29-106.7	Sa gzhan na gnas pa'i spyod pa'i gzhi ⁸⁾	87a3-88a6	94b8-96a8	9111
Parikarma{ṇa}vastu	57b5-58a3	106.9-28	Yongs su ^(9...spyang ba'i...9) gzhi	88a6-89a3	96a8-97a4	9112
Karmabhedavastu	58a3-58b3	106.31-107.27	Las ^(10...bye ba'i...10) gzhi	89a3-89b7	97a4-98a2	9113
Cakrabhedavastu	58b3-58b4	107.29-33	'Khor lo ^(9...bye¹¹⁾ ba'i...9) gzhi	89b7-90a2	98a2-4	9114
Adhikaraṇavastu	58b4-60a1	108.3-110.12	rTsod pa'i gzhi	90a2-92a5	98a4-100b2	9115
Śayanāsanavastu	60a1-65a4	110.16-121.14	gNas mal gyi gzhi ¹²⁾	92a5-100a4	100b2-109b3	9116
Vinayakarmasaṃgrahakārikā	65a4-65b5	122.1-123.25	—	—	—	—

NB. *Italics* = Reconstruction { } = to be deleted << >> = interlinear insertion in MS

- 1) P *omits* gi. 2) Mvy *lists* Gyar gyi gzhi *as a variant*. 3) Mvy *reads* dbyi'i. 4) D *adds* chos gos. 5) Mvy *reads* kyi.
6) Mvy *reads* go for ko. 7) Mvy *reads* dus dang dus ma yin pa(r) dang sbyar ba'i gzhi. 8) Mvy *reads* sa gzhan du spos pa'i
spyod pa'i gzhi or sa gzhan du spo ba'am sos pa'i gzhi. 9) Mvy *reads* spyangs pa'i. 10) Mvy *reads* mi mthun pa'i.
11) D *reads* dbye. 12) Mvy *reads* mal cha'i gzhi.

Omissions in an Extract version of VSV

As is mentioned above, VSV included in the facsimile edition is not only incomplete but also an extract version. The text covers until the middle of the *Poṣadhavastu*.¹⁾ However, the details have not yet explored. Limiting to the *Pravrajyāvastu*, an Extract version of VSV and BGVSV are collated below.

MS	BGVSV
1b1	3.3
2a1	4.13
2b1	5.20
omitted parts.....	5.21-6.11; 6.32-8.4
3a1	8.20
omitted parts.....	8.22-28; 9.1-9; 9.29-13.17
3b1	13.29
omitted parts.....	14.8-15.8; 15.15-17.14 (17.30-19.4 = Restoration)
4a1	(18.7)
omitted parts.....	18.9-19; 9.11-22.12 (23.1-25.16 = Restoration)
4b1	(23.3)
omitted parts.....	23.8-22; 24.4-28.10; 28.16-18; 28.23-30.19; 30.26-35.16
5a1	35.24
omitted parts.....	36.3-39.28; 40.3-41.16; 41.19- 42.14; 42.23-51.7; 51.18-52.15; 52.27-53.13
5b1	53.13
omitted parts.....	53.17-54.4; 54.10-13; 54.24-28; 55.12-56.13; 56.22-58.21
6a1-3	58.24
omitted parts ²⁾	59.9-24

Despite omitting the texts, the present MS sometimes supplies lacunae of the MS on which BGVSV is based. There is no doubt that a more detailed textual investigation on this MS is indispensable for further studies on VSV.

1) An Extract version of VSV MS 36b6-7 // vibhaṅgaprāyāḥ paribhāṣāsamāptaḥ // = RSVS 70.27; VS MS 39b1 vibhaṅgatataprāyāḥ paribhāṣāḥ samāptaḥ //

2) The text in the beginning of the *Vibhaṅga* is also omitted. The text of the *Vibhaṅga* begins with 'na rahasasamjñāyā (*sic.*) /' which correspond sutra no.7. See M. Nakagawa, *Pārājikam* (1), p. 54.

VV

VV is a ‘minor Madhyamaka work’ attributed to Nāgārjuna (ca. 150-250 A.D.)¹⁾ whose *magnum opus* is MMK in which theories of dependent-origination (pratītyasamutpāda), emptiness (śūnyatā), non-substantiality (niḥsvabhāvatā), etc. are radically systematized. He has been regarded as one of the most prominent Buddhist scholars who contributed to the establishment of a philosophical basis for Mahayana Buddhism. In VV consisted of 70 verses²⁾ in the *āryā* meter accompanied with the auto-commentary in a simple prose, the idea of the voidness (śūnyatā) is objected to in the first 20 verses, and thereafter the objections are refuted in the latter 50 verses. Many scholars have discussed the logical aspects of VV. For instance, the reflections of the Nyāya School in the objections have been investigated as a source of dating a compilation of the *Nyāyasūtra*.³⁾ Moreover, the no-thesis declaration in verse 29, quoted in Pras, has been the scope of controversy within Tibetan Madhyamaka philosophers.⁴⁾ Thus references to VV are too abundant to be covered within this brief booklet.⁵⁾ Accordingly, a limited bibliography is provided below.

MS: Complete in 7 leaves.

Catalogued in RS list No.249; gTam rgyud p.18.

Skt. ed. (The kārikā-only editions are excluded):

RSVV

JKVV

S. Mookerjee: *Nava Nalanda Mahavihara Research Publication*, Vol.I, Nalanda 1957, pp.7-41. (A few corrections are conducted on RSVV.)

P.L. Vaidya: *Madhyamakaśāstra of Nāgārjuna, with the commentary: Prasannapadā by Candrakīrti*, Buddhist Sanskrit Texts No.10, 1960,

1) Concerning the date, see Ruegg (1981), pp.4-5; Tsukamoto (1990), pp. 105-6.

2) RSVV as well as the both Tibetan and Chinese versions count up 72 verses. For this matter, see JKVV p.38.

3) The first attempt was: H. Ui, “Shōrigakuha no seiritsu narabini shōrikyō-hensan-nendai (正理學派の成立並びに正理經編纂年代)”The date of the establishment of Nyāya-School and the compilation of the *Nyāyasūtra*, in *Indo-tetsugaku-kenkyū* (印度哲學研究) vol.1, Tokyo 1924, (repr. Tokyo 1965), pp.178-238.

4) See, for instance, Ch. Yoshimizu, “The Advocates of “false interpretation of the Madhyamaka” according to the dGe lugs pa (with the annotated Japanese translation of the section of “false interpretations of the Madhyamaka” from Grub mtha’ chen mo by ’Jams dbyangs bzhad pa’i rdo rje), in *JNIBS* no.14, 1991, pp.151-181

5) As for a detailed bibliography, see Tsukamoto (1990), pp. 118-120; 203-5.

pp.277-295. (Repr. of RSVV)

JKVV is regarded as the standard edition of VV because of improvement in the readings of RSVV by means of annotations to not only Tibetan and Chinese versions but also translations of Tucci and Yamaguchi (See below). It should be noted, however, that the basis of the Sanskrit text was not the original Sanskrit MS but RSVV. As Yonezawa (1991) partially shows, RSVV is not always faithful to the readings of the MS. In this respect, there is room for a new standard edition.

Tib.: D Tohoku no.3832; P no.5232.

(The kārikā-only version: D Tohoku no. 3828; P. 5228.)

Tib. ed.: G. Tucci, *Pre-Diñnāga Buddhist Texts on Logic from Chinese Sources*, Gaekwad's Oriental Series No.XLIX, Baroda 1929. (Based upon P and Narthang blockprints.)

Chin.: T no.1631.

Chin. ed.: K. Miyamoto, "A newly revised Chinese version of the *Vigrahavyāvartanī* (新校訂本漢訳『廻諍論』 Shin-kōtei-hon kanyaku Ejōron)." In: *Transactions of Kokugakuin University* (國學院大學紀要 *Kokugakuin daigaku kiyō*) vol.XXXVII, 1999, pp.73-99.

Translations (The kārikā-only versions are excluded):

G. Tucci, *ibid.* (English translation on the right pages of Tibetan edition.)

S. Yamaguchi, "Traité de Nāgārjuna, Pour écarter les vaines discussions [Vigraha-vyāvartanī] traduit et annoté." In: *Journal Asiatique* CCXV 1929, pp.1-86, repr. in *Yamaguchi susumu bukkyō-gaku bunshū* (山口益仏教学文集) I, Tokyo 1973.

—, "Ejōron no chūshakuteki-kenkyū 1-3 (廻諍論の註釈的研究 Explicative Studies in the "Vigrahavyāvartanī" of Nāgārjuna)." In: *Mikkyō bunka* (密教文化 *The Quarterly Reports on the Esoteric Buddhism*) nos.8, 9&10, and 12, 1950. (Japanese translation with annotation to Chinese version of VV. These critical studies on VV were not published after verse 25 due to a fire accident of the publisher.)

Ch. Ikeda & N. Endō, "Kokuyaku ejōron (國譯廻諍論)." In: *Kokuyaku issaikyō ronshūbu* (國譯一切經 論集部) 2, Tokyo 1934.

E. Frauwallner, *Die Philosophie des Buddhismus*, Berlin 1958, SS.199-204. (Partial German translation of VV.)

Y. Kajiyama, "Ronsō no chōetsu (論争の超越)." In: *Sekai no meicho 2 daijō butten* (世界の名著2 大乘仏典), Tokyo 1967: repr. in Y. Kajiyama and R. Uryūzu trs., *Daijō butten 14 Ryūju ronshū* (大乘仏典14 龍樹論集), Tokyo 1974. (Japanese translation of VV).

K. Bhattacharya, "The dialectical method of Nāgārjuna (Translation of the 'Vigrahavyāvartanī' from the original Sanskrit with Introduction and notes)." In: *JIP* vol.1, no.3, 1971, pp. 217-161: repr. in Bhattacharya

(1978).

On the Authorship of VV

The earliest evidence is the preface to the Chinese translation, which notes that VV was translated by Vimokṣa-prajñā-ṛṣi (毘目智仙) together with Gautama-prajñā-ruci (瞿曇(般若)流支) in 541 A.D.¹⁾ Both colophons of the Sanskrit and Tibetan versions also state that VV is a work of Nāgārjuna. Assuming their attribution to be true, it is curious that Kumārajīva (ca. 350-409 A.D.)²⁾, who introduced MMK in China, does not refer to VV at all. Furthermore, in Indian sources, most of which are extant in Tibetan translations, reference to VV cannot be traced before Candrakīrti (ca. 600-650).³⁾ Thus, only negative circumstantial evidence can be found regarding the authorship of VV.

Even though a judgement on this problem is suspended in this booklet, it is important to note that a close relationship exists between VV and MMK. In this respect, it should not be ignored that Candrakīrti defines VV as a deviation of MMK I-3.⁴⁾ Moreover, it is clear that VV relies very much upon MMK chapter XXIV.⁵⁾

1) See Xu hui zheng lun fan yi zhi ji (序廻諍論翻譯之記) 13c9ff; S. Yamaguchi, “Ejōron nitsuite (On the Vighrahavyāvartanī),” in *Mikkyō bunka* (密教文化) no.7, 1949. pp.1-19, repr. in *Yamaguchi susumu bukkyō-gaku bunshū* (山口益仏教学文集) II, Tokyo 1973, pp.7-33.

2) Concerning the date, see M. Saigusa, *Chūron Engi-kū-chū no shisō vol.I* (中論 縁起・空・中の思想(上)), Regulus Library 158, Tokyo 1984, pp.54-62.

3) According to Chr. Lindtner (*NAGARJUNIANA Studies in the Writings and Philosophy of Nāgārjuna*, Copenhagen 1982, p.70), the earliest reference to VV in Indian sources is **Madhyamakaratnapradīpa* of Bhavya. However, it is commonly accepted to date this person later than Candrakīrti. See Ruegg (1981), p.66 and p.71, fn.228; Tsukamoto (1990), p.232, fn. 54).

4) This is stated in YŚV. See C.A. Scherrer-Schaub, *Yuktiṣaṣṭikāvṛtti, commentaire à la soixantaire sur le raisonnement ou du vrai enseignement de la causalité par le maître indien Candrakīrti*, Bruxelles 1991, (Mélanges Chinoises et Bouddhiques 25), esp. p.21.

5) MMK XXIV 10 is quoted in comm. ad VV 28; VV 70 and the closing verse are parallel to MMK XXIV 14 and 18 respectively.

*Lṭ

Both Sanskrit and Tibetan texts are included in this MS. The Sanskrit texts can be identified with brief notes on Candrakīrti's commentaries, i.e., Pras, MABh, and CŚṬ, whereas the Tibetan fragmentary texts are supplementary remarks on the preceding Sanskrit texts. Although having been neglected even within Tibetan tradition, these texts provide important information on Indian Madhyamaka philosophy. For instance, these Sanskrit texts read not 'Bhāvaviveka' but 'Bhāviveka'.¹⁾ Among the occurrences of the name of the main opponent of Candrakīrti, i.e., a forerunner of the so-called Svātantrika school, it is worthwhile citing the following passage: *bhāvivekaḥ kila svatantrasānavādī* (Bhāviveka is called *svatantrasā<dha>navādīn-*).²⁾

MS: Incomplete in 18 leaves.

Catalogued in RS list No. 245-7; gTam rgyud p.19.

Transliteration : Yonezawa (1999)³⁾, Yonezawa (2001).

Although RS divides into three entries in his list⁴⁾, 18 leaves of nos. 245-247 must have been regarded as one set since they are serially numbered by a later hand, probably RS himself. Among RS's entries, only No.246 begins with "namo buddhāya." On the first two *verso* folios, moreover, leaf numbers 1 and 2 are found respectively, which seemed originally added by the scribe. Therefore it is certain that no.246 precedes the other entries. As the Sanskrit text continues until the first folio of no.247, there is no problem to give serial numbers to the three leaves of no.247 immediately after no.246. Concerning no.245, however, the leaf numbers should not be followed as they stand. RS's leaf numbers are collated to those newly given in the facsimile edition below.

In the facsimile edition, moreover, *Lṭ, a provisional title which RS gave to no.246, is employed to indicate the MS consisted of 18 leaves as a whole, since it might be relevant to an otherwise troublesome situation in which a separate title is given to each brief text.

1) See MS 1b2, 3, 4, 6 (twice), 2a4, 5, 6 (twice), 5a1, 2, 11b7, 13a1, 1, 2, 17b6 (twice). Concerning the leaf number, see the next page.

2) MS 1b6. See also Yonezawa (1999).

3) The transliteration there is subject to correction in many respects, because the MS was not on hand to be checked in detail during the preparation.

4) RS list, pp.34-35, see also p.1, fn 3).

Contents

The following table gives an overview of *LT, in which RS's leaf numbers are collated to new ones in **bold**.

RS No.	Leaf No(s).		Contents
245	1	14	ad MABh
		14a7-b3	Tib. notes
	2	13	ad MABh
	3	12	ad MABh
	4	10	ad MABh
	5	11	ad MABh
	6-9	15-18	ad CŚT ¹⁾
		18b7-8	Unidentified Skt. text ²⁾
246	10-15	1-6	ad Pras
247	16-18	7a1-4	ad Pras
		7a4-9b9	Tib. notes

The identification of Sanskrit texts is based upon the end remark of the text, i.e., “prasannapadā” (**7a4**), “madhyamakāvatāra” (**14a7**), and “catuḥśatakaṃ” (**18b7**). Furthermore, each Sanskrit text is subdivided by ordinals and numerals which correspond to the chapters of the *Urtext*. Concerning the notes on MABh, however, the numbers of the subdivision does not come to six. It is certain that the sixth chapter of MABh is noted to a large extent, but a detailed collation to the MABh has not been conducted so far. There is room to assume that the structure of MABh in the Sanskrit notes is different from that which we see in the Tibetan translation.

A Hypothesis of the Author

No definite information about the authorship can be obtained so far. However, it is very likely that the Tibetan scribe, called Dharmakīrti or snur/gnur Dharma grags, wrote down the texts for the sake of his understanding under the supervision of Abhayākara Gupta.³⁾ It is debatable to what extent the ideas of the supervisor are reflected in these Sanskrit notes on the Madhyamaka texts.

1) In the notes on CŚT, the beginning part of the text is missing.

2) Though the reading “yuktiṣaṣṭika” (**18b7**) suggests that the *Urtext* is YŚV, there is room for further investigation.

3) Concerning the scribe, see pp. 4-8 above.

Collation Table III: Contents of Sanskrit Notes in *Lṭ

Skt. Notes on Pras

Ad Chapter 1..... 1b1-3a7	Ad Chapter 15 3b8-4a1
Ad Chapter 2 3a7-8	Ad Chapter 16 4a1-2
Ad Chapter 3 3a8	Ad Chapter 17 4a2-4
Ad Chapter 4 3b1	Ad Chapter 18 4a4-b4
Ad Chapter 5 3b1	Ad Chapter 19 4b4-5
Ad Chapter 6 3b1-2	Ad Chapter 20 4b5-7
Ad Chapter 7 3b2-4	Ad Chapter 21 4b7-5a5
Ad Chapter 8 3b4-5	Ad Chapter 22 5a5-b1
Ad Chapter 9 3b5-6	Ad Chapter 23 5b1-5
Ad Chapter 10..... 3b6	Ad Chapter 24 5b5-6a4
Ad Chapter 11..... 3b6-7	Ad Chapter 25 6a4-7
Ad Chapter 12..... 3b7-8	Ad Chapter 26 6a7-b5
Ad Chapter 13..... 3b8	Ad Chapter 27 6b5-7
Ad Chapter 14..... 3b8	Ad Madhyamakaśāstrastuti 6b7-7a4

Skt. Notes on MABh

Ad Chapter 1..... 10a1-b2
Ad Chapter 2 10b2-7
Ad Chapter 3 10b7-8
Ad Chapter 4 11a1-4
Ad Chapter 5 11a4-5
Ad Chapter 6 11a5-

Skt. Notes on CŚT

Ad Chapter 1..... 15a1-8	Ad Chapter 9..... 17b5-18a1
Ad Chapter 2 15a8-b3	Ad Chapter 10 18a1-4
Ad Chapter 3 15b3-16a1	Ad Chapter 11..... 18a4-6
Ad Chapter 4 16a1-7	Ad Chapter 12 18a6-8
Ad Chapter 5 16a7-b8	Ad Chapter 13 18a8-b2
Ad Chapter 6 16b8-17a6	Ad Chapter 14 18b2-5
Ad Chapter 7 17a6-b2	Ad Chapter 15 18b5-7
Ad Chapter 8 17b2-5	Ad Chapter 16 18b7

Tibetan *dBu med* Script in Sanskrit Texts

Y.YONEZAWA

A table from the next page lists *dBu med* script copied from the pictures of the MSS in “the Facsimile Edition of a Collection of Sanskrit Palm-leaf Manuscripts in Tibetan *dBu med* Script” by means of a personal computer and a scanner. Suzuki (1995) is a pioneer in this sort of presentation. Having applied the method introduced by K.Suzuki¹⁾, the same kind of tables are included in IntroA (1997) and Guide (1998).²⁾

Explanatory Remarks

Limiting itself to the Sanskrit texts, the present script table lists up the letters from the following MSS:

VS

VV


*LT






In the present table, sutra-text of VS was consulted as a main source, whereas the others were done subordinately. This is why “VV” or “*LT” is added to the location of MS unless the letter is taken from VS.





Among the Sanskrit texts reproduced in the facsimile edition, an Extract version of VSV is excluded from the source of the present table, because our research on this text has not yet come to a satisfactory stage. The notes between sutra-text of VS, moreover, are not exhaustively consulted because of their illegibility. Nevertheless, it is hoped that the present table is of help in deciphering these texts.





1) In detail, though in Japanese, see Suzuki (1999), fn. 14.






2) “The script of the *Amoghapāśakalparāja* Sanskrit Palm-leaf Manuscript” by N. Ōtsuka, in IntroA (1997), pp.17-39; “The Script of the *Abhisamācārika-Dharma* Palm-leaf Manuscript” by Y. Matsunami, in Guide (1998), pp.131-154.




 a
1b1




 ā [ kā  cā  sā  lā]
1b4 1b5 2a2 2a6 4a5


 i [ ti  gi  khi]
2a1 1b1 10a6 16b6




 ī [ tī  dī  gī]
45b4 9a1 10b4 29b5



 u  u2 [ tu  ku  šu]
1b3 3a1 1b1 1b2 8b3




 ū [ rū  dhū]
2b5 1b2 4a4




ṛ [ kṛ  mṛ  hṛ]
1b1 9a1 9a1







ṛ̃ [ rtṛ̃]
9a6






 e [ te  ke]
2a4 1b1 1b3

ai [ kai  cai]
9a5 10a6


 o [ jo  bho]
8b1 3a6 10b1


 au [ dau  kau]
34b3 1b1 2a6


 ka  kā  ki  kī  ku  kū
1b2 1b5 11a5 8b1 1b2 10b4


 kṛ  ke  kai  ko  kau
1b1 1b3 9a5 4a2 2a6


 kka 3a5	 kkha 38a3	 kca 1b1 (VV)	 kta 8b3	 ktā 8b1
 kti 9a4	 ktī 12b6	 ktu 23b5	 ktū 4a3	 ktr 9a1
 kte 4a1	 kto 9a6	 ktau 10a3	 ktra 3b6	 ktre 56b6
 ktva 10b1	 ktvā 51b3	 ktvo 2a4	 kpra 3a1	 kya 8b6
 kyā 20b2	 kye1 10a3	 kye2 10b5	 kyai 9b1	 kyo 42b6
 kra 1b2	 krā 8b4	 kri 3b1	 krī 16b4	 krū 39b2
 kro 14b4	 kla 4a3	 klā 43b4	 kli 10b5	 kle 11a6
 kva 8b1	 kvā 51b3	 kvo 52a3	 kṣa 1b2	 kṣā 8b2
 kṣi 8b6	 kṣī 2a4	 kṣu 1b1	 kṣū 10b6	 kṣe 1b4
 kṣai 43b1	 kṣo 1b2	 kṣau 42b3	 kṣṇa 4a1	 kṣṇā 51a6
 kṣṇu 10a6	 kṣṇe 6a2	 kṣṇo 51b1	 kṣma 7b5	 kṣya 29a5
 kṣyā 7a1	 kṣye 51b2	 kṣyo 51a1	 kṣva 10b2	 ksa 57a1
 ksā 7a1				


 kha
8b1

 kha2
10a3























































 khā
10a6











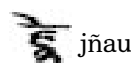




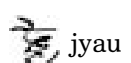
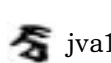

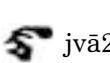

 khi
16b6


 khī
1b6

 khu
34a2

	ཀ khya 9b6	ཁ khyā 2a1			
ག ga 1b2	ཁ་ gā 1b5	གི gi 10a6	གི་ gī 29b5	གu 8b1	གū 25b2
	གྱ gr 1b1	གེ ge 2a6	གེ་ gai 47b1	གོ go 10a1	གོ་ gau 41a2
	གླ gga 5a4	གླ་ ggħa 29b5	གླ་ gta 2a3	གླ་ gti? 11a6	གླ་ gdra 65a5
	གླ་ gdha 6a2	གླ་ gdhā 16b2	གླ་ gdhu 1b3 (VV)	གླ་ gdhe 19a1	གླ་ gdhyai 38a1
	གླ་ gna 7b4	གླ་ gnā 4a3	གླ་ gni 11a2	གླ་ gne 32b2	གླ་ gno 8b5
	གླ་ gnau 4a4	གླ་ gnya 16b2	གླ་ gnyo 10b4	གླ་ gnyau 45b3	གླ་ gbhā 13a3
	གླ་ gma 15a5	གླ་ gmā 63b2	གླ་ gmu 4b4	གླ་ gya 6a1	གླ་ gyā 46b2
	གླ་ gra 8b4	གླ་ grā 8b6	གླ་ gri 17a3	གླ་ gril 3b1	གླ་ gri2 3b1
	གླ་ gre 41a1	གླ་ grai 2a2	གླ་ gro 50b4	གླ་ grya 38b1	གླ་ gryā 37a5
	གླ་ grye 59a5	གླ་ glā 2a5	གླ་ gva 30a4	གླ་ gvā 23a4	གླ་ gvi 28b1
	གླ་ gvyā 13a3				
ཁ gha 1b2	ཁ་ ghā 2a1	ཁི ghi 3b4	ཁི་ ghu 2b2	ཁི་ ghṛ 5a4	ཁི་ ghe 2a1
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
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		13b6		13b6		62a3		37b1		9a6
		nkyā		nkra		nkvā		nkha		nga
		4b3		39b5		9a5		25b4		8b4
		ngā		ngi		ngī		ngu		nge
		3a3		3a1		5b1		2a2		8b3
		ngo		ngha		nghi		nse		
		36b2		40b2		33b5		1b5		
ca		cā		ci		cī		cu		cū
	1b2	2a2		1b1		2a5		34a2		1b3
		ce		cai		co		cau		cca
		1b3		10a6		5a1		8b5		5b1
		ccā		cci		ccī		ccu		cce
		10a2		9a3		2b4		34a2		10a2
		cco		ccha		cchā		cche		cchma
		59b1		9a5		10a4		1b6		10a5
		cchra		cchrā		cchri		cchva		ccya
		57a3		4a3 (VV)		10a3		7b6		62a2
		cya		cyā		cyu				
		7a6		13a6		9a3				
cha		chā		chi		che		cho		
	9a5	2a2		8b1		10a2		5b1		
ja		jā		ji		jī		ju		jū
	2a3	8b4		3a3		10b3		11a4		29a2
		je		jai		jo1		jo2		jau
		10b6		46b2		3a6		3a6		25a1
		jja		jjā		jji		jjī		jju
		8b3		5b2		6a2		27a4		61b1














 jje 9b3	 jjo 50a1	 jjvā 64b6	 jña 8b4	 jñā 1b5
 jñi 10a6	 jñī 34a3	 jñe 3b2 (Lṭ)	 jñai 38a5	 jño 6a5
 jñau 16b6 (Lṭ)	 ज्या 3a2	 ज्या 1b4	 ज्ये 10b1	 ज्यो 1b1
 ज्याु 17b2 (Lṭ)	 ज्वा1 4a3	 ज्वा1 21a4	 ज्वा2 27b4	 ज्वो 47b2


 jha
3a8 (Lṭ)



ña


 ñca 2a2	 ñcā 2a4	 ñci 1b1	 ñcu 24a4	 ñce 34a4
 ñcai 2a2	 ñco 6a2	 ñja 1b1	 ñjā 53b1	 ñji 8b3
 ñjī 37a3	 ñje 61b4	 ñjo 29a1		











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



























































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 ɬti 5a4	 ɬte 36a2	 ɬyu 30a5		






 ɬha
1b4







































































 ɬhā 32b4	 ɬhi 4b4
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
































































 ɖa
1b3

 ɖa2 3a6	 ɖā 3a6	 ɖi 25b5	 ɖī 6a2	 ɖu 9b5
 ɖū 50b2	 ɖe 1b3	 ɖo 13a1	 ɖḍā 2b4	 ɖḍu 12a6

	 dḍhā 3b1 (Lṭ)	 dya 6a1			
 dha 21a5	 dhā1 34b1	 dhā2 7b5	 dhi 14a4	 dhi2 57b2	 dhī 48a6
	 dhu 24b2	 dhe 10a6	 dho 41a5	 dhyā 41b6	
 ṇa 1b1	 ṇā 1b1	 ṇi 1b3	 ṇī 8b6	 ṇu 1b3	 ṇe 2a3
	 ṇai 8b3	 ṇo 10a6	 ṇau 49b4	 ṇṭa 10a6	 ṇṭā 12b6
	 ṇṭha 7b6	 ṇṭhā 61b6	 ṇṭhi 33b4	 ṇṭhī 6a5 (Lṭ)	 ṇṭhe 8b5
	 ṇṭho 3b8 (VV)	 ṇṭhya 5a4	 ṇṭhyā 5a6	 ṇḍa 2a1	 ṇḍā 8b6
	 ṇḍi 8b1	 ṇḍī 38a2	 ṇḍu 19b2	 ṇḍū 4a4	 ṇḍe 30b2
	 ṇḍo 4a3	 ṇḍau 51b5	 ṇḍyā 11a1	 ṇḍyo 38a3	 ṇṇe 1b3
	 ṇya 8b3	 ṇyā 5a6	 ṇyu 4a1	 ṇyū 4b6	 ṇye 8b5
	 ṇyai 3b4	 ṇyo 18b5	 ṇva 11a5	 ṇvī 4a2	 ṇvī2 9b4
 ta 2a3	 ta2 1b2 (VV)	 tā 2a3	 ti 1b1	 tī 9a1	 tu 1b1
	 tū 1b1	 tṛ 10a6	 tṛ̐ 32a3	 te 1b1	 tai 4a3
	 to 1b6	 tau 10b4	 tka 16a5	 tkā 9b6	 tki1 34b5

 tki2 6a1 (VV)	 tku 1b1	 tkṛ 9a3	 tke 4a1	 tko 41a2
 tkṣa 45b1	 tkṣi 7a4	 tkṣe 10b6	 tga1 9a3	 tga2 11a2
 tgā 3b5	 tgr 23b5	 tgra 35a3	 tglā 9b3	 tghṛ 6a2
 tta 1b2	 ttā 10a4	 tti 9a2	 ttī 2b3	 ttu 15a2
 ttū 54a4	 ttr 13b2	 tte 1b4	 tai 9a2	 tto 31a1
 ttau 1b5	 ttya 43a1	 ttyā 64a2	 ttra 12a6	 ttri 32b5
 ttrai 7a6 (VV)	 ttva 26a1	 ttvā 26a2	 ttvo 3b6	 ttha 5a4
 tthā 10a5	 tthi 34b1	 tthī 3b7 (Lṭ)	 tthu 34a2	 ttho 50a4
 tna 9b6	 tnā 2b3	 tni 30a5	 tñi 35b2	 tne 63a1
 tno 63a1	 tpa 1b2	 tpā 7a5	 tpā 9a4	 tpi 20a1
 tpu 4a5	 tpū 16a4	 tpo 54b5	 tpra 9a4	 tprā 9a5
 tpri 18a2 (Lṭ)	 tpre 5b1	 tbha? 5a5 (VV)	 tbhā 10a1	 tbhi 1b1
 tbhū 11a4	 tbhai 9b3	 tbhra 10a5	 tma 5b2	 tmā 31b1
 tmi 31b1	 tmī 44a3	 tme 3b6 (Lṭ)	 tmai 18a3 (Lṭ)	 tmo 35b3

 tmya 55b5	 tya 1b2	 tyā 2a4	 tyu 1b6	 tye 1b4	
 tyai 10b1	 tyo 40a1	 tyau 10b3	 tra 2a1	 trā 9a1	
 tri 1b5	 trī 4b5	 tru 17b5	 trū 12b6 (Lṭ)	 tre 11b5	
 trai 10a1	 tro 1b1	 trau 65a3	 tva 1b2	 tvā 1b2	
 tvi 15a2 (Lṭ)	 tvṛ 9a6	 tve 1b1	 tvai 13b5	 tvo 1b4	
 tsa 11a3	 tsā 2a2	 tsi 38b5	 tsī 46a2	 tsu 6a6	
 tsū 49a1	 tsṛ 9a1	 tstha 6b5	 tsthā 10b8 (Lṭ)	 tsna 17a5 (Lṭ)	
 tsnā 9a5	 tsya 10a6	 tsyā 7b6	 tsva 10a4	 tsvī 13a1 (Lṭ)	
 tha 1b1	 thā1 3a2	 thā2 1b5	 thi 10a2	 thī 4a4 (Lṭ)	 thu 12a3
	 the 15a1	 thai 7a3	 tho 15a5	 thya 11a1	 thyā 13b2
 da 2a4	 dā 1b1	 di 11a1	 dī 10b4	 du 1b5	 dū 2a3
	 dṛ 2a5	 de 8b1	 dai 3b6	 do 10a2	 dau 1b1
	 dga 15a1 (Lṭ)	 dda 29b1	 ddā 7b2	 ddi 40a6	 ddu 30a3
	 dde 6a6	 ddo 39a3	 ddau 42b2	 ddha 10b4	 ddhā 1b1

 ddhi 2a1	 ddhu 12b1	 ddhū 30a2	 ddhṛ 28a2	 ddhe 3a4	
 ddhai 27a5	 ddho 28a4	 ddhau 20b4	 ddhya 1b4	 ddhyā 9b2	
 dbu 32a2	 dbha 18a3 (Lṭ)	 dbhā 15a1 (Lṭ)	 dbhu 6b8 (Lṭ)	 dbhū 3b5 (Lṭ)	
 dma 50b2	 dya 10a6	 dyā 1b3	 dyu 4a6	 dyū? 9a5	
 dye 2a5	 dyai 7a5	 dyo 10a2	 dra 1b6	 drā 3a4	
 dri 26a4	 dru 6b5	 drū 10b6	 dre 4a4	 dro 47b2	
 dva 8b2	 dvā1 9a3	 dvā2 6a1	 dvi 2a4	 dvī 49b6	
 dvṛ 40b1	 dve 46b4	 dvai 10a1	 dvo 21b5	 dvau 38a2	
 dvyā 32a2	 dvyā 10a2				
 dha 10a1	 dhā 2a5	 dhi 1b6	 dhī 1b6	 dhu 2a2	 dhū 4a4
	 dhṛ 16a8 (Lṭ)	 dhe 5b5	 dhai 8a3	 dho 8a4	 dhau 22a5
	 dhna 4b4	 dhnā 15a7 (Lṭ)	 dhnī 26a4	 dhno 3b6 (Lṭ)	 dhya 2b5
	 dhyā 1b1	 dhyu 36a2	 dhye 5b3	 dhyai 13a1 (Lṭ)	 dhyo 6a2 (Lṭ)
	 dhva 9a6	 dhvā 22b3	 dhvī 51a5	 dhve 58a6	 dhvo 22a4

dhvra?

49b5

na
1b1

nā
1b2

ni
1b1

nī
1b2

nu
1b3

nū
58b6

nṛ
36b2

ne
10a1

nai
2a2

nai2
2b2 (VV)

no
1b2

nau
8b5

nku
2a6

nke
3b2

nji
11a4 (LṬ)

nta
1b1

ntā
8b3

nti
2a2

ntī
31a2

ntu
5b3

nṛ
58b6

nte
1b1

ntai
3b6

nto
32b1

ntau
32b4

ntya
10a3

ntyā
45b4

ntyu
11a5

ntye
35a3

ntyai
31b5

ntyo
8b1

ntra
10a5

ntrā
64a4

ntri
10b1

ntrī
11a1

ntre
11a6 (LṬ)

ntrai
9a5

ntrau
9b6

ntrya
44a6

ntryā
42a3

ntva
6a8 (VV)

ntvā
44a4

nda
10a3

ndā
35a4

ndi
27a3

ndī
65b1

ndu
4b3

nde
9a5

ndo
58a6

ndya
21b1

ndyā
21b1

ndra
16b1

ndrā
40b6

ndri
8b3

ndre
7a2

ndha
2a3

ndhā
11a6

ndhi
8b3

ndhī
41a3

ndhe
55a4

ndhai
64b5


































































ndho
35a2









































ndhau
4b4

ndhya?
4a4







































































ndhyā
8a5



































































ndhre
25b4

 ndhvā	 nna	 nnā	 nni	 nnu
14a6 (LT)	1b2	9b4	1b1	42b3
 nne	 nnai	 nno	 nnau	 nnyā
8b1	14b1	33b4	65b1	4b5
 nma	 nmā	 nmi	 nmu	 nmū
9b2	8b4	10b8 (LT)	1b6	25a3
 nmṛ	 nme	 nmo	 nya	 nyā
6b5	35b5	9a3	1b6	8b5
 nyu	 nyū	 nye	 nyai	 nyo
10a6	9a2	8b2	13b5	20a1
 nva1	 nva2	 nvā	 nvi	 nvī
38b6	37a4	11a6	2a6	46b4
 nve	 nvo?	 nsa	 nsā	 nse
8b2	9b2	7a3	18a1 (LT)	57a1
 nso				
39a2				
 pa	 pā	 pi	 pī	 pu
1b1	1b5	8b6	8b2	1b1
 pr	 pe	 pai	 po	 pau
1b1	1b2	34a2	10a2	4b4
 pṇu	 pṇo?	 pta	 ptā	 pti
11a1	11b5 (LT)	8b6	13b4	9a5
 ptu	 pte	 pto	 ptau	 ptya
33a3	10a1	25b1	17b2	36b3
 ptyā	 pna	 pnā	 pnu	 pne
31b5	11b2	11a7	10a1	28a3
 pno	 pphi?	 pya	 pyā	 pyu
5a3 (LT)	11a1	2a1	10a3	5b2

	 pye 13a2	 pra 1b1	 prā 1b3	 pri 12b2	 prī 31a1
	 pre 8b6	 pro 41a3	 psa 10b4 (LT)	 psi 2a3	 psya 3b6 (LT)
	 psyā 24b4				
 pha 3a3	 phā 45a2	 phi? 11a1			
 ba 9a1	 ba2 10a5	 bā 8b1	 bi 4b3	 bī 11b2	 bu 1b1
	 br̥ 61a4	 be 24b4	 bo 12b1	 bau 6b3	 bja 3b1
	 bda 11a5	 bdā 30b4	 bdi 2a1	 bde 64b5	 bdo 4b1
	 bdya 6a3	 bdha 10b2	 bdhā 35a2	 bdhi 9a6	 bhde 10a4
	 bdho 39a1	 bdhau 15a5	 bya 38a1	 bra 8b6	 brā 18b2
	 bru 11a3	 brū 1b3			
 bha 9a1	 bhā 8b2	 bhi 1b4	 bhī 8b3	 bhu 4b6	 bhū 9a6
	 bhr̥ 9b4	 bhe 9a3	 bhai 10b5	 bho 10b1	 bhau 5b3
	 bhya 2a6	 bhyā 9a5	 bhyu 1b2	 bhyo 10b2	 bhra 10a6
	 bhrā 10a4	 bhre 55a6			

𑍌 ma 1b2	𑍎 mā 1b2	𑍇 mi 2a1	𑍈 mī 1b6	𑍉 mu 1b1	𑍊 mū 2a5
𑍋 mṛ 9a1	𑍌 me 2a5	𑍍 mai 41a3	𑍎 mo 3b6	𑍇 mau 2a5	
𑍈 mna 8b1	𑍉 mnā 10b5	𑍊 mni 21b4	𑍋 mno 41b1	𑍌 mnya 24b5	
𑍍 mpa 1b1	𑍎 mpā 41a5	𑍇 mpi 25b4	𑍈 mpū 16a6 (Lṭ)	𑍉 mpe 64a2	
𑍊 mpra 11a1 (Lṭ)	𑍋 mba 2a3	𑍌 mbā 43b5	𑍍 mbi 33b4	𑍎 mbu 57b1	
𑍇 mbū 50b3	𑍈 mbe 38a3	𑍉 mbo 48a4	𑍊 mbha 8b4	𑍋 mbhā 11a5	
𑍌 mbhi 11a6	𑍍 mbhī 24a2	𑍎 mbhū 50b1	𑍇 mbhe 11b6	𑍈 mbho 36b2	
𑍉 mma 11a2	𑍊 mmā 5b1	𑍋 mmi 12a6 (Lṭ)	𑍌 mmu 39b3	𑍍 mmo 37b2	
𑍊 mya 2a3	𑍋 myā 9a4	𑍌 myu 31b1	𑍍 mye 40b4	𑍎 mra 4a1	
𑍇 mrā 46b5	𑍈 mva 33b4	𑍉 mvā 1b3	𑍊 mvi 10a4	𑍋 mvṛ 35a2	
𑍌 ya 1b1	𑍍 yā 2a3	𑍎 yi 1b1	𑍇 yī 57b5	𑍈 yu 1b3	𑍉 yū 44a4
	𑍊 ye 1b1	𑍋 yai 6a2	𑍌 yo 8b5	𑍍 yau 26b1	𑍎 yya 10b6
	𑍇 yyā 32b4	𑍈 yyo 40b3			
𑍉 ra 1b4	𑍊 rā 1 1b1	𑍋 rā 2 8b6	𑍌 ri 1b1	𑍍 rī 9a1	𑍎 ru 8b4

 rū 1b2	 re 8b5	 rai 17a2	 ro 8b4	 rau 4a4
 rka 39b4	 rkā 6a3 (LT)	 rkṣa 50a2	 rga 10a3	 rgā 1 9a2
 rgā 2 10a1	 rgā3 10a2	 rgi 13b3	 rgī 59b5	 rgu 57a6
 rgr 62b4	 rge 8b5	 rgai 8b4	 rgo 11a3	 rgya 48b3
 rgha 2a2	 rghā 3b1	 rgho 29a3	 rghya 33a1	 rca 51b5
 rcā 15a1 (LT)	 rci 44b4	 rce 7b5 (VV)	 rco 8a3	 rchi 30a4
 rchi 37a3	 rja1 2a4	 rja2 3b1 (VV)	 rjā 34b2	 rji 14a5
 rju 7a1 (LT)	 rjū 50a4	 rje 5a4	 rjñā 1b1	 rjñā 4a6
 rjya 35b3	 rjyā 32b5	 rjyo 15b8 (LT)	 rḍhe 2a7 (VV)	 rṇa 9b1
 rṇā 9a4	 rṇi 44b2	 rṇī 10b2	 rṇe 3b4	 rṇai 3b1
 rṇo 3b4	 rta 10a6	 rtā 6a3	 rti 57a5	 rtī 44b6
 rtu 10b1	 rtṛ 10a3	 rtṛ 9a6	 rte 33a5	 rtti 4a1 (LT)
 rtha 8b4	 rthā 10b3	 rthi 2a5	 rthī 31b5	 rthe 1b1
 rthai 4a8 (VV)	 rtho 9b1	 rthya 2b3	 rthyā1 2b3	 rthyā2 2b3

 rthyu 57b5	 rthye 9b6	 rda 40b6	 rdā 10b1	 rdi 5b4
 rdī 62a4	 rdū? 58a2	 rdṛ 37a2	 rde 10b5	 rdo 5b2
 rdra 4a4	 rdva 5b5	 rdvā 14a5	 rdvi 62b3	 rdha 10a4
 rdha 11a5	 rdhā 59b1	 rdhi 48a3	 rdhe 47a4	 rdho 61a4
 rdhya 2a7 (VV)	 rdhyā 9a2	 rna 9a5	 rnā 1b6	 rni 10b6
 rpa 1b2	 rpā 48a3	 rpya 11a1	 rpyā 39b4	 rpyi 25b1
 rpyo 17a2 (LT)	 rba 15b5	 rbha 10b5	 rbhā 9b2	 rbhi 3b1
 rbhū 45b6	 rbhe 64b6	 rbho 11b4	 rbhau 11a2	 rma 2a5
 rmā 2a3	 rmi 10b5	 rmu 8a4	 rmū 37a3	 rmṛ 10b2
 rme 47a6	 rmai 6a3 (VV)	 rmo 10b2	 rmya 32a1	 rmyā 7a2
 rmye 43a1	 rya 1b4	 ryā 1b1	 ryu 6a1	 ryū 6a4 (LT)
 rye 5b2	 rtyai 11a2 (LT)	 ryo 5b5	 rla 47b4	 rli 6a2
 rle 6a2	 rlo 8b1	 rva 1b1	 rvā 10a1	 rvi 4a2
 rvī 8b5	 rvṛ 9b6	 rve 1b3	 rvai 59a4	 rvo 1b1

la
8b3

rvau
2a3

rvya
9b3

rvyā
22a5

rvyu
40b3

rśa
8b4

rśā
9a3

rśī
25a1

rśī
33b4

rśu
17a3 (LṬ)

rśe
29b2

rśai
37b5

rśo
19b3

rśya
1b6

rśva
8b6

rśvā
9a4

rśve
53b2

rṣa
9a5

rṣā
3a5

rṣi
2a2

rṣī
38a2

rṣu
35a1

rṣe
4b6

rṣo
48b1

rṣṇi
49b5

rṣṇe
15b3 (LṬ)

rṣya
57a6

rṣyā
57a6

rṣve
64b1

rha
3a2

rhā
9a5

rhi
57b2

rhe
54b2

rhya
55b5

lā1
10a2

lā2
4a5

li
1b1

lī
3a3

lu
10b2

lū
10b2

le
1b5

lai
58a3

lo
2a6

lau
5b3

lka
9a4

lgu
35a6

lpa
1b1

lpā
19b3

lpi
6a6

lpe
10a1

lpo
6a6

lpya
10a6

lpyā
18a2

lpha
34a1

lphe
34a1

lbhya
36b3

lma
32b5

lmā
10a6

lya1
6a3

lya2
9a2

lyā
5a3

lyu
34b1

lye
9b4

lyo
12a6


lla
6a1

llā
48b2

lli
47a4

llū
37b3

lle
31a5

	 llo 6a5	 lva 39b4	 lvi 6b4 (VV)		
 va 1b2	 vā 1b3	 vi 8b3	 vī 2b1	 vu 36b2	 vṛ 1b1
	 ve 1b4	 vai 29a1	 vo 10b6	 vau 50b4	 vya 2a2
	 vyā 6a2	 vyu 55b6	 vyū 58b6	 vye 27b1	 vyai 36b2
	 vyo 9a3	 vra 1b1	 vrā 8b6		
 śa 1b2	 śā 9b2	 śi 8b1	 śī 10a3	 śu 1b1	 śū 4a2
	 śṛ 2a1	 še 10a3	 śai 8b3	 śo 36a1	 śau 4a1
	 śca 2a3	 ścā 9a3	 ści 1b5	 ścī 4a2	 śce 10b6
	 ścai 7a7 (VV)	 śco 10b5	 ścau 4b1	 ścho 65b2	 śna 48a1
	 śnā 33a5	 śne 20a1	 śma 3b3	 śmī 7b5	 śya 9b1
	 śyā 11a5	 śye 19a4	 śyai 25b1	 śyo 16a5 (LT)	 śra 1b5
	 śrā 1b2	 śri 1b1	 śrī 65b6	 śru 2b1	 śrū 48b1
	 śre 1b5	 śro 19a2	 śrva 1b3	 śla 6a1	 śli 31b5
	 ślī 3a4	 śle 53b3	 ślo 4b3 (LT)	 śva 3a5	 śvā 9a2

ṣa
2a2

ṣvi
50a4

ṣve
64b4

ṣvo
17a3

ṣā
1b3

ṣi
8b6

ṣī
4a5

ṣu
8b3

ṣū
40a3

ṣr?
12b7 (LT)

ṣe
3b4

ṣai
5b5

ṣo
9a6

ṣau
12b3 (LT)

ṣka
5a1

ṣkā
11a2

ṣki
42a5

ṣku
53b1

ṣkr
9a2

ṣke
61b3

ṣko
6a1

ṣta
2a1

ṣtā
4a5

ṣti
2a5

ṣtī
41a3

ṣtu
2b6 (VV)

ṣtī?
41b5

ṣte1
1b3

ṣte2
8b2

ṣtai
8b4

ṣto
8b4

ṣtau
5b3

ṣtya
54b4

ṣtyā
58a2

ṣtyu
6b3 (LT)

ṣtyai
3b3

ṣtyo
24a5

ṣtra
52a5

ṣtva
50b1

ṣtvā
1b2

ṣtvo
5b4

ṣtha
2a1

ṣthā
1b6

ṣthi
10a3

ṣthī
37a3

ṣthu
43b5

ṣthe
50b6

ṣtho
9b4

ṣthya
17a2

ṣthyā
11b6 (LT)

ṣthvā
44b5

ṣṇa
10b4

ṣṇā
17a6 (LT)

ṣṇi
4b1

ṣṇī
7a2

ṣṇu
5b6

ṣṇe
5a4

ṣtra?
52b1

ṣpa
9a5

ṣpā
50b2

ṣpi
19b2

ṣpī
26b1

ṣpū
64b5

ṣpra
59b4

































ṣprā
16b4



ṣma
6a1


























ṣmā
48a2

ṣya
2a1

ṣyā
2a1

	 ṣye 37b5	 ṣyo 59b4	 ṣva 12a1	 ṣvā 59b1	 ṣvi 13a1 (LT)
	 ṣve 7a4				
 sa 1b1	 sā1 11a6	 sā2 2a6	 si 9a4	 sī1 8b1	 sī2 9a4
	 su 2a1	 sū 8b1	 sṛ 9a1	 se 8b1	 sai 5a4
	 so 5b5	 sau 10a6	 ska 10b4	 skā 10a4	 sku 7a2
	 skṛ 13a1	 skha 12a6	 sgri? 13a9 (LT)	 sta 9a4	 stā 8b1
	 sti 3b1	 stī 3b5	 stu 9a1	 stū 6b4	 str 5a6
	 ste 8b3	 stai 10b1	 sto 11b2	 stau 51a1	 styā 11a6
	 styā 49b6	 styu 13b6 (LT)	 stye 43a4	 stra 8b3	 strā 1b3
	 stri 7b1	 strī 10b4	 stre 37b1	 strai 59b6	 stro 28b4
	 strya 36a5	 stryu 8b5	 strye 22a5	 stva 22a5	 stvā 37b1
	 stvi 44a2	 stve 49a6	 stha 3b3	 sthā 1b5	 sthi 10a5
	 sthī 62b4	 sthū 8b1	 sthe 43a5	 sthai 10b6	 stho 41b2
	 sthau 10b8 (LT)	 sna 4a5	 snā 1b3	 sni 24a2	 sne 4a6

 sno 14a6 (LT)	 spa 8b4	 spr 8b2	 spha 39a2	 sphi 4a3
 sphī 37b1	 sphu 37b2	 spho 8b3	 sma 11a1	 smā 5b4
 smi 1b1	 smī 12b1 (LT)	 smr 3b5	 smai 6a4	 sya 1b1
 syā 8b2	 syu 42a6	 syū 44b3	 sye 46a1	 syail 3b2
 syai2 34a4	 syo 2a3	 syau 48a5	 sra 46b4	 srā 6a1
 sru 6b2 (LT)	 sre 13a9 (LT)	 srai 18a6 (LT)	 sro 9a5	 sva 1b2
 svā1 9a1	 svā2 9a2	 svi 8a3	 svī 10a4	 sve 50a2
 svo 25b1				
 ha 1b1	 hā 2a2	 hi 8b4	 hī 9a1	 hu 4a2
				 hū 41a1
	 hr̥ 9a1	 he 1b6	 hai 44a1	 ho 1b4
				 hau 49b4
	 hñā 42a1	 hñī 10a5	 hñe 42b1	 hna 10a1
				 hnā 1b6
	 hni 38a1	 hñī 10b2	 hne 42b1	 hnya 17b5
				 hma 8b6
	 hmā 59a4	 hmyā 60b5	 hya 2a1	 hyu 9b4
				 hye 50b5
	 hra 15b5	 hrā 10a3	 hri 23a2	 hrī 56b3
				 hva 6a3

	 hvā 6a2	 hvye 31b4	 hhr 52a3
Visarga	 1b3	 9a4	
Anusvāra	 8b2	 8b3	 (?) 7a1
Avagraha	 5b3	 1b2 (VV)	
Virāma	 7a3	 7a5	 8a6
Siddham	 1b1		
daṇḍa	 1b1	 1b1	
dvidaṇḍa	 1b6		
Other Marks			
Between Sections		 13b2	
Insertion mark		 15a5	 15'a1
Cancellation		 8b2	 8b3
	 ya for pa 4a2	 vā for mā 11a5	
Correction below the line		 pa for ya 11a3	

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