

Sonderdruck / Offprint

INDICA ET TIBETICA • 52

PĀSĀDIKADĀNAM

Festschrift für Bhikkhu Pāsādika

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ISBN 978-3-923776-53-5

A Sanskrit Fragment of the *Sūtrasamuccaya* from Central Asia*

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Recently, I have been able to identify two Sanskrit fragments from Khādalik, now preserved at the British Library, as belonging to a folio of the *Sūtrasamuccaya*, or “Compendium of Scriptures.” This text, consisting mainly of citations from various sutras, is extant only in Tibetan and Chinese translations. Though this anthology is traditionally ascribed to Nāgārjuna (c. 150–250 CE), the founder of the Madhyamaka school, it has been doubted by many modern scholars.

Rev. Bhikkhu Pāsādika has contributed a great deal to the study of the *Sūtrasamuccaya*, by publishing numerous articles related to it, an edition of the Tibetan translation of this text (1989) and an English translation (1978–1982, 1979) as well. Therefore, it is out of great respect for his scholarship that I should like to report on the discovery of the very first Sanskrit fragment of the text and dedicate it to his *Festschrift*.

The paper fragments in question, namely IOL San 964 (Kha.i.309.b; size: 8.7 × 12.8 cm) and IOL San 966 (Kha.i.309.b; size: 3.4 × 4.8 cm), belong to one and the same folio. The script is South Turkestan Brāhmī (main type). Concerning these fragments from Khādalik, Hoernle wrote, “In one of them Kaśyapa is addressed as in the *Ratnarāśi-sūtra*” (*Serindia* III, p. 1439). As a result of my investigation undertaken on the request of Prof. Jonathan Silk, who has been working on the *Ratnarāśisūtra*, I discovered these fragments as not belonging to this sutra, but probably to the *Sūtrasamuccaya*. In fact, except for the words on *recto* 5, namely [vi]cītrasukhāvāptir bhavavyaya, which do not have parallels in the Tibetan or Chinese translation of the *Sūtrasamuccaya*, the other parts agree quite well with these translations of the text: the Tibetan translation, ed. Pāsādika 1989: 103.17~106.5, the Chinese translation, T.32, No.1635, 62b6~c6.

* I am greatly indebted to Tatsushi Tamai, who prepared a preliminary transliteration of the fragments in question and placed them at my disposal, to Jundō Nagashima and Jirō Hirabayashi, who checked my new transliteration together with me at my Brāhmī Club meetings, and to Klaus Wille, who looked through the manuscript and made valuable suggestions and corrections. I should also like to thank Jonathan Silk, who has been working on the *Ratnarāśisūtra* and made me pay attention to these fragments which contain a quotation from this text. Thanks are due as well to Kaie Mochizuki for providing me with otherwise unattainable sources on my request, and also to Peter Lait for correcting my English.

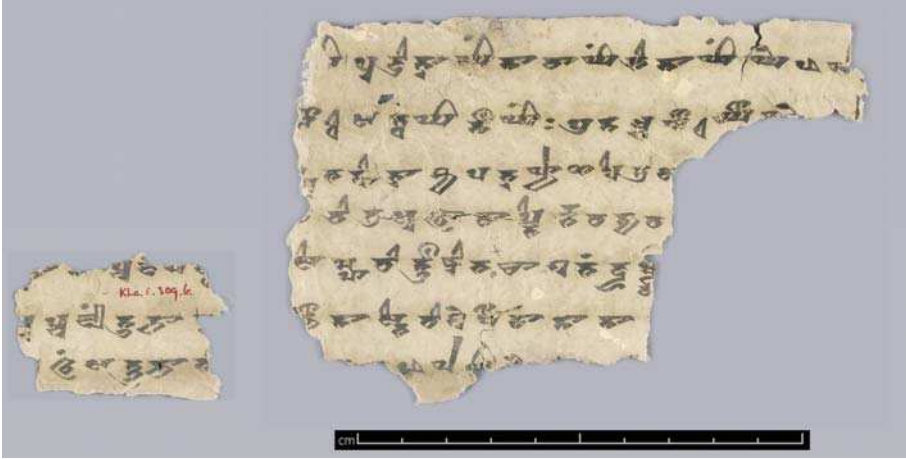
In the light of the Tibetan and Chinese translations of the *Sūtrasamuccaya*, we know that the fragments in question cover the part consisting of (I) a quotation from the *Ratnarāśīsūtra* (recto 1~3?), (II) the author's own words (recto 4?~5) and quotations from both (III) the *Puṣpakūṭasūtra* (recto 5~6) and (IV) the *Mahākaruṇāsūtra* (recto 7~verso 7).

(I) Except for some Sanskrit fragments, the whole text of the *Ratnarāśīsūtra* is extant only in Tibetan and Chinese. However, as Jonathan Silk (1994: 691) has pointed out, the quotations from this text in the *Sūtrasamuccaya* are not found in either the extant Tibetan or Chinese translation. This is also the case for the citation found in the fragments in question (cf. Silk 1994: 696).

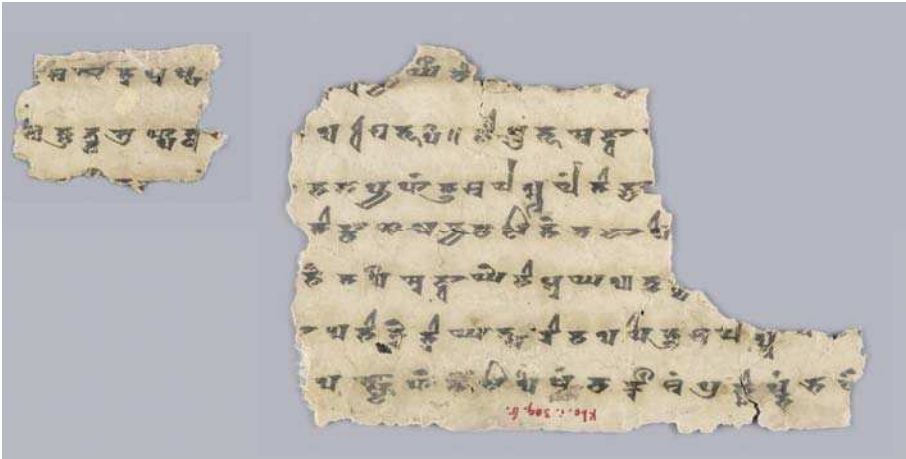
(III) The *Puṣpakūṭasūtra*/*Puṣpakūṭadhāraṇī* is extant only in Tibetan and Chinese, and the quotation here parallels T. 21, No. 1356, 874c-8~-5; No. 1357, 875b-7~-3; No. 1358, 876b7~12; No. 1359, 877a-3~b3; Tib (Pk), No. 511, rGyud, 'a 159a5~8 (vol. 11, p. 127), Tib (D), No. 886, gZungs 'Dus, e 160a3~6; Tib (Pk), No. 316, rGyud, ba 92b1~4 (vol. 7, p. 241), Tib (D), No. 516, rGyud 'Bum, na 49a2~4¹. Quotations from this text are found also in the *Bodhicaryāvatārapañjikā* of Prajñākaramati (fl. 10th century), a commentary on Śāntideva's *Bodhicaryāvatāra*, which is extant in Sanskrit. Fortunately, the part quoted in these fragments, is also cited in this Sanskrit text.

(IV) The *Mahākaruṇāsūtra* is also extant only in Tibetan and Chinese, and the quotations here parallel T. 12, No. 380, 956a15~19, b10~24, c4~7, 957a-1~b9?, 959b12~17, Tib (Pk), No. 779, mDo sNa TSHogs, cu 98b3~5, 99b2~100a3?, 100a8~100b1, 102a4?~b2?, 108b4~5, b7~8 (vol. 29, p. 171~5), Tib (D), No. 111, mDo sDe, cha 86a6~b1, 87a3~b2?, b6, 89a6?~b3?, 94b5, 7. Two of the four quoted portions in the text are cited also in Śāntideva's *Śikṣāsamuccaya* (fl. 8th century).

1 This is so in the Derge Editions, kept at Tohoku University Library and Koyasan University Library, while, in the TBRC and Taipei Editions, the quoted part is found in No. 513, rGyud 'Bum, na 32a2~4.



IOL San 964 + 966 recto



IOL San 964 + 966 verso

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Transliteration

IOL San 964 + IOL San 966 (in *italics*)

recto

- 1 /// [s]āmudrikāyām nāvāyām bhināyām² ye phal[ak]. ///
- 2 /// bodhisatvayānīyām : pranaṣṭha³ bodhayo [y]e⁴ + [l]. ///
- 3 /// .[m]. tarhi kāśyapa⁵ kalyāṇamitra s[a] + + + + ///
- 4 /// ⁶[vi]citrasukhāvāptir bhavavyava + + + + ///
- 5 /// ..[ā] .. pūj[op](a)[sth]. /// sib-havikrīḍita⁷ «ta»thāgataṃ drṣṭv[ā] + +
+ + + ///
- 6 /// .[u]⁸ pūjām kuryā .. /// .yo⁹ nāsti viśeṣo vā nānā + + + + + ///
- 7 /// .. khaṃ satkuryā t[i]¹⁰ /// ¹¹+ .. phala[m]ā .e + + + + + ///

verso

- 1 /// ¹².. śa ekapuṣpa .. /// ¹³+ .[k]. .dh. .y. yo vi .. + + .[y]. + + + + + ///
- 2 /// śakkratva brahmatva [c].¹⁴ /// .. m¹⁵ adhiga(ṃ)tum* || tiṣṭhatu
buddhā .. + + + + ///
- 3 /// + ..[ī] .. + + + + /// .. tad apy ahaṃ kuśalamūlaṃ¹⁶ nirvā + + + + + ///
- 4 /// + nirvāṇaparyavasānaṃ vadāmi + + + + + ///
- 5 /// + te namo buddhāyeti ayam ān[n]and(a)¹⁷ + + + + + ///
- 6 /// .ām¹⁸ a(ṃ)tike kiyat paritaṃ¹⁹ api kuśal[a]mū[l]. .. ///
- 7 /// + ²⁰matsyā heto sāmiṣaṃ vaḍiṣaṃ²¹ prakṣiptaṃ bha[ve] ///

-
- 2 bhināyām : s.e. for bhinnāyām.
 - 3 pranaṣṭha : s.e. for *naṣṭa.
 - 4 + [l] : probably (ka)l(yāṇamitra~).
 - 5 kalyāṇamitra s[a] + : presumably kalyāṇamitra(ṃ) s[a](mā/śri-).
 - 6 [vi]citrasukhāvāptir bhavavyava : these words do not have parallels in the Tibetan or Chinese translation of the *Sūtrasamuccaya*.
 - 7 sib-havikrīḍita : s.e. for *siṃha*°.
 - 8 .[u] : presumably (dhātu)s; cf. Tibetan *ring bsrel* (yungs 'bru tsaṃ) *rnams la*.
 - 9 .yo : probably (-tav)yo.
 - 10 t[i] : probably ti(ṣṭhatu).
 - 11 + .. phala[m]ā .e : probably (sarṣapa)phalamā(tr)e(ṣu).
 - 12 .. śa : probably (anta)śa.
 - 13 + .[k]. .dh. .y. yo vi .. + + .[y]. + : presumably (punyas)k(an)dh(as)y(a) yo vi(pākaḥ saced) y(āvān).
 - 14 [c] : probably c(akravartitvaṃ).
 - 15 .. m : probably (paryanta)m.
 - 16 nirvā + + + + + : probably nirvā(ṇaparyavasānaṃ).
 - 17 ān[n]and(a) : a hyperform < Ānanda.
 - 18 .ām : presumably (tathāgatān)ām; cf. Tibetan *de bzhiṅ gshegs pa rnams la*.
 - 19 paritaṃ : a hyperform < parittam.

The Tibetan translation of the Sūtrasamuccaya: Pāsādika 1989: 103.17~106.13²²

Rin po Che'i Phung po'i mDo [Ratnarāśisūtra] las kyang | "Od srungs! 'di lta ste | dper na rgya mtsho'i nang du gru zhig na | gang dag shing leb bam | gzhan ci yang rung ba zhig la brten pa de dag ni bde bar 'gram du phyin par 'gyur ro || 'Od srungs! de bzhin du byang chub sems dpa'i theg pa pa thams cad mkhyen pa'i sems kyi gru zhig ste | byang chub las rab tu nyams kyang | gang dge ba'i bshes gnyen gyi shing leb la brten pa de dag ni | yang thams cad mkhyen pa'i sems rab tu thob ste | chos thams cad kyi pha rol tu song nas chos kyi dbyings kyi gling du phyin to || de bas na 'Od srungs! bla na med pa yang dag par rdzogs pa'i byang chub ni dge ba'i bshes gnyen la brten to" || zhes gsungs so ||

bla na med pa'i dge ba'i bshes gnyen de bzhin gshegs pa bzhugs pa 'am | yongs su mya ngan las 'das pa rnams la mchod pa dang | rim gro bya ste de las bsod nams kyi tshogs dpag tu med pa yongs su rdzogs shing | rnam par smin pa 'ang mi zad par 'grub bo (Ms. po) ||

ji ltar Me Tog brTSegs pa'i Mdo [Puṣpakūṭasūtra] las | "Seng Ge rNam par rTSe ba! (v.l. rtsen pa) gang zhig gis (v.l. gi) de bzhin gshegs pa mthong ste | sems dang bas (v.l. nas) mchod pa dang | gang zhig gis de bzhin gshegs pa yongs su mya ngan las 'das pa'i ring bsrel yungs 'bru tsam rnams la mchod pa byed pa ni | rnam par smin pa mnyam par shes par bya ste | bye brag gam tha dad du bya ba med do" || zhes ji skad gsungs pa lta bu'o ||

sNYing rJe CHen po'i mDo [Mahākaruṇāsūtra] las kyang | "Kun dGa' bo! gang nga (v.l. -) la mngon du bsti stang byed pa lta yang zhog | nga'i sku gdung la sku gdung gi mchod pa dang | ring bsrel (v.l. srel) yungs 'bru tsam la mchod pa lta yang zhog | nga'i phyir mchod rten byas pa rnams la bsti stang byed pa lta yang zhog ste |

Kun dGa' bo! gang la la sangs rgyas la dmigs nas | tha na me tog gcig nam mkha' la 'dor (v.l. gtor) na | bsod nams kyi phung po de'i rnam par smin pa gang yin pa ni | Kun dGa' bo! ci tsam du thog ma med pa'i 'khor ba na | de'i sngon gyi mtha' mi mngon pa (v.l. mthong ba) de tsam gyi bskal par 'khor ba'i tshe | brGya Byin nyid dang | TSHangs pa nyid dang | 'khor los sgyur ba'i rgyal srid rnams kyi mtha' rnyed par mi nus so || sangs rgyas la dmigs nas | tha na nam mkha' la me tog gcig 'dor ba lta yang zhog ste | gal te sems can dag (v.l. -) tha na rmi lam na sangs rgyas la dmigs nas nam mkha' la me tog gcig 'dor na | dge ba'i rtsa ba de yang tha mar mya ngan las 'da' bar 'gyur bar nga smra'o || gal te tha na dud 'gro'i skye gnas su song ba'i sems can rnams kyis sangs

20 matsyā heto : s.e. for *matsyā(karṣaṇa)heto?; cf. Tibetan nya bshor ba'i phyir; Śikṣ 94.15. matsyākārṣaṇārthaṃ.

21 vaḍiṣaṃ : a hyperform < vaḍiṣaṃ.

22 In Rev. Pāsādika's edition, the present author has altered his notation throughout and added both quotation and exclamation marks etc. as well.

rgyas la dmigs pa'i dran pa rnyed na | de dag gi dge ba'i rtsa ba yang tha ma mya ngan las 'da' ba'i bar du 'gyur bar nga smra'o ||"

"Kun dGa' bo! sangs rgyas bcom ldan 'das rnams la yon phul ba ci tsam du mthu che ba dang | sems dang ba ji tsam du mthu che ba la ltos | Kun dGa' bo! 'di ltar sangs rgyas la phyag 'tshal lo zhes zer na | Kun dGa' bo! tshig de'i don ni 'di 'o || 'di lta ste | sangs rgyas bcom ldan 'das rnams kyi sgra ni don med pa ma yin te | gang 'di sangs rgyas la phyag 'tshal lo zhes zer na | de (v.l. -) don med par mi 'gyur ro ||" "de bzhin gshegs pa rnams la dge ba'i rtsa ba ji tsam du chung (v.l. -) ngu (v.l. -) skyed (v.l. bskyed) pa yang chud za bar mi 'gyur te | tha na sems dang ba gcig skyed (v.l. bskyed) pa de thams cad kyang tha ma mya ngan las 'da' ba'i bar du 'gyur ro || 'di lta ste dper na | nya pa mchil pa thogs pas nya bshor ba'i phyir mchil pa gzan ma dang bcas pa | mtsho chu chen por bcug la | bcug ma thag tu nyas mid (v.l. mis) par 'gyur na | nya de mtsho chu'i nang na 'phyo yang | de srab bu sra ba yu ba skam (v.l. skams) sa la btags pas brtod pa zhes bya ste | nya pa mchil pas bshor ba 'ongs nas | srab bu thangs shes (v.l. zhes) byed pa las nya zin par shes te | de (v.l. des) srab bu drangs nas skam sa la phyung ste | dga' mgur (Ms. dgur) spyod pa | de bzhin du sems can (Ms. byang chub sems dpa") gang dag sangs rgyas bcom ldan 'das la dad pa'i sems kyis dge ba'i rtsa ba skyed (v.l. bskyed) na | ..."

²³The (same) is also expressed in the RATNARĀŚISŪTRA: "Let us suppose for example, Kāśyapa, that at sea a ship is wrecked. Those who have caught hold of a plank or anything else (that floats) will safely reach the shore. Similarly, Kāśyapa, the 'ship of aspiring after omniscience' with followers of the bodhisattva-yāna (on board) may be wrecked. But those who have caught hold of a 'plank' in the form of a spiritual friend, although far away from (supreme) enlightenment, will again aspire after omniscience; and having reached the 'further shore of all dharmas,' they will land at the Island of the Absolute (dharmadhātu). Thus, Kāśyapa, the highest, complete, and full enlightenment (is won) owing to spiritual friends."

Spiritual friends (in the) highest (sense) are *tathāgatas* whom one must revere and do homage, whether they live (in this world) or have entered *parinirvāṇa*. The result of (revering such spiritual friends) will be an immeasurable, inexhaustible stock of merit, an accomplishment that defies description (*aparyanta*); and thus it is written in the PUṢPAKŪṬASŪTRA: "²⁴He who, Simha-

23 Bhikkhu Pāsādika, "The Sūtrasamuccaya—Nāgārjuna's Anthology of (Quotations from) Discourses: English Translation (XI)" in: *Linh-So'n – publication d'études bouddhologiques* (Joinville-le-Pont, Paris), vol. 12 (1980), pp. 33~35.

24 Bhikkhu Pāsādika translates "He who is in the *tathāgata*'s presence, *Simhavikrīḍita*, and reveres him with a faithful mind ..." (*ibid.* p. 34).

vikrīḍita, having seen a tathāgata, reveres him with a faithful mind, and he who reveres the tathāgata's relics, as tiny as mustard seed, after the latter's having entered parinirvāṇa—(both) can expect (merit) resulting from (such pious actions) that is of exactly the same (immeasurability).” So it has been set forth.

(Let us also quote) from the MAHĀKARUṆĀ(PUṆḌARĪKA)SŪTRA: “Let alone, Ānanda, the person who will revere me face to face; let alone worship of my mortal remains and relics, tiny as mustard seed; let alone adoration for stūpas that have been erected on my behalf. (But just consider the meritorious action of those), Ānanda, who visualize the Buddha and simply cast a single flower into the air: The amount of merit resulting from (such action) cannot be gauged (by anyone of them), even if they were Indra, Brahma or a universal monarch (cakravartin) wandering through saṃsāra for as many eons as saṃsāra will last whose beginning, anyway, is unknown. Let alone even visualization of the Buddha and simply casting a single flower into the air. Even if beings visualize the Buddha in dreams only and cast a single flower into the air while dreaming—(planting) such a ‘root of merit,’ I say, will finally culminate in the (realization of) nirvāṇa. Even if beings, having fallen into the wombs of animals, obtain (a single thought-moment of) recollection for visualizing the Buddha, their (planting) ‘roots of merit,’ I say, will finally culminate in the (realization of) nirvāṇa.

“Look, Ānanda, how forcible (the results) are of offering one's veneration to Lord Buddha and how forcible (the results when) one's mind is pure and filled with trust. Saying the words ‘homage to the Buddha,’ Ānanda, one should be aware of the following: the sound ‘Lord Buddha,’ that is to say when reciting ‘homage to the Buddha,’ is pregnant with meaning. However insignificant one's planting ‘roots of merit’ in respect of tathāgatas may be, everything will bear due fruit. Even letting arise just one thought(-moment of) pure faith—all that will finally culminate in nirvāṇa. Take for example the following simile:

“To catch fish, a fisherman throws his baited hook into a large lake. No sooner is it thrown out than it is swallowed by some fish. Although that fish swims about in the water, it is to be considered tied to (and caught with) a strong line firmly fastened to a rod on the shore. The fisherman draws near and, because of the jerking movements of the line, knows that a fish is caught. He lands it, takes it off the line and then makes use of it as he likes. Similarly, there are beings who—even if it should be for a single thought(-moment) only—put deep faith in the Buddhas, the Exalted Ones, and thereby plant ‘roots of merit.’...”

The Chinese translation of the *Sūtrasamuccaya*, T.32, No.1635, 62b6~c9

如《寶積經》云：“佛言：‘迦葉！如人乘船，入其大海，而於中流船忽破壞。是中或有依一版木或餘椽木，隨得所依，安隱到岸。迦葉！菩薩乘於一切智心之船亦復如是，忽於中流壞失菩薩乘法。若遇善知識，而為依止，彼即還得一切智心，乘諸波羅蜜多法運載，而行到法界洲。迦葉！所有阿耨多羅三藐三菩提法而悉依止善知識故。’”

是故於諸善知識所供養承事而為最上。若佛在世，若涅槃後，應當勤行。斯得無量福行，圓滿畢竟果報，而悉成辦。

如《華積經》云：“若見師子游戲如來，見已，發清淨心，而為供養。又若彼佛入涅槃後，取其舍利如芥子許，而為供養。如是所獲果報皆悉齊等。是中亦無種種差別。”

如《大悲經》云：“佛言：‘阿難！若人於我現前供養，且置是事。又若有人，於我涅槃後，收取舍利如芥子許，作諸供養，亦置是事。又若有人，於我法中造立寶塔，復置是事。若或有人，但以一華散擲空中，觀想諸佛，而為供養。我說是人以此善根畢竟趣證大涅槃果。’

阿難！以要言之，下至傍生趣中諸有情類若能想念諸佛，我說彼等以是善根畢竟亦成大涅槃果。

阿難！汝觀於佛世尊所何等行施而為最大？何等發心是大威力？阿難！若有人，但能一稱“那謨佛陀邪”，此為勝義。何以故？謂佛世尊具大不空名稱故。此不空義者，所謂即是“那謨佛陀邪”。

以於諸如來所隨有何等極少善根，而不壞失。下至一發淨心，此等一切乃至畢竟趣證涅槃。阿難！譬如漁師於大池中，欲取其魚，即以鉤餌置於水中。魚即競來游泳而食。是時漁師知魚所在，重復牢固鉤竿輪線，徐緩深 (s.e. for 探?) 鉤。既得魚已，置于陸地，隨其所欲取以用之。世間一類有情亦復如是。...”

As it is stated in the *Jewel-Heap Sutra*: “The Buddha says: ‘For instance, Kāśyapa, if people board a ship and set out on the ocean, and the ship is suddenly wrecked in midstream, some among them, with the help of a plank, rafters or anything to which they can resort, reach the shore safely. Likewise, Kāśyapa, (followers of) the Bodhisattva-yāna aboard the ship of the mind of omniscience, might suddenly lose in midstream the Dharma of the Bodhisattva-yāna. If (they) encounter “good friends” (*kalyāṇamitra*) and resort to them, they will immediately, regaining the mind of omniscience and being carried by the Dharma of the *pāramitās*, reach the island of *Dharmadhātu*. Thus, Kāśyapa, (the attainment

of) all the Dharmas of *anuttarasamyaksambodhi* relies entirely on “good friends”.”²⁵

Therefore, it is best to revere and serve “good friends.” Whether the Buddha lives in (this) world or has already entered (*pari*)*nirvāṇa*, (one) should do (that) diligently. This will bring (that person) immeasurable merits and the complete, ultimate reward, and everything shall be accomplished.

As it is stated in the *Flower-Heap Sutra*: “If one, having seen the Lion-Play Tathāgata,²⁶ obtains pure faith and reveres him; or if one, after that Buddha’s (*pari*)*nirvāṇa*, picks up his relic as (tiny as) a mustard seed and reveres it; the reward resulting from these are utterly the same. Between them, there is no difference.”

As it is stated in the *Great Compassion Sutra*: “The Buddha says: ‘Leave alone, Ānanda, anybody who reveres me in person; let alone one who, after my (*pari*)*nirvāṇa*, picks up (my) relic as (tiny as) a mustard seed and reveres it; also let alone one, who erects a jewelled stūpa in (*sic*) my Dharma. However, if somebody casts only a single flower into the air, while contemplating Buddhas, and (thus) reveres them, I say, this person will, by virtue of this root of goodness, finally attain the fruition of the great *nirvāṇa*.’

In short, Ānanda, even sentient beings in the animal state of existence, that can contemplate Buddhas, I say, will, by virtue of this root of goodness, finally achieve the fruition of the great *nirvāṇa*.

(What) do you, Ānanda, think (lit. “observe”)? For the Buddha, the World-Honoured One (= *bhagavat*), what kind of offering is the greatest? What kind of resolve is the most powerful? If a person, Ānanda, simply utters “*namo buddhāya*” (Homage to the Buddha!) once, this will be of superior meaning. Why? Because the Buddha, the World-Honoured One, possesses the great, unfailing appellation. (Thus something, which has) unfailing meaning, is namely “*namo buddhāya*.”

Any root of goodness towards the *tathāgatas*, how tiny it may be, will not decay. Down to even letting arise just one thought of pure faith, all (these deeds) will finally culminate in the realisation of *nirvāṇa*. For instance, Ānanda, as an example, by a large lake, a fisherman, wishing to catch fish in it, puts a baited hook into the water. Immediately, fish strive with one another to swim up to it and eat it. Then, the fisherman, knowing where the fish are, tightens anew the line, which connects the hook and rod together, and gradually hauls

25 Cf. Silk 1994: 696.

26 見師子游戲如來 : the Chinese translator seems to have misunderstood the vocative *Siṃhavikrīḍita* (師子游戲) as an accusative combined with *tathāgatam* (如來).

in the hook. Having caught a fish, he puts it on the land, takes it and uses it as he wishes. Likewise, is a sort of sentient beings in the world ...’ ”

Parallels found in Sanskrit texts

recto: 5~6: cf. Bodhicaryāvatārapañjikā, Bca-p(V) 201.24~30. *tatra idam uktaṃ bhagavatā Puṣpakūṭadhāraṇyām*—“*ye kecit Siṃhavikrīḍita! tathāgatasya pūjāṃ kariṣyanti tiṣṭhato vā parinirvṛtasya vā, sarve te triyānād ekatareṇa yānena parinirvāsyanti | yaś ca khalu Siṃhavikrīḍita! tathāgataṃ arhantaṃ samyaksam-buddhaṃ dr̥ṣṭvā cittaṃ prasādayet, prasannacittaḥ satkuryāt gurukuryāt mānayet pūjayet upacaret, lābhena cīvarapiṇḍapātaśayanāsanaglānapratyayabhaisajya-pariṣkāraiḥ sarvasukhopadhānair upatiṣṭhet | yaś ca parinirvṛtasya tathāgatasya sarṣapaphalamātradhātau śārīrapūjāṃ kuryāt, samo vipākaḥ pratikāṅkṣitavyaḥ | tathā pūjāyai nāsti viśeṣo nānākaraṇaṃ ca” | iti ||*

recto 7 ~ verso 4: cf. Śikṣ 309.5~12. āryaMahākaruṇāsūtre²⁷ ‘py uktaṃ | “*tiṣṭhatu tāvad Ānanda! yo mām samṃukhaṃ satkuryāt | tiṣṭhatu me śārīrasya pūjā sarṣapaphalamātreṣu dhātuṣu | tiṣṭhatu mām uddiśya kṛteṣu stūpeṣu satkāraḥ | ye keciḍ Ānanda! buddhaṃ ālambyāntaśa ekapuṣpaṃ apy ākāśe kṣepsyanti | tasya puṇya-skandhasya yo vipākaḥ saced yāvān anādiḥ saṃsāro yasya pūrvā koṭir na prajñāyate | tāvataḥ kalpān saṃsaratāṃ teṣāṃ Śakratvaṃ Brahmaivaṃ cakravartitvaṃ | na śakyas tatparyanto ’dhigantum | tiṣṭhatu buddhālambatā ’ntaśa ākāśe ’py ekapuṣpanikṣepaḥ | saced antaśaḥ svapnāntaragatā api satvā buddhaṃ ālambyākāśe ekapuṣpaṃ api kṣepsyanti tad apy ahaṃ kuśalamūlaṃ nirvāṇaparyavasānaṃ vadāmi”ti*

verso 7: cf. Śikṣ 94.14 f. Mahākaruṇāsūtre ‘py uktaṃ || “*tadyathā vādiśikena mahaty udakasarasi matsyākaraṇārthaṃ sāmīṣaṃ vadiśaṃ prakṣiptaṃ bhavet samanantaraprakṣiptaṃ ca matsyena nigīrṇaṃ bhavet | kiṃ cāpi sa matsya udakasarasi bhramaty. atha ca punar vaddha eva sa vaktavyo dr̥dhena sūtreṇa sthalagata-daṇḍasunibaddhena | yat sa vādiśika āgatya tena sūtralāghavena jānāti | ‘grhīto matsyē’ti | tam enaṃ sūtrād grhītvā sthalagataṃ karoti yathākāmakaraṇāya paribhogāya | evam eva ye satvā buddheṣu bhagavatsu cittaṃ prasādyā kuśalamūlaṃ avaropayanti | ...”*

Symbols used in the Transliteration

()	restored akṣara(s)
[]	akṣara(s), whose reading(s) is (are) uncertain
< >	omitted (part of) akṣara(s) without gap in the manuscript

27 āryaMahākaruṇāsūtre : the original Indian text of the Tibetan translation of the Śikṣāsamuccaya seems to have read āryaMahākaruṇa(puṇḍarika)sūtre instead.

« »	interlinear insertion
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
///	beginning or end of a fragment when broken
	double <i>daṇḍa</i>
*	<i>virāma</i>
:	<i>visarga</i> used as punctuation

Abbreviations

Bca-p(V)	<i>Prajñākaramati, Bodhicaryāvatārapañjikā</i> , ed. P. L. Vaidya, Darbhanga 1960: The Mi-thila Institute (Buddhist Sanskrit Texts No. 12).
s.e.	scribal error
Serindia	Marc Aurel Stein, <i>Serindia: Detailed Report of Explorations in Central Asia and Westernmost China</i> , Oxford 1921: Clarendon Press.
Śikṣ	<i>Çikṣāsamuccaya : A Compendium of Buddhistic Teaching, Compiled by Çāntideva</i> , edited by Cecil Bendall, St. Petersburg 1902: Académie Imperiale des Sciences; Reprint Tokyo 1977: Meicho-Fukyū-kai (Bibliotheca Buddhica 1).
T	<i>Taishō Shinshū Daizōkyō</i> 大正新修大藏經, ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols., Tokyo 1924~1934.
Tib (D)	Derge (sDe dge) Canon; facsimile reproductions: (1) <i>Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters</i> (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC). (2) <i>The Tibetan Tripiṭaka</i> : Taipei Edition, ed. A. W. Barber, Taipei 1991: SMC Publishing. (3) <i>The Derge Edition of the Tibetan Tripiṭaka : Kanjur and Tanjur</i> (デルゲ版西藏大藏經 : 仏説部 : 論疏部), CD-Rom edition, 53 discs, ed. by Kōyasan University Library, Osaka 1999: Kobayashi Shashin Kōgyō (小林写真工業).
Tib (Pk)	<i>The Tibetan Tripiṭaka: Peking Edition</i> 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, repr. under the Supervision of the Otani University, Kyoto, Tokyo 1955~1961: Tibetan Tripitaka Research Institute.

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