

SKEYES PA RABS KYI GLEŃ GŹI
JĀTAKANIDĀNA

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SKEYES PA RABS KYI GLEÑ GZI
JĀTAKANIDĀNA

A CRITICAL EDITION BASED ON
SIX EDITIONS OF THE TIBETAN BKA' 'GYUR

BY
SEAN GAFFNEY

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ABBREVIATIONS

- A = Aṅguttara-nikāya
Ap = Apadāna
Ap-a = Apadāna commentary (Visuddhajanavilāsini)
As = Atthasālinī
AA = *Acta Asiatica: bulletin of the Institute of Eastern Culture*
(Tokyo: Tōhō Gakkai)
ABORI = *Annals of the Bhandakar Oriental Research Institute*
ALH = *Acta linguistica Academiae Scientiarum Hungaricae*
AOH = *Acta orientalia Academiae Scientiarum Hungaricae*
AQR = *The Imperial and asiatic quarterly review and oriental colonial record*
AS/ÉA = *Asiatische Studien = Études asiatiques*
BD = *Buddhist dictionary: manual of Buddhist terms and doctrines*
= Nyāṇatiloka (1980)
BDSIS = *Bulletin of the Department of Sanskrit and Indian Studies*
(Harvard University)
BDRI = *Bulletin of the Deccan College Research Institute*
BEFEO = *Bulletin de l'École française d'Extrême-Orient*
BHSD = *Buddhist Hybrid Sanskrit dictionary* = Edgerton, Franklin
(1985)
BIS = *Berliner indologische Studien = Berlin Indological studies*
BPS = Buddhist Publication Society
BSOAS = *Bulletin of the School of Oriental and African Studies*
BSR = *Buddhist studies review: journal of the UK Association for Buddhist Studies*
Bv = Buddhavaṃsa
Bv-a = Buddhavaṃsa-aṭṭhakathā (Madhuratthavilāsini)
CIHTS = Central Institute of Higher Tibetan Studies
Cp = Cariyāpiṭaka
Cp-a = Cariyāpiṭaka-aṭṭhakathā (Paramatthadīpanī VII)
CPD = *A critical Pāli dictionary* = Trenckner, V. et al. (1924—2011)
CAJ = *Central Asiatic journal: international periodical for the languages, literature, history and archaeology of Central Asia*

- D = Dīgha-nikāya
 Dhṣ = Dhammapada
 Dhṣ-a = Dhammapada commentary
 DOP = *A dictionary of Pāli* = Cone, Margaret (2001 & 2010)
 DPL = *A dictionary of the Pāli language* = Childers, R. C. (1987)
 DPPN = *Dictionary of Pāli proper names* = Malalasekera, G. P. (1983)
 EW = *East and West: a quarterly* (IsIAO/IsMEO)
 EZ = *Epigraphia Zeylanica*
 GDṣ = Gāndhārī Dharmapada = Brough, John (1962)
 HJAS = *Harvard journal of Asiatic studies*
 IBK = *Indogaku bukkyōgaku kenkyū* = 印度學佛教學研究 = *Journal of Indian and Buddhist studies*
 IHQ = *Indian historical quarterly*
 IIJ = *Indo-Iranian journal*
 IL = *Indian linguistics: bulletin of the Linguistic Society of India*
 IT = *Indologica Taurinensia: the journal of the International Association of Sanskrit Studies*
 Ja = Jātaka
 JA = *Journal asiatique*
 JAAR = *Journal of the American Academy of Religion*
 JAH = *Journal of Asian history*
 JAOS = *Journal of the American Oriental Society*
 JAS = *The Journal of Asian studies*
 JRASB = *Journal of the Royal Asiatic Society of Bengal*
 JBRAS = *Journal of the Bombay Branch of the Royal Asiatic Society*
 JBRS = *Journal of the Bihar Research Society*
 JBORS = *Journal of the Bihar and Orissa Research Society*
 JCBRAS = *Journal of the Ceylon Branch of the Royal Asiatic Society*
 JFI = *Journal of the Folklore Institute*
 JGIS = *Journal of the Greater India Society*
 JBTSI = *Journal of the Buddhist Text Society of India*
 JGJRI = *Journal of the Ganganath Jha Research Institute*
 JUHRI = *Journal of Urusvati Himalayan Research Institute of Roerich Museum*

JIABS = *Journal of the International Association of Buddhist Studies*

JICABS = *Journal of the International College for Advanced Buddhist Studies* = *Kokusai bukkyōgaku daigakuin daigaku kenkyū kiyō*
= 国際仏教学大学院大学研究紀要

JIP = *Journal of Indian philosophy*

JIS = *The journal of intercultural studies*, Kansai University of Foreign Studies, Intercultural Research Institute

JPTS = *Journal of the Pāli Text Society*

JRAS = *Journal of the Royal Asiatic Society*

Khv = Khuddakapāṭha

Kv = Kathāvatthu

Kv-a = Kathāvatthu commentary (Kathāvatthu-aṭṭhakathā)

LTBA = *Linguistics of the Tibeto-Burman area*

LV = Lalitavistara = Lefmann, S. (1902)

M = Majjhima-nikāya

MASB = *Memoirs of the Asiatic Society of Bengal*

MCB = *Mélanges chinois et bouddhiques*

Mil = Milindapañha

Mil-ṭ = Milindapañha commentary (Milindaṭṭhā)

Mp = Manoratha-pūraṇī

MRDTB = *Memoirs of the Research Department of the Toyo Bunko, the Oriental Library*

Mvu = Mahāvastu = Senart, Émile (1882—97)

Mvy = Mahāvīyūtpatti = Sakaki, Ryōzaburō (1962, 1973)

NSICB = *Nagoya Studies in Indian Culture and Buddhism: Saṃbhāṣā*

OE = *Oriens Extremus: Kultur, Geschichte, Reflexion in Ostasien*

OS = *Orientalia Suecana: an international journal of indological, Iranian, semitic, Turkic studies* (Uppsala)

PDhp = Patna Dharmapada = Cone, Margaret (1989)

Ps = Papañcasūdanī (Majjhima-nikāya commentary)

PTS = Pāli Text Society

PED = *The Pāli Text Society's Pāli-English dictionary* = Rhys Davids, T. W. & Stede, W. (1979)

PTC = *Pāli Tipiṭakam concordance* = Woodward, F. L. *et al.* (1991a, 1991b & 1993)

- S = Saṃyutta-nikāya
 SAS = *South Asian studies: journal of the Society for South Asian Studies*
 SBV = Saṅghabhedavastu = Gnoli, R. (1977 & 1978a)
 SBC = Sanskrit Buddhacarita = Johnston, E. H. (1984)
 SED = *A Sanskrit-English dictionary* = Monier-Williams, Monier (1988)
 SJBS = *Sri Lankan journal of Buddhist studies*
 SSC = *Social sciences in China*
 Sn = Suttanipāta
 Sp = Vinaya commentary (Samantapāsādikā)
 Spk = Sāratthappakāsinī (Saṃyutta-nikāya commentary)
 Sv = Dīgha-nikāya commentary (Sumaṅgalavilāsinī)
 TBC = Tibetan Buddhacarita = Weller, F. (1926)
 TED = *A Tibetan-English dictionary* = Jäschke, H. A. (1998)
 TP = *T'oung pao*
 Th = Theragāthā
 Th-a = Theragāthā-aṭṭhakathā (Paramatthadīpanī V)
 Thī = Therīgāthā
 Thī-a = Therīgāthā-aṭṭhakathā (Paramatthadīpanī VI)
 Thūp = Thūpavaṃsa
 TPS = *Transactions of the Philological Society*
 TSD = *Tibetan-Sanskrit dictionary* = Chandra, Lokesh (1982)
 Ud = Udāna
 Ud-a = Udāna commentary (Paramatthadīpanī)
 Udāna-vS = Udānavarga de Subāṣi
 Udāna-v = Udānavarga
 UCR = *University of Ceylon review*
 Vin = Vinayapiṭaka
 Vism = Visuddhimagga
 WZKSO = *Wiener Zeitschrift für die Kunde Süd- und Ostasiens und Archiv für Indische Philosophie*
 WZKS = *Wiener Zeitschrift für die Kunde Südasiens = Vienna journal of South Asian studies*
 WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*

ZAS = *Zentralasiatische Studien des Seminars für Sprach- und
Kulturwissenschaft Zentralasiens der Universität Bonn*

ZDMG = *Zeitschrift der Deutschen Morgenländischen Gesellschaft*

INTRODUCTION

INTRODUCTION TO THE TIBETAN CRITICAL EDITION

GENERAL INTRODUCTION

The critical edition presented here is the outcome of a study that began with the primary intention of determining the relationship of the Tibetan text of the *sKyes pa rabs kyi gles gzi* to the Pāli text of the *Jātakanidāna* from which it was reputedly translated. The presence of Pāli texts in the Tibetan bKa' 'gyur tradition has been known for some time.¹ Though other than this preliminary work in the field there had been no further research carried out until recently.² The inclusion of Pāli texts within the Tibetan bKa' 'gyur is not such an anomaly as it might seem, since the bKa' 'gyur tradition in general was known to have incorporated titles from sources other than Sanskrit and from a wide variety of Buddhist schools. The decision to study the Tibetan translation of the text led to the preparation of this critical edition. This was found to be the most efficient means of making a fully detailed analysis and comparison of the Pāli and Tibetan texts. This introduction is intended to give a brief description of the general considerations involved in producing the Tibetan critical edition, and the more specific issues relating to its function and purpose. It also provides a survey of the matters arising out of the technicalities involved in the comparison of both texts in Tibetan and Pāli. Also included is a sketch of the history of the compilation of the Pāli text and the historical facts known about the Tibetan bKa' 'gyur text and its Tibetan author. The textual and philological considerations discussed are intended to give an account

¹ The first recorded discovery of Pāli texts in the Tibetan bKa' 'gyur by a European was that by Léon Feer, who identified the text of the *sKyes pa rabs kyi gles gzi* as being from a Pāli original. He translated almost one-fifth of this Tibetan text into French using only a single Tibetan edition. He does not mention which edition was used, but he omitted to translate six pages of commentarial passages. Waddell also noted that 'A few of the Tibetan translations [in the bKa' 'gyur] were made from the Pāli' and gives the *Udarnavarga* as an example, but does not refer to the thirteen Pāli texts that include the *Jātakanidāna*. See: (Feer, 1883), pp. 297—361, and (Waddell, 1972), p. 156 n. 4. In Japan the first reference to Pāli texts in the bKa' 'gyur was by the compilers of the Ōtani Daigaku catalogue (Ōtani Daigaku Toshokan, 1930—2), pp. 225—9, then by (Ui *et al.*, 1934), pp. 8—9, and later in the Peking bKa' 'gyur catalogue. See: (Suzuki, 1985), pp. 94—6.

² In particular, Skilling's first survey of the Pāli and Tibetan sources. See: (Skilling, 1993), pp. 69—201. A more detailed treatment of them is given in (Skilling, 1994), pp. xxv—xl.

of the different methods and conventions that have been used in the examination and description of the Tibetan and Pāli texts.

The primary philological aim of the critical edition is to establish the Tibetan readings of the text, and to include all the variant readings from the six editions of the bKa' 'gyur used for the edition.³ The critical edition does not propose to produce the oldest form of the text, but only the text as recorded within these six sources to ascertain what relationships existed between the six editions. The primary Tibetan bKa' 'gyur sources consulted for the critical edition have been confined to six of the major lines of bKa' 'gyur transmission that stem from the so-called 'Old sNar thañ Manuscript' dated to around c. 1310.⁴ The two principal bKa' 'gyur textual lineages that have developed from this old manuscript have been identified as those stemming from the Tshal pa manuscript of 1351, and those stemming from the *Them spañs ma* manuscript of 1431.⁵ These two lines to this Old sNar thañ manuscript transmission represent only the two major textual lineages identified as originating from that transmission.⁶ The basic methodology employed here is two-fold. Firstly, the production of a critical edition of the Tibetan translation of the text as recorded in these six bKa' 'gyur lines of transmission.

³ The method followed here uses many of the principles employed by Skilling. His procedure for presenting his editions contains a full discussion of his methods, and the reasons for the inclusion of the editions that he utilises in his edition. See: (Skilling, 1994), pp. lviii—ixiii.

⁴ This early manuscript and those involved in its editing have been made known by Tibetan sources, and through the studies of Ruegg, Eimer and Harrison. The involvement of Bu ston in the editing of the sNar thañ manuscript is dealt with by Ruegg. See: (Ruegg, 1966), p. 30 n. 1, and (Ruegg, 2016), p. 209, also (van der Kuijp, 2016), pp. 267, 299—300. For a brief survey of the history of the sNar thañ bKa' 'gyur, see: (Eimer, 1992), pp. 175—6, and (Harrison, 1994), pp. 297—9.

⁵ The Tshal pa bKa' 'gyur coming from the Tshal Guñ thañ monastery in the period 1347—51 and the *Them spañs ma* bKa' 'gyur from rGyal rtse in the gTsañ region in 1431. See: (Harrison, 1992), pp. xvi—xxi. See also: (Skilling, 1993), pp. 74—5.

⁶ The earlier classification of the bKa' 'gyur into an 'Eastern' and 'Western' grouping of texts, initially used by Eimer, has been superceded by that of the terms *Them spañs ma* and Tshal pa, used by Skilling and Harrison, to describe the two different textual lines of descent. See: (Eimer 1992), pp. xviii—xix, xxi, (Harrison, 1994), pp. 295—6, and (Skilling, 1993), pp. 73—4. There were other editions of the bKa' 'gyur stemming from the Old sNar thañ Manuscript that are no longer extant, or only exist as incomplete editions, not to mention the independent lines of the Phug brag, Tabo and Gondhla manuscript bKa' 'gyurs that have recently come to light. See: (Harrison, 1992), pp. 82—3, 89, and (Tauscher, 2008), also (Samten, 1992).

Secondly, the detailed comparison of this Tibetan critical edition with the Pāli text, that is also referred to here as the source-text. This procedure of comparing the Tibetan and Pāli texts entailed a close study of the Tibetan and Pāli to establish whether the Tibetan was indeed a translation of the Pāli. After studying the two versions of the text systematically, relating each Pāli sentence to each Tibetan sentence, and word by word, it became evident that the Tibetan translation was unquestionably based on the Pāli text. The primary Pāli text used is the Pāli PTS edition of the *Jātaka* by Fausbøll, with reference also made to the devanagari edition of Tiwari.⁷

The critical apparatus of the edition contains references to all the variant readings, omissions or additions, and orthographical variations contained in the Tibetan translations. However, as the source-text for these translations is Pāli, and this text is extant, the critical apparatus is also used to indicate the Pāli readings that corroborate a particular Tibetan reading, in cases where these readings are at variance. Though, in the cases of variation between longer units of the Tibetan and Pāli texts, it is more practical to show the variations between them in the footnotes to the annotated translation. Where variant readings exist between the Tibetan editions, the Pāli is taken to be the correct reading, and the Tibetan reading agreeing with the Pāli is adopted in the critical edition.⁸ In addition to noting all Tibetan variants, every variation between the Tibetan and Pāli texts, such as single words, inclusion or exclusion of words, short phrases, or sentences, is entered in the critical apparatus. The case of significant or insignificant variants is an interesting one, for there have been a number of instances found while editing the text where the single variant has proved to be the correct reading based on the Pāli source-text.⁹ For this reason, and for the sake of completeness,

⁷ (Fausbøll, 1990), (Tiwari, 1992).

⁸ This is not incompatible with the aim of establishing a critical edition of the Tibetan. In the case of this text the Pāli is the sole source of the Tibetan translation. Therefore, there is no inconsistency in using the evidence from the Pāli to arrive at an adopted reading from among two or more Tibetan alternatives. Silk has summarised this position: ‘As a rule of thumb, if the goal is an edition of the Indic text for which we have Indic evidence, and not a new conflated version of some “super sūtra” created from Indic, Tibetan and Chinese materials of varying date and provenance, a monster which has never before existed in reality, the readings of the Indic text should be given priority at all times.’ See: (Silk, 1994), p. 16.

⁹ The case of significant variants has always been problematic, for the degree of significance will vary according to the type of work being undertaken. A philologist will not view things in the same way as an historian of bKa’ ’gyur research. The observations of Kunst on the value of noting variants are still valid. On his choice of presentation of variants he says: ‘The selection was made with considerable care

the apparatus contains every variant that occurs in each of the six bKa' 'gyur editions.

HISTORY AND COMPOSITION OF THE PĀLI TEXT

The Pāli *Jātakanidāna* has a history that can be traced with some degree of precision, by an analysis of its contents, and by a relative dating of its textual strata.¹⁰ This text is one of the very few Pāli texts whose date of compilation, in its present form at least, can be put within relatively well defined limits. The text is the outcome of Buddhist oral and written textual traditions spanning many centuries. The *Jātakanidāna* is itself a highly composite work, containing as it does a good deal of material from the earliest strata of the Pāli canon, accompanied by varied commentarial materials of a presumably later period.¹¹ It is not possible to identify all the historical additions or other interpolations of this text, nor to give any accurate indication of what was part of the original Indian commentary, and what parts were added by the commentators in Sri Lanka.¹² There are

bearing in mind the fact that what may seem to one type of student insignificant may occur as a phenomenon of greater importance to another'. See: (Kunst, 1947), p. 148. In one of his edited works Harrison has consigned single readings to an appendix to his edition. See: (Harrison, 1992), pp. 305—41. While Silk, admittedly on a very short text, includes absolutely all readings in his critical apparatus. See: (Silk, 1994).

¹⁰ The *Jātakaṭṭhakathā*, that includes the *Jātakanidāna*, being a 'commentary on the Jātaka, the work is a translation into Pāli of the commentary in Sinhalese as handed down in Sri Lanka, but the verses of this commentary were already in Pāli. The authorship of the translation is traditionally attributed to Buddhaghosa, but there exists much difference of opinion on this point.' See: (Malalasekera, 1983), vol. 1, pp. 951—2.

¹¹ The dating of the commentaries is not an easily resolved issue. Mori considers that 'they were well preserved until the time the Pāli commentators wrote their *Aṭṭhakathā* based on those sources in the 5–6th centuries. Consequently the real and substantial date of the *Aṭṭhakathā* texts should be regarded not as the date of the writing of the texts, but as the date of their source materials.' See: (Mori, 1988), p. 161.

¹² The commentaries are rarely fully attributable to a single author, and are usually more representative of an extended tradition of interpretation that had developed over a long period. Horner sums up her finding: 'Strictly speaking, not one of these [Buddhaghosa, Buddhadatta, Dhammapāla] is the author of any commentary that has come down to us under his name. Rather it is the case they were translators and editors mainly engaged in reducing to a more acceptable and sophisticated order the material they found existing in Sri Lanka as commentaries.' See: (Horner, 1978), p. vii.

few indicators in the text that a particular view or opinion can be attributed to a specific commentator or school of commentators. Its prose is extremely ornate and verbose, with long compounds and a literary style that is completely alien to the *sutta* texts, and more in conformity with the commentarial style of the later period of the language. Containing many old canonical *gāthā* ‘verse’ sources within it, but also long sections of extended commentarial prose, that build up a continuous narrative of its subject matter. This combination of materials provides the longest account, and what can be called the definitive record, of the biography of the Buddha in Pāli literature.

The text also preserves some glimpses of the records and views of the old oral commentaries accompanying the canonical *gāthā* portions of the text, and other commentarial materials and rearrangements from as late as the fifth century CE. From the internal evidence of its introductory verses we learn that according to this textual tradition it was composed in Sri Lanka at the request of three *theras* ‘elders’ of the Saṅgha, of whom at least one was of the Mahīṃsāsaka school, during the early fifth century CE.¹³ It also states in these verses that the text is to be explained in accordance with the views of the Mahāvihāra tradition. The translation of part of these introductory verses shows their role in authenticating the text:¹⁴

Having been approached and requested to do so by the Elder Atthadassin in his desire to perpetuate of the history of the buddhas, and likewise by Buddhhamitta, who dwells at all times in purity in his isolated monastery, tranquil in heart and wise, and likewise by Buddhadeva, a monk from the Mahīṃsāsaka lineage who is skilled in the system [of exposition] and of clear intellect, I will present an explanation of the Jātaka — a work that illustrates the unlimited power of the deeds of the Great Man— based on the method of exposition of those who dwell in the Mahāvihāra.¹⁵

The author of this text is not named but its authorship is ascribed by the Singhalese tradition to the Indian commentator and translator Buddhaghosa, though this is disputed by many scholars on stylistic

¹³ See: (Fausbøll, 1990), p. 1. The date of the composition is thought to be in the fifth century. See Law, citing T. W. Rhys Davids, who states: ‘Fausbøll’s edition of the Jātaka is an edition of the commentary probably written in the 5th century AD by an unknown author.’ See: (Law, 1933), vol. 1, p. 274, and (Winternitz, 1928), vol. 2, p. 2, who date it to the fifth or sixth century.

¹⁴ It may even be the case that the Buddhhamitta referred to in the introductory verses to the *Jātakatthavaṇṇā* was in fact a teacher of Buddhaghosa. See: (Pind, 1992), p. 140.

¹⁵ The introductory verses are notoriously difficult to interpret accurately, though some parts are reasonably intelligible. See: (Gethin, 2012), p. 18.

and other grounds.¹⁶ To even suggest that the text had an author in the contemporary sense of the term is misleading. The *Jātakanidāna* is composed of such varied layers of early canonical materials, interspersed with both early and later prose commentary of indeterminate date, that it is clearly a compilation and a well worked text. The Pāli text also contains a significant number of citations from canonical works that are identified in the critical edition. These citations, from the *Buddhavaṃsa*, *Buddhavaṃsa* commentary, *Apadāna* commentary, *Cariyāpīṭaka*, with its commentary, the *Theragāthā*, as well as verses from the Vinaya, have all been consulted, so that an appraisal can be made of any variations of the text as found in the *Jātakanidāna*.

The early commentarial material contained in the *Jātakanidāna* has a history that in parts is probably almost as old as the canonical literature itself, being collected together at a very early date in Buddhist history. The commentarial oral traditions preserving the Buddhist canonical teachings were taken to Sri Lanka when Buddhism arrived there in the third century BCE.¹⁷ These commentaries were preserved by the *Aṭṭhakathācariyas* not in Pāli but in Sinhalese Prākṛit.¹⁸ It is generally accepted that the original canonical works

¹⁶ Buddhaghosa's authorship of the *Jātakatthavaṇṇanā* as a whole, and therefore of the *Jātakanidāna*, is not accepted by a number of scholars. Some reject his authorship of the text completely, for a variety of different stylistic and other reasons. Based on the internal evidence of not being self-referential and on its style see: (Pind, 1992), p. 136, and (Law, 1923), pp. ix—x. Mori says of Buddhaghosa's authorship, 'Despite the traditional view, the *Paramatthajotikā* (the commentary on the *Khuddakapāṭha* and the *Suttanīpāta*), *Dhammapadaṭṭhakathā*, *Jātakatthavaṇṇanā*, and *Visuddhajanavīlāsīnī* are not recognised as his work.' See: (Mori, 1985), p. 162. Goonasekera also has doubts about the authorship of all the texts ascribed to Buddhaghosa. In his reasoning it is on purely stylistic grounds. See: (Goonasekera, 1966), p. 347.

¹⁷ The introductory verses to the *Sumāṅgala-vīlāsīnī* commentary on the Dīghanikāya claim that Mahinda brought the oral *Aṭṭhakathā* from India but taught it in Sri Lanka in the Sīhala language for the benefit of the inhabitants. See: (Rhys Davids & Carpenter, 1968), p. 1:

*Sihāladīpaṃ pana ābhatāha vasīnā Mahā-Mahīndena
Thapitā Sihalahāsāya dīpavāsīnam atthāya.*

¹⁸ The importance of the early Sinhalese commentators as sources of information, and of the views they held is referred to by Mori who says of the two sources, *Aṭṭhakathācariyas* 'commentary teachers' and *aṭṭhakathikas* 'commentators', that they are: 'Words always referred to in plural form, indicating that they can not be the names of any particular individuals, but rather of certain special groups who composed and transmitted the old *aṭṭhakathās* (mainly in Old Sinhalese) which were the source of the present Pāli *Aṭṭhakathās*. In addition, as their views and understandings on many matters are found quoted at various places throughout

were preserved in Pāli, while the commentaries were in some kind of north Indian Prākṛit or Prākṛits closely related to Pāli.¹⁹ In Sri Lanka, the canonical works were maintained as an oral tradition in Pāli, but the commentaries, with the exception of any canonical *gāthās* contained within them in Pāli, were soon translated into Sinhalese Prākṛit. Therefore, from a very early period, the Buddhist canonical material in Sri Lanka was maintained orally in Pāli, with their Indian commentaries being preserved orally in Sinhalese Prākṛit. The old Sinhalese commentaries came to be known collectively as the *Sīhala-aṭṭhakathā* and were considered as authoritative sources for elucidating and commenting on the topics contained in the canonical works.²⁰ Even the names of these commentaries, variously called the *Mūlaṭṭhakathā*, *Mahā-aṭṭhakathā* and *Sīhala-aṭṭhakathā*, were often confused or conflated by the early Indian translators themselves. This has led some to the view that the various names for these commentaries refer to one and the same text, known by the three different names.²¹

the *aṭṭhakathās*, they themselves should be placed among the body of sources.’ See: (Mori, 1985), p. 1.

¹⁹ Concerning the language in which the commentaries were initially composed Norman remarks: ‘It would seem more likely that the commentaries already presented a heterogeneous mass of material, in various dialects, and probably including comments on readings which differed from those in the canon as established in Ceylon.’ See: (Norman, 1991), p. 38.

²⁰ The various stages in the development of these *Aṭṭhakathā* have been described by Goonasekera and Mori. Goonasekera states: ‘The *Aṭṭhakathās* introduced by Mahinda received extensive treatment and further development at the hands of Ceylonese monks, and it was this commentarial literature that Buddhaghosa and others translated into Pāli’. See: (Goonasekera 1966), p. 336. Mori, reviewing F. Lottermoser, gives the stages of development in the *Aṭṭhakathā*: ‘Lottermoser notes four stages in growth of lost source materials collectively referred to as *Sīhalaṭṭhakathā*: 1. floating tradition, 2. diversification, 3. standardisation, 4. translation. In detail: 1. floating tradition 3–1st BC, lost Jātaka (JA) commentary belongs to this and second period, 2. diversification 1st BC, 3. standardisation 1st AD, 4. translation 5–6th AD.’ See: (Mori, 1985), pp. 130–1.

²¹ On the relationship of the different commentaries to one another Pind states: ‘In the colophons (*niḡamana*), however, he [Buddhaghosa] maintains that each *aṭṭhakathā* was completed on the basis of the *Mahā-aṭṭhakathā* from which he took the essentials (*sā hi Mahā-aṭṭhakathāya sāram ādāya niṭṭhitā*). And in the concluding verse of the colophons he claims that he wrote each commentary by taking the essentials of the *Mūlaṭṭhakathā* (*Mūlaṭṭhakathāsāram ādāya mayā imaṃ karontena*). From the context one would assume that the word *Mūlaṭṭhakathā* denotes the *Mahā-aṭṭhakathā* to which he refers elsewhere in the colophon. Therefore the conclusion would seem inevitable that the *Mahā-aṭṭhakathā* is identical not only

The Pāli canon was committed to writing in Sri Lanka during the first century BCE.²² From this time, up to the fifth century CE, the old Sinhalese commentaries were retained in Sinhalese, with other newer commentaries being added over time. The similarity of the Indian source languages or dialects and that of the Sinhalese Prākṛit may not have been so large as to cause any great confusion.²³ Thus, by the fifth century CE a mass of commentarial literature in Sinhalese Prākṛit had built up around the old canonical sources.²⁴ Since the original canonical literature had already been committed to writing and preserved in Pāli, a movement began to translate all the commentarial materials into Pāli. The task was to edit the texts, eliminating duplications and spurious texts, and to expound a teaching consistent with that of the Mahāvihāra monastery. The Indian translators and commentators who compiled the *Jātakanidāna* would have naturally relied heavily on these old Sinhalese commentaries for their understanding of the text as a whole.²⁵ While also being dependent on the information provided by other commentarial traditions that explained and expanded on any of the individual canonical *gāthās* included in the text.

There were several Indian commentators in Sri Lanka from the fifth century CE onwards associated with this translation and editing. Among the most important were Buddhaghosa, Buddhadatta, and Dhammapāla. The most prolific of these was Buddhaghosa, although his traditionally ascribed composition of the *Jātakanidāna* is not universally accepted.²⁶ Buddhaghosa, Buddhadatta, and Dhammapāla

with the *Mūlaṭṭhakathā* but also the Sinhalese *aṭṭhakathā* to which Buddhaghosa refers in his prefaces.' See: (Pind, 1992), p. 139.

²² A date of the first century BCE for the writing down of the canon in Sri Lanka is the commonly accepted one. See: (Norman, 2006), p. 105.

²³ Various scholars such as Adikaram, Rahula and Geiger have noted that the similarity was so close that no actual 'translation' was necessary between the two languages. See: (Norman, 1991), p. 32.

²⁴ The date of these commentaries may not be so recent as might be expected of a commentary on an earlier canonical work. They were also written down at the same time as the canonical works, and their source almost as old as those texts themselves. See: (Geiger, 1986), p. 69.

²⁵ The very reason that Buddhaghosa went to Sri Lanka was that the commentaries he wanted to study did not exist in India but only in Sri Lanka. The *Sāsanavamsa* tells us that his teacher in India had told him: 'The Sinhalese Atthakathā are genuine, they were composed in the Sinhala language by the inspired and profoundly wise Mahinda.' See: (Malalasekera, 1928), p. 81.

²⁶ Buddhaghosa's authorship of at least the *Jātakatṭhakathā* is considered to be in question. See: (Hinüber, 1996), p. 131, and (Norman, 1983), p. 134. For the early scholarly views on Buddhaghosa's authorship see: (Burlingame, 1979), vol. 1, p. 59,

THE SIX TIBETAN EDITIONS CONSULTED

1. The sTog Palace manuscript edition of c. 1729, made at the sTog Palace at Leh in Ladakh during the reign of Ņi ma rnam rgyal, stems from the rGyal rtse *Them spañs ma* Manuscript of 1431.
sTog Palace bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* (*Jātakanidāna*), mDo sde, vol. 87, Chi, no. 290, folios 7a–104b.
2. The sDe dge xylograph edition of 1733, based on the Lithang or 'Jang Sa tham xylograph edition of 1609–14. Composed by Situ VIII Karma bstan pa'i űin byed gtsug lag chos kyi snañ ba of dPal spuñs monastery in 1733, printed in the *par khañ* 'printing press' founded at sDe dge dgon chen during the reign of Chos rgyal bstan pa tshe riñ, the forty-second king of sDe dge.
sDe dge bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* (*Jātakanidāna*), Śes rab sna tshogs, vol. Ka, folios 183a–250a.
3. The Qianlong or Peking xylograph edition of 1717—20/1737. This is derived from the Kangxi Edition of 1717—20, with lacunae filled from the Qianlong Edition of 1737.
Peking bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* [*'i bśad pa*]. *Jātakanidāna* [*-kathā*], The Tibetan Tripitaka, Tokyo: Suzuki Research Foundation, 1956, vol. 21, Tsi, Śer phyin, No. 748, pp. 261—92.
4. The Śel dkar or London manuscript edition of 1712. This was made at Śel skar rdzoñ and is considered one of the most archaic editions of the bKa' 'gyur known to date.
London Śel dkar bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* (*Jātakanidāna*), mDo, vol. 36, Chi, no. 205, folios 8a–99b.
5. The sNar thañ xylograph of 1730—2 was commissioned and carved by Pho lha bsod nams stob rgyal at the sNar thañ dgon pa.
sNar thañ bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* (*Jātakanidāna*), mDo, vol. A, folios 432a–543a.
6. The Lhasa xylograph edition of 1934 is based on both the sNar thañ and sDe dge xylograph editions.
Lha sa bKa' 'gyur, *sKyes pa rabs kyi glen' gzi* (*Jātakanidāna*), mDo, folios 273b–388a.

Table 1: Sigla

S = sTog Palace bKa' 'gyur, mDo sde, vol. 87, Chi, no. 290, folios 7a–104b

D = sDe dge bKa' 'gyur, Śes rab sna tshogs, vol. Ka, folios 183a–250a

Q = Qianlong or Peking Edition, vol. 21, Tsi, Śer phyin, No. 748, folios 187a–264b

L = London Śel dkar bKa' 'gyur, mDo, vol. 36, Chi, no. 205, folios 8a–99b

N = sNar than bKa' 'gyur, mDo, vol. A, folios 432a–543a

H = Lhasa bKa' 'gyur, mDo, folios 273b–388a

Table 2: Transliteration of the Tibetan script

ka	ཀ	kha	ཁ	ga	ག	ña	ང
ca	ཅ	cha	ཆ	ja	ཇ	ña	ཉ
ta	ཏ	tha	ཐ	da	ཏ	na	ན
pa	པ	pha	ཕ	ba	བ	ma	མ
tša	ཅ	tsha	ཆ	dza	ཇ		
wa	མ	zá	ཞ	za	མ	'a	འ
ya	ཡ	ra	ར	la	ལ	śa	ཤ
sa	ས	ha	ཉ	a	ཨ		

TIBETAN CRITICAL EDITION OF THE
SKYES PA RABS KYI GLEÑ G'ZI
JĀTAKANIDĀNA

SEC. I

RIÑ BA'I GLEÑ GZI – THE REMOTE CAUSE¹

I.1 THE THREE CAUSES

(7a) rgya gar skad du | dzā ta ka ni dā nam² | bod skad du | skyes
 pa rabs kyi gleñ gzi | 'phags pa dkon mchog gsum la gus pas³ phyag
 'tshal-lo⁴ || bcom ldan 'das rgyal byed kyi⁵ tshal mgon med zas sbyin
 gyi kun dga' ra ba na⁶ bžugs pa'i tshe | gnas brtan chen po don
 mthoñ bcom ldan 'das kyi thad du soñ nas | phyag byas te bskor 5
 ba byas nas⁷ phyogs gcig tu 'khod do⁸ || bcom ldan 'das kyi thad
 du 'di skad ces⁹ gsol to | btsun pa bdag ni sañs rgyas bcom ldan
 'das kyi¹⁰ rgyud kyi chos thos par 'tshal-lo¹¹ ¹²|| bka' stsal pa | don
 mthoñ yid la zuñ žig¹³ dañ | ñas bśad par bya'o¹⁴ žes 'byuñ-ño¹⁵ ¹⁶||
 de¹⁷ yañ 'dir sdud par byed pa po rab tu rtog pa'i šes rab dañ ži ba'i 10
 dgra bcom pa rnams kyi¹⁸ skyes pa rabs kyi gleñ gzi'i¹⁹ ²⁰ don gyi
 bśnags²¹ pa brjod do²² || (7b) [Pā2] riñ ba'i gleñ gzi dañ²³ | bar pa'i
 gleñ gzi dañ | ñe ba'i gleñ gzi ste | gleñ gzi gsum po 'di gzigs nas

¹ *Riñ ba'i gleñ gzi* sTog folios 7a–55a : lo : not in Pāli.

Dūrenidāna Ja I pp. 2–47.

¹³ žig *S* : šig *DQLNH*.

² dzā ta ka ni dā nam *SDHLN* : dzā
 ta ka ni dā na *Q*.

¹⁴ bya'o *SDQNH* : ba'o *L*.

³ pas *SDQLH* : par *N*.

¹⁵ 'byuñ ño *DQLNH* : byuñ ño *S*.

⁴ 'tshal lo *SDQLH* : 'tshalo *N*.

¹⁶ don mthoñ yid la zuñ žig dañ | ñas
 bśad par bya'o žes byuñ ño : [11c–d]
 bhāsissam, bhāsato tam me sādhu
 gañhantu.

⁵ kyi *S* : not in *DQLNH*.

¹⁷ de *DQH* : da *SLN*.

⁶ rgyal byed tshal mgon med zas byin
 gyi kun dga' ba na : not in Pāli (*mGon*
med zas sbyin gyi kun dga' ra ba : *Anātha-*
piṇḍadasyārāma Mvy 4111).

¹⁸ Pāli text of the *Jātakanidāna* begins
 here after the eleven introductory Pāli
 verses that are not in the Tibetan edi-
 tions, but some of whose contents are
 rendered into prose in the Tibetan.

⁷ nas *DQ* : not in *SLNH*.

¹⁹ skyes pa rabs kyi gleñ gzi'i *SDQH* :

⁸ do *SLNH* : de *DQ*.

skye pa rabs kyi gleñ gzi'i *L* : skye rabs
 kyi gleñ gzi'i *N*.

⁹ ces *DQH* : not in *SLN*.

¹⁰ kyi *SLNH* : kyis *DQ*.

²⁰ not in *SDQLH* : dañ *N*.

¹¹ 'tshal lo *SDQLH* : 'tshalo *N*.

²¹ bśnags *SDQH* : śnags *LN*.

¹² bcom ldan 'das rgyal byed tshal
 mgon med zas sbyin gyi kun dga' ra ba
 na bžugs pa'i tshe | gnas brtan chen po
 don mthoñ bcom ldan 'das kyi thad du
 soñ nas | phyag byas te bskor ba byas
 nas phyogs geig tu 'khod do || bcom ldan
 'das kyi thad du 'di skad ces gsol to |
 btsun pa bdag ni sañs rgyas bcom ldan
 'das kyi rgyud kyi chos thos par 'tshal

²² de yañ 'dir sdud par byed pa po rab
 tu rtog pa'i šes rab dañ ži ba'i dgra bcom
 pa rnams kyi skyes pa rabs kyi gleñ gzi'i
 don gyi bśnags pa brjod do : not in Pāli.

²³ dañ *SDQH* : not in *LN*.

bsñags pa gañ žig ñan pa'o ||²⁴ de la dañ po re žig²⁵ de rnams kyi
gleñ g'zi yoñs-su²⁶ bcađ pa rnams rig par bya'o || mar me mdzad kyi²⁷
žabs kyi²⁸ druñ 'dir sems dpa'²⁹ chen pos smon lam btab bo || ji srid
thams cad sgrol gyi lus spañs pa'i bar dañ | dga' ldan gyi gnas-su³⁰
'khruñs pa'i chos kyi gtam gyi bar gyi lam ni riñ po'i gleñ g'zi žes 5
bya'o || ji srid dga' ldan gyi gnas nas 'phos nas byañ chub kyi sñiñ
por thams cad mkhyen pa thob nas chos kyi gtam gyi bar gyi³¹ gleñ
g'zi bar pa žes bya ba'o³² || gañ dañ gañ du žugs nas | de dañ de thob
pa rnams ni ñe ba'i gleñ g'zi žes bya ba'o³³ || de la 'dir riñ po'i gleñ
g'zi žes bya ba ni | 'di nas bskal pa grañs med pa bži³⁴ dañ | bskal 10
pa 'bum phrag gcig³⁵ lhag pa nas mgo³⁶ brtsams nas groñ khyer 'jigs
med ldan žes bya ba byuñ-ño³⁷ || der yañ bram ze blo gros bzañ po
žes bya ba gnas-so³⁸ || pha dañ ma gñis ka'añ³⁹ rigs bzañ ba'i mñal
du žugs te | rigs bdun rgyud kyi bar du gžan gyis⁴⁰ rtsod pa dañ |
spyo⁴¹ ba dañ | smod pa med ciñ rnam par dag go || gzugs bzañ ba | 15
blta⁴² na sdug pa rab tu mdzes pa mchog gi kha dog dañ ldan pa'i
skyes bu can-no⁴³ 44 || de yañ las gžan mi byed par bram ze'i las
'ba' žig slob-bo⁴⁵ || (8a) de yañ khye'u gžon nu'i dus su pha dañ ma
gñis ka⁴⁶ dus las 'das-so⁴⁷ || de nas de'i loñs spyod spel ba'i blon pos
nor gyi yi ge blañs te | gser dañ | dñul dañ | nor bu dañ | mu tig la 20
sogs pas gañ ba⁴⁸ rnams sgor bton te gžon nu 'di rnams ma'i nor yin
no || 'di rnams pha'i nor yin-no⁴⁹ || 'di dag ni mes po dañ yañ mes
kyi nor yin-no⁵⁰ || rigs bdun rgyud⁵¹ kyi bar gyi⁵² nor yin-no⁵³ žes
smras-so⁵⁴ || 'di rnams so sor bskyañ⁵⁵ ba'i phyir smras pa yin-no⁵⁶ ||
mkhas pa blo gros bzañ pos bsams pa | 'di'i nor rnams bzuñ nas 25

²⁴ not in Tibetan : tehi samudāgam-
ato paṭṭhāya viññātattā yasmā suṭṭhu
viññātā nāma hoti tasmā taṃ tīṇi
nidānanāni dassavā vaṇṇayissāma Ja I
p. 2.

²⁵ žig *SDQLH* : žig *N*.

²⁶ yoñs su *SDQLH* : yoñsu *N*.

²⁷ kyi *SDQL* : kyis *N* : gyi *H*.

²⁸ kyi *SDQLN* : gyi *H*.

²⁹ dpa' *SQLNH* : pa *D*.

³⁰ gnas su *SDQLH* : gnasu *N*.

³¹ gyi *SLNH* : ni *DQ*.

³² bya ba'o *SDQNH* : bya'o *L*.

³³ bya ba'o *SDQLH* : bya'o *N*.

³⁴ bži *SDQLN* : žig *H*.

³⁵ gcig *SDQNH* : cig *L*.

³⁶ mgo *DQLNH* : 'go *S*.

³⁷ byuñ ño *SDQLH* : byuño *N*.

³⁸ gnas so *SDQLH* : gnaso *N*.

³⁹ ka'añ *SDQNH* : ga'añ *L*.

⁴⁰ gyis *SDLNH* : gyi *Q*.

⁴¹ spyo *SH* : spya *LN* : dpya *DQ*.

⁴² blta *SDQH* : lta *LN*.

⁴³ can no *SDQLH* : cano *N*.

⁴⁴ skyes bu can : not in Pāli.

⁴⁵ slob bo *SDQH* : slobso *LN*.

⁴⁶ ka *SDQNH* : ga *L*.

⁴⁷ 'das so *SDQH* : 'daso *LN*.

⁴⁸ ba *SDQLN* : 'a *H*.

⁴⁹ yin no *SDQH* : yino *LN*.

⁵⁰ yin no *SDQLH* : yino *N*.

⁵¹ rgyud *SDQLH* : brgyud *N*.

⁵² gyi *SDQH* : not in *LN*.

⁵³ yin no *SDQLH* : yino *N*.

⁵⁴ smras so *SDQLH* : smraso *N*.

⁵⁵ bskyañ *SDQH* : skyañ *LN*.

⁵⁶ yin no *SDQLH* : yino *N*.

bdag gi⁵⁷ pha dañ mes po la sogs pas 'jig rten pha rol tu⁵⁸ 'gro ba na
 gser se ba gcig⁵⁹ kyañ khyer nas ma soñ gis⁶⁰ | bdag ñid kyis khyer
 nas 'gro bar rig par bya'o zes rgyal po la smras nas | groñ khyer du
 rol mo bsgrags te | skye bo thams cad la sbyin par byin nas | dka'
 thub pa'i rab tu byuñ ba la rab tu byuñ-ño⁶¹ || 'di'i⁶² yañ don gsal
 bar bya ba'i phyir gnas 'dir blo gros bzañ pos gtam byas-so⁶³ || de
 yañ 'di tsam 'ba' žig ma yin te | sañs rgyas kyi rgyur rgyun mi 'chad
 par gsuñs la | slar yañ tshigs-su⁶⁴ bcad pas bciñs te bśad kyañ go
 dka' bas | de dañ de'i bar bar du tshigs-su⁶⁵ bcad pa'i tshig gis gsal⁶⁶
 ba dañ bcas pa bśad par bya'o ||

5

10

I.2 THE STORY OF SUMEDHA

bskal pa grañs med⁶⁷ bži dañ | bskal pa 'bum (8b) phrag gcig lhag⁶⁸
 nas mgo⁶⁹ brtsams nas sgra bcu rgyun⁷⁰ chad med⁷¹ par 'jigs med ldan
 gyi⁷² groñ khyer der byuñ-ño⁷³ || de'i sañs rgyas kyi rgyud bśad-do⁷⁴ ||
 [Pā3]

Bv II 1—2a-b

bskal pa grañs med bži dañ ni || 'bum phrag gcig ni lhag pa na ||
 groñ khyer 'jigs med ldan zes pa || mthoñ ba yis ni dga' bar⁷⁵ byed ||
 rgyun mi 'chad pa⁷⁶ sgra bcu bžin⁷⁷ || bza' dañ btuñ ba yañ dag ldan ||

15

I.3 THE TEN UNINTERRUPTED SOUNDS

de la⁷⁸ sgra⁷⁹ bcu rgyun mi 'chad pa ni | glañ po che'i sgra dañ | rta'i
 sgra dañ | śiñ rta'i sgra dañ | rol mo'i sgra dañ | rol mo mri dam⁸⁰ ga'i
 sgra dañ | pi wañ⁸¹ gi sgra dañ | glu'i sgra dañ | rol mo⁸² samma'i⁸³
 sgra dañ | cha lañ gi sgra dañ | rgod pa dañ 'thuñ ba dañ | za ba'i

20

⁵⁷ gi *SDLNH* : gis *Q*.

⁵⁸ tu *SDQNH* : du *L*.

⁵⁹ gcig *SDQH* : cig *LN*.

⁶⁰ gis *SDQLN* : gi *H*.

⁶¹ byuñ ño *SDQLH* : byuño *N*.

⁶² 'di'i *SDQH* : 'di yi *LN*.

⁶³ byas so *SDQLH* : byaso *N*.

⁶⁴ tshigs su *SDQH* : tshigsu *LN*.

⁶⁵ tshigs su *SDQLH* : tshigsu *N*.

⁶⁶ gsal *DQLNH* : bsal *S*.

⁶⁷ not in *SLNH* : pa *DQ*.

⁶⁸ lhag *SLN* : lhag pa *DQH*.

⁶⁹ mgo *DQLNH* : 'go *S*.

⁷⁰ not in *SDQ* : mi *LNH*.

⁷¹ med *SDQ* : not in *LNH*.

⁷² gyi *SDLNH* : not in *Q*.

⁷³ byuñ ño *SDQLH* : byuño *N*.

⁷⁴ bśad do *SDQNH* : bśado *L*.

⁷⁵ bar *SDQ* : ba *LNH*.

⁷⁶ pa *SDLNH* : not in *Q*.

⁷⁷ bžin *SDLNH* : bži *Q*.

⁷⁸ not in *DQLNH* : de *S*.

⁷⁹ sgra *DQLNH* : not in *S*.

⁸⁰ mri dam *SDQLN* : mri dam *H* :
mutiñga Ja I p. 3.

⁸¹ pi wañ *SDLNH* : pi sbañ *Q* : vīṇā.

⁸² mo *SDLNH* : mo'i *Q*.

⁸³ samma'i *SLNH* : sam ma'i *DQ* :
samma Ja I p. 3.

sgra ste | sgra bcu po 'di rnams ni rgyun mi 'chad pa yin-no⁸⁴ || sgra
de rnams phyogs gcig tu⁸⁵ bya ste |

Bv II 2c-f glañ⁸⁶ po'i sgra dañ rta'i sgra dañ⁸⁷ || rol mo duñ dañ śiñ rta'i sgra ||
za dañ 'thuiñ⁸⁸ ba de ñid dañ || bza' dañ btuiñ ba'i sgra dañ ni ||

sañs rgyas rgyud du tshigs-su⁸⁹ bchad pa 'di gsuñs nas | 5

Bv II 3–5 groñ khyer yan lag ñiñ⁹⁰ lag ldan || 'dod pa thams cad ñe bar⁹¹ gnas ||
rin chen bdun po yañ dag ldan || skye bo sna tshogs yañ dag gañ ||
lha yi⁹² groñ khyer phun tshogs b'zin || bsod nams can ni gnas pa'o ||

'jigs med ldan pa'i groñ khyer du || bram ze blo bzañ⁹³ zes bya bas ||
loñs spyod pa ni⁹⁴ du ma bsags || nor dañ 'bru ni mañ po yi || 10

nañ gi gsañ sñags (ga) 'dzin pa dañ || rig byed gsum gyi pha rol son ||
mtshan ñid i ti ha sa⁹⁵ dañ || dam pa'i chos kyi pha rol son ||

I.4 SUMEDHA'S REFLECTION

de nas de ñid ñi ma gcig la mkhas pa blos gros bzañ po de khañ
bzañ mchog gi steñ du gcig pur skyil mo kruñ⁹⁶ bcas nas dben par
b'zugs te bsams pa | mkhas pa skye pa g'zan du ma'i mñal bzuñ na 15
sdug bsñal lo || de b'zin du⁹⁷ skye ba⁹⁸ skye ba'i gnas-su⁹⁹ lus 'jig¹⁰⁰
go || bdag skye ba'i chos can dañ | rga ba'i chos can dañ | na ba'i
chos can dañ | 'chi ba'i chos can no || de lta bur¹⁰¹ gyur pas bdag ni
skye ba med pa dañ | rgas pa med pa dañ | na ba med pa dañ | sdug
bsñal med pa'i bde ba dañ | bsil ba dañ | bdud rtsi lta¹⁰² bu'i mya 20
ñan las 'das pa chen po tshol bar rigs-so¹⁰³ || ñes par srid pa las grol
ba'i mya ñan las 'das par 'gro ba'i lam gcig pu¹⁰⁴ yin pa lta bu'o ||
de'i phyir gsuñs pa |

⁸⁴ yin no *SDQLH* : yino *N*.
⁸⁵ tu *SDQNH* : du *L*.
⁸⁶ glañ *SDQLN* : gliñ *H*.
⁸⁷ rta'i sgra dañ *SLNH* : rta yi sgra
DQ.
⁸⁸ 'thuiñ ba *SDQLH* : mthuiñ ba *N*.
⁸⁹ tshigs su *SDQLH* : tshigsu *N*.
⁹⁰ ñiñ *SDLNH* : ñiñ *Q*.
⁹¹ bar *SLNH* : rab *DQ*.
⁹² lha yi *SDQH* : lha'i *LN*.
⁹³ bzañ *SQLNH* : bzañs *D*.
⁹⁴ pa ni *S* : bya ba *DQH* : rnam pa
LN.
⁹⁵ i ti ha sa *DQH* : i thi ha sa *SLN* :
itihāse Ja I p. 3 : *cf.* Mvy 7130 Itihāsa :
De lta bu byuñ bar brjod pa.
⁹⁶ skyil mo kruñ *SDQH* : skyil mo
khuñs *N* : dkyil mo khuñs *L*.
⁹⁷ du *SDQ* : not in *LNH*.
⁹⁸ skye ba *SLN* : not in *DQH* : nib-
batta Ja I p. 3.
⁹⁹ gnas su *SDQLH* : gnasu *N*.
¹⁰⁰ 'jig *SDQH* : 'jug *LN*.
¹⁰¹ de lta bur *DQLNH* : de lta *S*.
¹⁰² lta *SDQLH* : rta *N*.
¹⁰³ rigs so *SDQH* : rigso *LN*.
¹⁰⁴ pu *S* : po *DQLNH*.

Bv II 6—9

dben par gcig pur gnas nas ni || de tshe bdag gis 'di ltar bsams |
 srid par skye ba sdug bsñal źiñ || lus ni yoñs-su¹⁰⁵ źig pa na¹⁰⁶ ||

skye ba'i chos dañ rgas pa'i chos || na ba'i chos dañ de tshe bdag ||
 skye ba med¹⁰⁷ dañ 'chi med bde || mya ñan 'das pa yoñs-su¹⁰⁸ btsal ||

gañ tshe dri¹⁰⁹ ñan lus 'di ni || sna tshogs mi gtsañ gis gañ¹¹⁰ źiñ || 5
 don med ltos pa med pa yi || dor nas 'gro bar bya ba yin || (gb) [Pā4]

de yi¹¹¹ lam ni yod dam sñam || 'bad pa med par lam mi thob ||
 de yi¹¹² lam ni btsal¹¹³ bar bya || srid pa rnams las grol 'gyur sñam ||

de nas lhag par yañ bsams pa | ji ltar 'jig rten pa'i¹¹⁴ sdug bsñal gyi
 mi mthun¹¹⁵ pa'i phyogs-su¹¹⁶ gyur pa'i bde ba źes bya ba yod-do¹¹⁷ || 10
 de ltar mi mthun¹¹⁸ phyogs srid pa yod na mya ñan las 'da' bar
 'gyur-ro¹¹⁹ sñam-mo¹²⁰ | de ltar yañ gduñ ba yod na de źi bar byed
 pa'i bsil ba¹²¹ yod do || de bźin du 'dod chags la sogs pa'i me¹²² źi
 bar byed pa'i mya ñan las 'das pa yod par 'gyur-ro-sñam-mo¹²³ || ji
 ltar yañ sdig pa dañ mi mthun¹²⁴ pa'i phyogs-su¹²⁵ gyur pa kha na 15
 ma tho ba med pa'i dge ba'i chos yod pa¹²⁶ 'gyur sñam pa ñid do ||
 de dañ de lta bu ñid kyis sdig pa can la sogs pa'i skye ba yod na |
 skye ba thams cad zad par byed pa'i skye ba med par grags pa'i mya
 ñan las 'das pa yañ¹²⁷ yod par 'gyur sñam pa ñid do || de'i¹²⁸ phyir
 gsuñs pa | 20

Bv II 10—2

ji ltar sdug bsñal yod pa na || bde ba źes pa yañ¹²⁹ yod pa yin ||
 de ltar sred pa yod pa na || sred¹³⁰ pa med pa'añ yod pa yin ||

ji ltar tsha ba yod gyur na || grañ¹³¹ ba yañ ni yod pa yin ||
 de ltar me gsum yod gyur na || mya ñan 'das pa'añ yod pa yin ||

¹⁰⁵ yoñs su *SDQLH* : yoñsu *N*.¹⁰⁶ na *DQ* : nas *SLNH*.¹⁰⁷ med *SDLNH* : myed *Q*.¹⁰⁸ yoñs su *SDQLH* : yoñsu *N*.¹⁰⁹ dri *SDLNH* : 'dri *Q*.¹¹⁰ gis gañ *SDQH* : gañ gis *LN*.¹¹¹ de yi *SDQLH* : de'i *N*.¹¹² de yi *SDQH* : de'i *LN*.¹¹³ btsal *SDLNH* : brtsal *Q*.¹¹⁴ pa'i *SLNH* : pas *DQ*.¹¹⁵ mthun *SLNH* : 'thun *DQ*.¹¹⁶ phyogs su *SDQLH* : phyogsu *N*.¹¹⁷ yod do *SDQNH* : yodo *L*.¹¹⁸ mthun *SLNH* : 'thun *DQ*.¹¹⁹ 'gyur ro *SDQH* : 'gyuro *LN*.¹²⁰ sñam mo *SQ* : sñam *DLNH*.¹²¹ bsil ba *SDQNH* : gsil ba *L*.¹²² me : not in Pāli.¹²³ 'gyur ro sñam mo *SDQLH* : 'gyuro sñamo *N*.¹²⁴ mthun *SLNH* : 'thun *DQ*.¹²⁵ phyogs su *SDQLH* : phyogsu *N*.¹²⁶ pa *SDQLN* : par *H*.¹²⁷ pa yañ *SLN* : pa 'añ *DQH*.¹²⁸ de'i *SDQ* : de yi *LNH*.¹²⁹ pa yañ *SDQN* : pa 'añ *LH*.¹³⁰ sred *SLNH* : srid *DQ*.¹³¹ grañ *SDLNH* : grañs *Q*.

ji ltar sdig pa yod gyur na || dge ba yañ ni yod pa yin ||
de ltar skye ba yod gyur na || skye ba med pa'añ¹³² yod par 'dod ||

g'zan yañ bsams pa | ji ltar (10a) bśaṅ¹³³ ba'i phuñ por skyes bu 'gyel
bar gyur pa žig | thag riñ po nas kha dog lña dañ ldan pa'i padma¹³⁴
dañ mtsho chen po mthoñ na lam gañ nas 'gro bar byas nas mtsho 5
der 'jug par rigs-so¹³⁵ || de'i lam du mi 'gro na mtsho chen po'i skyon
ma yin-no¹³⁶ || de ltar ñon moñs pa'i dri ma 'khrud pa na 'chi ba
med pa'i mya ñan las 'da' ba'i mtsho chen po yod pa na der mi 'jug
na | 'chi ba med pa'i mya ñan las 'da' ba'i mtsho chen po'i skyon ni
ma yin-no¹³⁷ || ji ltar yañ chom rkun pas yoñs-su¹³⁸ bskor ba'i skyes 10
bu 'bros pa'i lam yod pa la myur du mi 'bros na lam gyi skyon ma
yin te skyes bu'i skyon yin-no¹³⁹ || de ltar ñon moñs pas yoñs-su¹⁴⁰
bskor nas bzuñ ba'i skyes bu la ži ba mya ñan las 'da' ba'i lam yod
par gyur pa na lam mi tshol ba ni¹⁴¹ lam gyi skyon ma yin te gañ zag
gi skyon yin-no¹⁴² || ji ltar nad kyis gzir ba'i skyes bu la nad gso ba'i 15
sman pa¹⁴³ yod par gyur na gal te de'i gnas-su¹⁴⁴ nad gso ba'i sman
pa mi tshol na sman pa'i skyon ma yin te nad pa'i skyon yin no || de
ltar ñon moñs pa'i nad kyis gzir ba'i skyes bu la ñon moñs pa ži bar
byed pa'i mchog tu mkhas pa yod par gyur na | slob dpon tshol bar
mi byed na de ni skyes bu'i skyon yin te | ñon moñs pa 'joms par 20
byed pa'i slob dpon gyi skyon ni¹⁴⁵ ma yin no || de'i phyir gsuñs pa |

Bv II 13–8

ji ltar mi gtsaṅ gos pa'i mi || gañ ba'i mtsho ni mthoñ b'zin (10b) du ||
mtsho der 'jug par mi byed na || de ni mtsho yi skyon min no ||

de ltar ñon moñs dri 'khrud pa || bdud rtsi'i mtsho ni yod pa yi¹⁴⁶ ||
mtsho de la ni mi 'jug na || bdud rtsi mtsho yi skyon min no || [Pā5] 25

ji ltar chom rkun gyis bskor ba || 'gro ba'i lam ni yod pa la ||
skyes bu 'bros par mi byed na || de ni lam gyi skyon ma yin ||

ji ltar ñon moñs kyis bskor na || ži ba'i lam ni yod pa la ||
de yi¹⁴⁷ lam du mi 'jug na || ži ba'i lam gyi skyon ma yin ||

ji ltar nad kyis¹⁴⁸ gzir ba'i mi || gso dpyad¹⁴⁹ byed pa yod gyur pa || 30
nad ni ži bar mi¹⁵⁰ byed na || de ni sman pa'i skyon ma yin ||

¹³² pa'añ *SDQNH* : pa 'añ *L*.

¹³³ bśaṅ *SNH* : bśad *DQL*.

¹³⁴ padma *SLNH* : pad ma *DQ*.

¹³⁵ rigs so *SDQLH* : rigso *N*.

¹³⁶ yin no *SDQLH* : yino *N*.

¹³⁷ yin no *SDQLH* : yino *N*.

¹³⁸ yoñs su *SDQLH* : yoñsu *N*.

¹³⁹ yin no *SDQLH* : yino *N*.

¹⁴⁰ yoñs su *SDQLH* : yoñsu *N*.

¹⁴¹ ni *SDQL* : na *NH*.

¹⁴² yin no *SDQLH* : yino *N*.

¹⁴³ pa *SDQNH* : pha *L*.

¹⁴⁴ gnas su *SDQLH* : gnasu *N*.

¹⁴⁵ ni *SDQL* : not in *NH*.

¹⁴⁶ pa yi *SDLNH* : pa'i *Q*.

¹⁴⁷ de yi *SDLNH* : de'i *Q*.

¹⁴⁸ kyis *SDQH* : gyi *L* gyi : kyi *N*.

¹⁴⁹ dpyad *SDLH* : spyad *QN*.

¹⁵⁰ mi *DQLNH* : ma *S*.

de ltar ñon moñs pa yi¹⁵¹ nad || gzir ciñ sdug bsñal gyur pa'i tshe ||
slob dpon tshol bar mi¹⁵² byed na || slob dpon gyi ni skyon ma yin ||

gžan yañ bsams pa | ji ltar rgyan gyis brgyan pa'i skyes bu'i mgrin
pa la mi gtsañ ba bciñs na de dor¹⁵³ nas bde bar 'gro ba bžin du |
de ltar bdag kyañ mi gtsañ ba'i lus spañs te | ltos pa med par mya 5
ñan las 'das pa'i groñ khyer du 'jug par rigs-so¹⁵⁴ || gžan yañ ji ltar
skyes pa¹⁵⁵ dañ bud med kyis bśañ ba'i gnas-su¹⁵⁶ bśañ ba dor bar
byas nas snod du blugs te khur nas 'gro bar byed¹⁵⁷ pa ma yin gyi |
ltos pa med par skyug¹⁵⁸ bro bas dor nas 'gro'o || de ltar bdag kyañ
mi gtsañ ba'i lus la¹⁵⁹ sogs pa la¹⁶⁰ ltos pa med par dor nas 'chi ba 10
med pa'i mya ñan las 'das pa'i groñ khyer du 'jug par rigs-so¹⁶¹ ||
(11a) gžan yañ ji ltar gru mkhan rnams ni gru rdol ba rnams la ltos¹⁶²
pa med par dor nas 'gro ba de bžin du | bdag kyañ sgo dgu'i rma
'di rnams ky¹⁶³ nañ nas 'bab pa'i lus 'di dor nas | ltos pa med par
mya ñan las 'das pa'i groñ khyer du 'jug par rigs-so¹⁶⁴ || gžan yañ ji 15
ltar skyes bu sna tshogs pa'i rin po che blañs nas chom rkun pa dañ
'groggs te | lam du 'gro na rañ gi rin po che brlag par dogs pa'i 'jigs
pas de rnams dor nas lam bzañ por 'jug pa bžin-no¹⁶⁵ || de ltar bdag
kyañ lus mi gtsañ ba du ma can rin po che 'phrog pa'i chom rkun
bžin du gal te sred pa 'di byed na 'phags pa'i lam gyi dge ba'i chos 20
kyi rin po che bdag gis brlag par¹⁶⁶ dogs-so¹⁶⁷ || de'i phyir bdag gis
chom rkun lta bu'i lus 'di dor nas mya ñan las 'das pa'i groñ khyer
du 'jug par rigs-so¹⁶⁸ || de'i phyir gsuñs pa |

Bv II 19—26

ji ltar mi yis¹⁶⁹ dri ña ba || mgul la bciñs na skyug bro ste¹⁷⁰ ||
de dag spañs nas 'gro byed na || skyug mi bro žiñ bde bar 'gro || 25
de bžin du ni dri ña lus || sna tshogs pa yis¹⁷¹ gañ gyur pa ||
spañs nas 'gro bar byed pa ni || don med ltos pa med pa 'o¹⁷² ||
ji ltar bśañ ba'i gnas-su¹⁷³ ni || skyes pa bud med kyis bśañs nas ||
dor nas 'gro bar byed pa ni || don med ltos pa med pa yin ||

¹⁵¹ pa yi *SDQH* : pa'i *LN*.¹⁵² mi *SDLNH* : myi *Q*.¹⁵³ dor *SDLNH* : de *Q*.¹⁵⁴ rigs so *SDQH* : rigso *LN*.¹⁵⁵ pa *SQLNH* : pha *D*.¹⁵⁶ gnas su *SDQLH* : gnasu *N*.¹⁵⁷ byed *SDQLH* : bed *N*.¹⁵⁸ skyug *SDLNH* : sgyug *Q*.¹⁵⁹ la *DQLNH* : not in *S*.¹⁶⁰ la *SDQL* : not in *NH*.¹⁶¹ rigs so *SDQLH* : rigso *N*.¹⁶² ltos *SDLNH* : lños *Q*.¹⁶³ ky¹⁶³ *SDLNH* : kyis *Q*.¹⁶⁴ rigs so *SDQLH* : rigso *N*.¹⁶⁵ bžin no *SDQLH* : bžino *N*.¹⁶⁶ par *SDQN* : pa'i *LH*.¹⁶⁷ dogs so *SDQH* : dogso *LN*.¹⁶⁸ rigs so *SDQH* : rigso *LN*.¹⁶⁹ yis *SDQ* : yi *LNH*.¹⁷⁰ ste *SQLNH* : te *D*.¹⁷¹ yis *SDLNH* : pa'i *Q*.¹⁷² pa 'o *S* : pa'o *DQLNH*.¹⁷³ gnas su *SDQLH* : gnasu *N*.

de ltar bdag gi lus 'di yañ || mi gtsañ sna tshogs kyis gañ ba ||
dor (11b) nas bdag kyañ 'gro bar bya || ji ltar bsañ ba'i gnas b'zin no ||

ji ltar gru ni rdol gyur na || chu ni mañ¹⁷⁴ du 'byuñ bar 'gyur ||
de ni gru mkhan gyis dor nas || don med ltos pa med pa yin || [Pā6]

de ltar bdag gi¹⁷⁵ lus 'di yañ || bu ga dgu yañ mi rtag pas || 5
dor nas 'gro bar byed pa na || gru mkhan gru ni dor ba b'zin ||

ji ltar chom rkun lhan cig mi || nor ni khyer nas 'gro ba na ||
nor khyer 'jigs pa mthoñ ba nas¹⁷⁶ || 'jigs nas dor nas 'gro byed b'zin ||

de b'zin du ni lus 'di ni || chom rkun chen po dañ mtshuñs žiñ¹⁷⁷ ||
'dir ni dor nas 'gro ba na || dge ba spyod pa 'jigs med do || 10

I.5 SUMEDHA'S RENUNCIATION

de b'zin du mkhas pa blo gros bzañ pos sna tshogs pa'i dpe 'di yis
phan yon¹⁷⁸ gyi don la rnam par bsams šiñ | rañ gi khyim du dpag tu
med pa'i loñs spyod kyi phuñ po sñar ji ltar brjod pa b'zin du bkren
pa la sogs pa rnam la sbyin pa chen po byin te | nor gyi 'dod pa
dañ ñon moñs¹⁷⁹ pa'i 'dod pa spañs nas groñ khyer 'jigs med ldan 15
gyi phyi rol tu¹⁸⁰ soñ ste | gcig pur gañs¹⁸¹ can chos kyi ri žes bya ba
la brten nas | der lo ma'i khañ par 'chag par byed ciñ skyon lña po
ma bzlog la ma spañs b'zin du de ltar sems mñam par b'zag¹⁸² pa dañ
por¹⁸³ dañ | byed pa brgyad dañ ldan pa'i mñon par šes pas smras¹⁸⁴
pa dañ | stobs len pa dañ | de ru gnas te skyon dgu dañ ldan pa 20
gyon pa'i gos spañs nas | yon tan bcu gñis dañ ldan pa'i šiñ sun gyi
dum bu'i gos gyon (12a) nas | drañ sroñ gi rab tu byuñ ba la rab tu
byuñ ste | de ltar rab tu byuñ nas skyon brgyad dañ ldan pa'i lo ma'i
khañ pa de spañs nas yon tan bcu dañ ldan pa'i šiñ gi druñ du ñe
bar gnas-so¹⁸⁵ || 'byor pa thams cad spañs nas šiñ gi 'bras bu mchog 25
za žiñ 'dug pa'o || gnas su 'chag par byed pa'i dka' thub byed do ||
žag bdun gyi nañ de ñid du brgyad la sñoms par 'jug ciñ mñon par
šes pa¹⁸⁶ lña po thob par gyur to¹⁸⁷ || de b'zin du des don du gñer bas
mñon par šes pa'i stobs thob par gyur to¹⁸⁸ || de'i phyir gsuñs pa

¹⁷⁴ mañ *SLNH* : nañ *DQ*.

¹⁷⁵ gi *SDQL* : gis *NH*.

¹⁷⁶ nas *SLNH* : na *DQ*.

¹⁷⁷ žiñ *SDQLN* : šiñ *H*.

¹⁷⁸ not in Tibetan : assamañ katvā Ja

I p. 6.

¹⁷⁹ moñs *SQLNH* : mañs *D*.

¹⁸⁰ tu *SQLNH* : du *D*.

¹⁸¹ gañs *SDQH* : grañs *LN*.

¹⁸² b'zag *DQLNH* : g'zag *S*.

¹⁸³ por *SLN* : po *DQH*.

¹⁸⁴ smras *DQLNH* : smra *S*.

¹⁸⁵ gnas so *SDQLH* : gnaso *N*.

¹⁸⁶ pa *DQ* : not in *SLNH*.

¹⁸⁷ to *SL* : te *DQNH*.

¹⁸⁸ to *SDQH* : te *LN*.

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de¹⁸⁹ ltar bdag gis bsams gyur pa || sna tshogs bye¹⁹⁰ ba brgya yi nor¹⁹¹ ||
 mgon dañ mgon med rnams la sbyin || gañs can la ni ñe bar soñ ||

gañs can dañ¹⁹² ni mi riñ bar || chos kyi ri zes bya ba la ||
 bdag gis de la mchog tu rten¹⁹³ || lo ma'i khañ pa legs byas-so¹⁹⁴ ||

de ru 'chag¹⁹⁵ par byed pa dañ || skyon ni lña po rnam par spañs || 5
 yon tan bryad dañ yañ dag ldan || mñon par ses pa'i stobs ldan no ||

skyon dgu dañ ni ldan pa yi || der ni de ñid dor gyur nas ||
 šiñ sún dum bu'i gos gyon te¹⁹⁶ || yon tan bcu gñis ldan pa'o ||

skyon ni bryad dañ ldan pa yi || lo ma'i khañ pa spañs gyur nas ||
 šiñ gi druñ du ñe bar 'dug || yon tan bcu dañ ldan pa yi || 10

rmos dañ bskrun¹⁹⁷ pa'i 'bru rnams ni || lhag ma med par¹⁹⁸ dor byas
 nas ||
 yon tan ma lus ldan pa yi || šiñ tog mchog ni dañ por zos || [Pā7]

de ru dka' thub (12b) byas nas ni || 'dug dañ 'chag pa'i gnas rnams-su¹⁹⁹ ||
 źag bdun gyi ni nañ ñid du || mñon par ses pa'i stobs thob bo || 15

I.6 MY WELL MADE ABODE AND LEAF HUT

'dir yañ gleñ gzi ni mkhas pa blo gros bzañ pos²⁰⁰ brten pa'i lo ma'i²⁰¹
 khañ pa dañ 'chag pa ni rañ gi lag gis byas pa²⁰² ltar²⁰³ brjod do || 'dir
 yañ don ni sems dpa'²⁰⁴ chen po gañs can gyi nañ nas 'oñs pa dañ | de
 riñ chos kyi rir²⁰⁵ yoñ²⁰⁶ ba mthoñ nas lha'i dbañ po²⁰⁷ brgya byin gyis
 las sna tshogs pa'i lha'i bu²⁰⁸ la²⁰⁹ mkhas pa blo gros bzañ po 'di ni rab 20
 tu 'byuñ bar 'dod pas soñ ste | 'di'i gnas rnams gyis śig²¹⁰ | de'i tshig thos
 nas dga' ba'i gnas phug legs pa'i²¹¹ lo ma'i khañ par 'chag pa'i gnas byas

¹⁸⁹ de *SQLNH* : ji *D*.¹⁹⁰ bye *DQ* : byed *SLNH*.¹⁹¹ yi nor *SDQH* : yin no *L* : yino *N*.¹⁹² dañ *SDLNH* : nañ *Q*.¹⁹³ rten *SLNH* : brten *DQ*.¹⁹⁴ byas so *SDQLH* : byaso *N*.¹⁹⁵ 'chag *SDQH* : 'chags *LN*.¹⁹⁶ te *SDQ* : to *LNH*.¹⁹⁷ bskrun *SDQNH* : bskun *L*.¹⁹⁸ par *SDLNH* : pa'i *Q*.¹⁹⁹ rnams su *SDQLH* : rnamsu *N*.²⁰⁰ pos *SDQ* : po *LNH*.²⁰¹ ma'i *SDQH* : ma yi *LN*.²⁰² pa *SDQH* : par *LN*.²⁰³ ltar *SDQNH* : not in *L*.²⁰⁴ dpa' *SQ* : pa *DLNH*.²⁰⁵ rir *SDLN* : riñ *Q*.²⁰⁶ yoñ *SDQ* : yoñs *LNH*.²⁰⁷ lha'i dbañ po : not in Pāli.²⁰⁸ las sna tshogs pa'i lha'i bu *DQH* :
 sna tshogs pa'i lha'i bu *SLN* : Vissakam-
 madevaputtam Ja I p. 7 : cf. Mvy 6941
 Viśva-karmā(man) : Las sna tshogs can
 nam bzo sna tshogs can.²⁰⁹ not in Tibetan : āmantetvā Ja I
 p. 7.²¹⁰ gyis śig *S* : gyis cig *DQLN* : kyis
 gcig *H*.²¹¹ legs pa'i *SDQ* : legs par *LNH*.

so || bcom ldan 'das kysis yañ de'i tshe bdag gis bsams nas goms par byas
pa rdzogs pa las | de'i dus su de'i rgyu mtshan gyis šā ri'i bu der²¹² chos
kyi ri der²¹³ |

Bv II 28c-d, 29a-b

gnas bzañ po ni bdag gis byas || lo ma'i khañ pa bzañ por ldan ||
der ni 'chag ciñ gnas nas ni || skyon lña po ni rnam par spañs ||

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I.7 ABANDONING THE FIVE FAULTS

zés gsuñs-so²¹⁴ ||²¹⁵ 'chag pa'i skyon lña po gañ ze na | sra žiñ mi sñoms
pa dañ | nañ na šin rad rod can dañ | nags²¹⁶ thibs po dañ | šin tu dog
pa dañ | šin tu yañs pa'o || sra žiñ mi sñoms pa'i sa'i char 'chag ciñ 'chag
pa na | rkañ pa la 'brum bu 'byuñ ba dañ | sems rtse gcig²¹⁷ tu mi gnas
pa dañ | las byed pa'i gnas mi 'grub la | sa'i²¹⁸ steñ mñam žiñ 'jam par
'chag pa ni bde (13a) žiñ | las byed pa'i gnas rdzogs pa de'i phyir tsha ba
dañ mi²¹⁹ sñoms pa'i sa'i cha ni skyon gcig tu rig par bya'o || 'chag pa'i
bar dañ nañ dañ tha mar šin yod pa na bag med par 'oñ žiñ 'chag pa na
dpral ba dañ mgo la gnod pa byed pa ni nañ gi šin gi gnod pa gñis pa'o ||
rtswa²²⁰ dañ 'khri šin la sogs pa nags tshal thibs po'i 'chag sar byed pa
na mun pa nag po'i dus su sbrul la sogs pa'i srog chags rkañ pas²²¹ brdzis
nas²²² 'chi²²³ ba 'am | des mche bas rmugs nas gnod pa skyel ba ni nags
thibs po'i skyon gsum pa'o || šin tu dog pa'i²²⁴ 'chag sa'i²²⁵ mchu ru khru
gcig pa 'am²²⁶ | khru phyed pa'i 'chag sa byed na nañ du gcod pa dañ |
sen mo 'am sor mo 'chad par 'gyur ba ni šin tu dog pa'i skyon bži pa'o ||
šin tu yañs pa'i 'chag sar²²⁷ 'chag pa na sems g.yeñ par²²⁸ gyur pa dañ |
sems rtse gcig tu gnas pa mi thob pa ni šin tu yañs pa'i skyon lña pa'o ||
'chag sa'i mtho tshad kyi stugs-su²²⁹ khru phyed dañ do || ños gñis-su²³⁰
khru gcig tsam par²³¹ dkyus-su²³² khru drug cu pa sa'i mthil²³³ 'jam pa
dañ mtshuñs žiñ yañs pa bye ma dañ bcas pa'i 'chag²³⁴ sa ni rigs-so²³⁵ ||

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²¹² der *SLNH* : de *DQ*.²¹³ der *SQLNH* : dir *D*.²¹⁴ gsuñs so *SDQLH* : gsuñso *N*.²¹⁵ not in *SDQLNH* : Tattha sukato mayhan ti sukato mayā, paññasāla sumāpitā ti pañnacchadanāsālāpi me sumāpitā ahoṣi; pañcadosavivajjitan ti Ja I p. 7.²¹⁶ nags *SDLNH* : nag *Q*.²¹⁷ gcig *SDQNH* : cig *L*.²¹⁸ sa'i *SDQ* : sa yi *LNH*.²¹⁹ mi *SQLNH* : ma *D*.²²⁰ rtswa *SDQH* : rtsa *LN*.²²¹ rkañ pas : not in Pāli.²²² brdzis nas *DQ* : brdzis na *SH* :rdzis na *L* : rdzi na *N*.²²³ 'chi *SDLNH* : 'cha *Q*.²²⁴ dog pa'i *SQLH* : dog sa'i *DN*.²²⁵ 'chag sa'i *SDQH* : 'chags sa'i *LN*.²²⁶ pa 'am *SDQ* : pa'am *LNH*.²²⁷ 'chag sar *SDQNH* : 'chags sar *L*.²²⁸ g.yeñ par *SLNH* : g.yeñs par *D* : yeñs par *Q*.²²⁹ stugs su *SDQLH* : stugsu *N*.²³⁰ gñis su *SDQLH* : gñisu *N*.²³¹ tsam par *SLN* : not in *DQH*.²³² dkyus su *SDQLH* : dkyusu *N*.²³³ mthil *SDQLH* : 'thil *N*.²³⁴ 'chag *SDQH* : 'chags *LN*.²³⁵ rigs so *SDQH* : rigso *LN*.

mchod rten gyi rigs mar me ltar gsal ba gnas brten²³⁶ chen po dbaṅ chen
gyi 'chag²³⁷ sa ta bu bya bar²³⁸ rigs-so²³⁹ || de'i²⁴⁰ phyir gsuṅs pa | de
ru 'chag sa byas la skyon lña po spaṅ bar bya'o ||

I.8 ENDOWED WITH EIGHT GOOD QUALITIES

yon tan brgyad daṅ ldan pa'i dge sbyoṅ gi bde ba brgyad daṅ ldan pa'o ||
(13b) dge sbyoṅ gi bde ba brgyad daṅ ldan pa žes bya ba ni gaṅ že na | 5
nor daṅ 'bru yoṅs-su²⁴¹ 'dzin pa'i 'dod pa med pa daṅ | kha na ma tho ba
med pa'i bsod sṅoms las 'dod pa med pa daṅ | bza' ba²⁴² btsal ba'i 'dod
pa med pa daṅ | nor gces pa'i yul mi sdug par byed pa 'am | mgo re re'i
khral la sogs pa len na rgyal po'i rigs kyis yul 'khor gyi mi sdug bsṅal ba
mi 'dod pa daṅ | ñe bar mkho ba thams cad la 'dod pa med pa daṅ | chom 10
rkun gyis 'phrog pa'i 'jigs pa med pa daṅ | rgyal po daṅ | rgyal tshab
daṅ | blon po chen po'i²⁴³ ñe bar 'tshe ba med pa daṅ | phyogs bžir 'gro
ba na 'tshe ba med pa ste | de ltar der gnas na bde ba brgyad po [Pā8]
ñams-su²⁴⁴ myoṅ bar nus-so²⁴⁵ ||²⁴⁶ de ltar yon tan brgyad daṅ ldan pa
'dir gnas par byas nas mñon par śes pa'i stobs thob par 'gyur žiṅ | 15

I.9 OBTAINING THE POWER OF HIGHER KNOWLEDGE

de nas der gnas te | zad par gyi las rnams byas nas mñon par śes pa daṅ
sṅoms par 'jug pa rnams bskyed pa'i phyir te | mi rtag pa daṅ | sdug
bsṅal ba daṅ | lhag mthoṅ brtsams nas gnas thob par byed-do²⁴⁷ || lhag
mthoṅ gi stobs blaṅs nas ji ltar gnas na de'i²⁴⁸ stobs blaṅ bar nus-so²⁴⁹ ||
de ltar der gnas nas de'i mñon par śes pa'i phyir lhag mthoṅ gis²⁵⁰ stobs 20
mthun²⁵¹ par byas pa ni khaṅ pa byas pa'i don yin no ||

I.10 THE ABANDONMENT OF CLOTHES THAT POSSESS NINE FAULTS

der skyon dgu daṅ ldan pa'i gos dor ba ni 'dir sṅar rim pa bžin du brjed
pa de rnams de'i tshe khaṅ mig chuṅ ba (14a) daṅ | khaṅ mig che ba
daṅ | 'chag sa la sogs pa so sor bryan nas me tog daṅ | 'bras bu daṅ | śiṅ

²³⁶ brten *SDQL* : brtan *NH*.

²³⁷ 'chag *SDQ* : 'chags *LNH*.

²³⁸ bar *DQLNH* : ba'i *S*.

²³⁹ rigs so *SDQLH* : rigso *N*.

²⁴⁰ de'i *SDQ* : de yi *LNH*.

²⁴¹ yoṅs su *SDQLH* : yoṅsu *N*.

²⁴² not in *SDQL* : daṅ *NH*.

²⁴³ blon po chen po'i *SLNH* : blon po

DQ : mahāmattehi Ja I p. 7.

²⁴⁴ ñams su *SDQLH* : ñamsu *N*.

²⁴⁵ nus so *SDQLH* : nuso *N*.

²⁴⁶ not in Tibetan : idaṃ vuttam hoti
Ja I pp. 7—8.

²⁴⁷ byed do *SDQLH* : byedo *N*.

²⁴⁸ de'i *SDQH* : de yi *LN*.

²⁴⁹ nus so *SDQLH* : nuso *N*.

²⁵⁰ gis *SLNH* : gi *DQ*.

²⁵¹ mthun *SDQLN* : 'thun *H*.

ljon pa'i tshogs yid dga' ba dañ | bsam pa chu ltar yid du 'oñ ba gdug
 pa can gyi ri dwags²⁵² med pa dañ | gnod par byed²⁵³ pa'i bya'i tshogs
 med pa śin tu dben par gnas par bya'o || 'chag sa brgyan pa'i phyogs gñis
 dañ dbus-su²⁵⁴ rgyab kyi²⁵⁵ rten gyi gŹi la brten nas bźugs pa'i ched du
 'chag²⁵⁶ sa'i nañ du sa gŹi mñam pa | kha dog ser po rdo dañ bsres pa | 5
 lo ma'i khañ pa'i nañ du ral pa'i khor yug dañ | śiñ śun gyi dum bu'i
 chos gos dañ | dbyu gu gsum dañ | bum pa la sogs pa dka' thub pa'i yo
 byad dañ ldan pa | bsti gnas kyi nañ du chu dañ bum pa chen por chu
 dañ | duñ chos²⁵⁷ kyi chu dañ | kham phor dañ | me khañ dañ | snod sol
 ba can dañ | śiñ la sogs pa de ltar gañ dañ gañ du rab tu 'byuñ ba la 10
 rigs so²⁵⁸ || de thams cad byas nas lo ma'i khañ pa'i logs la gañ žig rab
 tu 'byuñ bar 'dod pa na 'di'i yo byad rnams blañs nas rab tu byuñ²⁵⁹
 bar gyis śig ces yi ger bris nas | las sna tshogs pa'i lha'i bu lha'i 'jig rten
 du soñ ño || mkhas pa blo gros bzañ pos gañs can gyi ri'i 'gram na chu
 kluñ rjes-su²⁶⁰ 'brañ ba dañ bdag ñid kyi gnas dañ | mthun²⁶¹ pa'i gnas 15
 su blta žiñ chu kluñ bzlog pa'i las sna tshogs las sprul²⁶² žiñ brgya byin
 gyis byin pa'i gnas (14b) yid la dga' ba mthoñ-ño²⁶³ || 'chag sa'i dkyus
 kyi phyogs gcig tu 'gro žiñ rkañ pa'i rjes mi mthoñ bar rab tu byuñ²⁶⁴
 ba rnams kyis thag riñ po'i groñ nas bsod sñoms btsal bas ñal žiñ 'oñs
 nas lo ma'i khañ par žugs nas gnas so sñam du bsams so || de ma thag 20
 tu ma sleb²⁶⁵ par dus riñ por ma sleb²⁶⁶ par so sor śes dgos so || śiñ gi
 khañ pa'i khañ mig gi sgor²⁶⁷ žugs te nañ du phyin no || de dañ de bltas
 pas rtsig pa chen po la yi ge bris pa bklags nas 'di rnams thams cad bdag
 gi²⁶⁸ yo byad du brtag par bya'o || de rnams blañs nas²⁶⁹ rab tu byuñ²⁷⁰
 ño žes bsams so || bdag ñid kyi stod gos dañ smad gos zuñ dag dor ro || 25
 de'i²⁷¹ phyir gsuñs pa der gos dor ro || de ltar bźugs nas śā ri'i bu bdag
 de'i lo ma'i khañ pa dañ skyon dgu dañ bcas pa'i gos dor ro ||

I.11 THE NINE FAULTS OF CLOTHES

de yañ skyon dgu gsal bar mthoñ ste | dkar thub pa'i rab tu byuñ ba
 rnams la gos skyon dgu dañ ldan pa ni rñed²⁷² dka' ba'i skyon²⁷³ dañ |

²⁵² ri dwags *LH* : ri dags *SDQN* : ²⁶² sprul *SDQH* : sbral *LN*.
 vālamiga Ja I p. 8 : cf. Mvy 4792 Mrga : ²⁶³ mthoñ ño *SDQLH* : mthoño *N*.
 Ri dbags, Ri dags. ²⁶⁴ byuñ ba *SDQ* : 'byuñ ba *LNH*.
²⁵³ byed *SDLNH* : byes *Q*. ²⁶⁵ sleb *SDQLN* : slebs *H*.
²⁵⁴ dbus su *SDQLH* : dbusu *N*. ²⁶⁶ sleb *SDQLN* : slebs *H*.
²⁵⁵ kyi *SDQNH* : gyi *L*. ²⁶⁷ sgor *SDLNH* : skor *Q*.
²⁵⁶ 'chag *SDQH* : 'chags *LN*. ²⁶⁸ gi *SDQL* : gis *NH*.
²⁵⁷ chos *DQLNH* : tshos *S*. ²⁶⁹ nas *SLNH* : na *DQ*.
²⁵⁸ rigs so *SDQH* : rigso *LN*. ²⁷⁰ byuñ *SLNH* : 'byuñ *DQ*.
²⁵⁹ byuñ *SDQ* : 'byuñ *LNH*. ²⁷¹ de'i *SDQ* : de yi *LNH*.
²⁶⁰ rjes su *SDQLH* : rjesu *N*. ²⁷² rñed *SDQNH* : brñed *L*.
²⁶¹ mthun *DQLN* : 'thun *SH*. ²⁷³ skyon : eko.

g'zan 'dod pa skye ba'i skyon²⁷⁴ dañ | loñs spyod pa na myur du dri ma
 dañ ldan pa'i skyon²⁷⁵ dañ | dri ma can du gyur na 'khrud pa dañ | tshos
 bya²⁷⁶ dgos pa dañ | loñs spyod pa na 'dral ba'i skyon²⁷⁷ dañ | rñiñs na²⁷⁸
 'tshem²⁷⁹ pa dañ | lhan pa 'debs dgos pa dañ | slar yañ tshol ba na rñed
 dka' ba'i skyon²⁸⁰ dañ | dka' thub pa'i rab tu byuñ ba la mi rigs pa'i
 skyon²⁸¹ dañ | dgra la sogs pas 'phrog par 'gyur ba'i skyon²⁸² dañ | ji ltar
 yañ gos ni dgra la sogs pas mi len (15a) pa de'i phyir de b'zin du sbed
 dgos pa dañ | gyon pa na rgyan du 'gyur ba'i skyon²⁸³ dañ | khyer nas
 'gro ba na lus kyi khur po chen por 'gro ba'i skyon²⁸⁴ no ||

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I.12 THE CLOTHES OF TREE BARK

śiñ śun gyi gos zes²⁸⁵ pa ni | de'i tshē śā ri'i bu²⁸⁶ bdag 'di'i skyon dgu
 mthoñ nas gos dor ro || śiñ śun la rtswa mun dza dum bu dum bur byas
 nas [Pāg] sbyor žiñ sgrog pa ni śiñ śun la smad gos dañ stod gos don du
 gñer ba'i phyir-ro²⁸⁷ ||

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I.13 THESE HAVE TWELVE GOOD QUALITIES

yon tan bcu gñis dañ ldan pa zes²⁸⁸ pa ni phan yon bcu gñis dañ ldan
 pa'i śiñ śun gyi gos kyi²⁸⁹ phan yon bcu gñis dañ ldan pa'i rin chuñ ba
 dañ | blta na²⁹⁰ mdzes pa dañ | ruñ ba dañ | 'di rñams ni phan yon gcig
 dañ | rañ gi²⁹¹ lag gis bya bar nus pa ni gñis pa dañ | loñs spyod pa na²⁹²
 dri ma can du gyur kyañ myur du bkru bar nus pa ni gsum pa dañ | loñs
 spyod pa na brñiñs²⁹³ par gyur kyañ btsem²⁹⁴ par nus pa²⁹⁵ ni²⁹⁶ b'zi pa
 dañ | slar yañ tshol ba na²⁹⁷ bde bar byed nus pa ni lña pa dañ | dka'
 thub pa'i rab tu byuñ²⁹⁸ ba la rigs pa ni drug pa dañ | chom rkun pa la
 mi mkho ba ni bdun pa dañ | gyon pa na dka' thub pa'i rgyan du 'gyur

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|--|---|
| ²⁷⁴ skyon : eko. | Sāriputta Ja I p. 8 : <i>cf.</i> Mvy 1032 Śāripu- |
| ²⁷⁵ skyon : eko. | tra : Śā ri'i bu. |
| ²⁷⁶ tshos bya <i>DLH</i> : tshol bya <i>S</i> : chos
bya <i>QN</i> . | ²⁸⁷ phyir ro <i>SDQLH</i> : phyiro <i>N</i> . |
| ²⁷⁷ skyon : eko. | ²⁸⁸ zes <i>SDQH</i> : ces <i>LN</i> . |
| ²⁷⁸ rñiñs na <i>SD</i> : rñiñ na <i>LNH</i> : rñiñs
nañ <i>Q</i> . | ²⁸⁹ kyi <i>SDQ</i> : kyis <i>LNH</i> . |
| ²⁷⁹ 'tshem <i>SDQH</i> : 'tshems <i>LN</i> . | ²⁹⁰ blta na <i>SDH</i> : bltas na <i>Q</i> : lta na
<i>LN</i> . |
| ²⁸⁰ skyon : eko. | ²⁹¹ gi <i>DQLNH</i> : gis <i>S</i> . |
| ²⁸¹ skyon : eko. | ²⁹² na <i>SDL</i> : ni <i>QNH</i> . |
| ²⁸² skyon : eko. | ²⁹³ brñiñs <i>S</i> : rñiñs <i>DLNH</i> : rñiñ <i>Q</i> . |
| ²⁸³ skyon : eko. | ²⁹⁴ btsem <i>SDQL</i> : brtsem <i>NH</i> . |
| ²⁸⁴ skyon : eko. | ²⁹⁵ pa <i>SDQNH</i> : par <i>L</i> . |
| ²⁸⁵ zes <i>SDH</i> : ces <i>QLN</i> . | ²⁹⁶ ni <i>SDQNH</i> : not in <i>L</i> . |
| ²⁸⁶ śā ri'i bu <i>D</i> : śā ri'i bus <i>SQLNH</i> : | ²⁹⁷ na <i>SDLNH</i> : ni <i>Q</i> . |
| | ²⁹⁸ byuñ <i>DQ</i> : 'byuñ <i>SLNH</i> . |

pa ni brgyad pa dañ | gyon pa na yañ bar 'gyur ba ni dgu pa dañ | chos
 gos so so la 'dod pa chuñ ba ni bcu pa dañ | sloñ ba na chos pa la kha na
 ma tho ba med pa ni bcu gcig pa dañ | śiñ śun gyi gos stor na yañ ltos
 pa med pa ni bcu gñis pa'o ||

I.14 ABANDONING THE HUT OF LEAVES POSSESSING EIGHT FAULTS

skyon brgyad dañ ldan pa'i lo ma'i khañ pa dor źes pa ni ji ltar dor | 5
 (15b) de'i gos mchog gñis kyi rigs-su²⁹⁹ gyur pa a ąa 'o dza'i³⁰⁰ me tog gi
 phreñ³⁰¹ ba lta bu'i gos dmar po blañs nas smad³⁰² du gyon te | steñ du
 gźan yañ kha dog gser³⁰³ po'i śiñ śun gyi gos gyon nas | pun nā ga'i³⁰⁴
 me tog gi stan dañ 'dra ba'i rkañ pa dañ bcas pa'i gzig gi pags³⁰⁵ pa'i
 g.yañ g'zi gyon te | ral pa'i khor yug mgo bo la bciañs nas gtsug phud brtan 10
 par bya ba'i phyir du mkhregs³⁰⁶ pa'i spyi khab btsugs-so³⁰⁷ || mu tig
 gi³⁰⁸ dra ba bźin du³⁰⁹ 'then³¹⁰ thag byi³¹¹ ru'i kha dog lta bu'i bum pa
 nañ du bcug ste³¹² gnas gsum gyi kyog po'i śiñ de blañs nas khur śiñ de'i
 phyogs gcig la bum pa dañ | phyogs gñis la lcags kyu dsañ | smyug³¹³
 'khur dañ | dbyug gu gsum pa la sogs pa bzuñ źiñ khyer nas phrag pa'i 15
 khur du khyer te lag pa g.yas-su³¹⁴ 'khar³¹⁵ ba bzuñ nas lo ma'i khañ
 pa nas byuñ ste³¹⁶ | khru drug cu pa'i 'chag sa chen por phan tshun du
 'chag par byed ciñ rañ gi cha lugs la bltas nas | bdag gi³¹⁷ 'dod pa yoñs
 su³¹⁸ rdzogs par thob bo³¹⁹ || bdag ñid mdzes par rab tu byuñ nas sañs
 rgyas dañ | rañ sañs rgyas la sogs pa'i skyes bu dpa' bos bśnags pa dañ 20
 bstod³²⁰ ciñ rab tu byuñ ba źes bya ba 'di ni khyim gyi 'chiñ ba spañs
 nas | bdag gis ñes par byuñ³²¹ źiñ rab tu byuñ ba mchog bdag gis thob³²²
 pas dge sbyoñ gi chos bdag gis byas-so³²³ | bde ba'i 'bras bu bdag gis thob
 nas³²⁴ spro ba skyes-so³²⁵ || khur dal bus³²⁶ sa la bźag nas 'chag (16a)

²⁹⁹ rigs su <i>SDQLH</i> : rigs su <i>N</i> .	³¹² ste <i>SDQNH</i> : te <i>L</i> .
³⁰⁰ a ąa 'o dza'i <i>SDLN</i> : a ąa'o dza'i	³¹³ smyug <i>SDQNH</i> : myug <i>L</i> .
<i>QH</i> : anoja Ja I p. 9.	³¹⁴ g.yas su <i>SDQLH</i> : g.yasu <i>N</i> .
³⁰¹ phreñ <i>DQLNH</i> : 'phreñ <i>S</i> .	³¹⁵ 'khar <i>SDLNH</i> : mkhar <i>Q</i> .
³⁰² smad : not in Pāli.	³¹⁶ ste <i>SDQH</i> : te <i>LN</i> .
³⁰³ gser <i>LN</i> : ser <i>SDQH</i> .	³¹⁷ gi <i>SDQL</i> : gis <i>NH</i> .
³⁰⁴ pun nā ga'i <i>DQNH</i> : pun nā gī <i>SL</i> :	³¹⁸ yoñs su <i>SDQLH</i> : yoñsu <i>N</i> .
punnāga Ja I p. 9.	³¹⁹ thob bo <i>SDQLH</i> : thobo <i>N</i> .
³⁰⁵ pags <i>SDH</i> : lpags <i>QLN</i> .	³²⁰ bstod <i>SDQLH</i> : stod <i>N</i> .
³⁰⁶ mkhregs <i>SDLNH</i> : 'khregs <i>Q</i> .	³²¹ byuñ <i>SDQH</i> : 'byuñ <i>LN</i> .
³⁰⁷ btsugs so <i>SDQLH</i> : btsugso <i>N</i> .	³²² thob <i>SLNH</i> : thos <i>DQ</i> .
³⁰⁸ gi <i>DQ</i> : not in <i>SLNH</i> .	³²³ byas so <i>SDQH</i> : byaso <i>LN</i> .
³⁰⁹ du <i>SDQNH</i> : tu <i>L</i> .	³²⁴ nas <i>SDLNH</i> : mas <i>Q</i> .
³¹⁰ 'then <i>SDQH</i> : mthen <i>LN</i> .	³²⁵ skyes so <i>SDQLH</i> : skyeso <i>N</i> .
³¹¹ byi <i>DQLN</i> : byu <i>SH</i> .	³²⁶ dal bus : not in Pāli.

sa'i dbus-su³²⁷ kha dog ser po'i rdo'i³²⁸ steñ du gser gyi gzugs brñan lta
 bu bźugs te | ñin mo'i cha soñ nas srod kyi dus-su³²⁹ lo ma'i khañ pa'i
 nañ du bźugs nas | śiñ khri legs po'i bźog³³⁰ gi steñ du ñal-lo³³¹ || lus la
 ser bus gos par byed ciñ nam gyi cha smad la lañs te bdag yoñs³³² pa'i
 don la rtog ciñ bdag gis khyim gyi gnas kyi skyon mthoñ nas bdud rtsi 5
 la loñs spyod pa dañ | grags pa mtha' yas pa spañs nas | dgon par gnas
 te ñes par 'byuñ ba btsal ba'i phyir rab tu byuñ-ño³³³ || de³³⁴ nas bzuñ
 nas bag med pa'i spyod pa'i mi rtog pa³³⁵ dañ | rab tu dben³³⁶ pa spañs
 nas 'gro ba log pa'i sbrañ mas za bas da³³⁷ ni bdag gis³³⁸ rab tu dben
 pa dor bar rigs-so³³⁹ || bdag gis kyañ khyim pa'i gnas zañ ziñ dañ bcas 10
 par³⁴⁰ mthoñ ste phyin nas lo ma'i khañ pa yid du 'oñ ba 'di yañ³⁴¹ kha
 dog ser pos sa gzi la źal ba legs par byas nas | dñul gyi kha dog ltar dkar
 ba'i rtsig pa rnams dañ | thog phug ron gyi rkañ pa'i kha dog ltar dmar
 ba'i lo ma'i bla gab³⁴² can no || sna tshogs pa'i kha dog can gyi śiñ khri'i
 stan la ñal ba dañ | 'dug pa na bde bar lta³⁴³ ba de rnams ni ches cher 15
 lhag par khyim pa'i phun sum tshogs pa dañ 'dra bar mthoñ ño || lo ma'i
 khañ pa'i skyon bltas pas skyon brgyad mthoñ ste | lo ma'i khañ pa la
 loñs spyod pa na skyon brgyad po ni | śiñ mañ po la nor mañ po dgos pa
 dañ | bsdus³⁴⁴ nas (16b) khañ pa byed ciñ tshol ba ni skyon gcig pa³⁴⁵
 dañ | rtswa³⁴⁶ dañ sa 'dzad³⁴⁷ pa dañ | [Pā10] yañ dañ yañ zad pas³⁴⁸ 20
 na bcos dgos pa rgyun mi 'chad pa ni skyon gñis pa³⁴⁹ dañ | ñal ba'i gnas
 źes bya ba ni³⁵⁰ chen po la rigs te | dus ma yin par sloñ dgos pas sems
 gcig tu mi gnas pa dañ | 'gro dgos pa ni skyon gsum pa³⁵¹ dañ | grañ³⁵²
 ba dañ dro ba dañ³⁵³ 'joms³⁵⁴ pa dañ | lus bde bar byed pa ni skyon bzi
 pa³⁵⁵ dañ | khañ pa'i nañ du źugs nas sdiğ pa byed par nus pa dañ | ño 25
 tsha ba bzlog pa ni skyon lia pa³⁵⁶ dañ | bdag gi yin no źes bsruñ³⁵⁷

327 dbus su <i>SDQLH</i> : dbusu <i>N</i> .	341 'di yañ <i>SDQLN</i> : 'di 'añ <i>H</i> .
328 ser po'i rdo'i <i>DQH</i> : ser ba'i rdo'i	342 gab <i>SD</i> : khab <i>QLNH</i> .
<i>SLN</i> : ser po'i rdo yis <i>LN</i> .	343 lta <i>SLNH</i> : blta <i>DQ</i> .
329 dus su <i>SDQLH</i> : dusu <i>N</i> .	344 bsdus <i>SDH</i> : sdus <i>QLN</i> .
330 bźog <i>SLNH</i> : gźog <i>DQ</i> .	345 skyon gcig pa : eko ādīnavo Ja I
331 ñal lo <i>SDQLH</i> : ñalo <i>N</i> .	p. 9.
332 yoñs <i>SQLN</i> : yod <i>DH</i> .	346 rtswa <i>SDQH</i> : rtsa <i>LN</i> .
333 byuñ ño <i>SDQLH</i> : byuño <i>N</i> .	347 'dzad <i>SDQH</i> : mdzad <i>LN</i> .
334 de <i>DQH</i> : da <i>SLN</i> .	348 pas <i>SDLNH</i> : pa <i>Q</i> .
335 mi rtog pa <i>LN</i> : mi rtogs pa <i>S</i> :	349 skyon gñis pa : dutiyo Ja I p. 10.
rtogs pa <i>DQ</i> : rto pag <i>H</i> : na vaṭṭati Ja	350 ni <i>SDQ</i> : na <i>LNH</i> .
I p. 9.	351 skyon gsum pa : tatiyo Ja I p. 10.
336 dben <i>SDQNH</i> : dbyen <i>L</i> .	352 grañ <i>D</i> : drañ <i>SQLNH</i> .
337 da <i>SDLN</i> : de <i>QH</i> .	353 dañ <i>DQH</i> : not in <i>SLN</i> .
338 gis <i>NH</i> : gi <i>SDQL</i> .	354 'joms <i>SQLNH</i> : 'jam <i>D</i> .
339 rigs so <i>SDQLH</i> : rigso <i>N</i> .	355 skyon bzi pa : catuttho Ja I p. 10.
340 bcas par <i>DQ</i> : bcas pa <i>SH</i> : bcad	356 skyon lia pa : pañcamo Ja I p. 10.
pa <i>LN</i> .	357 bsruñ <i>SDQ</i> : sruñ <i>LNH</i> .

ba ni skyon drug pa³⁵⁸ dañ | khyim pa yod ces³⁵⁹ pa gñis pa'i³⁶⁰ skyon
bdun pa³⁶¹ dañ | śig dañ | 'dre śig³⁶² dañ³⁶³ khyi śig la sogs pa'i srog
chags du ma gnas par 'gyur ba ni skyon brgyad pa'o³⁶⁴ || 'di rnams kyi
skyon brgyad po rnams mthoñ nas sems dpa'³⁶⁵ chen pos lo ma'i khañ
pa spañs-so³⁶⁶ || de'i phyir gsuñs pa |

5

skyon brgyad dañ ni ldan pa yi || lo ma'i khañ pa spañs źes
pa ||

I.15 APPROACHING THE ROOT OF A TREE THAT HAS TEN GOOD QUALITIES

śiñ gi druñ du gnas gyur na || yon tan bcu dañ ldan pa yin || yib pa'i
gnas rnams spañs pa dañ || yon tan bcu dañ ldan pa yi || śiñ gi druñ du
gnas pa 'o || źes brjod pa ni | de la yon tan bcu po 'di bsag³⁶⁷ mi dgos
pa ni yon tan³⁶⁸ gcig dañ | ñal bar gnas pa tsam gyis bsruñ mi dgos par
rñed pa ni gñis pa dañ | der byi dor byed pa med par loñs spyod pa dañ |
bde bar gnas pa dañ | sloñ ba med pa ni (17a) gsum pa dañ | ño tsha ba
na³⁶⁹ yib pa med ciñ der sdig pa byed pa med la sbed pa med pa ni bźi
ba dañ | bla gab³⁷⁰ med pa'i gnas bźin du lus rtag tu sdod pa med pa ni
lña ba³⁷¹ dañ | yoñs-su³⁷² 'dzin par mi 'dod pa ni drug pa dañ | khyim
gyi 'dod pa spañs pa ni bdun pa dañ | mañ po dgos pa'i 'dzin pa med
pa dañ | yoñs-su³⁷³ bsruñ ba med pa dañ | 'gro ba na 'dod pa med pa ni
brgyad pa dañ | sdod pa na dga' ba dañ bcas pa med pa ni dgu pa dañ |
śiñ druñ gi gnas ni soñ źiñ soñ ba na rñed³⁷⁴ sla ba dañ | ltos pa med pa
ni bcu pa'o || yon tan bcu po 'di mthoñ ste śiñ gi 'gram du gnas źes brjod
pa dañ | 'di lta bu de rnams ni byed par bsams pa'o || sems dpa'³⁷⁵ chen
po sañ gi ñi ma la bsod sñoms la gśegs pas de ma thag tu groñ du sleb
ste mi rnams spro ba chen po skyes nas bsod sñoms byin no || de'i gdugs
tshod thon nas gnas-su³⁷⁶ byon te sleb ciñ bźugs nas bsams pa | bdag
gis bsod sñoms thob pa'i phyir rab tu byuñ ba ni ma yin-no³⁷⁷ || zas źim

10

15

20

25

³⁵⁸ skyon drug pa : chaṭṭho Ja I p. 10. ³⁶⁸ not in *SDQNH* : bcu po 'di bsag
³⁵⁹ ces *SH* : źes *DQLN*. mi dgos pa ni yon tan *L*.
³⁶⁰ pa'i *DQ* : par *SLNH*. ³⁶⁹ na *SDQLN* : ni *H*.
³⁶¹ skyon bdun pa : sattamo Ja I p. 10. ³⁷⁰ gab *SD* : khab *QLNH*.
³⁶² 'dre śig *SDQLN* : dre źig *H*. ³⁷¹ ni lña ba *DQH* : not in *SLN* :
³⁶³ dañ *DQLNH* : not in *S*. pañcamo Ja I p. 10.
³⁶⁴ skyon brgyad pa : aṭṭhamo Ja I ³⁷² yoñs su *SDQLH* : yoñsu *N*.
p. 10. ³⁷³ yoñs su *SDQH* : yoñsu *LN*.
³⁶⁵ dpa' *SQLNH* : pa *D*. ³⁷⁴ rñed *SDQLN* : rñod *H*.
³⁶⁶ spañs so *SDLH* : spañso *N* : slañs ³⁷⁵ dpa' *SQLNH* : pa *D*.
so *Q*. ³⁷⁶ gnas su *SDQNH* : gnasu *L*.
³⁶⁷ bsag *SQLNH* : bscag *D*. ³⁷⁷ yin no *SDQLH* : yino *N*.

po³⁷⁸ zes bya ba 'dis ña rgyal gyi³⁷⁹ rgyags pa dañ | skyes bu 'dod pa'i
 rgyags pa 'phel ba dañ | bza' ba'i gzi la brten nas sdug bsñal mtha' med
 do || bdag gis slar yañ btab pa dañ bskrun pa las skyes pa'i 'bru'i bza' ba
 spañs nas | 'bras bu mchog gi bza' ba la brten par bya'o || des de nas de
 blañs te | de ltar byas nas lus sdug bsñal (17b) du 'bad pa byas pa dañ | 5
 žag bdun gyi³⁸⁰ nañ du sñoms par 'jug pa brgyad po rnams dañ | mñon
 par šes pa lña skyes³⁸¹ te | de'i³⁸² phyir gsuñs pa |

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btab dañ bskrun pa'i 'bru rnams ni || lhag ma med par spañs
 pa dañ ||
 yon tan du ma dañ ldan pa'i || 'bras bu sogs³⁸³ la 'jug pa'o || 10
 der ni dka' thub kyis³⁸⁴ gnas dañ || sdod dañ 'chag pa'i gnas
 rnams-su³⁸⁵ ||
 žag bdun gyi ni nañ ñid du || mñon par šes pa'i stobs thob bo ||

I.16 THE BHAGAVAN DĪPAṂKARA APPEARED

de ltar mñon par šes pa thob nas | blo gros bzañ po dka' thub pas
 bde ba'i sñoms par 'jug pa la gnas so || de'i tshe mar me mdzad ces 15
 bya ba'i ston pa 'jig rten du byon par gyur to || de mñal du žugs nas
 bltam³⁸⁶ pa dañ | byañ chub pa dañ | chos kyi 'khor lo bskor ba na |
 'jig rten gyi khams stoñ phrag bcu po thams cad g.yos-so³⁸⁷ || [Pā11]
 rab tu g.yos-so³⁸⁸ || sgra sgrogs-so³⁸⁹ || sgra cher sgrogs-so³⁹⁰ || sñon
 gyi mtshan mar gyur pa sum cu rtsa gñis dañ | blo gros bzañ po dka' 20
 thub pas sñoms par 'jug pa'i bde ba la gnas pas de rnams kyi sgra
 ma thos pa dañ | de rnams kyi sñon³⁹¹ gyi mtshan ma mthoñ ño ||
 de'i³⁹² phyir gsuñs pa |

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stan gcig la ni rten nas su³⁹³ || bdag gis³⁹⁴ de ltar grub pa thob ||
 rgyal ba mar me mdzad ces pa || 'jig rten 'dren pa byon par gyur || 25
 mñal du žugs nas skyes gyur pa || sañs rgyas nas ni chos bstan pa ||
 mtshan ma bži po mthoñ ma (18a) gyur || bsam gtan bde bas ma
 thos-so³⁹⁵ ||

³⁷⁸ po *NH* : pa *SDQL*.³⁷⁹ gyi *SD* : gyis *QLNH*.³⁸⁰ gyi *NH* : kyi *SDQL*.³⁸¹ skyes *SDLNH* : skyed *Q*.³⁸² de'i *SDQ* : de yi *LNH*.³⁸³ sogs *SLNH* : scogs *DQ*.³⁸⁴ kyis *SDQL* : kyi *NH*.³⁸⁵ rnams su *SDQNH* : rnamsu *L*.³⁸⁶ bltam *SDQLN* : bltams *H*.³⁸⁷ g.yos so *SDQLH* : g.yoso *N*.³⁸⁸ g.yos so *SDQLH* : g.yoso *N*.³⁸⁹ sgrogs so *SDQH* : sgrogso *LN*.³⁹⁰ sgrogs so *SDQH* : sgrogso *LN*.³⁹¹ sñon *SDQH* : sñun *LN*.³⁹² de'i *SDQLN* : ci'i *H*.³⁹³ rten nas su *DNH* : brten nas su *S* :
rten nasu *L* : sten nas su *Q*.³⁹⁴ bdag gis *SDQLH* : de dag gis *N*.³⁹⁵ thos so *SDQH* : thoso *LN*.

I.17 THE COMING OF THE BHAGAVAN DĪPAṂKARA TO THE CITY
OF RAMMA

de'i tshe stobs bcu ldan pa'i mar me mdzad zag pa zad pa 'bum
phrag b'zihi 'khor dañ bcas pa go rims b'zin du sems can la phan
pa'i phyir³⁹⁶ 'chag ciñ dga' ba can zes bya ba'i groñ khyer du byon
te | blta na sdug ces bya ba'i gtsug lag khañ chen por b'zugs-so³⁹⁷ ||
dga' ba can zes bya ba'i groñ khyer na gnas pa'i mar me mdzad dge 5
sbyoñ gi dbañ phyug de ñid yañ dag par rdzogs pa'i byañ chub kyi
mchog thob nas mchog gi chos kyi 'khor lo bskor-ro³⁹⁸ || de ltar rim
gyis³⁹⁹ sems can la phan pa'i don du 'chag ciñ dga' ba can gyi groñ
khyer du byon te | blta na sdug gi gtsug lag khañ chen por⁴⁰⁰ b'zugs
pa de de na gnas pa rnams kyis thos nas mar gsar dañ | žun mar 10
la sogs pa⁴⁰¹ dañ | sman dañ | gos dañ | mal cha la sogs pa dañ⁴⁰² |
dri'i phreñ⁴⁰³ ba la sogs pa lag tu thogs te | gañ gis sañs rgyas dañ |
gañ gis chos dañ | gañ gis dge 'dun dañ | de rnams la 'dud ciñ de la
dga' ba dañ | de la śin tu gus pa dañ bcas pas ston pa'i druñ du soñ
ste | phyag byas nas dri la sogs pa'i mchod pa byas ste⁴⁰⁴ | phyogs 15
gcig tu 'khod ciñ chos bstan pa mñan nas sañ mgron⁴⁰⁵ du gñer te
rañ gis gnas nas soñ ño⁴⁰⁶ || de rnams⁴⁰⁷ byas nas sañ sbyin pa chen
po sta gon bya ste⁴⁰⁸ groñ khyer brgyan | stobs bcu pa (18b) byon
pa'i lam brgyan te chu yis⁴⁰⁹ sa g'zi mi mñam pa'i gnas rnams-su⁴¹⁰
sa blugs⁴¹¹ nas sa g'zi mñam par byas-so⁴¹² || dñul gyi⁴¹³ mdog lta bu'i 20
bye mas spras-so⁴¹⁴ || me tog gi phreñ⁴¹⁵ ba ñid dañ | me tog gi⁴¹⁶ sil
ma dgram⁴¹⁷ par byas-so⁴¹⁸ || kha dog sna tshogs pa'i gos kyis⁴¹⁹ rgyal
mtshan dañ | ba dan la sogs pa bsgrēñ bar byas-so⁴²⁰ || chu śiñ gi śiñ

³⁹⁶ sems can la phan pa'i phyir : not in Pāli.	pakkamiṃsu Ja I p. 11.
³⁹⁷ b'zugs so <i>DQ</i> : žugs so <i>SH</i> : žugso <i>LN</i> .	⁴⁰⁷ rnams <i>SDQLH</i> : nas <i>N</i> .
³⁹⁸ bskor ro <i>SDQNH</i> : bskoro <i>L</i> .	⁴⁰⁸ bya ste <i>SDQLN</i> : byas te <i>H</i> .
³⁹⁹ rim gyis <i>DQH</i> : rims kyis <i>SN</i> : rims gyis <i>L</i> .	⁴⁰⁹ chu yis <i>SDLNH</i> : chu'i <i>Q</i> .
⁴⁰⁰ por <i>SDLNH</i> : po <i>Q</i> .	⁴¹⁰ rnams su <i>SDQH</i> : rnamsu <i>LN</i> .
⁴⁰¹ pa <i>SDQ</i> : pas <i>LNH</i> .	⁴¹¹ blugs <i>SH</i> : blug <i>DQLN</i> .
⁴⁰² not in Tibetan : gāhāpetvā Ja I p. 11.	⁴¹² byas so <i>SDQH</i> : byaso <i>LN</i> .
⁴⁰³ phreñ <i>DQLNH</i> : 'phreñ <i>S</i> .	⁴¹³ gyi <i>SDLNH</i> : gyis <i>Q</i> .
⁴⁰⁴ byas ste <i>SQL</i> : byas te <i>DH</i> : bya ste <i>N</i> .	⁴¹⁴ spras so <i>SDQLH</i> : spraso <i>N</i> .
⁴⁰⁵ mgron <i>SDH</i> : 'gron <i>QLN</i> .	⁴¹⁵ phreñ <i>DQLNH</i> : 'phreñ <i>S</i> : phreñ ba : not in Pāli.
⁴⁰⁶ rañ gis gnas nas soñ ño <i>SDQ</i> : utṭhāyāsanā	⁴¹⁶ gi <i>SLNH</i> : not in <i>DQ</i> .
	⁴¹⁷ dgram <i>SDLNH</i> : bkram <i>Q</i> .
	⁴¹⁸ byas so <i>SDQH</i> : byaso <i>LN</i> .
	⁴¹⁹ gos kyis <i>SLN</i> : gos kyi <i>DQH</i> .
	⁴²⁰ byas so <i>SDQH</i> : byaso <i>LN</i> .

dañ bum pa gañ ba rnams bsgrigs⁴²¹ nas b'zag⁴²² par byas-so⁴²³ || de'i
 tshe blo gros bzañ po dka' thub pas rañ gi gnas nas steñ du⁴²⁴ 'phags
 te | mi de rnams kyi⁴²⁵ steñ gi cha'i mkha' la 'gro ba de la mi rnams
 dga' žiñ tshim pas mthoñ ste⁴²⁶ | nam-mkha'⁴²⁷ nas sa la phyogs gcig
 tu 'khod pa la mi rnams kyis dris-so⁴²⁸ || bsod nams dañ ldan pa
 rnams lam 'di rnams-su⁴²⁹ žig gis brgyan par byas | de'i phyr gsuñs
 pa |

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yul dañ phyogs kyi mthar gnas pa'i || de b'zin g'segs pa mgron⁴³⁰ du gñer ||
 de ñid byin nas lam 'di ni || sems ni dga' bas lam phyogs gcig ||

bdag ni de tshe de yi⁴³¹ dus || rañ gi gnas ni byed pa dañ ||
 šiñ sun gos ni rluñ gis⁴³² g.yo || de tshe bdag ni mkha' la 'gro ||

dga' dañ tshim dañ bde ba yis || skye bo lam 'phyag byed pa mthoñ ||
 nam-mkha'⁴³³ las ni byon nas-su⁴³⁴ || de ma thag par mi la dris⁴³⁵ ||
 [Pā12]

dga' dañ tshim la bde ba yi || mkhas šiñ rig pa'i skye bo che ||
 lam ni sñoms bar byed pa na || su žig (19a) phyr du lam 'di 'chos⁴³⁶ ||

mi rnams kyis smras pa | btsun pa dka' thub pa⁴³⁷ blo gros bzañ po
 ñid kyis mi mkhyen nam | stobs bcu dañ ldan pa'i mar me mdzad
 kyis yañ dag par rdzogs pa'i sañs rgyas thob nas | chos kyi 'khor lo
 bskor ro || sems can rnams la phan pa'i don du 'chag ciñ⁴³⁸ | bdag
 cag gi groñ khyer du byon nas blta na sdug gi gtsug lag khañ chen
 por b'zugs⁴³⁹ la bdag cag gis bcom ldan 'das de mgron⁴⁴⁰ du gñer to ||
 de'i phyr sañs rgyas bcom ldan 'das de byon pa'i lam brgyan par
 bya'o || dka' thub pa blo gros bzañ pos bsams pa | sañs rgyas žes bya
 ba'i sgra tsam yañ 'jig rten du rñed par⁴⁴¹ dka'o || de ltar sañs rgyas
 byon pa la bdag mi 'di rnams dañ bcas pas stobs bcu pa'i lam brgyan
 par byed par rigs-so⁴⁴² || des mi rnams la gsuñs pa | gal te khyed⁴⁴³

⁴²¹ bsgrigs *SDQ* : sgrigs *LNH*.

⁴²² b'zag *SLNH* : g'zag *DQ*.

⁴²³ byas so *SDQH* : byaso *LN*.

⁴²⁴ steñ du : not in Pāli.

⁴²⁵ kyi *DLNH* : kyis *SQ*.

⁴²⁶ not in Tibetan : kin nu kho
 kāraṇan Ja I p. 11.

⁴²⁷ nam mkha' *SDQH* : namkha' *LN*.

⁴²⁸ dris so *SDQH* : briso *LN*.

⁴²⁹ rnams su *SDQH* : rnamsu *LN*.

⁴³⁰ mgron *SDLH* : 'gron *QL*.

⁴³¹ de yi *SDLNH* : de yis *Q*.

⁴³² rluñ gis : not in Pāli.

⁴³³ nam mkha' *SDQH* : namkha' *LN*.

⁴³⁴ nas su *SDQNH* : nasu *L*.

⁴³⁵ dris *SDQ* : dri *L* : 'dri *NH*.

⁴³⁶ 'chos *SDQH* : 'chis *LN*.

⁴³⁷ dka' thub pa : not in Pāli.

⁴³⁸ sems can rnams la phan pa'i don
 du 'chag ciñ : cārikam caramāno Ja I
 p. 11.

⁴³⁹ b'zugs *SDQNH* : g'zugs *L*.

⁴⁴⁰ mgron *SDH* : 'gron *QLN*.

⁴⁴¹ rñed par *SDQNH* : brñed par *L*.

⁴⁴² rigs so *SDQH* : rigso *LN*.

⁴⁴³ khyed *SQ* : khyod *DLNH*.

APPENDIXES

APP. I
TIBETAN, SANSKRIT AND PRĀKRIT PARALLELS TO
DHAMMAPADA VERSES¹

II 65: Dhp 153 p. 43; Ja I p. 76; Dhp-a III p. 127; Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220, 224, 227, 232, 236, 243, 248, 253, 258, 263, 289; Ap-a p. 81; As p. 18; Sv I p. 16; Sv II p. 463, *cf.* 488; Sp I p. 17; Khp-a p. 12; *cf.* Mp I p. 287; Udāna-v 31. 6; sTog 85a
anekajātiṣaṃsāraṃ | sandhāvissaṃ anibbisāṃ
gahakārakaṃ gavesanto | dukkhā jāti punappunaṃ.

sTog 85b

skye bo'i 'khor ba ma lus pa || dug med rnam par dug med tshol ||
khyim med pa ni tshol ba na || skye ba'i sdug bsñal yañ yañ dañ ||²

Udānavarga 31. 6

anekaṃ jātiṣaṃsāraṃ | saṃdhāvitvā punaḥ punaḥ |
gṛhakāraikaṣaṃsāraṃ | duḥkhā jātiḥ punaḥ punaḥ ||

II 65: Dhp 154 p. 44; Ja I p. 76; Dhp-a III p. 127; Bv-a pp. 8, 133, 143, 154, 161, 167, 172, 178, 183, 192, 197, 208, 215, 220, 224, 227, 232, 236, 243, 248, 253, 258, 263, 289; Ap-a p. 81; As p. 18; Sv I p. 16; Sv II p. 463, *cf.* 488; Sp I p. 17; Khp-a p. 12; *cf.* Mp I p. 287; sTog 85b; Udāna-v 31. 7
gahakāraka diṭṭho si | puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā | gahakūṭaṃ viṣaṃkhitāṃ,
viṣaṃkhāragataṃ cittaṃ | taṇhānaṃ khayam ajjhagā ti.

sTog 85b

khyim med pa ni mthoñ bar gyur || slar yañ khyim ni byed pa med ||
de yi sdug bsñal thams cad bcom || dug gi miñ can khyim gyi phuñ ||
sems ni 'du byed pa las grol || sred pa zad nas med par gyur ||

Udānavarga 31. 7

gṛhakāraka dṛṣṭo 'si | na punar gehaṃ kariṣyasi |
sarve te pārśukā bhagnā | gṛhakuṭaṃ viṣaṃskṛtaṃ |
viṣaṃskāragate citte | ihaiva kṣayaṃ adhyagāḥ ||

III 8: Dhp 179 p. 51; Ja I p. 79; Dhp-a III p. 197; Ap-a p. 84; sTog 88b; PDhp 276;
Mvu III p. 91; Udāna-v 29. 52; *cf.* Udāna-v S 414 p. 83

¹ Text section numbers precede references.

² The Tibetan *dug med* seems to be a mistranslation of (*a*)*nibbissam*, also *rnam par dug med* seems to reflect a wrong interpretation of *sandhāvissaṃ*, and that *khyim med pa* in line two may be a corruption of an original *khyim byed pa* for *gahakāraka*, since the Tibetan in the *Udāna-varga* has *khañ khyim byed pa*.

yassa jitaṃ nāvajjīyati | jitaṃ assa no yāti koci loke,
tam buddhaṃ anantaḡocaraṃ | apadaṃ kena padena nessatha.

sTog 88b

gaṅ žig rgyal ba de la rgyal mi nus || gaṅ žig 'jig rten 'dir ni rgyal mi 'gyur ||
mtha' yas saṅs rgyas spyod yul de mi gnas || rkaṅ med kyis ni rkaṅ yod la
mi nus ||

Patna Dharmapada 276

yassa jitaṃ nā 'ppajjīyati | jitaṃ assā na upeti antako
taṃ buddhaṃ anomanikramaṃ | apadaṃ kena padena nehisi.

Mahāvastu III p. 91

yasya jitaṃ nātha jīvati jitaṃ asya na jināti antako |
taṃ buddhamantaḡocaraṃ apadam kena padena neṣyatha ||

Udānavarga 29. 52

yasya jitaṃ nopajjīyate
jitaṃ anveti na kaṃ cid eva loke |
taṃ buddham anantaḡocaraṃ
hy apadaṃ kena padena neṣyasi |

III 8: Dhṃ 180 p. 51; Ja I p. 79; Dhṃ-a III p. 197; *cf.* S I p. 107; Ap-a p. 84; sTog
88b; PDhṃ 227; Mvu III p. 92; Udāna-v 29. 53; *cf.* Udāna-v S 415 p. 84
yassa jālinī visattikā
taṅhā n' atthi kuhuṅci netave
tam buddham anantaḡocaraṃ
apadaṃ kena padena nessatha.

sTog 88b

gaṅ gi sred pa'i dra ba bton gyur nas || de la sred pa rnams ni cuiṅ zad med ||
mtha' yas saṅs rgyas spyod yul de ṅid la || rkaṅ med de yis rkaṅ yod la mi
nus ||

Patna Dharmapada 227

yassa jālinī visattikā | tahnā nāsti kaḡiṃ ci netaye
taṃ buddham anantaḡocaraṃ | apadaṃ kena padena nehisi.

Mahāvastu III p. 92

yasya jālinī samūhata tṛṣṇā nāsyā kaḡiṃ pi netrikā |
taṃ buddhamanantavikramaṃ apadaṃ kena upadena neṣyatha ||

Udānavarga 29. 53

yasya jālinī viṣaktikā
tṛṣṇā nāsti hi lokanāyini |
taṃ buddham anantaḡocaraṃ
hy apadaṃ kena padena neṣyasi ||

III 25: Dh p 168 p. 48; Ja I p. 90; Dh p-a III p. 164; Ap-a pp. 94, 539; sTog 100a;
 PDhp 27; Udāna-v 4. 35; GDhp 110
 uttiṭṭhe na-ppamaḥḥeyya | dhammaṃ sucaritaṃ care,
 dhammacārī sukhaṃ seti | asmiṃ loke paramhi ca.

sTog 100a

bag med lhag mar byed pa med || chos la spyod ciṅ legs par spyod ||
 chos la spyad na bde ba 'byuṅ || 'jig rten 'di daṅ phyi mar bde ||

Patna Dharmapada 27

uṭṭheyā na pramaḥḥeyyā | dhammaṃ sucaritaṃ care
 dhammacārī [] seti | aśsiṃ loke paramhi ca.

Udānavarga 4. 35

uṭṭiṣṭhen na pramādyeta | dharmmaṃ sucaritaṃ caret |
 dharmacārī sukhaṃ śete | hy asmiṃ loke paratra ca ||

Gāndhārī Dharmapada 110

udiṭṭha na pramaḥḥe'a | dhamu sucarida cari
 dhama-cari suhu śe'adi | asvi loki parasa yi.

III 25: Dh p 169 p. 48; Ja I p. 90, cf. J III p. 269; Dh p-a III p. 164; Ap II pp. 590,
 596; Ap-a pp. 95, 539; cf. Sv II 657; sTog 100a; PDhp 224; Udāna-v 30. 5;
 GDhp 328
 dhammaṃ care sucaritaṃ | na naṃ ducaritaṃ care,
 dhammacārī sukhaṃ seti | asmiṃ loke paramhi ca.

sTog 100a

chos spyod pa ni legs par spyod || ñes par spyod pa mi bya ziṅ ||
 chos spyad pa yis bde ba 'byuṅ || 'jig rten 'di daṅ pha rol tu'o ||

Patna Dharmapada 224

dhammaṃ care sucaritaṃ | na naṃ ducaritaṃ care
 dhammacārī sukhaṃ seti | assim loke paramhi ca.

Udānavarga 30. 5

dharmmaṃ caret sucaritaṃ | nainaṃ duścaritaṃ caret
 dharmacārī sukhaṃ śete | hy asmiṃ loke paratra ca.

Gāndhārī Dharmapada 328

dhamu cari sucarida | ... drucarida cari
 dhamayari suha śedi | asvi loki parasa yi.

APP. II
PĀLI VERSES FROM THE THERAGĀTHĀ AND
DHAMMAPADAṬṬHAKATHĀ¹

III 18: Ja I p. 87; Th v. 527 p. 56; Th-a II p. 222; Bv-a p. 23; Ap-a pp. 91, 359,
533; sTog 96a

aṅgārino dāni dumā bhadante
phalesino chadanaṃ vippahāya,
te accimanto va pabhāsayanti.
samayo Mahāvīra bhāgī rasānaṃ.

sTog 96a

btsun pa ljon śiñ de ni ljañ gur gyur || śiñ gi lo ma sa la dud pa dañ ||
de rnam bar nas 'od zer 'gyed pa yin || dpa' bo chen po gñen gnas gśegs
pa'i dus ||

I 35: Ja I p. 31, J IV p. 54, 496; Th 303 p. 35; Th-a II p. 128; Bv-a p. 144; Ap-a
p. 34; Cp-a p. 295; Dh-p-a I p. 99, IV p. 105; Sn-a I p. 315; Itv-a I p. 38;
sTog 89a; PDhp 227; Udāna-v 30. 7; Mvu II p. 80—1

dhammo have rakkhati dhammacāriṃ,
dhammo suciṇṇo sukhaṃ āvahāti,
esānisamso dhamme suciṇṇe:
na duggatiṃ gacchati dhammacārīti.

sTog 39a

chos b'zin bsruñ na chos spyod do || chos kyis bsgral na chos b'zin thob ||
legs par bsgral na chos phan yon || chos spyod ñan 'gror mi 'gro'o ||

Patna Dharmapada 227 Śaraṇa varga

dhammo have rakkhati dhammacārī
dhammo sucinno sukhāya dahāti
esānuśamso dhamme sucinne
na doggatiṃ gacchati dhammacārī.

Udānavarga 30. 7 Sukhavarga

dharmāḥ sadā rakṣati dharmacāriṇaṃ
dharmāḥ sucīrṇa' sukhaṃ ādadhāti
eṣānuśamso dharme sucīrṇe
na durgatiṃ gacchati dharmacārī.

Mahāvastu II pp. 80—1

dharmo hi vai rakṣati dharmacāriṃ
chatraṃ mahantaṃ yatha varṣakāle

¹ Text section numbers precede references.

eṣo nuśaṃso dharme sucīrṇe
na durgatiṃ gacchati dharmacārī.

Dhammapadaṭṭhakathā verse in the *Jātakanidāna* with its Tibetan and Sanskrit parallels:

I 33: Ja I p. 60; Bv-a p. 280; Ap-a p. 65; Dhp-a I p. 85; As p. 34; Thūp p. 165,
gāthā by *khattiyakaññā* Kisā Gotamī; sTog 69b; Mvu II p. 157; BC canto
5. v. 24, (Johnston, 1984), p. 48; BC canto 5. v. 24, (Weller, 1926), p. 69
Nibbutā nūna sā mātā,
nibbuto nūna so pitā,
nibbutā nūna sā nārī
yassāyaṃ īdiso patīti.

sTog 69b

de yi ma ni źi bar gyur | de yi pha ni ńes par źi ||
de yi bud med ńes źir gyur || de yi yań ni de bdag mtshuńs ||

Mahāvastu II p. 157, *gāthā* by Śākyan Mṛgī

nirvṛtā khalu te mātā pitā punaḥ te nirvṛte
nirvṛtā punaḥ sā nārī yasya bhartā bhaviṣyasi.

Buddhacarita canto 5. v. 24, (Johnston, 1984), p. 48, *gāthā* by a *rājakanyā*

sukhitā bata nirvṛtā ca sā strī patirīdṛkṣa ihāyatakṣa yasyāḥ |
iti taṃ samudīkṣya rājakanyā praviśantaṃ pathi sājjalirjagāda ||

Buddhacarita canto 5. v. 24, (Weller, 1926), p. 69

de ni yań dag mthoń nas śā kya`i bu mo źig |
rab źugs lam na thal mo sbyar ba dań bcas śiń |
kye ma spyan yańs gań gi bdag po `di `dra `dir |
mo de bde ma myań ńan `das ma źes smras so |

Saṅghabhedavastu I p. 78, *gāthā* by Śākyan Mṛgajā

sukhitā bata sā mātā sukhī cāsya pitā hy asau |
nirvṛtā bata sā nārī yasyā bhartā bhaviṣyati ||
nirvāṇaśabdaṃ śrutvā tu dhyāyī sa puruṣottamaḥ |
nirvāṇe śāntatāṃ jñātvā tasmimś cittam arocayat ||

APP. III
MISCELLANEOUS PĀLI VERSES FROM THE VINAYA AND
THE COMMENTARIES¹

III 15: Ja I p. 83, *cf.* J VI p. 220; Vin I p. 36; Bv-a p. 20; Ap-a p. 88; sTog 92b;

Mvu III p. 444.

kiṃ eva disvā Uruvelavāsi
pahāsi aggiṃ kisako vadāno,
pucchāmi taṃ Kassapa etaṃ aṭṭhaṃ:
kathaṃ pahīnaṃ tava aggihuttan ti.

sTog 92b

lten rgyas gnas su gnas nas ci źig mthoñ ||
sbyin sreg 'dor ba'i rgyu mtshan ci źig smra ||
'od sruñ 'di yi don ni dri bar bya ||
khyod kyi ji ltar sbyin sreg spoñ ba yin ||

Mahāvastu III p. 444

kimeva dṛṣṭvā Uruvilvavāsi
prahāya agniṃ kṛśako |
pucchāmi te Kāśyapa etamarthaṃ
kathaṃ prahīnaṃ tava agnihotraṃ ||

III 15: Ja I p. 83; Vin I p. 36; Bv-a p. 20; Ap-a p. 88; sTog 92b; Mvu III p. 444;

SBV I p. 155

rūpe ca sadde ca atho rase ca
kāmitthiyo cābhivadanti yaññaṃ,
etaṃ malan ti upadhīsu ñātvā
tasmā na yitṭhe na hute araṃjin ti.

sTog 92b

gzugs dañ sgra dañ de bźin ro dañ dri ||
bud med 'dod pa yañ ni mchod sbyin spyod ||
'di rnams dri ma legs par rtogs byas nas ||
de phyir me yi sbyin sreg 'di spañs so ||

Mahāvastu III p. 444

annāni pānāni atho rasāni
kāmaṃ striyo cābhivadaṃti yajñe |
etaṃ malanti upadhīsu jñātvā
tasmāna yajñe na hute ramāmi ||

Saṅghabhedavastu I p. 155

annāni pānāni tathā rasāṃś ca

¹ Text section numbers precede references.

kāmān striyaś caiva vacanti haike |
tāvan malān upadhau samprapaśyan
tasmān na iṣṭe na hute rato 'ham ||

III 15: Ja I p. 84; Vin I p. 38; Ap II p. 607; Ap-a p. 89; Khp p. 204; Pv-a p. 22;
Thī-a p. 59; sTog 93b
danto dantehi saha purāṇajaṭilehi vippamutthehi
siṅgīnikkhasavaṇṇo Rājagahaṃ pāvisi Bhagavā.

mutto mutthehi saha purāṇajaṭilehi vippamutto vippamutthehi
siṅgīnikkhasavaṇṇo Rājagahaṃ pāvisi Bhagavā.

tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamutthehi
siṅgīnikkhasavaṇṇo Rājagahaṃ pāvisi Bhagavā.

sTog 93b

'dul źiñ 'dul ba'i grogs sñon bcas || bram ze rnam grol ral pa dañ ||
señ ge'i gzugs kyis 'thon nas ni || bcom ldan rgyal po'i khab nañ byon ||

grol źiñ grol ba'i grogs sñon bcas || bram ze rnam grol ral pa dañ ||
señ ge'i gzugs kyis 'thon nas ni || bcom ldan rgyal po'i khab nañ byon ||

brgal źiñ brgal ba'i grogs sñon bcas || bram ze rnam grol ral pa dañ ||
señ ge'i gzugs kyis 'thon nas ni || rgyal po'i khab nañ bcom ldan byon ||

III 15: Ja I p. 84; Vin I p. 38; Ap-a p. 89; sTog 93b
dasāvāso Dasabalo dasadhammavidū dasehi c' upeto
so dasataparivāro Rājagahaṃ pāvisi Bhagavā ti.

sTog 93b

bcu po gsuñ ba'i stobs bcu pa || chos bcu la mkhas bcu la gnas ||
stoñ phrag bcu yi 'khor dañ ldan || bcom ldan rgyal po'i khab nañ byon ||

III 15: Ja I p. 84; Vin I p. 38; Ap-a p. 89; sTog 94a; Mvu III p. 423
yo dhīro sabbadhī danto Buddho appaṭipuggalo
arahaṃ sugato loka tassāhaṃ paricārako ti.

sTog 94a

gañ źig bstan pa thams cad 'dul || gañ zag zla med sañs rgyas te ||
dgra bcom bde gśegs 'jig rten du || de ni bdag gi ñe bar gnas ||

Mahāvastu III p. 423

yo vīro dhṛtisampanno dhyāyo apratipudgalo ||
arhanto sugato loka tasyāhaṃ paricārako ||

III 18: Ja I p. 87; Bv-a p. 24; Ap-a p. 91; Mp I p. 303; sTog 96a–b
 nātisītaṃ nātiuphaṃ nātidubbhikkhachātakam,
 saddalā haritā bhūmi, esa kālo Mahāmunīti.

sTog 96a–b

ha cañ mi dro mi grañ źiñ || mu ge dañ ni bkres pa med ||
 sa steñ śiñ rnamś ljañ gur gyur || thub pa chen po dus 'dir gyur ||

III 24: Ja I p. 89; Ap-a p. 94; sTog 99b

siniddhanīlamudukuñcitakeso
 suriyasunimmalatalābhinalāṭo
 yuttatuṅgamudukāyatanāso
 raṃsijālavitato narasīho ti.

sTog 99b

dbu skra g.yas 'khyil 'jam nag snum pa dañ ||
 dpral ba dri med ñi ma'i mthil b'zin no ||
 sku dañ 'tsham pa'i śaṃs ni mtho ba dañ ||
 mi yi señ ge 'od zer gsal bar mdzad ||

III 30: Ja I p. 93; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III p. 26; Spk III
 p. 51; Ud-a p. 419; sTog 103b

sītaṃ uphaṃ paṭihanti
 tato vāḷamigāni ca
 sirīṃsape ca makase ca
 sisire cāpi vuṭṭhiyo.

sTog 103b

grañ dañ dro bas mi ñams śiñ || de ltar ri dwags la sogs pa'i ||
 sdig sbrul dañ ni sbrañ bu dañ || ba mo dañ ni char pas so ||

III 30: Ja I p. 93; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III p. 26; Spk III
 p. 51; Ud-a p. 419; sTog 103b

tato vātātape ghore
 sañjāte paṭihaññati.
 Leṇatthañ ca sukhatthañ ca
 jhāyituñ ca vipassituṃ
 vihāradānaṃ saṃghassa
 aggaṃ Buddhena vaṇṇitaṃ.

sTog 103b²

de ltar rluñ dañ śin tu dro || so sor lus la gos pa dañ ||

² Not in verse in Tibetan.

khañ nañ gnas nas bde ba skyes || khañ par bsam gtan lhag mthoñ rnams ||
dge 'dun gtsug lag khañ 'bul ba || sañs rgyas mchog gis bsñags par mdzad ||

III 30: Ja I p. 93; Vin II pp. 147, 164; Ap-a p. 98; Sv I p. 304; Ps III pp. 262, 325;
Spk III p. 51; Ud-a p. 420; sTog 103b
tasmā hi paṇḍito poso
sampaṣsaṃ atthaṃ attano
vihāre kāraye ramme
vāsaya' ettha bahussute.

sTog 103b

skyes bu mkhas pas de yi phyir || bdag ñid kyi ni phyir du ni ||
dga' bas gtsug lag khañ byed pa || mañ du thos pa gnas pa yin ||

III 30: Ja I p. 93; Vin II pp. 148, 164; Ap-a p. 98; Sv I p. 304; Ps III p. 26; Spk III
p. 51; Ud-a p. 420; sTog 103b
tesaṃ annañ ca pānañ ca
vatthasenañāni ca
dadeyya ujubhūtesu
vippasannena cetasā.

sTog 103b

de rnams kyi ni bza' dañ btuñ || gos dañ mal cha stan dañ ni ||
de rnams sems ni drañ pos dbul || rab tu dañ ba'i sems kyi so ||

III 30: Ja I p. 94; Vin II pp. 148, 164; A III pp. 41, 43; Ap-a p. 98; Sv I p. 304;
Spk III p. 51; Ud-a p. 420; sTog 103b
te tassa dhammaṃ desenti
sabbadukkhāpanūdanaṃ,
yaṃ yo dhammaṃ idh' aññāya
parinibbāti anāsavo ti.

sTog 103b

des ni de la chos bstan to || sdug bsñal thams cad ñer źi'i phyir ||
gañ de'i chos ni rtogs pa dañ || rten med mya ñan 'das par byed ||

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