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A Preliminary Report on a Palm-leaf Manuscript of Prajñākaramati's *Bodhicaryāvatārapañjikā* (1)*

WANG Junqi, FANG Lan, LIAO Juan, GAO Ting

1. Introduction

The *Bodhicaryāvatārapañjikā* (BCAP) composed by Prajñākaramati (c. 10–11th century) is the only officially published Sanskrit commentary on Śāntideva's renown *Bodhicaryāvatāra* (BCA). Since the critical edition of BCAP was published in the early 20th century by Louis de La Vallée Poussin (1914), it has been carefully studied by many scholars. However, this early critical edition of BCAP is far from perfect. According to de La Vallée Poussin's "*Introduction*," the critical edition is based on two Sanskrit manuscripts, noting that: "The first is in the Nepalese character and contains (with several large lacunae) the whole of the work; the second, in the Maithili character, contains only the commentary on the ninth chapter." This means that the first eight chapters of his edition of the BCAP are based only on a problematic Nepalese manuscript. There are therefore significant lacunae in the commentaries to the BCA's verses: 1.1, 3.22–33, 4.1–45, 8.18–22, 8.24–25, 8.40–47, and 8.108–186, as well as many smaller textual lacunae and unreadable passages scattered throughout the whole text which ultimately have hindered the exhaustive study of the text as a whole.

With the recent discovery of a BCAP Sanskrit palm-leaf manuscript in the Tibetan Autonomous Region, further study of the BCAP has become possible.¹ This newly discovered palm-leaf manuscript measures around 32.1*6.2cm in size and is catalogued as ZX0617–ZB20 in the facsimile edition. Each page generally contains six or seven lines in black ink with space for a string hole slightly left of the center. Its scripts are mainly written in the Proto-Bengali style. Even considering that the same scribe would write in a different hand depending on circumstances— e.g., the script would change if he was in a hurry to finish the day's transcription, etc.— we can identify the handwriting of at least three scribes in this palm-leaf manuscript. One of them would have copied the leaf of a *Samghāṭasūtra* manuscript (folio 71ab) that was inserted—probably by accident—into the BCAP. The other two scribes who copied the BCAP differ not only in the neatness of their writing as well as in the

embellishment of *akṣaras*, but also in their unique choice of fonts. For example, Scribe A who copied the majority of the manuscript tends to use *la* ল in the typical Proto-Bengali style, although sometimes with a transitional form, while Scribe B tends to write *la* ল (91A1) in the *Nāgarī* style. The *ca* ঢ of the former is in the *Nāgarī* style, while the *ca* চ (92A1) of the latter is generally in the Proto-Bengali style. A closer study of their paleographical features will be done in the future.

On the whole, the manuscript is incomplete and only 120 leaves are left. The folio 1a is the title page of this manuscript, which would seem to contain information about the author, title, and owner. However, because the catalogued photograph of the folio is very blurred it is impossible to fully identify the Tibetan *dbu med* script on it and we cannot therefore confirm all of its contents. In folio 1b the manuscript begins with the *maṅgala* verses of BCAP followed by a commentary on BCA 1.1. And the manuscript abruptly ends with a commentary on BCA 7.25. Throughout the 120 leaves, the content is not continuous which would suggest that many leaves must have long been lost.

Still, after a thorough examination it seems certain that the large lacunae in the La Vallée Poussin (1914) critical edition related to the commentaries on BCA 1.1, 3.28–33, and 4.1–45 can be complemented by the content of the palm-leaf manuscript. This paper aims to supplement the La Vallée Poussin (1914) edition, filling in lacunae in this early critical edition with the information provided in the palm-leaf manuscript. Due to length limitations, this paper will only include transcriptions for BCAP's commentaries on BCA 1.1, 3.28–33, and 4.1–14. The commentaries on BCA 4.15–45 will be provided in the next paper. The following provides information on the state of the manuscript at present.

2. The State of the Palm-leaf Manuscript

In general, the palm-leaf manuscript is relatively well preserved. However, it has suffered some forms of material degradations such as staining, ink fading, fragmentation, and biological deterioration as well as microbiological contamination.

I. Stains

Stains are the most common form of deterioration on this manuscript. The stains cover up the text and cause serious conglutination of leaves.

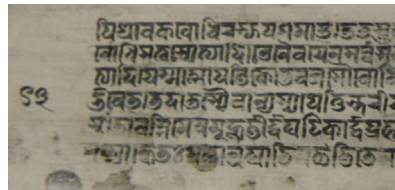


Figure 1. Stains on the palm-leaf manuscript

II. Ink fading

The deterioration of the hand-writing found on this manuscript is mainly attributed to ink fading. The surface of the palm leaves is not very water absorbent, and the application of ink to the leaves is therefore not set so that the script is easily eroded and scraped away.

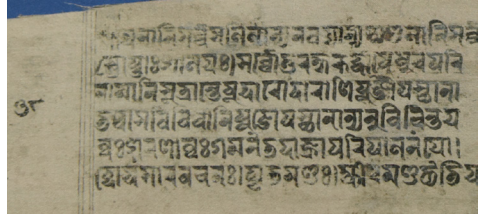


Figure 2. The palmleaf manuscript with ink fading

III. Damage and fragmentation

Damage and fragmentation usually occur at the edge of the palm leaves. The deterioration is caused by external conditions as the material ages or is affected by chemical deterioration caused by acidity making the material fragile and brittle.

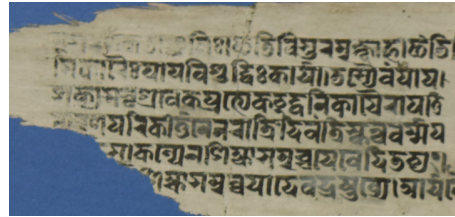


Figure 3. The palmleaf manuscript is damaged

IV. Biological degradation and microbiological contamination

Palm leaves are organic materials which are easily attacked by mold, as well as rodents and other pests. These pests and the development of mold on the manuscript lead to deterioration, damage, deterioration caused by acidity and conglutination of the leaves to one another.

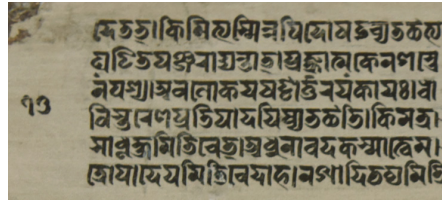


Figure 4. Damage caused by mice at the edges of leaves

V. Fraying

The main reasons for the fraying of palm-leaf manuscripts are related to extensive wear and tear, resulting in the separation of the leaf fibers at the edge of the manuscripts into filaments.

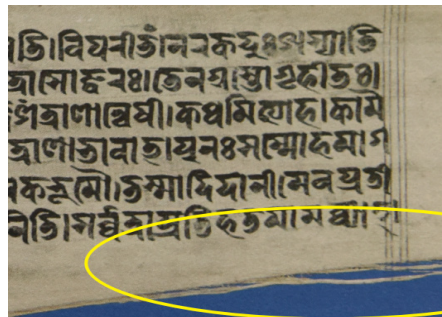


Figure 5. Fraying

VI. Hole fraying

Palm-leaf manuscripts need to be bound with string through holes made near the middle of the material. Hole fraying is the deformation of the holes for binding the manuscript caused by the string as a result of extended handling and use.

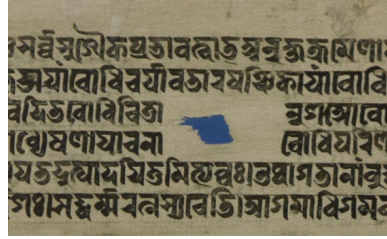


Figure 6. Hole fraying

3. A Comparative Table of the Folio Numbers and Their Contents

In studying the facsimile versions of the palm-leaf manuscripts in the Tibetan Autonomous Region, we must first note the usage of two different numbering systems as well as their differences. The first system constitutes the folio numbers usually written on the verso of a leaf. This form of numbering was done by the ancient scribe(s) that may have transcribed the main body of the manuscript. Generally, these ancient folio numbers faithfully reflected the sequence of the contents. The second system is the folio numbers given by modern cataloguers which are noted on the left side of the facsimiles on each side of the leaves. They are usually unreliable for they do not necessarily reflect the order of the manuscript contents, though they do reflect the order of the leaves as they are preserved today. In order to distinguish between these two forms of pagination, the former will be called *Numbering-I* and represented as numbers accompanied by lowercase letters such as 1a, and the latter *Numbering-II* as numbers accompanied by capital letters such as 1A. Whenever the leaves of the manuscript themselves carry a folio number, *Numbering-I* will always be applied in this paper. Only when *Numbering-I* may not be applied will this paper use *Numbering-II*.

In the case of the BCAP manuscript analyzed in this article, neither of the numbering systems represent the order of the original: *Numbering-II* unreliable and *Numbering-I* is also rather arbitrary. Many folios in the *Numbering-I* system simply do not follow, such as the example of folios 38b and 39a which are commentaries on BCA 3.10 and 3.28, respectively. In terms of the length of the text, there should be seven more leaves between folios 38b and 39a. However, in this manuscript not only were these seven leaves missing, but the scribe who wrote the folio numbers in the manuscript was also seemingly unaware of this lacuna.

Additionally, Wang et al. (2021) has shown that the contents of folio 71(ab) do not belong to the BCAP but to the end of a *Samghāṭasūtra* manuscript. Its folio number is continuous with the numbers of the preceding and the following leaves of the BCAP manuscript, suggesting that whoever numbered the manuscript was not aware that this single leaf was pulled from a completely different text, the *Samghāṭasūtra*.

Of the remaining 120 leaves, not all of them carry a number given by ancient scribes. The ancient folio numbering stops abruptly at 95. Given that the leaves after folio 95(ab) no longer contain numbers inscribed in Proto-Bengali, these leaves will be described only using the numbers given by modern cataloguers. After folio 95(ab), the order of the remaining leaves is unfortunately quite chaotic. For example, the correct order of leaves according to content should be 89B(=95b)>96A>96B>112B>112A>99B>99A>114A>114B>105A and so on. This suggests that at some point in the past many of the leaves must have been flipped so that the recto and the verso became confused and the original order of the folios was lost. The borrowing and copying of manuscripts in ancient times, as well as the confusion of leaves known from the common storage of many manuscripts in one box, cannot reasonably explain these phenomena. We would conjecture that the mix up may be the result of the manuscript being poorly reconstituted after library shelves where it was stored would have collapsed, allowing for folios from other texts to slip in by mistake while also ruining the order of the original bound manuscript.

Additionally, there is a discontinuity among the leaves numbered by the ancient scribe(s). For example, folio 5(ab) follows directly after folio 3(ab) and folio 84(ab) after folio 82(ab). This means that folio 4(ab) and folio 83(ab) must have been lost at some point after the scribe numbered them. We do not at present know where these missing leaves are located.

Briefly, all of these anomalies suggest that (1) some kind of accident must have befallen the BCAP manuscript before it was paginated—we suspect that it may have been an accident such as the collapse of a library shelf—resulting in the loss and disordering of some of the leaves. This is supported by the disorganized state of the leaves succeeding folio 95(ab). We believe that after this accident (2) a careless scribe/librarian who read and wrote in Proto-Bengali was instructed to sort the remaining leaves of this manuscript. He sorted and numbered some of the existing folios at that time, probably without realizing the loss of certain folios or the inclusion of one leaf from a *Samghāṭasūtra* manuscript. (3) After numbering up until folio 95(ab), he stopped pagination for some unknown

reason leaving the subsequent leaves in an unnumbered and unordered state. Then, (4) at some point in time after this scribe/librarian completed the numbering, some leaves were lost once again, so that folios 4 and 83 are now missing.

In order to better demonstrate the complexities of this manuscript, we have created a simple comparative table describing the order of BCAP content, listing the folio numbers under both *Numbering-I* and *Numbering-II* systems, as well as in the point in the manuscript where the commentaries on individual BCA verses begin.

<i>Num- bering-I</i>	<i>Num- bering- II</i>	The start points for commentaries on the verses	<i>Num- bering-I</i>	<i>Num- bering- II</i>	The start points for commentaries on the verses
1a	1A	Title, etc.	1b	1B	BCAP's <i>maṅgala</i> verses, 1.1
2a	2A	–	2b	2B	–
3a	3A	–	3b	3B	–
5a	4A	–	5b	4B	1.2
6a	5A	1.3	6b	5B	1.4
7a	6A	–	7b	6B	1.5–6
8a	7A	1.7	8b	7B	–
9a	8A	1.8	9b	8B	1.9
10a	9A	1.10	10b	9B	1.11
11a	10A	–	11b	10B	1.12
12a	11A	1.13	12b	11B	1.14
13a	12A	–	13b	12B	1.15
14a	13A	1.16	14b	13B	1.17
15a	14A	–	15b	14B	1.18–19
16a	15A	1.20	16b	15B	1.21–23
17a	16A	1.24–25	17b	16B	1.26–27
18a	17A	1.28–30	18b	17B	1.31
19a	18A	1.32–33	19b	18B	–
20a	19A	1.34	20b	19B	–
21a	20A	1.35	21b	20B	1.36
22a	21A	–	22b	21B	2.1

23a	22A	2.2
24a	23A	2.6–7
25a	24A	2.10–11
26a	25A	–
27a	26A	2.18–21
28a	27A	2.24–25
29a	28A	2.28–31
30a	29A	2.36–39
31a	30A	2.42–44
32a	31A	2.49–51
33a	32A	2.54–55
34a	33A	2.57–58
35a	34A	2.65–66
36a	35A	3.2–3
37a	36A	3.7–9
38a	37A	–
39a	38A	3.28–31
40a	39A	4.1
41a	40A	4.2–3
42a	41A	4.5–6
43a	42A	4.7
44a	43A	4.10–11
	116A	4.15–16
46a	44A	4.19–20
47a	45A	4.23
48a	46A	4.27–28
49a	47A	4.31–33
50a	48A	4.36–37
51a	49A	4.39–40
52a	50A	4.41
53a	51A	4.44
54a	52A	4.47
55a	53A	–

23b	22B	2.3–5
24b	23B	2.8–2.9
25b	24B	2.12–14
26b	25B	2.15–17
27b	26B	2.22–2.23
28b	27B	2.26–27
29b	28B	2.33–35
30b	29B	2.40–41
31b	30B	2.45–48
32b	31B	2.52–53
33b	32B	2.56
34b	33B	2.59–64
35b	34B	3.1
36b	35B	3.4–6
37b	36B	3.10
38b	37B	–
39b	38B	3.32–33
40b	39B	–
41b	40B	4.4
42b	41B	–
43b	42B	4.8–9
44b	43B	4.12–14
	116B	4.17–18
46b	44B	4.21–22
47b	45B	4.24–26
48b	46B	4.29–30
49b	47B	4.34–35
50b	48B	4.38–
51b	49B	–
52b	50B	4.42–43
53b	51B	4.45–46
54b	52B	4.48
55b	53B	–

56a	54A	—
57a	55A	5.2
58a	56A	5.7
59a	57A	5.9
60a	58A	5.12; 5.13
61a	59A	5.17
62a	60A	5.19
63a	61A	5.23
64a	62A	5.25–27
65a	63A	5.30
66a	64A	5.34–36
67a	65A	5.40–41
68a	66A	5.43–45
69a	67A	5.49–51
70a	68A	—
	120A	5.55–57
71a	69A	<i>Samghāṭasūtra</i>
72a	70A	5.59–61
74a	71A	5.72–75
75a	72A	5.78–79
76a	73A	5.81–82
77a	74A	5.85
78a	75A	—
79a	76A	5.86–87
80a	77A	—
81a	78A	5.89–90
82a	79A	5.91–93
84a	80A	5.97–98
	100B	—
	109B	5.102–103
87a	81A	5.104
88a	82A	—
89a	83A	5.105–106

56b	54B	5.1
57b	55B	5.3–5.6
58b	56B	5.8
59b	57B	5.10; 5.11
60b	58B	5.14–16
61b	59B	5.18
62b	60B	5.20–22
63b	61B	5.24
64b	62B	5.28–29
65b	63B	5.31–33
66b	64B	5.37–39
67b	65B	5.42
68b	66B	5.46–48
69b	67B	5.52–54
70b	68B	—
	120B	5.58–59
71b	69B	<i>Samghāṭasūtra</i>
72b	70B	5.62–65
74b	71B	5.76–77
75b	72B	5.80
76b	73B	5.83–84
77b	74B	—
78b	75B	—
79b	76B	—
80b	77B	5.88
81b	78B	—
82b	79B	—
84b	80B	—
	100A	5.99–101
	109A	—
87b	81B	—
88b	82B	—
89b	83B	5.107

90a	84A	5.108–109
91a	85A	–
92a	86A	6.6–7
93a	87A	6.9
94a	88A	6.12
95a	89A	–
	96A	6.16–19
	112B	6.23
	99B	6.27–6.28ab
	114A	6.29
	105A	6.31–32
	111A	6.33–34
	93B	6.74–76
	97A	6.79
	91A	6.82
	118A	6.85
	92B	6.88; 6.89
	94A	6.92
	104B	6.95
	98B	6.99–100
	113A	6.103–104
	117B	6.107–108
	119A	6.110–111
	107A	6.116–119
	103A	6.125–127
	90A	6.131; 7.1
	101B	7.3–4
	95B	7.7–10
	110B	7.11–13
	102B	7.16–
	106B	7.18–19
	115B	7.20–21
	108B	7.23–24

90b	84B	6.1
91b	85B	6.2–5
92b	86B	6.8
93b	87B	6.10–11
94b	88B	6.13–14
95b	89B	6.15
	96B	6.20–22
	112A	6.24–26
	99A	6.28cd
	114B	6.30
	105B	–
	111B	6.35–37
	93A	6.77–78
	97B	6.80–81
	91B	6.83–84
	118B	6.86–87
	92A	6.90–91–
	94B	6.93–94
	104A	6.96–98
	98A	6.101–102
	113B	6.105–106
	117A	6.109
	119B	6.112
	107B	6.120–121
	103B	6.128–130
	90B	7.2
	101A	7.5–6
	95A	–
	110A	7.14–15
	102A	7.17
	106A	–
	115A	7.22
	108A	7.25

4. A Diplomatic Edition of the BCAP Commentaries on BCA 1.1, 3.28–33 and 4.1–14

4.1 Symbols and Abbreviations Used in the Transliteration:

*	<i>virāma</i>
⊙	square space for binding hole
∞	sign for <i>siddham</i>
(nn)	content omitted
[nn]	content difficult to read
{nn}	content deleted by small stroke(s) or erasure
<nn>	content emended
	<i>daṇḍa</i>
	double <i>daṇḍa</i>
:	deleted <i>daṇḍa</i> or filling sign at the end of lines or before string hole square
∅	the start point where the leaves are lost
///	leaf broken off here
P	de La Vallée Poussin (1914)'s critical edition of BCAP
T	the Tibetan translation of BCAP

4.2 The *Maṅgala* verses and commentary on the BCA's verse 1.1

- §1. ^(1b1) ∞ namo buddhāya ||
 mūrddhnā praṇamya sugatān* sahadharmma! ⊙ kāyān
 utkhātamohatarumūlahataprapañcān* |
 jātyādiduḥkhahatasatvahiṭānuvṛ^(1b2)ttīn
 uddāmadhāmajayinaḥ sugatātmajāmṣ ca ||² k.1
- bodhi ⊙ caryāvatārasya gūḍhārthapadabodhanī |
 svaprasannapadair vṛkyaḥ pañjikā kriyate mayā || k.2
- a^(1b3)rtham yasmin paṭutaramatir bbodhicaryāvatāre
 vaktum śaktaḥ ⊙ pravacanarasābhyāsamagnāntarātmā |
 kin tasyārtham jaḍamatir ahaṃ vaktum īśas tathāpi
 śreyo'bhyā^(1b4)saḥ phalati madhuraṃ yat tato smī pravṛttaḥ ||³ k.3
- na nāma kāci ⊙ d guṇalesavāsana
 matir mmamāsti pratibhāguṇorjjitā
 tathāpi sanmitraṇiṣevaṇāphalaṃ
 yad e^(1b5)va me tādrśī vāk* prasarppati ||⁴ k.4
- sugatān sasutān sadharmakāyān***
praṇipatyādarato 'khiḷamś ca vandyān |

sugatātmaśaṃvarāvatāram
***kathayīṣyāmi yathāgamam samāsāt* || BCA 1.1⁵**

§2. ihāyam āryaśāntide ○ vaḥ samadhigatasamastapracānanārthatattvaḥ |
pratilabdhasamādhimāhātmyaḥ samyak*śāmbodhim ā_(1b6)kāṃkṣaṇ* sat-
vān* karuṇāyamānaḥ svasukhanirapekṣa ○ ḥ parahitasukhābhilāṣī bodhi-
satvaguṇapracānamānasaḥ svayam eva tadguṇābhyāsaparama_(1b7)(ra)-
sasamvṛttāḥ⁶ pareṣām api tanmārggopadeśāya bodhica ○ ryāvatāram
karttukāmaḥ **sugatān** ityādivṛttam āha |

§3. asmin* śloke ratnatrayapracāna upā_(2a1)dhyāyaprabhṛtīnām api
vandanīyānām | abhidheyaka ○ thanam tatsambandhaprayojanābhidhā-
nam svātantryapa<ri>hāraḥ punaruktatāpa[r]i[hāraś] ceti pañcā_(2a2)-
rthāḥ⁷ saṃkṣepataḥ pratipāditāḥ ||

§4. tatra **sugatān*** ○ **sasutān*** **sadharmmakāyān** iti ratnatrayanirddeśaḥ |
pranīpatyeti praṇā[makri]yāyāḥ || _(2a3) **ādarata** iti tasyā eva viśeṣasya
akḥilāmś ca ○ **vandyām** iti kalyāṇamitraprabhṛtīnām* | **sugatātmaśa-**
śaṃvarāvatāram ity abhidheyaka_(2a4)thanam **kathayīṣyāmīti** prayo-
janābhidhānam | sambal ○ ndhapratipādanapadam na⁸ {vṛ} vidyate |
sāmarthyād eva tu sa pratipattavyaḥ | **yathāgamam** iti svā_(2a5)tantrya-
parihārapadam | **samāsād** iti punarukta ○ tāparihāravacanam iti sam-
udāyārthaḥ |

§5. avayavārthas tucyate⁹ | sugatān ity atra gata_(2a6)śabdena sarv-
vaprthagjanebhyo bhagavatām vyavacche ○ dam upadarśayati | teṣām
saṃsārāntarggatatvāt* | bhagavatān ca¹⁰ saṃsāravinarggatatvā_(2b1)t^{*11} |
suśabdas tu praśastādyarthatrayapracānādiviśiṣṭam¹² sugatavm āha | tenā-
yam arthaḥ | praśastam yathā bhavati | evam madhya{s}māpratipadā¹³
kleśādyāvaraṇaprahāṇaḥ gatāḥ suga_(2b2)tāḥ | anena prahāṇasaṃpattir
uktā | yadi vā praśastam | sarvvadharmanihsvabhāvatātātvaḥ gatā adhi-
gatāḥ sugatāḥ | anenādhigamasāmpad upadarśitā | anenaiva tī_(2b3)rthika-
śāstrībhyo bhagavatām viśeṣaś copadarśito ○ bhavati | teṣām ātmādi-
bhāvābhiniveśadrṣṭeḥ¹⁴ praśastam¹⁵ gamanābhāvāt* | ātmādīnān ca
pra_(2b4)mānabādhitatvāt* saṃsārapratipakṣatvāc¹⁶ ca na pra_(2b4)śastaḥ¹⁷
gamanam | apunarāvṛtīyā vā gatāḥ punarjanmano rāgādīnān ca
doṣānām kāraṇasyā_(2b5)hamkārabījasyāvidyāyāḥ sarvvathā prahāṇāt*
○ sugatāḥ | anena śrotaāpannasakṛdāgamibodhisatvebhyo pi bhagava-
tām viśeṣo darśitaḥ | _(2b6) teṣām praśastagamane pi sarvvathā hetva-
prahāṇāt* | punarāvṛttisambhavāt* | viśeṣam¹⁸ vā yāvadgantavyam gatāḥ |
sarvvadoṣavāsanāyā¹⁹ api kāyavāgbuddhivaigūnya_(2b7)lakṣaṇāyāḥ sva-
yam adhigatamārggoktāv apātavasya vā sarvvathā prahāṇāt* suga-
tāḥ | etāvatā saṃpūrṇnagāmitvam bhagavatām pratipāditam | anenāpy

anāgāmi^(3a1)śrāvakapratyekabuddhebhyo bhagavatām asādhāraṇaguṇa-
tvam āveditaṃ | teṣām akliṣṭasya kāyavāgbuddhivaiguṇasya svā-
dhigat{ā}amārggoktyapāṭavasya ca saṃbhavā^{i(3a2)t*} | evañ ca buddha-
tvam aśeṣaguṇādhāram²⁰ asādhāram²¹ asādhāraṇam apareṣām iti²²
sugataśabdena khyāpitaṃ | tām evambhūtān* **sugatān ādarataḥ** parama-
prasādena ^(3a3)**praṇipatyeti** | namaskṛtya **sugatātmajasamvarāvata** ○ **raṃ**
kathayiṣyāmīti sambandhaḥ |

§6. kimbhūtān* sugatān²³ iti | svatāś²⁴ ca munīnām iha labdhamudi^{(3a4)-}
tādibhūmayo bodhisatvā eva gṛhyante teṣām evāi ○ dhikṛtatvāt^{*25} | taiḥ
saha | anena viśeṣaṇenāryasamghasya namaskāro 'ntarbhāvitāḥ |

§7. apa^(3a5)raviśeṣaṇam²⁶ āha | **sadharmmakāyān** iti | sarvvopadhipinir-
mukto²⁷ bhagavatām svābhāviko dharmmakāyaḥ | sa eva cādhigama-
svabhāvo dharmmaḥ | samūhārtho vā kāya^(3a6)śabdo janakāyo balakāya
iti yathā | tena pravacanasyāpi grahaṇan tena saha | anenāpi dharmmasya
namaskāro 'ntarbhāvitāḥ | iti rartnatrayanamaskāro²⁸ 'i^(3b1)yam ity
upaderśitaṃ²⁹ ||

§8. nanu buddhād dharmmo dharmmataś cāryyasamgha iti kramaḥ | tat kim
iti buddhānantaram āryasamghas tadanu dharmma iti vyatikramanirde-
śaḥ | satyam iha śloka^(3b2)bandhānurodhāt* vyatikramanirdeśo vedita-
vyaḥ | yojanā³⁰ tu sugatān* sadharmmakāyān* sasutān* praṇipatyety
anukrameṇaiva kāryety adoṣaḥ³¹ | atha vā bo^{i(3b3)}dhisatvānām apy adhi-
gat{ā}adharmmatvād ānurūpyeṇa dharmmakā ○ yo vidyata eva | teṣām
api saha dharmmakāyena namaskriyāpratipādanāya³² | te pi hi sa^{(3b4)-}
madhigatatdharmmatayā sugatatve niyatāḥ³³ sugat{ā}aprāyā ○ iti dharm-
māt pūrvvaṃ nirdeśa iti na kiñcid ayuktaṃ |

§9. kim etān eva nety āha | **akhilām**^{i(3b5)ś} **ca vandyān** iti | aparān
api samastān* vandanīyān ācāryopādhyāyaprabhṛtīn api **ādarataḥ**
praṇipatyeti | iti pūrvvārdhena sugatādīnām namaskṛtīm a^(3b6)bhi-
dhāyāparārdhena bhiḍheyādīni pratipādayann āha | **sugatātma**jetyādi |
ātmano jātā ātmajāḥ sugatānām ātmajā jinaṣṭrā bodhisatvā i///

4.3 The commentaries on the BCA's verses 3.28–33

jaganmṛtyuvinaśāya jātam etad rasāyanam |
jagaddāridryaśamanaṃ nidhānam idam akṣayam || BCA 3.28

§10. ^(39a1)yad vidhinā niṣevya jarāmarāṇavinirmukto bhavātīti loka-
prasiddhiḥ | **rasāyanam** iva **etad** bodhicittaṃ | (**jā**)**taṃ**³⁴ utpādaṃ punar
api caivaṃ saṃpraharṣayet* |

*jagadvyādhipraśamanam bhaiṣajyam idam uttamam |
bhavādhvabhramaṇaśrāntajagadvīśrāmapādapah* || BCA 3.29

§11. **jaga**^(39a2)**dv**^{yādh}**īti** | jagatām vyādhayaḥ sarvvāḥ pīḍāḥ | **u** ⊙ **ttama**m
pradhānam kāyika(mānasika)sarvvāroga**praśama**na^{hetutvāt}*³⁵ | **ida**m
bodhicittam | **bhavādhvani bhra**^(39a3)**ma**ṇam | utpattibhavamaraṇabhav-
āntarābhavasva! ⊙ bhāvam | saṃsāramārgge paryaṭanam | tena **śrānta**m
parikhinnam |

*durgatyuttaraṇe setuḥ sāmānyah sarvayāyinām |
jagatkleśopaśamana uditāś cittacandramāḥ* || BCA 3.30

§12. **durggatayo** narakapreta!^(39a4)**tiryañca**ḥ | tāsām **uttara**ṇam tan-
nimittam **se**(**tuḥ sāmānyah** sādharmaṇa)ḥ³⁶ | ⊙ **ida**m **bodhicitta**m **mamo-**
ditam iti sarvvatra śeṣaḥ | **sāmānyah** | sādharmaṇaḥ **kleśai**^(39a5)**r** uṣmā
saṃtāpaḥ³⁷ | tasya **śama**nāyā³⁸ **udita**ḥ | ⊙ prādurbhūtaḥ | **citta**m iti bodhi-
cittam | tad eva **candramāḥ** | himaraśmiḥ | sarvvasantā!^(39a6)**pāpaha-**
raṇapaṭutvāt* |

*jagadajñānatimiraprotsāraṇamahāraviḥ |
saddharmakṣīramathanān navaṇītam samutthitam* || BCA 3.31

§13. punar evaṃ | **jagadajñāneti** | **ajñāna**m eva **timira**m vastutatvasya
pidhāyakatvāt* | **protsāra**ṇam nirasaṇam | **mahāra**viḥ sarvvasa!^(39b1)-
tvānām | āntaratimirāpahāraṇāt* | punar apy evaṃ | **sarddharma**meti³⁹
bhagavatpravacaṇam | tad eva **kṣīra**m iva | tasya **matha**ṇam śruta-
mayyādiprajñāmanthānena vivo^(39b2)hanaṃ⁴⁰ | **navanīta**m iva bodhi-
cittam | **samutthita**m samutpannam |

*sukhabhogabubhuṣitasya vā janasārthasya bhavādhvacāriṇaḥ |
sukhasattram idaṃ hy upasthitam sakalābhyāgatasattvatar-
paṇam || BCA 3.32*

§14. prakārāntaram āha | **sukhabho**getyādi | **bubhuṣita**sya | bhok-
tukāmasya **ida**m bodhicittam | sarvvasukha^(39b3)**praśama**na^{hetutvāt}*⁴¹ |
asaṃprāptaphalatve pi dṛḍhā ⊙ dhyāśayatayā saṃprāptaphalam iva
kathyate | tadyathā devaś ced vṛṣṭo niṣpannāḥ śālaya iti | ^(39b4) evaṃ
bodhicittam samutpannaṃ cel labdhāḥ | sarvvā sa ⊙ mpattaya iti |
abhyāgatāḥ | s⁴² tasyāgater āgamanāt* | **tarppa**ṇam iti | sarvvasukhaiḥ
saṃtṛptija^(39b5)nanāt* |

*jagad adya nimantritam mayā sugatatvena sukhena cāntarā |
purataḥ khalu sarvatāyinām abhinandantu surāsurādayaḥ* ||
BCA 3.33

§15. sāmpratam kṛtabodhicittam dṛdhaniścayaḥ ○ | samupajātacitta-
prasādaḥ prāha | **jagad adyetyādi** | **sugatatvena** buddhatvena | **sukhena**
cānta^(39b6)**rā** | yāvad buddhatvaṃ nā[dh]igacchāmi tāvan madhye **deva-**
manuṣyasampattisukhena | **purataḥ khalu sarvvatāyinām** | sarvveṣāṃ
buddhānām {sukhe} (bhaga)<va>tām⁴³ agrataḥ | atra bhagava^{(40a1)-}
nta eva sāksībhūtā iti bhāvaḥ | **abhinandintu surāsurādayaḥ** | imaṃ
mamābhiprāyaṃ sarvajagaddhitasukhādhānanimnam⁴⁴ | abhyanumo-
dantāṃ prasannacittā de^(40a2)vadaityayakṣādaya iti |

§16. prajñākaramatikṛtā ○ yāṃ bociryāvatārāpañjikāyām⁴⁵ tṛtīyaḥ paric-
chedaḥ || ||

4.4 The commentaries on the BCA's verses 4.1–14

evam gṛhītvā sudṛḍham bodhicittam jinātmajaḥ |
śikṣānatikrame yatnaṃ kuryān nityam atandritaḥ || BCA 4.1

§17. iti prṣṭhapuṣṭi^(40a3)m abhidhāya | pratipattisārasya hi bodhir na
taḥ ○ dviparīṭasyeti pratipādayatum āha⁴⁶ **evam** ityādi || evaṃ sama-
nantarabodhicittam^(40a4) **sudṛḍham gṛhītvā** | **śikṣāyā** bodhisatva-
pratī ○ pattaye bodhisatvena satā yac chikṣaṇīyam ity arthaḥ | ullam-
ghanam atikramaḥ | taḥ^(40a5)dviparīṭas **anatikramaḥ** | tasmīna⁴⁷ **yatnaṃ**
tā ○ tparyaṃ | **atandrito** 'nalasaḥ |

§18. yathoktam āryagayāśīrṣe pratipattisārāṇām bo^(40a6)dhisatvānām
bodhir nāpratipattisārāṇām iti | āryasamādhirāje cokaṃ | tasmāt prati-
pattisāro bhaviṣyāmīty evaṃ tvayā kumāra śikṣitavyaṃ | ^(40b1) tat
kasya hetoḥ pratipattisārasya hi kumāra na dullarbhā⁴⁸ bhavaty
anuttarā samyaksambodhir iti | sā ca śikṣā⁴⁹ bodhisatvasya pāramitā-
'pramāṇasaṃgrahā^(40b2)vasthādibhedenākṣamatiratnameghādisūtre⁵⁰
○ vistareṇa⁵¹ tathā laukikaśilpādisthāneṣv⁵² api yāvad* bodhi[sa]tvena
śikṣitavyaṃ | kiṃ^(40b3) punar lokottareṣu dhyānādiṣu | anyathā ka ○ thaṃ
sarvākāraṃ sarvvasatvārthaṃ⁵³ karttuṃ samarthā bhavye⁵⁴ | sā ce-
yaṃ sa[m]kṣepeṇa bodhisatvasya ^(40b4) prajñopāyarūpā pratipattiḥ | na
prajñāmātraṃ ○ | nāpy upāyamātraṃ⁵⁵

§19. tatra prajñāpāramitāṃ tyaktvā dānādipāramitāsaṃgrahavastvā-
di^(40b5)kaṃ sarvvaṃ eva kṣetraparīśuddhimahābhogatā ○ mahāpari-
vārasaṃpatsatvapariṇākaṃ⁵⁶ nirmāṇādisakalābhayudayadharṃmasaṃ-
grāhakaṃ ^(40b6) kuśalamūlam⁵⁷ upāya⁵⁸ ucyate | prajñā tu tasyai-
vopāyasyāvīparitasvabhāvaparicchedahetur⁵⁹ iti⁶⁰ ayaṃ cārtho vistareṇa
kamalaśīlabhāvanā^(41a1)krame draṣṭavyaḥ | anenāpi paricchedena
tadrakṣāsurddhivarddhanāni⁶¹ kathitāni | yadi vā tadrakṣaiva kevalā |

*sahasā yat samārabdham samyag yad avicāritam |
tatra kuryān na vety evaṃ pratijñāyāpi yujyate* || BCA 4.2

§20. pūrvvam eva bodhicittasamvarasyātmanaś ca balā^(41a2) balaṃ
jñātvā samvaro grāhyaḥ | tato grhītaśa^o mvareṇa bodhisatvenaivaṃ
cintayitavyam ity āha | **sahaseti** | [au]tsukyena | **yat samārabdham** | ^(41a3)
nāpi **samyag vicāritam** | **tatrārambham** abhyupaga^o myāpi | **evaṃ**
yuktaṃ **kuryān na veti** dolāsaṃśrayaṇaṃ |

*vicāritam tu yad buddhair mahāprājñaiś ca tatsutaiḥ |
mayāpi ca yathāśakti tatra kiṃ parilambyate* || BCA 4.3

§21. idan tu na ta[th]ety āha | **vicāritam** ityā^(41a4)di | **buddhair** iti | tatra
tatra *subāhupariprcchā*^o | *disūtreṣu* varṇṇitatvāt* | **mahāprājñāś ca**
tatsurair iti | āryamaitreyaṇāthaprabhṛt[ī] ibhiś ca | ^(41a5) bodhisatvaiḥ |
āryagaṇḍavyūhādisūtreṣu | ^o **mayāpi ca yathāśakti**ti svaprajñāsām-
arthyānūrūpaṃ | **tatra kiṃ parilambyate** | kim iti vi^(41a6) lambaḥ kriyate |
kim avaśiṣyate vā | yatra saṃdehaḥ | syāt* | tasmāt* yathāpratijñātasya
samārambha eva yuktaḥ | anyathā tu⁶² sarvvabuddhabodhisatvāḥ sade-
vaka^(41b1)ś ca loko visamvāditā[h] |

*yadi caivam pratijñāya sādhayeyaṃ na karmaṇā |
etāṃ sarvāṃ visamvādyā kā gatir me bhaviṣyati* || BCA 4.4

§22. **yadi caivam** ityādi | **evaṃ pratijñāyati** | sarvvasatvān āśvāsyā-
tīrṇnatāraṇāya | amuktamocanāya | anā[śva]stāśvāsanāya ||⁶³ ^(41b2) **sādha-**
yeyaṃ na karmaṇā | ya[di] kriyayā na sampā^o dayeyaṃ | **tadaitān**
sarvvadevamanuṣyādiṣaḍgatikān satvān* **visamvādyā** [u]varya⁶⁴ | **kā**
gati^(41b3)**r mme bhaviṣyati** | narakādigater anyā gati(r) nnā^o stīti bhāvaḥ |

§23. ayaṃ cārtha āryasāga[ra]matisūtre deśitaḥ | syād yathāpi nāma
sāgara^(41b4)mate rājā vā [rā]jamātrā⁶⁵ vā sarvva(ṃ) nāgaraṇ janam^o śvo
bhaktenopanimantryopekṣako bhavet* | nānnapānaṃ samudānayet* |
sa taṃ⁶⁶ sarvvaja^(41b5)nakāyaṃ visamvādayet* | tatra te 'nnapānabho-
ja^o nam alabhamānā uccagghayantaḥ⁶⁷ prakram(eyuḥ | evam)⁶⁸ eva
sāgaramate yo bodhisatvaḥ sarvvasatvān ā^(41b6)śvāsyātīrṇnatāraṇāya |
amuktamocanāya | anāśvastāśvāsanāya⁶⁹ yāvan na bāhuśrūtye 'bhiyo-
gaṃ karoti | nāpi tato nyeṣu kuśaleṣu bodhipakṣyeṣu (dharmeṣu)⁷⁰
^(42a1) ayaṃ bodhisatvo visamvādayati sadevakam lokam | evaṇ ca
taṃ pūrvvabuddhadarśinyo devatā uccagghayanti⁷¹ vivādayanti | du(r)-
llabhās te yajñāsvāmīno ye ^(42a2) mahāyajñam pratijñāyottārayanti
tasmā(t) tarhi sā^o garamate na sā bodhisatvena vāg bhāṣitavyā | yayā
sadevamānuṣāsuraṃ lokam visa^(42a3)mvādayed iti ||⁷²

manasā cintayitvāpi yo na dadyāt punar naraḥ |
sa preto bhavātīty uktam alpamātre 'pi vastuni || BCA 4.5

§24. atilakṣapratijñātātikrame⁷³ | ⊙ pi phalato garīyasī syād āpattir ity āha | **manasyetyādi** |⁷⁴ idam dāsyāmīti cīl^(42a4) ttena vikalpya | punas taddānād **yo** nivarattate | **sa pre** ⊙ **bho**⁷⁵ **bhavati** paraloke | **alpamātre** stokamātre {sti} bhaktādirūpe **vastuni** | **ukta**^(42a5) **m** ity āgame kathitaṃ | tathā carasā⁷⁶ pratijñāyāda ⊙ dato narakagatir uktā |

kim utānuttaram saukhyam uccair udghuṣya bhāvataḥ |
jagat sarvaṃ viśamvādyā kā gatir me bhaviṣyati || BCA 4.6

§25. **kim uta** kiṃ punaḥ | **anuttaram** | na vidyate uttaram ukṛṣṇam⁷⁷ ^(42a6) yasmāt tad **anuttara'sākhyaṃ**⁷⁸ | asādhāraṇam abhyudayanīḥ-śreyasalakṣaṇam | **uccair udghuṣya** | mahatā samrambheṇa | buddhabodhi-satvānām sadevakasya ca loka^(42b1) syāgrataḥ | **jagad adya nimantritam mayetyādighoṣaṇā(m)** mahatīm kṛtvā | atīrṇṇān* tārayitāsmītyādikām vācam **bhāvato** mahatodareṇa⁷⁹ | tadartha^(42b2) m asampādayataḥ | **kā gatir mme bhaviṣyati** |

§26. etac ca ⊙ *saddharmmasmr̥tyupasthānasūtre* kathitaṃ | kiñcinmā-
 traṃ cintayitvāpy adadataḥ preta^(42b3) gatir uktā | pratijñāta⁸⁰ vādadato narakagatiḥ | ⊙ kiṃ punar anuttaram artham akhilasya jagataḥ pratijñā-
 yāsampādayataḥ |⁸¹

§27. atra⁸² evo^(42b4) ktaṃ *dharmmasaṃgītisūtre* | satyagurukeṇa kulaputra
 ⊙ [bo]dhisatvena bhavitavyaṃ | satyasaṃgītiḥ kulaputra dharmma-
 saṃgītiḥ | tatra kulaputra ^(42b5) katamat satyaṃ | yad bodhisatvo nuttarāyāṃ
 samyaksa ⊙ [mb]odhau cittam utpādyā tac cittam jīvitahetor api
 na tyajati⁸³ | na ca⁸⁴ satveṣu vipratī^(42b6) padyate | idam bodhisatvasya
 satyaṃ | yat punar bodhisatvo nuttarāyāṃ samyaksambodhau cittam
 utpādyā punaḥ⁸⁵ paścāt tac cittam parityajati satveṣu ca⁸⁶ vi^(43a1) prati-
 padyate | ayaṃ bodhisatvasya pratikṛṣṭo mṛṣāvāda iti |⁸⁷

§28. syād etat* | āryasāriputreṇa pūrvvajanmani bodhicittam utpādyā
 samyak*sambodhi^(43a2) prārthayatā sambhāreṣu pravarttamānena | daśa-
 buddha ⊙ sahasrāṇi paryupāsītāni | tato māravihetḥhitena bodhicittam
 pratyākhyātā^(43a3) m iti śrutiḥ | tathāpi śrāvakabodhiṃ samadhigā⁸⁸ ⊙ mya
 sampādanasamartho babhūva | tat katham etan nīyatām ity āha |

vetti sarvajña evaitām acintyāṃ karmaṇo gatim |
yad bodhicittatyāge 'pi mocayaty eva tāṃ narān || BCA 4.7

§29. **vettītyādi** | sarvvākā^(43a4)[raṃ] sarvvavastutatvavedī buddho bhagavān **eva** jānā^o ti | **acintyāṃ karmmaṇo gatiṃ** | vicitrasyabhāvatvāt karmmagateḥ | nārvvāgdr̥śām ayaⁱ^(43a5)m a[rth]o śocaraḥ⁸⁸ | **yad** buddhabodhisatvān āmukhā^o kṛtya gr̥hītasya **bodhicittasya parityāge pi tān** pūrvvapratiññāviṣayīkṛtān sa^(42a6)tvān **mocayaty eva** saṃsāraduḥkhāt* | idan tu yuktam iha dr̥śyate | na khalva⁸⁹ sarvvathāryaśāriputreṇa mukticcittam parityaktam | sambodhicittaparityāgeⁱ^(43b1) **pi** śrāvaka-bodhir⁹⁰ abhyupagamāt* | tatas tu [bhav]yam⁹¹ adhigamyā yathābha[vya]-m⁹² satvān uttāritavān ity adoṣaḥ |

*bodhisattvasya tenaivaṃ sarvāpattir garīyasī |
yasmād āpadyamāno 'sau sarvasattvārthahānikṛt* || BCA 4.8
*yo 'py anyāḥ kṣaṇam apy asya puṇyavighnaṃ kariṣyati |
tasya durgatiparyanto nāsti sattvārthagātinaḥ* || BCA 4.9

§30. prāsaṅgikaṃ parihṛtya prakṛtye yojayann āha | ^(43b2) **bodhisatvasyetyādi** | **tenaiva**⁹³ yena sarvvasatvasaⁱ^o muddharaṇāya pratiññātām tena | **tena** kāraṇena | kutaḥ | puna tat* | ity āha | **yasmād** ⁱ^(43b3)-tyādi | **yasmāt** sāpattiko bhavar⁹⁴ **asau** bodhisatva^o ḥ | **sarvvasatvānām arthaṃ** hanti | yadi punar esyānyapudgalavyāpāreṇa⁹⁵ **satvārthahāni**^{(43b4)r} bhavet* | tadā tasyaivānyasyāpattir **ggarīyasī**^o syād ity āha **yo py anyā** ityādi |

§31. **anya** iti | bodhisatvād aparāḥ | **kṣaṇam apīti** | ā^(43b5)stām tāvan ni meṣamuhūrttārdddhagaṭīkārdddhapraharādi^o kālaṃ | ekakṣaṇam api yāvat* | tasya **puṇyavighnakāriṇaḥ** | **durggatisaṃkhyā** karttum a^(43b6)-śakyā | kutaḥ **satvārthagātina** iti tenāpi hi bodhisatvasya kuśalavighhātāṃ kurvātā 'śeṣasya satvasyārthaḥ pratihato bhavet* | katham punaⁱ^(44a1)r asya **durggatiparyanto nāstīty** atr<o>papattim āha |

*ekasyāpi hi sattvasya hitaṃ hatvā hato bhavet |
aśeṣākāśaparyantavāsināṃ kimu dehinām* || BCA 4.10

§32. **ekasyāpi** hītyādi | **hitam** ity upalakṣaṇa(m) sukham api draṣṭavyam⁹⁶ | **hato bhavet*** | sugatihanānāt* | aya^(44a2)n cārthaḥ *praśāntavi-
niściyaprātihāryasūtre*⁹⁷ prada^o rśitaḥ | yad uktaṃ | yaḥ kaścin mañjuśrīḥ kulaputro vā kuladuhitā vā | jāmbūmdvīpakā^(44a3)n⁹⁸ sarvvasatvāna⁹⁹ jīvitād vyaparopya sarvasvaṃ haret* | ^o yo vānyo mañjuśrīḥ kulaputro vā kuladuhitā vā¹⁰⁰ | bodhisatvasyaikaakuśalacittasyā^(44a3)ntarāyaṃ kuryāt* | antaśas tiryagyonigatasyāpy eⁱ^o kakāloṇpādānasahagatakuśalasyānt arā-yaṃ¹⁰¹ | tasya¹⁰² tato 'saṃkhyeyataraṃ pāpa(m) prasava^(44a5)ti | tat kasya he-toḥ | buddhotpādasa(m)janakānām kuśa^o lamūlānām¹⁰³ antarāyasthito¹⁰⁴ bhavatīti |¹⁰⁵

*evam āpattibalato bodhicittabalena ca |
dolāyamānaḥ saṃsāre bhūmiprāptau cirāyate || BCA 4.11*

§33. **evam** iti pūrvoktakrameṇa svādhyāpāreṇa sā^(44a6)pattikatāyām | bodhicittasya ca sudṛḍhaṃ grhītatvāt* | prṣṭhatayākṛṣyate punaḥ purato nīyate | iti **dolāyamānatayā bhūmiprāptau** | muditadibhūmipra^(44b1)-tilambhāya¹⁰⁶ **cirāyate** | dīrghakālaṃ **saṃsāre** parikhidyate |

*tasmād yathāpratijñātaṃ sādhanīyaṃ mayādarāt |
nādyā cet kriyate yatnas talenāsmi talaṃ gataḥ || BCA 4.12*

§34. tataḥ kim ucitam ity āha | **tasmād** ityādi | **yathāpratijñātaṃ** | sarvvasatvasamuddharaṇāya svīkr^(44b2)taṃ | **sādhanīyaṃ** sampādanīyaṃ sampādanīyaṃ¹⁰⁷ | **mayāda** ○ **rāt*** | tātparyeṇa | paścāt kariṣyāmīty api mansikarttavyaṃ | **nādyā ved**¹⁰⁸ iti | **talenā**^(44b3)**smi talaṃ gata** iti | durggatiparamparayā'dhastād gama ○ nāt* |

*aprameyā gatā buddhāḥ sarvasattvagaveṣakāḥ |
naiṣāṃ ahaṃ svadoṣeṇa cikitsāgocaraṃ gataḥ || BCA 4.13*

§35. syād etat* | kasyacit tathāgatasya samavadhānam adhigamyā sarvvātyayapratikṣepā^(44b4)t kāsaka |¹⁰⁹ durggater ity atrāha | **aprameyā** ityādi | | ○ asaṃkhyeyāḥ | anādisaṃsāravat* | buddhotpādasyānāditvāt* | **sarvvasatvagaveṣakāḥ** | ^(44b5)aśeṣajagatāṃ hitasukhavidhānāya santānāvalo ○ kinaḥ | tathāpi **naiṣāṃ** tathāgatānāṃ **svadoṣeṇa** | ātmaduścaritena **cikitsāgoca**^(44b6)**raṃ gato haṃ** | asādhya rogagrasto rogīva mahāvaidyasya na bhadratāṃ prāptaḥ |

*adyāpi cet tathaiva syāṃ yathaivāhaṃ punaḥ punaḥ |
durgativyādhimaraṇacchedabhedādy avāpnuyām || BCA 4.14*

§36. kim atra kāraṇaṃ yat kadācin na bhūtaṃ tan na bhaviṣyati kim ity āha | **adyāpi** vetyādi¹¹⁰ | **ya**^(116A1)**thaiveti**¹¹¹ | śikṣāsamvaraśītilaḥ | akuśalād anivṛttaḥ **cchedaḥ** karacaraṇakarmṇanāsikādīnāṃ | **bhedāḥ** kuntāśaktiśarabhr̥tibhis teṣāṃ eva | **ā**^(116A2)**dīśabd**hād vadhabandhanatāḍanaprabhr̥tayo grhyante |

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Notes

- 1 This BCAP Sanskrit palm-leaf manuscript is included in several volumes of the facsimiles of the palm-leaf manuscripts preserved in the TAR which have become available to scholars in recent years. Based on these manuscripts, Phutshang (2016) introduced one manuscript of Nāgārjuna's *Ratnāvalī*; Matsuda (2019) prepared a transcription of Ratnākaraśānti's *Prajñāpāramitābhāvanākrama*; Takanori Fukita introduced the manuscript of Aśvaghōṣa's *Gaṇḍikāstava* at the 70th JAIBS conference in 2019; Chenye Lu (2020) discussed the chapter titles and the verse numbers of Nāgārjuna's *Madhyamakārikā* using its complete Sanskrit manuscript; Wang et al. (2021) discussed the interpolation of one leaf of a *Samghāṭasūtra* manuscript in the BCAP manuscript.
- 2 Metre: *Vasantatilakā*.
- 3 Metre: *Mandākrāntā*. A similar verse appears in the start section of the ninth chapter of BCAP which reads: *yatrācāryo guṇanidhir asau śāntidevaḥ prakāśaṃ, vaktuṃ śaktaḥ pravacanamahāmbhodhipāraṃ prayātaḥ | kiṃ tasyārthaṃ hatamatir ahaṃ vaktum īśas tathāpi, prajñābhyāsāt sukṛtaṃ asamaṃ yat tato 'smi pravṛttaḥ ||* BCAP (de La Vallée Poussin 1914, 342.6–343.2)
- 4 Metre: *Vaṃśastha*. Cf. *na nāma kācid guṇaleśavāsanaṃ mater na me 'sti pratibhāguṇo 'rjitah | tathāpi sanmitraṇiṣevanāphalaṃ yad eva me tādṛśi vāk prasarpati || ibid*. But de La Vallée Poussin (1914)'s footnote shows that his manuscript also reads *matir mamāsti pratibhāguṇorjitā* being identical with ours.
- 5 The BCAP often does not cite the BCA's verses in their entirety when commenting. To facilitate reading, this paper follows de La Vallée Poussin's practice of adding the BCA's verses before the relevant commentary of the BCAP. And the BCA's verses are pulled from Vaidya (1960).
- 6 *-paramasa-* *-paramarasa-* > *-paramasa-*. Cf. T: *yon tan de la goms pas ro mchog la zhugs = tadguṇābhyāsaparamarasaṃvr̥ttaḥ*.
- 7 *pañcārthāḥ*] Cf. T: *don bdun = sapṭārtha*. The Tibetan reading differs from the *pañcārtha* of the Sanskrit text, but this difference does not appear to come from the Sanskrit base text of the Tibetan translation, but is simply caused by the ... *dang* ... *dang* structure of the Tibetan translation.
- 8 *na*] Cf. P: *tu na*.
- 9 *tucyate*] *tūcyate* > *tucyate*. Cf. P: *tūcyate*.
- 10 *ca*] Cf. P: *tu*.
- 11 *-vinarggatatvāt*] *-vinirggatatvāt* > *-vinarggatatvāt*. Cf. P: *-vinirggatatvāt*.
- 12 *-pravṛttiviśiṣṭaṃ*] Cf. P: *-vṛttiviśiṣṭaṃ*.
- 13 de La Vallée Poussin (1914) notes that his Nepalese Manuscripts also reads *madhyamāpra-*. Cf. T: *dbu ma'i don rtogs pas = madhyamārthapratipadā*.
- 14 *-dr̥ṣṭeḥ*] = T: *lta bas*. Cf. P: *[-vaśāt]*.
- 15 *praśastaṃ*] Cf. P: *praśasta-*.
- 16 *saṃsārāpratipakṣatvāc*] Cf. P: *saṃsārāpratipakṣatvāc* = T: *'khor ba'i gnyen po ma yin pa'i phyir*.
- 17 *na praśastaṃ*] Cf. P: *apraśastaṃ*.
- 18 *viśeṣaṃ*] Cf. P: *niḥśeṣaṃ* = T: *ma lus par* (Derge)/*ma lus pa* (Peking).
- 19 *-doṣavāsanāyā*] = T: *nyes pa ... kyi bag chags*. Cf. P: *-vāsanāyā*.
- 20 *aśeṣaguṇādhāraṃ*] = T: *yon tan ma lus pa'i gzhi*. Cf. P: *aśeṣaguṇasaram*.
- 21 *asādhāraṃ* is caused by an eyeskip back to the former *-dhāraṃ*.
- 22 *aparaviśeṣaṃ itī*] = T: *gzhan dag dang ... zhes*. Cf. P: *aparayogibhī[ḥ]*.
- 23 *sugatān*] *sasutān* > *sugatān*. Cf. P: *sasutān* = T: *sras bcas*.
- 24 *svatāś*] *sutāś* > *svatāś*. Cf. P: *sutāś* = T: *sras*.
- 25 *evādhikṛtatvāt*] Cf. P: *evātrādhikṛtatvāt* = T: *nyid 'dir dbang bar gyur pa'i phyir*.
- 26 *aparaviśeṣaṇaṃ*] Cf. P: *aparaṃ viśeṣaṇaṃ*.
- 27 *sarvopadhipavinirmukto*] Cf. P: *sarvāpa///kto*; T: *spros pa thams cad dang bral ba'i = sarvaprapañcavinirmukto*.
- 28 *rartna-*] *ratna-* > *rartna-*. Cf. P: *ratna-* = T: *dkon mchog*.

- 29 *upaderśitaṃ*] *upadarśitaṃ/upadeśitaṃ* > *upaderśitaṃ*. Cf. P: *u///*; T: *nye bar bstan pa*.
 30 *yojanā*] = T: *sbyar ba ni*. Cf. P: *yojanāt*.
 31 *kāryety adōṣaḥ*] = T: *bya ste | des na nyes pa med do*. Cf. P: *[na kaścīd atra] doṣaḥ*.
 32 *namaskrīyāpratipādanāya*] = T: *phyag 'tshal ba bstan pa 'i don du 'o*. Cf. P: *namaska[raṇaṃ] pratipādanīyaṃ*.
 33 *sugatatve nīyatāḥ*] Cf. P: *sugatatvaniyatāḥ*.
 34 *tam*] *jātam* > *tam*. Cf. T: *skyes pa = jātam*.
 35 *kāyika*] Cf. T: *lus las byung ba dang | yid las byung ba 'i = kāyikamānāsika*-.
 36 *seḥ*] Cf. T: *spyi ste thun mong gi stegs = setuḥ sāmānyaḥ sādharmaṇaḥ*.
 37 This suggests that the BCAP reads *jagatkleśoṣmaśamana*, not *jagatklesopasamana* in pāda C.
 38 *śamanāyā*] *śamanāya* (?) > *śamanāyā*. Cf. T: *sel ba 'i phyir = śamanāya*; BCA: *upaśamane*.
 39 *sarddharmmeti*] *saddharmmeti* > *sarddharmmeti*.
 40 *vivohanaṃ*] *vilōdanaṃ* (?) > *vivohanaṃ*. Cf. T: *dkrugs pa 'o*.
 41 *-praśamana*] *-prasavana* (?) > *-praśamana*-. Cf. T: *'byung ba 'i*.
 42 Several *akṣaras* seem to be omitted. Cf. T: *'gron po ste | de dang de 'i 'gro bar = sārthas tasya tasyāgater*.
 43 *vatām*] Cf. T: *bcom ldan 'das = bhagavatām*.
 44 *-ādhāna*] Cf. T: *gzhi = ādhāra*.
 45 *bociryāvatāra*] *bodhicaryāvatāra* > *bociryāvatāra*-.
 46 Cf. *yathoktam āryagayāśrīse* “*pratipattisārāṇāṃ bodhisattvānāṃ bodhir nāpratipatti-sārāṇām*” iti | BhK 1, §5 (Tucci 1958, 193).
 47 *tasminā*] *tasmin** > *tasminā*. Cf. T: *de la = tasmin*.
 48 *dullarbhā*] *durllabhā* > *dullarbhā*.
 49 *śīkṣā*] = T: *bslab pa*. Cf. BhK: *pratipattir*.
 50 *-saṃgrahāvasthādi*] *-saṃgrahavastvādi* > *-saṃgrahāvasthādi*-. Cf. T: *bsdu ba 'i dngos po la sogs pa 'i = -saṃgrahavastvādi*-. *-ākṣamatiratnameghādisūtre*] *-ākṣayamatiratnameghādisūtreṣu* > *-ākṣamatiratnameghādisūtre*. Cf. T: *blo gros mi zad pa dang | dkon mchog sbyin la sogs pa 'i mdo rnam las = BhK: akṣayamatiratnameghādisūtreṣu*.
 51 *vistareṇa*] Cf. T: *rgya cher bslab par bya 'o = vistareṇa śīkṣitavyā*; BhK: *vistareṇa varṇitā*.
 52 *-śīlpādisthāneṣv*] = BhK; Cf. T: *bslab pa la sogs pa la gnas pa rnam = -śīkṣādisthāneṣv*.
 53 *sarvasatvārthaṃ*] Cf. T: *sems can gyi don = BhK: sattvārthaṃ*.
 54 *karttuṃ samarthā bhavyeṣu*] = T: *bya bar nus par 'gyur*. Cf. BhK: *kuryuḥ*.
 55 Cf. *yathoktam āryagayāśrīse* “*pratipattisārāṇāṃ bodhisattvānāṃ bodhir nāpratipattisārāṇām*” iti | *āryasamādhirāje cōktam*: | “*tasmāt 'pratipattisāro bhaviṣyāmi*” ity *evaṃ tvayā kumāra śīkṣitavyam* | *tat kasya hetoḥ* | *pratipattisārasya hi, kumāra, na durllabhā bhavaty anuttarā samyakṣambodhir*” iti | *sā ca pratipattir bodhisattvasya pāramitā 'pramāṇasaṃgrahavastvādibhedena akṣayamatiratnameghādisūtreṣu vistareṇa varṇitā* | *tathā laukikaśīlpādisthāneṣv api yāvad bodhisattvena śīkṣitavyam* | *kim punar lokottareṣu dhyānādiṣu* | *anyathā kathaṃ sarvākāraṃ sattvārthaṃ kuryuḥ* | *sā ceyam saṃkṣepeṇa bodhiattvasya prajñopāyārūpā pratipattir na prajñāmātraṃ nopāyamātram* ... BhK 1, §5 (Tucci 1958, 193–94).
 56 *-mahābhogātāmāhāparivāra*] Cf. BhK: *-mahābhogaparivāra*-. T: *longs spyod chen po dang | khor che ba dang*. *-saṃpatsattvaparipākaṃ*] Cf. BhK: *-saṃpatsattvaparipāka*-. T: *yang dag par sems can = -samyaksatva*-.
 57 *kuśalamūlam*] = T: *dge ba 'i rtsa ba*. Cf. BhK: *kuśalam*.
 58 *upāya*] om. in T.
 59 *tasyaivopāya*] = T: *thabs de nyid*. Cf. BhK: *tasyaiva copāya*-. *-āviparita*] *-āviparita* > *-āviparita*-. Cf. T: *phyin ci ma log pa 'i = BhK: 'viparita*-.
 60 Cf. *tatra prajñāpāramitāṃ tyaktvā dānādīpāramitāsaṃgrahavastvādikaṃ sarvaṃ eva kṣetraparīśuddhimahābhogaparivārasaṃpatsattvaparipākanimānādikasakalābhayudaya-dharmasaṃgrāhakaṃ kuśalam upāya ucyate* | *prajñā tu tasyaiva copāyasya 'viparītasva-bhāvaparicchedahetuḥ* | BhK 1, §6 (Tucci 1958, 194).
 61 *-śūrdhī*] *-śuddhi* > *-śūrdhī*-. Cf. em. *āmabhāvasya bhogānāṃ tryadhavartteḥ śubhasya ca* | *utsargaḥ sarvasatvabhyaḥ tadrakṣāśuddhivardhanam* || ŚSk (Bendall 1970, 17).

- 62 *tu*] Cf. T: 'dir = atra.
- 63 Cf. *sarvasatvān āśvāsyātīrnatāraṇāyāmuktamocanāyānāśvastāśvāsanāya ...* ŚS (Bendall 1970, 12.15–16). T adds *yongs su mya ngan las ma* 'das pa yongs su mya ngan las 'da' (Derge)/*bsla* (Peking) *bar bya ba'i phyir dbugs dbyung nas*.
- 64 [*u*]varya] *pratārya* (?) > *uvarya*. Cf. T: *brid na*.
- 65 [*rā*]jāmātrā] Cf. ŚS: *rājamātro*.
- 66 *sa taṃ*] Cf. T: *des ... de*. Cf. ŚS: *satyaṃ*.
- 67 *uccagghayantaḥ*] Cf. ŚS: *uccagghantaḥ*.
- 68 Several *aḥ* are omitted in the manuscript. This is caused by eyeskip forward to the same *me*.
- 69 T adds *yongs su mya ngan las ma* 'das pa yongs su mya ngan las (Peking: om.) *bzla ba'i phyir*.
- 70 *kuśāleṣu bodhipakṣyeṣu*] Cf. T: *dge ba byang chub kyi phyogs kyi chos rnam kyi = kuśāleṣu bodhipakṣyeṣu dharmeṣu*; ŚS: *bodhipakṣyakuśalamūleṣu dharmeṣu*.
- 71 *uccagghayanti*] Cf. ŚS: *uccagghanti*.
- 72 Cf. *āryasāgaramatisūtre pi deṣitaṃ | syād yathāpi nāma sāgaramate rājā vā rājamātro vā sarvaṃ nāgarakaṃ janam śvo bhaktenopanimantryopekṣako bhaven nānnapānam samudānayet satyaṃ sarvajanakāyaṃ viśamvādayet | tatra te 'nnapānabhojanam ala-bhamānā uccagghantaḥ prakrāmeyuḥ | evaṃ eva sāgaramate yo bodhisatvaḥ sarvasatvān āśvāsyātīrnatāraṇāyāmuktamocanāyānāśvastāśvāsanāya yāvan na bāhuśrutye 'bhiyo-gaṃ karoti nāpi tato 'nyeṣu bodhipakṣyakuśalamūleṣu dharmeṣu, ayaṃ bodhisatvo viśamvādayati sadevakaṃ lokam | evaṃ ca taṃ pūrvabuddhadarśīno devatā uccagghanti vivādayanti | durlabhās te yajñāsvāmino ye mahāyajñam pratijñāyottārayanti | tasmāt tarhi sāgaramate na sā bodhisatvena vāg bhāṣitavyā yayā sadevamānuṣāsuraṃ lokam viśamvādayet* || ŚS (Bendall 1970, 12.12–13.3).
- 73 *atilaḥṣa-*] *atīśūḥṣa-* (?) > *atilaḥṣa-*. Cf. T: *shin tu chung ba*.
- 74 *manasyetyādī*] Cf. BCA: *manasā* (Vaidya 1960, 44).
- 75 *prebho*] *preto* > *prebho*. Cf. T: *yi dags = preto*.
- 76 *carasā*] *vacasā* > *carasā*. Cf. T: *tshig tu = vacasā*.
- 77 *ukṛṣṇaṃ*] *utkrṣṭaṃ* > *ukṛṣṇaṃ*. Cf. T: *gong na*.
- 78 *sākhyam*] *-ṇi saukhyam* > 'sākhyam. Cf. BCA: *anuttaram saukhyam*; T: *bde ba = saukhyam*.
- 79 *mahatodareṇa*] *mahatādareṇa* > *mahatodareṇa*. Cf. T: *gus pa chen pos* (Derge)/*po* (Peking).
- 80 *pratijñāta*] = T: *dam bcas pa las*. Cf. ŚS: *pratijñātaṃ*.
- 81 Cf. *saddharmasmṛtyupasthānasūtre hi kiñcin mātram cintayitvāpy adadataḥ pretagatir ukṭā pratijñātaṃ cādadato narakagatiḥ | kiṃ punar anuttaram artham akhilaṣa jagataḥ pratijñāyāśampādayataḥ* || ŚS (Bendall 1970, 12.5–7).
- 82 *atra*] Cf. T: *de bas na* = ŚS: *ata*.
- 83 *tyajati*] Cf. ŚS: *parityajati*.
- 84 *ca*] = T: *yang*. ŚS: *om..*
- 85 *punaḥ*] ŚS: *om..*
- 86 *ca*] = T: 'ang. ŚS: *om..*
- 87 *ata evoktaṃ dharmasamgītīsūtre, satyagurukeṇa kulaputra bodhisatvena bhavitavyaṃ | satyasamgītīḥ kulaputra dharmasamgītīḥ | tatra kulaputra katamat satyaṃ yad bodhisatvo 'nuttarāyāṃ samyak sambodhau cittam utpādyā tac cittam jīvitahetor api na parityajati na satveṣu vipratipadyate | idaṃ bodhisatvasya satyaṃ || yat punar bodhisatvo 'nuttarāyāṃ samyak sambodhau cittam utpādyā paścāt tac cittam parityajati satveṣu vipratipadyate 'yaṃ bodhisatvasya pratikṛṣṭo mṛṣāvāda iti* || ŚS (Bendall 1970, 12.7–12).
- 88 *śocaraḥ*] *gocaraḥ* > *śocaraḥ*. Cf. T: *spyod yul*.
- 89 *khalva*] *khalu* > *khalva*.
- 90 *śrāvakabodhir*] *śrāvakabodher* > *śrāvakabodhir*.
- 91 [*bhav*]yam] Cf. T: *nus pa de la*.
- 92 *yathābha[vya]m*] Cf. T: *skal* (?) > *bskal* (Derge)/*sgal* (Peking).
- 93 *tenaiva*] Cf. T: *des na ste*; BCA: *tenaivam* (?).
- 94 *bhavarś*] *bhavaty* > *bhavarś*. Cf. T: *gyur na*.

- 95 *esyā-*] *asyā-* > *esyā-*. Cf. T: 'di la.
 96 *draṣṭavyaṃ*] Two *anusvāras* are written on the top and right side of the *akṣara vya*.
 97 *-viniściya-*] *-viniścaya-* > *-viniściya-*.
 98 *jāmbūmdvīpakān*] *jāmbūdīvīpakān* > *jāmbūmdvīpakān*. Cf. ŚS: *jāmbūdīvīpakān*.
 99 *sarvasvatvāna*] *sarvvasatvān** > *sarvvasatvāna*. Cf. ŚS: *sarvasatvān*.
 100 *vā*] ŚS: *om*.
 101 *ekakālopādānasahagatakuśalasyā-*] *ekālopādānasahagatakuśalasyā-* > *ekakālopādāna-*
sahagatakuśalasyā-. Cf. T: *kham gcig tsam ster ba las byung ba'i dge ba'i*; ŚS: *ekā-*
lopādānasahagatasya kuśalamūlasyā-.
 102 *tasya*] Cf. T: *de ni* = ŚS: *ayaṃ*.
 103 *kuśalamūlānām*] = T: *dge ba'i rtsa ba rnams kyi*. Cf. ŚS: *sakuśalamūlānām*.
 104 *antarāyasthito*] = T: *bar chad byed par gnas par*. Cf. ŚS: *antarāyaḥ sthito*.
 105 Cf. *praśāntavinīścaya-prāṭihāryasūtre* 'py *aparo 'nartha uktaḥ || yaḥ kaścin māñjuśrīḥ*
kulapatro (kulaputro) vā kuladuhitā vā jāmbūdīvīpakān sarvasatvān jīvitād vyaparopya
sarvasvaṃ haret | yo vā 'nyo māñjuśrīḥ kulaputro vā kuladuhitā bodhisatvasyaikaku-
śalacittasyāntarāyaṃ kuryād antaśas tiryagyonigatasyaḥ ekālopādānasahagatasya
kuśalamūlasyāntarāyaṃ kuryād ayaṃ tato 'saṃkhyeyataraṃ pāpaṃ prasavati | tat kasya
hetoh | buddhotpādasamjanakānāṃ sakuśalamūlānām antarāyaḥ sthito bhavati | ŚS
 (Bendall 1970, 83.20–84.5).
 106 *muditadi-*] *muditādi-* > *muditadi-*.
 107 *saṃpādanīyaṃ saṃpādanīyaṃ*] This gemination is caused by an eye-jump.
 108 *ved*] *ced* > *ved*.
 109 *kāśaka*] *kāśaṅkā / kā śaṅkā* (?) > *kāśaka*]. Cf. T: *dogs pa ga la yod*.
 110 *veṭyādi*] Cf. BCA: *cet* (Vaidya 1960, 44).
 111 *yathaiveti*] Cf. T: *de bzhin*.

