

Further Folios from the Set of Miscellaneous Texts in Śāradā Palm-leaves from Zha lu Ri phug*

A Preliminary Report Based on Photographs Preserved
in the CTRC, CEL and IsIAO

Ye Shaoyong (Peking University)
Li Xuezhong (China Tibetology Research Center)
Kano Kazuo (Koyasan University)

Introduction

The present report overviews further findings from the set of miscellaneous texts in Śāradā palm-leaves from Zha lu ri phug. The palm-leaf set was first reported by Kano Kazuo (2008), who utilized nine folios in two photographic images (Sferra Cat. MT 42 II/1 & 2) preserved at the Istituto Italiano per l'Africa e l'Oriente (IsIAO) in Rome with the help of Francesco Sferra. We have known on the basis of catalogue descriptions that there are further folio images from the same set preserved in other institutes, viz. the China Tibetology Research Center (中国藏学研究中心, CTRC) and the China Ethnic Library (中国民族图书馆, CEL). In other words, the photographic images of the set have been scattered and separately preserved in the three institutes. Ye Shaoyong and Li Xuezhong have independently paid special attention to these materials and researched them.¹

It was during a lunch break on 2 August 2012 on the occasion of the 5th Beijing International Seminar on Tibetan Studies at CTRC that the present authors (Ye, Li, Kano) met together and became aware of the fact that we were studying folios from one and the same collection. We quickly decided collaboration by unifying each one's results and

sharing all related materials (As for the CTRC material, we share transcription prepared by Li). After collecting the folios together, we have come to know the number of folios of the set as 87 in total, in which 46 folios are found in CTRC images (Sang De Cat. No. 100, [3], [5] = Luo Cat., 136ff., No. 44, [3], [5]) and 41 are found in CEL images (Wang Cat. No. 10, 15, 16, 17). The nine leaves in IsIAO images as reported by Kano (2008) overlap with those in CEL (Wang Cat. 10, 16). These folios contain more than fifteen works, most of which are, unfortunately, incomplete, and the remaining folios are yet to be found. There are also folios yet to be identified among the available ones. In the present report, we shall provide a preliminary survey on the Śāradā folios and an update of the report of Kano (2008) by supplying further identifications.

Manuscript descriptions by Luo Zhao—Palm-leaf images of the CTRC—

The folio images in the CTRC are photographs of manuscripts preserved in the Potala Palace. The 46 Śāradā palm-leaves in question correspond to the following items of Luo Cat. under No. 44 of śāstras preserved at the Potala (1st class, p. 133ff.):

44. 《阿毗达磨毗婆沙灯论光明疏》等八种以上论典合为一函，共185叶。外系布条上写“036号”。分述如下：

[...]

(三) 《经庄严论》(*Sūtrālaṅkāra* [sic], 藏文为 *mdo sdevi rgyan* l) 片断。共34叶，不完整，残缺较多，叶码较凌乱，来不及细加整理，其中有 *parijayaparipākādhikārobhavama* 品。贝叶长53.9厘米，宽5.2厘米，每面墨书梵文7-8行，字体介于“悉昙”与“达利迦”体之间。在第30叶上写有藏文：*bal dpe* l 可知这部贝叶经是在尼泊尔写成，由尼泊尔取回西藏的。

[...]

(五) 未见题目之论典一种，共13叶（其中有一叶仅存半叶），不完整，残缺很多，叶码凌乱。贝叶长54.5厘米，宽5.3厘米，每面墨书梵文9-11行，字极小，字体介于“悉昙”与“达利迦”体之间。文字内容属于某一种《般若经》的注释，也可能杂有密宗论典的经叶。扉叶上写满梵、藏文题记，其藏文题记中有如下颂词：

dpyal ston gdung rabs gser gyi vphreng ba la |
rim par byon pavi mkhas grub ded dpon gyis |
rgya gar kha spu can gyi pusta ka |
ngo mtshar rnam mang spungs pavi lhun po che |
nyid yin bla mavi drin gyis bdag nyid la |
vdi dag ji bzhin klog pavi skal bzang ldan | ...

这些藏文题记的字体，近似明朝时期的手写藏文。以上题记表明，这些贝叶可能原属十一世纪的杰 (*dpyal*) 译师。但是，扉叶的形制与其他贝叶稍有不同，此扉叶与其他贝叶是否同属一书，待考。

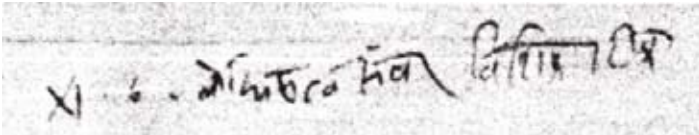
On the basis of the corresponding images of the CTRC, we can point out the

following: (a) Regarding the chapter title “*parijayaparipākādhikārobhavama*” reported by Luo Zhao above, we can read the image as: *sūtrālaṃkāraparicaye paripākādhikāro navamaḥ*; (b) The cover folio has a note in four lines: the first line is written in Rañjanā script in rough hand; the second to the fourth lines are written in Tibetan *dbu med* script, which Luo Zhao has transcribed in part. The full text might be as follows (partially illegible in the image):

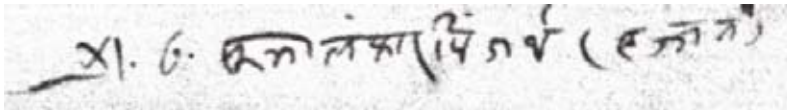
(line 2) *dpyal ston gdung rabs gser gyi vphreng ba la* ||
rim par byon pavi mkhas grub ded dpon gyis ||
rgya gar kha spu can gyi pusta kaṃ ||
ngo mtshar rnam mang spungs pavi lhun po che ||
rigs min rigs su bsduṣ (or brduṣ) pavi g.yon can la ||
 (line 3) *rang [srid] vchol par [’gyur] bavi [skyon?/ sprin] pa dang* ||
mtshungs pa [brge bskal] dman pavi tshogs rnams kyi ||
[ya mtshan yo byad] tshogs kun rlung la bskur ||
nga ni cung zad tsam gyi vphags + [vd]is ||
vdi dag bho ṭa gzhan la dmus long mar ||
 (line 4) *nyid yin bla mavi drin gyis bdag nyid la* ||
vdi dag ji bzhin klog pavi skal bzang ldan ||²

These verses indicate the former possessor of the manuscript as a member of the dPyal clan—a probable candidate is dPyal Chos kyī bzang po (?-1217/29), a translation col-laborator of Śākyaśrībhadra.³ Sang De’s catalogue (No. 100, [3], [5]) just copied the above-quoted descriptions of Luo Cat. and provides no further information.

Sāṅkrtyāyana’s autograph memos on palm-leaves



As far as the 41 Śāradā palm-leaves in CEL and IsIAO images are concerned, we find the following memos by a modern hand on the margins of leaves:

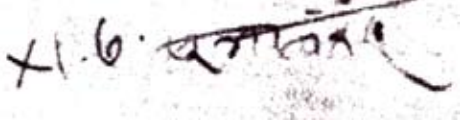


XI.6. *bodhisattvasaṃvaraviṃśikāṭikā*

[On the title page of the *Bodhisattvasaṃvaraviṃśikāvṛtti*, fol. 1r]

XI.6. *sūtrālaṃkārapañḍārtha* (Sajjana)

[Below the colophon of the *Sūtrālaṃkārapañḍārtha*, fol. 4v]



XI.6. *sūtrālaṃkāra*

[Below the colophon of chapter 9 of the *Sūtrālaṃkāraparicaya*, fol. 14v]

Looking for the label number “XI.6” in Rāhula Sāṅkṛtyāyana’s catalogue (1935: 31), we come across the following item:

XI.6, (No. 44): *Sūtrālaṃkāra(vi)bhāṅga*, Śāradā, 20 $\frac{2}{3}$ x 2 $\frac{1}{3}$, Incomplete (Zha lu Ri phug) [Footnote:] Owner of this book was the Indian paṇḍita Maṇikaśrījñāna, a contemporary of Bu-ston (1290-1364 A.D.).

Not only the reference numbers “XI.6” but also the size and the script are corresponding to those of our folios. According to Sāṅkṛtyāyana, this was found at Zha lu Ri phug, and thus, we can confirm that our folios in the IsIAO/CEL images stem from the Zha lu Ri phug collection. The title *Sūtrālaṃkāra(vi)bhāṅga* in Sāṅkṛtyāyana’s catalogue is probably a mistake due to a misreading of the chapter colophon of the *Sūtrālaṃkāraparicaya* which actually reads “*sūtrālaṃkāraparicaye bodhyadhikāro daśamaḥ.*”

Sāṅkṛtyāyana states that this was in possession of the “Indian paṇḍita Maṇikaśrījñāna” probably on the basis of some memo in the manuscript that we could not find. This “Maṇikaśrījñāna” might also be the Tibetan translator ’Bri gung Lo tsā ba Nor bu dpal bzang po (1299-1273?, or 1289-1363),⁴ who is often called by the same name. This translator studied under Bu ston, and had relation with the Zha lu monastery.

Sāṅkṛtyāyana’s assistant dGe vdun chos vphel (1902-1951) also lists Sanskrit manuscripts in Zha lu Ri phug, and this bundle XI.6 probably corresponds to the item: *mdo sde rgyan ma tshang ba* (“*Sūtrālaṃkāra*, incomplete”).⁵

Whereas the CEL/IsIAO images contain some folios with Sāṅkṛtyāyana’s memos, those of the CTRC have no memos at all. This might indicate that folios in the CTRC images were not available for Sāṅkṛtyāyana for some reasons, e.g., they were preserved at a place he could not get permission to step in, such as the Potala palace.

Palm-leaf images of CEL and IsIAO

The Śāradā palm-leaves of the CEL/IsIAO images were also briefly described by Wang Cat. in four items:

10. *Bodhisattvasaṃvaraviṃśakāvṛtti* 菩薩律儀二十論注 (有藏译本) (第十号改入大乘论

部) 1-3 不全 Śāntirakṣita [sic] 寂护 (八世纪人)

15. *Mahāyānasūtrālaṃkāra* 大庄严经论 (有汉藏译本) 1-18 (残) Maitryanātha [sic] 弥勒护

16. *Mahāyānasūtrālaṃkārapañḍārtha* 大乘经庄严总义 1-6 残

17. 梵文经残叶 (内仍有经庄严散叶, 待查)

The three Śāradā palm-leaves in Wang Cat. No. 10 were all photographed by Tucci. Among them, one (fol. 1) belongs to the *Bodhisattvasaṃvaraviṃśikā*, but the other two are from different works: one is from the *Sūtrālaṃkāraparicaya* (fol. 2? = MT 42 II/01-7, 02-8), the other (MT 42 II/02-9) is described by Kano (2008) as from “an unknown text on *gotra* quoting *Abhisamayālaṃkāra* I.39 and *Abhidharmasūtra*.”

Eighteen Śāradā palm-leaves are recorded in Wang Cat. No. 15 under the title of *Mahāyānasūtrālaṃkāra*. Now we know that only seven of them belong to the *Sūtrālaṃkāraparicaya*. Among the other eleven folios, two belong to the *Madhyamakāloka*, three the *Mahāyānottaratantraparicaya*, one the *Sūtrālaṃkāradhikārasaṃgati*, one to a text called *Nāmasaṅgītiṣṭi*, and four yet to be identified.

The six Śāradā palm-leaves in Wang Cat. No. 16 were all photographed by Tucci. Only two of them belong to the *Mahāyānasūtrālaṃkārapañḍārtha*. For the other four folios, three (MT 42 II/01-1, 2, 4, 02-1, 2, 4) are from an unidentified āyurvedic text (Kano 2008), and one (MT 42 II/01-5, 02-5) is titled *Pratibandhasiddhiparicaya* (identified by Kano 2008). Now we have found two more folios in CEL images (Wang Cat. No. 17) which probably belong to the same āyurvedic text. And there are still Śāradā leaves from a certain *pramāṇa* text. Ascertaining whether they belong to the *Pratibandhasiddhiparicaya* or not needs further investigation.

Wang Cat. No. 17 contains 61 miscellaneous folios, including fourteen Śāradā palm-leaves of the same size, in which fragments from a *Madhyamakāloka* commentary, the *Sūtrālaṃkāraparicaya*, the *Mahāyānottaratantraparicaya*, and the aforementioned *Nāmasaṅgītiṣṭi* are found. There are still some folios written in other scripts. Among them, three folios of the *Mūlamadhyamakakārikā*, eleven of Buddhapālita's commentary, and one folio of Candrakīrti's *Yuktiṣaṣṭikāvṛtti* were identified and edited by Ye (2007, 2008, 2011, 2013), and two folios from the *Viniścayasamgrahaṇī* and one folio of an unknown commentary on it were reported also by Ye (2012).

Date of the manuscripts

Śāradā,⁶ a local script of Kashmir and its surroundings, is normally written on birch bark, since palm-leaf is hard to obtain in that northern area for climatic reasons. In this regard, our folios are exceptional, being written on palm-leaves. The folios were likely written by a Kashmiri scribe in areas outside Kashmir where palm-leaves were available.⁷

We do not find a scribal colophon that contains the year of writing. Since the script, size, and format of the folios are more or less homogeneous, we do not see a large temporal gap between them, though the scribe is not a single person.

The *terminus post quem* of the leaves is known on the basis of the date of composition of the youngest datable works contained in the set—if we admit they were written approximately at a same period—: the *Sūtrālaṃkāraṇḍārtha* and *Sūtrālaṃkāradhikārasaṃgati*, respectively, by Sajjana and his son Mahājana, who were active in Kashmir around the second half of the 11th century to the first half of the 12th century and played important roles in passing the tradition of Maitreya's treatises, especially the *Ratnagoṭravibhāga*, to Tibet.⁸ Judging from its script, authors and contents, the set of leaves is highly likely connected with this Kashmiri *paṇḍita* family.

The *terminus ante quem* is known from the date of the former possessor of the leaves, who is probably, according to the Tibetan verses written on the cover folio, dPyal Chos kyi bzang po (?-1217/29). Accordingly, a tentative dating of the folios can fall between ca. the 12th to the 13th centuries.

Contents of the manuscripts

As seen above, the set of Śāradā leaves contains more than fifteen works. As a first issue of a series of studies, the present report overviews nine works in forty-one folios, which account for a small half of the total number of folios. Some works already introduced by Kano (2008) are also included here with updated remarks.

Title	fol(s).	Total
1. Śāntaraksita's <i>Bodhisattvasaṃvaraviṃśikāvṛtti</i>	<u>1</u> , 2	2
2. Amṛtākara's <i>Catuḥstavasamāsārtha</i>	(1)	1
3. A <i>Madhyamakāloka</i> commentary	1 , 2 , 3, (4), (5)	5
4. <i>Sūtrālaṃkāraparicaya</i>	<u>2</u> ?, (3)?, (4)?, 5, 7, 8 , 9 , 10 , 11 , 12, 14, x	12
5. Sajjana's <i>Sūtrālaṃkāraṇḍārtha</i>	1 , 4	2
6. Mahājana's <i>Sūtrālaṃkāradhikārasaṃgati</i>	(1) (compl.)	1
7. <i>Mahāyānottaratantraparicaya</i>	1, 3 ?, (4)?, (5)?, x , y, 6, 7, 9 , 14 , z	11
8. A <i>Nāmasaṅgīti</i>	(2), (3), (4), (5), (6)	5
9. Excerpts from the <i>Ajātaśatrukaukṛtyavinodanā</i>	2, 3	2

Normal numeral = CTRC Bold numeral = CEL Underlined numeral = IsIAO
 Numeral in parentheses = Folio number not attested on the folio x, y, z = Folio number unknown

We shall survey each work below using the following sigla:

CTRC (Plate No.) = Plate numbers labeled below plates in item No. 100 (each plate contains 5 leaves)

CEL (No.) = Numbers found in Wang Cat.

IsIAO (MT 42 II) = Sferra Cat., pp. 46, 74.

1. Śāntarakṣita's *Bodhisattvasaṃvaraviṃśikāvṛtti* (2 fols.)

The Śāradā leaves contain the first two folios of Śāntarakṣita's commentary on Candragomin's *Bodhisattvasaṃvaraviṃśikā*. This work has been available only in Tibetan translation, and the *mūla* text of Candragomin is yet to be found. The two folios contain the commentaries on the first 9 verses (ca. 30-40% of the entire text):

Fol. (1) = CEL (No. 10), IsIAO (MT 42 II/02-7) [Comm. ad verses 1-2]

Fol. 2 = CTRC (Plate No. 30/31, 1st leaf) [Comm. ad verses 3-9a]

Kano (2008) had identified the first folio in the photographic image of IsIAO and restored verses 1 and 2 quoted there. Another image of the same folio (fol. 1) is available in the CEL image. With the help of the CEL image, we can now restore the opening verse of the commentator Śāntarakṣita, illegible in the IsIAO image:

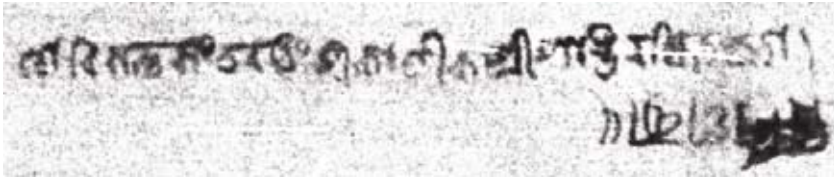
ni[śś]eṣasaṃvarāmbhodhipāra[gān ślakṣṇa]nasvarān |
na[tvā] vivriyate spaṣṭaṃ mayā saṃvaraviṃśikā ||⁹

Furthermore, the image of CEL contains the *recto* side of the folio (cover page) that was unavailable in the IsIAO image, i.e., not photographed by Tucci. This cover page has the title of the work:

(line 1) XI.6. *bodhisattvasaṃvaraviṃśikāṭīkā* (in modern Devanāgarī)

(line 2) *bodhisattvasaṃvaraviṃśikāṭīkāśrīśānti(ṅ)rakṣitaḥṭā* | (in old Bengali script)

(line 3) ... *ṭīkā* || (upside down)



“XI.6” in the first line is obviously the catalogue number written by Sāṅkṛtyāyana (see above), whereas the script of the second and third lines is much older.

The second folio contained in the CTRC image has verses 3-9a and their commentary. As a whole, we can now restore *Bodhisattvasaṃvaraviṃśikā* verses 1-9a in their original language.¹⁰

2. Amṛtākara's *Catuḥstavasamāsārtha* (1 fol.)

Tucci (1956: 233-246) published an edition of the Sanskrit text of Amṛtākara's *Catuḥstavasamāsārtha* on the basis of a Śāradā palm-leaf folio from the Ngor monastery.¹¹ According to Tucci, the work originally consists of two folios, and the first folio that includes the *Lokāttastava* commentary (i.e. the first of the four stavas) is missing. This

missing first folio turned out to be present in our Śāradā leaves.

Fol. 1 = CTRC (Plate No. 30/31, 5th leaf). [ad *Lokāttastava* 1-28 and ad the beginning of *Niraupamyastava*]

Fol. 2 = Only the transcription of Tucci is known.

Although Tucci does not report the size of the palm-leaf, the first leaf of CTRC and the second leaf of Tucci obviously stem from the same set in terms of the number of lines,¹² the script, and contextual coherence between the two leaves:

1VII (CTRC): *iti prathamasya samāsārthaḥ* || (ad *Lokāttastava*)

2VI (Tucci): *iti dvitīyasya samāsārthaḥ* || (ad *Niraupamyastava*)

2V6 (Tucci): *iti tṛtīyasya samāsārthaḥ* || (ad *Acintyastava*)

2V9 (Tucci): *iti caturthasya samāsārthaḥ* || (ad *Paramārthastava*)

2V9 (Tucci): *catuḥstavasamāsārthaḥ paṇḍitāmṛtākaraṣyeti* ||

Tucci (1956: 196) states that the folio is from Ngor monastery and included in a set of Śāradā palm-leaf folios, in which Nāgārjuna's *Mahāyānaviṃśikā* and Dignāga's *Prajñāpāramitāpiṇḍārtha* were also contained. However, Tucci's description does not fit with that of Sāṅkṛtyāyana, because Sāṅkṛtyāyana relates that the Śāradā palm-leaf of the *Mahāyānaviṃśikā* was preserved at Zha lu Ri phug.¹³ The following question arises: where were the leaves were preserved originally?

Of course, it is possible to assume that the leaves utilized by Tucci are not from our set but from a different set.¹⁴ However, it is more natural to observe that the folios of Tucci and ours had originally belonged to the same set, and were moved from Zha lu Ri phug to Ngor after Sāṅkṛtyāyana's visit to Zha lu Ri phug (Yet another possibility is that Tucci's description contains a confusion between Ngor and Zha lu Ri phug).

3. A Madhyamakāloka commentary (4 fols.)

These folios are from a hitherto unknown commentary on Kamalaśīla's *Madhyamakāloka*. Though fragmentary, they provide us for the first time with part of the Sanskrit original of the *Madhyamakāloka*. Neither the title nor the name of the author appears on the leaves available so far:

Fol. 1 = CEL (No. 17)

Fol. 2 = CEL (No. 17)

Fol. 3 = CTRC (Plate No. 32/33, 2nd leaf)

Fol. (4) = CEL (No. 15)

Fol. (5) = CEL (No. 15)

The text from folio 1r1 up to the upper half of folio 4v contains selected passages extracted from various sūtras. The initial and final sentences of each sūtra quotation parallel sūtra passages cited in Kamalaśīla's *Madhyamakāloka*. This is the reason why we consider these folios as part (or an appendix?) of a *Madhyamakāloka* commentary. From folio 4v5 onward, the commentator's own text starts, and corresponds to the beginning of the *uttarapakṣa*:

*om namah yat tāvad uktam āgamato na tāvat sarvadharmānaiḥ svābhāvyaṃ śakyaṃ
kaiścid anatyupagatatvāt <| tatra yadi nāmāhopuruṣikayā keścin [sic for kaiścin?]
na ○ gr<hī>ta āgamo neyatā vicakṣaṇair apy agrāhyo (')bhyudayani<h>śreya-
sasampatphalatvāt svayaṃ tadanusaraṇāsāmarthyē vā Laṅkāvatārādau bhagavatā
vyākṛta○syāryanāgārjunasya sūktam kin nānugamyate [...]*¹⁵

4. *Sūtrālaṅkāraparicaya* (12 fols.)

The title of an “unknown *Mahāyānasūtrālaṅkāra* commentary” reported by Kano (2008) turned to be known as “*Sūtrālaṅkāraparicaya*” with help of further folios from the same work contained in images of CTRC and CEL:

Fol. 2? = IsIAO (MT 42 II/01-7, 02-8) = CEL (No. 10) [MSA I.8-9, 11-13]

Fol. (3?) = CEL (No. 15) [MSA II.9-11]

Fol. (4?) = CEL (No. 17) [MSA II.11-12]

Fol. 5 = CTRC (Plate No. 30/31, 2nd leaf) [MSA III.1-13]

Fol. 7 = CEL (No. 15) [MSA IV.5-11]

Fol. 8 = CEL (No. 15) [MSA IV.12-26]

Fol. 9 = CEL (No. 15) [MSA IV.26-VI.2]

Fol. 10 = CEL (No. 15) [MSA VI.3-VII.4]

Fol. 11 = CEL (No. 15) [MSA VII.5-10]

Fol. 12 = CTRC (Plate No. 32/33, 5th leaf) [MSA VIII.1-12]

Fol. 14 = CTRC (Plate No. 34/35, 1st leaf) [MSA VIII.19-IX.10]

Fol. x = CEL (No. 15) [MSA IX.78, 82-86]

The manuscript might serve as an autograph draft by the author himself, considering the fact that on many folios there are numerous alterations, erasures and insertions, and some leaves were half written and then discarded and recomposed on the following pages. The title of the work is confirmed by chapter colophons:

(4?)v8: *sūtrālaṅkāraparicaye śaraṇagamanādhikāraparicayas [tṛ]tīyaḥ || ||*

9r2: *sūtrālaṅkāraparicaye cittotpādā(r3)dhikāraḥ pañcamaḥ || ○ ||*

9v6 : *sūtrālaṅkāraparicaye pratipattiyadhikāras ṣaṣṭhaḥ || ○ ||*

10v5: *sūtrālaṅkāraparicaye tattvādhikāras sapṭamaḥ || ○ ||*

11v10: *sūtrālaṃkāraparicaye prabhāvādhikāro (')ṣṭamaḥ || ||*

14r9: *sūtrālaṃkāraparicaye paripākādhikāro navamaḥ || ° ||*

xv4: *sūtrāla(ṃ)kāraparica(ye) bodhyadhikāro daśamaḥ || ||*

It is notable that the numbers of chapters are different from those in the *editio princeps* of the *Mahāyānasūtrālaṃkāra* edited by Sylvain Lévi (1907) that is based on copies of a Nepalese manuscript (NGMPP Reel No. A114/1) written in Nepal in Saṃvat 798 (A.D. 1677 or 1678). The author of the *Sūtrālaṃkāraparicaya* obviously divides chapter one (of Lévi's edition) into two: I.1-6 and I.7-20. This division is, however, traceable back to the *uddāna* verse of MSA X.1ab (*ādiḥḥ siddhiḥ śaraṇaṃ gotraṃ citte tathaiva cotpādaḥ*), Chinese translation (T. No. 1604), Tibetan translation (D Tōh. No. 4020), and the commentary attributed to Sthiramati (D Tōh. No. 3034).¹⁶

The style of the *Sūtrālaṃkāraparicaya* is similar to that of *Mahāyānottaratantraparicaya* in that it quotes verses of the *mūla* text in full length. Thanks to this stylistic peculiarity, more than one hundred verses are preserved in our leaves, and it is possible to suggest emendations to some verses in former editions and recover the verses that have been missing in the manuscripts Lévi used. For instance, Lévi's edition has a long lacuna in MSA Chapter 2 *Śaraṇagamanādhikāra* (= Chapter 3 in the *Paricaya*), in which only verses 1-3 and 12 have been available, with verses 4-11 missing. Now we can recover verses 9-11 from the *Paricaya*:

MSA II.9 (fol. [3?][r6])

*mahāpuṇyaskandhaṃ tribhuvanagurutvaṃ bhavasukhaṃ
mahāduḥkaskandhapraśamaṃ api buddhyuttamasukhaṃ |
mahādharmaskandhaṃ pravaraḍhruvakāyaṃ śubhacayaṃ
nīvr̥ttiṃ vāsāyā bhavaśamavimokṣaṃ ca labhate || (Śikhariṇī metre)*

MSA II.10 (fol. [3?][r8-9])

*śubhauḍāryād dhīmān abhibhavati sa śrāvakagaṇaṃ
mahārthatvānatyāt satatam amitaṃ cākṣayatayā |
śubhaṃ laukyālaukyan tad api paripākapraka(r9)raṇaṃ
vibhutvenāvāptan tad upadhiśame cākṣayam api || (Śikhariṇī metre)*

MSA II.11 (fol. [3?][v1, [4?][r1])

*tadbhāvaprārthanāto (')bhyupagamanam idan tanmataṃ ca kṛpātas
sarvākārajñatāto hitasukhakarāṇaṃ duṣkareṣv apy akhedaḥḥ |
nīryāṇe sarvayānaiḥḥ pratiśaraṇaguṇenānvitatvaṃ ca nityaṃ
saṃketād dharmatātas śaraṇagamanatā dhīmatām uttamāsau || (Sragdharā metre)*

5. Sajjana's *Sūtrālaṃkāraṇḍārtha* (2 fols.)

Two folios from Sajjana's *Sūtrālaṃkāraṇḍārtha* have been known to be included in the images of IsIAO (Kano 2008), and the same two folios are found in the CEL image.

Fol. 1 = IsIAO (MT 42 II/01-3, 02-3) = CEL (No. 16)

Fol. 4 = IsIAO (MT 42 II/01-6, 02-6) = CEL (No. 16)

The title of this verse text, an "essential meaning" (*ṇḍārtha*) of the *Mahāyānasūtrālaṃkāra*, is known from the colophon: *sūtrālaṃkāraṇḍārthaḥ || kṛtiś śrīmatsajjanapādānām ||*.¹⁷ Sajjana was active in Kashmir and helped rNgog Blo ldan shes rab (ca. 1059-1109) to translate the *Ratnagotravibhāga* into Tibetan sometime between 1076 and 1092, from which we can roughly know his date. Sajjana's other extant works are the *Mahāyānottaratantraśāstropadeśa* that was also photographed by Tucci and the *Putralekha* that is available only in Tibetan translation.¹⁸

In the two opening verses, Sajjana, like in the *Sūtrālaṃkāraparicaya*, divides Chapter 1 of Lévi's edition into two: **ādyadhikāra* (I.1-6) and **siddhyadhikāra* (I.7-20):

*ādis siddhiś śaraṇaṃ gotraṃ sa¹⁹ bodhaye cittam
prasthānaṃ tattvārthaḥ prabhāvapākau tathā bodhiḥ ||* (Āryā metre)

*dharmādhimuktiparyeṣṭideśanāpratipattayaḥ
yathāvad avavādaś ca sopāyaṃ karma ca tridhā ||* (Anuṣṭubh metre)

6. Mahājana's *Sūtrālaṃkāradhikārasaṃgati* (1 fol.)

This very short work completed in only one folio is a hitherto unknown work, a concise summary of chapters of the *Sūtrālaṃkāra*.

Fol. (1) (compl.) = CEL (No. 15)

The colophon runs (1v7): *sūtrālaṃkāradhikārasaṃgatis samāpt[ā] kṛtiḥ paṇḍitaśrīmamahājanasy[e]ti ||*. According to the *Putralekha* (Sajjana's letter addressed to his son Mahājana), Mahājana is known as a son of Sajjana and as the author of the *Prajñāpāramitāhrdayārthaparijñāna* (D Tōh. No. 3822). He also functioned as a translator in Tibet, probably in the mngav ris region.

7. *Mahāyānottaratantraparicaya* (11 fols.)

In the set, we have found eleven folios from a manuscript of a hitherto unknown commentary on verses of the *Ratnagotravibhāga*.²⁰

Fol. 1 = CTRC (Plate No. 34/35, 3rd leaf) [RGV I.1-2]

- Fol. 3? = CEL (No. 17) [RGV I.3-?]
 Fol. (4?) = CTRC (Plate No. 28/29, 5th leaf) [RGV I.4]
 Fol. (5?) = CTRC (Plate No. 34/35, 2nd leaf) [RGV I.5-9?]
 Fol. x = CEL (No. 15) [RGV I.10?-I.12]
 Fol. y = CTRC (Plate No. 32/33, 1st leaf) [RGV I.12-19?]
 Fol.6 = CTRC (Plate No. 30/31, 4th leaf) [RGV I.23-28?]
 Fol. 7 = CTRC (Plate No. 30/31, 3rd leaf) [RGV I.28-29]
 Fol. 9 = CEL (No. 15) [RGV I.37?-47]
 Fol. 14 = CEL (No. 17) [RGV I.79-97]
 Fol. z = CEL (No. 15) [RGV I.134?-152]

The title of the work is unknown due to the lack of a colophon, but we can assume it as *Mahāyānottaratantraparicaya*, which is indicated by the abbreviation “*mahā pari*” appearing on the left-end margins of the leaves. This assumption is also supported through the analogy with similar titles, such as *Sūtrālaṃkāraparicaya* and *Pratibandhasiddhiparicaya*, included in the same set. The author’s name of this commentary is yet to be known.

8. A *Nāmasaṅgītvṛtti* (5 fols.)

Five folios are from a manuscript of a commentary on the *Nāmasaṅgīti*.²¹

- Fol. (2) = CEL (No. 17-3, 010A/B) [ad *Nāmasaṅgīti* vv. 4-25] ≈ D, 2535, fol. 3a3-5b4?.
 Fol. (3) = CEL (No. 17-3, 005A/B) [ad *Nāmasaṅgīti* vv. 26-38] ≈ D, fol. 5b4-8b4.
 Fol. (4) = CEL (No. 17-3, 004A/B) [ad *Nāmasaṅgīti* vv. 39- 53] ≈ D, fol. 8b4-11b1.
 Fol. (5) = CEL (No. 17-3, 009A/B) [ad *Nāmasaṅgīti* vv. 54-70] ≈ D, fol. 11b1-14a2
 Fol. (6) = CEL (No. 15, 008A/B) [r: ad *Nāmasaṅgīti* vv. 70-74; v: ad *Nāmasaṅgīti* vv. 86-94] 14a2-7 (vv. 86-94 do not correspond well to D 2535.)

This commentary is very close to the *Nāmasaṅgītvṛtti* (D Tōh. No. 2535) by Zla ba bzang po grags pavi dpal,²² apart from the fact that this omits some sentences in it. The *Nāmasaṅgītvṛtti* was translated by Mahājana and vphags pa shes rab,²³ and Mahājana is the author of the *Sūtrālaṃkāradhikārasaṃgati* that is included in our set.

9. Excerpts from the *Ajātaśatrukaukṛtyavinodanā* (2 fols.)

Regarding an early Mahāyāna sūtra, the *Ajātaśatrukaukṛtyavinodanā*, we know three extant Chinese translations: the first by Lokakṣema (支婁迦讖: T. No. 626) in the late second century, the second by Dharmarakṣa (竺法护: T. No. 627) in the late third century, and the last by Fatian (法天: T. No. 628) in the tenth century;²⁴ and one Tibetan translation (D Tōh No. 216) in the ninth century. This sūtra has been frequently quoted and referred to by Indian authors, whose works are, however, only available in the form of translation (Miyazaki 2012: 15-25).

Recently, Sanskrit fragments of this sūtra written in North-Western Gupta script (14 pieces) have been found in the Schøyen Collection stemming from Afghanistan, dated before the fifth century CE.²⁵ Now, two from our Śāradā leaves turned out to contain long passages from the *Ajātaśatrukaukṛtyavinodanā*:

Fol. 2 = CTRC (Plate no. 28/29, 3rd leaf) [≈ T. vol. 15, 394a23-398a26]

Fol. 3 = CTRC (Plate no. 28/29, 4th leaf) [≈ T. vol. 15, 398a26-403a23]²⁶

Although our text seems a kind of selection of excerpts or summary of the sūtra, it fills some gaps in the Sanskrit text available from the fragments in the Schøyen Collection.

Conclusion

In the present report we have roughly surveyed an important set of the Śāradā leaves. The leaves were most probably written by scribes belonging to the circle of a Kashmiri *paṇḍita* family that included Sajjana and Mahājana. These materials are significant not only because they provide us with an idea on the circulation of scriptures around the 12th century in Kashmir, but also because they contain hitherto unavailable Sanskrit originals of rare works, albeit in a mostly fragmentary condition. We are preparing diplomatic transcriptions and critical editions of each work, and trying to identify the yet unidentified works in the set.

Symbols Used in the Transliteration

- () restored *akṣara*(s)
- [] *akṣara*(s) whose reading(s) is(are) uncertain
- ⟨ ⟩ omitted (part of) *akṣara*(s) without gap in the manuscript
- + one lost *akṣara*
- .. one illegible *akṣara*
- . illegible part of an *akṣara*
- (?) *avagraha* (not used in the original ms.)
- string hole
- ḥ *upadhmāntya*
- ḥ *jihvāmūlīya*

Abbreviations

- CEL = China Ethnic Library 中国民族图书馆
- CTRC = China Tibetology Research Center 中国藏学研究中心
- IsIAO = Istituto Italiano per l’Africa e l’Oriente, Roma
- Luo Cat. = Luo Zhao 罗绍. 布达拉宫所藏贝叶经目录 [A Catalogue of the Manuscripts Preserved at the Potala Palace] (Unpublished manuscript). 1985.

- Sang De Cat. = Sang De 桑德. 中国藏学研究中心收藏的梵文贝叶经 (缩微胶卷) 目录 [Catalogue of the Sanskrit Manuscripts (Microfilms) Preserved at the China Tibetology Research Center]. 1987.
- MSA = Lévi 1907
- NGMPP = Nepal-German Manuscript Preservation Project
- RGV = E.H, Johnston. *Ratnagotravibhāga-Mahāyānottaratantraśāstra*. Patna: The Bihar Research Society, 1950; Zuiryu Nakamura中村瑞隆. *The Ratnagotravibhāga-Mahāyānottaratantra-Śāstra Compared with Sanskrit and Chinese with Introduction and Notes* 梵汉对照究竟一乘宝性论研究. Tokyo: Sankibo.
- Sferra Cat. = Francesco Sferra, “Sanskrit texts from Giuseppe Tucci’s collection.” In: Francesco Sferra (ed.), *Manuscripta Buddhica, Vol. I: Sanskrit Texts from Giuseppe Tucci’s Collection, Part I*. Roma: IsIAO, 2008, pp. 15-78.
- T. = Taishō Shinshū Daizōkyō大正新修大藏经. Ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols. Tokyo 1924-1934.
- Tōh. = *A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-ḥgyur and Bstan-ḥgyur)* 西藏大藏经总目录东北帝国大学藏版. Tōhoku Imperial University 东北帝国大学法文学部, 1934.
- Wang Cat. = Wang Sen 王森. 民族图书馆藏梵文贝叶经目录[A *Catalogue of the Sanskrit Manuscripts Preserved in the China Ethnic Library*]. 1985. Published as an appendix of: Haiyan Hu-von Hinüber, “Some Remarks on the Sanskrit Manuscripts of the Mūlasarvāstivāda-Prātimokṣasūtra found in Tibet.” In: Ute Hüsken, et al (eds.). *Jaina-itihāsa-ratna: Festschrift für Gustav Roth zum 90. Geburtstag*. Marburg: Indica et Tibetica Verlag, 2006, pp. 283-337.

Bibliography

- Deambi, B. K. Kaul
1982 *Corpus of Śāradā Inscriptions of Kashmir, with Special Reference to Origin and Development of Śāradā Script*. Delhi: Agam Prakashan.
- dGe vdun chos vphel
1939-40 *rGyal khams rig pas bskor bavi gtam rgyud gser gyi thang ma*. Ed. Zam gdon pa Blo bzang bstan vdzin, Varnasi, 1986.
- Harrison, Paul & Hartmann, Jens-Uwe
1998 “A Sanskrit Fragment of the Ajātaśatru-kauṛṭya-vinodanā-sūtra.” In: Paul Harrison and Gregory Schopen (eds.), *Sūryacandrāya, Essays in Honour of Akira Yuyama on the Occasion of His 65th Birthday*. Swisttal-Odendorf: Indica et Tibetica Verlag, pp. 67-86.
- 2000 “Ajātaśatrukauṛṭyavinodanāsūtra.” In: Jens Braarvig (ed.), *Manuscripts in*

- the Schøyen Collection I, Buddhist Manuscript I.* Oslo: Hermes Academic Publishing, pp. 167-216.
- 2002 “Another Fragment of the *Ajātaśatrukaukṛtyavinodanāsūtra*.” In: Jens Braarvig (ed.), *Manuscripts in the Schøyen Collection III, Buddhist Manuscript II.* Oslo: Hermes Academic Publishing, pp. 45-49.
- Ichigō Masamichi 一郷正道
- 1993 “カマラシーラ著、『中観の光』和訳研究(2)” [A Study and Annotated Japanese Translation of the *Madhyamaka-Āloka* of Kamalaśīla (2)]. *Kyoto Sangyo University essays, Humanities series* 20, pp. 104-125.
- Kano Kazuo 加納和雄
- 2006 “サツジヤナ著『究竟論提要』—著者および梵文写本について—” [Sanskrit Manuscript of Sajjana’s *Mahāyānottaratratnaśāstropadeśa*]. *Mikkyobunka Kenkyushokiyo* 密教文化研究所紀要19, pp. 28-51.
- 2008 “A Preliminary Report on Newly Identified Text Fragments in Śāradā Script from Żwa lu Monastery in the Tucci Collection.” In: Francesco Sferra (ed.), *Manuscripta Buddhica, Vol. I: Sanskrit Texts from Giuseppe Tucci’s Collection, Part I.* Roma: IsIAO, pp. 381-400.
- van der Kuijp, Leonard W. J.
- 2009 “On the Vicissitudes of Subhūticandra’s Kāmadhenu Commentary on the Amarakoṣa in Tibet.” *Journal of the International Association of Tibetan Studies* 5, pp. 1-105.
- Lévi, Sylvain
- 1907 *Mahāyāna-Sūtrālaṃkāra, exposé de la doctrine du Grand Véhicule selon le système Yogācāra*, tome I. Paris: Librairie Ancienne Honoré Champion (repr. Kyoto: Rinsen Book Co., 1983).
- Li Xuezhū 李学竹
- 2011 “Abhidharmasamuccaya およびその注釈(Vyākhyā)の新出梵文写本について” [Newly Available Sanskrit Manuscripts of Asaṅga’s *Abhidharmasamuccaya* and Sthiramati’s *Vyākhyā* from the Tibet Autonomous Region]. *Indogaku bukkyogaku kenkyu* 60-1, pp. 153-156.
- forthcoming “Munimatālaṃkāraの梵文写本について” [On the Sanskrit manuscript of the *Munimatālaṃkāra*]. *Mikkyō bunka* 229.
- Miyazaki, Tenshō 宮崎展昌
- 2012 阿闍世王経の研究—その編纂過程の解明を中心として— [A Study of the *Ajātaśatrukaukṛtyavinodanā: Focusing on the Compilation Process*]. Tokyo: Sankibō Press.
- Nōnin Shoken et al
- 2009 『大乘莊嚴経論』第1章の和訳と注解 [Annotated Japanese Translation of Chapter 1 of the *Mahāyānasūtrālaṃkāra*]. 自励社出版.
- Sander, Lore

- 1968 *Paläographisches zu den Sanskrithandschriften der Berliner Turfansammlung, Verzeichnis der Orientalischen Handschriften in Deutschland, Supplementband 8.* Wiesbaden: Franz Steiner Verlag.
- 2007 “Confusion of Terms and Terms of Confusion in Indian Palaeography.” In: Karin Preisendanz (ed.), *Expanding and Merging Horizons: Contributions to South Asian and Cross-Cultural Studies in Commemoration of Wilhelm Halbfass.* Vienna: Austrian Academy of Sciences Press, pp. 121-139.
- Sakai Shinten 酒井真典
- 1959 “龍樹に帰せられる讃歌: 特に四讃について” [On the Four Hymns Ascribed to Nagārjuna]. 日本仏教学会年報 [*The Journal of the Nippon Buddhist Research Association*] 24, pp. 1-44.
- Sāṅkr̥tyāyana, Rāhula
- 1935 “Sanskrit Palm-Leaf Mss. in Tibet.” *Journal of the Bihar and Orissa Research Society* 21-1, pp. 21-43.
- 1937 “Second Search of Sanskrit Palm-leaf Mss. in Tibet.” *Journal of the Bihar and Orissa Research Society* 23-1, pp. 1-53.
- Sterns, Syrus
- 2010 *The Buddha From Dolpo: A Study of the Life and Thought of the Tibetan Master Dolpopa Sherab Gyalsten* (revised version). New York: Snow Lion.
- Tsukamoto Keishō 塚本啓祥 *et al.*
- 1989 梵語仏典の研究 IV 密教経典篇 [A Descriptive Bibliography of the Sanskrit Buddhist Literature. Vol. 4, The Buddhist Tantra]. Kyoto; Heirakuji.
- Vogel, Jean Philippe
- 1911 *Antiquities of Chamba State: Part I, Inscriptions of the Pre-Muhammadan Period.* New Delhi: Archaeological Survey of India. Reprinted, 1911.
- Ye Shaoyong 叶少勇
- 2007 “The *Mūlamadhyamakakārikā* and Buddhapālita’s Commentary (1): Romanized Texts Based on the Newly Identified Sanskrit Manuscripts from Tibet.” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 10, pp. 117-147.
- 2008 “The *Mūlamadhyamakakārikā* and Buddhapālita’s Commentary: Romanized Texts Based on the Newly Identified Sanskrit Manuscripts from Tibet (2).” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 11, pp. 105-151.
- 2011 《中论颂》与《佛护释》——基于新发现梵文写本的文献学研究 [Mūlamadhyamakakārikā and Buddhapālita’s Commentary: A Philological Study on the Basis of Newly Identified Sanskrit Manuscripts]. Shanghai: Zhongxi Book Company.
- 2012 “A folio of the *Yuktiṣaṣṭikāvṛtti* and Some Other Sanskrit Manuscripts Newly Found in Tibet: A Preliminary Report.” (Handout, CTRC

- conference, August 2012, Beijing).
- 2013 “A Sanskrit folio of the *Yuktiṣaṣṭikāvṛtti* from Tibet.” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University* 16, pp. 233-240.

Notes

* Thanks are due to Mr. Diego Loukota who took the trouble of checking our English.

1 See Ye 2012 and Li 2011.

2 Further research on this passage will be done in our forthcoming paper.

3 van der Kuijp (2009: 5, n. 13) briefly mentions the cover page: “Of no uncertain interest is of course that *Ta la'i lo ma'i bstan bcos*, 74, no. 100 (5), lists a palm leaf manuscript of another Dpyal family history titled Dpyal ston gdung rabs gser gyi 'phreng ba!” [*Ta la'i lo ma'i bstan bcos* = Sang De Cat.]

4 See Stearns 2010.

5 dGe vdun chos vphel 1939-40: 22.

6 The definition of “Śāradā script” is sometimes subjective. B. K. Kaul Deambi (1982: 24ff.) divides the development of this script into three periods: 8-10th, 11-13th and 14-16th centuries. The script of the first period is also termed by scholars “Siddhamātrkā,” “Gilgit/Bahmiyan type II” and “proto-Śāradā,” etc., which have caused considerable confusion (Cf. Sander 2007: 127ff.). Jean Philippe Vogel (1911: 47) divides the Śāradā script into two periods: 9-13th and 13-17th centuries, and names them “(proper) Śāradā” and “Devāṣeṣa” respectively. Lore Sander (1968: 166) amends these two terms into “alt und moderner Typus der Śāradā”. The script of our leaves, according to its paleographical features, falls into the second period of Deambi’s periodization.

7 As described in Luo Cat., the Tibetan note *bal dpe* on a folio among our Śāradā set might suggest that Nepal is one of options for the place where these folios were written. The note *bal dpe* is found in CTCRC image 100, 47, which is the blank side of folio 20 (the last folio?) of an unidentified text (Luo Zhao has mistaken the folio number 20 for 30). On the other hand, the note *bal dpe* probably added by a later Tibetan hand just suggests that the manuscript is from Nepal, and it does not necessarily specify the place where it was originally written. Yet another possibility is that our folios were written in Kashmir on imported palm-leaves just like in the case of the ancient palm-leaves (2nd to 6th centuries) found in the Bamiyan area where palm trees do not grow either.

8 For more details, see Kano 2006: 29ff.

9 Cf. Śāntarakṣita’s *Samvaramiṣākaṅkāvṛtti*, D 4082, fol. 67a6-7: *sdom pa ma lus rgya mtsho yi ll mthar phyin vjam pavi gsung mngav la ll phyag vtshal nas ni sdom pavi mchog ll nyi shu pa ni gsal bar dgrol ll*.

10 Among them, verses 4-7 are available in the form of a citation in the Sanskrit manuscript of the *Munimatālamkāra* (see Li, forthcoming).

11 See Tucci 1956: 195-196 “The Sanskrit text which is here published is found in a manuscript in śāradā characters probably of the VIII-IX [sic] century (very similar to those of the Gilgit ms. of the Bhaiṣajyaguruvaīḍūryaprabhāsaśūtra) preserved in the Ānor monastery which contains also the Pāramitārthasaṃkṣepa [...] of Dīnnāga and a fragment of the Catuḥstavasamāsa of Amṛtākara.” *ibid.* 235 “In the monastery of Ānor I found in the same fragmentary palm-leaf manuscript containing the Mahāyānaviṣṭikā a work which in the colophon is said to be the Catuḥstavasamāśārtha.” Sakai (1959) provides a Japanese translation of the *Catuḥstavasamāśārtha* (the first folio).

12 He reports the number of lines (10 lines in *recto* and 9 lines in *verso*). The palm leaf utilized by Tucci does not seem to be listed in Sferra Cat.

13 Sāṅkrtyāyana 1935: 31, No. 40 (Zha lu Ri phug) “*Mahāyānaviṣṭikā*, Nāgārjuna, Śāradā, 20 $\frac{2}{3}$ × 2 $\frac{1}{3}$ inches” (ca. 52.5 × 6 cm.).

14 See, for instance, Tsukamoto *et al.* 1989: 151.

15 Cf. dBu ma snang ba, D Tōh. No. 3887, dBu ma, Sa 147b5-148b1; Ichigo 1993: 108. *de lta bas na vdi la lan gdab* (147b6) *par bya ste | de la re zhig lung gi sgo nas ni chos thams cad ngo bo nyid med par sgrub nus pa ma yin te | de su yang khas mi len pavi phyir ro zhes bya ba la sogs pa smras pa gang yin pa de la brjod par byavo* || [...] (b7) *de la kha cig nga rgyal gyis sam* | [...] (148a2) *bcom ldan vdas kyi gsung rab rin po che thog ma dang tha ma dang bar du dge ba la mi brten du zin kyang ci de tsam gyis mkhas pa rang dang gzhan la phan pa skyed par byed pavi thabs thob pa legs par rtog pa la mkhas pa rnam kyang rten par mi byed dam* | [...] (a4) *mkhas pa mngon par mtho ba dang | nges par legs pavi vbras bu vdod pa phun sum tshogs pa ma lus par bsgrub pa la gzo ba rnam kyis de yongs su spangs* (a5) *nas | gsung rab rin po che gcig tu dge ba gang yin pa de la brten par bya ba kho navo zhes bya bavi phyogs yin na ni* | [...] (a6) *gal te bdag nyid de la brten mi nus su chug navang | von kyangvphags pa Klu sgrub kyi zhal snga nas | rigs pavi sgron mavi tshogs rnam pa du mas vdi gsal rab tu brjod na devi stobs kyis kyang civi* (a7) *phyir khas mi len | de nyid kyi phyir slob dpon de ni bcom ldan vdas kyis de ston pavi phyir dang | sa dang po thob pavi phyir vphags pa Lang kar gshegs pa la sogs pa las lung bstan to || gal te vdis vdi log par ston par vgyur na ni bcom ldan vdas kyis de ltar lung* (b1) *ston par yang mi vgyur ro* ||

16 See Nōnin *et al.* 2009: 24-27.

17 This *Sūtrālamkāraṇḍārtha* should be distinguished from Jñānaśrī's *Sūtrālamkāraṇḍārtha*, another namesake.

18 For the life of Sajjana and the bibliographical information of the *Mahāyānottaratantraśāstropadeśa* and the *Putralekha*, see Kano 2006. Kano is currently preparing a critical edition and annotated English translation of the *Mahāyānottaratantraśāstropadeśa*.

19 The word *sa* needs emendation from both semantic and metric viewpoints (e.g. *sahitam ca* or *samyaksaṃ-?*).

20 Our identification of folios and their contents below is tentative. Due to lower photo quality, we need more time for precise identification.

21 We have just checked the beginning and ending of each folio comparing them with Tib. D Tōh 2535. The location table presented here needs further research to fix details.

22 Cf. the colophon of D Tōh. No. 2535 (fol. 27a4: *slob dpon chen po zla ba bzang po grags pa'i dpal gyis mdzad pa rdzogs so* || ||). The same colophon refers to his transmission lineage. See *ibid.* fol. 27a3-4: *jam dpal sangs rgyas ye shes dang || padma yan lag med pa dang || sgeg pa bzhad pavi rdo rje dang || gsung gi myu gu mgrin gsum dang || aindra po dhi legs gsungs dang || chos skyong dang ni dpal sbas dang || ye shes bshes gnyen ye shes grags || tri bi dra ma chos dbang po || skal ldan dbang phyug zla bzang dpal || vdi skad brgyud pavi rim pa las || bdag gis vgrel pa vdi brtsams pas || vjam dpal go vphang thob par shog |*

23 D Tōh. No. 2535, fol. 27a5: *rgya gar gyi mkhan po paṇḍita chen po śrī mahādzana dang | sgra bsgyur gyi lo tsā ba chen po dge slong vphags pa shes rab kyis bsgyur cing gtan la phab pavo* ||

24 Harrison & Hartmann 2000, Miyazaki 2012: 50.

25 Harrison & Hartmann 1998, 2000, 2002, Miyazaki 2012: 34-35

26 This corresponds to Chap. III-XIa according to the chapter division by Miyazaki (2012: 34-35).

Errata

p.36, l. 12: [*ślakṣṇa*]nasvarān → [*madhura*]svarān

p.38, l. 8: *anatyupagatatvāt* → *anabhyupagatatvāt*

p.39, l. 27: *mahārthatvānntyāt satatam amitam*

→ *mahārthatvānntyāt satatasamitam*

p.40, l. 16: Āryā metre → Upagīti metre

p.47, l. 22-23 (note. 19):

19 The word *sa* needs emendation from both semantic and metric viewpoints (e.g. *sahitam ca* or *samyaksam*-?).

→

19 Read *saṃbodhaye*?