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JINHUA CHEN

One Name, Three Monks:
Two Northern Chan Masters Emerge
from the Shadow of Their Contemporary,
the Tiantai Master Zhanran 湛然 (711-782) 1

JÉRÔME DUCOR

Shandao et Hōnen, à propos du livre
de Julian F. Pas: *Visions of Sukhāvātī* 93

ULRICH PAGEL

Three *Bodhisattvapiṭaka* Fragments from Tabo:
Observations on a West Tibetan Manuscript Tradition 165

Introduction to Alexander von Staël-Holstein's Article
"On a Peking Edition of the Tibetan Kanjur
Which Seems to be Unknown in the West"
Edited for publication by JONATHAN A. SILK 211

JÉRÔME DUCOR

Shandao and Hōnen. A propos of
Julian F. Pas's book *Visions of Sukhāvātī*
(English summary) 251

On a Peking Edition of the Tibetan Kanjur which Seems to be Unknown in the West

by Baron A von Staël-Holstein

In the writings of modern scholars only two printed Peking editions of the Tibetan Kanjur have, as far as I know, been described. One of them was published in A. D. 1410, and the other one in A. D. 1700¹⁾. The Prussian State Library possesses thirty six volumes belonging to the A. D. 1410 edition²⁾, but no complete copy of it is definitely known to have survived anywhere.^a

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- a. This statement is now known to be inaccurate on both counts. The volumes which were in the Prussian State Library (they were destroyed during the Second World War) seem [or seemed to me previously] to have belonged to the 1606 Wan-li print, not the 1410 Yung-lo, and at least two complete copies of the Yung-lo do in fact survive. See my "Notes on the History of the Yongle Kanjur," in M. Hahn, R. Steiner, and J.-U. Hartmann, eds., *Suhrlekkhāh: Festgabe für Helmut Eimer*. Indica et Tibetica 28 (Swisttal-Odendorf, Germany: Indica et Tibetica Verlag 1996): 153-200. See now also OCHI Junji 越智淳仁, "Sera-ji, Eirakuban to Depun-ji, Ritanban ni tsuite" セラ寺・永楽版とデブン寺・リタン版について [The Sera Yung-lo and the Drepung Lithang], *Nihon Chibetto Gakkai Kaihō* 日本西藏学会会報 41-42 (1997): 23-32. In addition, I regret that in preparing my 1996 paper I overlooked another publication on the Yung-lo the contents of which, however, do not appear to add to what I have published. See UEDA Chitoshi 上田千年, "Chibetto Daizōkyō Shohan no Keifu (1): Eirakuban Kangyuru ni kanshite" 西藏大蔵経諸版の系譜 (1): 永楽版カンギュルに関して [Lineages of Various Printings of the Tibetan Canon 1: The Yung-lo Kanjur], *Bukkyō Daigaku Daigakuin Kiyō* 佛教大學大学院紀要 22 (1994): 1-17. (I should note that now, in letters of 24 Sept. and 12 Oct., 1998, Dr Helmut Eimer informs me that at least one of the volumes in the Prussian State Library did not, in fact, come from the Wan-li, since it is printed in red. He will publish some research results of his study of this material in the near future.)

I take this opportunity to list a few corrections to my 1996 article, some of them courtesy of my friend Karashima Seishi 辛嶋静志: 163, n. 33, and 175, l. 8 from the bottom 遣 → 遣; 175, last line, and 176 first line: 徼 → 徼; 186, l. 4 from bottom: 疆 → 疆; 175, l. 3, punctuate ... 化導群類. 非上 ...; line 6, punctuate 蔽. 此...; 186, l. 7, punctuate ... 厥事. 蓋仁慈 Several other corrections can be made on the basis of a photocopy of the first two pages of the original Chinese text of the *Yü-chih tsang-ching ch'ih-yü* 御製藏經勅諭 kindly sent me by Prof. Ochi; 186, l. 3: delete 四; l. 7: 干 → 于; l. 16: 讀 → 續. These two pages end at line 18; there must be a third page, the original of which I have not seen. Also correct: 158, n. 16: the listing of the leaves with the Yung-lo is Ochi's error, clarified in his 1997 paper, p. 24; 192, l. 1: Hakuyu > Hakuyū; Hadano 1974b seems not to exist, or at least the reference is wrong.

The Yung Ho Kung (雍和宮) lamasery of Peking has all the 106 volumes forming the A. D. 1700 edition, a catalogue of which by Mr. B. Sakurabe, has lately (1930-1932) been published by the Ōtani Daigaku Library (大谷大學所圖書館).^b

The document reproduced on plate II below proves that another edition of the Tibetan Kanjur was completed in Peking in A. D. 1692. I suggest the following translation of the Tibetan text³⁾ of the document.^c

Thanks to Prof. Akamatsu Akihiko 赤松明彦, I have now seen a copy of *Manasarowara* (so read) I, the only number ever published, which however does not contain any article on the Yung-lo Kanjur. Most of this privately distributed journal, published by the Chibetto Butten Kenkyūkai チベット佛典研究会 (Tibetan Buddhist Text Society) of Sendai, is devoted to studies of the *Lankāvatāra-sūtra*. (With respect to p. 163, n. 33, Karashima also informed me of the Chinese term 壽梓, which means “to engrave.”)

- b. SAKURABE Bunkyō 櫻部文鏡. *A Comparative Analytical Catalogue of the Kanjur Division of the Tibetan Tripitaka / Ōtani Daigaku Toshokan Zō: Chibetto Daizōkyō Kanjūru Kandō Mokuroku*, 大谷大學図書館蔵・西藏大藏經甘珠爾勘同目錄. 3 volumes (Kyoto: Ōtani Daigaku Toshokan 大谷大學圖書館, 1930-32). This actually catalogues the 1717/20 print, and not the 1700 print.
- c. The postface, which was apparently attached to every volume of the set, reads as follows:

// *Om swa sti pra dza bhyih*
sngon spyad bsod nams las 'khrungs chu gter las /
/ rmad byung thugs rje'i brlabs 'phreng cher g-yos te /
*/ nam yang zad med smon lam si tā'i * klung /*
/ snyigs dus skye 'gro'i bsod nams zhing mchog tu /
/ babs pa'i bskal bzang gser gyi snye ma'i 'bras /
/ legs par smin pa'i mdo sde'i bka 'gyur 'di /
*/ dpaldan * 'phags pa'i lha khang 'khrungs kau si'i /*
/ dge slong sbyin pa rgya mtsho gtso mdzad ba'i /
/ dpon slob tshogs kyi lhag bsam dag pa'i mthus /
*/ gnas bskos gser mngal khang hi gser gyi * khrir /*
/ ri rab lhun po'i lta bu brtan gyur cig []
/ dge 'dis bdag sogs rgyu sbyor sbyin bdag dang /
/ pha ma gtso byas 'gro drug sems can rnams /
*/ gnas ngan len gyi 'ching ba * las grol te /*
/ sangs rgyas zhing du myur du skye bar shog /
thub bstan spyi dang 'jam mgon tsong kha pa'i /
/ chos srid zung la dbang bsgyur mes po yi /
*/ sku tshe mnga' thang srid mthar * rgyas pa dang /*
/ bkra shing bde legs dpal la spyod par shog /
dza yantu / ta'i ching khar [read: khang] hi lo sum cu so gcig chu pho sprel lo
*snrul gyi zla ba'i chu pho khyi rgyal gyi nyi ma la dbu gtsugs * nas mon gru zla*
ba'i sa pho stag dga' ba nyi ma'i bar du legs par bsgrubs pa'o /

This [is the] Kanjur [composed] of sūtras – rice-grains of an auspicious golden ear, which have developed because an uninterrupted Sitā river of prayers flowing in a great row of wonderful mercy-waves from a lake arisen out of merit [acquired in] former [existences] has irrigated (literally: flown into) the most excellent Puṅyakṣetra⁴ of the Kaliyuga.

May the purity of the intentions [*adhyāśayaśuddhi*] of the community of masters and pupils headed by Sbyin pa rgya mtsho [Dānasāgara?] a Dge slong [Bhikṣu, attached] to the illustrious 'Phags pa [Lama's] temple, the Ch'ung Kuo Ssü⁵, serve to keep the gold-born⁶ Emperor K'ang Hsi, Sumeru-like in firmness [sitting] on his golden throne.

May the good [deed which I have done in editing the Kanjur] liberate me as well as the other benefactors connected with this matter (i.e. the Kanjur edition), and all the living beings of the six classes, first of all [my] parents, from the fetters of sin⁷, and may [we all, owing to the good deed] soon be born in Buddha fields.

May the powerful realm of the venerable patriarch⁸, who governs Buddhism (*thub bstan*) in general and the church of Mañjunātha Tsong kha pa [in particular], be extended to the limits [of the world] and may it enjoy happiness and well-being.

[The edition of the Kanjur] was begun on the *chu pho khyi rgyal* (male water «2» dog victory) day of the *snrul* month of the *chu pho spral* (male water ape) year [which coincides with] the 31st year of the K'ang Hsi period [A. D. 1692] of the Ta Ch'ing dynasty, and [the edition of the Kanjur] was well finished on the *sa pho stag dga' ba* (male earth tiger joy) day of the *mon gru*⁹ month [of the same year?].

Several copies of this document were found in different volumes of my own almost complete copy of the Tibetan Kanjur, and I have no doubt that the volumes which I possess were printed in A. D. 1692. The Sung Chu Ssü (嵩祝寺) lamasery of Peking possesses a set of the A. D. 1692 Kanjur, which seems¹⁰ to be quite complete, and we are therefore able to compare the two editions (A. D. 1692 and A. D. 1700).

The volumes of the A. D. 1692 edition are numbered as follows: KA-A (30 volumes), KṢA (1 volume), KI-I (30 volumes), KU-U (30 volumes), and KE-PHE (14 volumes), altogether 105 volumes.¹¹ In the A. D. 1700 edition too we find volumes marked KA-A, KṢA, KI-I, KU-U, and KE-PHE, but the A. D. 1700 editors considered the inclusion of the *Ral pa gyen brdzes kyi rgyud*,¹² which fills an entire volume in the Kanjur, necessary, and added one volume to the 105 volumes of the A. D. 1692 edition. As a result of this addition the A. D. 1700 Kanjur has 106 volumes.¹³ For some reason the A. D. 1700 editors thought that the proper place for the newly added volume was between the volumes ZHA and 'A. Therefore they marked the volume containing the *Ral pa gyen brdzes kyi rgyud* with the character ZA.¹⁴ The work (Bu ston's collection of dhāraṇīs), which occupied the volume ZA in the A. D. 1692 ed. is

marked OM in the A. D. 1700 ed. and regarded as the superior first (上第一) volume of the Rgyud division of the Kanjur.¹⁵⁾ On plate III below page 55a of Bu ston's collection as it appears in the A. D. 1692 and in the A. D. 1700 Kanjurs is reproduced. The A. D. 1692 edition of the page is marked *Rgyud ZA nga lnga gong* and 祕密經第二十二卷上五十五, while the A. D. 1700 edition of the page bears the following marks: *Rgyud OM nga lnga gong* and 祕密經上第一卷上五十五.¹⁶⁾

As far as I can see, the same blocks were used for printing the two editions of the volume, and I believe that the markings at the sides of the pages were changed by a process, which the old style printers of Peking still apply when correcting their blocks. The faulty parts of the blocks are removed and new pieces of wood¹⁷⁾ for the emendations are fitted into the resulting cavities. In the same way thousands of corrections seem to have been effected in other volumes of the A. D. 1700 ed.¹⁸⁾ On line 8 of page 12b of volume CHU, for instance, the A. D. 1700 ed. has *nyi ma zla ba sgron ma* instead of the syllables *nyi ma ma mtsho na ma* (?), which we find in the A. D. 1692 edition. The Skt. text of the *Saddharmapuṇḍarīkasūtra* (ed. by Kern and Nanjio, Bibl. Buddhica X, page 25, line 1)^d has *candrārkadīpa*^o in the corresponding verse and supports the A. D. 1700 emendation.¹⁹⁾ The following readings of the A. D. 1700 edition likewise agree with the Skt. version of the sūtra published in the Bibliotheca Buddhica.²⁰⁾ CHU 120a 7: *rgyal po'i zhabs ring* (Skt., «3» page 279, line 1: *rājapurusaḥ*, A. D. 1692: *rgyal po'i zham rim*).^e CHU 145a 3: *spos mar gyi mar me dag gis* (Skt., page 337, line 7: *gandhatailapradīpair*, A. D. 1692: *spos mar gyi me dag gis*). CHU 145a 8: *mtshan nyid du rig par bya'o* (Skt., page 338, 1: *lakṣaṇaṃ veditavyam*, A. D. 1692: *mtsham nyid*

- d. Hendrik KERN and Bunyiu NANJIO, *Saddharmapuṇḍarīka*. Bibliotheca Buddhica 10 (St. Pétersbourg: Imperial Academy 1908-12. Reprint: Osnabrück, Biblio Verlag 1970).
- e. According to the Tibetan texts edited by NAKAMURA Zuiryū 中村瑞隆 et al., ("Chibetto-yaku Hokekyō" チベット訳法華經, *Hokke Bunka Kenkyū* 法華文化研究 2 [1976] and following. Page numbers equal those of the Sanskrit edition of KERN & NANJIO 1908-12), Cone, Derge, Lhasa and Narthang [denoted by NAKAMURA C, D, L, N] read *zhabs 'bring*. (It may be worthwhile mentioning that while NAKAMURA's edition of "the" Tibetan of the Lotus Sūtra – which takes as its base the highly problematic Peking edition, and records variants from only Cone, Derge, Narthang and Lhasa – is convenient, from a text-critical point of view it is of extremely limited utility. It is a real shame that, even for such an important sūtra, we still have no reliable account of the Tibetan tradition's transmission of the text.).

du rig par bya'o). CHU 150a 6-7: *rigs kyi bu 'am rigs kyi bu mo la las ... smras* (Skt., page 350, lines 1-2: *kaścid eva kulaputro vā kuladuhitā vā ... vaded*, A. D. 1692: *bu mo las* instead of *bu mo la las*). CHU 154a 5: *rnam par rgyal ba'i khang bzang na* (Skt., page 361, line 4: *Vaijayante prāsāde*, A. D. 1692: *gang* instead of *khang*). CHU 157a 1: *de bzhin gshegs pas ji skad gsungs pa bzhin du yang dag pa ji lta ba bzhin* (Skt., page 367, line 17: *yathābhūtaṃ yathoktam tathāgatena*, A. D. 1692: om. the syllables *yang dag pa ji lta ba bzhin*, see pl. VII).^f CHU 173a 4: *yang dag par rdzogs pa'i sangs rgyas nyi zla dri ma med pa'i 'od dpal gyi* (Skt., page 408, line 11: *Candrasūryavimalaprabhāsaśriyas ... samyak-sambuddhasya*, A. D. 1692: om. the syllables *sangs rgyas*).

A number of emendations, which we find on pages 100b-138a of vol. 'I of the A. D. 1700 Kanjur (Tibetan translation of the *Kāśyapaparivarta*), are equally supported²¹ by the corresponding Skt. text (comp. my edition of it which appeared at Shanghai in 1926).^g 'I 103b 5: *med* (Skt., page 18, line 4: *niṣ(paryuṭthāno)*, A. D. 1692: *byed*). 'I 122a 5: *sdug par* (Skt., page 137, line 16: *śubha°*, A. D. 1692: *sdug bsngal*). 'I 125a 4: *dge sbyong* (Skt., page 154, line 7: *śramaṇa°*, A. D. 1692: *dge slong*). 'I 132a 7: *mos pa mi mang ba dag gis* (Skt. page 201, line 25: *anadhimuktibahule*, A. D. 1692: *mos pa mi mnga' ba dag gis*). 'I 133b 5: *snyoms par 'jug pa* (Skt., page 209, line 21: *°samāpatti°*, A. D. 1692: *sems par 'jug pa*).^h

The A. D. 1700 editors have not confined their efforts to correcting mistakes like these in their version of volume 'I, but have added an entire sūtra, the *Bhadrapālaśreṣṭhipariṣcchā* (A. D. 1700 ed., vol 'I, pages 50b-73b) not found in the A. D. 1692 edition to it.²² Another work, which is missing in the A. D. 1692 edition is the *Vidyutprāptaparipṛcchā* (A. D. 1700 ed., vol. ZHI, pages 333b-350a). Both sūtras belong to the *Mahāratnakūṭadharmaparyāya*, a collection containing 49 (in the A. D. 1692 ed.: 47) works.ⁱ The inclusion of the *Vidyutprāptaparipṛcchā* and

f. According to NAKAMURA, CDLN read *de bzhin gshegs pas ji skad gsungs pa bzhin yang dag pa ji lta ba bzhin du*.

g. *The Kāśyapaparivarta: A Mahāyānasūtra of the Ratnakūṭa Class: Edited in the Original Sanskrit in Tibetan and in Chinese* (Shanghai: Commercial Press 1926).

h. These are all confirmed by the sTog Palace Kanjur, *dkon brtsegs, cha*: §8, sTog 207a2; §94, sTog 229b5; §105, sTog 233a3; §139, sTog 241b2; §144, sTog 243a3.

i. See note 98 of my "Notes on the History of the Yongle Kanjur." Both texts are also missing from the copy of the Yung-lo Kanjur of which Tada Tōkan 多田等觀 listed the contents in Sera monastery in 1924 (for which see note 17 of the article just mentioned). However, a number of other texts are also missing

of the *Bhadrapālaśreṣṭhipariṣcchā*, which are absent from the A. D. 1692 ed., in the A. D. 1700 ed. necessitated the addition of 17 leaves to volume ZHI (A. D. 1692: 333 leaves, A. D. 1700: 350 leaves) and of 23 leaves to volume 'I (A. D. 1692: 288 leaves, A. D. 1700: 311 leaves).²³⁾ On plate VIII below page 50b of volume 'I is reproduced as it appears in the two editions. In the A. D. 1692 edition we find the end of the *Sarva-buddhamahārahasyaupāyakaśalyajñānottarabodhisattvapariṣcchāparivarta*¹ and the beginning of the *Dārikavimalaśraddhāpariṣcchā* on page 'I 50b. In the A. D. 1700 edition, however, the beginning of the *Bhadrapālaśreṣṭhipariṣcchā* takes the place, which the beginning of the *Dārikavimalaśraddhāpariṣcchā* occupied in the A. D. 1692 edition.²⁴⁾ «4»

The Berlin manuscript and the A. D. 1692 xylograph are the only Kanjurs known to me which omit the *Vidyutprāptaparipṛcchā* as well as the *Bhadrapālaśreṣṭhipariṣcchā*. The A. D. 1692 edition has many other features in common with the volumes described by Beckh,²⁵⁾ k and the similarity of the two collections may some day help to solve the mystery, which still surrounds the Berlin manuscript Kanjur.²⁶⁾ «5»

Notes to the article *On a Peking Edition of the Tibetan
Kanjur which Seems to be Unknown in the West*

Note 1.

Prince 福全 (Fu Ch'üan) occupies the first place among the members of a committee whom the Emperor had ordered to prepare a complemented (補) edition of the Tibetan Kanjur.¹ Comp. the document dated K'ang Hsi 39 [=A.D. 1700] which is reprinted on pages 10-11 of the Ōtani cat.

(*dkon brtsegs* 7, 11, 20, 33, 39, 42), and since Tada did not list folio numbers, it is impossible to be certain what was lost and what was not included at all. I am very grateful to Prof. Kitamura Hajime 北村甫, Director of the Tōyō Bunko, for kindly sending me a photocopy of Tada's handwritten list.

- j. °*hasyaupāya*° should be written °*hasya-upāya*°; it does not indicate the diphthong.
- k. Hermann BECKH, *Verzeichnis der Tibetischen Handschriften der Königlichen Bibliothek zu Berlin: Erste Abteilung: Kanjur (bkaḥ-ḥgyur)*, Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin, Vierundzwanzigster Band (Berlin: Behrend & Co. 1914).
- l. On Fu Ch'üan, see Arthur William HUMMEL, *Eminent Chinese of the Ch'ing Period, 1644-1912* (Washington: United States Government Printing Office 1943): 251-52, which, however, mentions only his military and political career.

introd. It should be noted that the scholar who was at the head of the A.D. 1692 Kanjur committee, the Dge slong [Bhikṣu] Sbyin pa rgya mtsho [Dānasāgara?], is not mentioned in the document among the numerous collaborators of the Prince. This omission probably means that Sbyin pa rgya mtsho's work as chief editor was not approved by the court. Prince Fu Ch'üan would hardly have ignored his predecessor's editorial activities, if the latter had simply disappeared without incurring Imperial disfavour.

I possess a xylograph of the Mongolian version of the document published in Chinese on pages 10-11 of the Ōtani cat. introd. The Mongolian version says: The editor in chief of the Kanjur, Prince Fu Ch'üan and (here follow the names of over thirty collaborators) have according to the [Imperial] command "complement [the Kanjur] and engrave [the blocks for printing the Kanjur]" completed the engraving [of the blocks for the Kanjur] on a lucky day of the first summer month of the 39th year of K'ang Hsi (*jarliy iyar nüküjü seyil kemeksen ganjur nom i küliyen üjējü üyiledgegülugsen jasay un elbeg čin wang tüšimel fučiuwan ... engke amuyulang un yučin yisüdüger on u jun u terigün sara yin sayin edür seyilejü tegüsgebe*). I am entirely ignorant of the Mongolian language, and I owe this information as well as practically everything else I know about Mongolian documents to the kindness of Mr. B. I. Pankratoff.^m

In the Tibetan version of the A.D. 1700 (K'ang Hsi 39) document (xylograph belonging to the National Library of Peking) *par bzhengs* twice corresponds to the Mongolian *seyil* which can only mean "to engrave [the texts on the blocks for printing]" in this connection. The expression *dpar bzhengs*, which we find in the document quoted in note 11 below, must have the same meaning as *par bzhengs*. I have not found the expression *par bzhengs* (or *dpar bzhengs*) in my dictionaries, and I am not quite sure as to what it really means: "to print" or "to engrave." According to Jaeschke (dict., page 484) *bzheng* (pf. and imp. *bzhengs*) alone, without *par*, means i.a.: "to print."ⁿ

m. As I am also entirely ignorant of the Mongolian language, I leave Staël-Holstein's transcription exactly as it is.

n. Heinrich August JÄSCHKE, *A Tibetan-English Dictionary* (London: Routledge & Kegan Paul 1881). The complications raised by compounds with the term *bzhengs* have been discussed by HADANO Hakuyū 羽田野伯猷, "Chibetto daizō-kyō engi: 'Sono ichi' - Nartan daigakumonji no senkuteki jigyō o megutte", チベット大蔵経縁起・〔その一〕-ナルタン大学問寺の先驅的事業をめぐって, [A history of the compiling and editing of the Tibetan Buddhist Scriptures, "Bkaḥ-ḥgyur and Bstan-ḥgyur": part 1: the pioneering work of Narthang monas-

In transliterating the Tibetan characters I use the system adopted in the *Bibliotheca Buddhica*, vol. XV, page XI.^o «6»

Note 2.

Comp. Grünwedel's *Mythologie*, page 74.^p Two block-printed documents in my possession, which were evidently printed with Ming dynasty blocks, refer to the Tibetan Kanjur. One of them is a postface composed by the Emperor Yung Le in Tibetan and in Chinese, and the other one is an ode in which the same Emperor sings the Kanjur's praises in the two languages. Both documents are dated. The postface bears only one date: the 9th day of the 3rd month of the 8th year (A.D. 1410) of Yung Le, but on the last page of the Chinese version of the ode we find two dates: the Yung Le date just mentioned and a note, from which we learn that the Kanjur (or perhaps the Imperial ode only) had been re-engraved (重刊) during the reign of the Emperor Wan Li, who died in A.D. 1620.^q The Tibetan version of the ode omits the Wan Li note. Comp. plate I below.

On page 41 of his *西藏佛學原論* (Commercial Press, Shanghai, 1933) Mr. Lü (呂) takes it for granted that a Wan Li edition (萬曆版) of the Kanjur did (or does) exist, without, however, indicating the source of his information.^r I am indebted to Mr. Yü (于道泉) for having drawn my attention to Mr. Lü's book.^s

tery], *Suzuki Gakujutsu Zaidan Kenkyū Nenpō* 鈴木學術財團研究年報 3 (1966): 43-44. HADANO also draws our attention to Walter SIMON: "Tibetan *par*, *dpar*, *spar*, and cognate words," *Bulletin of the School of Oriental and African Studies* 25 (1962): 72-80.

- o. As stated in the Introduction, I have modified this system.
- p. Albert GRÜNWEDEL, *Mythologie des Buddhismus in Tibet und der Mongolei* (Leipzig: F. A. Brockhaus 1900).
- q. For a detailed discussion of the Yung-lo edition, refer to my "Notes on the History of the Yongle Kanjur." Note that Staël-Holstein has misunderstood the term 重刊. It here means reprint, not re-engraving. See, however, the same expression in my paper, note 38, where the meaning is as Staël-Holstein here understood it.
- r. Lü Ch'eng 呂澂, *Hsi-tsang fo-hsüeh yüan-lun* 西藏佛學原論 (Shanghai: Shangwu yin-shu-kuan 商務印書館 1933). See now also the edition published in Taipei by Lao-ku ch'u-pan-she 老古出版社 1978: 54.
- s. Yü Tao-ch'üan was a scholar of Tibetan Buddhism who published such works as the Love Songs of the Sixth Dalai Lama (Peking: Academia Sinica 1930). See *Bibliographie Bouddhique IV-V* (Paris: Adrien-Maisonneuve 1934): §125 (p. 52).

Note 3.

The Tibetan text is preceded by the Sanskrit syllables *om svasti pradzabhyih* (read: *pradzābhyah*), om̐ hail to [all] creatures. On the sixth line we find another Sanskrit expression: *dza yantu*, may they be victorious. The eighth line of our document is in Chinese.¹ It states that Sbyin pa rgya mtsho, a Dge slong [attached] to the Peking (京都, the capital) Ch'ung Kuo Ssü, having resolved [to become a Buddha] printed, or engraved the blocks for printing (印造) [the Kanjur] on the first day of the second summer [month] of the 31st year of the K'ang Hsi [period] of the Ta Ch'ing [dynasty]. The expression 發菩提心 which is the usual rendering of Skt. *bodhicittotpāda* etc. is very frequently shortened to 發心 in Chinese Buddhist books. Comp. page 37 of my edition of the commentary to the *Kāśyapaparivarta*,^u where 發心 corresponds to *byang chub kyi sems (b)skyed de [bodhicittam utpādayati]*. 發心印造 could of course also mean: he formed the resolve to print, or to engrave the blocks for printing. I do not adopt this translation of the four characters here because we are dealing with a postface containing a typically Buddhistic *pariṇāmana*, or dedication of religious merit. The fact that the Emperor is mentioned in the first dedicating stanza of our document suggests that the A.D. 1692 ed., like the A.D. 1700 ed., was issued under Imperial auspices. I learn from Professor Y. K. Tschen that the expression 發心 frequently occurs in Buddhistic colophons. Comp. pages 449b and 514a of the 敦煌劫餘錄 edited in 1931 by the Academia Sinica.^v «7»

- t. The Chinese reads 大清康熙參拾壹年仲夏朔日京都崇國寺格龍印吧監佐發心印造.
- u. *A Commentary to the Kāśyapaparivarta: Edited in Tibetan and Chinese* (Peking: The National Library of Peking and the National Tsinghua University 1933).
- v. Ch'en Yüan 陳垣, *Tun-huang chieh-yü lu* 敦煌劫餘錄 [An analytical list of the Tun-huang manuscripts in the National Library of Pei-ping]. Kuo-li Chung-yang yen-chiu-yüan li-shih yü-yen yen-chiu-so chuan-k'an 國立中央研究院歷史語言研究所專刊 4 (Pei-p'ing: Kuo-li Chung-yang yen-chiu-yüan li-shih yü-yen yen-chiu-so 國立中央研究院歷史語言研究所 1931). This was recently reprinted in volumes 3 and 4 of Huang Yung-wu 黃永武 ed., *Tun-huang ts'ung-k'an ch'u-chi* 敦煌叢刊初集 (Taipei: Hsin-wen-feng ch'u-pan-she 新文豐出版社 1985). The manuscripts referred to by Staël-Holstein are 麗 74, the 佛說迴向輪經, and 字 45, the 佛說閻羅王授記勤修七齋功德經.

Note 4.

Comp. note No 14 on page 11 of my article “On a Tibetan text translated into Sanskrit under Ch’ien Lung (XVIII cent.) and into Chinese under Tao Kuang (XIX cent.),” *Bulletin of the National Library of Peiping*, July-August 1932.^w

The word Puṇyakṣetra (*bsod nams zhing*) may evidently be used in the sense of “a holy field” (which is irrigated by the waters of a river) as well as in the sense of “a saint” (who is moved by the prayers of the pious). Rice (*bras*) fields have to be more copiously irrigated, than most other fields. The sūtra-rice grains may therefore be regarded as having developed *because* (I read *babs pas* instead of *babs pa’i*) the prayer-river has flown into the Puṇyakṣetra.

The poet evidently suggests that the Kanjur is comparable to an ear containing many grains (which in the case of the Kanjur are represented by sūtras, the contents of the Kanjur).

According to S. C. Das (dict., page 1268) Sitā (read: Sitā) is “the Sanskrit name of the great river of Tibet.”^x According to Böhtlingk (dict., vol. VI, page 130) Sitā is a “Beiname” of the Ganges.^y In any case the name designates a mighty stream.

According to the *Mahāparinirvāṇasūtra*, the eight great rivers (八大河, *chu klung chen po brgyad*) are: (1) 恒河, in the Tib. text: *gang gā*. (2) 閻摩羅, *yam pa la*. (3) 薩羅, *sal* (or *sa la?*). (4) 阿梨羅跋提, *a la la bar ta*. (5) 摩訶, *mahā*. (6) 幸頭, *sin du*. (7) 博叉, *bag* (or *pag*) *sha*. (8) 悉陀, *si ta*. Comp. Taishō Trip. XII 381 b, and the A. D. 1692 Kanjur, vol. JU, page 45b.^z This Tibetan translation of the *Mahāparinirvāṇasūtra* is

- w. The paper may also be found under the Chinese title of the journal, *Kuo-li pei-p’ing t’u-shu-kuan kuan-k’an* 國立北平圖書館館彙 6.4 (1932): 508-489 [sic], with seventeen plates.
- x. Rai Sarat Chandra DAS, *A Tibetan-English Dictionary* (Calcutta: Bengal Secretariat Book Depot 1902).
- y. Otto VON BÖHTLINGK, *Sanskrit-Wörterbuch in kürzerer Fassung* (St. Petersburg: Kaiserliche Akademie der Wissenschaften 1879-1889), in reference to the compound *Sitāsītā*. The same is found in Monier MONIER-WILLIAMS, *A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European Languages* (Oxford: The Clarendon Press 1899): 1214c, according to which *Sitāsītā*, in the dual, refers to the Ganges and Jumnā rivers at Prayāga.
- z. The text is Peking (Ōtani) 787; the Chinese text is found at T. 374 (XII) 381b26-29. These river names have been discussed by SHIMODA Masahiro 下田正弘, *Zōbun Wayaku “Daijō Nehangyō”* 藏文和訳『大乘涅槃經』(I): An

based upon a Chinese version, not upon a Skt. original. Comp. the Ôtani catalogue, page 287 and Pelliot's Notes à propos d'un catalogue du Kanjur (*Journ. As.*, Juillet-Aout 1914, page 130).^{aa} The Chinese translation was made under the Pei Liang dynasty (397-439), comp. Nanjio No. 113.

Another Tibetan version of the *Mahāparinirvāṇasūtra*, which is based upon a Sanskrit original gives us the names of four great rivers (Gaṅgā, Yamunā, Sarayu and Hiṅgula) only in the corresponding passage. Comp. the A.D. 1692 Kanjur, vol. TU, page 42a, line 8.

According to Boehtlingk and Roth's dictionary *Sītā* (long ī) frequently occurs as the name of a river in the *Mahābhārata*, etc.^{ab}

From the 勝鬘寶窟 we learn that the 悉陀 (= *Sītā* or *Sītā*) river flows out of the mouth of a horse's head (made of *vaidūrya*, 琉璃) fixed to the western part of the Anavatapta lake. Comp. the Taishō Trip. vol. 37, page 43b, line 2.^{ac} Comp. also page 377c (line 25) of volume 35 of the Taishō Trip.^{ad}

Mr. Pankratoff tells me that the Mongolian translation of our document (reproduced on plate II below) is, on the whole, not quite satisfactory. In some cases, however, I have accepted the Mongolian translator's interpretations. He renders *bskal* «8» *bzang* by saying *Zubitu* (meaning: auspi-

Annotated Japanese Translation of the Tibetan Version of the Mahāyāna Mahāparinirvāṇasūtra (I). Bibliotheca Indologica et Buddhologica 4 (Tokyo: The Sankibo Press 1993): 229-30, note 70. SHIMODA suggests *Gaṅgā, *Yamunā, *Sarayū, *Aciravatī, *Mahī, *Sindhū, *Bhojyā, and *Sīdā. The last is evidently an error for *Sītā*.

- aa. Paul PELLIOU: "Notes à propos d'un catalogue du Kanjur," *Journal Asiatique*, 1914, Onzième Serie, Tome 4: 111-150.
- ab. Otto BÖHTLINGK and Rudolph ROTH, *Sanskrit-Wörterbuch*. 7 volumes (St. Petersburg: Kaiserlichen Akademie der Wissenschaften 1855-75): VII.1014, top. While the name occurs in the *Yogācārabhūmi* in the form *Sītā* (Vidhushekhara BHATTACHARYA: *The Yogācārabhūmi of Ācārya Asaṅga: The Sanskrit Text Compared with the Tibetan Version* [Calcutta: The University of Calcutta 1957]: 41.2), in the *Abhidharmakośabhāṣya* it has the form *Śītā* (Prahlaḍ PRADHAN: *Abhidharmakośabhāṣyam of Vasubandhu*. Tibetan Sanskrit Works 8 [Patna: K. P. Jayaswal Research Institute 1975]: 162.23 = III.57 cy.).
- ac. The *Shêng-man pao-k'u* 勝鬘寶窟 is a 6th-7th century commentary on the *Śrī-mālādevī-sūtra* by the great San-lun scholar Chi-tsang 吉藏, in which we find T. 1744 (XXXVII) 43b2-3 the following: 西有琉璃馬頭口中流出悉陀大河.
- ad. The *Hua-yen ching t'an-hsüan chi* 華嚴經探玄記 is a work of the famous seventh century monk Fa-tsang 法藏. According to Ono Genmyō's 小野玄妙 *Bussō Kaisetsu Daijiten* 佛書解說大辭典 (Tokyo: Daitō shuppansha 大東出版社, 1932-35: 3.26d), it dates to 687-695. There we read T. 1733 (XXXV) 277c25: 西面琉璃口出悉陀河.

cious), which, according to the dictionaries, is an equivalent of *skal bzang* (*subhaga*), not of *bskal bzang* (*bhadrakalpa*). I think he is right in ignoring the prefixed *b*, which we find in our document, and I follow his example in this case.

The Tanjur codices, which Beckh used for this edition of the *Meghadūta*, too have *bskal bzang* (not *skal bzang*) for *subhaga* in at least two passages. Comp. *Die Tibetische Übersetzung von Kālidāsas Meghadūta* von Hermann Beckh, Berlin, 1907, pages 30 and 33.

Note 5.

We learn from the Chinese line in our document that the Dge slong (格龍) Sbyin pa rgya mtsho (印吧監佐) of the temple called Ch'ung Kuo Ssü (崇國寺) was responsible for the A. D. 1692 Kanjur. Sbyin pa rgya mtsho himself is evidently the author of the stanzas translated above (page 1), and this may account for the fact that he appears as a mere Bhikṣu in the A.D. 1692 document. In an A.D. 1734 document issued by the Paṅchen Lama Blo bzang ye shes dpal bzang po the latter is also designated as a mere Bhikṣu. Comp. my article "Notes sur un décret du Paṅ-chen Lama daté de 1734," which appeared in the *Politique de Pékin* (1925).^{ae} Sbyin pa rgya mtsho must have been an important personage, but I have not succeeded in finding his name in the Chinese or Tibetan books, which I have examined with the help of numerous Chinese and Tibetan friends. A part of the manuscript K'ang Hsi records, which used to be stored in the Forbidden City of Peking, are now in Shanghai. As soon as these Shanghai manuscripts become accessible (which they are not at present), I shall examine them, and continue my efforts to learn more about Sbyin pa rgya mtsho.^{af}

ae. The article is found on pp. 300-302 of the journal. My thanks are due J.-L. Taffarelli, Librarian of the *École Française d'Extrême-Orient*, for kindly sending me a copy. The phrase to which Staël-Holstein refers is: *shākya'i dge slong blo bzang ye shes dpal bzang po*.

af. Zahiruddin AHMAD, *Sino-Tibetan Relations in the Seventeenth Century*. Serie Orientale Roma 40 (Rome: Istituto Italiano per il Medio ed Estremo Oriente 1970): 305 refers to a Mkhan po Sbyin pa rgya mtsho based on a document of 1696.

Thanks to the very kind information of Gene Smith, I can now add the following:

The author of the postface must be the famed Bka' 'gyur Bla ma Sbyin pa rgya mtsho (1629-1695), the 46th Khri of Dga' ldan (1692-1695). [See Rudolf KASCHEWSKY: "Die Äbte von Dga'-ldan," *Zentralasiatische Studien* 4 (1970):

The Tibetan syllables *Khrungs gau si* are evidently a transliteration of the Chinese characters 崇國寺 (Ch'ung Kuo Ssü). Comp. above note 3. None of the Chinese sources which I have consulted connects the illustrious 'Phags pa with a Peking (京都, capital) temple called Ch'ung Kuo Ssü. There seem to have been several temples in Peking which at a time or another bore that name. One of them is the present 大隆善護國寺 (a Lama temple), which according to the 53rd chapter of the 欽定日下舊聞考 was repaired during the reign of the Emperor Khubilai (至元).^{ag} According to Köppen's *Religion des Buddha* (II, 97),^{ah} 'Phags pa (born in A. D. 1233)^{ai} was recognized as the head of Lamaism by Khubilai. In the 6th chapter of the 八千卷樓書目 we find the statement that the 欽定日下舊聞考 was written in the 39th year of Ch'ien Lung.^{aj}

Note 6.

I suppose that *gser mngal* is used here for *gser mngal can*, which according to S. C. Das (dict., page 1311) is an equivalent of Skt, *hiraṇyagarbha*. This word is an «9» epithet of the god Brahmā, who is said to have been born from a golden egg. Mallinātha's commentary to line 1 of canto 1 of the *Śisupāla-vadha* says: *hiraṇyasya garbho hiraṇyagarbho brahmā brahmāṇḍaprabhavatvāt*.

263: *zhe drug pa spyin pa rgya mtsho ni / bka' 'gyur lung tshang ma dar bar mdzad pas bka' 'gyur pa zhes grags /.*] He was from Qinghai and had close relations with the Manchu. Bsam blo is one of his many titles derived from his college affiliation; he is also called Ngag dbang dpal bzang, and Bka' 'gyur Sbyin pa rgya mtsho. The fact that he is called Bka' 'gyur ba makes a strong case that it was this Dga' ldan Khri who was responsible for the carving of this Peking edition. Probably Sbyin pa rgya mtsho was in Peking until 1692 when he was named to the throne of Dga' ldan. He was then replaced by the Second Lcang skya in Peking in 1693. See the chronology in the *Bod rgya tshig mdzod chen mo* (Zhang Yisun 張怡蓀 [Peking: Min-tsu ch'u-pan-shê 民族出版社 1985): 3271: 1692: *Chos rje bka' 'gyur ba sbyin pa rgya mtsho dga' ldan khri r phebs*, and 1693: *Gong ma khang shis lcang skya ngag dbang chos ldan pe cin du gdan drangs.*]

ag. Reprinted in Taipei: Kuang-wen shu-chü 廣文書局 1968.

ah. Carl Friedrich KOEPPEN: *Die Religion des Buddha: Die Lamaische Hierarchie und Kirche* (Volume 2 of the work) (Berlin: Ferdinand Schneider 1859).

ai. The correct date is 1235.

aj. In the standard edition of 1923 the reference is on page 7a of *chüan* 6 (史部, 地理類).

Note 7.

According to the *Mahāvvyutpatti* (Sakaki ed., No 8424 and No 8473) *gnas ngan len = duṣṭhula*.^{ak} This Sanskrit word means “ein arges Vergehen,” according to Schmidt’s “Nachträge zum Sanskrit-Wörterbuch,” page 214.^{al}

Note 8.

The venerable patriarch mentioned here is probably the Great Fifth (*Inga pa chen po*) Dalai Lama, who was supposed to be still alive in 1692, but who had actually died in 1682. Comp. Köppen, *die Religion des Buddha*, vol. II, pages 173, 174 and 185. On a Tibetan document (No 245 of my collection) issued by the XIII Dalai Lama in 1909 (*sa bya*) we find a seal impression with legends in four languages (Mongolian, Manchu, Tibetan, and Chinese). The Tibetan and Chinese legends read as follows: *Nub phyogs mchog tu dge ba'i zhing gi rgyal dbang sa steng gi rgyal bstan yongs kyi bdag po thams cad mkhyen pa badzra dha ra tā la'i bla ma'i tham ga* 西天大善自在佛所領天下釋教普通瓦赤拉坦喇達賴喇嘛之印 . These legends prove that the XIII Dalai Lama like the patriarch of the A.D. 1692 document claimed to be the master of universal (not only Tibetan) Buddhism. This claim which has certainly never been recognized by the majority of Singhalese, Burmese, Siamese, Annamite, Corean and Japanese Buddhists was evidently supported by the Peking court. In the heading of the 1909 document (*Gong ma'i lung gis nub phyogs mchog tu dge ba'i zhing gi rgyal dbang sa steng gi rgyal bstan yongs kyi bdag po thams cad mkyen pa badzra dha ra ta [sic] la'i bla mar 'bod pa'i gtam*) the XIII Dalai Lama affirms that it is by Imperial command that he bears the title engraved on his seal. According to the 15th chapter of the 衛藏通志, the Emperor in 1724 (Yung Chêng 2) granted the Dalai Lama a seal bearing the following inscription in Manchu, Mongolian, Chinese, and Tangut (唐古忒): 西天自在佛總理天下釋教普通日 [sic] 赤拉坦喇達

ak. SAKAKI Ryōsabarō 榊亮三郎, *Mahāvvyutpatti* (Kyoto: Kyōto Teikoku Daigaku Bunka Daigaku Sōsho 京都帝國大學文科大学叢書 3, 1916. Numerous reprints.) See the long article on this word in Franklin EDGERTON, *Buddhist Hybrid Sanskrit Dictionary* (New Haven: Yale University Press 1953), s.v.

al. Richard SCHMIDT: *Nachträge zum Sanskrit-Wörterbuch in kürzerer Fassung von Otto Böhtlingk* (Leipzig: Otto Harrassowitz 1928. Reprint: Tokyo: Meicho-Fukyukai 1983).

賴喇嘛之印。Only the Chinese text of the inscription is given in the Wei Tsang T'ung Chih.^{am}

The name of the great reformer is spelt Tsong kha pa here as well as in many other Tibetan documents. There are, however, some authors, who call him Btsong kha pa. Comp. pages 4 and 10 of my article quoted in note 4 above.

Note 9.

In the Mongolian version of our document *mul* corresponds to the syllable *snrul* of the Tibetan version. *Mul* is evidently a corruption of Skt. *mūla*, and *mūla* (*mūlam*) «10» is, according to the *Vyutpatti* (Sakaki ed., No 3203), a name of the 17th nakṣatra. The Tibetan name of the nakṣatra called *mūla* in Skt. is *snrubs* (not *snrul*), comp. the *Vyutp.* l. c., S. C. Das, dict., page 772, and the Skt.-Tib. dict. ed. by Bacot, page 99b.^{an} I have not found the syllable *snrul* in any of my dictionaries. In the Mongolian version of our document *satabis* corresponds to the syllables *mon gru* of the Tibetan version. According to the *Vyutp.* (Sakaki ed., No 3208 and No 3209), *śatabhiṣā* (Tib. *mon gre* or *mon dre*) is the 22nd nakṣatra, and *dhaniṣṭhā* (Tib. *mon gru*) the 23rd nakṣatra. According to S. C. Das, however, *mon gru* = *śatabhiṣā*, and *mon dre* = *dhaniṣṭhā*. The Skt.-Tib. dict. published by Bacot (page 131b) and the 四體合璧文鑑 (chapter I, page 5b)^{ao} agree with the *Vyutp.* as to the Skt. equivalents of *mon gru* (*dhaniṣṭhā*, *danista*) and *mon gre* (*śatabhiṣā*, *satabis*).^{ap} Copies of the

am. The *Wei-tsang t'ung-chih* 衛藏通志, printed in 1896, was reprinted by Li Yü-shu 李毓澍 (Taipei: Wen-hai ch'u-pan-she 文海出版社 1965), in the series *Chung-kuo pien-chiang ts'ung-shu: ti 1 chi* 中國邊疆叢書第一輯 15. The cited passage is found in *chüan* 15, 1b (my punctuation): 雍正二年。欽頒達賴喇嘛金冊金寶其印文曰。西天自在佛總理天下釋教普通日赤拉坦喇達賴喇嘛之印。清字蒙古字漢字唐古忒字四樣篆文。

an. Jacques BACOT: *Dictionnaire Tibétain-Sanskrit par Tse-ring-ouang-gyal*. Buddhica, Deuxième série, Documents, Tome 2 (Paris: Librairie Orientaliste Paul Geuthner 1930).

ao. I do not have access to the cited work, but in the *Wu-t'i Ch'ing-wên-chien* edited in *Gotai Shinbunkan Yakkai* 五體清文鑑譯解 (Tamura Jitsuzō 田村實造, Imanishi Shunjū 今西春秋, and Satō Hisashi 佐藤長, eds., Kyoto: Kyōto Daigaku Bungakubu Nairiku Ajia Kenkyūjo 京都大学文学部内陸アジア研究所 1966), *mon gru* is found as item 92 and *mon gre* as item 93, with the Mongolian equivalents cited by Staël-Holstein. Note also that *snrubs* is found as item 87.

ap. The new, critical edition of the *Mahāvvyutpatti*, Yumiko ISHIHAMA and Yoichi FUKUDA, *A New Critical Edition of the Mahāvvyutpatti*. *Studia Tibetica* 16.

Ssü T'i Ho Pi Wên Chien are available in the libraries of St. Petersburg and Paris. Comp. P. G. von Möllendorff's Essay on Manchu Literature, *Journal of the China Branch of the Royal Asiatic Society*, New Series, vol. XXIV, Shanghai 1890, page 14.^{aq}

I have not met with the Tibetan and Mongolian designations of the months and days, which we find in our document, before. My Lama friends are also not acquainted with them, and I have tried in vain to find the regular equivalents of these unusual expressions with the help of the books available in Peking.

Note 10.

I have not been able to examine the entire Sung Chu Ssü Kanjur myself, but one of my Lama friends, who has the entrée of the Sung Chu Ssü library, tells me that the copy is complete and that it shows all the characteristics of the A.D. 1692 edition. The few volumes of the Sung Chu Ssü Kanjur which I have seen confirm my Lama friend's statements. Comp. my edition of the *Kāśyapaparivarta*, Shanghai 1926, page XX.

Note 11.

24 (KA-YA) volumes of the A. D. 1692 edition belong to the Tantra division, the various collections of the Prajñāpāramitā class fill 24 (RA-A, KṢA, and KI-TSI) volumes, the Mahāratnakūṭa 6 (TSHI-'I), the Buddhāvataṃsaka 6 (YI-HI), the miscellaneous sūtras, Mdo sna tshogs, 32 (I-KE), and the Vinaya 13 (KHE-PHE). The printed Mongolian Kanjur has 108 volumes. Comp. the 讀史叢錄, page 282.^{ar} According to a Chinese table of contents (xylograph belonging to Harvard University), which agrees with the Tibetan table of contents (xylograph belonging to myself), 25 volumes (which include a volume containing Bu ston's collection of *dhāraṇīs*, and another volume containing the *Ral pa gyen brdzes kyi rgyud*) of the printed Mongolian Kanjur belong to the Tantra division, the

Materials for Tibetan-Mongolian Dictionaries I (Tokyo: The Toyo Bunko 1989), reads only *mon gre* for *śatabhiṣā*. However the reading *mon dre* does appear in several dictionaries, for example the *Dge bshes chos kyi grags pas brtsams pa'i brda dag ming tshig gsal ba bzhugs so* (Peking: Min-tsu ch'u-pan-shê 民族出版社 1981): 650. Note that the *Bod rgya tshig mdzod chen mo* (see note af, above), p. 2123, identifies *mon gru* with *śatabhiṣā*, and *mon gre* with *dhaniṣṭhā*.

aq. P. G. MÖLLENDORFF, "Essay on Manchu Literature," *Journal of the China Branch of the Royal Asiatic Society for the year 1889-90*, New Series 24 (1890): 1-45.

ar. I have been unable to identify this work.

various collections of the Prajñāpāramitā «11» class fill 22 volumes, the Mahāratnakūṭa 6, the Buddhāvataṃsaka 6, the miscellaneous sūtras 33, and the Vinaya 16.

The Tibetan table of contents mentioned above is preceded by a lengthy introduction, which is missing in the Chinese version. We learn from this introduction that the editors of the Mongolian Kanjur, who were appointed by the Emperor K'ang Hsi, knew only of manuscript copies of the Mongolian Kanjur (*sog yig bka' 'gyur*), and we have no reason to believe that they were wrong in regarding the edition which they published as the first printed edition of the Mongolian Kanjur.

An important date mentioned in the introduction is the 19th day of 3rd month of the 56th year after the accession of His Majesty [K'ang Hsi] to the throne which governs the universe (literally: all regions, *khyon thams cad*). On that day the Emperor K'ang Hsi ordered one of his officers to announce to the venerable monks (*bla ma ser mo ba*), the Mongolian Princes (*sog po'i dbang*), Dukes etc. that the Mongolian Kanjur would be engraved on blocks [for printing] (*dpar bzhengs*). Upon hearing the good news everybody rejoiced as if he had obtained a *cintāmaṇi* or philosophers' stone (*thams cad kyis yid bzhin gyi nor bu rnyed pa lta bu'i dga' bas rjes su yi rangs*). The introduction goes on to say that in accordance with the Emperor's orders the existing hand-written Mongolian Kanjur was compared with the Tibetan Kanjur, and that the Mongolian text was revised (*zhu dag*) by noted scholars, who spoke both languages (*skad gnyis smra ba*). My xylograph does not tell us when the editing work was finished, but it mentions the Mongolian Kanjur as well engraved (*dpar legs par grub pa*) at the end of the introduction. This proves that the cutting of the blocks for the Mongolian Kanjur must have been completed not later than the 3rd month of the 59th year of K'ang Hsi [A. D. 1720], which is the date of my xylograph (page 34b, line 5). The latter adds the cyclical designation of the year (*lcags byi*, iron mouse) to the Chinese date for greater precision. According to Kowalewski's *Mongolian Chrestomathy* (vol. I, page 264) a Mongolian Kanjur was revised in Peking under Yung Chêng (1723-1736) and printed during the first half of the XVIII century.^{as} Comp. Kazakevich's Russian translation of Laufer's *Skizze der mongolischen Literatur*, page 54.^{at}

as. The work mentioned is the *Mongolskaia khrestomatia* of Osip Mikhailovich KOVALEVSKII (Kazan: V Universitetskoi tipografii 1836). I have not been able to locate a copy of this work.

at. I do not have access to the Russian translation, but the German original is to be

Note 12.

Different titles are ascribed to this work in the Tibetan index (Dkar chag), at the beginning of the text, and in the colophon which says: *Ral pa gyen brdzes kyi rgyud phyi ma rdzogs so*. Dr. Laufer (*Bulletin de l'Academie Imperiale des Sciences de St. Petersbourg* 1909, page 571) mentions this work,^{au} and refers his readers to line 2 of page 9a of the XX volume of the Rgyud division of the A. D. 1700 Kanjur, which he saw at Hsi An. The words *ral pa gyen brdzes* do appear on line 2 of page 1a of the XXII (ZA in Tibetan and 二十二 in Chinese) volume of the Rgyud division «12» in the A. D. 1700 Kanjur which the Yung Ho Kung lamasery possesses (not on XX. 9a 2). Comp. page 157 of the Ōtani catalogue, according to which the *Ral pa gyen brdzes kyi rtoḡ pa chen po* occupies vol. ZA (祕密經第二十二), and plate IV below, on which the first and the last page of the *Ral pa gyen brdzes kyi rgyud* (as they appear in the A. D. 1700 Kanjur) are reproduced.

The difference between XX 9a 2 and XXII 1a 2 may be due to misprints, but Dr. Laufer's (page 570) statement that merely 31 (not 32) volumes of the Hsi An Kanjur are occupied by the *Mdo sna tshogs*, can not be explained by assuming a typographical error (Dr. Laufer gives 105 as the total number of volumes in the Hsi An Kanjur). Dr. Laufer bases his table of contents on a Tibetan Dkar chag containing 21 leaves. The Tibetan Dkar chag which I possess has also 21 leaves (not counting the amended copy of leaf No 1, comp. note 15 below), and it enumerates 32 (not 31) *Mdo sna tshogs* volumes (I-KE), as does the Ōtani catalogue (pages 267-393). The Yung Ho Kung copy of the A.D. 1700 Kanjur has certainly 32 *Mdo sna tshogs* volumes (I-KE). Shall we assume that two Tibetan Kanjur editions were published in A. D. 1700, one of which had

found in Berthold LAUFER: "Skizze der Mongolischen Literatur," *Keleti Szemle/Revue Orientale pour les Études ouralo-altaïques* 8 (1907): 165-261. Reprinted in *Kleinere Schriften von Berthold Laufer*. Teil 1, pt. 2: Publikationen aus der Zeit von 1894 bis 1910, Sinologica Coloniensia Bd. 2. Hartmut Walravens, ed. (Wiesbaden: Franz-Steiner Verlag 1976): 1120-1216. On the Mongol Kanjur, see now Walther HEISSIG: *Beiträge zur Übersetzungsgeschichte des Mongolischen Buddhistischen Kanons*. Abhandlungen der Akademie der Wissenschaften in Göttingen, Philologisch-Historische Klasse 50. Göttingen: Vandenhoeck & Ruprecht 1962.

- au. Berthold LAUFER, "Die Kanjur-Ausgabe des Kaisers K'ang-hsi," *Izvestija Imperatorskoj Akademii Nauk*, 1909: 567-74. Reprinted in *Kleinere Schriften von Berthold Laufer*. Teil 1, pt. 2: Publikationen aus der Zeit von 1894 bis 1910, Sinologica Coloniensia Bd. 2. Hartmut Walravens, ed. (Wiesbaden: Franz-Steiner Verlag 1976): 1352- 59.

32 *Mdo sna tshogs* volumes, while the other one had merely 31? I regard the hypothesis, that the distinguished orientalist, who had to work under rather unfavourable conditions when he prepared his table of contents at Hsi An, erred in his calculations, as preferable.

On page 574 of his article Dr. Laufer states that “der von roten Linien eingerahmte rechteckige Schriftsatz” measures 58.9 × 15 cm. This agrees fairly well with my observations: the “rechteckige Schriftsatz” on the leaves (except the first leaves of the volumes) of the Tibetan K’ang Hsi Kanjurs, which I have seen, is of about the same size. The latter varies, however, to a certain extent, and on some leaves, which I have examined, the “rechteckige Schriftsatz” is over 60 cm. long. My own copy of the A. D. 1692 edition as well as the Sung Chu Ssü copy of the A. D. 1692 edition, and the Yung Ho Kung copy of the A. D. 1700 edition are printed with red ink. Another (incomplete) copy of the A. D. 1700 Kanjur, of which I possess a number of leaves, is, however, printed with black ink.

Note 13.

In an A. D. 1724 document (comp. Cordier’s *Catalogue du fonds tib.*, vol. III, page 535) we find the statement that a Kanjur consisting of 106 volumes was published by order of the Emperor K’ang Hsi.^{av} This statement evidently refers to the A. D. 1700 edition. Comp. also the 佛敎史學, vol. III (completed in the 3rd year of Taishō), page 364.^{aw} All the volumes described in the Ōtani catalogue are marked with Tibetan numerals (the ordinary numerals KA-PHE and the “extra” numerals OM and KṢA), except the 107th volume which contains the Dkar chag. This seems to prove that the Dkar chag (21 leaves) was not regarded as a volume of the

av. PALMYR CORDIER: *Catalogue du Fonds Tibétain de la Bibliothèque Nationale. Troisième Partie, Index du Bstan-ḥgyur (Tibétain 180-332)* (Paris: Imprimerie Nationale 1915): 535. The reference is to the Tanjur *dkar chag* (*Bstan bcos 'gyur ro cog gi dkar chag 'Jig rten gsum gyi bde skyid pad tshal bzhad pa'i nyid byed ces bya ba*). CORDIER’s is a catalogue of the Peking Tanjur. Some remarks about the dating of the publication of the Peking Tanjur were offered by J. W. DE JONG in a review of Claus Vogel’s *Vāgbhaṭa’s Aṣṭāṅgahrdayasamhitā* (*Abhandlungen für die Kunde des Morgenlandes 37.2*, Wiesbaden: Franz Steiner 1965), *Indo-Iranian Journal* 10.4 (1968): 296.

aw. TERAMOTO Enga 寺本婉雅, “Chibetto Daizōkyō Sōmoku-roku Hensan ni tsuite” 西藏大藏經總目錄編纂に就て [On the compilation of the catalogue of the Tibetan Tripiṭaka], *Bukkyō Shigaku* 佛敎史學 3.5 (Aug. 1914): 350-65; 3.6 (Sept. 1914): 454-60.

Kanjur. The Imperial «13» Tanjur Dkar chag (204 leaves), a much more voluminous compilation, is marked with a numeral (TSO) and is regarded as one of the 225 volumes of the Imperial Tibetan Tanjur. Comp. Cordier, op. cit., III, 534. The different treatment of the two Dkar chags may be due to the fact that a much higher degree of sanctity is attached to the Kanjur than to the Tanjur, and that a mere table of contents could not be coordinated with the sacred scriptures composing the Kanjur. On page 570 of his article quoted above (note 12) Dr. Laufer mentions a Kanjur Dkar chag, and does evidently not regard it as one of the volumes of the Kanjur.^{ax}

Note 14.

It is a significant fact that in the A. D. 1700 edition the *Ral pa gyen brdzes kyi rgyud* follows immediately after the '*Jig rten mchod bstod sgrub pa rtsa ba'i rgyud*', which, according to Csoma-Feer, is the last work of the Rgyud division in the [Narthang] Kanjur. Comp. *Ann. du Musée Guimet*, vol. II, page 348.^{ay}

Note 15.

There is a Chinese catalogue of the Kanjur which reflects the state of things (as far as the division Rgyud is concerned) which must have existed in A. D. 1692. I mean the 如來大藏經總目錄, which we find on pages 1040-1053 of the first volume of the 昭和法寶總目錄.^{az} This

- ax. Already in 1932 in his catalogue, mentioned above in note b, SAKURABE (III:422, note (-)) expressed his doubt about the inclusion of the *dkar chag* in the numbering of the Kanjur proper. Moreover, it is clear that the Peking *dkar chag* is to be attached to the very first volume of the *Rgyud* section, with which the Kanjur begins. (I am grateful to Dr Eimer for his clarification of this issue in his letters of 2 Dec., 1998 and 11 March, 1999.)
- ay. I have at hand only a copy of CSOMA DE KÖRÖS's original English "Analysis of the Sher-chin-P'hal-ch'hen-Dkon-séks-Do-dé-Nyáng-dás-and Gyut; being the 2nd, 3rd, 4th, 5th, 6th and 7th Divisions of the Tibetan Work, entitled the Kah-gyur." Reprinted in *Analysis of the Kanjur*. Bibliotheca Indo-Buddhica 2 (Delhi: Sri Satguru 1982). This of course contains the same indication at the end of the *Rgyud* as does Leon FEER's French re-working of CSOMA's catalogue, *Analyse du Kandjour, recueil des livres sacrés au Tibet*. Annales du Musée Guimet 2 (Paris: E. Leroux 1881). The '*Jig rten mchod bstod sgrub pa rtsa ba'i rgyud*' is the last work in volume *zha* of the Peking *Rgyud*.
- az. See SAKURABE Bunkyō 櫻部文鏡, "Nyorai daizōkyō sōmoku-roku ni tsuite" 如來大藏經總目錄に就て [On the *Ju-lai* catalogue to the Tibetan canon], *Shūkyō Kenkyū* 宗教研究 (n.s.) 7.1 (1930): 139-148. The *Shōwa Hōbō Sōmoku-roku* 昭

catalogue does not mention the *Ral pa gyen brdzes kyi rgyud* and states that the 22nd [ZA] volume of the Kanjur is occupied by Bu ston's collection of *dhāraṇīs* (四部密咒中所集具大攝授咒併心咒疏及一億師傳名號).^{ba} I possess another (undated xylograph) edition of the 如來大藏經總目錄 which differs somewhat from the edition published in the 昭和法寶總目錄. In my block-print, of which pages 1a and 8a are reproduced on plate VI below, Bu ston's collection of *dhāraṇīs* is stated to occupy the superior first (上第一) volume and the *Ral pa gyen brdzes kyi rgyud* ([婆] 伽梵聖立髮 etc.) the 22nd volume (i.e. the 23rd volume if we consider the 上第一 volume as No 1 and the 第一 volume as No 2 etc.).

A complete Tibetan Dkar chag in my possession, which resembles the K'ang Hsi Kanjurs in outward appearance, does not agree with either of the Chinese catalogues just mentioned. It ignores Bu ston's collection of *dhāraṇīs* and affirms that the *Ral pa gyen brdzes kyi rgyud* occupies volume ZA (22). To the 21 uniform block-printed leaves of this Dkar chag a slightly larger leaf has been added, on which an amended edition of the first page is printed. On plate V below the two versions of the first page are reproduced, and we find that only the later edition of the first page mentions Bu ston's collection of *dhāraṇīs* at the top of the list as contained in the "extra" volume OM which takes precedence over volume No 1 (KA). Bu ston's collection of *dhāraṇīs* has probably been the object of scholastic discussions between the various «14» editors, because its right to form part of the Kanjur is indeed questionable. The collection, though composed of words ascribed to the Buddha, is admittedly nothing but a kind of anthology compiled by a mere man, who lived about eighteen centuries after the Nirvāṇa.

The Mongolian translation of the Tibetan Kanjur Dkar chag (undated xylograph) which I possess also shows the puzzling peculiarities mentioned above. The first page only is found in it in two editions (one without the volume OM, and the other one with it), and it affirms that the volume ZA contains the *Ral pa gyen brdzes kyi rgyud*.

和法寶總目錄 is a collection of catalogues and other sources, published as an appendix to the Taishō edition of the Chinese canon.

ba. The reference is found in *Shōwa Hōbō Sōmokuoku* 昭和法寶總目錄 I (text 18): 1045c29-1046a1.

Baron Schilling von Canstadt's Kanjur index with J. J. Schmidt's preface is unfortunately not available in Peking.^{bb} Mr. Jacques Bacot, directeur d'études à l'École des Hautes Études, has given us some biographical data about the author of this Kanjur index, who seems to have brought the first considerable collection of Tibetan books to Europe. Comp. *Journal Asiatique*, Octobre-Décembre 1924, pages 321-348.^{bc}

Note 16.

The *printed* emendations which we find in the A. D. 1700 edition have in very many cases been inserted into my copy of the A. D. 1692 edition by the *hand* of an unknown scribe. The latter has, however, ignored the fact that not only the Tibetan but also the Chinese markings on the pages of Bu ston's collection had been changed by the A. D. 1700 editors. The unknown scribe's *hand* has written OM over the printed ZA (which is,

- bb. The reference is to the posthumously published catalogue of the Derge Kanjur prepared by SCHILLING VON CANSTADT and published by the Imperial Academy of Sciences, with a forward by Isaak Jacob SCHMIDT: བཀའ་འགྱུར་གྱི་དཀར་ཆག་ *oder Der Index des Kanjur*. St.-Petersburg 1845. Printed in Leipzig by Leopold Voss. This has a "Vorwort" in German, and is followed by a handwritten Tibetan catalogue. It also has an "Alphabetischer Index." SCHILLING VON/DE CANSTADT also had compiled an *Index du Gandjour*. Imprimé dans le Couvent de Goumboum dans le Tübet [*sic*]. Composé par Le Baron Schilling de Canstadt. Kiakhta, 1831. (Kiakhta is the Mongolian city now more commonly spelled Kyakhta, located very near to Altan Bulag.) This is handwritten entirely in Tibetan *dbu can*, save for the title page, the notation "Index systematique" before the *dkar chag* proper, and "Index alphabétique" before the alphabetical listing (in Tibetan alphabetical order) of the contents. According to the just published *The Brief Catalogues to the Narthang and the Lhasa Kanjurs: A Synoptic Edition of the* བཀའ་འགྱུར་རིན་པོ་ཆའི་མཚན་ཐོ་ *and the* གྲུལ་བའི་བཀའ་འགྱུར་རིན་པོ་ཆའི་ཆོས་ཚན་སོ་སོའི་མཚན་བྲང་དཀར་ཆག་བསྐྲུས་པ་. *Wiener Studien zur Tibetologie und Buddhismuskunde* 40 (Vienna: Arbeitskreis für Tibetische und Buddhistische Studien, Universität Wien 1998): 8-9, this is a catalogue of the Narthang Kanjur. A few Arabic numbers have been added to the original from which my photocopy was made, as well as a notation in French handwritten beneath the indication "Index alphabétique," explaining the indications in the Index. An Introduction in French was published posthumously in 1848 by Otto BÖHTLINGK: "Bibliothèque bouddhique ou Index du Gandjour de Nartang [*sic*], composé sous la direction du Baron Schilling de Canstadt." *Bulletin de la Classe des Sciences historiques, philologiques et politiques de l'Académie Impériale des Sciences de Saint-Petersbourg*, II. Série, No. 93 (Tome IV, No. 21): 321-36; and No. 94 (Tome IV, No. 22): 337-39.

- bc. Jacques BACOT: "La Collection Tibétaine Schilling von Canstadt à la Bibliothèque de l'Institut," *Journal Asiatique* 205 (1924): 321-348.

however, still clearly distinguishable) on page 55a of Bu ston's collection, but he has left the Chinese number of the volume (二十二) unchanged. Comp. plate III below.

Note 17.

Pages 161b-175b of volume TSI contain a Tibetan version of the *Vajracchedikā*. On page 169a (line 1) of the A. D. 1700 ed. an empty space between the words *bsod nams kyi* and *phung po* (which corresponds to Skt. *punyaskandham*, page 15, line 3 of Max Müller's edition) attracts our attention.^{bd} The A. D. 1692 ed. has *bsod nams kyis phung po*, and the A. D. 1700 engraver must have simply obliterated the faulty character representing *s*. In order to close the resulting gap a rearrangement of the correct characters, and consequently the insertion of a piece of wood, would have been necessary. In this as well as in many similar cases the insertion has, however, been dispensed with, and as a result of these omissions unexpected gaps abound in the A. D. 1700 edition. On line 3 of page 174a of vol. TSI the A. D. 1692 edition omits the word *tshe*, which corresponds to Skt. *velāyām* (page 25, line 4, of Max Müller's edition), and the A. D. 1700 edition has it. On line 8 of page 174b of the same volume the A. D. 1692 ed. has *tshogs mang ba yin nam*, and the A. D. «15» 1700 ed.: *tshogs de mang ba yin nam* (*de*, the Tib. equivalent of Skt. *sa* is required here, comp. page 26, line 15 of Max Müller's edition). In these cases the A. D. 1700 engraver must have applied the process described above (page 2).

Note 18.

On lines 3-4 of page 99a of volume JU the A. D. 1700 ed. has *nga rgyal gyi dbang du gyur pa ma yin te / 'thol zhing bshags pa'i phyir ro* (in the A. D. 1692 ed. the important words *ma yin* are missing).

The words in question occur in one of the Tibetan translations of the *Mahāparinirvānasūtra*, and the Pei Liang translation of the work (from Sanskrit into Chinese) proves that the A. D. 1700 ed. has the better read-

bd. F. MAX MÜLLER: *Buddhist Texts from Japan. Anecdota Oxoniensia, Texts, Documents, and Extracts, chiefly from Manuscripts in the Bodleian and other Oxford Libraries*. Aryan Series, vol. I – Part 1 (Oxford: The Clarendon Press 1881). Note that for some reason Staël-Holstein has counted the actual pages of the text of the *Vajracchedikā*, which begins on page 19 of MAX MÜLLER's booklet. The references therefore correspond to pages 33, 43 and 44 as printed on the pages of the edition.

ing. The Chinese characters 以無憍慢發露悔故, which the Pei Liang version has, have the same meaning as the Tibetan phrase, which we find in the A. D. 1700 edition. Comp. the Taishō Trip. vol. XII, page 400c, lines 7-8.

The following emendation found in the A. D. 1700 ed. is likewise supported by the Pei Liang version: *nub par 'gyur bar rig par bya'o* (A. D. 1692 ed.: *nub par 'gyur bar bya'o*, Pei Liang: 當知 ... 將滅, comp. JU 308a 7 and Taishō XII 472a 15-16). The A. D. 1700 reading found on JU 316a 8 (*me dang rlung dang sdug bsngal dang*) is also preferable to the A. D. 1692 reading: *me dang sdug bsngal dang*. Comp. Taishō XII 474c 23: 火風苦.

It does not seem probable that the A. D. 1700 emendations are the results of comparative Sino-Tibetan or Indo-Tibetan studies. The texts were probably amended with the help of Tanjur texts only, but I am not in a position to indicate the particular written or printed authorities, on which the A. D. 1700 editors relied.

Note 19.

The Chinese translations of the *Saddharmapuṇḍarīkasūtra* by Dharmarakṣa (日月暉) and Kumārajīva (日月燈) also agree with the A. D. 1700 Tibetan version. Comp. the Taishō Trip., vol. IX, page 67a, line 12, and vol IX, page 4c, line 26.

Note 20.

Not all the emendations which we find in the A. D. 1700 text of the Tib. *Saddharmapuṇḍarīkasūtra* can be regarded as improvements. The A. D. 1692 line (*dge slong dag sangs rgyas kyi spyan gyis ngas*), for instance, which corresponds to the words *aham bhikṣava buddhacakṣuṣā* (Skt. text ed. page 145, line 7), is surely to be preferred to the “amended” A. D. 1700 (CHU 63a 7) line: *dge slong khyad* (not *khyed*) *dag sangs rgyas kyi spyan gyis ngas* (ten instead of the nine syllables, which the metre requires).^{be} «16»

On page 195b, line 3, the A. D. 1700 editors have changed *'khor las sras* (A. D. 1692 ed.) into *'khor los sras*. The syllables occur in the

be. According to NAKAMURA, “Chibetto-yaku Hōkekyō,” CLD read the line *dge slong khyed dag sangs rgyas spyan gyis ngas*, which is metrical. I have not been able to check any of the so-called Western Kanjurs, such as the sTog Palace Kanjur, the Tōyō Bunko manuscript or the London manuscript. It would be very interesting to determine their readings of this line.

Tibetan translation of the words *rajñah Śubhavyūhasyāntaḥpurās caturaśītir antaḥpurikāsaḥasrāṇy asya Saddharmapuṇḍarikasya dharmaparyāyasya bhājanabhūtāny abhūvan*, which Kern (S. B. E. XXI. 424) translates as follows:^{bf} Now at that juncture, young men of good family, the eighty-four thousand women of the harem of the king Subhavyūha became worthy of being receptacles of this Dharmaparyāya of the Lotus of the True Law. The correct Tibetan translation of the words *antaḥpurās caturaśītir antaḥpurikāsaḥasrāṇy* would be: *btsun mo'i 'khor las slas brgyad khri bzhi stong*. The A. D. 1700 editors have retained the faulty *sras* (meaning: son) of the A. D. 1692 edition and further debased the corrupt translation by changing *las* into *los* (probably under the influence of the well-known expression *'khor los sgyur ba'i rgyal po'i btsun mo*, comp. my ed. of the *Kāśyapaparivarta*, page 122, line 1). According to Jaeschke (dict., page 586) *slas* = wives and servants. Some of the emendations, which we find in the A. D. 1700 ed., are only partly correct. On page CHU 201a 5-6, for instance, the A. D. 1700 ed. has: *sarvasatvaruta / kośalyakauśalyānugate* (A. D. 1692: *sarvasatvaruta / kośalyanagate*, the Skt. text of the Lotus sūtra, page 477: *sarvasattvarutakauśalyānugate*).^{bg} The A. D. 1700 editor has evidently forgotten to obliterate the faulty syllables *kośalya*.^{bh} Kumārajīva transliterates the *dhāraṇī*, in which the expression (薩婆薩埵樓駄橋舍略阿菟伽地) occurs, but Dharmarakṣa gives (a very imperfect) translation of it (曉衆生音). Comp. the Taishō Trip., vol. IX, page 61b, line 26-27, and vol. IX, page 133b, line 9. This is not the only *dhāraṇī* which exists in a Chinese translation as well as in a Chinese transliteration. Comp. my notes 3 and 10 on pages 181 and 183 of the Supplementary volume I of the *Bulletin of the Institute of History and Philology of the Academia Sinica* (Peiping 1932).^{bi}

bf. Hendrik KERN, *The Saddharma-puṇḍarīka, or The Lotus of the True Law. Sacred Books of the East 21* (Oxford: Clarendon Press 1884). The Sanskrit is found on page 463.10-11. NAKAMURA's text reads: *btsun mo'i 'khor los* [CDLN: *las*] *sras* [DLN: *slas*] *brgyad khri bzhi stong*.

bg. This is a *dhāraṇī*, and thus transcribed in Tibetan. The Sanskrit here is found at 477.3.

bh. Compare the observation on this false reading already in Eugène BURNOUF: *Le Lotus de la Bonne Loi* (Paris: Imprimerie Nationale 1852; Reprint: Adrien Maisonneuve 1989): 433.

bi. "On a Peking, a St. Petersburg, and a Kyōto reconstruction of a Sanskrit stanza transcribed with Chinese characters under the Northern Sung Dynasty," in the *Ts'ai Yüan-p'ei Anniversary Volume* (Supplementary volume 1 of the Bulletin of the Institute of History and Philology of the Academia Sinica, 1932): 175-87.

On page 186 of the Skt. text of the Lotus sūtra we find the adjective *adhimuktisārām* (CHU 82b 1: *mos pa snying por byed pa*), which is followed by the adjective *sūnyadharmagatimḡatām* (*stong pa'i chos rtogs par khong du chud pa*). The A. D. 1700 ed. inserts the syllables *stong pa'i chos rtogs par byed pa*, which are missing in the A. D. 1692 ed. and have no equivalent in the Skt. version, between the two expressions.^{bj} Neither in Dharmarakṣa's nor in Kumārajīva's translation do we find anything corresponding to the additional adjective. Comp. the Taishō Trip., vol. IX, page 92b, line 19, and vol. IX, page 25c, line 21.

Note 21.

On page 171 of my edition of the *Kāśyapaparivarta* we find four Tibetan lines which are not represented in the Indian and Chinese versions of the work. These lines are missing in the A. D. 1692 Kanjur, but the A. D. 1700 edition as well as the Narthang (Snar thang) edition have them. In at least two cases the readings of the «17» A. D. 1700 Tibetan version of the *Kāśyapaparivarta* are certainly wrong. 'I 123a 2: *sems can yongs su tshol ba'i brtson 'grus so*, Skt., page 142, lines 21-22: *cittaparigaveṣatāye vīryam*, A. D. 1692: *sems yongs su* etc. 'I 123a 8: *'jig cing 'jug pa'o*, Skt., page 144, line 10: *bhagnavilīna*, A.D. 1692: *'jig cing 'ju ba'o*. In both cases the Skt. text proves the A. D. 1692 readings to be correct.^{bk}

The Chinese reference is *Ch'ing-chu Ts'ai Yüan-p'ei Hsien-sheng Liu-shih-wu-sui Lun-wen-chi: (Kuo-li) chung-yang yen-chiu-yüan li-shih yü-yen yen-chiu-so chik'an: Wai-pien I A 慶祝蔡元培先生六十五歲論文集·(國立)中央研究院歷史語言研究所集刊·外編第一種上冊*.

bj. The Sanskrit is found on 186.10. No additional term is found either in the Kashgar (Hirofumi TODA: *Saddharmapuṇḍarikasūtra: Central Asian Manuscripts, Romanized Text* [Tokushima: Kyoiku Shuppan Center 1981]) or Gilgit (Shoko WATANABE: *Saddharmapuṇḍarika Manuscripts Found in Gilgit. Part Two: Romanized Text* [Tokyo: The Reiyukai 1975]) texts. The Tibetan text of Peking printed by NAKAMURA, however, while very cramped, indicating there was some correction made on the blocks to accommodate the extra text, cites no variants from CDLN. The so-called Western Kanjurs, sTog, London, Tōyō Bunko, should definitely be checked.

bk. Both are confirmed by the sTog Palace Kanjur, *dkon brtsegs, cha*: §97, sTog 230b4; §98, sTog 231a3.

Note 22.

Mademoiselle Lalou (*Journal Asiatique*, Octobre-Décembre 1927, pages 256 and 238)^{bl} has already pointed out that the *Bhadrapālaśreṣṭhipariṣṭhā* is missing in the Berlin manuscript Kanjur and that there is a mistake connected with it in the “table des matières du Kanjur de Pékin,” which is probably a copy of the block-printed Tibetan Dkar chag mentioned above (pages 12 and 13). In this Dkar chag (page 14a, line 5) the *Bhadrapālaśreṣṭhipariṣṭhā* appears as the *lag bzangs kyi[s] zhus pa* (I omit the Tibetan equivalents of *ārya*, of *nāma*, and of *mahāyānasūtra*). This title is a translation of Skt. *Subāhupariṣṭhā*. In the Chinese block-printed Dkar chag or catalogue mentioned above (page 15) and in the Chinese Dkar chag published in the 昭和法寶總目錄 we also find the equivalent of Subahu (妙手) where we would expect to find the equivalent of Bhadrapāla. The *Bhadrapālaśreṣṭhipariṣṭhā* is referred to in these Chinese Dkar chags with the characters 妙手長者請問 (I omit the Chinese equivalent of *mahāyānasūtra*, comp. the 昭和 etc., vol. I, page 1049c, line 7). The confusion of the names Subāhu and Bhadrapāla (*Śreṣṭhin* = *ishong dpon* = 長者 is an unimportant part of the title) would not surprise us, if the Chinese version of the Dkar chag of the Tibetan Kanjur could not be regarded as the original version, because 妙守 (Miao Shou, a possible equivalent of Bhadrapāla) might very easily be mixed up with its homophone 妙手 (Miao Shou, which actually renders Subāhu in the *Mahāvvyutpatti*, Sakaki edition, No. 3242) by a Chinese scribe. But the Chinese version cannot be the original, because there are too many obvious Tibetanisms in it.

The Skt. word *śatasāhasrika* (Ōtani cat., page 230, line 3) appears as 千百 (= 1.100, instead of 百千 = 100.000) in the Chinese Dkar chag (comp. the 昭和 etc., vol. I, page 1049a, line 25). This is evidently due to a misinterpretation of the words *stong phrag brgya* (= 100.000), which we find in the Tibetan Dkar chag (page 13a, line 6). The Skt. name Sumati (Ōtani cat., page 248, line 15) appears as 意賢 (*mati + su*) in the Chinese Dkar chag (comp. the 昭和 etc., vol. I, page 1049b, line 26). This is evidently due to a misinterpretation of the words *blo gros bzang mos*, which we find in the Tib. Dkar chag (page 14a, line 1). The Skt. name Susthitamati (Ōtani cat., page 250, line 18) appears as 意慧妙住 (*mati + susthita*) in the Chinese Dkar chag (comp. the 昭和 etc., vol. I, page 1049c, line 3). This is evidently due to a misinterpretation of the

bl. Marcelle LALOU: “La version tibétaine du Ratnakūṭa: Contribution à la bibliographie du Kanjur,” *Journal Asiatique* 211. 2 (1927): 233-59.

words *blo gros rab gnas kyis*, which we find in the Tib. Dkar chag (page 14a, line 3). In a similar way the curious name 妙施無垢 «18» [Dattavimalā, instead of Vimaladattā], which we find in the Chinese Dkar chag (comp. the 昭和 etc., vol. I, page 1049b, line 29) can be explained. The Skt. name Gaṅgottara (Ītani cat., page 248, line 25) appears as 滿勝 in the Chinese Dkar chag (comp. the 昭和 etc., vol. I, page 1049b, line 27). This is evidently due to a misinterpretation of the words *gang ga'i mchog*, which we find in the Tib. Dkar chag (page 14a, line 2). The Tibeto-Chinese translator has not recognized the name of the Indian river (Gaṅ ga, sic) and faithfully translated the syllable *gañ* (which is Indian, not Tibetan) into Chinese (滿 too means “full”) as if it had been Tibetan. On the other hand, the Tibeto-Chinese translator of the Dkar chag *transliterated the Tibetan* syllable *gang* (*po*) in a title where it *should* have been rendered by 滿 (or 圓滿 etc.) or by a transliteration of the Skt. name Pūrṇa. To the Skt. title *Pūrṇapramukha-avadānaśataka* (Ītani cat., page 390, line 9) the words *gang po la sogs pa'i rtogs pa brjod pa brgya pa* (Tib. Dkar chag, page 20a, lines 7-8) and 說網波等百悟經 (comp. the 昭和 etc., vol. I, page 1052c, line 19) correspond in our Dkar chags.

Note 23.

The A. D. 1692 volumes ZA (285 leaves, A. D. 1700: 332 l.), ZHI (331 l., A. D. 1700: 350 l.), and 'I (288 l., A. D. 1700: 311 l.) are the only ones which differ from the A. D. 1700 volumes (bearing the same Tibetan ordinals) in the number of their leaves. The difference between the A. D. 1692 volume ZA and the A. D. 1700 volume ZA is, of course, due to the fact that Bu ston's collection of *dhāraṇīs*, which filled volume ZA in the A. D. 1692 edition, was transferred to the newly added volume OM in A. D. 1700, and that the *Ral pa gyen brdzes kyi rgyud* occupied the volume vacated by Bu ston's compilation. Comp. above pages 2 and 13.

Note 24.

Page 'I 50b of the A. D. 1700 edition seems to have been printed with a newly prepared block (not with an A. D. 1692 block corrected by the A. D. 1700 editors). Nearly all the other blocks of the A. D. 1692 edition have evidently been used by the A. D. 1700 editors (who amended a considerable part of them and added the blocks for the *Ral pa gyen brdzes kyi rgyud*, the *Vidyutprāptaparipṛcchā* and the *Bhadrapālaparipṛcchā* to their number) for the A. D. 1700 Kanjur. Comp. above pages 2 and 13. Owing to the insertion of the *Bhadrapālaparipṛcchā* into the

middle of volume 'I the great majority of its leaves had to be renumbered, and the *Kāśyapaparivarta*, for instance, is found on pages 100b - 138a in the A. D. 1700 edition (in the A. D. 1692 edition: on pages 77b - 115a).

The insertion of the *Vidyutprāptaparipṛcchā* caused less trouble, because the «19» proper place of that work is after the *Ugraparipṛcchā*, which is the *last* sūtra in the A. D. 1692 edition of volume ZHI.

Note 25.

A number of irregularities, which Beckh has discovered in the Berlin manuscript Kanjur, are found equally in the A. D. 1692 edition. Both collections have *vepullya* (instead of *vaipulya*) in the Skt. title of the first volume of the *Buddhāvataṃsaka*. Comp. page 14 of Beckh's *Verzeichnis* and the first page of volume YI of the A. D. 1692 edition. Both collections designate the *Vyāsaparipṛcchā* as the 48th *le'u* of the *Ratnakūṭa*, and both add a note to the effect that it is the 49th *le'u*. Comp. Beckh's *Verzeichnis*, page 25. On page 288a of volume 'I of the A. D. 1692 edition we read the following words: 'Phags pa dkon mchog brtsegs pa chen po'i chos kyis [sic] rnam grangs le'u stong phrag brgya pa las / drang srong rgyas pa'i zhus pa'i le'u zhes bya ste bzhi bcu rtsa brgyad pa rdzogs sho / le'u bzhi bcu dgu pa. The *Vyāsaparipṛccha* is the 47th *le'u* of the *Ratnakūṭa* (neither the 48th nor the 49th *le'u*) in the Berlin manuscript Kanjur as well as in the A. D. 1692 edition, both of which omit two *le'u* out of the regular 49 *le'u*. Comp. above pages 3 and 18.

Note 26.

Beckh (*Verzeichnis*, page VI) regards the Berlin manuscript Kanjur as a copy of the Derge xylograph, and Pelliot (*Journal Asiatique*, Juillet-Août 1914, page 115) says: Si on se rappelle en outre que cet exemplaire de Berlin a été acquis à Pékin, il apparaîtra comme vraisemblable, malgré sa division en 108 volumes qui est celle de l'édition du Derge, qu'il dérive en réalité, non pas de l'édition du Derge, mais d'une recension apparentée aux recensions pékinoises et que je suis malheureusement hors d'état de déterminer.^{bm}

The red Paris Kanjur quoted by M^{lle} Lalou in the *Journal Asiatique* contains the two parts of the *Ratnakūṭa*, which are missing in the A. D.

bm. It may just be noted here that of course PELLIOT is correct; the real origins of the Berlin manuscript Kanjur were pointed out also in 1914 by Berthold LAUFER in his review of Beckh's *Verzeichnis* (see note k, above), in *Journal of the Royal Asiatic Society* for 1914: 1128-1130.

1692 edition (comp. above page 3), and Pelliot (op. cit., page 114) is evidently right in regarding the red Paris Kanjur as an [incomplete?] copy of the same (A. D. 1700) edition, which Laufer saw at Hsi An.

I am not in a position to examine the “Imperial” Kanjur, which the Asiatic Museum of St. Petersburg possesses, but I took a manuscript of the Tibetan translation of the *Kāśyapaparivarta* with me to Peking in 1917. This manuscript was copied from the “Imperial” Kanjur of St. Petersburg, and I have compared it with the version, which the Yung Ho Kung copy of the A. D. 1700 edition contains. The two texts are in complete agreement, and I believe that the “Imperial” Kanjur of St. Petersburg too is a copy of the A. D. 1700 edition. Comp. page XX of my edition of the *Kāśyapaparivarta*. «20»

At the last moment I learnt from Mr. T. L. Yuan, the director of the Peking National Library, that a considerable number of Tibetan Kanjur volumes were still stored in the Forbidden City of Peking, and I examined some of them. All the volumes I saw there showed the characteristics of the A. D. 1692 edition, except the volume containing Bu ston’s collection of dhāraṇīs, which had evidently been printed with the A. D. 1692 blocks as corrected by the A. D. 1700 editors (comp. above page 3). In addition to these volumes I have years ago seen three evidently complete copies of the Tibetan Kanjur in the Forbidden City, but they were all hand-written. The beautifully written manuscripts (golden letters on blue paper) have shared the fate of most of the Peking Palace treasures, and repose at present in the vaults of a Shanghai bank.^{bn}

Peking, January 14th 1934.

bn. It is possible that this is a reference to the so-called Taipei manuscript Kanjur (I do not know if there is more than one in the National Palace Museum, and apparently large parts of the collection still remain uncatalogued). As far as I know, the only listing for this Kanjur is that in *Select Chinese Rare Books and Historical Documents in the National Palace Museum* (Taipei: National Palace Museum, 1971): #24 (*Lung-tsang-ching* 龍藏經). A description is found on page 70 (Chinese), p. 89 (Japanese), p. 108 (English). The descriptions in the three languages differ slightly. Illustrated with one plate.

According to a letter from Dr. Eimer (2 Dec., 1998), a catalogue of this Kanjur is in preparation, and he himself plans to publish some remarks on it soon.

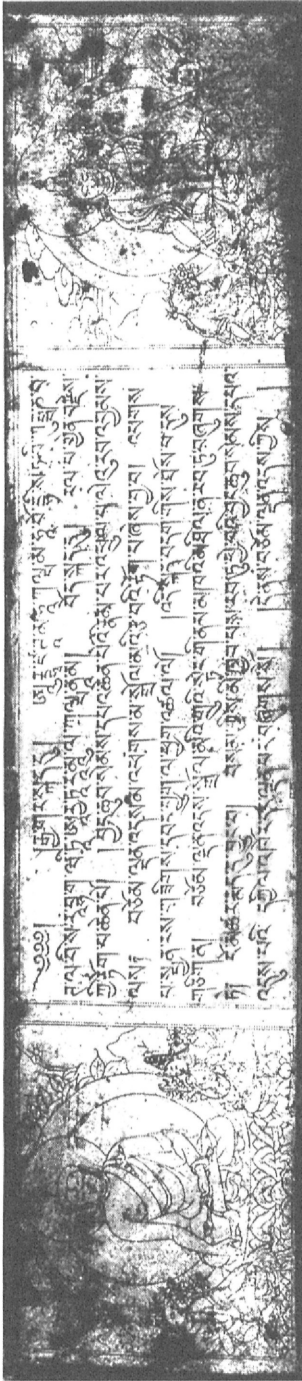


Plate IVa: The first page of the *Ral pa gyen brdzes kyi rgyud* (A. D. 1700 Kanjur).

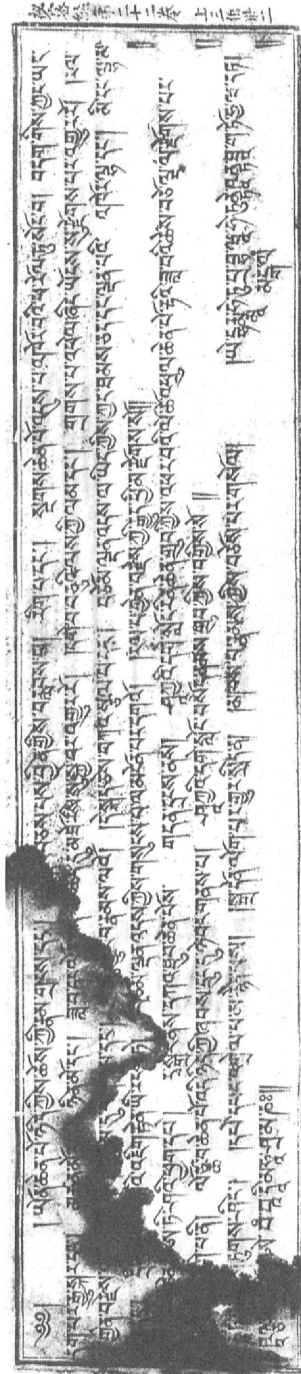


Plate IVb: The last page of the *Ral pa gyen brdzes kyi rgyud* (A. D. 1700 Kanjur).

