

Three Sanskrit Fragments of the *Ratnaketuparivarta*

Jens-Uwe HARTMANN and Chanwit TUDKEAO

The fragments belong to three different manuscripts. For the first two fragments, the Gilgit manuscript of the *Ratnaketuparivarta* preserves parallel text. The third fragment falls at a point where there is a long gap in the Gilgit text; it could be identified with the help of the Tibetan translation, which corresponds closely to the version transmitted in Gilgit. In all three cases, the Central Asian version - if it is indeed only one version - differs in every line from the version preserved in Gilgit and in the Tibetan translation, sometimes to the extent of being only vaguely similar. A detailed study of the relationship between the various versions is under preparation by Chanwit Tudkeao.

Or.15010/47 (Hoernle 142 S.B. 96, identified by Klaus Wille) : Early South Turkestan Brāhmī

recto

- 1 .. + .. toraṇeṣu¹ sthitā niṣaṃṇā saṃdṛ[śyant](i) [k].² + + + ///
- 2 + [l]. [va]rṇṇā³ nīlālamkārah śvai[ta]vastra⁴ cchatra [l]ohita⁵ + + + ///
- 3 + (n)īlām cchatradhvajapatākām dhārayanti • m. .. hārām⁶ dhā<ra>(ya)nt(i) + ///
- 4 (dh)āra(yantā saṃ) dṛśyanti • kecin māṃjiṣ[th]ā ○ māṃjiṣṭhāvarṇṇā • .. + ///
- 5 (dhāra)[ya]nt(ā saṃdṛ)śyan[ti] • kecin sapta ○ ratnamayaṃ⁷ varṇatā⁸ ///
- 6 + .. + .. [n]. mayān⁹ dhārayantā saṃdṛśyanti • kecin nānā .. ///

¹ In Rk(K) 81.13, *toraṇa* is part of the compound, expressing the fact that some Māras, standing at the towngate etc., were paying homage to the Blessed one. This sentence appears almost at the end of the description about how Māras pay homage to the Buddha. It appears, however, near the beginning of the description in this manuscript.

² *k.* : probably *k(ecit)*.

³ [va]rṇṇā : probably (*nīla*)*varṇṇā*.

⁴ This word is confirmed in Rk(Ch1). Gilgit manuscript: *śvetābha[...]lamkārah*^o; cf. Rk(K) 80 note 16. It should be read *śvetābha(raṇā)lamkārah*^o. Kurumiya has emended the text, relying on Tibetan *rgyan dkar pos brgyan par*.

⁵ It is unclear which word(s) might follow *lohita*, but it could not be an adjective qualifying *chatra*. Compared with all parallels, “red” could presumably be an adjective qualifying *dvaja*, *patāka* or pearl necklace, or even of garments or ornaments as in Rk(Ch1).

⁶ *m. .. hārām* : probably for *m(aṇi)hārām?*; cf. Rk(K) 80.12 ^o*muktāhārān dhārayantas*.

⁷ ^o*ratnamayaṃ* : probably s.e. for ^o*ratnamaya*.

⁸ ^o*atā* : probably s.e. for *ābha(raṇa)?*

⁹ + .. + .. [n].*mayān* : probably (*saptarat*)*namayān*.

- 7 tra¹⁰ dhvajapatākā<ṃ> dhārayantā samdṛśyanti • kecin māra¹¹ + ///
- 8 bha .. + ntam¹² eva namasyamānā stu{t}vantah¹³ samdṛśyanti : keci .r + ///
- 9 bhū[ta] + ntā samdṛśyanti • [ya]dā a(drā)[kṣ]ī(n māra)[h] pāpīmān* s. +¹⁴ ///

r1: cf. Rk(K) 81.14 *kecid vīthīgrhaśaraṇagavākṣatoraṇaharmyacatvaraśṛṅgāṭakakūtāgāravr̥kṣa-vimāneṣu sthitvā prāmjalayo nyaṣ[e]ṣ*dur bhagavataḥ pūjākarmaṇe </>*

r2~9: cf. Rk(K) 80.11-81.18 *kecin nīlā nīlavarnāḥ śvetālamkārāflam]kṛtam ātmānam abhinirmīya bhagavataḥ pūjākarmaṇe lohi*tām chatradhvajapatākāmuktāhārān dhārayantas tālapramāṇamātram uccatvena gaganatale tastuḥ </> kecid avadātā avadātavarṇābharaṇā maṃjiṣṭhavarṇābharaṇavibhūsa*ṇāḥ pītām chatradhvajapatākān dhārayantas tastuḥ </> kecin maṃjiṣṭhā maṃjiṣṭhavarṇāḥ suvarṇābharaṇavibhūsaṇā nīlā<ñ> chatradhvajapatākān dhārayanta<s> tastuḥ </> keci lohitā *lohitavarṇāḥ śvetamuktavarṣa<ṃ> vavarṣuḥ </> keci chvetāḥ śvetavarṇāḥ lohitamuktavarṣa<ṃ> vavarṣuḥ </> ... (81.10) kecin nānāvarṇā yena bhagavāṃs tena prāñjalayo bhagavantam tuṣṭuvuḥ </> kecin [m]ārā mārapārsadyā api yasyān diśi bhagavā<ṃ>s tad abhimukhā nānādyāni maṇiratnāni dadhrire bhagavataḥ pūjākarmaṇe </> kecid vīthīgrhaśaraṇagavākṣatoraṇaharmyacatvaraśṛṅgāṭakakūtāgāravr̥kṣavimāneṣu sthitvā prāmjalayo nyaṣ[e]ṣ*dur bhagavataḥ pūjākarmaṇe </>*

<a>tha sa māro yadādrākṣīt sarvāṃs tā<n> mārān saparivārāṃ chramaṇa<ṃ> gautamaṃ śaraṇam gatān tadā bhūyasyā mātrayā kṣubdhas trasto bhrāntaḥ pra*rudann evam āha </>

Rk(Tib) 91.20-92.23 *la la ni sngo zhing kha dog sngo la phyang 'phrul dang / rgyan dkar pos brgyan par bdag nyid mngon par sprul te / bcom ldan 'das la mchod pa bya ba'i phyir gdugs dang / rgyal mtshan dang / ba dan dmar po dang / mu tig gi phreng ba thogs shing 'phang du ta la'i srid tsam gyi nam mkha'i dkyil na 'khod do ll la la ni dkar zhing kha dog dkar la phyang 'phrul dang / spud pa kha dog leb rgan te / gdugs dang / rgyal mtshan dang / ba dan ser po dang / mu tig gi phreng ba thogs shing 'khod do ll la la ni leb rgan kha dog leb rgan la gser gyi gos dang / phyang 'phrul dang / lhab lhub ste / gdugs dang / rgyal mtshan dang / ba dan mthing ga thogs shing 'khod do ll la la ni dmar zhing kha dog dmar la mu tig dkar po'i char 'bebs so ll ... (92.3) la la ni kha dog sna tshogs kyis bcom ldan 'das ga la ba de logs su thal mo sbyar te bcom ldan 'das la bstod do ll bdud dang bdud kyi 'khor la la ni bcom ldan 'das phyogs ga la bzhugs pa de logs su mngon par phyogs te / bcom ldan 'das la mchod pa bya ba'i phyir rin po che rnam pa sna tshogs thogs so ll la la ni srang dang / khang pa dang / khyim dang / skar khung dang / rta babs dang / bsil khang dang / lam gyi bzhi mdo dang / sum mdo dang / khang pa brtsegs pa dang / sgo dang / shing dang / gzhal med khang rnam na 'dug cing thal mo sbyar te / bcom ldan 'das la mchod pa bya ba'i phyir 'khod do ll*

de nas bdud sdig can gyis gang gi tshe bdud de dag thams cad g.yog dang bcas te dge sbyong gauta ma la skyabs su dong bar mthong ba de'i tshe / rab tu 'khrugs te skrag cing myos nas rab tu ngu zhing 'di skad ces smras so ll

Rk(Ch1) 136b26-136c6 或有坐立及以禮拜而讚歎者，或有周遍繞王舍城，或有示現上其城上。或有青色、白衣、白瓔珞、白幡、白蓋，或有黃色、赤衣、赤瓔、赤幡赤蓋，或有白色、種種色衣、種種瓔珞、黃幡、黃蓋，或有赤色、青衣、青瓔、青幡、青蓋，或七寶色、七寶衣服、七寶瓔珞、七寶幡蓋，或琉璃色、或頗梨色、種種色衣、種種瓔珞、種種幡蓋，或有向佛散種種華、燒香、禮拜，或有歌頌、讚歎、起舞。波旬見已舉聲啼哭，即作是念：‘我今喪失所有福報。一切魔眾悉皆歸屬瞿曇沙門。’

¹⁰ .. tra : probably (cha)tra.

¹¹ māra : probably s.e. for mārā.

¹² + ntam : probably (bhagava)ntam.

¹³ Cf. Rk(K) 18.14 a(vakīrya pra)dakṣiṇaṃ cakruḥ stuvamto namaś cakruḥ.

¹⁴ s. + : probably s(arvān).

Rk(Ch2) 551b14-551c10 或有現於青色、青身，以白色具莊嚴其身，各共執持赤蓋、幢、幡、真珠瓔珞，以一多羅樹量之高住虛空中。或有現於白色、白身，以赤色具莊嚴其身，各共執持黃蓋、幢幡、瓔珞之具住虛空中。或有現於赤色、赤身，以金色衣莊嚴其身，各共執持青蓋、幢、幡，行列而住。或有現於紅色、紅身，兩白真珠。或有現於白色、白身，兩紅真珠。……(551b27) 或有變作種種之色，合掌瞻仰讚歎如來。或有魔眾隨佛方面一心瞻仰，各持種種摩尼之寶、供養世尊。或有街衢、殿堂、樓閣、窗牖、門闕、臺上、四階之道、牆堞、樓櫓、門間、樹上、重閣、鉤欄，各隨所住合掌瞻仰供養如來。

爾時，魔王見彼一切所有魔眾，各與眷屬歸依如來。是時，魔王轉加瞋怒過於前量，驚怖迷亂，舉聲悲泣，說如是偈：

verso

- 1 bhā .e¹⁵ + [||] na bhūy(o) mama sahāyo .t. + + .. sarvvabhāgyat. + + ///
- 2 hya + + .i ha sāpariṣadhaṃ etaṃ me paścimaṃ balaṃ 2 || i[ti] + ///
- 3 + .. + .utkṣipitum taṃ spraṣṭum na śaknoti • icchate <'>sya patr[ā] + ///
- 4 + + + (ta)d yathā vidyum dṛśyati no ○ palabhyati¹⁶ • tad yathā + ///
- 5 + [pa]śyati [nopa]la[bha]te na saṃdṛśyate ○ punaḥ satvasaṃtrāsa ///
- 6 (ve)gena [u](bh)ā[bh]yāṃ pāṇibhyāṃ [pṛthim¹⁷ i]cchati parāhanitum pra ..¹⁸ ///
- 7 + [cche]ta • evam eva māraḥ [pāpīm]āṃ pa[ś]yati (p)ṛth<iv>īm na spr̥śa(t)i no .. +¹⁹ ///
- 8 + .. [pi sa]tvaṃ²⁰ nopalabhati ca saṃspr̥<śa>ti • paśya(t)i ca sa + + + + + ///
- 9 .. (mātra)[y]ā [kṣubdhaḥ] trastaḥ rudati • sarvvaṃ śarīram a .. v[ṛ](kṣa) + + + + + ///

Rk(K) 81.17-82.20 *tadā bhūyasyā mātrayā kṣubdhas trasto bhrāntaḥ pra*rudann evam āha </>*

na bhūyo me sahāyo 'sti naṣṭā śrī<r> me 'dya sarvataḥ </>

bhraṣṭo 'smi māraviṣayāt kuryāṃ vīryaṃ hi paścimaṃ </87//>

mūlāc chindiyāṃ ahaṃ padmaṃ sa<t>tvā yena diśo 'vrajan </>

**chedā<t> padmasya sambhrāntā etat syāt paścimaṃ balaṃ </88//>*

*iti saṃcintya māraḥ pāpīmāṃ vāyuvad avatīrya gaganād yena tat padmaṃ vīthigataṃ tena prasṛtya tat padmaṃ ā *daṇḍād icchaty uddhartum spraṣṭum api na śaśāka </> patrāṇi cchetum icchati na ca tāni dadarśa </> padmakarṇikāṃ api pāṇinā parāhantum icchati tām api naivopalebhe || *tad yathā vidyud dṛśyate na copalabhyate | tad yathā vā cchāyā dṛśyate na copalabhyate | evam eva tat padmaṃ dṛśyate na copalabhyate </> yadā ca māraḥ pāpīmāṃs tat padmaṃ dada*rśa na copalebhe na pasparśa | atha punaḥ sarvaparṣatsaṃtrāsanārtham uccair mahābhairavaṃ svaram moktum icchati tadāpi na śaśāka </> sa punar mahābalavegenobhābhyaṃ pāṇibhyāṃ icchati mahāpṛthivīm parāhantum kampaṃyitum tām api spraṣṭum api na śaśāka naivopalebhe </> tadyathāpi nāma kaścid ākāśam icchet parāma<r>ṣṭu<m> na co*palebhe | evam eva māraḥ pāpīmāṃ dadarśa pṛthivīm na ca pasparśa no[pa]lebhe | tasyaitad abhavat </> ya<t> tv ahaṃ yathā sannipatitānāṃ sa<t>tvānāṃ prahārāṃ dadyāṃ cittavikṣe*paṃ vā kuryāṃ iti dadarśa tān sa<t>tvān na caikasa<t>tvam apy upalebhe na pasparśa | atha bhūyasyā mātrayā māraḥ pāpīmān ruroda </> buddhānubhāvena cāsya sarvaṃ śarī*ram vṛkṣavac cakampe </> s[ā]ś[rumukha]s caturdiśaṃ ca vyavalokayann evam āha ||*

¹⁵ bhā .e : restore to (ba)bhā(ś)e?

¹⁶ For passive form with active ending and active meaning, see BHSG §§ 28.28, 37.23.

¹⁷ pṛthim : probably s.e. for pṛthivīm.

¹⁸ pra .. : probably pra(kampaṃyitum), cf. Tib. rab tu for pra.

¹⁹ no .. + : probably no(palabhate).

²⁰ + .. [pi sa]tvaṃ : probably (ekam a) [pi sa]tvaṃ.

Rk(Tib) 92.22-94.2 rab tu 'khrugs te skrag cing myos nas rab tu ngu zhing 'di skad ces smras so //

bdag la phyin chad grogs med de //

bdag gi dpal deng thams cad stor //

bdag ni bdud kyi yul nas 'khams //

brtson 'grus tha ma brtsam par bya //88//

bdag gis pad ma rtsa ba bcad //

pad ma bcad dang kun 'khrugs te //

des na sems can phyogs phyogs 'gro //

de ni tha ma'i stobs yin no //89//

bdud sdig can gyis de ltar bsams nas rlung lta bur nam mkha' las babs te / srang gi pad ma ga la ba der phyin nas pad ma de'i sdong po yan chad dbyung bar 'dod na reg par yang ma nus / pad ma'i 'dab ma gcad par 'dod na de dag kyang ma mthong / pad ma'i snying po lag pas brdab par 'dod na de'ang ma dmigs te / dper na glog snang yang mi dmigs pa bzhin no // 'di lta ste dper na grib ma snang yang mi dmigs pa de bzhin du pad mo de'ang snang mod kyi mi dmigs so // gang gi tshe bdud sdig can gyis pad ma de mthong yang mi dmigs shing reg par mi rung ba de'i tshe / 'khor thams cad rab tu dngangs par bya ba'i phyir skad drag cing che la 'jigs pa'i sgra dbyung bar 'dod na de'ang ma nus so // yang stobs chen po'i drag shul gyis lag pa gnyis sa chen po la brdabs te rab tu bskyod par 'dod na reg par yang ma nus te mi dmigs so // 'di lta ste dper na la la zhis nam mkha' la rdob par 'dod na mi dmigs pa de bzhin du bdud sdig can gyis mthong yang reg par mi rung zhing ma dmigs nas de 'di snyam du sems te / ci nas sems can 'dus pa rnams brtags te sems rnam par 'khrug par bya'o snyam na sems can de dag mthong yang mi dmigs shing reg par yang ma nus so // de nas bdud sdig can rab tu ngu zhing sangs rgyas kyi mthus de'i lus shing ljon pa bzhin du 'dar te /

Rk(Ch1) 136c7-136c18 爾時，波旬語梵天言：“我雖失福，無有伴黨，猶故能壞瞿曇沙門。我今當示最後勢力。我今能拔如是蓮華。”

爾時，波旬則趣蓮華。雖復目睹，捉不能得。如世人言：“我能捉電。”電雖可見而不能捉。蓮華亦爾，魔雖得見，而不能捉。是時波旬心生懊惱，如是蓮華捉之尚難。云何可拔。復作是念：“我今當出無量惡聲，令諸四眾聞已，怖畏，當捨瞿曇，迸散而去。”波旬，爾時即出大聲。一切四眾都無聞者，唯魔自聞。聞已，復生大怖畏心。爾時，波旬怖畏戰慄，兩手拍地。而不能著，猶如拍空。復欲取杖以打四眾，亦不能見。倍生怖畏，舉身戰慄，猶如猛風吹動樹葉。

Rk(Ch2) 551c11-552a4 是時，魔王轉加瞋怒過於前量，驚怖迷亂，舉聲悲泣，說如是偈：

“我失勝威德 無復有見助
沙門勝神通 奪我魔境界
應更勤方便 思後時所作
斫斷蓮華根 令眾散諸方
蓮華根斷已 令大眾迷亂
若眾迷亂已 此我後願力”

爾時，魔王說是偈已，如所思惟，猶如疾風從空而下，至彼蓮華所現之街，即便前進欲拔蓮華。以佛力故尚不能觸。何況侵拔？既不能拔，復欲擣彼蓮華之葉及損華臺，又不能損。即欲舉手遙拍彼華。是時，魔王見彼蓮華如電如影，雖對眼根，不可損觸。爾時，魔王盡其神力如其所作，於彼蓮華竟不能損。復欲驚動一切大眾，即出高大可畏之聲，聲亦不出。復現威猛，以大力勢即舉兩手，欲拍大地令地震動。是時，大地猶如虛空，乃至不可以手摩觸，況能令動。是時，魔王見此大地不可得觸，復生是念：“今此大會所有眾生，我當打之令使心亂。”作是念時，乃至不見有一眾生可得可觸，況能加逼。以佛力故有如是相。是時，魔王轉加憂惱，遍身掉動，如大風樹。發聲瑠哭，悲恨流淚，遍觀四方，說如是偈：

recto

v /// ++ (ra)[tna]k(e)[t](o mahā)²¹ ///

w /// brahmāṇaṃ saha²² ///

x /// haṃ bhadrā[mu]kha²³ ///

y /// + (b)uddhaḥ avidyāndhakā ///

z /// .. duḥkhebhyaḥ²⁴ (pa)ri ///

Rk(K) 157.3-158.6 **ratnaketusūtrād daśamaḥ āraḥsāparivartas samāpta*<h> // © //

*atha khalu bhagavāñ chākyamunis tathāgataḥ śakrabrahmavirūḍhakavirūpākṣa-
dhṛtarāṣṭrakuve*rān āmantrayati sma | ahaṃ bhadrāmukhā iha k(l)iṣ(t)e paṃcakaṣāye
buddhakṣetre sa<t>tvā<nām> kārunyapranīdhānenānuttarāṃ samyaksambodhim abhisambuddho
dharma(durbh)i(kṣ)e 'vidyāndhakāraprakṣiptānā(m) kleśataskaradhūrt(o)padru(.....) | mārapakṣ(o)
me parājitaḥ saddharmadhvajocchrepito 'pramāṇāḥ sa<t>tv(ā) du(h)khāc [ca] *parimokṣitāḥ
saddharmavṛṣṭir utsṛṣṭāḥ mārakoṭyo me (parājitāḥ | bhadrāmukhā) yuṣmākam
haste 'nuparindāmi |*

Rk(Tib) 241.4-242.9 'dus pa chen por rin po che tog gi gzungs las / kun tu bsrung ba'i le'u ste / bcu pa'o //

*de nas bcom ldan 'das de bzhin gshegs pa shākya thub pas brgya byin dang | tshangs pa dang
| 'phags skyes po dang | mig mi bzang dang | yul 'khor srung dang | lus ngan po rnam la
bka' stsal pa | bzhin bzangs dag nga sems can la snying rje'i smon lam gyis nyon mongs pa can
snyigs ma lnga dang ldan pa chos kyi mu ge byung ba'i sangs rgyas kyi zhing 'dir bla na med pa
yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas te | sems can ma rig pa'i
mun par zhugs pa | nyon mongs pa'i chom rkun dang | g.yo can gyis gtses pa rnam kyi nyon
mongs pa rab tu zhi bar bya ba'i phyir | ngas bdud kyi phyogs ni pham par byas | dam pa'i chos
kyi rgyal mtshan ni bsgrengs | sems can tshad med pa dag ni sdug bsngal rnam las yongs su thar
par byas |*

Rk(Ch1) 150b28- 150c4 爾時，釋迦牟尼佛告諸梵天帝釋四王：“善男子！我為如是惡眾生故、本願力故、大憐愍故，於此惡處成就阿耨多羅三藐三菩提，為欲利益無明闇冥渴法眾生，常樂增長煩惱眾生破壞魔眾建立法幢，施其法雨，令諸眾生離煩惱苦.....

Rk(Ch2) 576c28-577a5 爾時，世尊釋迦如來告諸大眾、釋、梵、天王；毘樓勒叉、毘樓博叉、提頭賴吒、毘沙門等：“諸善男子！我以大悲愍眾生故，於此五濁穢惡佛刹難得法時，願得阿耨多羅三藐三菩提。是中眾生墮無明闇，煩惱怨賊奸狡惱害。我為眾生滅煩惱故，退諸魔黨建立法幢，無量眾生諸苦解脫。雨大法雨，退俱胝魔。

verso

1 /// .. nyebhyaḥ buddha(k)ṣ(e)[t]re²⁵ ///

2 /// .. iha saṃnipatitā ///

3 /// ++ (pa)ripāca[n]ārthaṃ ///

4 /// ++ mucchrayavidhvamsa ///

²¹ cf. the colophone in IOL San 1229 verso z: *idaṃ Ratnaketo* (for Ratnaketau) *mahāyānasūtre dvitīya pūrvayogasarga samāptaḥ*. See Serindia III p. 1441.

²² *saha* : probably *saha(mpatim)*, for *sahāmpatim*?

²³ *bhadrāmukha* : probably s.e. for *bhadrāmukhā*.

²⁴ Cf. Rk(Tib) and Rk(Ch2) which also have the plural.

²⁵ No equivalent expression found in any parallel text. Considered from the context, however, it presumably reads (a)nyebhyaḥ buddhakṣetre(bhyaḥ) “(the Buddhas, the Blessed Ones) from the other Buddha fields” ?

5 /// + + + .. ta n. [y]. s. ///

6 /// + + + + + .. ///

Rk(K) 158.9-159.4 *yad ebhir apramānair gaṇanāsamatikrāntai*r buddhair bhagavadbhir bodhisa<t>tvair mahāsa<t>tvaiś ca daśa[d]i(gbhyo lokadhātubhyaḥ sannipatitair ayaṃ) vajradharmasamatāpratītyadharmahṛdayasarvasamucchrayaividhvamsano dhāraṇīmudrāpada prabhedapraveśavyākaraṇo dharmaparyāyo dhiṣṭhito buddhakṣetraprṭhivīrasasa<t>tvasaṃvāsadoṣāṇām praśamāya satvapariṣākāya sarvāśubhakarmaniravaśeṣaparikṣayārtham triratnavamśacirasthityartham*

Rk(Tib) 242.12-18 *bzhin bzangs dag gang gi phyir da ltar sangs rgyas bcom ldan 'das dang l phyogs bcu'i 'jig rten gyi khams nas 'dus pa'i byang chub sems dpa' sems dpa' chen po bgrang ba las 'das pa dpag tu med pa rnams kyis sangs rgyas kyi zhing gi sa'i bcud dang l sems can gyi gnas kyi nyes pa rnams rab tu zhi bar bya ba dang l sems can yongs su smin par bya ba dang l mi dge ba'i las thams cad ma lus par zad par bya ba dang l dkon mchog gsum gyi rigs yun ring du gnas par bya ba nas l sangs rgyas kyi dgongs pa mtha' dag yongs su grub par bya ba'i phyir l chos mnyam pa nyid rdo rje lta bu brten pa'i chos kyi snying pos lus 'joms pa²⁶ zhes bya ba'i gzungs phyag rgya dang l*

Rk(Ch1) 150c5-7 無量諸佛及諸菩薩悉來在此世界集會，為壞眾生無量惡業紹三寶種。我涅槃後所有正法當付汝等。汝等便當深心守護。

Rk(Ch2) 577a7-12 過數過量諸佛世尊及諸菩薩摩訶薩等普來集者，以此金剛法等因緣法心建立一切法摧碎陀羅尼印句門記法門，擁護佛土，并諸地味眾生所居者，諸過惡消滅故，成熟眾生故，一切不善業盡無餘故，三寶種久住故

Or.15010/68 (143S. B. 93, identified by Klaus Wille)²⁷: Early South Turkestan Brāhmī

recto

1 /// bhi • [ca] pari .. [t]ām vā {deva}devanāgayakṣā .. + + + + + +

2 /// .. .ṣ. [ṇār]rtham²⁸ sarva .. ty²⁹ upa[patti] • [sa]ṃ(sā)[ra]sasalilocchoṣaṇārtham [a]nu[p](adhiś)[e]³⁰ + + + + +

3 /// (bo)dhau cit[t]am utpā[dāya]³¹ • e(va)ṃ (yūya)ṃ + .. śī[r](ṣa)rogeṇopahatā[s ta]ṃ + .. + + +

4 /// + + .[eṣu]³² budhadhar[m]e[ṣu p]. .. .³³ .. .i .. . +³⁴ māraṣayaviṣiṣṭhatarasya [buddha] .. .

²⁶ The variant of the Tibetan manuscript lc., 'thon po rnam par 'joms ba', might be closer to Sanskrit text; cf. Rk(Tib) 242 note 36.

²⁷ The corresponding folios of the Gilgit manuscript are lost.

²⁸ .. .ṣ. [ṇār]rtham : probably (śik)ṣ(a)[ṇār]rtham?

²⁹ ..ty : probably (ga)ty.

³⁰ Restore to *anupadhiśe nirvāṇadhātau* according to Rk(Tib).

³¹ *utpā[dāya]* : s.e. for *utpādaya* impv. caus. 2nd pers. sg. or even possibly for *utpādayata* impv. caus. 2nd pers. pl. In Rk(Ch2), the subject of the imperative sentence is in the 2nd person plural. It is very noticeable, for the person of the sentence in line 4 of this manuscript is evidently the 2nd person plural. Based on Rk(Tib), it is unclear whether the verb should be singular or plural.

³² + + .[eṣu] : possibly (gaganasvabhāv)[eṣu]? cf. Rk(K) 76.11, 13 *sarvadharmān...gaganasvabhāvān*.

³³ [p]. .. . : probably [p](ratyakṣā)? The comparable sentence is found in line 6. It is confirmed by Tibetan since in Tibetan, the sentence is identically translated: *sangs rgyas kyi chos nam mkha'i rang bzhin lta bu (de dag mngon du 'gyur*, cf. Rk(K) 16.9 *tāta pratyakṣo 'si...* Rk(Tib) 27.13 *yab nyid kyi mngon sum du gyur pa lags te*. For examples of *pratyakṣa* with noun in the locative see BHSD p. 374 under *pratyakṣa*.

³⁴ An akṣara similar to *tha* can be made out.

- 5 /// ++ .ārāḥ <<sa>>pa[r]i[v]ārah duṣṭayak[ṣ]ā yā(vad d)[uṣṭ](akataṭapū)[t]janā evam āhu
+++
- 6 /// +++ .. b[u]d[dha]dharmeṣu pratyā[k]ṣ[ā] bha .. [ḥ sar]v[aviśi]ṣ[t]asya ca buddhaviṣaya ..
[l]. +++

Rk(Tib) 190.4-191.13 *dbang phyug chen po rnam dang l rdzu 'phrul che zhing mthu che ba'i lha dang l klu dang l gnod sbyin dang l dri za dang l (190.23)'ong ba dang 'gro ba me dang l ci'ang ma yin pa'i sgyu ma la bslab par bya ba dang l 'gro ba thams cad du 'chi 'pho dang l skye ba'i khor ba'i chu kun bskam pa dang l phung po'i lhag ma med pa'i mya ngan las 'das pa'i dbyings su yongs su mya nga las bzla ba'i phyir l sangs rgyas bcom ldan 'das rnam dang l byang chub sems dpa'grangs med dpag tu med pa nas l mi dang mi ma yin pa'i bar rnam bstogs kyis l sdig can khyod da bla na med pa yang dag par rdzogs pa'i byang chub tu sems skyed cig l de ltar na khyod klad pa na ba'i sdug bsgal mi bzad pa'i tshor ba 'di las thar bar 'gyur te l mthar gyis sangs rgyas kyi chos nam mkha'i rang bzhin lta bu mngon du 'gyur l bdud kyi yul las ches khyad par du 'phags pa'i sangs rgyas kyi yul rnam kyang thob par 'gyur ro ll yang de'i tshe bdud drug khri bzhi stong dang l bdud kyi 'khor grangs med dpag tu med pa dang l sdang ba'i gnod sbyin nas lus srul po sdang ba'i bar gyis mgrin gcig tu 'di skad ces gsol to ll bdag cag gis kyang bla na med pa yang dag par rdzogs pa'i byang chub tu sems bskyed par bgyi na l ji ltar bdag cag sangs rgyas kyi chos nam mkha'i rang bzhin lta bu de dag mngon du 'gyur l thams cad las khyad par du 'phags pa'i sangs rgyas kyi yul 'di'ang thob par 'gyur l*

Rk(Ch2) 569b2-25 有大神通，有大加護，乃至天、龍、夜叉、乾闥婆、阿修羅、迦樓羅、…… (569b15) 為欲令汝及餘諸魔，人非人等悉降伏故，滅一切苦，得大涅槃寂滅樂故，亦為教汝不來不去。無所有性如幻法故，一切趣，一切滅，一切起。生死愛流悉枯竭故，亦令汝等及一切邪見眾生，入無餘涅槃境界而般涅槃故。魔王！汝等今者，速發阿耨多羅三藐三菩提心，汝此頭痛當得解脫！漸漸修習性空佛法當得現前，及得諸佛境界，勝魔境界獲大利益。
爾時，六萬八千諸魔及其徒眾同聲唱言：“世尊！我等今發阿耨多羅三藐三菩提心。云何當得自性空等佛法現前，乃至得佛勝妙境界希有利益？”

verso

- 1 /// +++ (ī)ḍṣ(ai)[r] māyāśā[ṭh]yair bodhicittam utpādayeyam* | atha saras[v]ato ++
- 2 /// +++ (pu)[ra]ta iha buddhakṣetre śāsanasya sad[dharm](an)e(trīsa)[n]dhārako³⁵ bhaviṣyā[mi] .. +++
- 3 /// ++ [thā]gatasya śāsanna³⁶ gurugauraveṇa [p]ra[t]igrhṇāmy ahaṃ e(ta)rhi yāva[d asta]gate +++
- 4 /// ++ (a)yaṃ mā<ra>cakrāparājite dharmaparyā[y].³⁷ na pracaret tatra [cā]haṃ sa .. ā
- 5 /// + [n]iga(ma)[ja](napa)deṣu tān kulaputrān vā kuladuhitaro [v]ā rakṣi(ṣ)[yā](mi) pa +++
+³⁸
- 6 /// .. id³⁹ dha .. +++ āsanābhirūḍha imaṃ dharmaparyā[y]am [i]cchat[i] .. +++ ++

³⁵ Tib. *kun* = *saṃ*, *gzung ba* = *√grah*, *√dhṛ*, see *Tib-Skt. Dict.*, p. 12, 2089. Moreover, the reading is confirmed in Rk(Ch2) as well; 受持 = *dhāraka*, *saṃdhāraka*, see *Skt-Jap. Dict.*, p. 1403.

³⁶ *śāsanna* : probably s.e. for *śāsanam*; cf. Rk(K) 152.15 *imaṃ dharmaparyāyaṃ nyāyataḥ śāstṛsaṃmatam gurugauraveṇa pratigrhṇīmah*.

³⁷ *mā<ra>cakrāparājite dharmaparyā[y]* : probably s.e. for *māracakrāparājito dharmaparyāyo*. The vowel *e* over *t* could be an only half written *o*. ; cf. Rk(K) 149.8 *dharmaparyāyaḥ pracaret*.

³⁸ *pa* +++ : probably *pa(ripālayiṣyāmi)*; cf. Rk(K) 153.6 *rakṣiṣyāmah paripālayiṣyāmah*.

³⁹ .. id dha .. +++ : probably (*kaś c*)*id dha(rmabhāṇaka)*.

Rk(Tib) 191.15-192.3 *bdag 'di 'dra ba'i g.yo sgyus byang chub tu sems mi bskyed do ll*

de nas tshangs pa chen po dbyangs dang ldan pas 'di skad ces gsol to ll bdag kyang sangs rgyas kyi zhing 'dir sangs rgyas bcom ldan 'das thams cad kyi spyang sngar bstan pa'i chos kun gzung bar spro'o ll sangs rgyas kyi zhing snyigs ma lnga can 'dir de bzhin gshegs pa shākya thub pa 'di'i bstan pa la gtso bos gtad pa gzung bar bgyi ste / nga yang shākya thub pa'i nyi ma nub kyi bar du bdag gis bstan pa 'di la chos kyi tshul 'bar bar bgyi'o ll yul gang na bdud kyi tshog kyis mi thub pa'i gzungs kyi chos kyi rnam grangs 'di ma byung ba der bdag gis 'byung bar bgyi'o ll gang du byung ba der ni shin tu lhag par 'byung bar bgyi'o ll grong dang / grong khyer dang / grong rdal dang / yul de dag na rigs kyi bu dang / rigs kyi bu mo gang dag mchis pa de dag kyang bsrung bar bgyi / yongs su bskyang bar bgyi / gnod pa las bzlog par bgyi / don dang dge ba la gzud par bgyi'o ll gang dag bdud kyi tshogs kyis mi thub pa'i gzungs kyi chos kyi rnam grangs 'di than bris nas 'chang ba rnam dang / gang na chos smra ba'i seng ge'i khri la mchis te / chos kyi rnam grangs 'di yang dag par rab tu 'chad par 'tshal ba /

Rk(Ch2) 569b27-569c8 我終不以如是諂幻發菩提心。

爾時，妙音大梵作如是言：“我今亦於一切佛前，以此佛刹微妙教法勇猛受持。於此五濁世界，流布釋迦如來尊重之教。從今已往乃至釋迦滅度之後，我當令此法化常得熾然。隨有國土正信眾生，皆令不退速出魔網。若此法門，世間不流行者，我令流行。若已行處，令其信心倍復增廣。所有城、邑、聚落善男子善女人等，我當擁護慈心將養，遮其非義示誨善義。隨處有此不退魔場陀羅尼法門，乃至書持，亦隨有法師之處昇師子座，欲開示演說此法門時

SYMBOLS USED IN THE TRANSLITERATION

[]	damaged <i>akṣara</i> (s)
< >	omitted (part of) <i>akṣara</i> (s) without gap in the MS.
<< >>	interlinear insertion
{ }	superfluous <i>akṣara</i> (s)
:	a <i>visarga</i> used as a punctuation mark instead of <i>danḍa</i>
+	one lost <i>akṣara</i>
..	one illegible <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
*	<i>virāma</i>
○	string hole
..... =	Chinese character(s) with a dotted underline indicate(s) a proper name, e.g. 釋迦

ABBREVIATIONS

BHSG, BHSD	=	F. Edgerton, <i>Buddhist Hybrid Sanskrit Grammar and Dictionary</i> , 2 vols. (New Haven, 1969).
Rk(Ch1)	=	Taishō, XIII, No. 397, <i>Dà fāngděng dàjī jīng, Bǎochuáng fèn</i> 大方等大集經，寶幢分, translated by Dharmakṣema 曇無讖 (385-433 C.E.)
Rk(Ch2)	=	Taishō, XIII, No. 402, <i>Bǎoxīng tuóluóni jīng</i> 寶星陀羅尼經, translated by Prabhākaramitra in 631 C.E.
Rk(K)	=	<i>Ratnakūṭaparivarta : Sanskrit Text</i> , ed. and annotated by Y. Kurumiya, Kyoto 1978 : Heirakuji Shoten.
Rk(Tib).	=	<i>'Dus pa chen po rin po che tog gi gzuñs : 'Dus pa chen po dkon mchog dbal zes bya ba'i gzuñs : being the Tibetan Translation of the Ratnakūṭaparivarta</i> , edited by Y. Kurumiya, Kyoto 1979 : Heirakuji Shoten.
s.e.	=	scribal error
Skt-Jap. Dict.	=	Wogihara Unrai, <i>Kanyaku-taishō Bon-Wa Daijiten</i> , vols. 1-16 (Tokyo 1964-1974)
Tib.-Skt. Dict.	=	Lokesh Candra, <i>Tibetan-Sanskrit Dictionary</i> , Śata-Piṭaka Series, Indo-Asian Literature vol. 3 (1959-1961).