


A Re-evaluation of Pelliot tibétain 1257: An Early Tibetan-Chinese Glossary from Dunhuang¹

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Introduction

elliot tibétain 1257 (hereafter, PT1257) is an early manuscript preserved from the ancient city-state of Dunhuang kept among the materials of the Paul Pelliot collection conserved at the *Bibliothèque Nationale de France* in Paris, France. Digital images of the manuscript are found at the web site of *Gallica Digital Library* (<http://gallica.bnf.fr>) and the *International Dunhuang Project* (<http://idp.bl.uk/>; hereafter, IDP). French scholars Marcelle Lalou (1939) and R.A. Stein (1983 [English translation 2010]) have previously discussed in an abbreviated manner the content and characteristics of this manuscript. A more extensive discussion of PT1257 is found among Japanese Buddhologists and specialists in Dunhuang studies. Akira Fujieda (1966), Zuihō Yamaguchi (1975), and Noriaki Hakamaya (1984) have provided initial insights into the structure and content of PT1257 while the work of Ryūtoku Kimura (1985) and Kōsho Akamatsu (1988) have furnished more detailed points of analysis that have contributed to our current understanding of this manuscript. Other scholarship related to PT1257 has suggested that the manuscript was from a Chinese monastery and that it was utilized to help Chinese scholars translate Tibetan. This paper re-evaluates this presumption based upon a close analysis of the material components of the manuscript, the scribal writing, its list of Buddhist scriptures, and its vocabulary. Our assessment argues that PT1257 was a copy of a document initiated and circulated by Tibetans, presumably among Chinese monasteries in Dunhuang, to learn the Chinese equivalents to Tibetan translation terminology *that was already in use among Tibetans*. This thesis builds upon Noriaki Hakamaya's (1984:178) suggestion that the lexicon section of PT1257 is constituted by a terminological list of Tibetan words collected from Old Tibetan translations dur-

¹ We would like to thank Dr. Nathalie Monnet, Conservateur en chef, Chargée des manuscrits de Dunhuang et des fonds chinois, of the *Bibliothèque Nationale de France*, for her support and assistance while we were in Paris.

ing the mid-to-late eighth century reign of the Tibetan King Khri song lde brtsan (r. 742-797 CE). This translation activity took place before the standardization of Tibetan translation practices reflected in the *Mahāvvyutpatti*, a Sanskrit-Tibetan lexicon whose *final* redaction was sanctioned by imperial decree in 814 CE (Scherrer-Schaub 2002). Previous Japanese scholarship has noted a number of Old Tibetan translations found at Dunhuang match the lexicon of terms found in PT1257. These translations include Mahāyāna sūtras such as the *Samdhinirmocanasūtra* (IOL Tib J 194; Hakamaya 1984), the *Ratnameghasūtra*, the *Vimalakīrtinideśasūtra* as well as fragmentary copies of Kamalaśīla's *Bhāvanākrama*. The Old Tibetan translation terminology that comprises the lexicon section of PT1257 is also found in the Old Tibetan manuscripts of the *Saddharmapuṇḍarikasūtra* (Karashima 2005), the *Avaiartikacakrasūtra* (IOL Tib J 53; Apple, *forthcoming b*), the *Mañjuśrīviharasūtra* (IOL Tib J 149; Apple 2014), the *Jayamatipariprcchāsūtra* (IOL Tib J 75; Apple 2015), and the *Kaśyapapari-varta* (IOL Tib J 55; Apple, *forthcoming a*).

Our research findings consist of four sections and then a conclusion, followed by a complete annotated transcription of PT1257. We first provide a description and assessment of the (1) format and construction of the manuscript, followed by an analysis of the manuscript's content which consists of (2) a lexicon of Buddhist terminology in Tibetan and Chinese and (3) a list of Buddhist scriptures in Tibetan and Chinese. We also include (4) a brief analysis of the possible purpose of PT1257 through a comparison with PT1261, another Tibetan and Chinese lexicon found at Dunhuang. Appendices are comprised of a collation of folio binding hole images and a list of the variants of Chinese letters found in PT1257.

1. Format and Construction of PT1257

In describing the format and construction of PT1257, we initially note that there are discrepancies between how previous scholars such as Marcelle Lalou and R.A. Stein, who presumably viewed the actual manuscript, and Japanese scholars who were most likely viewing microfilm, describe the manuscript's form, and what we see when analyzing the actual manuscript in person along with the digital images on IDP's website. Many discrepancies between the microfilm and digital images have been resolved through viewing the actual manuscript in person.

1.1 The Manuscript Cover, Binding Bamboo Sticks, and Fragments in the "Pelliot tibétain 1257 Box"

Lalou (1950) describes the manuscript in her catalog inventory as consisting of ten pages of rolled paper (29.5 cm x 39 cm) with writing on one side sewn between two bamboo sticks. She noted that the manuscript is encased by a long yellow piece. Our observation found that the ten pages of the paper-sheets are slightly different in their heights and widths.² However, before describing characteristics of the manuscript material, we first mention accessories of the manuscript, which are contained in a *Bibliothèque Nationale de France* container that we have labeled "Pelliot tibétain 1257 Box." These accessories are (1) two pieces of bamboo-sticks, (2) two pieces of fragments, and (3) a cover of the manuscript, which includes one intact bamboo-stick glued at the bottom edge of the back-part of the cover.

(1) Two pieces of bamboo (16.9 cm and 12.0 cm) were originally one intact piece used in the front page of the manuscript for binding. The missing portion is about 1.4 cm based on the bottom width of the first page folio. These two broken pieces of bamboo are polished and shiny. The bamboo stick that is glued on the cover is also in the same condition.³ As bamboo cannot grow in Northern China, in places like the capital Changan, much less in Dunhuang, after the Tibetan occupation of Dunhuang was initiated, it is feasible that materials using bamboo must have been a rare commodity in Dunhuang. The fact that this manuscript utilized bamboo pieces on both sides indicates that this manuscript was treated as a distin-

² Image number according to the IDP site (page number)/ bottom width x height x top width (extent width/ assumed original folio width). The size of each folio is as follows:

Folio 1 (IDP #01) 30.3 cm x 38.2 cm 26.0 cm / 28.0 cm

Folio 2 (IDP #03) 30.3 cm x 40.0 cm 28.6 cm / 29.1 cm

Folio 3 (IDP #05) 30.5 cm x 40.7 cm 29.1 cm

Folio 4 (IDP #07) 30.5 cm x 40.5 cm x 28.5 cm

Folio 5 (IDP #09) 30.5 cm x 40.4 cm x 28.5 c

Folio 6 (IDP #11) 30.6 cm x 40.0 cm x 28.5 cm

Folio 7 (IDP #13) 30.6 cm x 39.7 cm x 28.5 cm

Folio 8 (IDP #21) 30.6 cm x 39.7 cm x 27.7 cm / 28.5 cm

Folio 9 (IDP #23) 30.6 cm x 39.5 cm x 28.5 cm

Folio 10 (IDP #25) 30.6 cm x 38.7 cm x 8.5 cm / 28.5 cm

Folios 2 to 4, a list of Buddhist text-titles, are slightly longer than the other pages. This is because these page-sheets have paper reinforcement on the top edge of each page-sheet that have been added for protective purposes.

³ The bamboo-stick glued to the manuscript cover is placed with the polished side visible. This indicates that the bamboo-material served not only a practical purpose for binding, but was constructed with the intention to make the manuscript appear attractive and distinguished.

guished object.⁴ One of the bamboo stick pieces, whose length is 16.9 cm, shows a vestige of paper pulp, which indicates that it was previously glued to a paper sheet and later forced to be detached, at the top-side edge (but, no marks at the front or back side of the stick). As the first folio of the manuscript has no detachment marks, this bamboo stick could have been re-used for binding the folios of PT1257.

(2) Two incomplete paper fragments are the remains of the bottom-edges of possibly removed folios. This may be inferred because both fragments share the same number and position of binding-holes with ten folios of the extant manuscript. Both fragments are remains of several folios attached by glue at the very edge of the bottom side. Fragment 1 includes two parts of a bottom sheet that remains glued together (IDP images of #15 and #16), and fragment 2 is presumably three parts of the bottom sheet-remains glued together (IDP images of #18, #19, and #20).⁵ These two fragments indicate the existence of previously included, but later removed, folios. Based on our observation of the incomplete fragments, the number of possible missing page-sheets (i.e., folios) could be five. The location of these missing pages are unknown, yet, the IDP site shows these incomplete fragments between the existing folio 7 and 8, which belong to the lexicon component of the text. Because the remaining bottom-part of these fragments are glued together, one may infer that the rest of the existing pages of this manuscript could have been glued together as well. However, there is no evidence observed in the actual folios, evidence of vestiges of which the bottom part of each folio would have been detached from its glued margins. These two fragments were tightly rolled up, with a diameter of about 1.5 cm. This indicates that the manuscript of PT1257 was originally rolled up from the bounded-bottom part of the folios.

(3) The cover sheet of the manuscript, when unfolded, is quite long in its height (94 cm). It has, as previously mentioned, a polished bamboo stick (31.2 cm) glued at its bottom edge whose width is 29.7 cm.⁶ The cover wraps the manuscript in a way that (i) both the bottom sides of the manuscript and the cover are put together, then, (ii) the top-side of the cover is folded forward to cover the front-side of

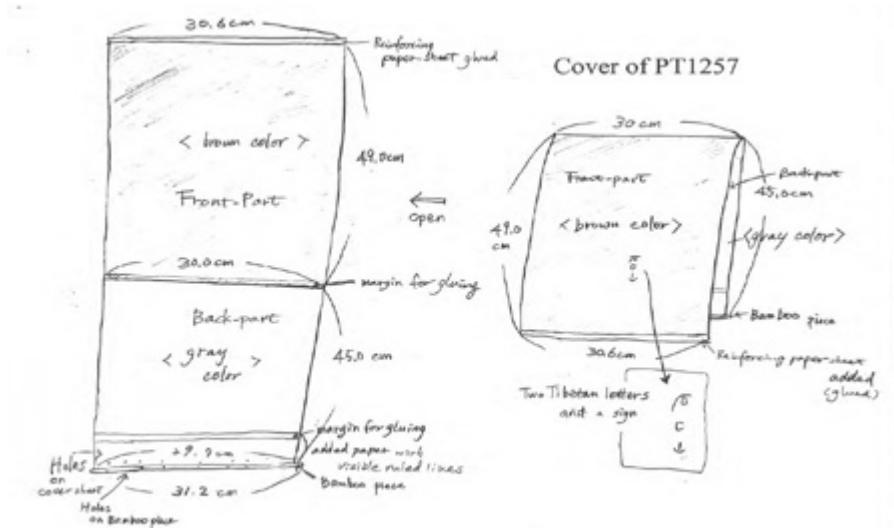
⁴ Note, as well, that because of these conditions following the Tibetan occupation, people in Dunhuang started using pens made from wood or reed for their writing, instead of brush pens that used bamboo as pen-handles (Fujieda, 1971/1991: 200-208).

⁵ IDP #17, which shows tiny remains of two page-sheets opened, could be a partial image of fragment 2.

⁶ Exact measurement of the cover is as follows: front part (30.6 cm-bottom side width x 49 cm height x 30 cm top side width) and back part (29.7 cm bottom side width/ 31.2 cm – bamboo stick x 45 cm height x 30 cm top side width).

the manuscript. As for point (i), although both bottom sides are put together, the bottom of the manuscript is not actually bound with the bamboo stick glued to the cover because the number and their positions of the binding-holes that appear on the bamboo stick do not match the binding holes that appear on the manuscript, nor do they match the two bamboo sticks that were previously on the top-page of the manuscript. Also, there are binding-holes on the back part of the cover whose positions are right above the glued bamboo stick and almost match with bonding-holes of the stick. These holes, therefore, do not match with ones in the manuscript, either. Thus, the cover sheet was not bound with the manuscript, but was used as a wrapping sheet to protect the manuscript that was already bounded.

Figure 1. Cover of PT1257



The front part of the cover was dyed brown and the un-dyed back-side is gray. The front and back parts of the cover were previously separate sheets, and they were glued together in one side (30 cm width) to form a long sheet. On the front part, its bottom edge (30.6 cm width) has additional reinforcing narrow paper material glued to prevent damage. As this paper material shows minute vertical lines, the paper material is comprised of the “rag paper” which was produced in the Dunhuang and Turfan areas during the Tibetan occupa-

tion period (786-848 CE).⁷ When the cover sheet is folded over the manuscript, we find two Tibetan letters and a sign that are written vertically on the front side: the Tibetan letter, ཀ “kha,” and an undecipherable letter, as well as an arrow sign that indicates the bottom side as if indicating the direction to open the cover (See also List 6).

1.2 Paper Size and Shape

The folio material of PT1257 exhibits characteristics of the paper sheets made in Dunhuang and Turfan during the Tibetan occupation period, such as having a large size and gray color. In terms of size, as Fujieda states, the paper materials made in Dunhuang during this time are larger than traditional dimensions, which are 30 cm x 45 cm (the traditional size is called a “smaller *chi* 尺,” which is 25-28 cm x 37.5-42 cm or 50-56 cm), with gray color (Fujieda, 1971/1991:158). Although the width does match his description, the height of the manuscript does not match what Fujieda describes.⁸

The form of the manuscript that Lalou refers to as “rolled paper” (*livre roulé formé*) is called “world-wind style” or “whirlwind binding” by Jean-Pierre Drège.⁹ Fujieda (1961:291, note 66) states PT1257 can be described as a “pamphlet booklet style” and he considers this to be the oldest form of pamphlet style found among Dunhuang documents, initially utilized during the Tibetan occupancy of Dunhuang. As Fujieda notes, PT1257 has evidence of being bound, as demonstrated by its bamboo pieces and binding holes. Thus, it is feasible that the manuscript was formed with a binding style. However, this rather larger size manuscript, after it was bound, seems to have been kept rolled up. Along with Lalou’s description as “rolled paper,” this point can be substantiated because (1) the cover sheet shows traces of being kept rolled up, and (2) the two incomplete paper fragments are shaped in a tightly rolled-up format.

World-wind style or whirlwind binding usually has the peculiar characteristic that the length of each page begins with the first page being the shortest and the length of each page after the first page

⁷ See Helman-Ważny and Van Schaik, “Witnesses for Tibetan Craftsmanship: Bringing Together Paper Analysis, Palaeography and Codicology in the Examination of the Earliest Tibetan Manuscripts,” *Archaeometry* 2013:707-741.

⁸ Considering the back-side cover size which is 45 cm in height, it does match with the standard size that Fujieda states. For the exact size of each folio of PT1257, see footnote 1.

⁹ Jean-Pierre Drège, “Les Accordéons de Dunhuang contributions aux études de Touen-Houang,” EFEO, Vol. III, Paris, 1984, pp. 196-198. Jean-Pierre Drège, “Notes Codicologiques sur les Manuscrits de Dunhuang et de Turfan,” *Bulletin de l’Ecole française d’Extrême Orient*, Tome 74, 1985, pp. 485-504.

becomes longer gradually in each proceeding page. However, this is not the case with PT1257 as the length of each page of the manuscript is basically similar. Also, each page-sheet is uniformly in the shape of an isosceles trapezoid. That is, the bottom-edges are longer and the top-edges are shorter. This shape is unsuitable for the purpose of rolling in terms of preventing from damage if used in the style of whirlwind binding where each sheet is different in its length to keep the scroll from damage. Rather, these sheets were constructed without whirlwind binding. The binding and scroll style of PT1257 can be considered a special formation that represents a merger between traditional Tibetan and Chinese styles of book making. That is, PT1257 consists of individual sheets of similar size that are made into a scroll. This point will be re-visited when we discuss the method of letter writing in the manuscript.

1.3 Page Order, Bookbinding, and the Cover

Lalou notes that the manuscript seems complete and comprises three title pages of Buddhist texts in Tibetan and Chinese and seven pages of lexicon in Tibetan and Chinese. R.A. Stein and all previously mentioned Japanese scholars describe the manuscript in this fashion with three initial pages of book-title list followed by seven pages of Tibetan-Chinese terminology. Apart from the problem of the page-order of the manuscript and its binding, as Lalou has pointed out, both the book title component and the lexicon component of the manuscript may have initially been treated as two separate documents, and then later brought together. This is indicated by the top edges of the folios of the text-title listing that have narrow paper material as reinforcement to protect the top edges from damage (see List of Images 1), while the lexicon section of the manuscript does not have such reinforcing materials at the *top edges* of each folio. Thus, the top edges of the lexicon section have damage, extensively in the first and the last folios.

List of Images 1

Folio 1a (IDP #01) Lexicon section - top part



Folio 10a (IDP #25) Lexicon section - top part



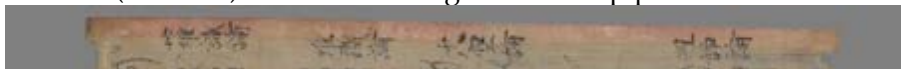
Folio 2a (IDP #03) Text-title Listing section - top part



Folio 3a (IDP #05) Text-title Listing section - top part




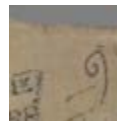








Folio 4a (IDP #07) Text-title Listing section - top part



In regard to the page-order, the order of the folios of PT1257 that appear in both web sites of *Gallica Digital Library* and the *International Dunhuang Project* are not as Lalou has indicated, that is, comprising initially three title pages of Buddhist texts in Tibetan and Chinese, followed by seven pages of a lexicon of Tibetan-Chinese terminology. On the physical manuscript there are small Arabic numerals added in pencil in the upper-right corner of each page (when the binding-edge is placed at the left side) for the purpose to conserve the original page-order by a modern cataloger after the manuscript was found.¹⁰

List of Images 2

| Folio 1a (IDP#01) | Folio 2a (IDP#03) | Folio 3a (IDP#05) | Folio 4a (IDP#07) | Folio 5a (IDP#09) |
|--|--|--|--|--|
| "1"  | "2"  | "3"  | "4"  | "5"  |
| Folio 6a (IDP#11) | Folio 7a (IDP#13) | Folio 8a (IDP#21) | Folio 9a (IDP#23) | Folio 10a (IDP#25) |
| "6"  | "7"  | "8"  | "9"  | "10"  |

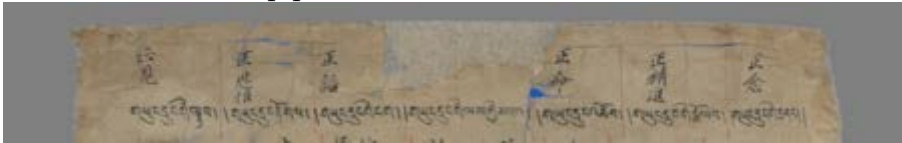
¹⁰ Personal communication from Dr. Nathalie Monet, current curator of BNF in August, 2014.

According to the order of the Arabic numerals, the manuscript page-order when it was found starts with folios which belong to the lexicon section, followed by three folios of book titles, and then followed by six folios of lexicon which are interspersed with two fragmentary bits. Both the IDP and the Gallica sites show the images of PT1257 according to this order.

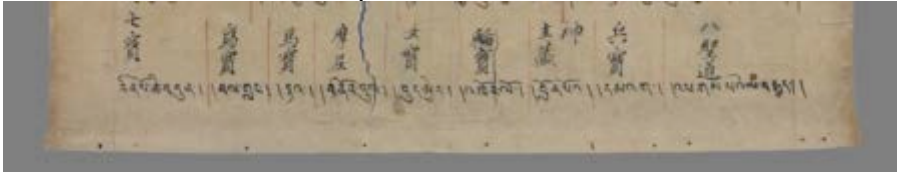
However, in terms of the manuscript's content, this page order is not accurate, particularly in regards to the lexicon section. For example, the last term listed on folio 10a (IDP #25), which is supposed to be the last page of the manuscript, is "the eightfold noble path 八聖道" (*'phags pa'I laM brgyad*), while the itemized list of the eight paths, such as "right view" up through "right meditation," are listed at the beginning of folio 9a (IDP #23). These folios are therefore in inverse order.

List of Images 3

Folio 9a (IDP #23, top partial)



Folio 10a (IDP #25, bottom partial)



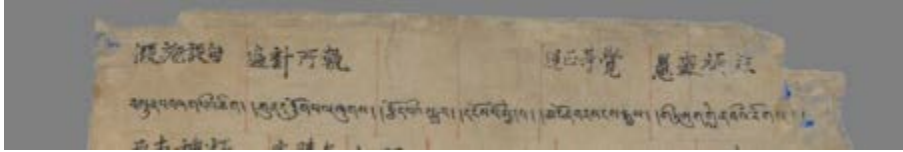
The other example is folios 5a and 6a, which include words taken from the first and second chapters of the *Samdhinirmocanasūtra*. The excerpt from the first chapter starting from "Thus I have heard" appears on the third line of the Folio 6a (IDP #11), while the excerpt from the second chapter appears the first line of the Folio 5a (IDP #09).¹¹

¹¹ In fact, the terms in the first and second lines of Folio 6 are Buddhist terms with numeric correspondence that starts with "three," such as three realms, and could follow the content of Folio 1 (IDP #01), although the numerical listing of Folio 1 ends with "four inversions." Folios 2 to 4 belong to the text title-listing section.

List of Images 4

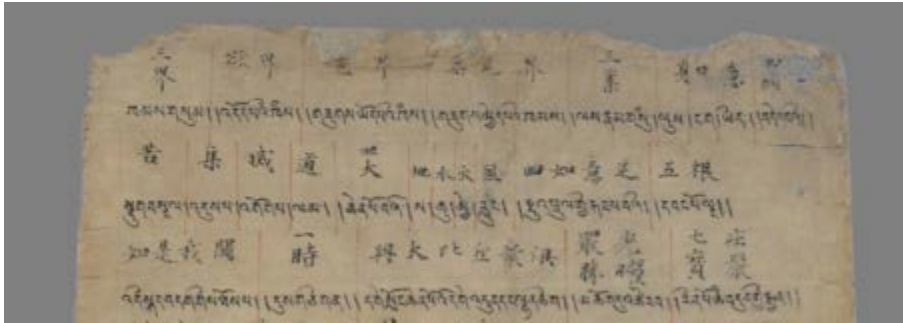
Folio 5a (IDP #09)

[Terms from the second chapter of the SN]



Folio 6a (IDP #11)

[Terms from the introduction of the SN start from the third line]



Due to the fact that every folio of PT1257, including the two pieces of the fragments, have the same number of binding holes at the identical position (See Appendix I), it is difficult to consider that the process of binding the documents was initially carried by binding the list of text-titles and the lexicon sections independently, then, rebinding them all together again in an incorrect order. Rather, it is feasible that, after these two different sections were used and/or circulated separately, someone who was not familiar with the content bound these folios together at another time.

Although binding holes found at the bottom of each folio are consistent throughout all the folios of the manuscript, these holes of the folios only partially match with the binding holes of the two fragment bamboo sticks stored in the PT1257 box that were supposedly added to the front page (see Appendix I). Furthermore, the binding holes in the folios, as well as these bamboo sticks at the front side, do not match at all with the binding holes of the bamboo stick glued on the back part of the cover. Although there are holes on the back part of the cover whose positions are right above the glued bamboo stick, again, they do not match to the binding holes found in the folios, as well as these of the front side bamboo sticks. These facts indicate that the lexicon and the list of text-titles were bound together in a less orderly manner at the initial stage of bookbinding, and the front-side

bamboo binding stick was added later to re-bind the initially bound folios on the front page. The unbound cover sheet was then added, wrapped around the manuscript for protective purposes. Nevertheless, the top portion of the folios, in particular the folios of the lexicon section, are damaged. Especially, the first and last folio (folio 1 and 10) has extensive damage. This indicates that the cover was most likely added to the manuscript after it was bound, then transported, and extensively used/circulated among monastic communities.

In sum, the construction process of PT1257 can be theorized as follows:

- 1) The trapezoid shape paper-sheets were most likely prepared in Dunhuang or another area under Tibetan occupation.
- 2) The contents of both the lexicon and the text-title list sections were written in both Tibetan and Chinese.
- 3) Based on the extensive damage found in folios 1 and 10, it is likely that both the lexicon and the title-listing sections were bound together such that the first folio of the lexicon section was placed on its top page followed by the three folios of the title-listing section, then the remaining six folios of the lexicon section were added after the title-listing section.
- 4) The documents were bound again with a bamboo stick at the bottom of the first folio.
- 5) The documents, bound with bamboo sticks, were wrapped with the large cover.

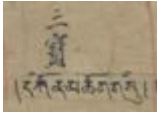
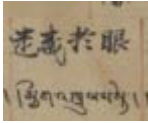
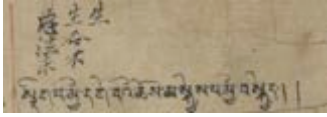
1.4 Orthography

PT1257 contains Tibetan writing consistent with features found in the orthography in use during the late 8th century during the reign of Khri Srong lde brtsan (756-797).¹² For the Tibetan writing, regardless of lexicon or text-title listing section, its notation style is always seen horizontally from left to right under the corresponding Chinese writing with the binding edges at the bottom. On the other hand, in the lexicon section, the notation of Chinese writing varies, sometimes (1) vertical, sometimes (2) horizontal (reading from left to right), or (3) the combination of these two ways (reading vertical lines from top to bottom continuing from the left line to the right line).

¹² This includes the “square” character of the letter *ba* and the head of *ga*, strong *da* (*da drag*), supporting *’a* (*’a rten*), reversed *i* vowel (*gi gu log*), and the double *tsheg*, see Van Schaik 2014:306-309.

List of Images 5

Chinese Lexical Entry Style

| (1) Vertical | (2) Horizontal | 3) Combination |
|---|---|--|
| Folio1a (IDP#01) L3C7  | Folio5a (IDP#09) L3C2  | Folio 1a (IDP#01) L9C4  |

Traditional Chinese notation, in general, consists of vertical lines continuous from right to left. Although there are some exceptions for ancient inscriptions on bones and tortoise shells, since the Zhou dynasty (ca. 1000 BCE), Chinese notation became standardized for the most part as vertical lines continuous from right to left. Even in the case of horizontal calligraphy, the line goes from right to left as if each line only has one letter.¹³ Therefore, the Chinese lexical entries of PT1257, especially the second and the third styles, are anomalies in terms of traditional Chinese notation. These styles of notation is a result of accommodating the Tibetan writing system that consistently reads left to right.

We also note that, from the perspective of Chinese orthography, PT1257 includes many variants in its Chinese entries in both the text-title listing and lexicon sections. Some of them are found in the *Ganlu zishu* 干祿字書, a Chinese orthographic dictionary, compiled by Yan Yuansun 顏元孫 during the late 7th to the early 8th centuries. The *Ganlu Zishu* categorizes Chinese letters of variants into “standard,” “common,” and “vulgar” to indicate the appropriateness of usage. Most variants found in PT1257 belong to the category of “common” and “vulgar.” While “standard” were glyphs based on ones appearing in authoritative sources, such as stone inscriptions, “common” glyphs were commonly used in society for prolonged time-periods and “vulgar” were glyphs used for drafts of official documents and private records.¹⁴ While we found five “standard” glyphs, there are

¹³ Nakamura, Masayuki. “*Ryōdai hibun no hidariyokogaki kanbun nitsuite* (“Chinese in horizontal line from the left side appearing in the inscriptions during the Liao dynasty”),” *Kotonoha*, Vol 102, 2011, p. 1.

¹⁴ The following is a summary of these three types of orthography written in the preface of the *Ganlu ziyang* (Nishihara: 2013, 87):


- “Vulgar glyphs” (*suti* 俗體) are easily understood characters that can be used for writing household records, draft compositions, bills, drug prescriptions, etc.,

twenty-two “common” and fifteen “vulgar” glyphs in PT1257.¹⁵ Due to the number of shared Chinese characters included in both the *Ganlu zishu* and PT1257, it is difficult to draw definitive conclusions. Nevertheless, the frequent usages of “common” and “vulgar” glyphs in comparison with the usages of “standard” glyphs in PT1257 indicates that the manuscript may have been a draft document or, at least, not a finalized official document.

1.5 Writings Outside the Content of the Manuscript

Several lines of text and a drawing do not belong to the content of PT1257, either the text-title listing or the lexicon of texts. Their transcriptions and image are in following list:

List 6

| | Locations | Descriptions |
|---|---|--|
| 1 | Cover (front side) |  [Note: Hand written reproduced transcription, not actual image] |
| 2 | Folio 4a (recto) (IDP image #07) line 7-9 | 大雲寺張闍和上 大乘百法明門論開宗義記 夫遍知委照渾 真俗於心源。深慈普洽 演半滿言派寔由性相更會万法歸於一而義 互融八藏馳於四辯 ¹⁶ |
| 3 | Folio 4b (verso) | 佛說大方佛華嚴經 |

where refined language was not needed.

- “Common glyphs” (*tongti* 通體) are characters that had been in circulation for a long time and can be used for writing proposals, reports, letters, verdicts, etc., and for the use of which one will certainly not be blamed.
- “Standard glyphs” (*zhengti* 正體) are characters based on a former authority that can be used for writing literary compositions, essays, answers at official examinations, stele inscriptions.

¹⁵ “Standard” glyphs in PT1257 are 災夢象譬猷, “common” glyphs 疑虛分陰勝從幾本仁甚等祢(尔)器最正定足切雜若於, “vulgar” glyphs 尼設(攴)因乾莊斷老類所解害際(祭)沼(召)滅惡. Letters within () are left- or right-side radicals. All Chinese letters listed here are not the exact same glyphs that appear in PT1257. For these exact glyphs, please see “Variant List” in Appendix II.

¹⁶ Taisho version of this passage is as follows: “夫遍知委照渾真俗於心源。深慈普洽演半滿於言派。寔由性相更會萬法歸於一如。文義互融八藏馳於四辯” T85.No.2810.1046a14-16.

| | | |
|---|--------------------------------|--|
| | (IDP #08) | |
| 4 | Folio 6b (verso) (IDP #12) | 大乘百法明門 |
| 5 | Folio 9b (verso) (IDP #24) |  17 |
| 6 | Folio 10b (verso) (IDP #26) | 入 |

As mentioned in the previous section, the first instance (1) consists of possibly two Tibetan letters and a sign written on the cover that is included within the “Pelliot tibétain 1257 Box.” In the second instance (2), three lines are written in the last half space of the recto of folio 4. The page contains the very last six lines of the text-title list section, which only fills in the first quarter of the folio’s writing space. These written lines after the text-title list section are not a colophon, as the following analysis demonstrates, despite the recent discussion of these lines by Galambros and Van Schaik in *Manuscripts and Travellers* (2011). The first line of writing indicates both a temple name, the Great Cloud Temple, and the name of a priest, Senior priest Acārā Zhang. The Great Cloud Temple, as noted by Lalou is *the* name of a monastery (“nom du Mahāmeghavihāra”), that was one of the official temples established in both Changan and Luoyang, as well as various provinces, by the imperial decree of Empress Wu Zetian (則天武后 624-705 CE). Regarding the name of the high priest, in *The Name-List of Monks and Nuns in the Year of Dragon* (辰年牌子曆 *Chennian paizili* S.2729), which was compiled and submitted to the Tibetan Administrative Office in 788 CE, there were two monks whose last name was Zhang, 張光圓 (Zhang Guanyuan) and 張法常 (Zhang Fachang). However, because there was no monastic title added to individual names in this list, it is difficult to determine if the name in PT1257 corresponds with either of these two monks. In the second line, the text title of a Chinese commentary is written followed by the partial copy of its opening sentences, continuing on to the third line. The text, *The Record of the Meaning in Opening the Principle of the Treatise of the Hundred of the Mahāyāna Clear Teachings* (大乘百法明門論開宗義記 *Dasheng baifamingmenlun kaizongyiji*), is Tan-kuang’s 曇曠 commentary on the *Mahāyānaśatadharmaprakāśamukha-*

¹⁷ A drawing, possibly a lotus flower on a small patch on a folio. As no damage observed at its recto side, this little patch may not be for mending.

śāstra, which is attributed to Vasubandhu.¹⁸ Tankuang, who was active during the 8th century, became an established scholar-monk at the Ximing temple (西明寺) in Changan, an important institute for Yogācāra thought. He then departed Changan and travelled to several provinces of Western China before finally staying in Dunhuang. He is known by his work, the *Twenty-two Dialogues of Mahāyāna* (大乘二十二問 *Dasheng ershierwen*), which was a response to a set of questions given by the Tibetan king *Khri srong lde brtsan* (Ueyama 1990: 32-33; Pachow 1979).

The other instances 3, 4, and 6 in verso are also all written vertically with having the binding part to be right. Instances 3 and 4 are canonical text-titles, the *Avatamsakasūtra*¹⁹ and the *Mahāyāna-śatadharmā-prakāśamukhaśāstra*, respectively. The last case, 6, has only one letter 入, which means “(to be) ‘in’ or to enter.”

As these lines do not belong to the main content of the manuscript, it may be the case that this manuscript was reused as scrap paper. On the other hand, due to the fact that the writing of case 1 appears on the recto of folio 4 and the writing in verso (cases 2, 3, and 5) are all in same direction (vertical writing with making the binding part right side), there is the possibility that these writings were added after the manuscript had been bound and completed its original purpose.

2. The Tibetan and Chinese Lexicon of Buddhist Terminology

2.1 Historical Periodization of Tibetan translation practices

PT1257 contains seven folios of Tibetan and Chinese terms. In order to provide a cogent hypothesis for the dating of this terminology several historical factors for the development of Tibetan translation

¹⁸ The *Treatise of the Hundred of the Mahāyāna Clear Teaching* was translated by Xuanzang in 647 CE (according to the *Buddhist Canon Catalogue in Great Tang* 大唐內典錄, in 648 CE according to the *Catalogue of Buddhist Teachings Compiled during Kaiyuan* 開元釋經錄, or in 649 CE according to Tankuang's the *Record of the Meaning in Opening the Principle of the Treatise of the Hundred of the Mahāyāna Clear Teaching*). Its commentaries were composed by Xuanzang's disciples, such as Puguang (fl. 645-664 普光) and Kuiji (632-682 窺基). There is no extant Sanskrit manuscript of this text, and the Tibetan translation was made based on Xuanzang's Chinese translation. However, this title is not included in the *lDan dKar ma*, the oldest Tibetan Buddhist text catalogue. Thus, its Tibetan translation had not been made before the early 9th century. Rentarō Ikeda (1980) states that the Tibetan translation was made during the mid-12th century. The colophon of this text in the Tibetan Tripiṭaka indicates that the original author of the text could have been Dharmapāla, not Vasubandhu.

¹⁹ As its Chinese full title is 大方廣佛華嚴經, this title has the missing letter 廣.

practices must be initially acknowledged. According to several Euro-North American scholars and indigenous Tibetan scholars, such as Skyogs ston rin chen brka shis (ca. 1495-after 1577), the development of Tibetan translation practices occurred within three stages related to imperial decrees:²⁰ (1) an initial stage of “the first royal resolution” (*dang po bkas bcad kyis*) consisting of preliminary translations from the era of the legendary seventh century inventor of the Tibetan script Thon mi sambhota up through the reign of Khri srong lde bstan, who reigned from 742-800[?] CE. Texts initially translated during this period include the *Buddhāvataṃsaka*, the four *āgama*, the *vinaya*, and various *sūtras*. These works had not been edited to conform with the imperially decreed “new resolution” of 814 CE and utilized old words with orthographic particularities. Evidence in colophons to Tibetan canonical texts refer to these ancient translation terms as “*brda rnying du snang ngo*,” “that which appears in the old language” (Dietz, 1989: 283). We argue that PT1257, following upon the work of Hakamaya (1984), belongs to this pre-revision period of Tibetan translation activity and consists of Old Tibetan terminology before the “new, fixed language” of the second resolution (*bkas bcad gnyis pa*). (2) The so-called second resolution related to Tibetan translation was formally ratified under the imperial decree of the Tibetan Emperor Khri gtsug lde brtsan (alias Ral pa can, r. 815-841 CE) and utilized by such Tibetan translators as Dpal brtsegs and Ye shes sde. (3) Stage three concerns translations rules established by Western Tibetan kings, such as Lha bla ma Ye shes ’od, during the second dissemination of Buddhism phase of Tibetan history beginning in the eleventh century and falls outside the scope of this paper.

Cristina Scherrer-Schaub (2002) has proposed that Tibetan translation practices began as early as 763 CE with the arrival to Tibet of the Indian scholar Śāntarakṣita. In the analysis of Dunhuang manuscripts, Stein and a number of Japanese scholars (e.g., Kimura) have proposed two kinds of Tibetan terms in Tibetan Dunhuang manuscripts: (1) terms that are direct translations from Chinese, and (2) terms which are based on Sanskrit. Kimura considers that terms derived from Sanskrit and found in manuscripts that were translated from Chinese texts can be considered “loanwords,” which were created through the process of translation from Sanskrit to Tibetan.

Although the historical relations between Sanskrit, Chinese, and Old Tibetan translation terminology has not been fully studied, it is certainly clear that a number of Tibetan translations of Buddhist

²⁰ The following paragraph is from Simonsson (1957:218), Stein (French 1983:151-152; 2010:5) as well as the *Li shi’i gur khang* of Skyogs ston rin chen bkra shis (see Taube 1978:173; Schaeffer 2004:271).

works found among Dunhuang documents contain Old Tibetan terminology. This terminology predates the officially authorized terminology that appears in *final redaction* of the imperially decreed Sanskrit-Tibetan lexicon known as the *Mahāvīyutpatti* in 814 CE. As indicated below, following upon the studies of Hakamaya (1984) and Kimura (1985), PT1257 contains numerous Tibetan terms that predate the *Mahāvīyutpatti* and is an important historical text that documents Old Tibetan terminology for early translations into Tibetan of Mahāyāna sūtras like the *Samādhinirmocanasūtra* (IOL Tib J 194) and *Avaiṅvartikacakrasūtra* (IOL Tib J 53).²¹

The paleographical and orthographic characteristics of the Tibetan found in PT1257 displays all currently known features for Old Tibetan found in inscriptions and known manuscripts before 814 CE. These orthographic features²² include: consistent use of *tsheg* before a *shad*; the use of double *tsheg* punctuation²³; the palatalisation of *ma* by *ya btags* before vowels *i* and *e* (e.g. *myed*, *myin*); the use of *da drag*; indiscriminate use of inverted *gi gu*; the use of superabundant 'a *rjes 'jug*²⁴; the use of aspirated consonants for unaspirated consonants such as *pha* for *pa*.²⁵ These features match up with features found in inscriptions between 750 and 800 CE, particularly the Zhol *rdo-rings* inscription dated to 763 CE. In brief, the orthographic features of the Tibetan writing found in both the title list section and lexicon section of the manuscript point toward a copy of writing prevalent during

²¹ See texts listed in above introduction.

²² See Van Schaik 2014; Note, though, Takeuchi's qualms in "Old Tibetan Buddhist Texts from the Post-Tibetan Imperial Period (mid-9 c. to Late 10 C), note 4, that "Old Tibetan features, such as inverted *gi-gu*, *ya-btags* for bilabials, and *da-drag*, do not serve as Merkmals since they were in both the imperial period and the post-imperial period."

²³ On double *tsheg* punctuation as marker of Old Tibetan see Takata (2006). Note that each end of a visible line has a double *shad* throughout the documents.

²⁴ The archaic use of an additional single 'a chung as a suffix is found numerous times in the document and, as noted by Uebach (2010:411) and Khu byu (1996), is considered a firm marker of Old Tibetan orthography.

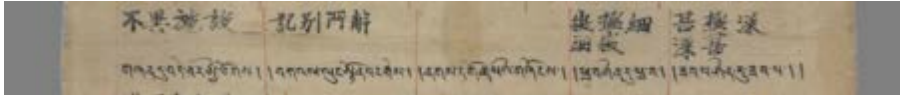
²⁵ Richardson, "Early Tibetan Inscriptions: Some Recent Discoveries" Bulletin of Tibet 3.1 (1987:12): "in its extensive use of the archaic *pha* for *pa* that at Lho-brag is comparable only with those [inscriptions] on the Zhol- *rdo-rings* which are the earliest known and can be dated c.764. In later inscriptions that usage is very rare." If one were to base a dating on inscriptions alone one could point toward the Old Tibetan spelling for the syllable 'das as 'da's which occurs four times in the manuscript (F1aL7C4, F7aL2C3, F8aL2C8, F9aL6C1). The spelling of this syllable appears in the Bsam yas inscription of 779 in lines 14-15 as 'jlg rten las / 'da's pa' dang / The Skar cung inscription between 799-815 has the spelling in line 53: 'jig rten las 'das pa dang / But see also PT 16, PT 1042, PT 1287 (lines 53, 205, 208, 461, 527, 533), ITJ 732, 733, 734.

the latter half of the reign of King Khri Srong-lde-brtsan who reigned from 742-ca.800 [?] CE.

The Chinese has a number of archaic features as well, although these are not found in the lexicon section but in the text-title listing section. Most notable is the refined used of non-standard character abbreviations, *heji* 合字, that are no longer found in China but are still in use in present day Japan known as *shōmotsu-gaki* 抄物書き.²⁶

2.2. Outline of the Tibetan-Chinese Lexicon in PT1257

The lexicon section of PT1257 is constituted by approximately 570 Buddhist terms in both Tibetan and Chinese.²⁷ The terms are written in rows from left to right across each folio with the Tibetan written evenly on a faint horizontal line and the corresponding Chinese characters appearing above the Tibetan. Red lines form unevenly distributed columns vertically across the folios and separate individual sets of Tibetan-Chinese terms. In analyzing the seven folios of the bi-lingual Tibetan-Chinese terminology it is clear that the document was initially created with a baseline of Tibetan terms. As previously mentioned, this is indicated by the fact that all the Tibetan terms in the lexicon section of the document are written in trim order while a number of the Chinese terms are written in a haphazard fashion with some Chinese terms being written vertically and others written horizontally. The following image demonstrates this point.



Folio 5a (IDP #09), Line 6

Tibetan terms were written first, then Chinese terms were filled in, as there are columns or sections of the lexicon section that have only Tibetan terms and also do not have any Chinese equivalent terms written above them. Tibetan terms that occur where a corresponding Chinese equivalent term is not filled in constitute around 8 percent of the total number of the terms.²⁸ On the other hand, there is only

²⁶ See Anderl, Dippner, and Visted (2012, 25:7-50) For example, *pūsà* 菩薩 is written as 𑄧𑄢 in F2aL2C3, F2aL6C1, F2aL6C3, F2aL7C3, F2aL10C1, F3aL4C3. Also, *pú* 菩 as 𑄧, most likely a delivative of the previous example, in F3aL11C1.

²⁷ Legible Tibetan terms are 566 and Chinese 513 (see List 7 for the detailed number).

²⁸ Among total number of Tibetan terms, 565, there are 45 terms where correspondent Chinese terms are not filled in.



one case in which only Chinese terms are listed without its corresponding Tibetan term.²⁹ Moreover, while the Tibetan terms in the lexicon section of the manuscript are written first with even and smooth handwriting, the Chinese terms are filled in, by literate persons such as a scribe or monk, with an estimated five different hands in the lexicon section and two hands in the title-list section.

As outlined by Kimura (1985), the lexicon section of PT1257 is comprised of three different categories of Buddhist terms. These three are (1) Buddhist terms with numeric correspondence, (2) miscellaneous terms, and (3) terms drawn from the *Samḍhinirmocanasūtra*. Yet, these three categories are not written in an orderly fashion. Rather, terms in each category are written in loose frames, which often share a folio page with other categories, e.g. the terms of *Samḍhinirmocanasūtra* in Folio 6a are preceded by a group of terms of the numerical category, or Folio 7a, and 9a includes both the categories of numerical correspondence and that of miscellaneous. This could indicate a lack of structural organization at the initial stage of composition. The first category is constituted by 226 terms itemized through numerical correspondence found in Folios 1a, 6a, 7a, 9a, and 10a. The folios containing vocabulary are listed at first in paired categories, like “virtue” and “non-virtue,” and then are followed by numeric categories that increase in number, starting with two, three, four, five, and extending up to twelve. The last classification of terms comprises the twelve kinds of *sūtras*.

The second category of terms consists of around 233 terms that we have currently classified as “miscellaneous terms.”³⁰ These terms are found in Folio 7a, 8a, and 9a. These terms do not have an apparent objective of organization in our current estimation, although further analysis may relate them to a particular *Mahāyāna sūtra* or *śāstra*. As Kimura’s (1985) analysis indicates, the Tibetan terminology found in PT1257 is predominately drawn from Sanskrit terminology while at the same time including some terms based on Chinese. In a couple of instances the same Tibetan term appears with two different mean-

²⁹ Although there is no Tibetan term written in this case (Folio 10a L8C5), the space itself is not a blank but three slashes are filled in for some reason unlike the blank space where a Chinese term is not filled in. See the following images: No



Tibetan term filled in:  (F10aL8C5); No Chinese term filled in:  (F8a L4C4)

³⁰ As mentioned in the previous section relating to the fragments, we have assumed that there could be pages that were taken out leaving only their bottom-portions onto this manuscript. These fragments are located, according to IDP images, between images #13 (folio 7) and #21 (folio 8), whose terminology belong to both numeric and miscellaneous categories.

ings. A good example of this double occurrence is the Tibetan *tshor ba* (F9aL4C4), the usual translation of Sanskrit *vedanā* “feeling” which correlates in PT1257 to the Chinese *shou* 受. However, another occurrence of the Tibetan *tshor ba* (F9aL10C9) correlates to the Chinese *jue* 覺 which is a Chan term for awakening. Along these lines, PT1257 has two different translations for “dependent-arising” (*pratityasamutpāda*). The Tibetan *rkyen dang 'du ba tshogste byung* (F8aL4C9) correlates to the Chinese *yinyuan hehe* 因緣和合, which represents an Indic based translation, while one line below this listing, the Tibetan *rgyu rkyen* (F8aL5C5) correlates to the Chinese *yinyuan* 因緣 “cause and condition” which is a Chinese based translation (Kimura 1985: 638). Thus, PT1257 shows a lack of coordination between its translation terms while demonstrating a Tibetan interest in both Chinese based Chan terminology and Indic terminology. This may indicate that the lexicon was not well organized or was haphazardly put together in its initial composition during a confusing time period before the imperial decrees of 814 CE. But the co-occurrence of Indic and Chinese based Tibetan translation may also reflect cultural conditions leading up to the Samye (*bsam yas*) debate in Tibet between Indian and Chinese Buddhists that occurred between 792-794 CE. A connection with the Samye debate is also found in the third category of terminology and its relation to the *Samdhinirmocanasūtra*.

The third category consists of 106 terms that are drawn from the *Samdhinirmocanasūtra*. The matching term equivalents in PT1257 between the Chinese and Old Tibetan are taken from the *Samdhinirmocanasūtra*'s first two chapters. The introductory chapter haphazardly appears suddenly in PT1257 beginning on midway on Folio 6a (IDP #11) after two lines of the numeric terms, and the second chapter of the *Samdhinirmocanasūtra* starts from the first row of the folio 5a (IDP #09). A great amount of the Chinese terms in this category correlate directly with terms from the *Jieshenmi jing* 解深密經, Xuanzang's 玄奘 translation of the *Samdhinirmocanasūtra*. However, a fair number of these terms do not exactly match Xuanzang's translation. List 8 at the end of this section includes Chinese terms of the third category of PT1257 but not exactly the same as their corresponding terms in the *Jieshenmi jing*. There are even two terms, “心不怯弱” (F5aL9C6) and “與大比丘衆俱” (F6aL3C3), that do not appear in the corresponding particular parts in the *Jieshenmi jing*.³¹ This is a

³¹ These two terms correspond to Tibetan terms, “*sems myl zhan pa*” and “*dge slong chen po'i dge 'dun dang lhan cIg*,” respectively. Also, among the Chinese terms drawn from the *Samdhinirmocana sūtra* that are not exactly same as the corresponding terms of Xuanzang's *Jiěshēnmì jīng* or not even included into the translation, twelve terms are rather closer to Tibetan corresponding terms in

puzzling fact that will need further analysis to determine why some Chinese translation terms differ.

All the Tibetan terms in this category are drawn from the pre-814 CE Old Tibetan translation of the *Samdhinirmocanasūtra* as thoroughly proven by Hakamaya. Hakamaya (1984) has conclusively demonstrated that the Tibetan terms are close to the Stein Dunhuang manuscripts of *Samdhinirmocanasūtra* found in IOL Tib J 194 and IOL Tib J 683. A comparison of Tibetan prefixes found between the Dunhuang Tibetan version of the *Samdhinirmocanasūtra*, the terms in PT1257, and prefixes in a Tibetan canonical version found in the Peking Kanjur of the *Samdhinirmocanasūtra* indicate that the Dunhuang version and PT1257 match and follow the same translation rules and are different from the canonical version which was revised after 814 CE. Along these lines, the terms in the Dunhuang Tibetan *Samdhinirmocanasūtra* and PT1257 match the translation terms found in fragments of Kamalaśīla's *Bhāvanākrama*, a text that was prepared by the Indian paṇḍita for the debate against a Chinese Chan group that took place around 794 CE. It should be noted as well that the *Samdhinirmocanasūtra* played a crucial role in the Samye debate according to Tibetan historical accounts (Wangdu and Diemberger 2000). This fact may account for the interest that the compilers of PT1257 had in finding Chinese equivalent terms for the Old Tibetan version of the *Samdhinirmocanasūtra*.

List 7
Terms in PT1257

| | Ti- betan terms | Tibet- an illegi- ble/ miss- ing | Total (Tibet- an) | Catego- ries | Chi- nese terms | Chi- nese terms illegi- ble / miss- ing | Total (Chi- nese) |
|-----|-----------------------|---|-------------------------|--------------------|-----------------------|---|-------------------------|
| F1a | 67 | 1 / 0 | 68 | N 67 S 0 M | 64 | 4 / 0 | 68 |
| F5a | 60 | 0 / 0 | 60 | N 0 S 60 M 0 | 34 | 0 / 26 | 60 |

meaning than the corresponding terms in the *Jieshenmi jing*. These Chinese terms are underlined in the list added at the end of this section. On the other hand, there is only one term in the *Jieshenmi jing*, which corresponds to one in PT1257, but closer to the corresponding Tibetan terms in meaning.

| | | | | | | | |
|--------------------|-----|-------|-----|-------------------------|-----|--------|-----|
| F6a | 66 | 0 / 0 | 66 | N 20 S 46 M 0 | 62 | 0 / 4 | 66 |
| F7a | 87 | 0 / 0 | 87 | N 7 S 0 M 80 | 81 | 0 / 6 | 87 |
| F8a | 106 | 0 / 0 | 106 | N 0 S 0 M 106 | 98 | 0 / 8 | 106 |
| F9a | 92 | 0 / 0 | 92 | N 45 S 0 M 47 | 89 | 2 / 1 | 92 |
| F10a | 88 | 0 / 1 | 87 | N 87 S 0 M 0 | 85 | 3 / 0 | 88 |
| Terms Total | 566 | 1 | 566 | N 226 S 106 M 233 | 513 | 8 / 45 | 566 |

Abbreviations:

N Numeric correspondence

S The SN

M Miscellaneous

List 8

Chinese Terms from the SN that are different from or not included into Xuanzang's translation

Abbreviations:

SBBS: *Treatise on the Buddha-bhūmi Sūtra* (*Fodi jing lun* 佛地經論)

BBS: *Buddha-bhūmi Sūtra* (*Fodi jing lun* 佛地經論)

BSB: *Bodhisattvabhūmi-sūtra* (*Pusadichi jing* 菩薩地持經)

YB: *Yogācārabhūmi* (*Yuqieshidi lun* 瑜伽師地論)

RK: *Ratnakūṭa Sūtra* (*Dabaoji jing* 大寶積經)

PY: *Sūtra of Bodhisattva's Jeweled Necklace* (*Pusa yingluo jing* 菩薩瓔珞經)

| | | PT1257 (Chinese) | SN (the <i>Jieshenmi jing</i> by Xuanzang, <i>Taishō</i>) | PT1257 (Tibetan) |
|---|---------|---|--|---|
| 1 | F5aL3C2 | 迷惑於眼 being delusive in eyes (RK T310, 525b28) | 迷惑眼事 being delusive in eyes' matter T.676, 689b08-9 | <i>myIg 'khrul pa ste delusive eyes</i> |
| 2 | F5aL3C3 | 離言說法 inexpressible | 離言法性 inexpressible dhar- | <i>/brjod du myed pa'I</i> |

| | | | | |
|---|---------|---|--|--|
| | | dharma sermon (SBBS T.1530, 305a15, etc.), (YB T.1579, 311b19, etc.), (BSB T.1581, 905b02, etc.) | ma nature T.676, 689b16. | <i>chos nyId</i> inexpressible dharma nature |
| 3 | F5aL3C5 | 後更觀察 After and further observation | 應更觀察 (One) should observe further T.676, 689b04 (YB T.1579, 707a16) | <i>phyis brtags par 'gyur</i> ³² further examination |
| 4 | F5aL3C6 | 口出鉞鑽 releasing (arms of) a halberd and chisel from a mouth | 口出矛鑽 releasing (arms of) a spear and (drill?) from a mouth T.676, 689c017 (YB T.1579, 714c23) | <i>ngag gl mtshon shag tis</i> [??? |
| 5 | F5aL4C1 | 鑽刺 a drill to stub (YB T1579, 840a03) | 鑽已刺已 already (bored) by a drill and stubbed T.676, 689c017 (YB T.1579, 714c23) | <i>'dzugs pa dang 'thIng ba</i> [??? |
| 6 | F5aL4C3 | 自證 self realization | 自所證 realized on one's own T.676, 689c25 (YB T1579, 715a02, etc.) | <i>rang gIs rIg pa</i> self-realization |
| 7 | F5aL4C4 | 盡其壽命 exhausting its life-time | 盡其壽量 exhausting its life-span T.676, 690a09 (YB T1579, 715a14) | <i>nam 'tsho'i bar du</i> life-span |
| 8 | F5aL5C1 | 俱會一處 gathering together at one place | 曾見一處 already viewed one place T.676, 690b02, etc. | <i>lhan cIg 'dus te 'khod</i> gathering together in |

³² Tibetan phrase includes "subsequent," whose equivalent Chinese letter appears as "後," in the Chinese phrase in this correspondence while there is no such letter appears in the equivalent phrase in the SN (*Jieshenmi jing*) of Xuanzang.

| | | | | |
|--------|---------|---|--|---|
| | | | (YB T.1579, 714c18, etc.) | one place |
| 9 | F5aL6C1 | 不異施設 no differ from being postulate (<i>Lañkāvatāra-sūtra, Lèngqié ābáduōluó bǎo jīng</i> 楞伽阿跋多羅寶經 T.670, 496a07) | 不可施設 cannot be postulate T.676, 691a29 (YB T.1579, 716b08). 不易施設 not be easily postulate T.676, 691a15, etc. (YB T.1579, 716a23). | <i>gzhan du bde bar myI thogs</i> not obstructing happiness for others |
| 1 0 | F5aL8C1 | 我慢所持 possessing self-pride / arrogance | 增上慢所執持 possessing / attaching to self-pride of one's own superiority T.676, 691c15 (YB T.1579, 716b20, etc.) | <i>nga rgyal gyIs mngon bar zIn pa</i> possessing pride |
| 1 1 | F5aL9C1 | 一切法性 nature of all dharma (PY T.656, 126b25) | 一切法 all of dharmas T.676, 691a25 (YB T.1579, 716b04, 721b18, etc.) | <i>chos rnams gyI mtshan nyid</i> nature of all dharmas |
| 1 2 | F5aL9C6 | 心不怯弱 (The) mind is not coward or weak (YB T.1579, 527a20), (BSB T1581, 893c15), (the <i>Sūtra of Profoundly Secret Enlightenment, Shenmi jietuo jīng</i> 深密解脫經 T.675,683a26) | N/A | <i>sems myI zhan pa</i> not a weak mind |

| | | | | |
|--------|--------------|---|---|--|
| 1 3 | F6aL3C3 | 與大比丘衆俱 with great as- sembly of monks (PY T.656, 1a07) | N/A | <i>dge slong chen po'i dge 'dun dang lhan cIg</i> together with an as- sembly of great monks |
| 1 4 | F6aL4C6 | 衆所翼從 (an assem- bly / those who) wish to follow | 常所翼從 always wish to fol- low T.676, 688b13 (BBS T.680, 720c02) (SBBS T1530, 292b18) | <i>dge 'dun rjesu dong ba na</i> following of the assem- bly |
| 1 5 | F6aL5C2 | 衆生義理 goal or reason (<i>artha</i>) of sen- tient beings | 衆生一切義利 all the goals or rea- son (<i>artha</i>) of sen- tient beings T.676, 688b14 | <i>sems chan gyl sdon</i> purpose of sentient beings |
| 1 6 | F6aL6C4 | 極妙法界 extremely sub- tle dharama realm | 極於法界 pervading the entire experiential (dhar- ma) realm T.676, 688b27 | <i>chos gyl dby- ings dam pa</i> sacred realm of dharma |
| 1 7 | F6aL7C1 | 盡虛空界 exhausting the realm of space (PY T.656, 36c14) | 盡虛空性 throughout all of space / exhausting the nature of air / emptiness T.676, 688b27 | <i>nam ka'I dbyings gyl mtha'</i> the limits of the realm of space |
| 1 8 | F6aL8C2 | 喜樂法持 possessing the teaching of joy and happiness | 喜樂所持 possessing joy and happiness T.676, 688b14 | <i>dga' ba dang bde bas brtan pa</i> firm in joy and happi- ness |
| 1 9 | F6aL10C 4 | 趣於大乘 Going to Mahāyāna (PY T.656, 34a06) | 皆住大乘遊大乘法 All are residing in Mahāyāna and en- joy the teaching of Mahāyāna T.676, 688c07 | <i>theg pa chen po la zhugs pa</i> entering to the great vehicle |

| | | | | |
|--------|--------------|---|---|---|
| | | | | (Mahāyāna) |
| 2 0 | F6aL10C 5 | 摧諸魔怨 destroying various evil enmity (BBS T.680, 720c26) (RK T.310, 561a03) | 摧伏一切衆魔怨 destroying and subduing all the various evil enmity T.676, 688c8-9 | <i>bdud dang phyir rgol ba bcoM ba</i> destroying opponents and demons |
| 2 1 | F6aL11C 3 | 息諸害惱 Ceasing vari- ous sufferings | 息一切衆生一切苦惱 Ceasing all the suf- ferings of all sen- tient beings T.676, 688c11 | <i>gnod pa rab du 'jil ba</i> ceasing harm |

3 The List of Buddhist Text-Titles in Tibetan and Chinese

3.1 Outline of PT 1257 Text-title Listing

While the lexicon section has seven folios, there are three folios (folio 2a, 3a, and 4a ; IDP #03, #05 and #07), of Buddhist *sūtras*' and *śāstras*' titles given in both Tibetan and Chinese.³³ The following (List 9) shows the number of Buddhist texts that appear in each folio, including the titles of texts that are not part of the listing. The total number of Chinese and Tibetan text-titles in the listing section are different: 86 Chinese and 85 Tibetan titles. The difference in the number occurs because there is one Chinese title, the *Pusa yingjing* 菩薩瓔經 (F2aL02C3, the title-number 6), which has no correspondent Tibetan title, that is inserted between F2aL02C2 and C4.

List 9
Text Titles in PT1257

| | Tibetan titles | Chinese titles |
|------------------------------------|-------------------|-------------------|
| Text- title Listing | | |
| F2a | 41 | 42 |
| F3a | 35 | 35 |

³³ Kōsho Akamatsu (1988) has provided an initial analysis of the book titles found on three folio images of PT1257.

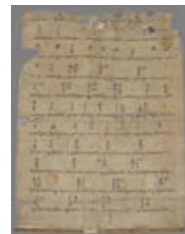
| | | |
|-----------------------------------|-----------|-----------------|
| F4a | 9 | 9 |
| Listing Total | 85 | 86 |
| Outside Text-title Listing | | |
| F4a | | 1 ³⁴ |
| F4b | | 1 |
| F6b | | 1 |
| Titles total | 85 | 89 |

On account of the folio-direction to read text titles in this section, readers have to change the folio-direction each time when reading either Tibetan or Chinese titles. Unlike the lexicon section, the Chinese writing in this section is unified according to the traditional system of notation which is vertical continuous from right to left. Thus, in reading the Chinese text titles, the folio-direction is in a way that the binding side is placed on the left side. On the other hand, the Tibetan writing system is the same as the one in the lexicon section, the binding side placed in the bottom. Although the folio-directions for Chinese and Tibetan writing are different, Chinese titles are always written at the right side of their correspondent Tibetan titles (or on the upper side of the Tibetan lines when the binding side is placed at the bottom). See the following image comparison.

List of Images 10

Comparison of folio-direction

Text-title listing section (Folio 2a, IDP #03) Lexicon section (Folio 1a, IDP #01)

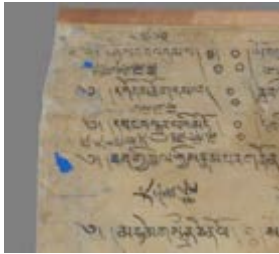
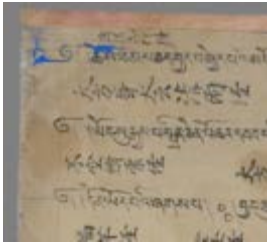
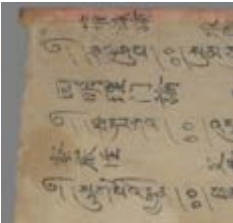
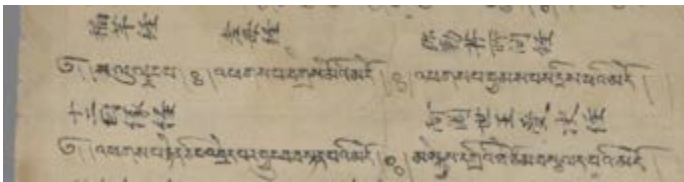


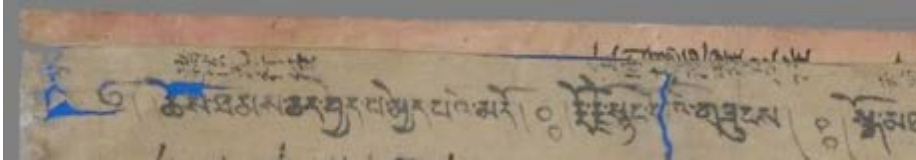
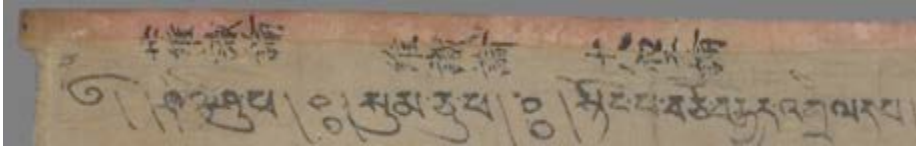
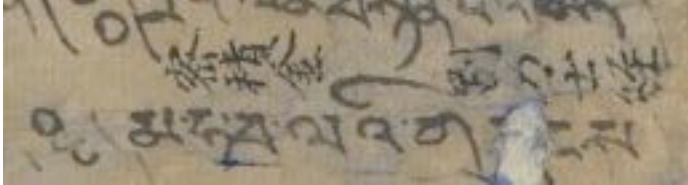
³⁴ Total 9 titles in the text-title listing section and one title that seems to be a later addition outside its stipulated framework. The addition also includes a temple name and a name of a monk followed by the two lines of the content of the text added (see 1.5 Writings Outside the Content of the Manuscript, List 6).

In the composition of the title listing, the Tibetan titles are written first, followed by the Chinese equivalent titles that were added. This point is indicated by the following facts:

(1) Each folio has fine ruled-lines. The first line of Tibetan titles in each folio of the title listing section starts from the first line of the original ruled-lines, and the beginning of each line in Tibetan starts in accord with the right side of the ruled-line when placing the binding side as the bottom. (See images A, B, and C in List of Images 11). On the other hand, the first line of the Chinese titles in each folio of the title-listing section starts from outside of the original ruled-lines, and the beginning of each line in Chinese does not necessary start from the right side of the ruled-line in an orderly manner (when placing the binding side as the bottom). In terms of line spacing, especially in the folio 2a (IDP #03), the first folio of this section, the first four lines of Tibetan titles are written in single-space lines, then, starting from the fifth line throughout the end of this text-title section, the Tibetan titles are written in double-space lines as if a scribe remembered the need of space for Chinese correspondent titles to be filled in.

List of Images 11

| Image A | Image B | Image C |
|---|--|--|
|  <p data-bbox="190 1224 426 1252">Folio 2a (IDP #03)</p> |  <p data-bbox="516 1212 757 1239">Folio 3a (IDP #05)</p> |  <p data-bbox="833 1193 1066 1221">Folio 4a (IDP #07)</p> |
| Image D | | |
|  <p data-bbox="190 1534 255 1570">#05)</p> <p data-bbox="886 1506 1092 1534">Folio 3a (IDP</p> | | |

| |
|--|
| Image E |
|  |
| Folio 2a (IDP #05) |
| Image F |
|  |
| Folio 3a (IDP #07) |
| Image G |
|  |
| Folio 2a (IDP #03) |

(2) All lines of Tibetan text-titles uniformly start from the right vertical ruled line (with the binding side at the bottom; see the left side image in List 10). On the other hand, the placements of the correspondent Chinese titles are not in an orderly manner but rather uneven. For example, the Chinese title *Dabanruo* 大般若 at the first line of the folio 2a (Image A in List 11) does not start from the upper ruled line (for Tibetan writing system, the right vertical line). Also, the spaces between the Chinese titles in each line are not even in order to place the beginning of each Chinese title at the correspondent Tibetan title (See Image D in List 11).

(3) In terms of the letter size, while each letter of the Tibetan titles is almost identical in size, each of the Chinese counterparts vary in size, especially the first line of Chinese titles on each folio. This is because the Tibetan line starts from the first line of the original ruled-lines, so that the first line of Chinese titles in each folio, which is written outside of the first ruled-line, does not have enough space (See images A, B, and C in List 11). This is because the reinforcement tape was attached on the side, which is the opposite side from the

binding edge. This reinforcing tape was possibly attached after the Tibetan lines were written and before the Chinese corresponding lines were filled in. This is because the first Chinese lines of folios 2a and 3a were superscribed on the reinforcing tape (See images E and F in List 11).

(4) Along these lines, the Chinese titles of the first four lines in the folio 2a (IDP #03) are written around the correspondent Tibetan titles as they do not have enough space. For example, the Chinese title of the *Miji jing* *anglishi jing* 密積金剛力士經 is divided into two as it sets aside for the Tibetan letter “ ‘i ” (See image G in List 11).

3.2 Content of PT 1257 Text-title Listing

Based on the above analysis, we see that the title-listing section of PT1257 was made first by copying Tibetan titles, then the Chinese titles were added next to the corresponding Tibetan titles after reinforcing tape was attached to each folio at the side opposite from the binding side. This fact indicates that those who initiated this project already had these Buddhist scripture-titles in Tibetan at hand. After a Tibetan scribe copied these titles on each folio, then Chinese scribe(s) filled in the corresponding Chinese titles.

Before further examining the composition of the title listing section, we discuss the content of the title-listing section of PT1257 based on Kōsho Akamatsu’s initial analysis of this section (1988:377-379). Akamatsu claimed that the majority of titles listed in PT1257 correspond with the titles included into the catalogue of the *Lidai zhongjing jianruzanglu* 歷代衆經見入藏錄 “The Record of Various Texts that Successively Included into and Found in the Library” which is Vol.8 of the *Datang neidianlu* 大唐內典錄 (hereafter, the *Neidianlu*), “The Record of Buddhist Sources of the Great Tang Dynasty (T.2149).” This catalogue was compiled by Daoxuan 道宣 in 664 CE based on the collection of Buddhist texts stored in the Ximing-si temple 西明寺, a major monastery in the capital of Changan established by the Emperor Gaozong of Tang in 656. This monastery is well known for its Chinese Yogācāra thought along with the Daciensi temple 大慈恩寺 and is famous for its extensive library.³⁵ Among the 86 Chinese titles in the section of PT1257, seventy-six titles were found in the catalogue of the *Neidianlu* in similar order.³⁶

³⁵ Poceski, Mario (2007:60), *Ordinary mind as the way: the Hongzhou school and the growth of Chan Buddhism*.

³⁶ Due to the unreadability, we did not take the Chinese title in F2aL1C2 the “*Dafangguangfa* [?] *jing* 大方廣佛[?]經 *yong su rgyas pa sang rgyas rmad* [?] (The Sūtra of the Great Expansive Buddha [?])” to match the “*Dafangguangfa huayan jing*

As evidence of the close textual relationship between PT1257 and the *Neidianlu*, Akamatsu pointed out that the peculiar selection of the Chinese letters to write text titles in PT1257 often match up with the corresponding titles in the *Neidianlu*. He provided an example of the Chinese title, “*Yangjuemo jing* 央崛摩經 (*Āṅgulimālyā sūtra*, F2aL5C3 [Title number 16]” of PT1257, and the exact same Chinese characters of the title appears in no other Chinese bibliographies but in the *Neidianlu*.³⁷ Although Akamatsu makes this point as a support to his claim that the text-title listing section of PT1257 has a textual relation with the *Neidianlu*, this point requires further analysis.

(1) The Chinese title 央崛摩經 also appears in the *Zhujing yaoji* 諸經要集, though it is not a catalogue but a collection of essential citations from various Buddhist texts, which was compiled by Daoxuan’s contemporary younger colleague Daoshi 道世 who also resided at the Ximing-si temple.

(2) In terms of Yogācāra texts, there is some discordance between the text-titles of PT1257 and the *Neidianlu*:

- (a) the *Cheng weishi lun* 成唯識論 (the *Establishment on the Theory of Consciousness-only*, Fa3L10C1 [Title number 72]) and the *Fodijing lun* 仏地經論 (the *Treatise on the Buddha-bhūmi Sūtra*, Fa3L10C3 [Title number 74]) are included in PT1257 but not in the *Neidianlu*;
- (b) PT1257 lists both the *Ershi weishi lun* 二十維識論 [*nyi shu pha*] (the *Twenty Verses of Theory of Consciousness-Only*, F4aL1C1, [Title number 78]) and *Weishi lun* 維識論 [*sum cu pha*] (the *Thirty Verses of Theory of Consciousness-Only*, F4aL1C2 [Title number 79]) while the *Neidianlu* lists the *Weishi lun* 唯識論 twice, side by side, with no distinction between these two Yogācāra texts as indicated in PT1257; and
- (c) PT1257 includes the *Bianzhongbian lun* 辯中邊論 (F3aL11C3, [Title number 77]), which is a translation of *Madhyānta-vibhāga śās-*

大方廣佛華嚴經 “The Sūtra Great Expansive Buddha of Avatamsaka” found in the *Neidianlu*. However, the order of the title-list of PT1257 almost follows the one in the *Neidianlu* and this particular title is listed at the very beginning portion in both PT1257 and the *Neidianlu*. This title in PT1257 can be considered to correspond to the “*Dafangguangfa huayan jing*” in the *Neidianlu*. What is interesting is that a variant of this title, the “*Dafangfa huayanjing* 大方佛華嚴經,” is found in the verso of the third folio of the title-list section (Folio 4b, IDP #08) of PT1257 as if an added note.

³⁷ Other bibliographies show 央崛魔羅經 or 央崛摩羅經 among others. The Tibetan listing of this title appears with both a Sanskrit transcription (*Ang. gu. la. ma: la*) and contracted Tibetan translation (*phags pa sor 'phreng*; cf. Scherrer-Schaub 2002).

tra by Xuanzang, while the *Neidianlu* includes Paramārtha's translation, the *zhongbian fenbie lun* 中邊分別論, of the same text.

The following is a list of terms that indicates differences of the titles in PT1257 and the *Neidianlu*. Considering the differences found in this list, as well as the facts indicated above, the claims that Akamatsu has made regarding the close textual relation between the text-title section of PT1257 and the *Neidianlu* does not seem to be certain.³⁸ As previously discussed, given the fact that Tibetan titles were written down first, then, Chinese counterparts were filled in, it is difficult to think that the initial creators of this text-title listing made the original list based on the *Neidianlu*. Rather, the relationship between the *Neidianlu* and PT1257 is not directly textual, but through indirect relations that the original (Tibetan) title list was likely created based on (a) lists/catalogues in Chinese that were used in Chinese monastic communities in Dunhuang who shared textual resources with the tradition that the *Neidianlu* represented.

List 12

Text titles of PT1257 that are different from the *Neidianlu*

| # | The titles that appear in PT1257, but not in or not as same characters as titles in the <i>Neidianlu</i> | Title number | the <i>Neidianlu</i> (the titles of different translations of the same texts or possible corresponding titles) |
|---|--|--------------|--|
| 1 | 大寶集幡經 <i>da bao ji fan jing</i> The Sūtra of the Banners of the Great Collection of Jewel <i>dkon mchog dphal</i> | 4 | N/A |
| 2 | 大方廣十綸經 <i>dafang guang shi lun jing</i> The Vaipulya Ten Thread sūtra (name of the translator lost) <i>'khor lo bcu pa'i mdo</i> | 37 | 大乘大集地藏十輪經 <i>dasheng daji dizang shilun jing</i> (tr. by Xuanzang) |
| 3 | 成唯識論 <i>cheng</i> | 72 | N/A |

³⁸ Akamatsu assumed that PT1257 is a catalogue of Tibetan texts which were stored in a temple located somewhere in Dunhuang. However, he reserves his final conclusions while waiting for further findings of Tibetan texts in Dunhuang.

| | | | |
|----|--|----|--|
| | <i>weishi lun</i> Establishing the Discourse on the Theory of Consciousness-only <i>rnam phar shes pa tsam du grub pha</i> | | |
| 4 | 仏地經論 <i>fodijing lun</i> Treatise on the Buddha-bhūmi Sūtra <i>sangs rgyas gyi sa'i 'grel pha</i> | 74 | N/A |
| 5 | 辯中邊論 <i>bianzhong-bian lun</i> Madhyānta-vibhāga sastra (tr. Xuanzang) <i>dbus mtha rnaM par 'byed pha</i> | 77 | 中邊分別論 <i>zhongbian fenbie lun</i> Madhyānta-vibhāga sastra (tr. Paramārtha) |
| 6 | 二十維識論 <i>ershi weishi lun</i> Twenty Verses on the Theory of Consciousness-only <i>nyi shu pha</i> | 78 | N/A |
| 7 | 維識論 <i>weishi lun</i> (Thirty Verses on) the Theory of Consciousness-only <i>sum cu pha</i> | 79 | (the Theory of Consciousness-only 唯識論 <i>weishi lun</i>) ³⁹ |
| 8 | 讚僧功德論 <i>zanseng gongde lun</i> The Sūtra of Merit to Praise the Saṅgha <i>dge:'dun gyi legs pa bsn-gags (pa)</i> | 84 | N/A |
| 9 | 蜜巖經 <i>miyan jing</i> The Secret Adornment Scripture <i>stug po'i rgyan</i> | 85 | N/A |
| 10 | 父母恩重經 <i>fumu</i> | 86 | N/A |

³⁹ This text title is listed twice in side by side.

| | | | |
|--|--|--|--|
| | <i>enzhong jing</i> The Sūtra of Filial Piety <i>pha ma'i drin lan bstan</i> <i>pha</i> | | |
|--|--|--|--|

When considering the possible shared monastic and scholastic traditions between Dunhuang and the Ximing-si temple in the capital Changan, there can be two different approaches to examine in the composition of the PT1257 text-title list: One approach is to relate the list to the well-regarded Yogācāra master Tankuang 曇曠 who had studied at the Ximing-si temple before arriving in Dunhuang in 763 CE (Ueyama 2012: 20-23). Another approach is the presence of sBa Sang shi – a son of the sBa family and a head of a delegation sent to China which brought back Buddhist scriptures from the capital Changan. This individual was later called rBa dPal dbyangs and became *ring lugs* after Ye shes dbang po.

According to the first approach, Tankuang, who studied in the Ximing-si temple, was considered to be in a direct lineage with Daoxuan 道宣 and was active in Dunhuang up until the time of the Tibetan occupation of Dunhuang (ca. 786 CE) and before 788 CE (Akamatsu 1988:378; Ueyama 2012). Moreover, as W. Pachow has shown (Pachow 1979a:42-43), a work of Tankuang's was composed in response to the questions of the Tibetan King Khri srong-lde-btsan and is indirectly related to the works of Hwa shang Mahāyāna, aka Mohoyen, and the views of sudden awakening that was presented at the Samye (*bsam yas*) debate. Notable, as well, is the title (*Dasheng baifa mingmenlun kaizongyiji* 大乘百法明門論開宗義記) of one of Tankuang's commentaries and its opening lines, as well as a temple name (the Great Cloud temple 大雲寺) and a name of high priest monk (Zhangshe 張闡和上), are added, apart from the text-title listing framework, at the bottom of folio 4a (IDP #07). There is a possibility that an archetype of the PT1257 title-list, which was in Chinese, could be related to Tankuang and his community of followers.

The other approach indicates a totally different route from the previous approach, in which the text-title listing, if not the collection of texts, was transmitted to (possibly Central) Tibet by a Tibetan delegation that visited to Changan, China, in the mid-eighth century. The texts or text-titles were brought to Dunhuang to specify correct equivalent Chinese titles for a certain purpose. This presumptive approach became possible based on Yamaguchi's detailed investigation on the *sBa bzhed*, as well as the *Mkhas pa'i dga' ston* composed between 1545 to 1564, concerning an episode of Ba Sang shi's visit to China. Ba Sang shi, whose monastic ordination name was rBa dPal

dbyangs, visited China as head of a delegation to acquire Buddhist teachings and faced persecution when returning to Tibet sometime after the year 754 (Yamaguchi 1973:11).⁴⁰ Upon his return, dPal dbyangs hid the materials that he brought from China after sharing them with the Tibetan Emperor. According to Yamaguchi, during his visit to China, Ba Sang shi received Chinese Buddhist teachings, most likely *jingzhong chan* 淨衆禪 from Priest Jin 金和尚 (1973: 21). Yamaguchi also infers that rBa dPal dbyangs, who is also called Khri gzigs or Khri bsher san ci, as well as Ratna, supported the invitation of Chinese monks, Liangxiu 良琇 and Wensu 文素, for a translation project starting about 779 CE, and invited Moheyan 摩訶衍, after rBa dPal dbyangs became head of *bSam-yas* monastery (1975: 654).⁴¹ Moheyan is well-known popularizing Chan Buddhism in Tibet and reportedly participating in the *bSam-yas* debate. Although both of the above scenarios may be plausible, there currently is not enough evidence to provide a definitive conclusion for the exact historical origins of the title list.

A common characteristic of PT1257 in both the lexicon and text-title sections is that Tibetan titles and vocabularies were written down first followed by the corresponding Chinese. This characteristic is most likely due to the fact that a group or community of Tibetans needed to acquire the Chinese equivalent vocabularies and text-

⁴⁰ The episode is based on the *sBa bzhed*: R.A. Stein *Une chronique ancienne de bSam-yas*. This description is also almost fully cited in volume Ja of *Mkhas pa'i dga' ston* and could preserve an older form of the original text than the currently existing text of the *sBa bzhed*. As well, Bu ston Rin chen grub (1290-1364) include some episode of Ba Sang shi's visit to China. See Yamaguchi's footnote 79.

⁴¹ Yamaguchi provides the following summary (1975:654-655): (1) dPal dbyangs belonged to rBa family. His name was also Khri gzigs or Khri bsher san ci, who was called as Ratna, as well. He became *ring lugs* after Ye shes dbang po. (2) During dPal dbyangs's tenure, Moheyan 摩訶衍 was invited to Tibet and Jo mo gcen received precepts. Chan became popular in Tibet. (3) Yamaguchi's previous paper ("Tibetan Buddhism and a Priest Jin" 1973) argues that, relying an account that indicates San ci as bBah sab ci, as well as other circumstances, San ci, who visited to China and brought Buddhism to Tibet, is the same person as rBa Khri bsher san ci (/rBa Khri bsher san ci ta / rBa Khri bsher san ci ratna). Based on this argument, San ci is dPal dbyangs according to Yamaguchi. (4) According to Professor Lalou, the Scripture-title-list of PT1257, which designates scripture titles in both Tibetan and Chinese, was made by dPal dbyangs. If San ci who brought Buddhist texts to Tibet is dPal dbyangs, then, this manuscript should be attributed to dPal dbyangs. The fact that the extant *sBa bshed* interchanges the name of dPal dbyangs to San ci, as well, indicates a certain relation between dPal dbyangs and San ci. (5) In this way, dPal dbyangs may have had close relations to Chinese Buddhists, and it is conceivable that he supported the invitation of two Chinese monks, Liangxiu 良琇 and Wensu 文素, for a translation project starting about 779 CE and, after taking position of *ring lugs*, influenced the invitation of Moheyan.

titles for a particular reason. Unlike the *Neidianlu*, the text-title listing of PT1257 was not for cataloguing per se, but a tool of communication to gain information of Chinese terminology and text-titles which was initiated by a group of Tibetans.

Returning to our analysis to the text-title listing section, twenty-five of the Tibetan titles among the 85 Tibetan titles are found almost identical to those listed in Tibetan Kanjurs⁴² while thirty-six titles are different from those found in Tibetan catalogs or registers.⁴³ Twenty-four Tibetan titles do not appear in extant Tibetan catalogs or Tibetan Kanjurs.⁴⁴ There are six titles that were transliterated from Sanskrit (text-title numbers 13, 14, 16, 18, 24, and 38) and there are six Tibetan titles among PT1257's text-title list whose translations in the Tibetan canon are based on Chinese translations (text-title numbers 9, 15, 17, 21, 37, and 63) (Akamatsu, 1988:378).⁴⁵

Among the eighty-six titles, the 66th title, listed on line 8 of folio 3a (IDP #05) is of the *Dazhidu lun* 大智度論 (*Mahāprajñāpāramitāsāstra*) with the Tibetan equivalent as *shes rab 'bum pa'i 'grel pa*. The 72nd title is the *Chengweishi lun* 成唯識論 ("A combined commentary on Thirty Verses on Consciousness-only") with the Tibetan as *rnam phar shes pa tsam du grub pha*⁴⁶ ("Establishment of Mere-Consciousness"). While the *Dazhidu lun* 大智度論 was never translated into Tibetan, Hakamaya reports that a partial Tibetan translation of the *Chengweishi lun* is found in a Dunhuang manuscript (1985: 232-235). Along these lines, the 84th title, *Zanseng gongde lun* 讚僧功德論 a ("Praise of the Merit of the Saṃgha") with Tibetan title *dge'dun gyi legs pa bsnags (pa)*, is a praise extracted from an *Āgama* that was not known before

⁴² Tibetan titles, the following titles are almost identical with those among Tibetan Kanjurs: 7, 11, 12, 14, 15, 18, 20, 23, 28, 33, 34, 37, 39, 44, 53, 58, 63, 65, 67, 70, 77, 78, 79, 81, and 83 (in total 25).

⁴³ Different titles are as follows: 1, 2, 4, 5, 10, 13, 16, 17, 21, 22, 26, 27, 31, 35, 36, 38, 40, 41, 42, 43, 45, 46, 47, 48, 49, 52, 53, 55, 58, 69, 71, 73, 74, 76, 82, and 85 (in total 36).

⁴⁴ Titles that do not extant/appear in the Tibetan canon: 3, 8, 19, 24, 25, 29, 30, 32, 50, 51, 56, 57, 59, 60, 61, 62, 64, 66, 72, 75, 80, 84, and 86 (in total 24).

⁴⁵ Title notes: The *Samdhinirmocanasūtra*, listed as the 38th title, was found in Dunhuang with a different translation than the one included among Tibetan Kanjurs. The translation is, however, not from Chinese translation, but from Sanskrit (See Hakamaya (Kozon tonko 6) p.232-235 and 208-212.). The 42nd title, a fragment of the Tibetan translation (PT758) from Kumarajiva's *Amituo jing* 阿彌陀經 was found in Dunhuang. The title *sNang ba mtha' yas kyi mdo* listed in PT1257 is the same title as PT758, and differs from the title of the equivalent sūtra appearing as *bDe ba can gyi bkod pa* in the edition of the Peking Kanjur (No. 783).

⁴⁶ Note archaic *pha* for *pa*.

being found in Dunhuang and not listed in any Chinese catalogue.⁴⁷ These listings indicate that the text-title listing section is from a Chinese based source, either from a catalog list or a listing of texts found in a Chinese monastery, and that the source was most likely located in Dunhuang itself.

4 The Significance of PT1257 in comparison with PT1261⁴⁸

Among the glossaries that collate terms in both Chinese and Tibetan in Dunhuang manuscripts other than PT1257, Pelliot tibétain 1261 (hereafter, PT1261) is one of the extensive glossaries that is the best possible candidate to compare with PT1257 in order to clarify the significance of PT1257. In this section, we discuss PT1261 and the distinctive characters exhibited in PT1257 through a comparison between these two glossaries.

4.1 Some Features of PT1261

PT1261 is comprised of a glossary that collates terms and phrases found in the *Yujiashidi lun* 瑜伽師地論 (*Yogācārabhūmiśāstra*) in both Chinese and Tibetan.⁴⁹ PT1261 is in the form of a traditional scroll, and its Chinese terms are written in vertical manner. There seem to be several hands in the writing of Chinese terms. Tibetan terms are mostly on the left side of the respective Chinese terms in a horizontal manner that places the rolled part at the bottom. Many Chinese terms are written in semi-cursive or cursive styles.⁵⁰ All Tibetan terms were written in a cursive style.

As opposed to PT1257, which is a Tibetan–Chinese lexicon, PT 1261 is a Chinese–Tibetan lexicon in which Chinese terms were writ-

⁴⁷ Also the 86th title is an apocryphal sūtra of the *Sūtra of Filial Piety (Sūtra of Debt of Gratitude for Father and Mother 父母恩重經)*. It is presumed based on the Catalogue of Khri-sron-lde-bcan(?) that there was a Tibetan translation of the sūtra based on the Chinese text.

⁴⁸ IDP site of PT1261 http://idp.bl.uk/database/oo_scroll_h.a4d?uid=226967385;recnum=86606;index=12. This text was transcribed by Fanggui Li (1962).

⁴⁹ In this lexicon, Chinese terms are taken “from chapter 13 and 31-34 of the Chinese version, more or less in the order in which the words or phrases occur in these chapters.” Equivalent Tibetan terms are “taken from a lost Tibetan version of the same work (the *Yogācārabhūmi śāstra*), corresponding to *Rnal 'byor spyod pa'i sa*, no.5536, chapter (bam po) 15-26, and no.5537, chapter 14-20, in the Peking edition of the Tanjur as reproduced in the *Tibetan Tripitaka of Kyoto*” (Li 1962: 233).

⁵⁰ There is at least one term that uses *shomotsu-gaki* (災 calamity).

ten first, then their equivalent Tibetan terms were filled in.⁵¹ This lexicon may have been used for Chinese monks to access equivalent Tibetan terms in Tibetan script.

4.2 The Formation of its Scroll-making and Date and Purpose of Compilation of PT1261

There are several lines that are blotted out in black, which are written up-side down, that is, seems to be written prior to the compilation of the lexicon. The lines are records of some goods and their equivalent amount of grain and some monks' names are included. Also, the back-side of the lexicon is an account in a similar nature, that is, the twelve lists of monks' (as well as nuns'?) names. They seem to be records of distribution of goods to the clergy (see Li 1962: 236). However, there is no mention of the monk's (and nun's) temple names. Also, the same names repeatedly appear in multiple lists. Thus, the records may be an internal document used in a certain monastery.

Li states the records of name-list were written at the beginning of the ninth or the end of the eighth century because the famous monk's name, Hongben, appears several times on the lists as a plain monk without any title.⁵² Thus, these lists were made when he was a young monk. Then, the lexicon "was written sometime after the account (which is the twelve lists of monks' names) were written, perhaps in the middle or late ninth century" (Li 1962:237).

However, based on viewing the actual manuscript of PT1261, there are a couple points that could contradict her assumption, which are indicated by (1) the composition of the scroll and (2) the nature of the Tibetan terms.

(1) The scroll of PT1261 was made through pasting paper-sheets in different height together in a way that one side was even and the

⁵¹ The reasons why PT1261 is a Chinese-Tibetan lexicon are as follows: 1) The space distribution of entries favors the Chinese. 2) When Tibetan terms are longer than the space of Chinese terms, the Tibetan terms are written in two lines. 3) When there is not enough space for Tibetan terms to be written on the left side of Chinese terms, the Tibetan terms were written on the right side of the corresponding Chinese terms with large parenthesis. 4) There is a passage that does not have corresponding Tibetan passage, 11th line c.3 言六通者 (Li 1962:357, Plate II, line 11).

⁵² The reason that Li states is as follows: "the name of the famous monk Hung-pien* appears no less than three times. He appears there as a plain monk without any title... it is perhaps reasonable to suppose that at that time the account were written, he was a young monk performing his duties together with many others. .. perhaps in the beginning of the ninth or the end of the eighth century... (1962:236-237).

other side was uneven. In this manuscript, the top edge of the lexicon side is even and that of the listing records is uneven. This fact indicates how the compiler(s) made this scroll. Suppose that someone pastes pieces of paper-sheets of different heights together to make a scroll sheet. At that time, it is natural that he pastes these pieces together in a way that its top-edge becomes even and uses the surface side of the even top-edge. After the use, if one would re-use the verso of the document, he should use the document up-side down because in this way, the rest of the rolled paper is on his left side and he does not have to unfold the scroll or roll again in opposite direction. Although in this way the rolled part is on the backside, there is no extra effort needed to unfold and re-roll the document. The writer just simply used the verso of the scroll up-side down. If this is the case in PT1261, the lexicon would be the document written prior to the name-listing records because the lexicon's top-edge is even.⁵³ If so, the lexicon was made prior to, or contemporary with, Hongben when he was a plain monk, which as Li states was "perhaps in the beginning of the ninth or the end of the eighth century."

(2) Li says that the terminology of Tibetan terms are "taken from a lost Tibetan version of the same work (the *Yogācārabhūmiśāstra*), corresponding to *Rnal 'byor spyod pa'i sa*, no.5536, chapter (*bam po*) 15-26, and no.5537, chapter 14-20, in the Peking edition of the Tanjur as reproduced in the *Tibetan Tripiṭaka* of Kyoto" (Li 1962:233).

Our examination of the Tibetan terminology used in PT1261 found that there are terms that show archaic forms, which are outside of, and outdated from, the terminology list designated by Imperial Edict in 814 CE that comprises the *Mahāvvyutpatti*. Buddhist texts translated into Tibetan before the edict, then, started to be revised accordingly. If "the middle or late ninth century (p.237)" is the date when the lexicon was compiled as Li states, then, why did someone who provided Tibetan terms use a text of the *Yogācārabhūmiśāstra* that had not been revised and still included outdated terminology? Here, the presumptions made in the first point (1) could provide an answer to the second issue that Li's assumption generates, that is, if the lexicon part was compiled prior to the name-listing document,

⁵³ However, if we think the lexicon was written first, then there is another problem. As previously mentioned, on the same side of the lexicon, there are several lines of records, in up-side down and blotted out in black, that were written before the paper-sheets were used to make the scroll. A central question is why the person who wrote the lexicon on the scroll did not use the blank-side, which should have been blank, but uses the side that has some lines already written. This may be because this glossary was intended for only temporary and private use from the very beginning, the use of its verso was already anticipated, so that, the verso that was preserved is totally blank.

the presumable date of the compilation of the lexicon part could have been in the late 8th or the early 9th century, when the Imperial Edict most likely had not been issued. Then, after the imperial decree in 814 CE was issued and presumably the *Yogācārabhūmiśāstra* was revised or thought to be in need of revision, the lexicon became less useful, so that, the scroll could have been re-used for the name-listing as an internal monastic document.

Nevertheless, either way, whether the lexicon was documented first or the name-listing document first, the nature of the lexicon of PT1261 is obvious in comparison with PT1257. First, PT1261 was a scroll of used paper-sheets whose height was not even, thus one-edge of the scroll was rather bumpy and less tidy. This composition of the scroll indicates that it was probably for temporal and private use and not for official or monastic communal purposes. The condition of PT1261 is rather deteriorated. The beginning portion of this scroll has extensive damage, so that, there could be a missing portion at the beginning.

Also, in terms of the writing style, both Chinese and Tibetan writing seem to be quite cursive, in particular, some Tibetan words are extremely cursive, look like scrawls, so that some are illegible. Also, there are more than several places of terms that were blotted out in black. Their marks are so obvious that it is hard to think that this manuscript possessed a certain communal value among monastics within a temple.

Thus, these points described above indicate that the lexicon manuscript of PT1261 could have been for the private use of individual(s) who needed to access Tibetan terminology of the *Yogācārabhūmiśāstra*, but the manuscript was not treated as a valued property kept among a certain temple's monastic community.

4.3 Significance of PT1257

In contrast, PT1257 demonstrates a totally different significance in its composition and treatment. In terms of composition, the paper-sheets used for PT1257 were of similar size and shape (a trapezoid figure) as if they manufactured only for the purpose of this lexicon. Although there are some text-titles written on the verso of PT1257, these sheets were not re-used wastepaper. In terms of its state of preservation, PT1257 shows additional special care and treatment several times after the manuscript was initially composed. For example, each page of the text-titles list has a reinforcement tape added to its top edge to protect it from damage. After binding together, a shiny bamboo stick was added to the front page for reinforcement of the binding. Also, this manuscript was wrapped by a large cover

whose top-side sheet had special dye for preventing insect damage. Although the manuscript was not directly bound to the cover, the cover itself has a shiny bamboo stick on its backside.

In terms of the writing style of PT1257, although some terms in Chinese are cursive, but still legible, all Tibetan terms are written in a very tidy style with care and concentration in the form of what Van Schaik (2014) terms the “square style” used in Tibetan Imperial records such as the *Old Tibetan Annals*. PT1257 also does not have any portion where the Chinese or Tibetan is blotted out, unlike what we observed in PT1261.

In term of its content, PT1257, too, includes archaic terminology that is not included in the *Mahāvvyūtpatti*, and many terms are taken from the SNS that were most likely translated before 814 CE. Along these lines, PT1257 seems to be treated well as if it is a valuable property in a certain monastic community that was furnished with rare accessories, such as shiny bamboo sticks and a large size dyed cover.

What made PT1257 so special? The key point is that the manuscript was a Tibetan–Chinese lexicon. The Tibetan terminology found in PT1257 was coined before 814 CE. And, our analysis indicates that this lexicon was initiated from the Tibetan side. The Tibetan community needed to access and equip themselves with Chinese terminology equivalent to Tibetan terminology. This glossary could have been a draft of an official document that was offered to high ranking Chinese monks by Tibetan authorities in order for both parties to communicate on topics related to Buddhism.

In any case, the purpose of PT1257 was not for individual private use considering the valued treatment of this manuscript. Rather, taking material composition, writing style, and the condition of preservation into consideration, this manuscript was highly valued and important for the Tibetan imperial monastic authorities who supported it. Because of this manuscript’s background, even after the Imperial Edict standardized Tibetan terminology in ca. 814 CE, the value of this manuscript remained unchanged due to its authoritative origins.

Conclusion

A close analysis of the form, content, terminology, as well as paleographic and orthographic features of Pelliot tibétain 1257, among other characteristics, generates a number of complex and specific questions that our future research on this manuscript will strive to answer. Our initial analysis of this manuscript has established several definitive and basic points. First, the manuscript was compiled

for the purpose of studying Buddhist texts and terminology in both Chinese and Tibetan. The manuscript is comprised of two different documents, a list of texts and a list of terms, which were bound together into a single manuscript. The copyists of both the list of terms and the list of texts wrote down the Tibetan first followed by the Chinese. Around eight percent of Tibetan terms are listed without Chinese equivalents and the Chinese terminological entries are written in approximately seven different hands of writing. This may indicate that the lexicon section of the manuscript was copied and circulated by Tibetans among Chinese monks in Dunhuang in order for Tibetan monastic authorities to gain knowledge of Chinese equivalents for Tibetan terms. The Tibetan terminology list is comprised of translation terms in Old Tibetan, terms that are before the imperially decreed standardization of 814 CE. The listed terminology reflects an interest in term equivalents for Chan Chinese terminology and Chinese equivalents for Indic based sources such as the *Samdhinirmocanasūtra* and other Mahāyāna sūtras, terms that would be important for the Samye debate held around 792-794 CE. The list of texts has two primary possibilities for its source. The list is from (1) a local Chinese based source, possibly from a catalogue or an actual depository of texts found in Dunhuang, or (2) a resource brought back from China by a Tibetan delegation led by sBa Sang shi/ rBa dPal dbyangs. Although the actual date of the manuscript is difficult to determine, the Tibetan text of the manuscript's documents contain orthographic and paleographic features that place its initial composition between 779 and 814 CE, making it one of the earliest known Tibetan lexicons of Buddhist terminology and an authoritative source for documenting translations preserved in Old Tibetan.

Annotated Transcription of Pelliot tibétain 1257

Transcription and Tibetan Transliteration of Pelliot tibétain 1257

Symbols used in the Transliteration

The Roman transliteration of Tibetan follows the Wylie System proposed in Turrel Wylie, "A Standard System of Tibetan Transcription," *Harvard Journal of Asiatic Studies* 22 (1959): 261-267, with the following modifications:

| | |
|-------|---|
| I | reversed <i>gi-gu</i> |
| M | <i>anusvāra</i> |
| s +ho | <i>sa</i> with subscribed <i>ha</i> plus <i>na-ro</i> vowel sign. |

| | |
|------------------------|---|
| \$ | page initial sign head <i>mgo-yig</i> |
| : | <i>tsheg</i> written with two dots |
| *abc* | insertions: letter, word, or phrase written below the line |
| ^[label] XXX | scribal notation written above the line |
| [#a#] | page and line number |
| abc | letters crossed-out by copyist |
| [abc] | supplements; letter illegible or disappeared, but supplied by editors |
| [abc?] | doubtful readings |
| [...] | illegible letters or characters; number unknown |
| [---] | illegible letters; number known |
| [X] | Blank entry; no term filled in |
| [v] | Vertical writings of preceding Chinese Characters |

PT 1257 Folio 1a⁵⁴ (IDP #01)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------------|------------------------------|----------------------------|-----------------------|---------------------------|
| [...] <i>dge' ba'</i> | [...]惡[v] <i>sdIg pa'</i> | [...] <i>'phags pa'</i> | [...] [du]s bya[s] | [无][為][v] 'dus ma byas |

| Column 6 | Column 7 | Column 8 |
|---------------------------|--------------------------------|----------------|
| 世俗[v] <i>kun rdzob</i> | [真][誦] [v] <i>don [dam]</i> | [...] [...] |

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|---|---|-------------------------------|-------------------------|
| 涅槃 [v] [<i>mya nga</i>]n <i>las 'da' ba /</i> | 人无我 [v] / <i>gang zag la</i> <i>bdag myed pa</i> / | [法]无我[v] / <i>chos la bdan</i> <i>myed pa /</i> | [觀] / <i>lhag mthong /</i> | 正 / <i>zhI gnas/</i> |

| Column 6 | Column 7 |
|-------------------------------------|---------------------------|
| 善巧[v]方便[v] / <i>thabs mkhas/</i> | 心 / <i>shes rab //</i> |

⁵⁴ There is an Arabic numerical number from "1" to "10" in each folio added by a modern time curator at the upper left corner (when the side with holes is at the bottom). This transcription will follow the numbers.

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------|---------------------|---------------------|-------------------|-----------------|
| 衆 [sem]s chan / | [覺] /sang rgyas/ | 三毒[v] /dug gsum/ | 貧 /'dod chags/ | 嘖 /zhe sdang |

| Column 6 | Column 7 | Column 8 | Column 9 |
|-----------------|------------------------------|---------------------|---------------|
| 癡 /'ti mug / | 三寶 [v] /dkon mchog gsuM / | 佛 /sangs rgyas / | 法 /chos // |

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------|------------------------------|--|--|---|
| 僧 dge 'dun / | 三姓[v] /mtshan nyid gsuM / | 遍計[v] 所執 姓[v] /kun du rtogs pa'I mchan nyId / | 依他起[v]姓 /gzhan gyI dbang mtshan nyId / | 圓成實[v]姓 /yongs su rdzogs pa'I mtshan nyid / |

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|--|-------------------------|
| 三无[v]姓 /ngo bo nyId myed myed pa gsuM / | 相无自[v]姓 姓[v] /mtshan nyid la ngo bo nyid myed pa / | 生无自[v]姓 姓[v] /skye ba la ngo bo nyid myed pa / | 勝義无[v]自 姓姓[v] /don dam pa la ngo bo nyid myed pa | 三乘[v] /theg pa gsum/ |

| Column 6 |
|------------------------|
| 聲聞[v] /nyan thos // |

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|----------------------------|------------------------------|----------------------|--------------------------|-------------------------------|
| 獨覺[v] rang sangs rgyas/ | 大乘 [v] /theg pa chen po / | 三身[v] /sku gsum / | 法身[v] /chos gyI sku / | 報身[v] /bsod nams gyI sku / |

| Column 6 | Column 7 | Column 8 |
|----------------------------|--|------------------------|
| 化身[v] /sprul pa'I sku / | 三解[v]脫門[v] /rnaM par thar pa'I sgo gsuM / | 空 /stong pa nyId // |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------|------------------------|----------------------|----------------------|-----------------------|
| 无相[v] mtshan ma | 无願[v] /smon pa myed | 三世[v] /dus gsum / | 過去[v] /'da's pa / | 未来[v] /ma 'ongs pa |

| | | | | |
|-----------------|--------------|--|--|--|
| <i>myed pa/</i> | <i>pa' /</i> | | | |
|-----------------|--------------|--|--|--|

| | | |
|-----------------------------|-------------------------------------|--------------------------|
| Column 6 | Column 7 | Column 8 |
| 見在[v] <i>/da' lta' /</i> | 三行[v] <i>/'du byed naM gsuM/</i> | 善 <i>/dge' ba' //</i> |

Line 8

| | | | | |
|-------------------------------|--------------------------------------|--|---|--|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 不善[v] <i>myi dge ba' /</i> | 无記[v] <i>/lung du myI ston pa</i> | 四念住[v] <i>/dran ban ye bar gzhang pa bzhl /</i> | 身念住[v] <i>/lus dran ban ye bar gzhang pa</i> | 受念住[v] <i>/tshor ba dran ba nye bar gzhang pa' //</i> |

Line 9

| | | | |
|---|--|---|--|
| Column 1 | Column 2 | Column 3 | Column 4 |
| 心念住[v] <i>sems dran ba nye bar gzhang pa /</i> | 法念住[v] <i>/chos dran ba nye bar gzhang pa /</i> | 四[v]正斷 [v] <i>/g.yung drung gl spang ba bzhl</i> | 惡法未[v]生令 不[v]生 <i>/sdig pa myI dge ba'I chos ma skyes pa myI bskyed //</i> |

Line 10

| | | | |
|--|--|--|--|
| Column 1 | Column 2 | Column 3 | Column 4 |
| 惡法已[v]生令滅 [v] <i>sdig pa myI dge ba'I chos skyes pa myed par bya /</i> | 善法未[v]生令生 [v] <i>/dge ba'i chos ma skyes pa bskyed /</i> | 已生善[v]法令增 [v]長 <i>/dge ba'I chos skyes nas phel zhlng rgyas par bya/</i> | 四顛[v]倒 <i>/phyIn cl log bzhl //</i> |

Line 11

| | | | |
|--|---|--|---|
| Column 1 | Column 2 | Column 3 | Column 4 |
| 於苦樂[v]到 <i>sdug bsngal la bde bar log /</i> | 於不淨[v]淨到[v] <i>/myI gtsang ba la [..]tsang bar log /</i> | 於无我[v]我到[v] <i>/bdag myed pa la bdag du log /</i> | 於无常[v]常到 [v] <i>/myI rtag pa la rtag par log //</i> |

PT 1257 Folio 2a (IDP #03)

Line 1

| | | |
|-----------------------|-----------------------|--------------------------|
| Column 1 | Column 2 | Column 3 |
| 大般若 ⁵⁵ [v] | 大方[廣?][佛?][...][經][v] | 大方等大集經 ⁵⁸ [v] |

⁵⁵ An abbreviation of 大般若波羅蜜多經 T.220. *Mahāprajñāpāramitāsūtra*.

| | | |
|--|---|---|
| \$/ / shes rab 'bum pa ⁵⁶ :/ [1] ⁵⁷ | :/ yong su rgyas pa sang rgyas rma (?) (?) / [2] | :/yo*ng* su rgyas pa 'dus can po [3] |
|--|---|---|

Line 2

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 大寶集幡經 ⁵⁹ [v] \$/ / dkon mchog dphal / [4] | 月登三昧經 ⁶⁰ [v] :/ zla ba'I skron ma tIng nge 'dzin gyi rgyal po ⁶¹ / [5] | 苒 ⁶² 瓔經 ⁶³ [v] [X] [6] |

| Column 4 |
|---|
| 賢劫經 ⁶⁴ [v] :/ bskal pa [----] ⁶⁵ [7] |

Line 3

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 大灌頂經 ⁶⁶ [v] \$/ / dbang bskrur pa'i mdo / [8] | 觀仏三昧經 ⁶⁷ [v] :/de bzhin gshegs pa dgongs pa'I ting nge 'dzIn | 大方便報恩經 ⁶⁸ [v] :/ dri ba lan bsnyan pa'i mdo ⁶⁹ / [10] |

⁵⁸ T.397. (*Mahāvaiṣṭyamaḥā*) sannipātasūtra.


⁵⁶ 'Phang 1, 'Phags pa shes rab kyi pha rol du phyin pa 'bum pa; Lhan Kar ma (Hermann-Pfand 2008):[1].

⁵⁷ The number in brackets refers to the sequential number of text titles.

⁵⁹ Not included into the *Taisho*. A part of this title, "大寶集經," appears as a synonym of 大方等大集經 (T.397, 94b29).

⁶⁰ 月燈三昧經 T.639. *Samādhirāja(candrapradīpa)sūtra*.

⁶¹ 'Phags pa ting nge 'dzin gyi rgyal po; Lhan Kar ma (Hermann-Pfand 2008):[77]; 'Phang 35.

⁶²  A "combined script (合字 *hezi*)" of 菩薩 (*bodhisattva*). The *heji* is known as *Shōmotsu-gaki* in Japanese and has been used in non-official writings in Japanese Buddhist monastic communities throughout history.

⁶³ Possibly an abbreviation of 菩薩瓔珞本業經 (T.1485).

⁶⁴ T. 425; *Bhadrakalpikasūtra*.

⁶⁵ 'Phags pa bskal pa bzung po, Lhan Kar ma (Hermann-Pfand 2008):[73]; 'Phang 33.

⁶⁶ Not included into the *Taisho*, but mentioned as "大灌頂經十二卷或九卷一百一十二紙" in the *Catalogue of Buddhist Works in the Great Tang (Datang neidian lu 大唐內典錄, hereafter DTNL, T.2149, 286c05)* among other catalogues.

⁶⁷ Not included into the *Taisho*, but mentioned as "觀佛三昧經八卷" in the *Compilation of Notes on the Translation of the Tripitaka (出三藏記集 Chu sanzang jiji, hereafter CAZJJ, T.2145, 11c11)* and "觀佛三昧經八卷" in the *DTNL (T.2149, 246c28)* among other catalogues and treatises.

⁶⁸ Possibly an abbreviation for 大方便佛報恩經 (T.156). The exact title appears as 大方便報恩經見吳錄 in the *DTNL (T.2149, 223c24)*.

⁶⁹ 'Phags pa thabs pa chen po sangs rgyas kyi drin la lan gyis blan pa'i chos kyi yi ge; Lhan Kar ma (Hermann-Pfand 2008):[253]; 'Phang 232; Lalou: **Mahā-upāyakaśālya*.

| | | |
|--|-------|--|
| | / [9] | |
|--|-------|--|

Line 4

| Column 1 | Column 2 | Column 3 |
|--|--|--|
| 勝天王般若波羅蜜經 70[v] \$/ / rab gyi tsal kyis rnam par gnon pa ⁷¹ [11] | 報雲經 ⁷² [v] :/ dkon mchog sbrin ⁷³ / [12] | 密積金剛力士經 ⁷⁴ [v] :/ ma ha ba la'i g[z]ungs ⁷⁵ [13] |

Line 5

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 大雲經 ⁷⁶ [v] \$/ / ma ha me ga sprIn cen pho ⁷⁷ / [14] | 仏藏經 ⁷⁸ [v] :/ sangs rgyas kyi mdzod ⁷⁹ [15] | 央掘摩經 ⁸⁰ [v] :/ ang ga la ma: la / 'phags pa sor 'phreng ⁸¹ / [16] |

⁷⁰ T.231. *Suvikrāntavikramiparipṛcchāprajñāpāramitāsūtra*.

⁷¹ 'Phags pa rab kyī rtsal gyis rnam par gnon pa, Lhan Kar ma (Hermann-Pfand 2008:[6]; Phang 6, 58. *Mahāvīyutpatti* 1347.

⁷² This title can be a clerical error combining two titles of 報恩經 *Baoren jing* "Sūtra on Compassionate Recompense" (T.156) and 宝雲經 *Baoyun jing* "Jewel Cloud Scripture" (T.658). *Ratnameghasūtra*.

⁷³ 'Phags pa dkon mchog sprin, Lhan Kar ma (Hermann-Pfand 2008):[89]; Phang 52. Translated from Sanskrit (Harada 1985, p.438).

⁷⁴ Not included into the *Taisho*, but mentioned as "蜜迹金剛力士經五卷一百一十二紙" in the *DTNL* (T.2149, 287b04) among other catalogues.; *Ārya-mahābala(-dhāraṇī)*.

⁷⁵ 'Phags pa stobs po che'i gzung, Lhan Kar ma (Hermann-Pfand 2008):[342]; Phang 324.

⁷⁶ Possibly an abbreviation of 大雲無想經 (T.388) or 大方等大雲經請雨品第六十四 (T.992) This title is mentioned as "方等大雲經六卷一方等大雲無想一大雲無想一大雲密藏於涼內苑寺出見觀二秦錄" in the *DTNL* (T.2149, 255c21) among other catalogues. *Mahāmegha*.

⁷⁷ 'Phags pa sprin chen po, Lhan Kar ma (Hermann-Pfand 2008):[85]; Phang 47.

⁷⁸ 佛藏經 T.653. *Buddhapitakaduḥśīlanirgraha*.

⁷⁹ 'Phags pa sangs rgyas kyi sde snod tshul khriṃs 'chal pa tshar gcod pa, Lhan Kar ma (Hermann-Pfand 2008):[92].

⁸⁰ The *Taisho* includes the following titles that use different Chinese characters, 鶯掘摩經 (T.118) and 佛說鶯崛髻經 (T.119). The title with exactly the same Chinese characters as this title is found as "央掘摩經四卷" and "鶯掘魔經一名指鬘經或央掘摩羅經見道真錄" in the *DTNL* (T.2149, 303b19, 234a06, respectively), "又央掘摩經云" in the *Essential Collection from Various Sūtras* (*zhujing yaoji* 諸經要集, T.2123, 161b07). Both the *DTNL* and the *Essential Collection from Various Sūtras* are compiled in the Ximing temple (西明寺) by both Daoxuan and Daoshi, respectively. Akamatsu states that the exact letters 央掘摩經 as appearing in PT1257 are used only in the *DTNL*, and other catalogues list this text tile as 央崛魔羅經 or 央崛摩羅經. AKAMATSU, Kōshō, 敦煌写本一P.tib.1257一に見られる経論リストについて (Scripture-List found in Pelliot 1257 of Dunhuang Manuscript) *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 (*Journal of Indian and Buddhist Studies*) 73, 1988-12-15. *Ārya-Aṅgulimālyā*.

Line 6

| Column 1 | Column 2 | Column 3 |
|---|---|--|
| 𑖀藏經 ⁸² [v] \$/ / byang cub kyI sde snod ⁸³ [17] | 首嚴經 ⁸⁴ [v] :/ shu rang ga ma dpa' bar 'gro ba'I teng nge 'dzin ⁸⁵ [18] | 𑖀本行經 ⁸⁶ [v] :/ rold pas chub pa // [19] |

Line 7

| Column 1 | Column 2 | Column 3 |
|--|--|---|
| 文殊師利所問經 ⁸⁷ [v] \$/ / jam dpal kyis kun drIs pa'I mdo [20] | 梵網經 ⁸⁸ [v] :/tshangs lha dra pha ⁸⁹ / [21] | 善臂𑖀所問經 ⁹⁰ [v] :/dpung bzang kyIs drIs pa'i mdo :/ [22] |

Line 8

| Column 1 | Column 2 | Column 3 |
|---|---|---|
| 孔雀王陀羅尼呪經 ⁹¹ [v] \$/ / rma bya chen mo / [23] | 摩訶摩耶經 ⁹² [v] :/ma ha ma yas kun drIs pa'I mdo [24] | 除恐災 ⁹³ 患經 ⁹⁴ [v] :/gnod pa thams cad rab du zhI ba' // [25] |

⁸¹ 'Phags pa sor mo'i phreng ba la phan pa, Lhan Kar ma (Hermann-Pfand 2008):[98]; 'Phang 59.

⁸² Possibly an abbreviation for 大乘菩薩藏正法經 (T.316). *Bodhisattvapitaka*.

⁸³ 'Phags pa byang chub sems dpa'i sde snod, Lhan Kar ma (Hermann-Pfand 2008):[36]; 'Phang 34; D, *Dkon-brtsegs (kha)* 255b-294a, (ga) 1b-205b.

⁸⁴ An abbreviation of 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經 (T.945). *Śūraṅgamasūtra*.

⁸⁵ 'Phags pa dpa' bar 'gro ba'i ting nge 'dzin, Lhan Kar ma (Hermann-Pfand 2008):[111]; 'Phang 72; D, *Mdo-sde (wa)* 263a-287a.

⁸⁶ 菩薩本行經, T.155.

⁸⁷ Not included into the *Taisho*, but mentioned as “三從能問人立名如文殊師利所問經等” in the *Profound Commentary on the Vimalakīrti* (*Jingming xuanlun* 淨名玄論, T.1780, 864b07) and the *Expository Commentary Vimalakīrti-nirdeśa-sūtra* (*Wéimójing yishū* 維摩經義疏, T.1781, 914a19).

⁸⁸ 梵網經盧舍那佛說菩薩心地戒品第十 T.1484. *Brahmajālasūtra*.

⁸⁹ *Tshang pa'i dra ba*, Lhan Kar ma (Hermann-Pfand 2008):[261a]. 'Phang 248; D, *Mdo-sde (za)* 74a-91a.

⁹⁰ Not included into the *Taisho*, but mentioned as “善臂菩薩所問經一卷” in the *Record of the Three Treasures in the Successive Generations* (*Lidai sanbao ji* 歷代三寶紀, T. 2034, 112c06), “善臂菩薩所問經二卷二十六紙” in the *DTNL* (T.2149, 289b08) among others.

⁹¹ Not included into the *Taisho*, but mentioned as “孔雀王陀羅尼呪經 二卷上五經同帙” in the *DTNL* (T.2149, 304a08) among others.

⁹² 摩訶摩耶經 T.383. **Mahāmāyāsūtra*.

⁹³ An abbreviated character of 災.

⁹⁴ 佛說除恐災患經 T.744. **Śrikanṭhasūtra*.

Line 9

| Column 1 | Column 2 | Column 3 |
|--|---|--|
| 決定毗尼經 ⁹⁵ [v] \$ / 'dul ba rnam phar gdon myi za ba ⁹⁶ [26] | 淨業障經 ⁹⁷ [v] :/las kyIs bsgribs pa rnam phar sbyong ba ⁹⁸ [27] | 大乘十法經 ⁹⁹ [v] :/chos bcu pa ¹⁰⁰ / [28] |

Line 10

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 虛空藏 苾芻問幾福經 ¹⁰¹ [v] \$ / nam ka'i snying pho kun dris pa [29] | 出家功德經 ¹⁰² [v] :/rab du 'byung ba bsn- gags pa'i mdo [30] | 頻婆娑羅王經 ¹⁰³ [v] :/gzugs can snying phos dris pa ¹⁰⁴ / [31] |

Line 11

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|---|---|--|
| 三曼陀跋陀羅苾芻 經 ¹⁰⁵ [v] \$ / kun du bzang pos dris pa'i mdo | 𑖀地經 ¹⁰⁶ [v] :/sangs rgyas kyi sa ¹⁰⁷ [33] | 六門陀羅尼經 ¹⁰⁸ [v] :/sgo drug gi gzungs ¹⁰⁹ [34] | 天請問經 ¹¹⁰ [v] :/lhas dris pa'i mdo ¹¹¹ / [35] |

⁹⁵ 佛說決定毘尼經 T.325. *Vinaya-viniścaya-upālipariprcchā*.

⁹⁶ 'Phags pa 'dul ba rnam par gtan la dbab pa, Lhan Kar ma (Hermann-Pfand 2008):[48]; 'Phang 28.

⁹⁷ 佛說淨業障經 T.1494. “淨業障經十四紙” in the *DTNL* (T.2149, 294b15). *Karmāvaraṇāvīśuddhisūtra*.

⁹⁸ 'Phags las kyi sgrib pa rnam par dag pa, Lhan Kar ma (Hermann-Pfand 2008):[162]; 'Phang 141; D, *Mdo-sde (tsha)* 284a-297b.

⁹⁹ 大乘十法經, T.314. *Daśadharmaka*.

¹⁰⁰ 'Phags chos bcu pa, Lhan Kar ma (Hermann-Pfand 2008):[162]. 'Phang 134, 'Phags pa chos bcu pa'i le'u; D, *Dkon-brtsegs (kha)* 164a-184b.

¹⁰¹ Not included into the *Taisho*, but mentioned as “虛空藏菩薩問持經得幾福經一卷即抄前虛空藏品” in the *Zhenyan Revised List of Canonical Buddhist Texts (Zhenyuan xinding shijiao mulu)* 貞元新定釋教目錄, T.2157, 1047a12) and as “虛空藏菩薩問持經得幾福經一卷” in the *Record of Śākyamuni's Teachings Compiled During the Kaiyuan period (Kaiyuan shijiaolu)* 開元釋教錄, T.2154, 662b09). This title is not included in the *DTNL*.

¹⁰² 出家功德經, T.707.

¹⁰³ 頻婆娑羅王經 T.41. *Bimbisārapratyudgamanasūtra*.

¹⁰⁴ 'Phags mdo chen po gzugs can snying pos bsu ba, Lhan Kar ma (Hermann-Pfand 2008):[245]; 'Phang 255; D, *Mdo-sde (śa)* 244b-249b.

¹⁰⁵ 三曼陀跋陀羅菩薩經 T.483.

¹⁰⁶ 佛地經 T. 680; *Buddhabhūmi*.

¹⁰⁷ 'Phags pa sangs rgyas kyi sa, Lhan Kar ma (Hermann-Pfand 2008):[185]; 'Phang 172; D, *Mdo-sde (ya)* 36a-44b.

¹⁰⁸ 六門陀羅尼經 T.1360. *Ṣaṇmukhadhāraṇī*.

¹⁰⁹ 'Phags sgo drug pa, Lhan Kar ma (Hermann-Pfand 2008):[411]; 'Phang 400; *Gondhla*, p. 101 (no. 52): sgo drug pa'i gzungs kyi mdo; D, *Mdo-sde (na)* 299a-300a, *Rgyud-hbum (na)* 71a-71b, *Gzuñs-hdus (E)* 260b-261a.

| | | | |
|------|--|--|--|
| [32] | | | |
|------|--|--|--|

Line 12

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|--|--|--|
| 八吉祥神呪經 112[v] \$/ /bkra shis brgyad kyl gzungs ¹¹³ [36] | 大方廣十輪經 114[v] :/'khor lo bcu pa'i mdo ¹¹⁵ [37] | 悲華經 ¹¹⁶ [v] :/snying rje pun da ri ka ¹¹⁷ [38] | 解深密經 ¹¹⁸ [v] :/dgongs pa nges par 'grel pa ¹¹⁹ [39] |

Line 13

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 思益梵天所問經 ¹²⁰ [v] \$/ /tshangs lha khyad bar sems ¹²¹ [40] | 阿耨達龍王經 ¹²² [v] :/ma dros rgya klu'i rgyal pos dris pa [41] | 阿彌陀經 ¹²³ [v] :/snang ba mtha' yas kyi mdo ¹²⁴ // [42] |

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Line 1

| Column 1 | Column 2 | Column 3 |
|--------------------------|----------------------------|-----------|
| 諸法无行經 ¹²⁵ [v] | 金剛場陀羅尼經 ¹²⁷ [v] | 無量門破摩陀羅尼經 |

¹¹⁰ T.592; *Devatāsūtra*.

¹¹¹ *Lha'i mdo nyung ngu*, Lhan Kar ma (Hermann-Pfand 2008):[303]; 'Phang 292; D, *Mdo-sde (sa)* 257a-258b.

¹¹² 八吉祥神呪經 T.427. *Aṣṭabuddhaka*.

¹¹³ *'Phags pa bkra shis brgyad pa*, Lhan Kar ma (Hermann-Pfand 2008):[227]; 'Phang 214; D, *Mdo-sde (ya)* 52b6-54b6.

¹¹⁴ 大方廣十輪經 T.410. *Daśacakraṣṭigarbha*.

¹¹⁵ *'Phags pa sa'i snying po 'khor lo bcu pa*, Lhan Kar ma (Hermann-Pfand 2008):[82]; 'Phang 40; D, *Mdo-sde (zha)* 100a.1-241b.4.

¹¹⁶ 悲華經 T. 157; *Karuṇāpūṇḍarikasūtra*.

¹¹⁷ *'Phags pa snying padma dkar po*, Lhan Kar ma (Hermann-Pfand 2008):[78]; 'Phang 39; D, *Mdo-sde (cha)* 129a.1-297a.7.

¹¹⁸ 解深密 T. 676; *Sandhīnirmocanasūtra*.

¹¹⁹ *'Phags pa dgongs pa nges par 'grel pa*, Lhan Kar ma (Hermann-Pfand 2008):[117]; 'Phang 77; D, *Mdo-sde (ca)* 1b.1-55b.7.

¹²⁰ Possibly an abbreviation of 思梵天所問經 (T.586). *Brahmaviśeṣacintiparipṛcchā*.

¹²¹ *'Phags pa tshangs pa khyad par sems kyi's zhus pa*, Lhan Kar ma (Hermann-Pfand 2008):[97]; 'Phang 60; D, *Mdo-sde (ba)* 23a.1-100b.7.

¹²² This title appears as “法要其器具如阿耨達龍王經中說” in the *Sūtra of Gold Wheel Mantra King Turning Wish-granting Jewel as a Secret to Become a Buddha in the Present Body* (*Ruyibaozhu zhuanlun mimi xianshanchengfo jinlunzhouwang jing* 如意寶珠轉輪祕密現身成佛金輪呪王經 T.0961, 331c15).

¹²³ 阿彌陀經 T.366. *Sukhāvativyūhasūtra*.

¹²⁴ *'Phags pa bde ba can gyi bkod pa*, Lhan Kar ma (Hermann-Pfand 2008):[97]; 'Phang 188. The title *sNang ba mtha' yas kyi mdo* equals the title in PT758 and differs from the title in the Kanjur.

| | | |
|---|---|---|
| <i>§/ chos thams chad byed pa myed pa'e mdo</i> ¹²⁶ [43] | <i>:/rdo rje snying po'i gzungs</i> ¹²⁸ [44] | ¹²⁹ [v] <i>:/sgo mtha' yas pa'i gzung</i> ¹³⁰ [45] |
|---|---|---|

Line 2

| Column 1 | Column 2 | Column 3 |
|---|---|---|
| 大方等大雲請雨經 ¹³¹ [v] <i>§/ lyongsu rgyas pa sprin cen po char dbab pa'i mdo</i> [46] | 大寶積經 ¹³² [v] <i>:/dkon mchogs pa chen po</i> [47] | 藥師瑠璃光如來本願經 ¹³³ [v] <i>:/ sman kyi bla</i> ¹³⁴ // [48] |

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 |
|---|---|--|--|
| 不空絹索經 ¹³⁵ [v] <i>§/ don yod pa'i:zhags pa</i> ¹³⁶ [49] | 大方廣持十地經 ¹³⁷ [v] <i>:/byang cub kyi sa</i> [50] | 莊嚴菩提心經 ¹³⁸ [v] <i>:/byang cub sems kyI rgyan</i> [50] | 伽耶山頂經 ¹³⁹ [v] <i>:/ga ya'i tshe</i> ¹⁴⁰ mo ¹⁴¹ // [52] |

¹²⁵ 諸法無行經 T.650. *Sarvadharmapravṛttinirdeśa*.

¹²⁷ 金剛場陀羅尼經 T.1345. *Vajramaṇḍādhāraṇī*.

¹²⁶ Unusual spellings. 'Phags pa chos thams cad 'byung ba med par bstan pa zhes bya ba theg pa chen po'i mdo, D, *Mdo-sde (ma)* 267r.1-296r.6. Tr. by Rin chen 'tsho.

¹²⁸ 'Phags pa rdo rje snying po'i gzungs, Lhan Kar ma (Hermann-Pfand 2008):[150]; D, *Mdo-sde (na)*, 278r.1-289v.4.

¹²⁹ 無量門破魔陀羅尼經 T.1014. *Anantamukhasādhakadhāraṇī*.

¹³⁰ 'Phags pa sgo mtha' yas pa bsgrub pa'i gzungs, Lhan Kar ma (Hermann-Pfand 2008):[178]; 'Phang 169, *sgo mtha' yas pa*; D, *Mdo-sde* 140, *rgyud sde* 525, *gzungs 'dus* 914.

¹³¹ This title appears as “大方等大雲請雨經一卷十九紙 隋開皇年闍那崛多及笈多等於大興善寺譯” in the *Catalog of Scriptures (Zhongjing mulu 衆經目錄, T.2148, 191a22-23)* and as “大方等大雲請雨經見唐錄” in the *DTNL (T.2149, 276a15)*.

¹³² 大寶積經 T.310. *Mahāratnakūṭa*.

¹³³ This title can relate to the following sūtra titles: 佛說藥師如來本願經 (T.449), 藥師瑠璃光七佛本願功德經 (T.451). Also, it appears as “生死經一名藥師瑠璃光本願經十三紙” in the *Catalogue of Scriptures, Authorized by the Great Zhou (Dazhou kanding zhongjing mulu 大周刊定衆經目錄 T.2153, 396b12)*. *Bhaiṣajyagururūpavpraṇidhānaviśeṣavistara*.

¹³⁴ 'Phags pa de bzhin gshegs pa sman gyi bla bai dū rya 'od kyi sngon gyi smon lam gyi khyad par rgyas pa, Lhan Kar ma (Hermann-Pfand 2008):[148]; 'Phang 117; D, *Mdo-sde (da)* 274r.1-283v.7.

¹³⁵ Possibly an abbreviation of 不空絹索陀羅尼經 (T.1096). This title also appears as “不空絹索經一卷 大隋開皇年崛多譯” in the *Catalog of Scriptures (Zhongjing mulu 衆經目錄, T.2147, 152b16)*, “不空絹索經十紙” in the *DTNL (T.2149, 291c08)*, and as “不空絹索經一卷菩提留志” in the *Catalogue of the texts Brought by the Great Teacher Chisho (Zhizheng dashi qinglai mulu 智證大師請來目錄) (T.2173, 1102a20)*. *Ārya-amoghapaśakalparāja*.

Line 4

| Column 1 | Column 2 | Column 3 |
|--|--|---|
| 稻芋經 ¹⁴² [v] \$ /sa lu ljang pa ¹⁴³ [53] | 老母經 ¹⁴⁴ [v] :/phags pa bgris mo'i mdo ¹⁴⁵ [54] | 弥勒苾所問經 ¹⁴⁶ [v] :/phags pa byams pas dris pha'i mdo // [55] |

Line 5

| Column 1 | Column 2 |
|---|--|
| 十二因緣經 ¹⁴⁷ [v] \$ /phags pa rten cing 'dred par byung ba bstan pa'i mdo ¹⁴⁸ [56] | 阿闍世王受決經 ¹⁴⁹ [v] :/ma skyes dgra'i the tsom bstsald pa'i mdo ¹⁵⁰ / [57] |

Line 6

| Column 1 | Column 2 | Column 3 |
|---|--|--|
| 正法念處經 ¹⁵¹ [v] \$ /chos dran bar gzhaq pa'i mdo ¹⁵² [58] | 增一阿含經 ¹⁵³ [v] :/gcig las btse pa'i gzhung ¹⁵⁴ / [59] | 中阿含經 ¹⁵⁵ [v] :/gzhung bar ma // [60] |

¹³⁶ 'Phags pa don yod zhags pa'i rtog pa chen po, Lhan Kar ma (Hermann-Pfand 2008):[316]; 'Phang 924, don yod zhags pa'i cho ga zhib mo.

¹³⁷ 大方廣菩薩十地經 T.308.

¹³⁸ 佛說莊嚴菩提心經 T.307.

¹³⁹ 伽耶山頂經 T.465. *Gayaśīrṣasūtra*.

¹⁴⁰ Note unusual writing of *tshe*.

¹⁴¹ 'Phags pa ga ya mgo'i ri, Lhan Kar ma (Hermann-Pfand 2008): [190]; 'Phang 180, 'Phags pa ga ya'i rtse mo; D,

¹⁴² 佛說稻芋經 T.709. *Śālistambhakaśūtra*.

¹⁴³ 'Phags pa sā lu ljang pa, Lhan Kar ma (Hermann-Pfand 2008):[180]; 'Phang 167, 'Phags pa sa lu ljang pa; D,

¹⁴⁴ 佛說老母經 T.561. *Mahālalikāpariprcchā*.

¹⁴⁵ 'Phags pa bgres mos zhus pa, Lhan Kar ma (Hermann-Pfand 2008):[200]; 'Phang 191, bgres mos zhus pa; D,

¹⁴⁶ Taisho includes the possible treatise of this sūtra 彌勒菩薩所問經論 (T.1525). This title appears as “南無彌勒菩薩所問經” in the *Buddha's sermon of Sūtra on the Names of the Buddhas* (*Foshuo foming jing* 佛說佛名經, T. 441, 231c22).

¹⁴⁷ Possibly an abbreviation of 貝多樹下思惟十二因緣經 (T.0713). *Nidānasūtra*.

¹⁴⁸ 'Phags pa rten cing 'brel bar 'byung ba bstan pa, Lhan Kar ma (Hermann-Pfand 2008):[234]; 'Phang 225.

¹⁴⁹ This title appears as “阿闍世王受決經一卷” in the *DTNL* (T.2149, 238b26). Possibly a relation to 阿闍世王經 (T. 626). *Ajātaśatrukaukṛtyavinodana*.

¹⁵⁰ 'Phags pa ma skyes dgra'i 'gyod pa gsal ba, Lhan Kar ma (Hermann-Pfand 2008):[257]; 'Phang 74, Dunhuang Stein 705.

¹⁵¹ 正法念處經 T.721. (*Saddharma*)*smṛtyupasthānasūtra*;

¹⁵² 'Phags pa dam pa'i chos dran pa nye bar gzhaq pa, Lhan Kar ma (Hermann-Pfand 2008):[271]; 'Phang 74.

¹⁵³ 增壹阿含經 T.125. *Ekottarāgama*.

¹⁵⁴ gCig las 'phros pa'i lung, Lhan Kar ma (Hermann-Pfand 2008):[274]; 'Phang 242.

¹⁵⁵ 中阿含經 T.0026. *Madhyamāgama*.

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 |
|---|---|--|--|
| 雜阿含經 ¹⁵⁶ [v] \$/ /gzhung bsdus pa [61] | 長阿含經 ¹⁵⁷ [v] :/gzhung ring pho ¹⁵⁸ / [62] | 賢愚經 ¹⁵⁹ [v] :/dzangs blun ¹⁶⁰ / [63] | 十二頭陀經 ¹⁶¹ [v] :/sbyangs pa bcu gnyis kyi mdo // [64] |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|--|---|--|
| 四諦經 ¹⁶² [v] \$/ /bden ba bzhi pa'i mdo [65] | 大智度論 ¹⁶³ [v] :/shes rab 'bum pa'i 'grel pa [66] | 瑜伽師地論 ¹⁶⁴ [v] :/rnal 'byor spyod pa'i sa ¹⁶⁵ / [67] | 阿毗達摩雜集 ¹⁶⁶ [v] :/chos mngon ba bsdus ba ¹⁶⁷ [68] |

Line 9

| Column 1 | Column 2 | Column 3 |
|--|--|--|
| 般若登論 ¹⁶⁸ [v] \$/ /shes rab sgron ma ¹⁶⁹ [69] | 大莊嚴論 ¹⁷⁰ [v] :/mdo sde'i rgyan ¹⁷¹ [70] | 攝大乘論 ¹⁷² [v] :/theq pa cen po bsdus pa'i gtsug lag ¹⁷³ /: [71] |

¹⁵⁶ 雜阿含經 T.0099. *Saṃyuktāgama*.

¹⁵⁷ 長阿含經 T.0001. *Dirghāgama*.

¹⁵⁸ Note archaic *pho* for *po*.

¹⁵⁹ 賢愚經 T.0202. *Damamūka*(*nidānasūtra*).

¹⁶⁰ *Phags pa mdzangs blun gyi mdo*, Lhan Kar ma (Hermann-Pfand 2008):[250]; 'Phang 230; Dunhuang PT 943, Stein 217, 218.

¹⁶¹ 十二頭陀經 T.783.

¹⁶² 四諦經 T.32.

¹⁶³ 大智度論, T.1509.

¹⁶⁴ 瑜伽師地論 T.1579. *Yogācāryabhūmi*.

¹⁶⁵ *Rnal 'byor spyod pa'i sa*, Lhan Kar ma (Hermann-Pfand 2008):[614-620].

¹⁶⁶ Possibly an abbreviation for 大乘阿毘達摩雜集 (T.1606). The exact title appears as “阿毘達摩雜集十六卷二帙” in the *DTNL* (T.2149, 310c19) among others.

¹⁶⁷ Note: could be *Abhidharmasamuccaya*.

¹⁶⁸ Possibly 般若燈論釋 (T.1566). This title appears as “般若燈論十五卷二百四十二紙唐貞觀年波頗蜜多等於勝光寺譯” in the 衆經目錄 (T.2148, 185b21-22) and as “般若燈論一部一十三卷” and “般若燈論一十五卷二百四十二紙” in the *DTNL* (T.2149 0281a09 and 294b28), and others. Skt. *Prajñāpradīpamūlamadhyamakavṛtti*.

¹⁶⁹ *Shes rab sgron ma'i rgya cher bshad pa*, Lhan Kar ma (Hermann-Pfand 2008):[575]; 'Phang 528.

¹⁷⁰ Possibly an abbreviation of 大莊嚴經論 (T.201). This exact title appears in various treatises composed in China. *Sūtrālaṅkāraśāstra*.

¹⁷¹ *Mdo sde rgyan gyi tshig le'ur byas pa*, Lhan Kar ma (Hermann-Pfand 2008):[632]; 'Phang 568; D, *mdo 'grel (sems tsam)*, bi 174b-183b

¹⁷² 攝大乘論 T.1592. *Mahāyānasāṅgraha*.

¹⁷³ *Theq pa chen po bsdus pa*, Lhan Kar ma (Hermann-Pfand 2008):[627]; 'Phang 561.

Line 10

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 成唯識論 ¹⁷⁴ [v] \$/ rnam phar shes pa tsam du grub pha ¹⁷⁵ [72] | 苾地持論 ¹⁷⁶ [v] :/byang cub kyi sa'i ti ka / [73] | 仏地經論 ¹⁷⁷ [v] :/sangs rgyas gyi sa'i 'grel pha ¹⁷⁸ // [74] |

Line 11

| Column 1 | Column 2 | Column 3 |
|---|--|---|
| ++ ¹⁷⁹ 提資糧論 ¹⁸⁰ [v] \$/ /byang cub kyI tshogs 'grengs pha [75] | 中論 ¹⁸¹ [v] :/dbu ma cen pho'i* gtsug lhag ¹⁸² / [76] | 辯中邊論 ¹⁸³ [v] :/dbus mtha rnaM par 'byed pha ^{*184} / [77] |

PT 1257 Folio 4a (IDP #07)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 |
|---|--|---|---|
| 井 ¹⁸⁵ 維識論 ¹⁸⁶ [v] \$/ /(?) nyi shu pha ^{*187} [78] | 維識論 ¹⁸⁸ [v] :/sum cu pha ^{*189} / [79] | 十八空論 ¹⁹⁰ [v] :/stong pa bco brgyad 'grel pa/ | 廻諍論 ¹⁹¹ [v] :/thod pa bzlog pha ^{*192} [81] |

¹⁷⁴ 成唯識論 T.1585. *Vijñaptimātratāsiddhiśāstra*.

¹⁷⁵ Note archaic *pha* for *pa*.

¹⁷⁶ This title is mentioned as an another title of 菩薩地持經 (T.1581) according to its footnote (“聖本知本各卷俱作菩薩地持論” T.1581, 888 footnote2). This exact title “菩薩地持論” appears in the *DTNL* (T.2149, 311a07) and as “南無攝大乘論 南無菩薩地持論 南無菩薩善戒經” in the *Buddha's sermon of Sūtra on the Names of the Buddhas* (*Foshuo foming jing* 佛說佛名經, T.441, 239a10-14), among others. *Bodhisattvabhūmi*.

¹⁷⁷ 佛地經論 T. 1530. *Buddhabhūmisūtraśāstra*.

¹⁷⁸ Note archaic *pha* for *pa*.

¹⁷⁹ An abbreviated form of “菩,” which is an upper part of the *heji* “苾.”

¹⁸⁰ 菩提資糧論 T.1660. The exact Chinese characters appears as “菩提資糧論六卷 慧琳” in the *Enunciations and Meanings of All Sūtras* (*Yiqiejing yinyi* 一切經音義, T.2128, 633b03).

¹⁸¹ 中論 T. 1564. (*Mūla*)*madhyamakāśāstra*.

¹⁸² *Dbu ma rtsa ba'i tshig le'ur byas pa shes rab ces bya ba*, translation by Jñānagarbha, *Cog ro Klu'i rgyal mtshan*, Lhan Kar ma (Hermann-Pfand 2008):[573]; 'Phang 526.

¹⁸³ 辯中邊論 T. 1600. *Madhyantavibhaṅgabhāṣya*.

¹⁸⁴ *Dbus dang mtha' rnam par 'byed pa'i 'grel bshad*, Lhan Kar ma (Hermann-Pfand 2008):[637]; 'Phang 567; D, *mdo 'grel (sems tsam)*, bi 189b-318a.

¹⁸⁵ A variant form of 廿 (二十).

¹⁸⁶ 唯識二十論 T.1590. *Viṃśatikāvṛtti*.

¹⁸⁷ *Nyi shu pa'i rab tu byed pa* Lhan Kar ma (Hermann-Pfand 2008):[646]; 'Phang 577; *Nyi shu pa'i 'grel pa* Lhan Kar ma (Hermann-Pfand 2008):[647]; 'Phang 578.

¹⁸⁸ 唯識論 T.1588. *Viṃśatikāvṛtti*. *Viṃśatikāvṛtti*.

| | | | |
|--|--|------|--|
| | | [80] | |
|--|--|------|--|

Line 2

| Column 1 | Column 2 | Column 3 |
|---|--|---|
| 因明理門論 ¹⁹³ [v] \$// #htar ka' / [82] | 十誦律 ¹⁹⁴ [v] :/'dul ba: rnam phar* 'byed pha ¹⁹⁵ / [83] | 讚僧功德論 ¹⁹⁶ [v] :/dge:'dun gyi legs pa bsngags (pa) [84] |

Line 3

| Column 1 | Column 2 | Column 3 |
|--|---|---|
| 蜜巖經 ¹⁹⁷ [v] \$//stug po'i rgyan ¹⁹⁸ / [85] | 父母恩重經 ¹⁹⁹ [v] :/pha ma'i drin lan bstan pha* ²⁰⁰ / [86 ²⁰¹] | [X] :/dpal dbyangs bris te zhus / / |

Line 4

大雲寺張闍和上[v]

Line 5

大乘百法明門論開宗義記 夫遍知委照渾真俗於心源深慈普洽[v]

Line 6

演半滿言派寔由性相更會方法歸於一而義互融八藏馳於四辯[v]²⁰²

¹⁸⁹ *Nyi shu pa'i rab tu byed pa* Lhan Kar ma (Hermann-Pfand 2008):[646]; 'Phang 577.

¹⁹⁰ 十八空論 T.1616. *Aṣṭadaśaśūnyatāśāstra*.

¹⁹¹ 迴諍論 T.1631. *Vigrahaṅvācārtanī*.

¹⁹² *Rtsod pa bzlog pa'i tshig le'ur byas pa*, Lhan Kar ma (Hermann-Pfand 2008):[589]; 'Phang 547.

¹⁹³ This title appears in the *DTNL* (T.2149, 311b15).

¹⁹⁴ T.1435. *Sarvāstivādinaya*.

¹⁹⁵ *'Dul ba rnam par 'byed pa*, Lhan Kar ma (Hermann-Pfand 2008):[484]; 'Phang 453.

¹⁹⁶ The text of this title does not appear in the *Taisho*, but the text of the following title, 讚僧功德經 (T.2911), does.

¹⁹⁷ Possibly an abbreviation for 大乘密巖經 (T.0681). *Ghanavyūhasūtra*.

¹⁹⁸ *'Phags pa rgyan stsug po bkod pa*, Lhan Kar ma (Hermann-Pfand 2008):[121]; 'Phang 78.

¹⁹⁹ 父母恩重經 T. 2887.

²⁰⁰ *Pha ma'i drin lan bstan pa*, Lhan Kar ma (Hermann-Pfand 2008):[263]; Stein (2010:89) notes as apocryphal text translated from Chinese, absent from Kanjurs.

²⁰¹ This indicates the total number of Chinese titles. The total number of the Tibetan titles is 85 as there is no corresponding title to 持瓔經 (F2aL2C3, Title number 6).

²⁰² Equivalent Chinese title and its passage in *Taisho* are as follows:

大乘百法明門論開宗義記

夫遍知委照渾真俗於心源。深慈普洽演半 滿於言派。寔由性相更會萬法歸於一如。文義互融八藏馳於四辯 (T. 2810, 1046a14-16).

PT 1257 Folio 4b (IDP #08)

佛說大方佛華嚴經[v²⁰³]PT 1257 Folio 5a²⁰⁴ (IDP #09)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|--|--|
| 假施設句 ²⁰⁵ <i>bstan pa</i> <i>bzhag pa'I</i> <i>tshig/</i> | 遍計所執 ²⁰⁶ <i>kun du rtog pa</i> <i>la zhugs /²⁰⁷</i> | [X] <i>rtsod pa'I</i> <i>smra ba /</i> | [X] <i>/dngos po</i> <i>myed pa/</i> | 現正等覺 ²⁰⁸ <i>/mngon bar</i> <i>sangs rgyas /</i> |

| Column 6 |
|--|
| 愚癡頑鈍 ²⁰⁹ <i>/gtI mug glen ba'I</i> <i>rigs //</i> |

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|--|---|
| 惡惠種類 ²¹⁰ <i>shes rab</i> <i>nyams pa'I</i> <i>rigs /</i> | 最勝子 ²¹¹ <i>/rgyal ba'I bu</i> <i>/</i> | 幻師 ²¹² <i>/sgyu ma</i> <i>mkhan /</i> | [X] <i>'dI lta</i> <i>bur 'gyur ro /</i> | [X] <i>/nan gyI reg</i> <i>cIng chags /</i> |

| Column 6 |
|---|
| 如其所見 ²¹³ <i>/jI ltar mthong ba //</i> |

²⁰³ This title is written in vertical when the bound side of the manuscript is placed in its right side.

²⁰⁴ The terms of this folio basically appear at the beginning of the second chapter of the *Samdhinirmocana Sūtra* (*Jieshenmi jing* 解深密經 T.676. Hereafter the SN). Some terms that are not included into the SN are found in the *Yogācārabhūmi* (*Yuqieshidi lun* 瑜伽師地論 T.1579. Hereafter the YB) and the *Ratnakūṭa Sūtra* (*Dabaoji jing* 大寶積經 T.310. Hereafter the RK) among others.

²⁰⁵ The SN (T.676, 688c29, etc.), the RK (T.310, 29c01), the YB (T.1579, 714a08).

²⁰⁶ The SN (T.676, 689a01, etc.), the YB (T.1579, 311c1, etc.).

²⁰⁷ Note *tsheg* before *shad*.

²⁰⁸ The SN (T.676, 691b03, etc.), the YB (T.1579, 539b19, etc.).

²⁰⁹ The SN (T.676, 689a27, etc.), the YB (T.1579, 714b03, etc.).

²¹⁰ “惡慧種類” in the SN (T.676, 689a27) and the YB (T.1579, 714b03).

²¹¹ The SN (T.676, 689a18, etc.), the YB (T.1579, 714a01, etc.) the RK (T0310, 218a29).

²¹² The SN (T.676, 689a23), the YB (T.1579, 714a28).

²¹³ The SN (T.676, 689b02, etc.), the YB (T.1579, 545a22).

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|---|---|------------------------------------|---|
| [X] <i>sgyus byas pa</i> | 迷惑於眼 ²¹⁴ <i>/myIḡ 'khrul pa ste /</i> | 離言說法 ²¹⁵ <i>/brjod du myed pa'I chos nyId /</i> | [X] <i>/gtI ḡmug ḡIs myos /</i> | 後更觀察 ²¹⁶ <i>/phyis brtags par 'gyur /</i> |

| Column 6 |
|--|
| 口出[v]鉾鑽 ²¹⁷ <i>/ngag ḡl mtshon shag tis //</i> |

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|--|--|---|--|
| 鑽[刺] ²¹⁸ <i>'dzugs pa dang 'thIng ba /</i> | 甚奇 ²¹⁹ <i>/ngo mtshar to rmad do /</i> | 自證 ²²⁰ <i>/rang ḡIs rIḡ pa /</i> | 盡其壽命 ²²¹ <i>/nam 'tsho'i bar du /</i> | 加行 ²²² <i>/sdad pa spyad pa'I sa /²²³</i> |

| Column 6 |
|---|
| 習辛苦味 ²²⁴ <i>/tsha ba dang kha ba'I ro la 'dris //</i> |

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------|----------|----------|----------|----------|
| 俱會一處 ²²⁵ | [X] | [X] | 如是請已 | [X] |

²¹⁴ The RK (T310, 525b28). “迷惑眼事” in the SN (T.676, 689b08-9).

²¹⁵ *Treatise on the Buddha Bhūmi Sūtra (Fodijing lun 佛地經論, Hereafter the SBBS, T.1530, 305a15, etc.), the YB (T.1579, 311b19, etc.), Bodhisattvabhūmi-sūtra (Pusadichi jing 菩薩地持經, Hereafter the BSB, T.1581, 905b02, etc.). “離言法性” in the SN (T.676, 689b16).*

²¹⁶ “應更觀察” in the SN (T.676, 689b04) and the YB (T.1579, 707a16). Tibetan phrase includes “subsequent,” whose equivalent Chinese letter appears as “後,” in the Chinese phrase in this correspondence while there is no such letter appears in the equivalent phrase in the SN.

²¹⁷ “口出矛鑽” in the SN (T.676, 689c017) and the YB (T.1579, 714c23).

²¹⁸ “鑽已刺已” in the SN (T.676, 689c017) and in the YB (T.1579, 714c23).

²¹⁹ The SN (T.676, 690a28), the YB (T.1579, 418c28).

²²⁰ The YB (T.1579, 341c14, etc.). “自所證” in the SN (T.676, 689c25) and in the YB (T.1579, 310b20, etc.).

²²¹ “盡其壽命” in the SN (T.676, 690a09), the BSB (T.1581, 917c10).

²²² The SN (T.676, 695a23, etc.), the YB (T.1579, 315b09, etc.).

²²³ Note column four and five entries do not match Tibetan.

²²⁴ The SN (T.676, 690a09), the YB (T.1579, 715a15).

²²⁵ “曾見一處” in the SN (T.676, 690b02, etc.), the YB (T.1579, 714c18, etc.).

| | | | | |
|-------------------------------------|--|----------------------------------|---|---|
| <i>lhan clg 'dus te 'khod /</i> | <i>/gzhan dang gzhan ma yIn ba /</i> | <i>/'dod pa'I gdung ba /</i> | <i>/de skad ches gsol pa dang /</i> | <i>/zIl gyIs myI non par 'gyur //</i> |
|-------------------------------------|--|----------------------------------|---|---|

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|--|--|---|--|
| 不異施設 ²²⁶ <i>gzhan du bde bar myI thogs /</i> | 記別所解 ²²⁷ <i>/bka' la lung stong par shes /</i> | [X] <i>/ngags dgon pa'I gzhongs /</i> | 微細[v]極微 [v]細 ²²⁸ <i>/phra ba shIn du phra ba /</i> | 甚深[v]極甚 [v]深 ²²⁹ <i>/zab pa shIn du zab pa //</i> |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|---|--|---|
| 難通達極難通達 ²³⁰ <i>chud dka' ba shIn du chud dka' ba /</i> | [X] <i>/log pa'I gnyen dang gnyen po /</i> | [X] <i>/zag pa dang bcas pa /</i> | 一切一味相 ²³¹ <i>/thams chad du ro gcIg pa'I mtshan nyid //</i> |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|---|---|---|
| 我慢所持 ²³² <i>nga rgyal gyIs mngon bar zIn pa</i> | [X] <i>/dbyer myed pa'I mtshan nyId /</i> | 黑沈 ²³³ <i>/(?) a ga ru nag po /</i> | [X] <i>/rtag pa yun du rtag pa /</i> | [X] <i>/brtan ba yun du brtan ba / /</i> |

Line 9

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|---|--|
| 一切法性 ²³⁴ <i>chos ruams gyI mtshan nyid</i> | 不生 ²³⁵ <i>/ma skyes pa/</i> | 不滅 ²³⁶ <i>/myI 'gog pa /</i> | 本來寂靜 ²³⁷ <i>/thog ma nas zhI ba /</i> | 自性涅槃 ²³⁸ <i>/rang bzhin gyIs mya ngan las 'das</i> |

²²⁶ *Lañkāvatāra sūtra (Lengqie abaduoluo bao jing 楞伽阿跋多羅寶經, T.670, 496a07). “不可施設” in the SN (T.676, 691a29) but not in the YB.*

²²⁷ *The SN (T.676, 691b12, etc.), the YB (T.1579, 716b21, etc.).*

²²⁸ *The SN (T.676, 691b01), the YB (T.1579, 716b09).*

²²⁹ *The SN (T.676, 691b02), the YB (T.1579, 716b10).*

²³⁰ *The SN (T.676, 691b02), the YB (T.1579, 716b10, etc.).*

²³¹ *The SN (T.676, 691b02), the YB (T.676, 691c16, etc.).*

²³² *“慢慢所持” in the YB (T.1579, 371a16), “增上慢所執持” in the SN (T.676, 691c15).*

²³³ *The SN (T.676, 691a19), the YB (T.1579, 716a26, etc.).*

²³⁴ *The YB (T.1579, 820a20), *Lañkāvatāra-sūtra (Lengqie abaduoluo bao jing 楞伽阿跋多羅寶經, T0670, 485b15, etc.). “一切法決定” in the SN (T.676, 695c17).**

²³⁵ *The SN (T.676, 695c17, etc.) the YB (T.1579, 286a18, etc.), among others.*

²³⁶ *The SN (T.676, 695c17, etc.) the YB (T.1579, 291a14, etc.), among others.*

²³⁷ *The SN (T.676, 695c17, etc.) the YB (T.1579, 702c04, etc.), among others.*

²³⁸ *The SN (T.676, 695c18, etc.), the YB (T.1579, 702c05, etc.) among others.*

| | | | | |
|--|--|--|--|-----------|
| | | | | <i>pa</i> |
|--|--|--|--|-----------|

| |
|--|
| Column 6 |
| 心不[v]怯弱 ²³⁹ [v] /sems myI zhan pa / / |

Line 10²⁴⁰

| | | | | | | |
|--------------------------------------|------------------------------|----------------------|-------------------|-----------------------------|------------------------|-----------------|
| [X] <i>byin gyis brlabs /</i> | [X] <i>/lhag ge /</i> | [X] | [X] | [X] | [X] | [X] |
| | | <i>/goms pa /</i> | <i>/lhan chIg</i> | <i>/brtags te skyes</i> | <i>/'phrul dga'</i> | |
| | | <i>/gzhan 'phrul</i> | | <i>skyes pa'I mya ngan/</i> | <i>pa'I mya ngan /</i> | <i>gnam /</i> |
| | | <i>dbang byed</i> | | | | <i>gnaM / /</i> |

Line 11²⁴¹

| | | | |
|-----------------------|---------------------------|--------------------------|--------------------|
| [X] | [X] | [X] | [X] |
| <i>mtshi ma gnam/</i> | <i>kha na ma tho ba /</i> | <i>ltos bzang po / /</i> | <i>zIl dngar /</i> |

PT 1257 Folio 6a (IDP #11)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------|-----------------------------|----------------------------------|------------------------------------|------------------------------|
| 三界[v] /khams gsum / | 欲界 /'dod pa'I khaMs / | 色界 /gzugs yod pa'I khaMs / | 無色界 /gzugs myed pa'I khams / | 三業[v] /las rnam gsuM / |

| Column 6 | Column 7 | Column 8 | Column 9 |
|------------|-------------|------------|-------------------------|
| 身 lus / | 口 ngag / | 意 yId / | 四諦[v] /bden bzhI / / |

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------------|-----------------|----------------|-------------|-----------------------------|
| 苦 /sdug bsngal / | 集 /'dus pa / | 滅 /'gog pa/ | 道 /lam / | 四大[v] /chen po bzhi / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|------------|------------|-----------|---------------|--|
| 地 /sa / | 水 /chu/ | 火 /mye | 風 /rlung / | 四如意足 /rdzu 'phrul gyI rkang pa bzhI / |

²³⁹ The YB (T.1579, 527a20), the BSB (T.1581, 893c15), the *Sūtra of Profoundly Secret Enlightenment* (Shenmi jietuo jing 深密解脫經, T.675, 683a26).

²⁴⁰ Tibetan only, the entries after column 2 do not have red line divisions.

²⁴¹ Tibetan only, no red line divisions.

| |
|---------------------------------|
| Column 11 |
| 五根 <i>/dbang po lnga / /</i> |

Line 3²⁴²

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|--|---|--|--|
| 如是我聞 ²⁴³ <i>/'dI skad</i> <i>bdag gis thos</i> <i>pa /</i> | 一時 ²⁴⁴ [v] <i>/dus gcIg na /</i> | 與大比丘衆 俱 ²⁴⁵ <i>/dge slong</i> <i>chen po'i</i> <i>dge 'dun</i> <i>dang lhan cIg</i> <i>/</i> | 最勝[v]光曜 ²⁴⁶ [v] <i>/mchog</i> <i>du 'tsher ba/</i> | 七寶 v 莊嚴 ²⁴⁷ [v] <i>/rIn po che</i> <i>bdun gyI</i> <i>rgyan / /</i> |

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|--|--|---|
| 放大[v]光明 ²⁴⁸ [v] <i>/'od gzer</i> <i>chen po</i> <i>btang /</i> | 妙飾[v]間列 ²⁴⁹ [v] <i>/shIn du rnam</i> <i>par phyé ba/</i> | 周圓 ²⁵⁰ [v] <i>/dkyIl 'khor /</i> | 所行[v]之處 ²⁵¹ [v] <i>/sbyor yul na/</i> | 如來所都 ²⁵² <i>/de bzhin</i> <i>gshegs pa'I</i> <i>gnas na /</i> |

| |
|---|
| Column 6 |
| 衆所翼從 ²⁵³ <i>/dge 'dun rjesu dong</i> <i>ba na /</i> ²⁵⁴ |

²⁴² The terms appearing in the introductory chapter of the SN start from this line. Same/similar terms and contexts appear in the *Buddha Bhūmi Sūtra* 佛地經 T.680) and the SBBS but not in the YB as *Yogācārabhūmi* does not include the equivalent chapter to the introductory chapter in the SN.

²⁴³ The SN (T.676, 688b26).

²⁴⁴ The SN (T.676, 688b26) .

²⁴⁵ Not found in the introductory chapter in the SN.

²⁴⁶ The SN (T.676, 688b26).

²⁴⁷ The SN (T.676, 688b26).

²⁴⁸ The SN (T.676, 688b27).

²⁴⁹ The SN (T.676, 688b28).

²⁵⁰ The SN (T.676, 688b28).

²⁵¹ The SN (T.676, 688b10).

²⁵² The SN (T.676, 688b11).

²⁵³ “常所翼從” in the SN (T.676, 688b13).

²⁵⁴ Chinese does not match Tibetan.

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|---|---|
| [X] <i>/rtag du rjesu spyod pa na /</i> | 衆生[v]義理 [v] ²⁵⁵ <i>/sems chan gyI sdon /</i> | 遠離衆魔 ²⁵⁶ <i>/bdud yongsu spangs pa /</i> | 念慧 ²⁵⁷ <i>/dran ba'I blo gros /</i> | 建立[v] ²⁵⁸ <i>/rnam par bzhas pa /</i> |

| Column 6 |
|---|
| 不相 v 間雜 ²⁵⁹ <i>/ee so sor ma 'dres pa / /</i> |

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|--|--|--|
| 最清淨覺 ²⁶⁰ <i>/shin du rnam par dag pa'I blo /</i> | 所行无導 ²⁶¹ <i>/bsgribs pa myed pa'I 'gros su song ba /</i> | 住勝彼岸 ²⁶² <i>/mchog gl pha rol du phyIn pa rnyed pa /</i> | 極妙法界 ²⁶³ <i>/chos gyI dbyings dam pa</i> |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 |
|---|---|--|--|
| 盡虛空界 ²⁶⁴ <i>/nam ka'I dbyings gyI mtha'</i> | 窮未來際 ²⁶⁵ <i>/phyI ma'I mtha'I mthar thug pa</i> | 衆所知識 <i>/thams chad gyang nga chang shes pa /</i> | 心善解脫 ²⁶⁶ <i>/sems shIn du rnam par grol ba²⁶⁷ / /</i> |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|---------------------|----------------------|-------------------|---------------------|
| [X] <i>chos gyI 'dod</i> | 喜樂所持 ²⁶⁸ | 多聞[v] ²⁶⁹ | 聞持 ²⁷⁰ | 其聞積集 ²⁷¹ |

²⁵⁵ “衆生一切義利” in the SN (T.676, 688b14).

²⁵⁶ The SN (T.676, 688b15).

²⁵⁷ The SN (T.676, 688b16).

²⁵⁸ The SN (T.676, 688b18).

²⁵⁹ “不相間雜” in the SN (T.676, 688b25).

²⁶⁰ The SN (T.676, 688b19).

²⁶¹ The SN (T.676, 688b19).

²⁶² The SN (T.676, 688b25).

²⁶³ “極於法界” in the SN (T.676, 688b27).

²⁶⁴ “盡虛空性” in the SN (T.676, 688b27).

²⁶⁵ The SN (T.676, 688b27).

²⁶⁶ The SN (T.676, 688b28).

²⁶⁷ Note archaic 'a after *ba*.

²⁶⁸ “喜樂所持” in the SN (T.676, 688b14).

²⁶⁹ The SN (T.676, 688b29).

²⁷⁰ The SN (T.676, 688b29).

| | | | | |
|---|---|-------------------------------|--------------------------------|--|
| <i>pa dang bde bar phrad pa /</i> | <i>/dga' ba dang bde bas brtan pa /</i> | <i>/mang du thos pa /</i> | <i>/thos pa 'dzIn pa /</i> | <i>/thos pa' bsags pa²⁷²/ /</i> |
|---|---|-------------------------------|--------------------------------|--|

Line 9

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|--|--|---|--|
| <i>善思所思²⁷³ legs par bsaM ba sems pa /</i> | <i>善說所說²⁷⁴ /s-legs smra par smra ba smras pa/</i> | <i>善作所作²⁷⁵ /legs par byed pa'I las byed /</i> | <i>捷慧²⁷⁶ /myur ba'I shes rab /</i> | <i>速慧²⁷⁷ /mg yog pa'I shes rab //</i> |

Line 10

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|--|--|---|
| <i>利慧²⁷⁸ /rno ba'i shes rab /</i> | <i>勝決擇慧²⁷⁹ /nges par myI phigs pa'I shes rab /</i> | <i>慧寶成就²⁸⁰ / shes rab dkon mchog dang ldan ba /</i> | <i>趣於大乘²⁸¹ /theg pa chen po la zhugs pa /</i> | <i>摧諸魔怨²⁸² /bdud dang phyir rgol ba bcoM ba //</i> |

Line 11

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|---|---|--|
| <i>[X] phul du bde ba thob pa /</i> | <i>[X] /yon chen po sbyangs pa²⁸³ /</i> | <i>息諸害惱²⁸⁴ /gnod pa rab du 'jil ba /</i> | <i>如理請問²⁸⁵ /rIgs par kun 'drI ba /</i> | <i>法涌²⁸⁶ /chos gyis 'phags pa /</i> |

| Column 6 |
|---|
| <i>德本²⁸⁷ /yon tan 'byung</i> |

²⁷¹ The SN (T.676, 688c01).

²⁷² Note archaic 'a after *pa*.

²⁷³ The SN (T.676, 688c01).

²⁷⁴ The SN (T.676, 688 c01).

²⁷⁵ The SN (T.676, 688 c01).

²⁷⁶ The SN (T.676, 688 c02).

²⁷⁷ The SN (T.676, 688 c02).

²⁷⁸ The SN (T.676, 688 c02).

²⁷⁹ The SN (T.676, 688 c02).

²⁸⁰ The SN (T.676, 688c03).

²⁸¹ “皆住大乘遊大乘法” in the SN (T.676, 688c07).

²⁸² “摧伏一切衆魔怨” in the SN (T.676, 688c8-9).

²⁸³ Subscript *bya* written underneath and to side of head letter *sa* (*mgo can*).

²⁸⁴ “息一切衆生一切苦惱” in the SN (T.676, 688c11).

²⁸⁵ The SN (T.676, 688c13).

²⁸⁶ The SN (T.676, 688c13).

²⁸⁷ The SN (T.676, 688c15).

| |
|----------------|
| <i>gnas</i> // |
|----------------|

PT 1257 Folio 6b (IDP #12)

大乘百法明門

PT 1257 Folio 7a²⁸⁸ (IDP #13)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|------------------------------|---------------------------|----------------------|--------------------|
| 魔侯[v]羅伽 [v] /lto phye chen po / | 人 /myI'a ²⁸⁹ / | 非人[v] /myI ma yin / | 羅刹[v] /'bar bar / | [X] /grul bum / |

| Column 6 | Column 7 | Column 8 | Column 9 |
|--------------------------------------|----------------------------------|----------------------------------|-----------------------------------|
| 鷲峯山 /bya rgod 'phung pa'I ri / | 給孤[v]獨園[v] /kun dga'I ra ba / | 竹林[v] /smyI g ma'I tshal / | 菌苑[v] /skyed mos tsha*t* // |

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------------------|--|-----------------------------|-------------------------------|------------------|
| 王舍[v]城 rgyal po'i khab / | 大宮殿 /gzhal myed khang chen po / | 須弥山 /rI rab lhun po / | 海 /mtsho' f ²⁹⁰ | 池 /mitshe'u / |

| Column 6 | Column 7 | Column 8 |
|-----------------|-------------------------|--|
| 沼 /lteng ka' | 神通[v] /rdzu 'phrul / | 神變[v] /cho' 'phrul ²⁹¹ / / |

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------------------|--------------------------------------|---|------------------------------|---------------------------------|
| 加備 ²⁹² [v] /dnos grub / | 如來[v] /yang dag par gsheg pa / | 世尊[v] /bcom ldan 'da's ²⁹³ | 善逝 /bde bar gshegs pa/ | 菩薩 /byang cub sems dpa' / |

²⁸⁸ On the upper side of column 3 of line 1, there is a mark by *sumi-ink*, “\ ,” which seems to be mistakenly made.

²⁸⁹ Note archaic 'a after *myI*.

²⁹⁰ Note archaic 'a after *mtsho*.

²⁹¹ Note archaic spelling with 'a after *cho* and *da drag*.

²⁹² A variant of 備.

²⁹³ Note archaic spelling compare with inscription (bSam yas?).

| |
|---------------------------------------|
| Column 6 |
| 善男子 /rIgs kyI bu' ²⁹⁴ / |

Line 4

| | | | | |
|----------------------|-------------------------|---|-------------------|---------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 比丘[v] dge slong / | 憂婆[v]塞 /dge bsnyen / | 衆生[v] /sems chan ²⁹⁵ / | [X] /yI dags / | 地獄[v] /dmyal ba/ |

| | | | | |
|----------------------------|-------------------------------------|--------------|--------------------------|-----------------------|
| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
| 仙人[v] /drang srong / | 外道[v] /mur 'dug ²⁹⁶ / | 魔 /bdud / | 煩惱/ nyon mongs pa/ | 憂 /mya ngan / / |

Line 5

| | | | | |
|-------------------|--------------|----------------------------|-------------------------------|------------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| [X] rgya che / | 廣 /yangs/ | 无上[v] /bla na myed / | 不退[v] /phyir myI ldog / | 散心[v] /sems bskid / |

| | | | | |
|-------------------|-------------------|------------------|----------------------------|-----------------|
| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
| 相 /mtshan ma / | 性 /mtshan nyId | 想 /'du shes / | 體性[v] /ngo bo nyid . | 誓 /yI dam // |

Line 6

| | | | | |
|------------------------------|----------------------|------------------------------|----------------------------|------------------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 譬喻[v] dpe' ²⁹⁷ | 放逸[v] /bag myed / | 法器[v] /chos kyI snod / | 聚落[v] /grong khyer / | 曠野[v] /'brog dgon pa / |

| | | |
|----------------------------------|------------------|---------------------------------------|
| Column 6 | Column 7 | Column 8 |
| 不思議 /bsam gyis myI khyab / | 劫 /bskal pa / | 十力[v] /stobs bcu' ²⁹⁸ / |

²⁹⁴ Note archaic 'a after *bu* and at end of a line.

²⁹⁵ Note archaic aspirated spelling.

²⁹⁶ See Stein (2010: 2, note 1; 10; 20; 32-33; 42; 47; 53-54) for *mur 'dug* as Chinese Chan based term for *heretic*. But also note Karashima 2005:196 from Khotan Lotus sūtra as *mur 'dug rnam pa thams cad* (kha 50 b7) for *mu steg can*. See also Cūpers, The IX Chapter of the Samādhirājasūtra, 1990, pages 64, 161.

²⁹⁷ Note archaic 'a.

²⁹⁸ Note archaic 'a.

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|-------------------------|------------------------|-------------------------------------|-------------------------------|
| 十八[v]不共 佛法 /ma 'dres pa'I chos bco brgyad / | 幢 /rgyal mtshan / | 十善[v] /dge ba bcu / | 十二[v]處 /'du mched bcu gnyis / | 十八界 /khams bco brgyad / |

| Column 6 |
|---|
| 十二法 /myI gnyis pa'I chos ²⁹⁹ / / |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------|--|---|---|-------------------------------------|
| 无二[v] gnyisu myed / | 無生法忍 /myI skye ba'I chos kyl bzod pa thob / | 娑婆世界 /myI mjed gyI 'jIg rten gyI khams / | 得法眼淨 /chos *ky*i myig rnam par dag / | 威德 /gzI brjid ³⁰⁰ / / |

Line 9

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------------|-----------------------|-----------------------------|-----------------------|--|
| 不攀[v]緣 myi dmyigs / | 斷見 /chad par lta / | 常見[v] /rtag par lta / | 邊見[v] /mthar lta / | 決定[v] /gdon myi za ba ³⁰¹ / |

| Column 6 | Column 7 | Column 8 | Column 9 |
|-------------------|------------------|----------------------|-----------------------------|
| 嬌 /rgyags pa / | 慢 /dregs pa / | 忿 khong khro ba / | 恨 /khon du 'dzIn pa / |

Line 10

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------|------------------|--------------------|----------------------|------------------|
| 覆 /'chab pa / | 惱 /khrug pa / | 悼舉 /'phyar pa / | 昏沈[v] /rmugs pa / | 害 /'tshe ba / |

| Column 6 | Column 7 | Column 8 | Column 9 |
|---------------------|-------------------|--|---------------------------------|
| 利益[v] /phan ba / | [X] /gnod pa / | 一生[v]補處 /tshe gclg gis thogs pa ³⁰² / | 神通 /mngon bar shes pa / / |

²⁹⁹ Tibetan term does not correspond with Chinese.

³⁰⁰ See Stein 2010: 69-70.

³⁰¹ See Walter, Buddhism and Empire, 2009, page 44, note 15. Takeuchi 1998, pages 155, 307. Karashima 2005: 264 at kha 70a4.

³⁰² Different than *Mahāvīyutpatti* 806.

Line 11

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------------------|---------------------------------------|-------------------------|---|---|
| 等至 /snyoms par 'jug pa / | 根機[v] /(erase mark) dbang po | 獸不[v] /myi skyo ba / | [X] /chos gyI dbang bskur pa / | 種諸善根 /dge ba'I rtsa bskrung pa / |

| Column 6 | Column 7 |
|-------------------------------------|---|
| 辯才[v] /spobs pa'/ ³⁰³ | [X] /ngal tshul chan ³⁰⁴ // |

PT 1257 Folio 8a (IDP #21)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|--------------------|------------------|-----------------|----------------|
| [X] /bar du gcod pa / | 障 /bsgrlbs pa / | 覆 /g.yog pa / | 盖 /bkab pa / | 樂 /bde ba / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|----------------|----------------------------|-----------------------|---------------------------|-------------------------------|
| 利 /phan ba/ | 无所[v] /grangs myed / | 无边[v] /mtha' yas / | 无量[v] /tshad myed / | 不可測[v] /dpag du myed // |

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-------------------|-------------------|--------------------|--------------------------------------|-----------------|
| [X] dpyod pa / | [X] /dpog pa / | [X] /spong ba / | 已離[v] /sprang pa'/ ³⁰⁵ | 離 /bral ba / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|--|------------------|------------------------------|------------------|----------------------------------|
| 已得[v] /thob par gyurd / ³⁰⁶ | 超 /'gyas pa / | 過 /'da's / ³⁰⁷ | 涌 /'phar ba / | 圓滿[v] /phun suM tshogs / / |

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------|-------------------------|----------------------|--------------------|-----------------|
| 異類[v] 'gro ba mang | 善根[v] /dge ba'I rtsa | 救濟[v] /skyong ba/ | 行行[v] /spyod pa | 脩 /sgom ba / |

³⁰³ Note archaic 'a.³⁰⁴ Note archaic aspirated suffix *chan*.³⁰⁵ Note archaic 'a.³⁰⁶ Note the *da drag*.³⁰⁷ Note archaic spelling found in inscription.

| | | | | |
|-------------|-------------|--|--|--|
| <i>po /</i> | <i>ba /</i> | | | |
|-------------|-------------|--|--|--|

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|------------------------|-----------------------------|---------------------------------|------------------------------|-----------------------------|
| 學 <i>/slob pa /</i> | 名稱[v] <i>/grags pa /</i> | 吉祥[v] <i>/bkra shIs pa /</i> | 一切[v] <i>/thams cad /</i> | 極多[v] <i>/mang rab /</i> |

| Column 11 |
|----------------------|
| 諸 <i>/kun / /</i> |

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------|--|-------------------------------|----------------------------|-----------------------|
| 別異[v] <i>tha dad /</i> | 各各[v] <i>/so so' ³⁰⁸</i> | 種種[v] <i>/sna tshogs /</i> | [X] <i>/khyad bar /</i> | 妙 <i>/dam pa /</i> |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|----------------------|-------------------------|----------------------------|---|--|
| 最 <i>/mchog /</i> | 勝 <i>/rgyal ba /</i> | 莊嚴[v] <i>/brgyand /</i> | 因緣和[v]合 <i>/rkyen dang 'du ba tshogste byung /</i> | 稠林[v] <i>/zug rdu: ³⁰⁹ /</i> |

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|----------------------------------|--|------------------------------|--|-------------------------------|
| 問信[v] <i>gsong por smra /</i> | 於如意[v]云 何[v] <i>khyod gyI yid la chI snyam /</i> | 習氣[v] <i>/bag chags /</i> | 威儀[v] <i>/spyod lam / pa ³¹⁰</i> | 因緣[v] <i>/rgyu rkyen /</i> |

| Column 6 | Column 7 | Column 8 | Column 9 |
|-----------------------------|---------------------------|------------------------|-------------------------------|
| 形色[v] <i>/dkha dog /</i> | 表色[v] <i>/dbyibs /</i> | 鮮 <i>/ma rnyIs/</i> | 供養[v] <i>/mchod pa / /</i> |

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|-----------------------------|---------------------------|-----------------------|------------------------|
| 供敬[v] <i>/bkur stI /</i> | 尊重[v] <i>/rI mgro' /</i> | [X] <i>stI stang /</i> | 敬 <i>/gus pa /</i> | 喜 <i>/dga' ba /</i> |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|------------------------------|-------------------------------|----------------------------|-----------------------------|-----------------------|
| 歡悅[v] <i>mgu' rangs /</i> | 勇躍[v] <i>/chong rgal /</i> | 雖然[v] <i>/mod gyI /</i> | 然此[v] <i>'on kyang /</i> | 若 <i>/gal te /</i> |

³⁰⁸ Note archaic 'a.

³⁰⁹ Note *double tshog* at the end of line.

³¹⁰ Note *pa* written between entries.

| |
|-----------------------|
| Column 11 |
| 如是[v] /de ltar / / |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------|-----------------------------------|----------------------|----------------------|----------------------------------|
| 所謂[v] dl lta ste / | 何以故[v] /cl'i phyir zhe na / | 纓絡[v] /se mo do / | 鬘[v] /phreng ba / | 虛空[v] /nam ka' ³¹¹ |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|-----------------------------------|--------------------------------|-------------------------------|--------------------------------|-----------------------------|
| 幻化[v] /sgyu ma' ³¹² | 龜毛[v] /ru sbal gyI spu / | 兔角[v] /rI bong gi rwa / | 石女兒[v] /mo sham gyI bu / | 陽燄[v] /smylg rgyu / / |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|---------------------|-----------------------|---------------------------|----------------------------------|
| 水泡[v] chu'I chu bur / | 聚沫[v] /dbu ba' / | 芭蕉[v] /chu shIng / | 水中月[v] /chu'I zla ba / | 火輪[v] /mye mgal bskor ba / |

| Column 6 | Column 7 | Column 8 |
|--------------------------------------|--------------------------------|-------------------------|
| 乾闥城[v] /drI za'I grong khyer / | 中陰身[v] /lnga phung bar ma / | 影像 /gzugs brnyan / / |

Line 9

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------------------------|------------------|----------------------|---------------|---------------------|
| 草頭[v]露 rtswa'I (') nI zal pa | 夢 /rmyI lam / | 殿光[v] /glog 'od / | 雲 /sprIn / | 眩翳[v] /rab rIb / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|-----------------|-------------------|----------------------|-------------------------------------|-------------------|
| 嚮 /brag ca / | [X] /myI g yor | 丘井[v] /khron pa / | 風輪[v] /rlung gI khrul 'khor / | 觀 /rtog pa / / |

Line 10

| |
|---|
| Right side of Column 1 (out- side of a grid) |
| 念 (No Tibetan word) |

³¹¹ Note archaic spelling.

³¹² Note archaic 'a.

Line 10

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------|-----------------------|----------------------------|---|---------------------------------------|
| 念 <i>dran ba /</i> | 思 <i>/sems pa/</i> | 遊戲[v] <i>/rol pa' /</i> | 灌頂 <i>/spyI bo nas blugs /³¹³</i> | [X] <i>/gang latshogs pa /</i> |

| Column 6 | Column 7 | Column 8 |
|------------------------------------|---------------------------------|---|
| 有幾[v]種 <i>/rnam par du yod/</i> | 分別 <i>/bye' brag phyed /</i> | 梵王 <i>/tshang pa'I rgyal po //</i> |

Line 11

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--|---|---------------------|------------------------------------|--|
| 閻羅[v]王 <i>/gshIn rje'I rgyal po /</i> | 帝釋[v] <i>/brgya' byin/³¹⁴</i> | 天 <i>/lha' /</i> | 龍 <i>/khlu' /³¹⁵</i> | 阿脩[v]羅 <i>/gnod sbyin³¹⁶ /</i> |

| Column 6 | Column 7 | Column 8 | Column 9 |
|---------------------------------|--|---------------------------------|---|
| 乾闥[v]婆 <i>khradrI rza' /</i> | 阿脩[v]羅 <i>/lha ma yIn³¹⁷ /</i> | 迦樓[v]羅 <i>/nam ka ldIn /</i> | 緊那[v]羅 <i>/myI 'am ci³¹⁸ //</i> |

PT 1257 Folio 9a (IDP #23)

Line 1

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|--|--|--|
| 正見[v] <i>/g.yung drung gI lta ba</i> | 正思惟[v] <i>/g.yung drung rtog pa /</i> | 正語[v] <i>/g.yung drung gI ngag/</i> | [X] <i>/g.yung drung gI las kyI mtha' /</i> | 正命[v] <i>/g.yung drung 'tsho ba /</i> |

| Column 6 | Column 7 |
|--|--|
| 正精進[v] <i>/g.yung drung gI rtsol ba /</i> | 正念[v] <i>g.yung drung gI dran ba //</i> |

³¹³ See Stein 2010:10.

³¹⁴ Note archaic spelling.

³¹⁵ Note archaic and unusual spellings. Search *khlu* within linguistic studies.

³¹⁶ Tibetan terms of column 5 and 7 are different. This point also shows that Tibetan terms were written first then filling the corresponding Chinese followed.

³¹⁷ Tibetan terms of column 5 and 7 are different. This point also shows that Tibetan terms were written first then filling the corresponding Chinese followed.

³¹⁸ See Nattier, *Once upon a future time*, page 256; Also, *Harvard Journal of Asiatic Studies*, volume 3, p. 131.

Line 2

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|--------------------------------|-------------------------------|-----------------------------|
| [正][定][v] ³¹⁹ g.yung drung gl ting nge 'dzIn // | 十地 ³²⁰ [v] /sa bcu' / ³²¹ | 極喜[v]地 /rab du dga' ba / | 離垢[v] /drI ma myed pa / | 發光[v] /'od 'phro ba / |

| Column 6 | Column 7 | Column 8 |
|-------------------------|--------------------------------|-------------------------------|
| 焰惠[v] /'od byed pa / | 難勝[v] /shIn du dka' rgyal / | 現前[v] /mngon du ba'I sa // |

Line 3

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------------|-------------------------|---------------------------------|-------------------------------|--|
| 遠行[v] /ring du song ba' / | 不動[v] /myI g.yo ba / | 善惠[v] dge ba'i blo gros / | 法雲[v] /chos kyI sprin / | 十二因[v]緣 /rgyu rkyen bcu gnyIs la / |

| Column 6 | Column 7 | Column 8 |
|-----------------------|------------------|---------------------------|
| 无明[v] /ma rlg pa / | 行 /'du byed / | 識 /rnam par shes pa // |

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|--------------------------------|-----------------------------------|----------------|------------------|-----------------|
| 名色[v] mying dang gzugs / | 六入[v] /drug gl mdu' mched / | 觸 /reg pa / | 受 /tshor ba / | 愛 /sred pa / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 ³²² |
|----------------|-------------------|------------------|---------------------------------------|--|
| 取 /len pa / | 有 /stsogs pa / | 生 /skye ba' / | 老死[v] /rga' shI / / ³²³ | 十二部[v]經 /mdo sde bcu gnyIs la // |

³¹⁹ This column is blank, but the term that is filled in should be “正定.”

³²⁰ The ten titles of bodhisattva that follow are based on the *Ten bhumi sūtra* (*Shidi jing* 十地經 Nine volume) translated by Siladharmā (Shiluodamo 尸羅達摩) during Zhenyuan period (貞元 785-805) in the Tang era.

³²¹ Compare this list against Pelliot Tibétain 842, known before 814 (Karmay 2010:150-151), on folio *nga* line 6: *sa dang por rab du dga' ba dang / dri ma myed pa dang / 'od byed pa dang / 'od 'phro ba dang / shin tu dka' rgyal dang / mngon [line 7] tu pa dang / ring du song ba dang / myI g.yo ba dang / dge' ba'I blo gros dang / chos kyI sprin zhes bgyI ste /*.

³²² Compare following list with *A Sino-Tibetan Glossary from Tun-huang*, page 283, sections 61-63.

³²³ Note extra punctuation to end category.

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------------|---|--|---|--|
| 契經[v] <i>mdo'i sde /</i> | 應誦[v] <i>/dbyangs gyIs bsnyad pa'I sde /</i> | 受記[v] <i>/lung bstan pa'I sde /</i> | 諷誦[v] <i>tshIgsu bcad pa'I sde /</i> | 緣起[v] <i>/gleng zhI'i sde /</i> |

| Column 6 | Column 7 |
|---|---|
| 自說[v] <i>/ched du brjod pa'I sde /</i> | 譬喻[v] <i>/rtogs pa brjod pa'I sde //</i> |

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|--|---|--|---|
| 本事[v] <i>da ltar dang 'da's pa'I sde /</i> | 本生[v] <i>/skye pa rabs kyI sde/</i> | 方廣[v] <i>/shIn du rgyas pa'I sde /</i> | 未曾[v]有部 [v] <i>/rmaḍ du byung ba'I sde /</i> | 論議[v] <i>/chos gtan la bab pa bstan pa'I sde /</i> |

| Column 6 |
|---------------------------------|
| 如理[v] <i>/tshul bzhIn //</i> |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-------------------------------|--|-------------------------------------|---|---|
| 作意[v] <i>yid la byed /</i> | 不了義[v] <i>bkrI ba'I non ³²⁴/</i> | 了義[v] <i>nges pa'I don /</i> | (闕 ³²⁵) (閑 ³²⁶) [v] <i>'du 'dzI'</i> | (閑 ³²⁷) 靜[v] <i>/dben ba /</i> |

| Column 6 | Column 7 | Column 8 | Column 9 |
|------------------------|-------------------------------|----------------------------------|--|
| 我 <i>wö /bdag /</i> | 我所[v] <i>/bdag gI ba /</i> | 真如[v] <i>yang dag pa nyId</i> | 具一切[v]種智[v] <i>/thams chad mkhy- en pa'I ye shes //</i> |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|----------------------------|----------------|--------------------------|-----------------------|---------------------------|
| 福田資[v]種 <i>bsod naM</i> | 智慧[v]資糧 [v] | 惣持[v] <i>/gzungs/</i> | 咒 <i>/sngags /</i> | 法界[v] <i>/chos kyI</i> |

³²⁴ Should read *bkrI ba'i don*. The Tibetan *bkrI ba'i don* translates *neyārtha*, which is usually translated into *drang don*.

³²⁵ “闕然” in the *Enunciations and Meanings of All Sūtras (Yiqiejing yinyi 一切經音義, T.2128, 869b12)*.

³²⁶ An unknown letter. Possibly a variant of 閑.

³²⁷ An unknown letter. Possibly a variant of 閑.

| | | | | |
|---------------------|------------------------------|--|--|------------------|
| <i>gyI tshogs /</i> | <i>/ye shes kyI tshogs /</i> | | | <i>dbyings /</i> |
|---------------------|------------------------------|--|--|------------------|

| | | |
|---------------------------------|------------------------------------|-------------------------------|
| Column 6 | Column 7 | Column 8 |
| 密意[v] <i>/ldem po ngag /</i> | 隨喜[v] <i>/rjes su yI rang /</i> | 讚歎[v] <i>/bstod pa' //</i> |

Line 9

| | | | | |
|---------------------------|---------------------------------|--------------------------------|--------------------------|-----------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 廻向[v] <i>bsngo ba'</i> | 清淨[v] <i>/rnaM par dag /</i> | 白淨[v] <i>/rnaM par dkar</i> | 疑 <i>/the tshom /</i> | 惑 <i>nem nur /</i> |

| | | | | |
|-------------------------------|---------------------------|----------------------------|---------------------------|---|
| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
| 猶預[v] <i>som ma nyI' /</i> | 不信[v] <i>/ma dad /</i> | 相應[v] <i>/ldan ba /</i> | 相稱[v] <i>/phrod pa</i> | 違逆 ³²⁸ [v] <i>/gal ba /</i> |

| |
|--------------------------|
| Column 11 |
| 順 <i>/gzhol ba //</i> |

Line 10

| | | | | |
|------------------------|-------------------------|-------------------------|------------------------|--------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 媿 <i>khrel ba /</i> | 慙 <i>/'dzem ba /</i> | 照 <i>/snang ba /</i> | 明 <i>/gsal ba /</i> | 光 <i>/'od /</i> |

| | | | | |
|------------------------|--------------------------|--------------------------|--|-------------------------------|
| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
| 現 <i>/mngon ba/</i> | 曜 <i>/'tsher ba /</i> | [X] <i>/rIlg pa /</i> | 覺 <i>/tshor ba /</i> ³²⁹ | 究竟[v] <i>/thar phyIn /</i> |

| |
|-------------------------------|
| Column 11 |
| 境界[v] <i>/spyod yul //</i> |

Line 11

| | | | | |
|---|------------------------------|-------------------------------|---|---|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 寂靜[v] <i>rab du zhi</i> ³³⁰ | 降伏[v] <i>/gdul thul /</i> | 世間[v] <i>/'jIlg rten /</i> | 世界[v] <i>/'jIlg rten gyI khams /</i> | 佛刹[v] <i>/sang rgyas gyI zhing /</i> |

³²⁸ This compound appears in the YB (T1579, 872b12) and the *Ten bhumi sūtra* (十地經 T0287, 554b18) among others, but does not appear in the SN.

³²⁹ Chan translation; tshor ba also means “feeling.”

³³⁰ Note archaic 'a suffix.

| | |
|------------------------------|----------------------------|
| Column 6 | Column 7 |
| 任運成[v]就 /lhun gyIs grub / | 通達[v] /khong du chud // |

PT 1257 Folio 10a (IDP # 25)

Line 1

| | | | | |
|----------|----------|----------------------------|--|---|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| [X] | [X] | [X] /sgo las skye ba | 化生[v] /rdzu te skye ba' ³³¹ | 五智[v] /ye shes lnga' ³³² |

| |
|--|
| Column 6 |
| 大圓[v]鏡智[v] /mye long lta bu'I ye shes // |

Line 2

| | | | | |
|---|--|--|------------------------------------|------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 平等[v]性智 [v] /mnyaM nyI gyI ye shes / | 妙觀[v]察智 [v] /so sor kun du lta ba'I ye shes/ | 成所作[v]智 /bya ba nan tan gyI ye shes / | 四無量[v] /tshad myed pa bzhi / | 慈 /byaMs pa / |

| | | |
|--------------------|-----------------|-----------------------|
| Column 6 | Column 7 | Column 8 |
| 悲 /snying rje / | 喜 /dga' ba / | 捨 /btang snyoMs // |

Line 3

| | | | | |
|---|--------------------------------------|--------------------------------|----------------------------------|------------------------|
| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
| 四魔[v] /bdud rnaM bzhi' ³³³ | 煩惱魔[v] /nyon mongs pa'I bdud:/ | 蘊魔[v] /phung po'i bdud / | 死魔[v] /'chI bdag gI bdud / | 天魔[v] /lha'I bdud / |

| | |
|-------------------------|---|
| Column 6 | Column 7 |
| 四部州[v] /gling bzhi / | 東弗[v]于大[v] shar gyI lus 'phags gling // |

³³¹ Note archaic 'a suffix.

³³² Note archaic 'a suffix.

³³³ Note archaic 'a suffix.

Line 4

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---------------------------------------|--|--|----------------------------------|---|
| 南閻浮[v]提 /lha'I 'dzam bu gllng / | 西俱耶[v]尼 /nub gyI bal glang spyod / | 北越單[v] /byang gI sgra myi snyan / | 預流[v] /rgyun du zhugs pa / | 一來[v] /lan chlǵ phyir ldog pa/ |

| Column 6 |
|---|
| 不還[v] /phyI r myI ldog pa' ³³⁴ / / |

Line 5

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------------------|----------------------------------|-----------------------|------------------------------|-----------------------------|
| 阿羅漢[v] /dgra bcom ba / | 四攝[v] /bsdu ba rnaM bzhI / | 布施[v] /sbyIn ba' / | 愛語[v] /ngag snyan pa / | 利行[v] /don spyod pa / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|------------------------------|------------------------------|---------------|-------------------|-------------------|
| 同事[v] /don 'thun ba // | 五蘊[v] /phung po lnga / | 色 /gzugs / | 受 /tshor ba' / | 想 /'du shes // |

Line 6

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|------------------|--------------------------|------------------------|----------------|----------------------|
| 行 /'du byed / | 識 /rnaM par shes / | 五力[v] /stobs lnga / | 信 /dad pa / | 進 /brtson 'grus / |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|-----------------|----------------------|------------------|-------------------------------|---------------------|
| 念 /dran ba / | 定 /tlInge 'dzIn / | 惠 /shes rab / | 五道[v] /lam rgyud lnga / | 人道[v] /myI'i lam |

| Column 11 |
|------------------------|
| 天道[v] /lha'I lam // |

Line 7

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-----------------------|-------------------------|---------------------|------------------------------|-------------------|
| 畜生[v] /byol song / | 阿脩羅[v] /lha ma yIn / | 餓鬼[v] /yI dags / | 六根[v] /dbang po drug / | 眼根[v] /dmyIǵ / |

³³⁴ Note archaic spellings.

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|---|---------------------------------|---------------------------------|-------------------|--------------------|
| 耳根[v] <i>/rna'ba'³³⁵/</i> | 鼻 <i>/sna'³³⁶</i> | 舌 <i>/lce'³³⁷</i> | 身 <i>/lus/</i> | 意 <i>/yId /</i> |

| Column 11 | Column 12 |
|-----------------------------|-----------------------|
| 六塵[v] <i>/yul drug /</i> | 色 <i>/gzugs //</i> |

Line 8

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|-------------------|---------------------|---------------------|-----------------------------------|------------------------------|
| 聲 <i>sgra'</i> | 香 <i>/drI' /</i> | 味 <i>/bro' /</i> | 觸 <i>/rig³³⁸ //</i> | 法 <i>/f³³⁹</i> |

| Column 6 | Column 7 | Column 8 | Column 9 | Column 10 |
|---|-----------------------------|---------------------------------|------------------------|---------------------------------|
| 六波羅[v]蜜 <i>/pha rol du phyIn pa drug /</i> | 布施[v] <i>/sbyIn ba /</i> | 戒 <i>/tshul khrIms /</i> | 忍 <i>/bzod pa /</i> | 精進[v] <i>/brtson 'grus /</i> |

| Column 11 |
|-------------------------------|
| 靜慮[v] <i>/bsam gtan //</i> |

Line 9

| Column 1 | Column 2 | Column 3 | Column 4 |
|------------------------|--|--|--|
| 惠 <i>shes rab /</i> | 七覺[v]支 ³⁴⁰ <i>/byang chub gyI yan lag bdun / o³⁴¹</i> | 念覺[v]支 <i>/dran ba byang chub gyI yan lag /</i> | 擇法覺[v]支 <i>/chos rnaM par 'byed byang chub gyI yan lag //</i> |

Line 10

| Column 1 | Column 2 | Column 3 | Column 4 |
|--|--------------------------------|-------------------------------------|--------------------------------|
| 喜覺[v]支 <i>dga^{**} ba byang</i> | 安覺[v]支 <i>/bde ba byang</i> | 定覺[v]支 <i>/tInge 'dzIn byang</i> | 捨覺[v]支 <i>/btang snyoms</i> |

³³⁵ Note archaic spellings 'a.

³³⁶ Note archaic spellings 'a.

³³⁷ Note archaic spellings 'a

³³⁸ The romanization of the Tibetan script is "rig," which does not correspond with its corresponding Chinese term "touching." Tibetan term of "touching" is "reg." This can be a scribal error.

³³⁹ No Tibetan term included.

³⁴⁰ There are only six listed among the seven limbs of enlightenment. The third, bodhyanga of diligence, is missed.

³⁴¹ Note possible scribal symbol for change of scribe.

| | | | |
|------------------------------|---------------------------|---------------------------|--|
| <i>chub gyI yan lag</i> / | <i>chub gyI yan lag</i> / | <i>chub gyI yan lag</i> / | <i>byang chub gyI</i> <i>lanyan lag</i> / / |
|------------------------------|---------------------------|---------------------------|--|

Line 11

| Column 1 | Column 2 | Column 3 | Column 4 | Column 5 |
|---|------------------------------|--------------------------------------|--|-----------------------------|
| 七寶[v] <i>/rin po che</i> <i>bdun</i> / ³⁴² | 象寶[v] <i>/bal glang</i> / | 馬寶[v] <i>/rta'</i> ³⁴³ | 摩尼[v] <i>/ñnor bu'</i> / ³⁴⁴ | 女寶[v] <i>/bud myed</i> / |

| Column 6 | Column 7 | Column 8 | Column 9 |
|-----------------------------|---|---|---|
| 輪寶[v] <i>/'khor lo</i> / | 主藏[v]神 <i>/blon po'</i> ³⁴⁵ | 兵寶[v] <i>/dma'g</i> / ³⁴⁶ | 八聖道[v] ³⁴⁷ <i>/'phags pa'I laM</i> <i>brgyad</i> / / |

Appendix I. Comparable Image-Collation of Binding-holes in PT 1257

- 1) These images below are copy-pasted from IDP site with partially cut focusing on only their binding-holes.
- 2) With consistency of the forms and shapes of damages appeared, the following pairs are identical sheets: #01-02, #03-04, #05-06, #07-08, #09-10, #11-12, #13-14, #21-22, #23-24, and #25-26.
- 3) IDP site shows the backside folio images (#02, 04, 06, 08, 10, 12, 14, 22, 24, and 26) in a way of “up-side-down.”

Folios in both front and backsides

#01



#02 (backside of #01)



³⁴² See Mvy.3621-3628. Note the seven royal treasures in classical Tibetan as *'khor lo, glang po, rta mchog, nor bu, bu med, khyim bdag, blon po. khyim bdag* is replaced by *dmag dpon*.

³⁴³ Note archaic spelling 'a.

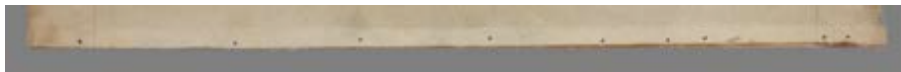
³⁴⁴ Note archaic spelling 'a.

³⁴⁵ Note archaic spelling 'a.

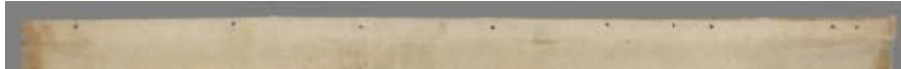
³⁴⁶ Note archaic spelling.

³⁴⁷ Pelliot 1257 folio 10a, whose end term is “the Eight Sacred Paths,” could originally be placed at right before Pelliot 1257 folio 9a as the folio 9a starts with the itemized terms of the Eight Sacred Paths. Thus, its original order in part should have been “folio 9 and folio 10.”

#03



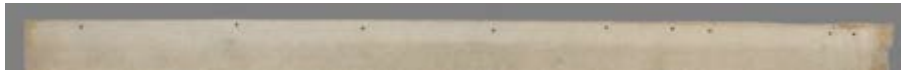
#04 (backside of #03)



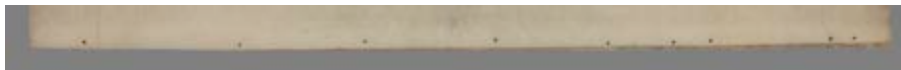
#05



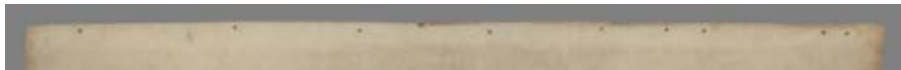
#06 (backside of #05)



#07



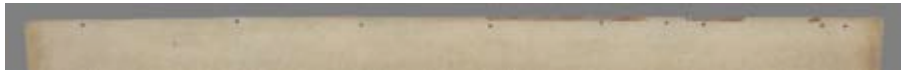
#08 (backside of #07)



#09



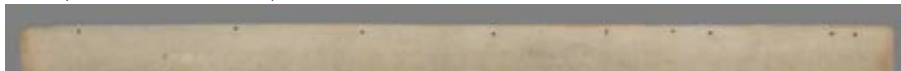
#10 (backside of #09)



#11



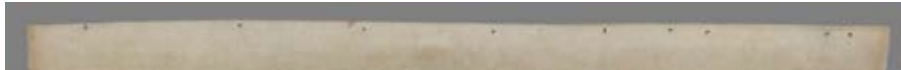
#12 (backside of #11)



#13



#14 (backside of #13)



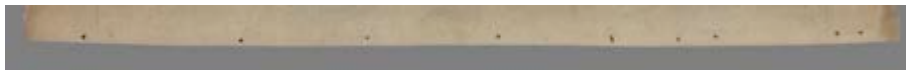
#21



#22 (backside of #21)



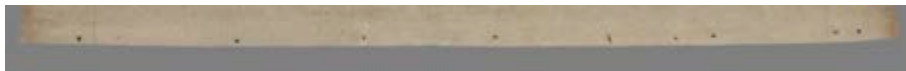
#23



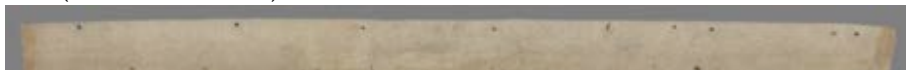
#24 (backside of #23)



#25



#26 (backside of #25)



Fragments # 15 - # 20

(#15)



(#16 note: IDP site shows this folio image at the upper side)



(#17 – backside?)



(#18 – backside?)



(#19 - both front and back sides??? Or a bottom of a folded sheet???)



(#20 - note: IDP site shows this folio image at the upper side)



Appendix II. Chinese Character Variants in PT1257

- This list excludes variants whose digital images are not legible.
- Character location listed according to folio, folio side, line number, then column number:
e.g., F6aL6C2 = Folio 6, folio side a, line number 6, column 2

A
ài
碍



F6aL6C2

愛



F9aL4C5



F10aL5C4

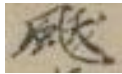
B
bā
芭



F8aL8C3

bá

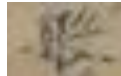
跋



F2aL11C1

bān

般



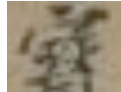
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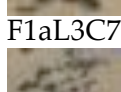
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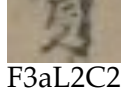
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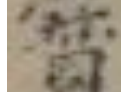
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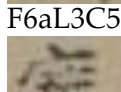
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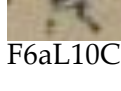
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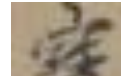
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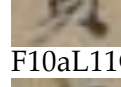
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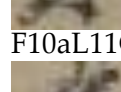
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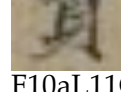
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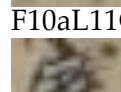
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F10aL11C3



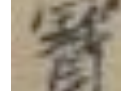
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F10aL11C6



F10aL11C8



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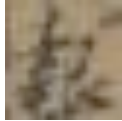
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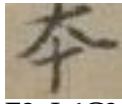
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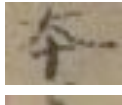
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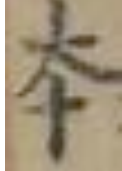
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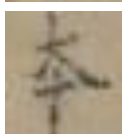
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F3aL2C3



F5aL9C4



F6aL11C6



F9aL6C2

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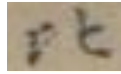
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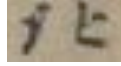
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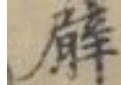
F6aL3C3



F7aL4C1

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F2aL7C3

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F3aL11C3



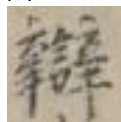
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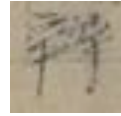
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F3aL11C3



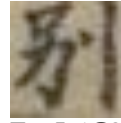
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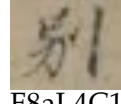
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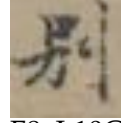
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F5aL6C2



F8aL4C1



F8aL10C7

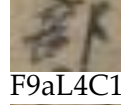
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F7aL7C1

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F9aL4C10

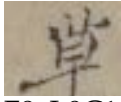


F10aL3C6

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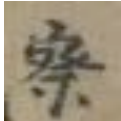
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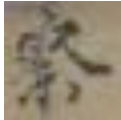
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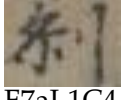
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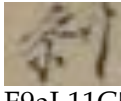
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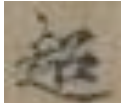
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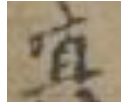
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F9aL11C5
chāo
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F8aL2C7
chēn
嗔



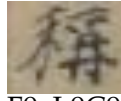
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乘(See shèng)
塵



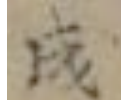
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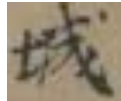
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F9aL9C9
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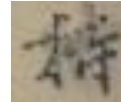
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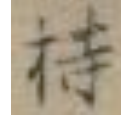
F7aL2C1
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F1aL3C6
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F6aL8C2

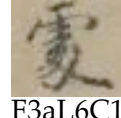


F6aL8C4
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F4aL6

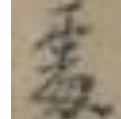
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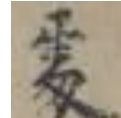
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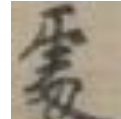
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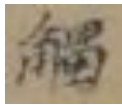
F6aL4C4



F7aL7C4



F7aL10C8
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F9aL4C3



F10aL8C4

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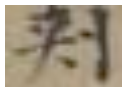
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F10aL2C5

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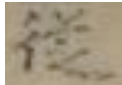
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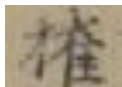
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F6aL4C6

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F6aL10C5

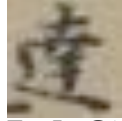
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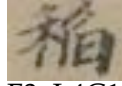
F2aL13C2



F5aL7C1

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F3aL4C1

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F6aL2C4



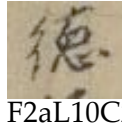
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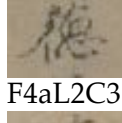
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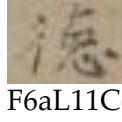
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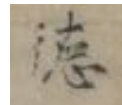
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F4aL2C3



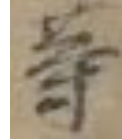
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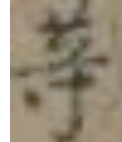
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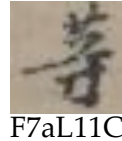
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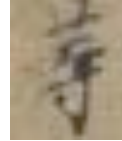
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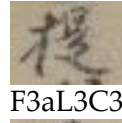
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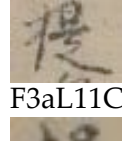
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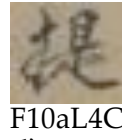
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F3aL3C3



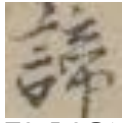
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F10aL4C1

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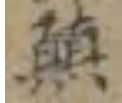
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F3aL8C1

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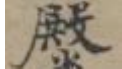
F1aL10C4

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F7aL2C2



F8aL9C3

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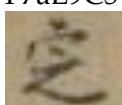
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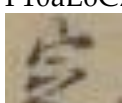
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F7aL9C5



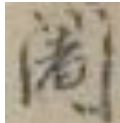
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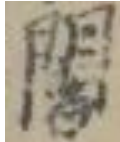
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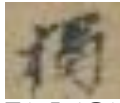
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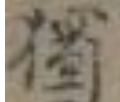
F4aL4

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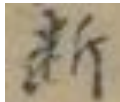
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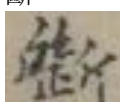
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F1aL9C3

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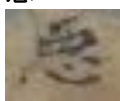
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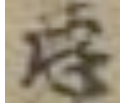
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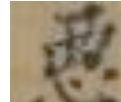
F1aL1C2



F1aL9c4



F1aL10C1



F5aL2C1

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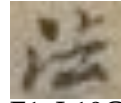


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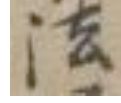
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F1aL10C3



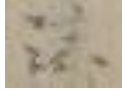
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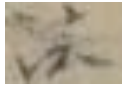


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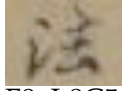
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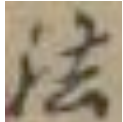
F4aL5



F4aL6



F9aL8C5



F10aL8C5

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fèn

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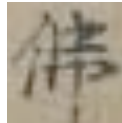
F7aL9C8

fó

佛



F1aL3C8

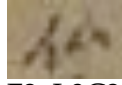


F7aL7C1

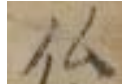


F9aL11C5

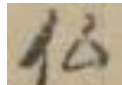
仏



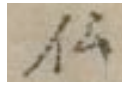
F2aL3C2



F2aL5C2



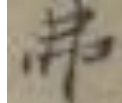
F2aL11C2



F3aL10C3

fú

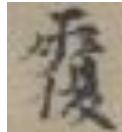
弗



F10aL3C7

fù

覆



F7aL10C1

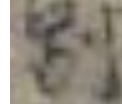


F8aL1C3

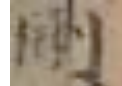
G

gāng

剛



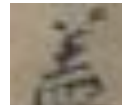
F2aL4C3



F3aL1C2

gě

盖



F8aL1C4

gè

各



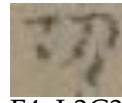
F8aL4C2

gōng

功



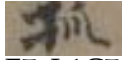
F2aL10C2



F4aL2C3

gū

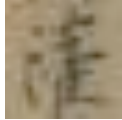
孤



F7aL1C7

guàn

灌

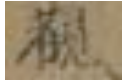


F2aL3C1



F8aL10C4

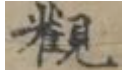
觀



F2aL3C2



F5aL3C5



F8aL9C10



F10aL2C2

guāng

光



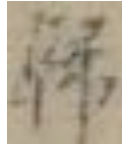
F9aL2C5



F9aL10C5

guī

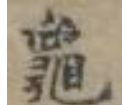
歸



F4aL6

guī (jūn)

龜



F8aL7C7

guǐ

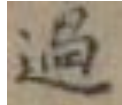
鬼



F10aL7C3

guò

過

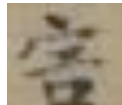


F8aL2C8

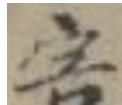
H

hài

害



F6aL11C3



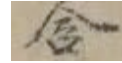
F7aL10C5

hán

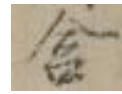
含



F3aL6c2



F3aL6c3



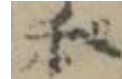
F3aL7c1



F3aL7c2

hé

和



F4aL4

hēi

黑



F5aL8C3

hóu

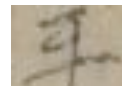
侯



F7aL1C1

hù

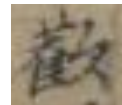
互



F4aL6

huān

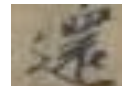
歡



F8aL6C6

huán

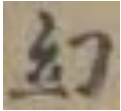
還



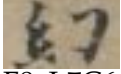
F10aL4C6

huàn

幻



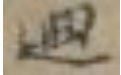
F5aL2C3



F8aL7C6

huí

廻



F9aL9C1

huì

會

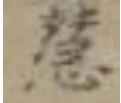


F4aL6

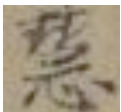


F5aL5C1

慧



F6aL9c5



F6aL10C2

hūn

昏



F7aL10C4

huò

惑



F9aL9C5

J

jī

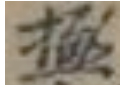
機



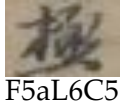
F7aL11C2

jí

極



F5aL6C4



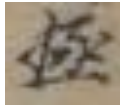
F5aL6C5



F5aL7C1

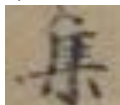


F6aL6C4



F8aL3C10

集



F6aL2C2

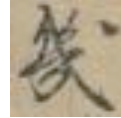
吉



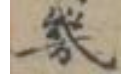
F8aL3C8

jǐ

幾



F2aL10C1



F8aL10C6

jì

計



F5aL1C2

寂

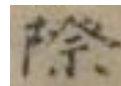


F5aL9C4



F9aL11C1

際



F6aL7C2

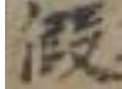
濟



F8aL3C3

jiǎ

假



F5aL1C1

jiàn

建



F6aL5C5

jiāo

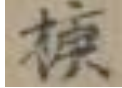
嬌



F7aL9C6

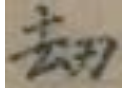
jié

捷



F6aL9C4

劫



F7aL6C7

jiě

解



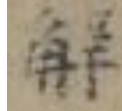
F1aL6C7



F2aL12C4



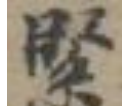
F5aL6C2



F6aL7C4

jǐn

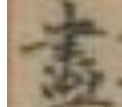
緊



F8aL11C9

jìn

盡



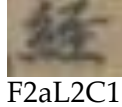
F5aL4C4



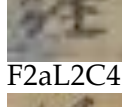
F6aL7C1

jīng

經



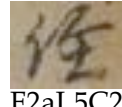
F2aL2C1



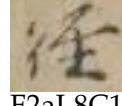
F2aL2C4



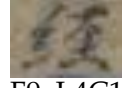
F2aL5C1



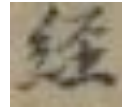
F2aL5C2



F2aL8C1



F9aL4C10



F9aL5C1

jìng

精



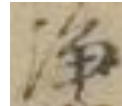
F10aL8C10

敬



F8aL6C4

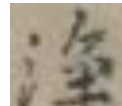
淨/淨



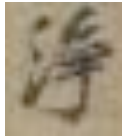
F2aL9C2



F6aL6c1



F7aL8C4



F9aL9C2



F9aL9C3

鏡



F10aL1C6

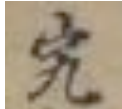
靜



F10aL8C11

jiu

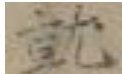
究



F9aL10C10

jiu

就



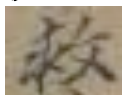
F6aL10C3

驚



F7aL1C6

救



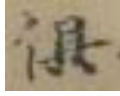
F8aL3C3

jü
舉



F7aL10C3

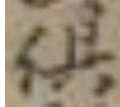
jü
俱



F5aL5c1



F6aL3C3

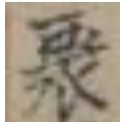


F10aL4C2

聚



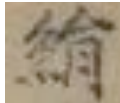
F7aL6C4



F8aL8C2

juàn

絹



F3aL3C1

jué

覺



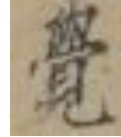
F5aL1C5



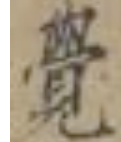
F6aL6C1



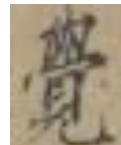
F9aL10C9



F10aL9C2



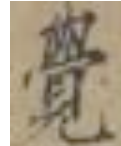
F10aL9C3



F10aL9C4



F10aL10C1



F10aL10C2

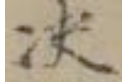


F10aL10C4

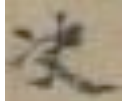
決



F2aL9C1



F3aL5C2



F6aL10C2

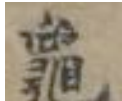


F7aL9

C5

jūn (guī)

龜

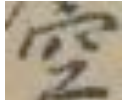


F8aL7C7

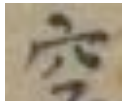
K

kōng

空



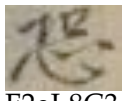
F2aL10C1



F6aL7c1

kǒng

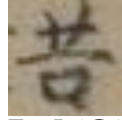
恐



F2aL8C3

kǔ

苦



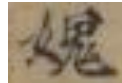
F5aL4C6



F6aL2C1

kuì

媿



F9aL10C1

L

lái

来



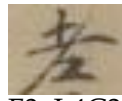
F6aL4C5



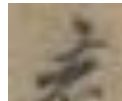
F6aL7C2

lǎo

老



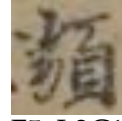
F3aL4C2



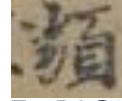
F9aL4C9

lèi

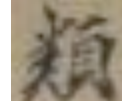
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F5aL2C1



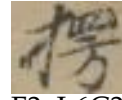
F5aL2C1



F8aL3C1

lèng

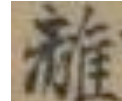
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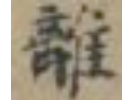
F2aL6C2

lí

離



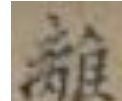
F5aL3C3



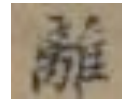
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F8aL2C4



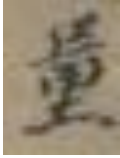
F8aL2C5



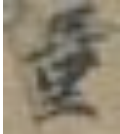
F9aL2C4

liàng

量



F8aL1C9



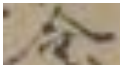
F10aL2C4

ling

令



F1aL9C4



F1aL10C1

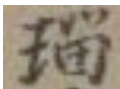
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流



F10aL4C4

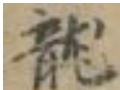
璫



F3aL2C3

lóng

龍



F2aL13C2



F8aL11C4

lù

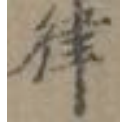
露



F8aL9C1

lù

律



F4aL2C2

慮



F10aL8C11

lún

輪



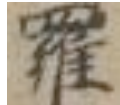
F8aL8C5

luó

羅



F2aL8C1



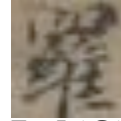
F2aL10C3



F2aL11C1



F2aL11C3



F7aL1C1



F7aL1C4

luò

洛

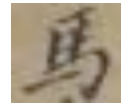


F7aL6C4

M

mǎ

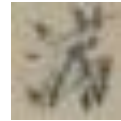
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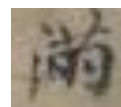
F10aL11C3

mǎn

滿/滿



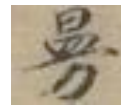
F4aL6



F8aL2C10

màn

曼



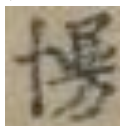
F2aL11C1

鬘

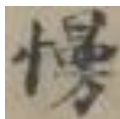


F8aL7C4

慢



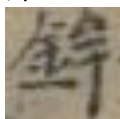
F5aL8C1



F7aL9C7

máo

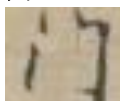
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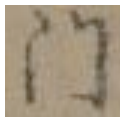
F5aL3C6

mén

門



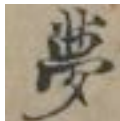
F2aL11C3



F4aL2C1

mèng

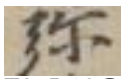
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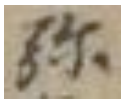
F8aL9C2

mí

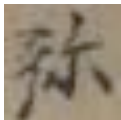
彌/弥



F2aL13C3



F3aL4C3



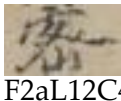
F7aL2C3

mì

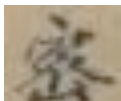
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F2aL4C3

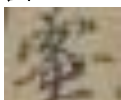


F2aL12C4



F9aL8C6

蜜



F2aL4C1



F4aL3C1



F10aL8C6

miè

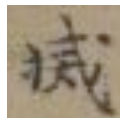
滅



F1aL10C1



F5aL9C3



F6aL2C3

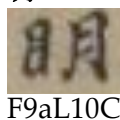
míng

名



F9aL4C1

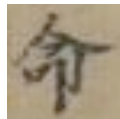
明



F9aL10C4

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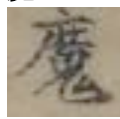
命



F5aL4C4

mó

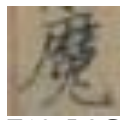
魔



F7aL4C8



F10aL3C1



F10aL3C2



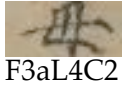
F10aL3C3



F10aL3C4

mǔ

母



F3aL4C2

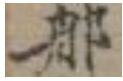


F4aL3C2

N

nà

那



F8aL11C9

nán

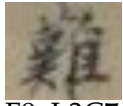
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F5aL7C1



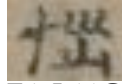
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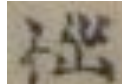
F9aL2C7

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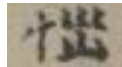
惱



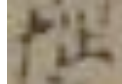
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F7aL4C9



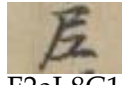
F7aL10C2



F10aL3C2

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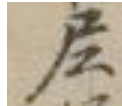
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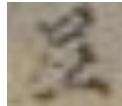
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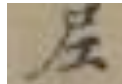
F2aL9C1



F2aL11C3



F10aL4C2



F10aL11C4

nì

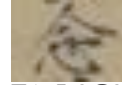
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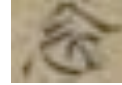
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niàn

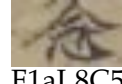
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F1aL8C3



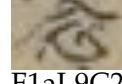
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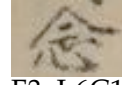
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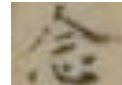
F1aL9C1



F1aL9C2



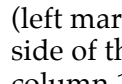
F3aL6C1



F6aL5C4



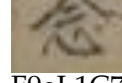
F8aL10
(left margin) out-
side of the
column 10



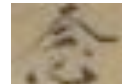
F8aL10C1



F8aL10C1



F9aL1C7



F10aL6C6

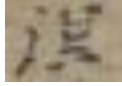
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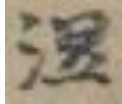
F4aL1C1

niè

涅



F1aL2c1

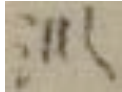


F5aL9C5

P

pài

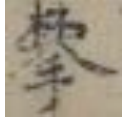
派



F4aL6

pān

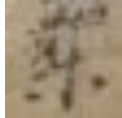
攀



F7aL9C1

pán

槃



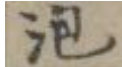
F1aL2C1



F5aL9C5

pào

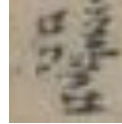
泡



F8aL8C1

pì

譬



F7aL6C1

pín

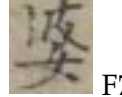
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F1aL3C4

pó

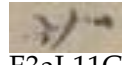
婆



F7aL8C3

pú

卍[菩]



F3aL11C1



F7aL3C5

púsà

卍

卍[菩薩]



F2aL2C3



F2aL6C1



F2aL6C3



F2aL7C3



F2aL10C1

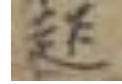


F3aL4C3

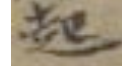
Q

qǐ

起



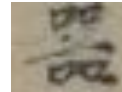
F1aL4C4



F9aL5C5

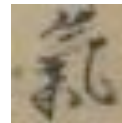
qì

器



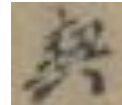
F7aL6C3

氣



F8aL5C3

契



F9aL5C1

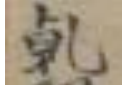
qià

洽

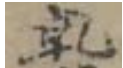


F4aL5

qián
乾

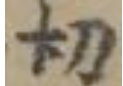


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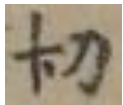


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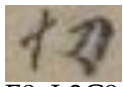
qiè
切



F5aL7C4



F5aL9C1



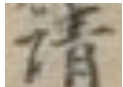
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清

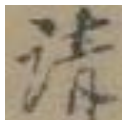


F9aL9C2

qǐng
請



F2aL11C4



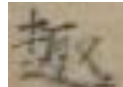
F3aL2C1

qióng
窮



F6aL7C2

qù
趣

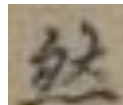


F6aL10C4

R
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然



F8aL6C8



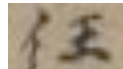
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忍



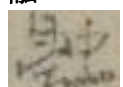
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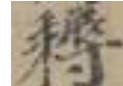
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融



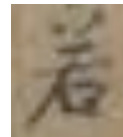
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rù
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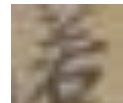


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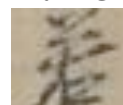
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若



F2aL1C1



F2aL4C1

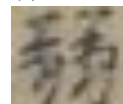


F3aL9C1



F8aL6C10

ruò
弱



F5aL9C6

S
sà
薩



F7aL3C5

sài

塞



F7aL4C2

sān

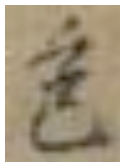
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sè

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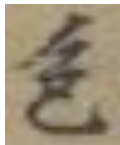
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F8aL5C7



F9aL4C1



F10aL5C8



F10aL7C12

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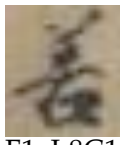
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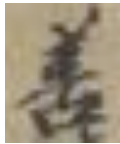
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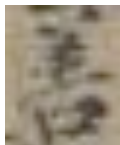
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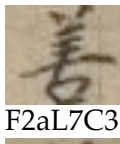
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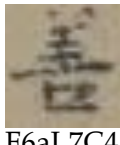
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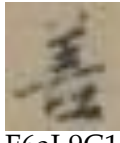
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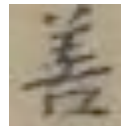
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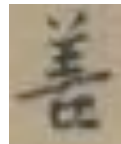
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F6aL9C1



F6aL9C2



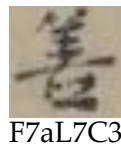
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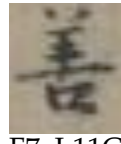
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F7aL3C6



F7aL7C3



F7aL11C5



F8aL3C2



F9aL3C3

shè

攝

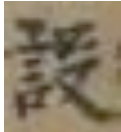


F3aL9C3

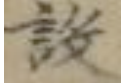


F10aL5C2

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F5aL1C1



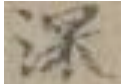
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shēn

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F2aL12C4



F4aL5



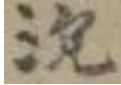
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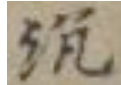
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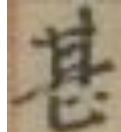
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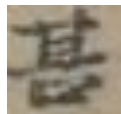
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shèn

甚



F5aL4C2



F5aL6C5



F5aL6C5

shēng

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F1aL5C6



F10aL8C1

shéng

乘



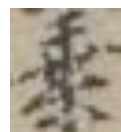
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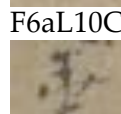
F2aL9c3



F3aL9C3



F6aL10C4



F6b

shèng

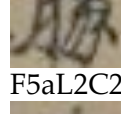
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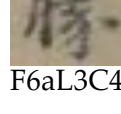
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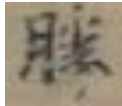
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F5aL2C2



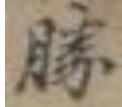
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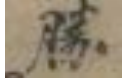
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F6aL10C2

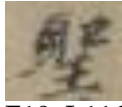


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F9aL2C7

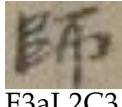
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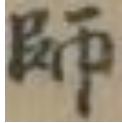
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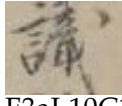
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F5aL2C3

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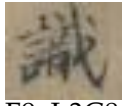
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F3aL10C1



F6aL7C3

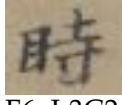


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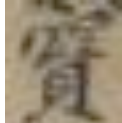
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F6aL3C2

實



F1aL4C5

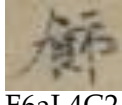
寔



F4aL6

shì

飾



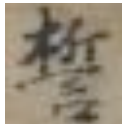
F6aL4C2

逝



F7aL3C4

誓



F7aL5C10

是



F5aL5C4



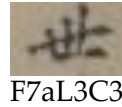
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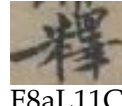
F9aL6C1

世



F7aL3C3

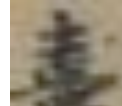
釋



F8aL11C2

shòu

壽



F5aL4C4

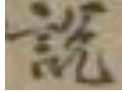
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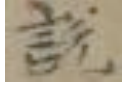
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說



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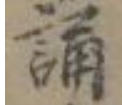
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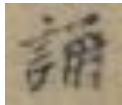
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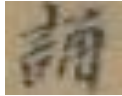
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F4aL2C2



F9aL5C2



F9aL5C4

sú

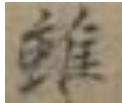
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F4aL5

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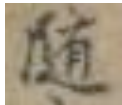
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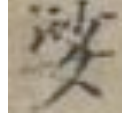
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F9aL8C7

suō

娑



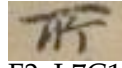
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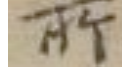
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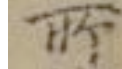
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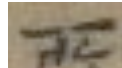
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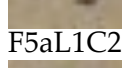
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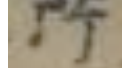
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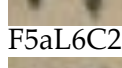
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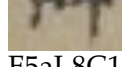
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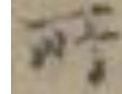
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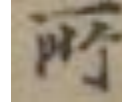
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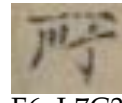
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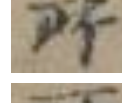
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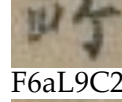
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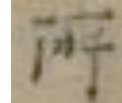
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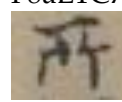
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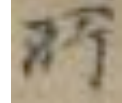
F6aL9C3



F8aL1C7



F8aL7C1



F9aL7C7



F10aL2C3

T

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F3aL3C3



F3aL11c1

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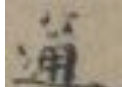
體



F7aL5C9

tōng

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F7aL10C9



F9aL11C7

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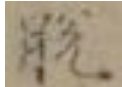
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tuō

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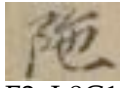
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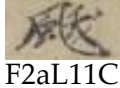
tuó

陁



F2aL8C1

跋 (跋)



F2aL11C1

W

wài

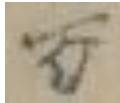
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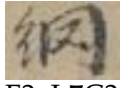
万 / 萬



F4aL6

wǎng

網



F2aL7C2

wēi

微



F5aL6C4



F5aL6C4

wéi

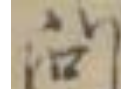
違



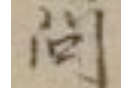
F9aL9C10

wèn

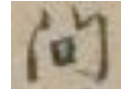
問



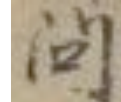
F2aL10C1



F2aL11c4



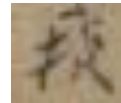
F2aL13c1



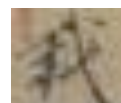
F3aL4c3

wǒ

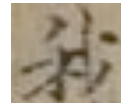
我



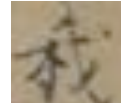
F1aL2c2



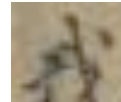
F1aL11c3



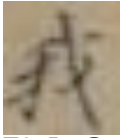
F5aL8C1



F6aL3C1



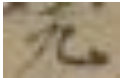
F9aL7C6



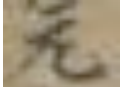
F9aL7C7
wú
无



F1aL5C1



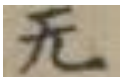
F1aL5C2



F1aL5C3

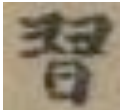


F6aL6C2

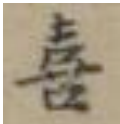


F7aL5C3

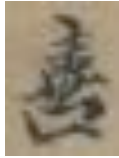
X
xí
習



F5aL4C6
xí
喜



F6aL8C2



F8aL6C5

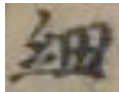


F9aL2C3



F10aL2C7

xì
細



F5aL6c4



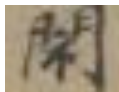
F8aL10C3

xián
賢



F3aL7C3

閑



F9aL7C4

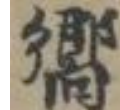


F9aL7C5

xiáng
降



F9aL11C2
xiàng/xiàng
嚮 (a variant of
響)



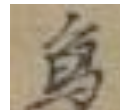
F8aL9C6

xiàng
像



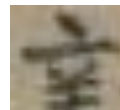
F8aL8C8

象



F10aL11C2

xīn
辛



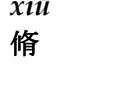
F5aL4C6

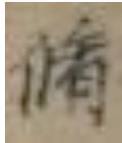
xíng
形



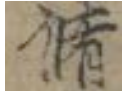
F8aL5C6

xiū
脩

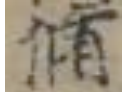




F8aL3C5



F8aL11C5



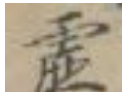
F8aL11C7



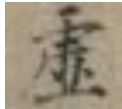
F10aL7C2

xū

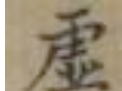
虛



F2aL10C1



F6aL7C1



F8aL7C5

須



F7aL2C3

xué

學

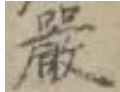


F8aL3C6

Y

yán

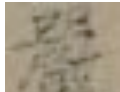
嚴



F3aL9C2



F4aL3C1



F6aL3C5

言



F4aL6

閻



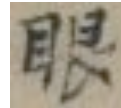
F8aL11C1



F10aL4C1

yǎn

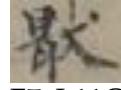
眼



F7aL8C4

yàn

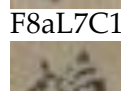
厭(厭)



F7aL11C3



F8aL7C10



F9aL2C6

yāng

央



F2aL5C3

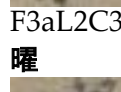
yào

藥



F3aL2C3

曜



F6aL3C4

yě

野



F7aL6C

5

yè

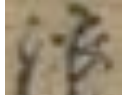
業



F2aL9C2

yi

依



F1aL4c4

yi

儀



F8aL5C4

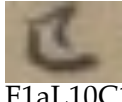
疑



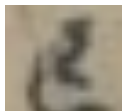
F9aL9C4

yi

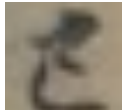
已



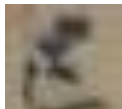
F1aL10C1



F1aL10C3



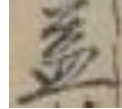
F8aL2C4



F8aL2C6

yi

益



F2aL13C1



F7aL10C6

異



F5aL6C1

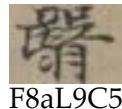


F8aL3C1



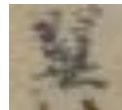
F8aL4C1

翳



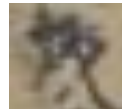
F8aL9C5

翼

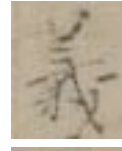


F6aL4c6

義



F1aL5c4



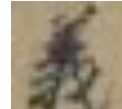
F4aL6



F6aL5C2

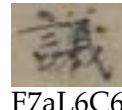


F9aL7C2



F9aL7C3

議



F7aL6C6



F9aL6C5

逸

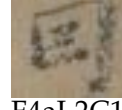


F7aL6

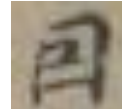
C2

yin

因



F4aL2C1

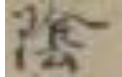


F8aL4C9



F9aL3C5

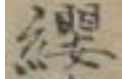
陰



F8aL8C7

yīng

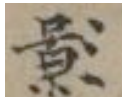
纓



F8aL7C3

yǐng

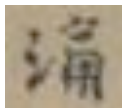
影



F8aL8C8

yǒng

涌

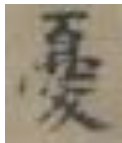


F6aL11

C5

yōu

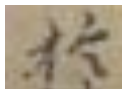
憂



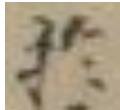
F7aL4C10

yú

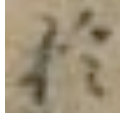
於



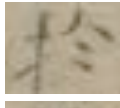
F1aL11C1



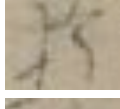
F1aL11C2



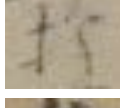
F1aL11C3



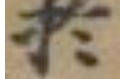
F4aL5



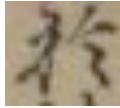
F4aL6-1



F4aL6-2



F5aL3C2



F8aL5C2

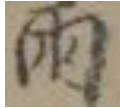
愚



F5aL1C6

yǔ

雨



F3aL2C1

與



F6aL3C3

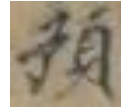
yù

芋



F3aL4C1

預



F10aL4C4

yuán

圓



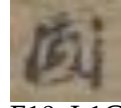
F1aL4C5



F6aL4C3

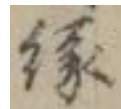


F8aL2C10

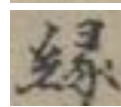


F10aL1C6

緣



F3aL5C1



F7aL9C1



F8aL4C9



F8aL5C5

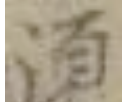


F9aL3C5



F9aL5C5

源



F4aL5

yuǎn

遠



F6aL5C

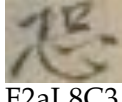
3



F9aL3C1

yuàn

怨



F2aL8C3



F6aL10C5

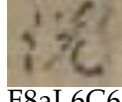
yuè

嶽



F7aL4C5

悅



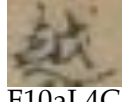
F8aL6C6

躍



F8aL6C7

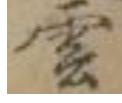
越



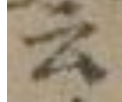
F10aL4C3

yún

雲



F2aL5c1



F3aL2c1



F4aL4



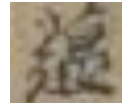
F9aL3C4

yùn

蘊



F10aL3C3

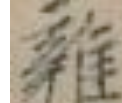


F10aL5C7

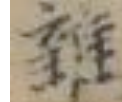
Z

zá

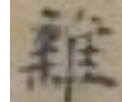
雜/雜



F3aL7C1



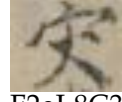
F3aL8C4



F6aL5C6

zāi

灾 (a variant of 災)



F2aL8C3

zàng

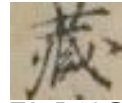
藏



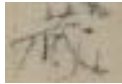
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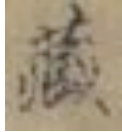
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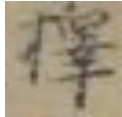
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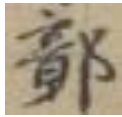
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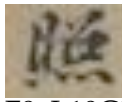
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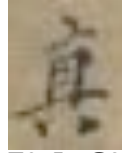
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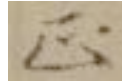
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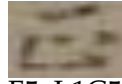
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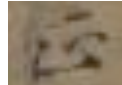
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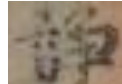
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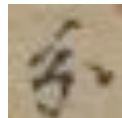
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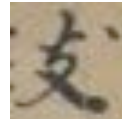
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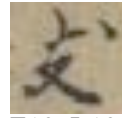
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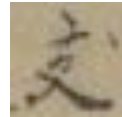
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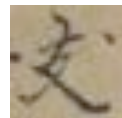
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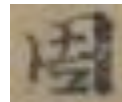
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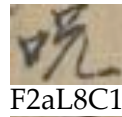
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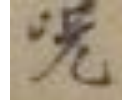
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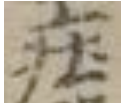
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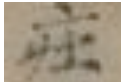
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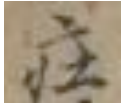
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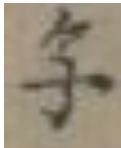
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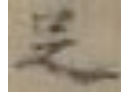


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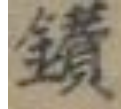
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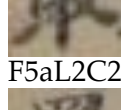
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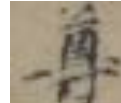
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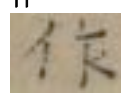
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F6aL9C3

Abbreviations and Bibliography

Gallica Digital Library <http://gallica.bnf.fr>
 IDP International Dunhuang Project (<http://idp.bl.uk/>)
 IOL Indian Office Library
 Msk Manuscript Kanjur
 Mvy Mahāvvyutpatti
Neidianlu *Datang neidianlu* 大唐內典錄
 PT Pelliot tibétain
 S Stein Collection

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IOL Tib J 53 *Avaiivartikacakrasūtra*

IOL Tib J 55 *Kāśyapaparivarta*

IOL Tib J 75 *Jayamatipariprcchā*

IOL Tib J 149 *Mañjuśrīvihārasūtra*

IOL Tib J 194 *Samḍhinirmocana-sūtra*

Bhāvanakrama (Kamalaśīla)

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PT1257Pelliot Tibétain 1257

PT1261Pelliot Tibétain 1261 (edited by Li 1962)

sBa bzhed See Wangdu and Diemberger 2000

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