

Reconstruction of damaged parts of a Sanskrit Manuscript*

—focusing on the first *Abhisamaya*
of *Abhisamayālaṅkāravivṛti* by Haribhadra

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I. Two manuscripts of *Vivṛti*

II. Reconstruction of damaged parts of the manuscript N₁

1. Opening verses by Haribhadra

2. Haribhadra's elucidation of the *maṅgala* verse by Maitreyaṅātha

III. Reconstruction of three verses about twenty kinds of emptiness.

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Summary

The aim of this paper is to demonstrate how to improve Sanskrit texts using color photos of manuscripts assisted by other sources such as Tibetan translation. For this, I examined the most damaged parts of the *Abhisamayālaṅkāravivṛti* manuscript N₁— that has been used by the former editor Koei H. Amano for his edition—, namely, folios 1v and 2r, and demonstrate how the *akṣaras* that Amano failed to record can be reconstructed on the basis of the Tibetan translation. The detailed process of the reconstruction has been dealt in the ‘II. Reconstruction of damaged parts of the manuscript N₁’

In the ‘III. Reconstruction of three verses about twenty kinds of emptiness,’ among the contents of the missing folio of N₁, I picked up three Sanskrit verses in *anuṣṭubh* meter, which seem to have been composed by Haribhadra on the basis of Ārya Vimuktiṣeṇa’s explanation of twenty kinds of emptiness, and tried to restore them

from the Tibetan version referring to the Sanskrit texts extracted from the two *Abhisamayālaṅkāra* commentaries, namely, the *Vivṛti* by Ārya Vimuktiṣeṇa and *Ālokā* by Haribhadra.

In the ‘I. Two manuscripts of *Vivṛti*,’ I pointed out two things that I disagree with Amano’s opinions: (1) The type of the manuscript N₁ is a Nepalese hooked script, not a *Māghadha* script. (2) The number 1500 at the colophon of N₁, of which meaning is thought to be the date when the scribe finished copying by Amano, is actually used for telling how many syllables the scribe have written down so far (in this case, approximately 48,000 *akṣaras*).

Keywords

Sanskrit manuscript, Restoration of a Sanskrit manuscript, Commentaries on *Abhisamayālaṅkāra*, First *Abhisamaya*, Haribhadra, Nevāri script with a hooked top, Twenty kinds of emptiness (*Śūnyatā*)

I. Two manuscripts of *Vivṛti*

Koei H. Amano published the edition of *Abhisamayālaṃkāra-kārikāśāstravivṛti* (abbr. *Vivṛti*) by Haribhadra in 2000. Since then we have been able to read almost the entire Sanskrit text of the important work by Haribhadra.¹⁾ As the work's own title shows,

1) Neither the *Abhisamayālaṃkāra-kārikā* nor Haribhadra's commentary (or any other commentaries) on it were transmitted in China, Korea, and Japan. However, there is evidence that it had already been translated into Tibetan by the early 9th century. According to James B. Apple, in his "Contributions to the Development and Classification of *Abhisamayālaṃkāra* Literature in Tibet from the Ninth to Fourteenth Centuries", *The Journal of the International Association of Tibetan Studies (JIATS)* Issue 5, pp. 11–12. : "... the earliest *Abhisamayālaṃkāra* commentaries translated into Tibet were two commentaries translated in the early ninth century by Vidyākara-prabha and Kawa Peltsek. The first and perhaps the most important of the commentaries that they translated was the *Abhisamayālaṃkāra-kārikā-śāstra-vivṛti* (Tōh. 3787) of Haribhadra (late eighth century, in the reign of Dharmapāla [r. ca. 770–810 or 775–812]). This is the primary text of *Abhisamayālaṃkāra* exegesis among Tibetan traditions and the initial translations of this text set a trajectory for all later commentaries to be centered on the *vivṛti* of Haribhadra."

it is a short commentary on the *Abhisamayālaṃkāra-kārikāśāstra*, which is Maitreya-nātha's treatise in the form of verses with which he summarized 25,000 *Prajñāpāramitāsūtra*. Amano states that his edition is based on one manuscript named N₁.²⁾ However, since we can find in his footnotes variants of N₂, covering the half of remaining folios [See table I], we can surmise that Amano used both of the manuscripts preserved in the National Archive Kathmandu (NAK), which correlate manuscripts N₁ and N₂ in his abbreviations.

While I was staying in Hamburg Germany, I obtained both the color photos of the manuscripts from the NAK and the microfilms that Amano used from the NGMPP (Nepal–German Manuscript Preservation Project) with the kind help of Professor Harunaga Isaacson at University of Hamburg. [See Plate 3, 4 and 5] Comparing these two sets of photographs, I realized that, when the *akṣaras* (syllables) in the microfilms were blurry, Amano often could not decipher them. When there were *akṣaras* or partial *akṣaras* that did not form a complete syllable or a word, sometimes he would not even record them. Although this is understandable, it is a pity, because even just an incomplete *akṣara*, when assisted

; Furthermore, according to Amano, Koei H, *Abhisamayālaṃkāra-kārikā-śāstra-vivṛti*, Kyoto, 2000, p. vii, this text is highly valued in the Tibetan Monastery and is used as the text of the second *Prajñāpāramitā*–Course of the five courses.

2) "So I edited the present text of the *Vivṛti* by comparing the MS. N₁ with the corresponding sentences of *Ālokā*, if necessary." Amano, Koei H, *op. cit.* p. xiv)

by other sources such as Tibetan translation, can often enable us to reconstruct a word or even a sentence. Therefore, in this paper, I will examine the most damaged parts of the N_1 , namely, folios 1v and 2r, and demonstrate how the *akṣaras* that Amano failed to record can be reconstructed on the basis of the Tibetan translation.

Before proceeding, some information about the manuscripts N_1 and N_2 should be discussed. Here is some brief information about them:

1. N_1 : Consisting of two manuscripts from the National Archives, Kathmandu (accession no. 5/237). Microfilmed by the NGMPP (reel no. A 35/12). Material: palm leaf. 36 folios. 58 × 5 cm. Script: Hooked Nepalese. Incomplete.
2. N_2 : Consisting of two manuscripts from the National Archives, Kathmandu (accession no. 3/738). Microfilmed by the NGMPP (reel no. A 35/10). Material: palm leaf. 16 folios. 56 × 5 cm. Script: Hooked Nepalese. Incomplete.

The manuscripts referred to as N_1 and N_2 by Amano, more accurately, the manuscripts from NAK 5/237 (= NGMPP A 35/12) and NAK 3/378 (= NGMPP A 35/10) respectively consist of two different manuscripts. Just by looking at the Plate 1 (Plates are at the end of this paper), it is obvious that the manuscript referred

to as N_1 is not a single manuscript, but actually consists of two separate manuscripts written by the hands of two different scribes . Furthermore, the 5th line of the upper photo (= N_1 8v5) and the 3rd line of the lower photo (= N_1 29r3) provide two separate colophons which identify two different authors:

{ 5th line of the upper photo }



{Transliteration} || *kṛtir iyaṃ Āryamaitreyaṇāthasya* || @ ||

{Traslation} This is the work of the noble Maitreyaṇātha.

{ 3rd line of the lower photo }



{Transliteration} *kṛtir ācāryaharibhadrasyet*.

{Reconstruction} *kṛtir ācāryaharibhadrasyet[i]*

{Traslation} The work of Ācārya Haribhadra [has been completed].

Thus, the first 8 folios are of the *Abhisamayālaṅkārikās* by Maitreyaṇātha, and the remaining 28 folios (out of which one folio is missing) are the *Vivṛti* by Haribhadra. Given the *Vivṛti* is a commentary on the *kārikās*, it is highly likely that these two manuscripts were bound together intentionally.

In the case of the Plate 2, which consists of the two color photos of N₂, the difference between the characters in the upper photo and the lower photo is not as noticeable as in the Plate 1. But, the content of the lower photo obviously belongs to a text other than the *Vivṛti*. It reads:

{Transliteration of the lower}

1st line: ++++++..(prā)ptaṃ kaścit sakṛdāgāmi phalaṃ prāptaṃ ...

6th line: ... tac chruṇu bhūtapūrvam ānanda upoṣa= ○ dho nāma rājā babhūva upoṣadhasya rājño mūrdhni piṭako jāto mṛduḥ sumṛdus tad yathā kūtūlapicur-

These sentences have almost identical counterparts in the *Divyāvadāna*.³⁾ So, it seems that N₂ (like N₁) is also comprised of two different manuscripts, namely, the *Vivṛti* and the *Divyāvadāna*. In the microfilms from the NGMPP, these two manuscripts are out of order and mixed together. Whether someone mixed these two manuscripts by mistake or carelessly, this explains why Amano only used half of the folios from N₂ in his edition. Whatever the case, out of 16 folios in the N₂ microfilm, only 9 folios of these scattered folios belong to the *Vivṛti*. But this means only 9 out of

3) P.L. Vaidya, *Divyāvadāna Buddhist Sanskrit Texts* 20, Darbhanga : Mithila Institute of Post-graduate Studies and Research in Sanskrit Learning, 1959, pp. 129.31–130.17

total 36 folios are extant in N₂ or, in other words, 27 folios are lost. [See Table 1]

The type of script in all four manuscripts is the Nepalese (*Nevārī*) hooked script, which was in fashion between the 12th and 15th century. With regard to this, Bendall says:

The special trick or fashion referred to is the addition of a curve of hook to the top of each letter [in the 12th century]. This fashion becomes general in the 13th century; in the 14th, however, we find the ordinary horizontal and the hooked tops in about an equal number of cases; in the 15th century there is again a decided preponderance of the hooked form, but by the 16th century it has disappeared altogether.⁴⁾

Furthermore, among the four manuscripts, the *Vivṛti* manuscript of N₁ bears a palaeographic resemblance to the *Pañcarakṣā* manuscript in 1385 CE (Cambridge ms Add. 1395)⁵⁾. And, the manuscript N₁ presents an almost complete similarity to the *Mañjuśrīmūlakalpa* manuscript in NGMPP A 39/4, which was dated to the 13th century by Martin Delhey.⁶⁾

4) Cecil Bendall, *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge*, Stuttgart: Steiner, 1992, pp. xxii–xxiii.

5) The characters of both manuscripts slant downward from right top to left bottom; those of N₁ are more slanted than that of Add. 1395. Cf. also Cecil Bendall, *op. cit.*, Plate III.2

6) Martin Delhey, “The Textual Sources of the Mañjuśrīyamūlakalpa (Mañjuśrīmūla–kalpa),

Amano's designation of the script of N₁ as a *Māgadha* script was based on *Sāṃkṛtyāyana*'s opinion, which was quoted in Nagao's edition of *Madhyāntavibhāgabhāṣya* while describing the manuscripts he used for that edition: “*Māgadhī* script was prevalent in Eastern India during the twelfth and thirteenth centuries”⁷⁾ However, the *Māgadhī* script (also known as *Māgadha*) in the manuscript used by Nagao has a totally different shape from the script of N₁. The former is written vertically with the horizontal top, whereas the latter is written slanted towards the right with the hooked top.⁸⁾

Amano suggests that the meaning of the number 1500 found in the colophon of N₁ is not clear to him and questions whether it might somehow denote the date of the manuscript.⁹⁾ The thought that this number signifies the date when the scribe finished

copying is clearly off the mark, as the 6 characters preceding the number 1500 tell us:

{N₁ 29r4}



{Transliteration} pra(mā)ṇam a(s)yāḥ sahasram (e)kaṃ śata-
pañceti || @ ||

{Reconstruction} [grantha]pra(mā)ṇam a(s)yāḥ sahasram (e)kaṃ
śatapañceti || @ ||

{Translation} This work has a length of 1,500 32-syllabled units

In colophons of sections of Sanskrit texts, it is quite common to find the compound *granthapramāṇam* together with a number, since this is the way that scribes reveal how many syllables they have written down so far. In this case, the word *grantha* (or literally "a knot") should be understood to be an unit consisting of 32 *akṣaras*. So the scribe of *Vivṛti* of N₁ is telling us that he wrote down approximately 48,000 (32 multiplied by 1,500).¹⁰⁾

The Nepalese script of the *Vivṛti* manuscript of N₂ appears to shares some paleographic features with two other manuscripts

With Special Reference to Its Early Nepalese Witness NGMPP A 39/4”, *Journal of the Nepal Research Centre* Vol. X VI, pp.58–59; Fortunately I had a chance to read this manuscript with Martin Delhey. When I first saw the manuscript, I thought the scribe of this manuscript also copied the *Vivṛti* ms of N₁. Having heard my opinion, Martin Delhey kindly informed me about a few palaeographical differences between two manuscripts.

7) Nagao, Gadjin, *Madhyāntavibhāga-bhāṣya A Buddhist Philosophical Treatise edited for the first time from a Sanskrit manuscript*, Tokyo: Suzuki Research Foundation, 1964, p.4.

8) To me, the script of the manuscript used for Nagao's edition appears to be a *Bengalī* script, not a *Māgadhī* script. Amano admits that the script of N₁, resembles more that of Nepalese with hooked top (Cambridge ms. Add. 1691) than that of the slanted Bengalī (Cambridge ms. Add. 1699). Amano, Koei H., *Introduction to the Māgadha script- based on the MS. of the Abhisamayālamkāra-kārikā-śāstra-vivṛti*, Kyoto, 2000, p.vii.

9) “The date of this manuscript is dated 1500 year in the colophon. But it is impossible to make the number 1500 year correspond to the Christien era, because the era it is based on is not specialized.” *Ibid.* p. vi.

10) This number 1500 seems to have something to do with the money that the scribe of N₁ earned for copying this manuscript.

written in the 12th century—namely, the only one surviving manuscript of the *Vṛtti* by Ārya Vimuktiṣeṇa (NGMPP A 37/09=NAK 5/55) and the Cambridge manuscript Add. 1686 of the *Sādhanamālātantra*.¹¹⁾

II. Reconstruction of damaged parts of the manuscript N₁

Among the remaining 28 folios of *Vivṛti* manuscript of N₁, the first folio is in the poorest condition. As we can see in the Plate 3, the folio 1v has been damaged to the extent that roughly five or six out of the eight lines are missing. Furthermore, the remaining part of the 1v appears to have been affixed to an unidentified material (paper?), so the opposite side of the folio is not visible.

The folio 1v starts with 8 verses, the first of which is Haribhadra's *maṅgala* verse paying homage to the goddess *Prajñāpāramitā*. After those comes Maitreya-nātha's famous *maṅgala* verse followed by Haribhadra's detailed explanation of it. While editing Haribhadra's verses, it seems that, whenever Amano came across either a lacuna or any illegible characters that make it difficult to decipher the sentence, he only supplied the

11) Cecil Bendall, *op. cit.*, Plate II-3.

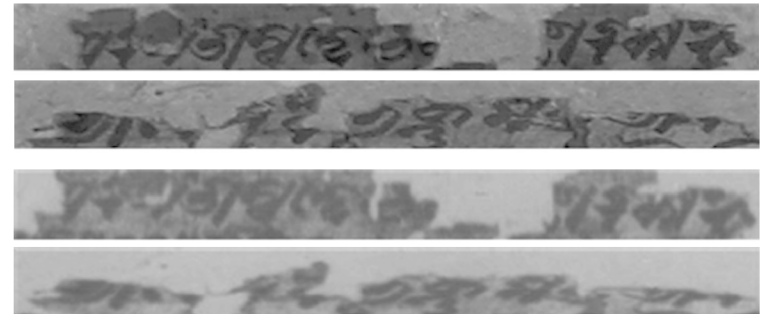
corresponding Tibetan translation.¹²⁾ However, we are in a position to improve the deciphering of the text on the basis of the new color photographs of the manuscript, which allow us to see more details about the manuscript than the microfilms that Amano has used.

1. Opening verses by Haribhadra

1) First verse by Haribhadra

Although Amano only supplies the Tibetan translation of this *maṅgala* verse, we can find legible *akṣaras* or partial *akṣaras* in the first line of the folio 1v both sets of photos.

{N₁ 1v}



{Transliteration} ++.(ā)ra(m).tām vande ta(d).+(ñ).ārakār(i)+++++
 .(ā) .(e) .. (vi)(bha)(ktu)m a +

12) Amano, Koei H, *op. cit.*, pp. 3-5. : The information about the syllables that he reads is given in his footnotes.

Consulting the Tibetan translation of this verse, we can reconstruct a Sanskrit verse in *anuṣṭubh* like other opening verses:

{Tibetan} *shes rab pha rol phyin pa la || de'i rgyan tshig le'ur byas pa dag || kun gyi rgyan du 'gyur bar ni || rnam par dbye phyir gus phyag 'tshal || i ||*¹³

{Reconstruction}

[prajñāp](ā)ra(m)[i]tām vande ta(d)[ala]ñ[k]ārakār(i)[kāḥ] |
[sarvālaṅkāra](bhā)[v](e)[na] (vi)(bha)(ktu)m a[ham ādarāt] || i ||

{Translation} I respectfully pay homage to the [goddess] *Prajñāpāramitā* in order to explain the *kārikās* which ornament that [*Prajñāpāramitā*], because [they] are ornament of all [*Prajñāpāramitās* as texts] || i ||

2) Third verse by Haribhadra

As was the case in the previous verse, just after the second verse, several readable *akṣaras* still remain in folio 1v1. Almost

13) Amano, Koei H, *op. cit.*, p.3 ; “I pay reverent homage to (the goddess) *Prajñāpāramitā*, in order to show that these verses (by Maitreya) which ornament that (goddess as a scripture) ornament all (mothers of the Buddhas and so forth).” Alexander T. Naughton, “Classic Mahayana Soteriology”, *Shin Buddhist Comprehensive Research Institute Annual Memoirs* 9 (Kyoto, 1991) p.16.

all of them belong to the first verse–quarter (*pāda*) of the third verse, which correspond roughly to the third and fourth verse–quarters of the verse of the Tibetan translation. Resorting to the remnant *akṣaras* with the assistance of the Tibetan version, we can reconstruct, at least, the first *pāda*:

{N₁ 1v1}



{Transliteration} .. ntarjñey. +(mā)śr.tya .. t. v. .. ++ |
+++++++ ||

{Tibetan} ‘*gro don rtsa lag dbyig gi gnyen || rang gi mos pa gtsor byed pas || shes bya nang gi yin pa la || yang dag rten nas rnam par bkrol || iii ||*¹⁴

{Reconstruction} [a]ntarjñey[am sa](mā)śr[i]tya .. t. v. .. ++ |
+++++++ ||

{Translation} Having depended on [something] having the objects of knowledge in the interior, ...

14) Amano, Koei H, *op. cit.*, p.3; “Vasubandhu, assisting wanderers (in *samsāra*), chiefly relied on his own belief that objects of knowledge are internal, and interpreted (the treatise).” Alexander T. Naughton, *op. cit.*, p.16.

3) Seventh verse by Haribhadra

At the end of the second line and at the beginning of the third line, we can find the legible but unreported characters, which correspond to the first and the third verse-quarters of the seventh verse.

{ N₁lv2}



{ N₁lv3}



{Transliteration} e(v). u .. ra la .. +++ ++++++++ |

+++++++ ++ktuṃ yujyate budhaiḥ ||

{Tibetan} *de ltas shin tu rnyed dka' ba* || *zab mo 'i lam 'di ci zhig ltar* ||
sangs rgyas dbang gis rnyed pa ni || *mkhas pa rnams kyis dbye ba'i*
rigs ||vii||¹⁵⁾

{reconstruction} e(v)[aṃ s]u[dur]la[bho]¹⁶⁾ ++ ++++++++ |

+++++++ [vibha]ktuṃ yujyate budhaiḥ ||

15) Amano, Koei H, *op. cit.*, p4. ; “What this profound path is like is very difficult for such (scholars) to find. (I) found it through the power of the Buddha, (and it) is suitable to be analyzed by scholars.” Alexander T. Naughton, *op. cit.*, p.17

16) Probably the scribe had written *suduralabho* [*gambhīramārgaḥ* ...] which seems to be a typo of *sudurlabho* that is attested by *shin tu rnyed dka' ba* in the Tibetan version.

{Translation} [This profound path] that is very difficult to obtain ... should be explained by the wise.

Besides previously mentioned verses, the sixth and the eighth verse where all *akṣaras* are clearly seen can be improved by close reading of the photo.

{Amano's edition of the 6th verse}

kr̥ti–vidvat–kṛtālokam aprāptaṃ kaiścid eva tu |

sakalaṃ śāstram ity asya yopalabdhiḥ sa vismayaḥ ||vi||¹⁷⁾

{N₁lv2}



{Transliteration} **iti**¹⁸⁾ vidvatkṛtālokam a

{Translation} The wise had illuminated [the *kārikās*] in this way. Very few, however, has attained the entire treatises. Therefore, it is a wonderful thing to find these [entire treatises]¹⁹⁾

{Amano's edition of the 7th verse}

puṇyopārjjana–dākṣiṇyāt **sarvvadhāgocarō** 'pi me |

17) Amano, Koei H, *op. cit.*, p.3

18) The reading of 'iti' is attested by *de ltar* in Tibetan translation.

19) “Scholars illuminated it like that. Some could not find all these treatises, so that (I) found them is, accordingly, amazing.” Alexander T. Naughton, *op. cit.*, p.17.

varttate 'dhyavasāyaḥ sva-parānugraha-kāmataḥ || viii ||²⁰⁾

{N₁lv3}



{Transliteration} ...t sarvvathāgocare pi me |

{Translation} Even though it is completely beyond my scope (or ability), but because it might produce merits, I have made a resolution [to compose another commentary on the *kārikās*] from the wishes to benefit others and myself.²¹⁾

2. Haribhadra's elucidation of the *maṅgala* verse by Maitreyaṅātha

Having composed these eight verses, Haribhadra first quotes the *maṅgala* verse by Maitreyaṅātha and then tries to make this verse clear. We can find this elucidation with the verse itself from the folio 1v3 up to the folio 2r2. As we can see in the Plate 1 and 2, it is difficult to understand Haribhadra's ideas about the verse, due to the many lacunae of the first verso and the second recto—where

20) Amano, Koei H, *op. cit.*, p.4

21) "Although I have not (personally) experienced all the topics, desiring to benefit others, as a way of making merit, and myself I was eager (to compose this commentary)." Alexander T. Naughton, *op. cit.*, p.17

the middle of the first line between string holes and the end of the first, second, and fifth lines are missing— and the many partially damaged characters. Amano sometimes treated the damaged parts and lacunae in two different ways: (1) Where possible, he restored Sanskrit sentences from the Tibetan version with the assistance of the parallel sentences in the other texts.²²⁾ (2) Elsewhere, he supplied the Tibetan version together with Sanskrit words as far as he could decipher them.²³⁾

Amano's first method appears only in the two sentences starting from 5th line up to 6th line of folio 1v as follows::

1) {Amano's edition} tad-upaśrutvā śraddhānusāriṇān tāvad asyāṃ asaṃśayaṃ dhag-iti prasādaḥ sampadyate | dharmmānusāriṇo 'pi ["ekāneka-svabhāvena viyogāt"] (1) ity-ādi-pramāṇena sarvva-vastu-mārgākārānutpāda-parijñāna-ślokārtha-[lakṣaṇa-jananyām bādham] (2) apaśyanto nūnaṃ tri-sarvva-jñātātmaka-naya-traya-buddhādi-prasotrī prajñāpāramitā sambhāvya evety avadhārya tasyāṃ prasādam upajanayanti |²⁴⁾

{Tibetan} *de thos nas re zhig dad pa'i rjes su 'brang ba rnam ni 'di*

22) Amano, Koei H, *op. cit.*, p. 420-24 = N₁ 1v5-6

23) Sanskrit words in main text: Amano, Koei H, *op. cit.*, p. 425-27 = N₁ 1v6-7, Amano, Koei H, *op. cit.*, p.502-05 = N₁ 1v7-8. ; Sanskrit words in footnotes: Amano, Koei H, *op. cit.*, p. 506-17 = N₁ 1v8-2r2.

24) The numbers and square brackets are mine. The latter is used to indicate the *akṣaras* that were not deciphered and that were restored from other sources.

la the tshom med par myur du rab tu dad ba skye'o || chos kyi rjes
 su 'brang ba rnam kyang gcig dang du ma'i ngo bo nyid dang bral
 ba'i phyir zhes bya ba la sogs pa'i tshad mas gzhi dang lam dang
 rnam pa skye ba med par yongs su shes pa tshigs su bcad pa'i don
 gyi mtshan nyid can gyi²⁵⁾ yum la gnod pa ma mthong nas | shes rab
 kyi pha rol tu phyin pa thams cad mkhyen pa nyid gsum gyi bdag
 nyid tshul gsum pa can | sangs rgyas la sogs pa bskrun par mdzad pa
 ni gdon mi za bar srid pa nyid de zhes nges par gzung ste | de la rab
 tu dang ba skyed par byed pa nyid do ||²⁶⁾

Amano has restored the syllable between square brackets (1) from the first verse of the *Madhyamakālaṅkārikā* of Śāntarakṣita.²⁷⁾ Judging by the following words 'ityādipramāṇena (with the sacred authority such as "...')', this sentence must be a quotation. His restoration can be confirmed not only by the Tibetan translation, *gcig dang du ma'i ngo bo nyid dang bral ba'i phyir* but also by the remnant *akṣaras* or parts of them.²⁸⁾

{N₁ lv5}



25) mtshan nyid can gyi] NP, *mtshan nyid kyi* D (preferred by Amano)

26) Amano, Koei H, *op. cit.*, p. 5.30–31 and 706.

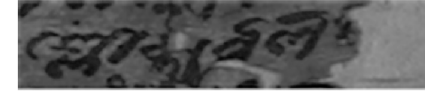
27) *niḥsvabhāva amī bhāvās tattvataḥ svaparoditāḥ | ekānekasvabhāvena viyogāt pratibimbavat ||*; This verse is also quoted in *Bodhicaryāvatārapañjikā* (ed. Louis de De la Vallée Poussin), p.358

28) There is no information about remaining *akṣaras* in his footnote.

{transliteration} ... |(dha)ṛmmānusāriṇo py .kā.e..svabhā.e..

The syllables inside the square brackets (2) seem to have been reconstructed solely based on the Tibetan translation. Among the restored syllables, we can only find one *akṣara*, *la*:

{N₁ lv5}



{Transliteration} °ślokār(tha)la..

With regard to this reconstruction, I would like to suggest only a small change, which is to read °*lakṣaṇāyāṃ jananyāṃ* instead of *lakṣaṇajananyāṃ*. To the best of my knowledge, the reading of °*lakṣaṇajananyāṃ* is improbable, if not impossible. As far as the Tibetan translator(s) interpreted °*lakṣaṇa* as a *bahuvrīhi* compound, *mtshan nyid can*,²⁹⁾ the words *lakṣaṇa* and *jananī* should be separated. In addition to this suggestion, I want to propose reconsidering the underlined words:

(1) tad-upaśrutvā → tad upaśrutya

{N₁ lv5}



29) I prefer *mtshan nyid can* in Peking and Narthang editions to *mtshan nyid* in Delge (and Cone as well)

(2) sampadyate → sa[mude]ti

{N₁ lv5}



{Transliteration} sa+++ti

(3) upajanayanti → upajanayanti eva / upajanayanty eva

{N₁ lv6}



{Transliteration} prasādam upaja(na)(y). +++ .. tp.sā

Although Amano reported that he read *upajanayanti*, we can only read *upaja(na)(y)*. and *tp.sā* with one illegible *akṣara* (. in my transliteration) preceded by the lacuna that might have been occupied by three characters (+++ in my transliteration). Since the Tibetan translation seems to interpret the ..*tp.sā* as a *tatprasā*^o compound, namely *de la rab tu dang bas...*, we can suppose there were two more characters besides *nti* of *upajanayanti*. Based on the Tibetan translation, *skyed par byed pa nyid do*, we might safely assume they saw the word *eva* after *upajanayanti*. If sandhi had been applied by the scribe, it should have been *upaja(na)(y)[anty eva | or ||]*. This, of course, would be a small emendation and the meaning will not change significantly.³⁰⁾

30) [Translation based on my suggestions] Having heard this, first, those who follow faith will undoubtedly generate the faith in her in a moment. When those who follow teachings do not see any problems in the mother—characterized by the content of the verses that is the complete knowledge of non-arising of all things, paths, and aspects—resorting to the sacred authority such as: “Because [entities] are free from their own nature of one and

Amano’s second method of supplying the Tibetan version together with Sanskrit words was applied to the rest of Haribhadra’s explanation. As in the previous cases, here we can see many *akṣaras* and partial *akṣaras* that have not been reported.

2) {Amano’s edition} *de la rab tu dang bas kyang de’i yon tan mngon par ‘dod pa’i gang zag gnyi ka yang de dang de la brten pa’i pravacane sarvathodgrahaṇādy—artham atyartham ādriyaṃte* |³¹⁾

{End of N₁ lv6}



{Beginning of N₁ lv7}



{Transliteration} .. (tp).sā .. +.i.i .. (gu) ...

(te) ca pravacane sarv(v)a(tho)dgrahaṇādyartham atyartham ādriyaṃte |

many”, they will also generate faith in her definitely, after having ascertained like this: ‘it is certainly right that *Prajñāpāramitā* begets Buddhas, etc., through the threefold way consisting of three kinds of omniscience.’

; “Hearing that, some who follow faith quickly generate very lucid (faith) without doubting these (mother—omnisciences). Those who follow Dharma also see no harm to the mother (omnisciences) with the characteristics described in the verse by valid reasonings such as “being separate from the natures of one and many” and so forth. Fully knowing that *prajñāpāramitā* which is the essential nature of the three omnisciences begets the Buddhas and so forth, being certain of their existence with the three traditions, and realizing the non-generation of bases, paths, and aspects, they produce very lucid (faith) in those (mother—omnisciences).” Alexander T. Naughton, *op. cit.*, p.18.

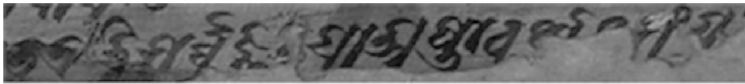
31) Amano, Koei H, op. cit., p425–27 = N₁ lv6–7.

{Reconstruction} [ta]tpr[a]sā[denāp]i .i ..(gu)[ṇābhilāṣiṇa]³²⁾
ubhayavidhā api puruṣās tasyāṃ tadāśri]te ca pravacane sarvath[o]-
dgrahaṇādyartham atyartham ādriyante |

{Translation} Moreover, because of their faith in her, total two kinds
of people who are longing for [her] qualities will take great care of
her and of the teachings based on her in order to retain them, etc., in
every possible ways.³³⁾

3) {Amano's edition} *tatra trisarvajñatayā aṣṭāv arthāḥ bsdus la de
dag kyang shes rab kyi pha rol tu phyin pa yin zhing des kyang 'chad
par 'gyur ba'i tshul gyis don thams cad phun sum tshogs pa yin no
zhes de ltar thugs la bzhas nas thams cad mkhyen pa nyid gsum gyi
sgo nas shes rab kyi pha rol tu phyin pa la bstod do* ||³⁴⁾

{ N₁ lv7: below the right string hole }



32) What I expected here was *tadguṇābhilāṣiṇa*, which cannot be confirmed by the remanent *akṣaras*.

33) "Having very lucid (faith) in those (mother-omnisciences), both those (followers) who strongly desire such qualities develop extreme respect in order to retain and so forth that (*prajñāpāramitā*) and the scriptures which depend upon it in all ways." Alexander T. Naughton, *op. cit.*, p.18.

34) Amano, Koei H, *op. cit.*, p. 502-05= N₁ lv7-8

{N₁ lv8: beginning: most of the *akṣaras* are readable}



{N₁ lv8: beginning: most of the *akṣaras* are unclear}



{Transliteration} { lv7} tatra trisarvvajña(ta)yā aṣṭāv ar(thā)(ḥ) saṃg. ...
{ lv8} .ā nītyā manasi nidhāya trisarvvajña(tā)dvāreṇa pra(jñā)(p)-
āramitā.. ...

{Reconstruction}³⁵⁾ tatra trisarvvajña(ta)yā aṣṭāv ar(thā)(ḥ)
saṃg[ṛhītās te api prajñāpāramitā, tayā ca sarvvārthāḥ sampadyante
iti³⁶⁾ vakṣyamāṇay]ā nītyā manasi nidhāya trisarvvajña(tā)dvāreṇa
pra(jñā)(p)āramitā[ṃ stauti ||]

{Translation} With regard to this [verse], he (=Maitreyaṇātha)
praises *Prajñāpāramitā* by way of the three kinds of omniscience,
after having contemplated in the way that will be explained thus: 'The
eight subject-matters are comprehensively listed by the three kinds
of omniscience. [So] they, too, are *Prajñāpāramitā*. And, all goals

35) On the condition that vowel sandhi has not been applied as in the case of ° *jñatayā aṣṭāv*.

36) According to the Tibetan translation, *iti* should be after the *nītyā*, which is not attested in the manuscript.

[will] be fulfilled by that [three kinds of omniscience.]’³⁷⁾

4) {Amano’s edition} [1] *nyan thos dang de’i phyogs su bslan pa rnam par thar pa cung zad tsam zhig gis lhag pa rim pa gcig gis bstan pa rang sangs rgyas kyang ste | mya ngan las ‘da’ bar ‘dod pa rnams gzhi thams cad skye ba med par yongs su shes pa nyid kyis phung po dang bcas pa dang phung po med pa’i mtshan nyid kyi mya ngan las ‘das pa rnam pa gnyis thob par mdzad pa gang yin pa dang | [2] ³⁾byang chub sems dpa’ ‘khor ba ji srid bar ‘gro ba’i don byed pa rnams lam thams cad skye ba med par rtogs pa’i ngo bo nyid kyis ‘gro ba mtha’ dag gi don³⁾ sgrub par mdzad pa gang yin pa dang | [3] rnam pa thams cad skye ba med par thugs su chud pa gang dang ldan na | sangs rgyas yang dag par bsdams pa’i sku can rnal ‘byor can gyi dbang phyug gi gtso bo rnams spyod pa’i gnyen por chos kyi ‘khor lo ma lus pa rnam pa thams cad bskor bar mdzad pa⁴⁾ [4] ⁵⁾sangs rgyas nyan thos la sogs pas yongs su bskor ba de sgrub par byed pa nyid kyi yum de la phyag ‘tshal lo⁵⁾ ||³⁸⁾*

{In his footnotes} ³⁾³⁾ *tpāda–bodha–rūpatayā ā saṃsāraṃ jagad– artha–kāriṇāṃ bodhisatvānāṃ gati–hita–nikhila* ⁴⁾ *buddhāś carita–*

37) “The three omnisciences comprise eight categories. Those (eight) also are (called) *prajñāpāramitā* and they also fulfill all aims in a way which will be explained. Keeping this in mind, (Maitreya) praised *prajñāpāramitā* by means of the three omnisciences.” Alexander T. Naughton, *op. cit.*, p.18.

38) Amano, Koei H, *op. cit.*, p. 506–17= N₁ 1v8–2r2

pratipakṣeṇa sarvva–prakāraṃ nikhilan dharmma–cakraṃ pravarttayanti ⁵⁾⁵⁾ *buddhasya jananyai nama iti*

Here, Hariḥbhadrā interprets the *maṅgala* verse itself, which is composed of four verse–quarters (*pādas*) in nineteen–syllabled *Śārdūlavikrīḍita* meter.³⁹⁾ My numbers in Amano’s edition correspond to each verse–quarter respectively. Although Amano did not report remaning *akṣaras* corresponding to [1], we can read several characters without trouble:

{ N₁ 1v7: between two string holes }



{after 9 character space} 

39) *yā sarvajñatayā nayaty upaśamaṃ śāntaiṣiṇaḥ* śrāvakān | yā mārgajñatayā jagaddhitakṛtāṃ lokārthasaṃpādikā | sarvākāram idaṃ vadanti munayo viśvaṃ yayā saṅgatāḥ | tasyai śrāvakabodhisattvagaṇiṇo buddhasya mātṛe namaḥ || 1 ||* Amano, Koei H, *op. cit.*, p. 414–17= N₁ 1v4–5. (* *śāntaiṣiṇaḥ* should be replaced by *śāntyeṣiṇaḥ* based on the reading of one surviving manuscript of *Abhisamayālaṅkāravṛtti* by Ārya Vimuktiṣeṇa; Concerning this and English translation of this verse, see LEE, Youngjin, “A critical edition and its translation of *Abhisamayālaṅkāralokā* by Hariḥbhadrā (I)” *Critical Review for Buddhist Studies Vol. 12* (Geumgang Center for Buddhist Studies, 2012), p.179 and p.188.

{ N₁ lv7: between two string holes : relatively clear }



{after 9 character space }



{transliteration} [I] .vi(dha)m api nirvāṇaṃ so.. +.(i)(ru)padhiśeṣa(la)-
k.a(ṇa)ṃ ś.ā+++++++..tatpakṣa..kṣ. ...

{Reconstruction} [yā sarvvavastvanutpādaparijñatayā]⁴⁰⁾ ...[dvi]-
vi(dha)m api nirvāṇaṃ so[padh]i[n](i)(ru)padhiśeṣa(la)kṣa(ṇa)ṃ ś[r]-
ā[vakān]. ++++++ ..tatpakṣa[ni]kṣ[iptāmś ca]⁴¹⁾...

{Translation} [The Mother of Buddha is one] who, inasmuch as she
is the complete knowledge of non-arising of all things, [enables]
śrāvakas and also [*pratyekabuddhas*] who fall into their group ... to
[attain] all two kinds of *nirvāṇa* with and without *upadhi*.⁴²⁾

[2] Here, we can also identify a few more characters with

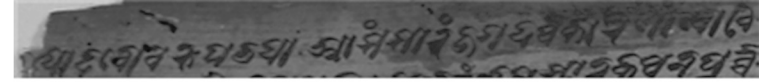
40) These words are restored from Tibetan translation, *gzhi thams cad skye ba med par yongs su shes pa nyid kyis ... gang yin pa*, which seem to be a gloss on *yā sarvajñatayā* in the first *pāda* of the *maṅgala* verse.

41) The words are reconstructed based on Tibetan translation, *nyan thos dang de'i phyogs su bslan pa*, which is Haribhadra's gloss on *śrāvakān*.

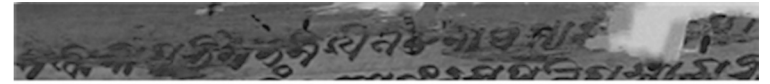
42) "The full knowledge that bases are not produced makes those desiring *nirvāṇa* (i.e.) the *śrāvakas* and also included in that category are the *pratyeka-buddhas* (whose) emancipation is slightly superior, (which is) indicated by one phrase, attain the two types of *nirvāṇa* characterized as having and lacking the *skandhas*." Naughton(1992:18-19)

Amano's misreading of *bhimata* as *gatihita*; based on these characters and with the help of Tibetan translation, we could reconstruct the whole sentence:

{N₁ 2v1 }



{The photo continues after *dhi*}



{Transliteration} ..tpādabodharūpatayā <|> āsaṃsāraṃ⁴³⁾ jagadar-
thakāriṇāṃ bodhisatvānāṃ abhimatanikhilaja³nārthasya .. ++ .. |

{Reconstruction} [yā sarvvamārgānu]tpādabodharūpatayā⁴⁴⁾ <|>
āsaṃsāraṃ jagadarthakāriṇāṃ bodhisatvānāṃ abhimatanikh-
ilaja³nārthasya [sampādikā |]⁴⁵⁾

{Translation} [The Mother of Buddha is one] who, inasmuch as she
is in the form of knowledge of non-arising of all paths, enables the

43) This should be an *Avyayībhāva* compound.

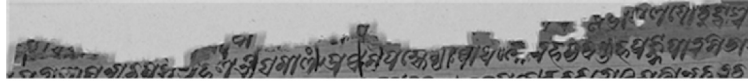
44) I restored these syllables from the Tibetan translation, *lam thams cad skye ba med par rtogs pa'i ngo bo nyid kyis ... gang yin pa dang*, related to *yā mārgajñatayā* of the verse.

45) This word has been restored from *sampādikā* of the verse itself, which has *sgrub mdzad pa* in its Tibetan translation.

Bodhisattvas acting for the benefit of beings for as long as *saṃsāra* exists to accomplish the goal of all beings that has been wished [by Bodhisattvas],⁴⁶⁾

[3] Here, we can find the word, *cūḍamaṇayo* (jewels on the top of the head) of which Tibetan translation, *dbang phyug gi gts'o bo*, is very difficult to understand.

{N₁ 2v1 after the left string hole}



continues



{Transliteration} y. +++++(dā) +++++ .. +++++(cū)-
(dā)(ma)ṇayo buddhās caritapratipakṣeṇa sav.(pra)..raṃ nikhilan
dhammacakraṃ pravarttayanti |

{Reconstruction} y[ayā sarvvākārānutpā](dā)[dhigamarūpatayā⁴⁷⁾

46) “The realization that all paths are not produced causes the benefactors of wanderers (in *saṃsāra*) – the bodhisattvas – to fulfill the desires of every wanderer as long as *saṃsāra* exists.” Alexander T. Naughton, *op. cit.*, p.19

47) These words are restored from the Tibetan translation, *rnam pa thams cad skye ba med par thugs su chud pa gang dang ldan na*.

saṃyuktāḥ susaṃvṛtakāyayogi](cū)(dā)(ma)ṇayo⁴⁸⁾ buddhās
caritapratipakṣeṇa sa[r]va(pra)[kā]raṃ nikhilan dhammacakraṃ
pravarttayanti |

{Translation} Inasmuch as [the Mother of Buddha] is in the form of realization of non-arising of all aspects, united with her, Buddhas—the crest-jewel among (=the best of) [all] yoga practitioners whose bodies are perfectly controlled– [are able to] turn the entire wheel of dharma in all aspects to cure [wrong] behaviors.⁴⁹⁾

[4] Here, we can only find two unreported syllables, *ta* and *sya*, which, respectively, seem to be the first *akṣara* of this sentence and a part of the syllables that appear to be a modifier of the following word, *buddhasya*.

{N 2v1: end of the line}



{ N 2v1: begining of the line }



48) The compound *susaṃvṛtakāya*^o was restored from the Tibetan translation, *yang dag par bsdams pa'i sku can*.

49) “The Buddhas, keeping in mind that all aspects are not produced, foremost of the lords of yoga with perfectly trained bodies, turn the wheels of Dharma without exception in all aspects to cure (deluded) behavior.” Alexander T. Naughton, *op. cit.*, p.19.

{Transliteration} {2v1} ta.. …

{2v2} +sya buddhasya jananyai nama iti ||

{Reconstruction} ta[syai …śrāvakādiparivṛta]sya⁵⁰⁾ buddhasya
jananyai nama iti ||

{Translation} [I, Maitreyaṅātha] pay homage to the Mother of
the Buddha who [enables the Buddha] surrounded completely by
disciples, *etc.*, [to accomplish the Buddhahood]

III. Reconstruction of the verses about twenty kinds of emptiness.

The folios other than N₁ 1v and 2r are in relatively good
condition. Even though we may come across lacunae and
partially damaged characters, they are not so serious as to cause
us to reconstruct whole sentences as before. Moreover, we can
access the other manuscript called N₂ where nine folios are still
remaining. Compared with the N₂, we can improve on the edition
of *Vivṛti* that neglects the remaining folios of N₂:

50) Reconstruction from the underlined Tibetan words: *sangs rgyas nyan thos la sogs pas
yongs su bskor ba de sgrub par byed pa nyid kyi yum de la phyag 'tshal lo* |

jpg. no.	N ₁ (NAK 5/237 =NGMPP A 35–12)		N ₂ (NAK 7/738=NGMPP A 35/10)		
34		1r	3 folios (1r – 3v) are missing		
35	1v	2r			
36	2v	3r			
37	3v	4r	03=04 05 upper	4r = N ₁ 3v 2-8 4v = N ₁ 3v8-4r7	
38	4v [4] ⁵¹⁾	5r	7 folios (5r –12v) are missing		
39	5v [5]	6r			
40	6v	1 folio (7r–7v) is missing			8r
41	8v [8]	9r			
42	9v	10r			
43	10v	11r	05 lower 06 upper	13r = N ₁ 10v1–7 13v = N ₁ 10v7–11r5	
44	11v	12r	06 lower	1 folio (14r–14v) is missing 15r = N ₁ 11v8–12r6	
45	12v	13r	07 upper	15v = N ₁ 12r6–12v4	
46 =47	13v [°3]	14r	6 folios (16r–21v) are missing		
48	14v [°4]	15r			
49	15v	16r			
50	16v	17r	07 lower	22r = N ₁ 17r8–17v7 22v = N ₁ 17v7–18r5	
51	17v [17]	18r	08 upper		
52	18v [18]	19r	2 folios (23r–24v) are missing		
53	19v	20r			
54	20v	21r			
55	21v	22r ⁵²⁾	13 lower	25r = N ₁ 22r7–22v5 25v = N ₁ 22v5–23r4	
56	22v	23r	14 upper		
57 =58	23v [23]	24r	6 folios (26r–31v) are missing		
59	24v [24]	25r			
60	25v [25]	26r			
61	26v [26]	27r	08 lower 09 upper	32r = N ₁ 25v4–26r2 32v = N ₁ 26r3–26v2 33r = N ₁ 26v2–27r1 33v = N ₁ 27r1–8 34r = N ₁ 27r8–27v7 34v = N ₁ 27v7–28r6 35r = N ₁ 28r6–28v4 35v = N ₁ 28v4–29r3	
62	27v [27]	28r	09 lower 10 upper		
63	28v [28]	29r	10 lower		
			11(12) upper		
			11(12) lower		
64	29v		13 upper		
29v			1 folio (36r and 36v) is missing		

{Table 1⁵³⁾: Concordance between N₁ and N₂}

If we turn our eyes to the seventh folio of N₁, however, the situation changes: not only the folio of N₁ is missing, but also the corresponding folios of N₂ are lost. The best way to understand the contents of these missing folios would be to consult the Tibetan translation.⁵⁴⁾ For the missing folio of N₁, Amano quoted the Tibetan translation and noted corresponding sentences of *Ālokā*, if found, by the same author Haribhadra.⁵⁵⁾ As Obermiller said, a comparison of *Ālokā* with the Tibetan version of the *Vivṛti* shows an almost literal correspondence in the parts containing the direct explanation of the *kārikās* of the *Abhisamayālaṅkāra*.⁵⁶⁾ So, if we simultaneously see the Tibetan translation of the *Vivṛti* and its corresponding sentences in the *Ālokā* (Amano 1975)⁵⁷⁾, then we

51) If a number or a part of number remains in left margin of the manuscript, I will put it in square brackets.

52) There remains the trace of erasing number 22

53) **The folio in bold type** indicates it is included in the first *Abhisamaya*. When I find no variants belonging to the folio, I highlighted **the folio** with gray color; that is, the folio does not seem to have been consulted by Amano.

54) Nowadays, it seems to be recommended that editors give information that some folios are lost and then supply parallels or equivalent Tibetan translation, if any; that is to say, reconstruction of texts solely based on other sources such as Tibetan translation is not so favored.

55) Amano, Koei H, op. cit., pp. 2401–3011.

56) E. Obermiller, *Analysis of the Abhisamayalamkāra*, London: Luzac & Co., 1933, p. viii.

57) Amano, Hirofusa, *A Study on the Abhisamayālaṅkāra-kārikā-śāstra-vṛtti*, Tokyo: Japan Science Press, 1975, pp. 54.26–68.07 (*Ālokā*) and pp. 55.27–69.10 (Tibetan translation of the *Vivṛti*). : On right pages, Delge edition is in the main text and variations of Peking and Narthang editions are reported in footnotes. On left pages, Sanskrit text extracted from Wogihara's edition of *Ālokā* is in main text and variations of editions of Tucci and Vaidya are informed in footnotes.

can guess what Haribhadra might have written in those sentences within the missing folio. In addition, it is very helpful to refer to the restoration of the Sanskrit text from the Tibetan translation (Tripaṭhi 1977)⁵⁸⁾

The missing folio of N₁ contains Haribhadra's elucidation of 13 verses from the 42nd to the 54th, which are classified into four subcategories of the first *Abhisamaya*, namely: the aim of practice (42nd verse), the practice of armor (43rd), the practice of setting out (44th and 45th), and the practice of equipment (46th to 54th)⁵⁹⁾. Among these, the last subcategory is also divided into 17 kinds (46th and 47th verses). Having enumerated the 17 kinds of practice of equipment,⁶⁰⁾ Haribhadra lists the names of twenty kinds of emptiness, which constitute the 12th practice of equipment called *jñānasambhāra* (equipment of knowledge). And then, he quotes or composes⁶¹⁾ the following verses that are only found in the *Vivṛti*:

{Tibetan translation} 'dir smras pa

nang dang phyi rol rnams dang ni || gnyis dang stong pa'i dngos po dang ||

58) Rāmaśaṅkara Tripaṭhi, *Prajñāpāramitopadeśasāstre Abhisamayālaṅkāravṛttiḥ Sphuṭārthā*, Kendriya Ucca Tibbatī-Śikṣā-Saṁsthāna, 1993, pp.1904–22.19

59) i.e., *pratiṭṭhisamuddeśa*, *sannāhapratīpatti*, *prasthānapratīpatti*, and *sambhārapratīpatti* respectively.

60) Amano, Koei H, op. cit., p. 26.17–21.

61) It is more likely that Haribhadra himself, resorting to the Ārya Vimuktisena's explanation of twenty kinds of emptiness, has composed the verses to explain what are empty in 20 kinds of emptiness.

phyogs dang mya ngan 'das lam dang || rkyen las skyes dang cig shos dang || 1 ||

mtha' 'das thog ma dor ba med || rang bzhin dang ni chos kun dang || chos skye la sogs 'das sogs dang || ldan dang cig shos ngo bo dang || 2 ||

mkha' dang stong pa zhes bya⁶²⁾ dang || chos kyi gzhan gyi ngo bo nyid || rang rang ngo bos stong pa'i phyir || stong pa nyid ni nyi shur 'dod || 3 ||⁶³⁾

From the verses, Tripaṭhi restored the Sanskrit verses in Anuṣṭubh meter as such:

*ādhyātmikatvabhāyatvobhayaśūnyatvatas tathā |
dīnnirvāṇārthataś caivam saṃskṛtāsaṃskṛtatvataḥ || 1 ||*

*atyantānavarāgratvānavakārākṛtātvaḥ |
sarvadharmatvalakṣmatvābhyaṭāditvataḥ punaḥ || 2 ||*

*sāmyogikatvabhāvatvākāśaśūnyasvabhāvataḥ |
svasvabhāvaviyuktatvād viṃśatiḥ śūnyatā matāḥ || 3 ||⁶⁴⁾*

62) *byas* in Amano, Koei H, *op. cit.*, p. 2718 appears to be a typo. See Amano, Hirofusa, *op. cit.*, p. 61.30.

63) Amano, Koei H, *op. cit.*, p. 2713–19 = Amano, Hirofusa, *op. cit.*, p. 61.25–31.

64) Rāmaśaṅkara Tripaṭhi, *op. cit.*, pp. 27–33.

However, the Sanskrit verses seem to disagree with those of the Tibetan translation, even though the former were restored by Tripaṭhi from the latter. Comparing the Tibetan with the restored Sanskrit, we see the following:

	Tibetan rendering	Restored Sanskrit words
6	<i>mya ngan 'das lam</i>	<i>nirvāṇārtha</i>
8	<i>rkyen las skyes dang cig shos</i>	<i>saṃskṛtāsaṃskṛtatva</i>
10	<i>thog ma</i>	<i>anavarāgratva</i>
14	<i>chos skye la sogs</i>	<i>lakṣmatva</i>
15	<i>'das sogs</i>	<i>abhyaṭāditva</i>
17	<i>(ldan dang) cig shos ngo</i>	<i>(sāmyogikatva-)bhāvatva</i>
19	<i>stong pa zhes bya</i>	<i>śūnya</i>
20	<i>chos kyi gzhan gyi ngo bo nyid</i>	<i>svabhāva</i>

{Table 2: Disaccord between Tibetan rendering and its Sanskrit restoration }

Even taking the metrical rules for *Anuṣṭubh* into consideration,⁶⁵⁾ Tripaṭhi appears to have reconstructed the Sanskrit verses very freely. We should, therefore, think about the possibility of revising the reconstruction. As a first step of such a revision, we would

65) With regard to the useful information about metrical rules for *Anuṣṭubh* meter, see Anne MACDONALD, “Revisiting the Mūlamadhyamakakārikā: Text–Critical Proposals and Problems”, 『インド哲学仏教学研究』. 14 (Tokyo, 2007), p. 52.

need to refer to the explanation of 20 kinds of emptiness of Ārya Vimuktiṣeṇa in *Vṛtti* as well as that of Haribhadra in *Ālokā*. This is because Haribhadra, explaining the emptiness in *Ālokā*, quotes the Ārya Vimuktiṣeṇa's interpretation⁶⁶⁾ without explicitly saying that he quotes or borrows the idea of the preceding commentator. Here is the Sanskrit text extracted from the both commentaries:⁶⁷⁾

- (1) *ādhyātmikānāṃ cakṣurādīnāṃ akūṭasthāvināśītāṃ prakṛtiṃ upādāyādhyātmasūnyatā.*
- (2) *bāhyānāṃ rūpādīnāṃ tathāprakṛtiṃ upādāya bahirdhāsūnyatā.*
- (3) *ādhyātmikabāhyānāṃ āyatanānāṃ tathāprakṛtiṃ upādāyādhyātmabahirdhāsūnyatā.*
- (4) *Vṛtti: sarvadharmasūnyatayā sūnyatāsūnyatvena sūnyatāsūnyatayā.⁶⁸⁾*
Ālokā : sarvadharmasūnyatayā adhyātmādisūnyatā lambanajñānasvabhāvāyāḥ⁶⁹⁾ sūnyatāyā⁷⁰⁾ api sūnyatvena sūnyatāsūnyatā.

66) Which is also an interpretation of the 20 kinds of emptiness in 25,000 *Prajñāpāramitā*. See Pañca I –2 pp. 60.13–63.29.

67) Extracted from *Vṛtti* (Vṛ 32v3–33v1, P 94–96) and *Ālokā* (Ā₁ 27r5–28r1, Ā₂ 32r11–3r9, T 89–92, W 95–9).

68) In the *Vṛtti*, the form of X–*sūnyatayā* is always written instead of X–*sūnyatā* at the end of each quotation. This use of *ṛīṅyā vibhakti* or Instrumental case that can be interpreted as ‘... and’ can be found everywhere in *Vṛtti*. For the sake of convenience, I followed the reading of *Ālokā* except that sentences from both commentaries need to be quoted separately.

69) *sūnyatāyā adhyātmādi°* | Ā₁₂T, *ādhyātmādi°* W

70) *sūnyatāyā* | W, *sūnyatayā* Ā₁₂T

- (5) *dasānāṃ diśāṃ digbhiḥ sūnyatvena mahāsūnyatā.*
- (6) *paramasya⁷¹⁾ nirvāṇasya nirvāṇārtharūpaśūnyatvena paramārthasūnyatā.*
- (7) *saṃskṛtasya traidhātukasya kāmādidhātuśūnyatvena saṃskṛtasūnyatā.*
- (8) *asaṃskṛtasyānutpādānirodhānanyathātvasya tena sūnyatvād asaṃskṛtasūnyatā.*
- (9) *antasyāntena sūnyatvād atītāntatvenātyantaśūnyatā.*
- (10) *ādimadhyaparyavasānānāṃ taiḥ sūnyatvenānavarāgrāsūnyatā.*
- (11) *avakiraṇacchoraṇotsargalakṣaṇasyāvakārasya viparyayeṇānavakāraḥ. tasya tena sūnyatvād anavakārasūnyatā.*
- (12) *sarvāryair akṛtā prakṛtiḥ. tasyās tayā sūnyatvāt prakṛtisūnyatā.*
- (13) *dharmasya dharmeṇa sūnyatvāt sarvadharmasūnyatā.*
- (14) *Vṛtti: rūpaṇādīlakṣaṇasya rūpādes tallakṣaṇasūnyatvāl lakṣaṇasūnyatayā.*
Ālokā: ” svalakṣaṇasūnyatā.
- (15) *atītādīnāṃ dharmāṇāṃ atītādiṣv adhvasv⁷²⁾ itaretaraviparyayānupalabhyatvenānupalambhasūnyatā.*
- (16) *nāsti sāṃyogikasya dharmasya svabhāvaḥ pratītyasamutpannatvād iti sāṃyogasya tena sūnyatvād abhāvasvabhāvasūnyatā.*
- (17) *bhāvasyopādānaskandhalakṣaṇasya tena sūnyatvād bhāvasūnyatā.*
- (18) *abhāvasyāsaṃskṛtasyākāśādes⁷³⁾ tena sūnyatvād abhāvasūnyatā.*

71) *paramasya* | Ā₁₂TVṛP, *paramārthasya* W

72) *adhvasv* | Ā₁₂WTP, *adhvesv* Vṛ

73) *°asaṃskṛtasyākāśādes* | VṛWP ; *°asaṃskṛtasya sūnyatādes* Ā₁₂T

(19) *svabhāvasya*⁷⁴⁾ *śūnyatākhyasāryāṇāṃ jñānena darśanena cākṛtatvāt*⁷⁵⁾ *svabhāvaśūnyatā*.

(20) *utpādād vā tathāgatānām anutpādād vā sthitaivaiṣā dharmāṇām dharmateti pareṇa kartrā śūnyatvāt parabhāvaśūnyatā*.

It is noteworthy that most of the sentences have the same structure⁷⁶⁾, which, I believe, can be applied to the verses of the *Vivṛti*:

X + Y + *śūnyatvāt* or *śūnyatvena* + *Z-śūnyatā*
(Genitive) (Instrumental) (Instrumental or Ablative) (Nominative)

{Interpretation} It is called *Z-śūnyatā* because X is empty of Y.

{Examples} 6. It is called the emptiness of the ultimate meaning because the highest *nirvāṇa* is empty of the nature of the meaning of *Nirvāṇa* [inasmuch as it is mere separation from defilement]

9. It is called limitless emptiness **in the sense that it goes beyond limitation**, because **limitation** is empty of limitation.⁷⁷⁾

20. [Bhagavan says] “Whether *Tathāgatas* appear in the world or not, there remains this true nature of *dharmas*.” Therefore, inasmuch

74) *svabhāvasya*] \bar{A}_{12} WT, *svabhāvaśūnyatā* VṛP

75) *cākṛtatvāt*] Vṛ \bar{A}_{12} WP; *cākṛtakavāt* T

76) With the exception of 1, 2, 3, 15, and 19.

77) Here, X must be limitation (*anta*), not what goes beyond limitation (*aryanta*)

as [*dharmas*] are empty of other agent, it is called emptiness of other nature.

Haribhadra has already mentioned *Z-śūnyatās* by listing the twenty kinds of emptiness just before mentioning these verses. Therefore, if we apply the same structure to the verses, it is not unreasonable to think that the twenty items—up to the second *pāda* of the third verse—are of X-s in genitive case and Y-s in the Sanskrit text can be altogether replaced by the words, *rang rang ngo bos (stong pa'i phyir)*, of which reconstruction would be *svasvabhāvena (śūnyatvāt or śūnyatvena)* and of which translation would be ‘[Because Xs are] respectively [empty] of their own nature.’

Here is the table with items of X and Z⁷⁸⁾ in Sanskrit with their Tibetan equivalents⁷⁹⁾:

78) I decided to put the items of Z into the table because some Tibetan words in the verse appear not only in the X but also in the Z. See the **words in bold type** in the Table.

79) For this, I consulted Delge and Peking editions of the both commentaries: *Vṛtti* — Delge edition [TBRC version] *shes phyin, ka* 71a6–72b6. Peking edition [Reprinted in the Otani Univ.] *sher phyin, ka* 81b7–83b3; *Ālokā* — Delge edition [TBRC version] *shes phyin, cha* 56a6–58a2. Peking edition [Reprinted in the Otani Univ.] *sher phyin, cha* 69a8–71b3.

	Z(=sūnyatā)		X	
	Sanskrit	Tibetan	Sanskrit	Tibetan
1	<i>adhyātma</i>	nang	<i>ādhyātmikānāṃ cakṣurādīnām</i>	<i>mig la sogs pa nang gi chos rnam</i> <i>nang gi dngos po mig la sogs pa rnam kyi</i>
2	<i>bahirdhā</i>	<i>phyi</i>	<i>bāhyānāṃ rūpādīnām</i>	<i>phyi'i chos gzugs la sogs pa rnam pa</i> <i>phyi'i gzugs la sogs pa rnam kyi</i>
3	<i>adhyātmabahirdhā</i>	<i>phyi nang</i>	<i>ādhyātmikabāhyānām āyatanānām</i>	<i>phyi nang gi chos skye mched rnam</i> <i>phyi dang nang gi bdag nyid can gyi skye mched rnam kyi</i>
4	<i>sūnyatā</i>	<i>stong pa nyid</i>	<i>sūnyatāyāḥ</i> ⁸⁰	<i>stong pa nyid</i>
5	<i>mahā</i>	<i>chen po</i>	<i>dīśām</i>	phyogs
6	<i>paramārtha</i>	<i>don dam pa</i>	<i>paramasya nīrvāṇasya</i>	<i>dam pa mya ngan las ḍas pa</i> <i>don dam pa mya ngan las ḍas pa</i>
7	<i>saṃskṛta</i>	<i>ḍus byas</i>	<i>saṃskṛtasya traidhātukasya</i>	<i>ḍus byas kham s gum po</i>
8	<i>asaṃskṛta</i>	<i>ḍus ma byas</i>	<i>asaṃskṛtasya</i>	<i>ḍus ma byas</i>
9	<i>atyanta</i>	<i>miha' las ḍas pa</i>	<i>antasya</i>	<i>miha'</i>
10	<i>anavara-agra</i>	<i>thog ma dang tha ma med pa</i>	<i>ādimadhyaparyavasānānām</i>	<i>thog ma dang bar ma dang tha ma rnam</i> <i>thog ma dang dbus dang tha ma rnam kyi</i>
11	<i>anavakāra</i>	<i>dor ba med pa</i>	<i>tasya(=anavakārasya)</i>	<i>de(=dor ba med pa)</i>
12	<i>prakṛti</i>	<i>rang bzhin</i>	<i>tasyāḥ (=prakṛteḥ)</i>	<i>de(=rang bzhin)</i>
13	<i>sarvadharma</i>	<i>chos thams cad</i>	<i>dharmasya</i>	<i>chos</i>
14	<i>lakṣaṇa</i> <i>svalakṣaṇa</i>	<i>rang gi mtshan nyid</i>	<i>rūpaṇādīlakṣaṇasya rūpādeḥ</i>	<i>gzugs la sogs pa'i mtshan nyid</i> <i>gzugs su rung ba la sogs pa</i> <i>gzugs la sogs pa ni de'i mtshan nyid</i> <i>gzugs su rung ba la sogs pa</i>
15	<i>anupalambha</i>	<i>mi dmigs pa</i>	<i>atīdīnām dharmāṇām</i>	<i>ḍas pa la sogs pa'i chos rnam</i> <i>ḍas pa la sogs pa'i dus rnam</i>
16	<i>abhāvasvabhāva</i>	<i>dngos po med pa'i ngo bo nyid</i>	<i>saṃyogasya</i>	<i>sbyor ba</i> <i>tshogs</i> ⁸¹

17	<i>bhāva</i>	<i>dngos po</i>	<i>bhāvasyopādānaskandhalakṣaṇasya</i>	<i>nye bar len pa'i mtshan nyid</i> <i>kyi dngos po</i> <i>dngos po nye bar len pa'i phung po'i mtshan nyid</i>
18	<i>abhāva</i>	<i>dngos po med pa</i>	<i>abhāvasyāsaṃskṛtasyākāśādeḥ</i>	<i>dngos po med pa 'dus ma byas nam mkha' la sogs pa</i> <i>dngos po med cing 'dus ma byas pa nam mkha' la sogs pa</i>
19	<i>svabhāva</i>	<i>rang gi ngo bo nyid</i>	<i>svabhāvasya sūnyatākhyasya</i>	<i>rang bzhin stong pa zhes bya ba la</i> <i>rang bzhin stong pa nyid du grags pa</i>
20	<i>parabhāva</i>	<i>gzhan gyi dngos po</i> <i>gzhan gyi ngo bo</i>	<i>dharmāṇām (?)</i>	<i>chos rnam kyi</i>

{Table 3: Items of X and Z in Sanskrit with their Tibetan equivalents}

In the following table, I will suggest some Sanskrit words that might have been written in the verses, either based on the similarities between (or sameness of) Tibetan words or based on wild guess considering the structure of the Sanskrit text:

no.	Tibetan word in the verses	My suggestion
1	nang	<i>adhyātma / ādhyātmika</i>
2	<i>phyi rol</i>	<i>bāhya / bāhyaka</i>
3	<i>gnyis</i>	<i>ubhaya</i>
4	<i>stong pa'i dngos po</i>	<i>sūnyatā or sūnyabhāva or sūnyavastu</i>
5	phyogs	<i>dik</i>

80) Haribhadra divides the compound, *sūnyatāsūnyatvena* into *sūnyatāyāḥ (=X) sūnyatvena*.

81) *sāmyogikasya : sbyor ba las byung pa'i*

6	<i>mya ngan ḍas lam</i>	<i>nirvāṇa</i> with <i>mārgā</i> ⁸²⁾
7	<i>rkyen las skyes</i>	<i>pratyaya / hetuja</i>
8	<i>cig shos</i>	<i>itara</i>
9	<i>miha' ḍas</i>	<i>anta</i> instead of <i>atyanta</i>
10	<i>ihog ma</i>	<i>ādi</i> or <i>ādya</i> or <i>agra</i>
11	<i>dor ba med</i>	<i>anavakāra</i>
12	<i>rang bzhin</i>	<i>prakṛti</i>
13	<i>chos kun</i>	<i>sarvadharmā</i>
14	<i>chos skye la sogs</i>	<i>dharmajātyādi</i> ⁸³⁾
15	<i>ḍas sogs</i>	<i>añādi</i>
16	<i>ldan</i>	<i>saṃyoga</i>
17	<i>cig shos ngo bo</i>	<i>itarabhāva</i>
18	<i>mkha'</i>	<i>ākāśa</i>
19	<i>stong pa zhes bya</i>	<i>śūnyatākhyā</i> or <i>°nāma</i>
20	<i>chos kyi gzhan gyi ngo bo</i>	<i>dharmānyabhāva</i> or <i>° vastu</i>

{Table 4: My suggestions based on Table 3}

In this way, I have managed to re–imagine these verses and, by way of conclusion, I will present here my own feeble reconstruction as an open invitation for anyone skilled in composing Sanskrit verse to revise or completely replace it:

82) Can it be an attempt to avoid such an idea: The ultimate goal, *nirvāṇa* is nothing but empty. So nobody needs to practice to attain the goal?

83) Although the Tibetan word *skye* means ‘arising’, I suppose *jāti* here means ‘properties, characteristics (or classes)’, which is interchangeable with the *lakṣaṇa* (characteristic, definition). Or it could merely mean ‘arising’ of which synonym is *utpāda*.

{My reconstruction} *atroktam*:

ādhyātmikānāṃ bāhyānāṃ ubhayoḥ śūnyavastunaḥ |
diśāṃ nirvāṇamārgasya hetujasyetarasya ca || 1 ||

antādyānavakārāṇāṃ prakṛteḥ sarvadharmāṇāṃ |
dharmajātyādyatītādyoḥ saṃyogetarabhāvayoḥ || 2 ||

ākāśaśūnyānāṃnoś ca dharmāṇāṃ anyavastunaḥ |
svasvabhāvena śūnyatvād viṃśatiḥ śūnyatā matāḥ || 3 ||⁸⁴⁾

{Translation} With regard to these [twenty kinds of emptiness that have been enumerated], [Ārya Vimuktiṣeṇa] has taught as such: (1) Inner [sense faculties beginning with eyes], (2) outer [sense objects starting with shape], (3) both [of them], (4) empty nature, (5) [ten] directions, (6) the path to Nirvāṇa, (7) [*saṃskṛta*] arising from causes and (8) [*asaṃskṛta*] that is other than [*saṃskṛta*], (9) limitation, (10) beginning, (11) non–rejection, (12) essential nature, (13) all *dharmas*, (14) properties (or arising or classes) of *dharmas* and so on, (15) the past and so on, (16) [things of] aggregation and (17) things other than

84) -- U -- | --- | (=ma–vipulā) U U -- U -- U --
U -- U -- U | - U -- U -- U U |
--- U U --- | U U -- U -- U -- |
- U -- U --- | --- U U -- U -- |
-- U -- U -- U | --- U -- U -- |
- U -- U --- | - U -- U -- U -- |

[aggregated things], (18) space, (19) [own nature] named emptiness, and (20) other nature of *dharmas* are respectively empty of their own nature. Therefore, emptiness is considered to be of twenty kinds.

Abbreviations

Ā ₁	A Sanskrit manuscript of <i>Abhisamayālaṅkāralokā</i> preserved in National Archive Kathmandu. NAK 3/378 (Color photos recently taken) = NGMPP A 37/7 (Microfilmed by Nepal–German Manuscript Preservation Project)
Ā ₂	A Sanskrit manuscript preserved in National Archive Kathmandu. NGMPP A 106/4 (Microfilmed by Nepal–German Manuscript Preservation Project)
Ālokā	<i>Abhisamayālaṅkāralokā</i> by Haribhadra
N ₁	A Sanskrit manuscript of <i>Abhisamayālaṅkāravivṛti</i> preserved in National Archive Kathmandu. NAK 5/237 (Color photos recently taken) = NGMPP A 35/12 (Microfilmed by Nepal–German Manuscript Preservation Project)
N ₂	A Sanskrit manuscript of <i>Abhisamayālaṅkāravivṛti</i> preserved in National Archive Kathmandu. NAK 3/738 (Color photos recently taken) = NGMPP A 35/10 (Microfilmed by Nepal–German Manuscript Preservation Project)
P	<i>L'Abhisamayālaṅkāravṛtti Di Ārya–Vimuktisena Primo Abhisamaya</i> , ed. Corredo Pensa, Roma: Istituto Italiano Per Il Medio Ed Estremo Oriente, 1967.
Pañca I –2	<i>Pañcaviṃśatisāhasrikā Prajñāpāramitā</i> I –2, ed. Kimura, Takayasu. Tokyo: Sankibo, 2009.
T	<i>The commentaries on the Prajñāpāramitās Volumen I¹ The</i>

Abhisamayālaṅkāraloka of Haribhadra, ed. Giuseppe Tucci, Baroda: Oriental Institute, 1932.

- Vivṛti *Abhisamayālaṅkāravivṛti* by Haribhadra
- Vṛ A Sanskrit manuscript of *Abhisamayālaṅkāravṛti* preserved in National Archive Kathmandu. NAK 5/55 (Color photos recently taken) = NGMPP A 37/9 (Microfilmed by Nepal–German Manuscript Preservation Project)
- Vṛtti *Abhisamayālaṅkāravṛtti* by Ārya Vimuktiṣeṇa
- W *Abhisamayālaṅkāralokā Prajñāpāramitāvyaḅhyā (Commentary on Aṣṭāsāhasrikāprajñāpāramitā)* by Haribhadra, ed. Wogihara, Unrai., Tokyo: The Toyo Bunko, 1932–1935.

Conventions for editing manuscripts

- () damaged *akṣara*(s)
- [] restored *akṣara*(s)
- < > erased character
- .
- ..
- +
- ...
- =
-
- illegible part of an *akṣara*
- one illegible *akṣara*
- one missing *akṣara*
- used when I could not determine how many *akṣaras* are missing
- hyphen before string holes or at the end of line
- string hole

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국문초록

산스크리트 사본의 손상된 부분에 대한 복원

—하리바드라의 *Abhisamayālaṅkāravivṛti* 중
첫번째 현관(abhisamaya)을 중심으로

이영진

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2000년 아마노 코에이(天野宏英)는 하리바드라(Haribhadra)가 지은 중요한 문헌인 *Abhisamayālaṅkāravivṛti* 즉, 마이트레아(彌勒)가 25,000송 반야경을 계송의 형태로 요약한 『현관장엄론』에 대한 짧은 주석의 산스크리트 편집본을 출판하였다. 이 편집본을 위해 아마노 코에이는 그가 각각 N_1 과 N_2 로 이름붙인 현재까지 발견된 2종의 네팔 사본 중 N_1 전체와 N_2 의 절반 정도를 사용하였다. 필자는 최근에 이 사본들의 칼라 사진본을 입수할 수 있었다. 이로 인해 마이크로필름에서 아마노가 읽지 못한 부분적으로 손상된 음절(*akṣara*)들과 하나의 단어가 되지 못하기 때문에 간과된 음절들 그리고 잘못 읽은 음절들을 확인할 수 있었다. N_1 사본의 첫 번째 뒷면 (*verso*)과 두 번째 앞면 (*recto*)에서는 이러한 음절들을 특히 많이 발견할 수 있었는데, 이는 다른 폴리오(*folio*)들에서 비해 그 손상정도가 심하기 때문일 것이다. 필자는 II에서 그 내용에 따라 1. 하리바드라가 지은 논서를 시작하는

계송들과 2. 붓다의 어머니인 반야바라밀 (*Prajñāpāramitā*)을 경배하는 마이트레야의 망갈라(*maṅgala*) 계송에 대한 하리바드라의 주석으로 나누었다. 그리고 새롭게 읽을 수 있는 음절들과 티벳역에 기반을 두어 결락된 산스크리트의 계송들과 문장들을 필자의 능력이 닿는 한 최대한 복원한 실례들을 제시하였다. III에서는 하리바드라 자신이 지은 것으로 생각되는 20종류의 공성(*sūnyatā*)에 관련한 *Anuṣṭubh* 운율로 이루어진 세 계송들의 복원에 대하여 다루었다. 이 계송들은 전후의 내용들과 더불어 N_1 의 7번째 폴리오와 이에 대응하는 N_2 의 폴리오(들)이 사라졌거나 혹은 아직까지 발견되지 않았기 때문에 오직 티벳역을 통해서만 접근이 가능하다. *Rāmaśāṅkāra Tripathī*는 1977년이 계송들을 포함하여 *Vivṛti* 전체를 티벳역에 기반을 두어 산스크리트로 복원하였다. 그렇지만 그는 이 계송들을 티벳역과 너무나 불일치하게 즉 자유롭게 복원하였기 때문에, 이 계송들의 복원은 다시 개선되어야만 한다. 이를 위해 필자는 우선 하리바드라의 또 다른 『현관장엄론』의 주석서인 *Ālokā*와 성자 비무띠세나(*Ārya Vimuktiṣeṇa*)의 주석서인 *Vṛtti*로부터 20종류의 공성을 설명하는 산스크리트 텍스트를 추출하였다. 그리고 이 텍스트의 티벳역과 *Vivṛti* 계송의 티벳역을 비교한 후 상정 가능한 산스크리트 단어 군을 제시하였다. 그리고 이러한 단어들을 바탕으로 티벳역과 될 수 있으면 가깝게 이러한 계송들을 복원하였다. I에서는 이러한 작업들에 앞서 N_1 과 N_2 사본들에 대한 다음과 같은 정보를 제공하였다: 첫째, N_1 과 N_2 는 각각 서로 다른 두개의 사본들로 구성되어 있다. 전자의 경우는 『현관장엄론』과 그에 대한 하리바드라의 주석이라는 연관성에 의해 의도적으로 결합한 것으로 보인다. 후자의 경우는 *Vivṛti*와 *Divyāvadāna*라는 전혀 다른 문

헌이 순서없이 뒤섞여 있기 때문에 실수 혹은 부주의로부터 일어났다고 생각할 수 있다. 둘째, N_1 의 *Vivṛti* 사본은 마가다(*Māgadha*) 문자로 작성되었다는 아마노의 주장은 재고 돼야 할 필요가 있다. 이 사본의 문자는 전형적인 벵갈리(*Bengalī*)로 생각되는 마가다(*Māgadha*)가 아니라 위쪽에 갈고리를 가진 12세기에서 15세기까지 유행하였던 네와리(*Nevārī with a hooked top*)로 보아야 할 것이다.

주제어

산스크리트 사본, 사본의 복원, 『현관장엄론』 주석서, 첫 번째 현관, 하리바드라, 갈고리형 네와리 문자, 20종류의 공성

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Plate 1

[Two manuscripts of N₁]



The 8th verso of *Abhisamayālaṅkārikā* (NAK 5/237_0034. Upper side)



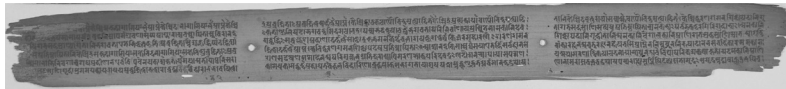
The 29th recto of *Abhisamayālaṅkāravivṛti* (NAK 5/237_0063. Lower side)

Plate 2

[Two manuscripts of N₂]



The 25th verso of the *Vivṛti* manuscript of N₂ (NAK 3/ 738_0014. Upper side)



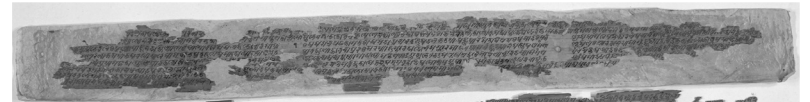
Divyāvadāna manuscript of N₂ (NAK 3/ 738_0014. Lower side)

Plate 3

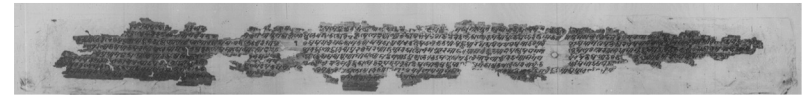
[1st folio of the *Vivṛti* manuscript of N₁]



1st recto (NAK 5/237_0034. lower side)



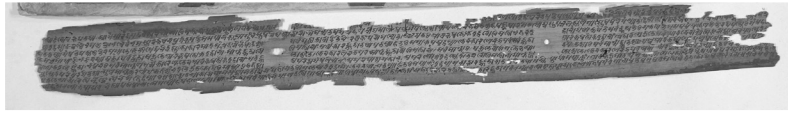
1st verso (NAK_5/237_0035. upper side)



1st verso (NGMPP A 35/12_011. upper side)

Plate 4

[Second recto of the *Vivṛti* manuscript of N₁]



NAK 5/237_0035. Lower side.



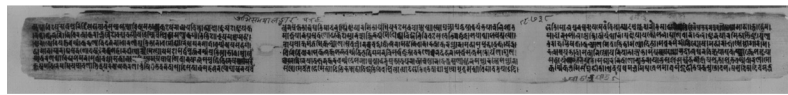
NGMPP A 35/12_011. Lower side.

Plate 5

[Fourth recto of the *Vivṛti* manuscript of N₂]



NAK 3/738_003 and 0004.



NGMPP A 35/10_020. Lower side

『悉曇字記』에 나타난 12摩多와
그 음의 長短에 대하여

강대현
위덕대일교문화연구원 연구원

- I. 머리말
- II. 『실담자기』의 의의
- III. 字本十四音의 의의
- IV. 『실담자기』의 12摩多
- V. 12摩多의 장단에 대한 논의
- VI. 맺음말