On the Tibetan Text of the *Samdhinirmocanasūtra*:
Towards a Comparative Study of Manuscripts and Editions which belong to the East and West Recensions

Kojirō KATO

**[Abbreviations]**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>C</td>
<td>Cone edition.</td>
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<tr>
<td>D</td>
<td>sDe dge edition.</td>
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<tr>
<td>G</td>
<td>Golden edition of the <em>Viniścayasamgrahaṇī</em> in the <em>Yogācārabhūmi</em>.</td>
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<tr>
<td>H</td>
<td>Lhasa edition.</td>
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<tr>
<td>J</td>
<td>Li thang (Jang sa tham) blockprint.</td>
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<td>L</td>
<td>London manuscript.</td>
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<td>L&lt;sup&gt;ed&lt;/sup&gt;</td>
<td>É. Lamotte., <em>Samdhinirmocanasūtra</em>, L’explication des Mystères, Université de Louvain, 1935.</td>
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<tr>
<td>M&lt;sup&gt;Mbh(D)&lt;/sup&gt;</td>
<td>sDe dge edition of the <em>Mahāyānasamgrahabhāṣya</em>.</td>
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<td>M&lt;sup&gt;Mbh(P)&lt;/sup&gt;</td>
<td>Peking edition of the <em>Mahāyānasamgrahabhāṣya</em>.</td>
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<td>N</td>
<td>Snar thang edition.</td>
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<td>P</td>
<td>Peking edition.</td>
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<td>Ph</td>
<td>Phug-Brag manuscript.</td>
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<td>S</td>
<td>sTog Palace manuscript.</td>
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<td>SNS</td>
<td><em>Samdhinirmocanasūtra</em>.</td>
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<td>S&lt;sup&gt;T&lt;/sup&gt;</td>
<td>Tun-huang manuscript.</td>
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<td>T</td>
<td>Tokyo manuscript.</td>
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<tr>
<td>V(D)</td>
<td>sDe dge edition of the <em>Viniścayasamgrahaṇī</em> in the <em>Yogācārabhūmi</em>.</td>
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1 **Introduction** One is reminded of Dr. Lamotte’s revised edition of this text when we deal with the Tibetan version of this sūtra. Although Lamotte’s edition is outstanding, a number of scholars have recently made noteworthy revisions to it. Further, unlike in Lamotte’s day, when access to the many different versions of this text were limited, today we can readily obtain more than 10 such manuscripts and editions. Recently, a number of misprints and a good deal for room for us to reconsider our readings of certain passages have come to light. Accordingly, the time has
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come for us to reexamine this work.

In this paper, I deal with variants of the fifth chapter (心意識相品) of the SNS through a comparison with texts from the East recension — C, D, G, H, J, *Mbh*(D), *Mbh*(P), N, P, *V*(D), *V*(P) — and the West recension — L, P, S, T — and other texts (Chinese translations and partial Sanskrit versions). Furthermore, I examine D and P of the *Viniścayasamgrahāṇī* and *Mahāyānasamgraha-bhāṣya*. In doing so, I intend to provide some basic principles by which to create a new critical version of the SNS text, which will be a critical part of my forthcoming dissertation.

### 2 Sample of an East recension of the fifth chapter (心意識相品)


blo gros yangs pa¹¹ 'di lta ste² dper na³ klung chen po 'bab pa la⁵ gal te rlabs cig⁶ 'byung ba'i rkyen nye bar gnas par gyur na⁷ rlabs kyang⁸ gcig kho na⁹ 'byung ngo∥ gal te rlabs gnyis sam/ gal te rab tu mang po dag 'byung ba'i rkyen nye bar gnas par gyur na¹⁰ rlabs rab tu¹¹ mang po dag 'byung zhiŋ¹² chu'i klung de rang gi rgyun gyis¹³ rgyun 'chad par yang mi 'gyur la/ yongs su zad¹⁴ par¹⁵ mi 'gyur ro∥ me long gi dkyil 'khor shin du¹⁶ yongs su dag pa la yang¹⁷ gal te gzugs brnyan gcig¹⁸ 'byung ba'i rkyen nye bar gnas par gyur na¹⁸ gzugs brnyan yang gcig kho na 'byung ngo∥ gal te gzugs brnyan gnyis sam/ gal te rab tu²⁰ mang po dag 'byung ba'i rkyen nye bar gnas par gyur na²¹ gzugs brnyan²² rab tu mang po dag 'byung zhiŋ²³ me long gi dkyil 'khor de gzugs brnyan gyi dngos por yongs su 'gyur ba yang²⁴ ma yin la²⁵ yongs su²⁶ sbyor bar yang mi mgon no∥ blo gros yangs pa²⁷ de bzhin du chu klung lta bu dang/ me long lta bu'i len pa'i rnam par shes pa de la rten²⁸ cing gnas nas²⁹ gal te mig gi rnam par shes pa gcig lan³⁰ cig 'byung ba'i rkyen nye bar gnas par gyur na yang³¹ mig gi rnam par shes pa³² gcig kho na lan³³ cig³⁴ 'byung ngo∥ gal te rnam par shes pa'i tshogs Inga car³⁵ gyi bar dag lan³⁶ cig³⁷ 'byung ba'i rkyen nye bar gnas par gyur na yang³⁸ rnam par shes pa'i tshogs Inga car³⁹ lan⁴⁰ cig⁴¹ 'byung ngo∥

I would first like to examine the fifth chapter of the SNS as found in an East recension variation. Here we find the argument concerning whether or not each vijñāna depends on several senses. Immediately after the sentence in question, we are given two side-by-side examples: the wave and the mirror. (transcribed in italics in the above text)

If the causal conditions for the arising of a single image in a perfectly clear round mirror are present, then just one image will arise. If the causal conditions for the arising of two images or of many images are present, then multiple images will arise. However, that round mirror will not be transformed into the nature of the image; they will never be fully linked. (I have used John Powers’ translation. John Powers, Wisdom of Buddha: The Samdhinirmocana Sūtra (Dharma Publishing: 1994), p.73)

Regarding the text place of the translation transcribed in boldface, “yongs su sbyor bar yang mi mngon no//” has unexceptionally come into use. On the verb in the passage, “yongs su sbyor bar yang mi mngon no//”, the West recension and the S’ use different translations.

3 Sample of a West recension and S’ of the fifth chapter (心意識相品)

5.5 [L18b5 / P18b8 / S18b7 / T17b2]

blo gros yangs pa ’di lta ste’/ dper na’/ chu’i’ klung chen po ’bab pa la gal te rlbs gcig ’byung ba’i rkyen nye bar gnas par gyur na/ rlbs gcig ’byung bar ’gyur/gal te gnyis dang/gal te rlbs mang po ’byung ba’i rkyen nye bar gnas par gyur na’/ rlbs mang po ’byung bar ’gyur’/ chu’ klung de nqid’ rgyun chad par yang mi ’gyur/ yongsu’/ zad par yang mi ’gyuro’// me long gi dkyil/ shin tu yongsu’/ dag pa la gzugs brnyan’/ gcig ’byung ba’i
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rkyen nye bar gnas par gyur na/ gzugs brnyan gcig 'byung bar 'gyuro(14) // gal te gnyis dang(15) gal te gzugs brnyan mang po 'byung ba'i rkyen nye bar gnas par gyur na(16) gzugs brnyan mang po 'byung yang(17) me long gi dkyil de(18) gzugs brnyan gyi rang bzhin du 'gyur ba(19) yang ma yin la/ yongsu(20) zad par yang mi mngon no// blo gros yangs pa de bzhin du(21) chu po(22) lta bu dang/ me long lta bu'i len pa'i rnam(23) shes pa de la gnas shing brten nas/ gal te mig gi rnam(24) shes pa gcig lan gcig(25) 'byung(26) ba'i rkyen nye bar gnas par gyur na yang(27) mig gi rnam(28) shes pa gcig lan gcig(29) 'byungo(30) // gal te rnam(31) shes pa'i tshogs lnga'i bar gyi rkyen(32) nye bar gnas par gyur na yang/ rnam(33) shes pa'i tshogs lnga rnam kyang lan gcig(34) 'byung bar 'gyuro(35) //


(47a4-)di lta ste/ yangs pa bye brag phyed pa chu chen po rgyund du bab pa de la rlabs gcig byung ba'i rkyend nye bar 'dug par gyurd na der rlabs gcig byungo/ 'on de gnyis dang/ 'ond te gsum dang mang po'i 'byung ba'i rkyend nye bar 'dug par gyurd na/ de dag du rlabs mang po 'byung ste/ chu rgyund du bab pa de nyid kyi rgyund gyang chad par myi 'gyurd bar yang myi 'chad do/ yang shind du dag pa'i mye long gyi dkyil 'khor la gzugs brnyan gcig byung ba'i rkyend nye bar ga'na'as par gyurd na gzugs brnyan gcig 'byungo/ 'ond te gnyis dang 'on de mang po dag gzugs brnyan rnam 'byung ba'i rkyend nye bar 'dug par/ gyurd na/ gzugs brnyan mang po 'byung ste mye long de'i dkyil 'khord gzugs brnyan gyi ngo bos bsgyurd par myi 'gyur kun du ched du byed par yang myi mngon no/ de de bzhin du yangs pa bye brag phyed pa 'bab pa lta bu dang/ mye long lta bur lend pa'i rnam phar shes pa la gnas shing brten nas/ 'ond te thang gcig du myig gyi (58a1-) rnam par shes pa gcig 'byung ba'i rkyend nye bar 'dug par gyurd na thang chig du myigi rnam par shes pa gcig pu 'jugo/ 'ond te thang chig du lnga'i bar du rnam par

—1208—
Here are two texts, a West recension variant and S', which have different translations from the East recensions, "yongs su sbyor bar yang mi mngon no/".

In the same passage in the West recension variation we find the term "yongsu zad par yang mi mngon no/(they will never be fully exhausted)." This translation is actually applied to the last example, the example of the wave (underlined section). In fact, in the example of the wave and mirror of the West recension, the same verbs are used. If that is so, we are able to obtain an important piece of information. Although we do not know the exact original Sanskrit on which the Tibetan "yongs su sbyor ba" is based upon, in the example of the wave, however, we can determine the original Sanskrit, which is "na paryupayogah prajñāyate"\(^1\), from Sthiramati's commentary on the *Trimśikā*. This tells us that the original Sanskrit, "na paryupayogaḥ prajñāyate", was used in both the wave and mirror examples.

Now let us look at what the term "yongs su sbyor bar yang mi mngon no/" in the East recension is based upon. As "yongs su sbyor bar yang mi mngon no/" is obviously a verbal translation of "na paryupayogaḥ prajñāyate," we can conclude that this was probably based on the same Sanskrit, "na paryupayogaḥ prajñāyate".

As shown above, it is of great interest to us that there is a basic inconsistency in the translation between the East and West recensions. As for the Tibetan translation of Sthiramati's commentary of the *Trimśikā*\(^2\), the translation "yongsu zad par yang mi mngon no/" is adopted. "Paryupayoga" was a common translation of "yongsu zad pa" at the time. This confusion was probably caused by the fact that the meaning of the word "paryupayoga" is not clearly listed in any Sanskrit dictionary. Why did the West translators choose the meaning "they will never be fully exhausted" for the word "paryupayoga"? It is quite possible that pary-upa-√yuj is a transformation of pary-upa-√bhuj.

We can safely make this conclusion if we examine the Chinese translations. As for the section in question in the S', I translate "kun du ched du byed par yang myi mngon no" as "they will never be blessed exhaustively".

4 Sample of the Chinese translation in the fifth chapter (心意識相品) In the Chinese translation, the sentence in question is translated as “亦無受用滅尽可
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This translation is quite similar to the translation of the West recension. We should note is that the translated word “受用(bhoga)” is used. 玄奘 may have translated “paryupayoga” into separate terms, “受用” and “滅尽”, simultaneously.

Let us briefly examine the Chinese translations of the *Mahāyānasamgraha-bhāṣya*.

These Chinese translations correspond to the translation of the West recension. As space is limited, it is not possible to discuss “paryupayoga” in detail here. As far as the SNS is concerned, the importance of comparison and investigation between the Tibetan translation of the East and West recensions cannot be overemphasized.

5 Conclusion Considering the above, we can perhaps argue that the translations found in the East and West variants concerning our passage stem from the original Sanskrit word “na paryupayogah prajñāyate”. Two different Tibetan translations, “yongs su sbyor bar yang mi mngon no” and “yongsu zad par yang mi mngon no”, grew out of this. We may ask which translation is more appropriate? I hold that the more suitable translation is the latter. In this sense, all the facts that I have mentioned make it clear that as far as the above passage is concerned, the translation of the West recension has transmitted a more appropriate variant.

What is more, considering the characteristics of a mirror, in the sense that it does not cease to be able to reflect images, no matter how it reflects, the translations of the West is reliable. Finally, the comparison and examination between at least two recensions of editions or manuscripts deserves careful attention. That result clearly shows that we are able to translate the Sanskrit original faithfully. To be concrete, I suggest four classifications of all the editions and manuscripts in the SNS.

1) the East editions and manuscripts  2) the West editions and manuscripts
3) the Tun-huang manuscript  4) Chinese translations

As the samples indicate, there are many different variants between the East and West editions or manuscripts. Now that S’ has come to such a pass, a different usage of the notation is used, so we cannot deal with these documents as a single text.
Further, if we additionally use the commentary of Wŏnch’ŭk(円測), we can indicate a more faithful interpretation of the SNS. I am creating a draft of a new SNS text through this procedure.

※One may argue that the sTog Palace edition should be regarded as part of the West recension. Here, however, I have, in order to highlight differences in translation in the recensions, included it as part of the East recension. Further, due to space restraints, I have omitted information concerning text abbreviations used in this paper.

〈References〉


〈Key Words〉 Saṃdhinirmocana-sūtra, Trīṃśikā, paryupayoga
(Graduate Student, University of Tokyo)