

Zombies and Half-Zombies: Mahāsūtras and Other Protective Measures*

My work on the Mahāsūtras, a set of Mūlasarvāstivādin texts preserved in Tibetan translation, was supported by the Pali Text Society during the presidency of Mr K.R. Norman. As a result, the Society published the first two volumes of *Mahāsūtras: Great Discourses of the Buddha* in the series Sacred Books of the Buddhists.¹ It is therefore with great pleasure that I present further research pertaining to the Mahāsūtras in this volume dedicated to Mr Norman.

The Vinayavibhaṅga is a section of the Mūlasarvāstivādin monastic code, the Vinaya.² Lost in the original Sanskrit, it is preserved in Tibetan and Chinese translations. An important primary document for the study of northern Indian Buddhism, it has not, so far, been edited, systematically studied, or translated into any European language. In my study of the Mahāsūtras, I used a passage from the Vinayavibhaṅga for two purposes: as an example of a Mūlasarvāstivādin list of Mahāsūtras,³ and as supporting evidence that the Mahāsūtras were recited as protective or *raḁṣā* texts.⁴ The Vinayavibhaṅga is “supporting evidence”

*I am grateful to Shayne Clarke, Jan Nattier, and Mark Allon for their close readings of this paper and for their valuable comments and corrections.

¹*Mahāsūtras: Great Discourses of the Buddha*, Volume I, *Texts: Critical Editions of the Tibetan Mahāsūtras with Pāli and Sanskrit Counterparts as Available*, Sacred Books of the Buddhists XLIV, 1994 (reviewed by Helmut Eimer, *Zentralasiatische Studien* 26, 1996, 235–39; by J. W. de Jong, *Indo-Iranian Journal* 40.3, July, 1997, 271–73); Volume II, Parts I & II, Sacred Books of the Buddhists XLVI, 1997. Volume II, Parts 3 & 4, and Volume III (translations), remain in a state of suspended animation. At the moment it is impossible to determine which will come first: the publication of the remaining volumes of *Mahāsūtras* or the end of the present aeon.

²For a survey of this voluminous collection see Clarke 2002.

³For Mahāsūtra lists, see *Mahāsūtras* II, Parts I & II, 3–61. Earlier studies include *Hōbōgirin* I and Sasaki 1985.

⁴For the *raḁṣā* status of the Mahāsūtras, see *Mahāsūtras* II, Parts I & II, 63–88

because several of the texts number among the great apotropaic classics of early Buddhism — notably the Dhvajāgra, the Āṅānāṭṭiya-, and the Mahāsamāja-sūtras.

We still know very little about how the Mahāsūtras were actually used as a set, or to what degree the rituals may have corresponded to or differed from the Paritta recitations of Sri Lanka and South-East Asia or the Rakṣā rituals of Nepal. Certainly, several of the Mahāsūtras have parallels in the Paritta, and certainly, protection through recitation and ritual was — and continues to be — one of the main functions or even duties of Buddhist monastics.

An inscription on the “pedestal of a bronze image of the Buddha in the *bhūmisparśa-mudrā*” from Bhagalpur District, Bihar, mentions “Mahāsūtradhāra Vahākāya”, in “characters of about the twelfth century”.⁵ Is this to be taken as published, with long “a” in “-dhāra”, meaning architect, or perhaps stage-manager? The reading remains to be confirmed. Even if the reading is correct, could “Mahāsūtradhāra” be an engraver’s error for “Mahāsūtradhara”, with short “a” in “-dhara”? If that is the case, how do we read the compound? Was Vahākāya a textual specialist, a “great Sūtradhara”, a master of the Sūtra literature, or was he a ritual specialist, an “expert in or master of the Mahāsūtras”? Could “Mahāsūtradhara” be a title, a rank, for a “master of the Mahāsūtras”? “Sūtradhara” is a technical term of some antiquity, used widely by all traditions, and attested in epigraphy, while “mahāsūtradhara” is unattested in text or epigraphy. Perhaps the full inscription will help determine the context; at present the record is ambiguous, and it is impossible to decide whether or not the inscription has any bearing on the Mahāsūtras.

In this paper, I give an English translation of the Vinayavibhaṅga passage, extracted from the commentary on the third *pārājika*, followed by editions of the Tibetan from the Vinayavibhaṅga, supplemented by

and Skilling 1992A, 125–29.

⁵Srinivasan 1986, p. 34. As far as I know the inscription has not been edited and no photograph or rubbing has been published.

its commentary, the Vinayavibhaṅga-padavyākhyāna. Both texts were translated by Jinamitra and Lui Gyaltsan (Klu'i rgyal mtshan), two of the leading translators during the “first diffusion” of Buddhism in the Land of Snows, circa 800 C.E.⁶ Given the extraordinary proficiency of the two translators — and their teams, since they undoubtedly headed translation committees — the passages are clearly and consistently rendered. The author of the Vinayavibhaṅga-padavyākhyāna is Vinītadeva, about whom very little is known. He seems to have lived and worked in northern India in the eighth century.

The passage itself is macabre. It concerns a monk who raises a corpse — a *vetāḍa* or zombie — and orders it to kill someone, sending it on its way in a two-wheeled cart, with two bells round its neck and a double-bladed sword in hand.⁷ The primary concern of our text is not the ethics of the matter as such, but what sort of infringements of the monastic rules might be involved.⁸ The protective measures against such an eventuality are interesting in their own right. I have divided them into three groups. Group A lists protections that belong to the folklore of the time, and are not as such Buddhist. In Group B, the protection comes from the presence of a powerful and meritorious being — a Buddha, a *cakravartin*, or a bodhisattva. The idea of the protective presence of the Buddha is certainly ancient. In the *Soṇadaṇḍa-sutta*, for example, it is said that “in whatever village or town Samaṇa Gotama

⁶For what little we know about Jinamitra, who along with Xuanzang ranks among the great translators of all time, see *Mahāsūtras* II, Parts I & II, 115–125.

⁷For the spelling *vetāḍa* see Skilling 1992A, 111 n. 4; the Pāli equivalent is *vetāla/vetāla*. For *vetāḍa* see *Hōbōgirin* I 68–69, s.v. “Bidara”. The creature has become well-known as a “vampire”, for example in Burton (tr.) 1893. But the habits of the “vampire” of Burton’s “Baital-Pachisi” are quite different from those of the *vetāḍa* of our text, which seem closer to those of the “zombie”. We therefore choose to translate the term with “zombie”, a name of African origin, rather than with “vampire”, a term of Slavic origin.

⁸There is nothing remarkable in this, since the Vinayas do not deal with ethics as such — they are monastic codes.

stays, non-humans do not harm the people of that village or town”.⁹ Group B has close parallels in the Saṃgīti-paryāya, which modern scholarship describes as one of the earliest texts of the Sarvāstivādin Abhidharma;¹⁰ it is possible that the passage is old, dating back to at least the first century B.C.E. Group C names texts which if recited will offer protection — the Prātimokṣa and the Mahāsūtras.

If the frustrated zombie turns back on the instigator and kills him, the monk incurs a heavy fault (*sthūlātyaya*). I do not know whether there are any other cases of posthumous penalties in the monastic codes, but here we have at least one. At the end the text notes that the transgressions are the same in the case of a “half-zombie” (*ardha-vetāḍa*). This curious creature is similar to the common or garden-variety zombie: but in its case the monk installs it in a one-wheeled cart, ties a single bell around its neck, and places in its hand a single-bladed sword.¹¹ The Sanskrit term *ardha-vetāḍa* is confirmed in the Saṃgha-bhedavastu of the Mūlasarvāstivādin Vinayavastu from Gilgit, and it also occurs in other sections of the Vinayavastu preserved in Tibetan translation but no longer extant in Sanskrit.¹² That is, the “half-zombie” belongs to the necromantic bestiary of the Mūlasarvāstivādins. To the best of my knowledge there is no equivalent Pāli term.

The narrative runs smoothly, and is a good example of the style of at least certain sections of the Mūlasarvāstivādin Vinaya. It appears that for the redactors the didactic function of narrative was paramount: good stories, to be recited at least to the monastics within the walls of the Mahāvihāras, were used to communicate the monastic rules. This

⁹D I 116,14: *samaṇo khalu bho gotamo yasmim gāme vā nigame vā paṭivasati na tasmim gāme vā nigame vā amanussā manusse viheṭhenti*. See Skilling 1992A, pp. 110–111.

¹⁰To the references given in the notes may be added Stache-Rosen 1968, p. 111, last paragraph of translation of Saṃgīti-paryāya.

¹¹The half-zombie is not well-known, and it is comforting to think that at least the readers of this journal will know what to do in the event — the unlikely event, I dare say! — that they encounter one.

¹²See below, footnote 34.

editorial goal has, perhaps, confused modern scholarship, which has tended to read Buddhist texts through the dim spectacles of historicism.

Translation¹³

1. With the intention to kill a man, a woman, or a hermaphrodite, a monk goes to a charnel ground (*śmaśāna*) on the night of the fourteenth day of the waning moon (*kṛṣṇapakṣa*),¹⁴ and looks for a corpse that has not been harmed (*akṣata*) or damaged (*akhaṇḍa*) by any creature, even by one as tiny as an ant (*pipīlikā*).

2. Finding one, he rubs it with white chalk (*makkola*); having rubbed it with white chalk, he bathes it in scented water (*gandhodaka*).¹⁵ Having bathed it in scented water, he dresses it in new cloth, anoints its feet,¹⁶ and utters a spell (*mantra*): when it gets to its feet and stretches, he places it on a two-wheeled cart, ties two bells round its neck, and places in its hand a double-bladed sword.

3. When it gets up, it grunts¹⁷ and asks, “Whom should I slay?”¹⁸ Whom should I kill? Whose life should I take?” Then the monk says to the zombie (*vetāḍa*), “Do you know such and such a man, woman, or

¹³I am grateful to Fritz Grohmann (Taipei) for explaining the Chinese, for which see also *Hōbōgirin* I, 69.

¹⁴The commentary points out that this is the twenty-ninth day of the month.

¹⁵For the use of white chalk and scented water, see Schopen 2004: 288 (translating from *Vinayavibhaṅga*, D *ñā* 65a2–66a4) and his remarks on terminological problems, pp. 291–92.

¹⁶*de’I rkañ pa gñis kyañ skud par byed*: *skud pa* translates forms of the roots $\sqrt{\text{lip}}$ and $\sqrt{\text{mraks}}$: see e.g. Negi 1993, 182 (*skud pa*), 279 (*bskus*). The Chinese has here “besmeared its feet with ghee” (Shayne Clarke).

¹⁷This is a guess for what the commentary helpfully describes as “utters the *blag blag* sound”. I do not know what zombies do in such circumstances.

¹⁸From the context, the verb *gtoñ ba* (= $\sqrt{\text{muc}}$) in its various forms here (*gtañ bar bya*) and in the following (*thoñ sig*, *gtoñ bar byed*) can only mean kill, although I have not found this meaning in any Tibetan lexicons or, for $\sqrt{\text{muc}}$, in Buddhist Sanskrit or Pāli usage. Cf. Monier-Williams 1976, p. 820c, $\sqrt{\text{muc}}$ “with *prāṇān*, to deprive of life, kill ... with *kalevaram*, *deham*, *prāṇān*, or *jīvitam*, to quit the body or give up the ghost, i.e. to die”.

hermaphrodite?” When it replies, “I do”, he says, “Slay him! Kill him! Take his life!” If the zombie slays, kills, or takes [that person’s] life, then that monk is defeated.

4. If protective measures are taken, such as:¹⁹

- 4.A. (1) at the door a garland of forest-flowers is strung up,²⁰
 (2) a vase full [of water] is set out,
 (3) a cow and calf of matching [colour] are tethered,²¹
 (4) a sheep is tethered,²²
 (5) a mortar and pestle are set out,
 (6) an *indrakīla* is laid at the door,²³
 (7) or a fire is kept burning,²⁴
- 4.B. (8) if the Conqueror (Jina) is staying there,
 (9) or one appointed by the Conqueror [is staying there],²⁵

¹⁹The list of protections in the Chinese Bhikṣu and Bhikṣuṇī Vinayavibhaṅgas is very close in items listed, order, and number. Cf. *Hōbōgirin* I, 69.

²⁰Commentary: “a garland made from flowers and fruits that grow in the forest”; Chinese: “medicinal herbs made into garlands”. Cf. *Śikṣāsamuccaya* in Bendall 1992, p. 139.11, *vanakusumāni*, in the context of *rakṣā*.

²¹The Chinese has “a cow together with a calf of the same colour is tethered at the door”. The Commentary has “the offspring, both, [have] the same hair-colour”(?). “Garland” (*mālā*), “vase full of water” (*phūṇakumbha*), and “cow” are included in lists of *maṅgala*, “auspicious things”: see Karunaratne 1971, p. 48. “Cow with calf” (*savacchakadhenu*) is one of the *maṅgala* on the feet of the Buddha: see Karunaratne 1976, p. 60 (item 79). The “full pot” is important in the Theravādin *paritta* ceremony: see de Silva 1981, pp. 79–86. Cf. the list of auspicious symbols connected with the Buddha in Skilling 1992B.

²²Chinese: “a ewe together with a lamb of the same colour is tethered”.

²³*khor gtan* = *indrakīla*, Mahāvvyutpatti (Sakaki 1926) § 5582 (an alternate translation, *sgo’i them pa*, also given at Mahāvvyutpatti § 5582, is used at Mahāsūtra I 10.A and B, § 1.3). The *indrakīla* is important in the Theravādin *paritta* ceremony: see de Silva 1981, pp. 57–79.

²⁴For the last three, the Chinese has “(5) or in the house is a stone for pounding medicine together with a grinding stone; (6) or at the door is an *indrakīla*; (7) or a never-extinguished fire”.

²⁵The Commentary interprets the phrase “one appointed by the Conqueror” as

- (10) if a Wheel-turning Emperor (*cakravartin*) [is staying there],²⁶
- (11) or a Wheel-turning Emperor is entering his mother's womb,²⁷
- (12) if a bodhisattva [is staying there],²⁸
- (13) or a bodhisattva is in the process of entering his mother's womb,²⁹
- 4.C. (14) if one is about to recite³⁰ the *Prātimokṣa-sūtra*,³¹
- (15) or recites it out loud in full (*vistareṇa svareṇa*)

referring to “a messenger (*dūta*) of the Lord” or “one specified (*ādiṣṭa*) by the Lord”. Cf. Kośabh 2:45ab, (P) 75.3, and Dīpa 103.8: a messenger of the Conqueror (*jinadūta*) or one appointed by the Conqueror (*jinādiṣṭa*) cannot be killed by either self or another; Kośabh 3:85a, (P) 176.4: a *jinadūta* and a *jinādiṣṭa* cannot die before their time. Cf. La Vallée Poussin 1971, I 220, nn. 1, 2.

²⁶Cf. Kośabh 2:45ab, (P) 75.6, Dīpa 103.9: a *cakravartin* is not killed by either self or another.

²⁷Cf. Kośabh 2:45ab, (P) 75.6, Dīpa 103.10: a *cakravartin*'s mother is not killed by either self or another; Kośabh 3:85a, (P) 176.5: a *cakravartin*'s mother cannot die before her time.

²⁸The Commentary glosses “a bodhisattva in his last rebirth” (*caramabhavika*). Cf. Kośabh 2:45ab, (P) 75.5, Dīpa 103.9: a bodhisattva in his last rebirth (*caramabhavika*) is not killed by either self or another; Kośabh 3:85a, (P) 176.4: a bodhisattva in his last rebirth cannot die before his time.

²⁹Cf. Kośabh 2:45ab, (P) 75.5, Dīpa 103.9: a bodhisattva's mother is not killed by either self or another; Kośabh 3:85a, (P) 176.5: a bodhisattva's mother cannot die before her time.

³⁰I am not certain of the meaning of *ma bton pa 'don par byed pa*. The Commentary has *kha ton du ma bslabs pa'o*: does this mean “in the reading of which one is not trained” or “silently”? There seems to be some contrast with the following “reads out loud in full”, which the commentary glosses as “with a voice heard by others”. The Chinese seems to interpret the first phrase as “is going to recite”, “is about to recite”. For now I follow this interpretation, with the idea that the power of the text is sufficient to drive away zombies and other nuisance-makers even when it is about to be read.

³¹In the *Antagaḍa Dasāo*, Chapter 6, the Jain ascetic Sudamaṣaṇe is protected from a dangerous Jakkha by making “full profession of the monastic vows” (Coomaraswamy [1928–29] 1980, Part I, pp. 21–22).

svādhyāyaṃ karoti),³²

- (16) if one is about to recite any of the four classes of sūtras
(*caturṇām sūtranikāyānām anyatamānyatamaṃ sūtranikāyaṃ*),³³
- (17) or recites them out loud in full (*vistareṇa svareṇa svādhyāyaṃ karoti*),
- (18) if one is about to recite the great and lofty sūtras :
1. Cūḍasūnyatā
 2. Mahāsūnyatā
 3. Pañcatraya
 4. Māyājāla
 5. Bimbisārapratyudgamana
 6. Dhvajāgra
 7. Āṭṭhāṭṭya
 8. Mahāsamāja
- (19) or recites them out loud in full (*vistareṇa svareṇa svādhyāyaṃ karoti*):

5. and, because of his failure [to kill his victim], the zombie decides to kill the monk instead: if the zombie kills the monk, the monk incurs a heavy fault (*sthūlātyaya*).

6. If the monk kills the zombie, the monk incurs two heavy faults: the first from killing the zombie, the second from the previous stratagem (*pūrva-prayoga*).

7. As for a zombie, so for a half-zombie (*ardha-vetāḍa*),³⁴ but between a

³²For the Sanskrit see *Carmavastu*, in *Gilgit Manuscripts* (Dutt 1984) III–4 188,10.

³³The commentary interprets the “four classes of sūtras” as “the Dīrghāgama, Madhyamāgama, Saṃyuktāgama, and Ekottarikāgama”: see Mahāsūtras II, 20–22.

³⁴Cf. *Saṅghabhedavastu* (Gnoli 1978 238,24) *vetāḍārdhahavetāḍa* (Tibetan in Gnoli’s note h as here); *Bhaiṣajyavastu* (Tib.) ge 68a6; *Vinayaśūdraka* (Tib.) ne 200b3, Tib. *idem*. The “definition” of *vetāḍārdhahavetāḍa* in the *Āgamaśūdraka-vyākhyāna*, ŷu 197b4, resembles that of our text: *ro laṅs ni*

zombie and a half-zombie there are these differences: [the monk] places it in a one-wheeled cart; he ties a single bell around its neck; he places in its hand a single-bladed sword. This is a half-zombie. The establishment of transgression (*āpatti*) should be described as entirely the same as the preceding.

Peter Skilling
École française d'Extrême-Orient
Bangkok, Thailand

ABBREVIATIONS

Dīpa : see Jaini 1977.

Kośabh (P) : see Pradhan 1975

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'khor lo gñis dan ldan pa'i śiñ rta la žon pa lag pa gñis kyis ral gri so sor 'dzin pa'o. ro lañs (read ro lañs phyed?) 'khor lo gcig pa'i śiñ rta la žon ciiñ ral gri gcig 'dzin pas ñe bar mtshon pa'o.

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TIBETAN TEXTS³⁵

“Text A” compares ten Kanjur versions of an excerpt from the *Vinayavibhaṅga* on the subject of *vetāḍa*. All variants, including contractions and the use of the *śad*, are recorded. Minor variants, most involving the *śad* (especially after *dañ*, *’am*, or *cin*), are listed separately at the end by paragraph number and reference letter. Retained as notes are genuine variants and variants that show the main lines of affiliation of the Kanjurs consulted; sub-groups such as BQ, CJ, or LN are placed with the minor variants. The pattern of affiliation agrees with that shown for the Pravrajyāvastu in Eimer 1983: LNST represent the Them spangs ma lineage, and BCDJQ the Tshal pa lineage. As with the Pravrajyāvastu, there are no major recensional differences (of the type seen in, for example, the Drumakinnararājā-paripṛcchā or the Saṃdhanirmocana-sūtra) between the two lineages.

“Text B” is an excerpt from Vinītadeva’s commentary on the *Vinayavibhaṅga*. It compares five Tanjurs, noting all variants. The general affiliation is CD against GNQ. The root text is given in bold-face type.

A. Extract from Mūlasarvāstivādin Vinayavibhaṅga

’Dul ba rnam par ’byed pa (Vinayavibhaṅga), translated by Jinamitra and Klu’i rgyal mtshan, 3rd *pārājika* (10th *bam po*):

B6.2	<i>’dul ba</i>	<i>cha</i>	191b1	[Vol. 6]
C1033	<i>’dul ba</i>	<i>ca</i>	159a3	[Vol. 99]
D3	<i>’dul ba</i>	<i>ca</i>	142b3	[Vol. 5] ³⁶
H3	<i>’dul ba</i>	<i>ca</i>	200a1	[Vol. 5]
J3	<i>’dul ba</i>	<i>ca</i>	143b3	[Vol. 5]
L	<i>’dul ba</i>	<i>ka</i>	173b4	[Vol. 1]
N3	<i>’dul ba</i>	<i>ca</i>	212a1	[Vol. 5]
Q1032	<i>’dul ba</i>	<i>che</i>	128b5	[Vol. 98] ³⁷
S3	<i>’dul ba</i>	<i>ca</i>	205a3	[Vol. 5]
T1	<i>’dul ba</i>	<i>ka</i>	158a6	[Vol. 1]

1. dge sloṅ gis skyes pa dañ^(a) bud med dañ^(b) ma niñ la gsad pa’i sems kyis

³⁵Sigla, abbreviations, conventions and editorial principles are as in *Mahāsūtras*

I.

³⁶Berkeley reprint Vol. 2, p. 223.3.3.

³⁷Otani reprint Vol. 42, p. 193.4.5.

l³⁸ zla ba mar gyi ño'i tshes^(c) bcu bzi la^(d) dur khrod^(e) du soñ ste l³⁹ ši ba'i ro^(f) tha na srog chags grog sbur⁴⁰ phra^(g) mos kyañ ma smas^(h) ma ñams⁽ⁱ⁾ pa tshol bar byed ciñ^(j)

2. rñed nas sa kar^(a) gyis dril phyi byed ciñ l sa kar^(b) gyis dril^(c) phyi byas nas spos chus 'khru bar byed la l^(d) spos chus⁴¹ bkru nas ras sar pa skon par byed ciñ l de'i rkañ pa^(e) gñis kyañ skud par byed l gsañ sñags kyañ rjod par byed pa na l⁴² de lañs par (T158b) 'gyur⁴³ te bya smyañs^(f) byed pa'i tshe l⁴⁴ des de^(g) 'khor lo gñis dañ ldan pa'i šiñ rta la 'jog par byed ciñ l de'i mgul du^(h) dril bu⁽ⁱ⁾ gñis kyañ 'dogs par byed l lag par ral gri⁴⁵ so gñis pa yañ sbyin par byed pa na l⁴⁶

3. de lañs te^(a) blag blag^(b) zer žiñ^(c) 'di skad ces ñas gañ gtañ bar⁴⁷ bya l ñas gañ gsad^(d) par bya l ñas gañ srog (S205b) dañ bral^(e) bar bya žes zer ba'i (L174a) tshe l⁴⁸ dge sloñ des ro lañs de la 'di skad ces khyod kyis^(f) skyes pa dañ l^(g) bud med (Q129a) dañ l^(h) ma niñ che ge mo žig šes sam⁽ⁱ⁾ žes^(j) smras pa na l šes so^(k) žes zer ba'i tshe l⁴⁹ de thoñ šig⁵⁰ l^(l) de sod cig l de srog dañ bral bar (B192a) gyis šig ces smras nas l^(m) (C159b) gal⁽ⁿ⁾ te ro lañs des de gtoñ bar byed dam l (D143a) gsod par byed dam l srog dañ bral bar byed na l⁵¹ dge (N212b) sloñ pham par 'gyur ro l^(o)

4. gal te de na sruñ bar byed pa 'di lta bu 'di lta ste l⁵²

(1) sgor nags kyī phreñ ba btags pa 'am l

³⁸l LNST : BCDHJQ om. l.

³⁹l HLNST : BCDJQ om. l.

⁴⁰*grog sbur* CDJQS : *grog bur* BHNT : *bur* (only) L.

⁴¹*chus* BCDHJQS : *chu* LNT.

⁴²l HLNST : BCDJQ om. l.

⁴³'*gyur* BCDJQ : *gyur* HLNST.

⁴⁴l HLNST : BCDJQ om. l.

⁴⁵*ral gri* BCDHJQ : *ral grir* L : *ral gyir* NT : *ral gri'i* S. For the spelling *ral gyi* in Tun huang Mss, see Skilling 1992B, p. 79, n. 94.

⁴⁶l HLNST : BCDJQ om. l.

⁴⁷*gtañ bar* CDJST : *gtañ par* Q : *btañ bar* BHLN.

⁴⁸l HLNST : BCDJQ om. l.

⁴⁹l HLNST : BCDJQ om. l.

⁵⁰*šig* BCDJQ : *žig* HLNST.

⁵¹l HLNST : BCDJQ om. l.

⁵²l BCDJQS : HLNT om. l.

- (2) bum pa^(a) gañ (H200b) ba (J144a) bźag pa^(b) 'am l
 (3) ba dañ^(c) be'u 'dra ba btags^(d) pa 'am l
 (4) lug btags pa 'am l
 (5) mchig mchig gu^(e) dañ bcas pa bźag^(f) pa 'am l
 (6) sgor 'khor gtan bsñal⁵³ ba 'am l
 (7) me^(g) tshugs sbar ba 'am l
 (8) rgyal ba bźugs pa 'am l
 (9) rgyal bas bka' stsal pa 'am l
 (10) 'khor los sgyur ba 'am l
 (11) 'khor los sgyur ba'i ma'i mñal du 'khor los^(h) sgyur ba źugs pa 'am l
 (12) byañ chub sems dpa' 'am l
 (13) byañ chub sems dpa'i⁽ⁱ⁾ ma'i^(j) mñal du byañ chub sems dpa' źugs pa 'dug pa 'am l^(k)
 (14) so sor thar pa'i mdo ma bton pa⁵⁴ 'don par byed pa^(l) 'am l
 (15) bton pa⁵⁵ rgya cher dbyaṅs kyis kha ton byed pa 'am l
 (16) (T159a) mdo sde'i sde tshan bźi po gañ yañ⁵⁶ ruñ ba ma bton⁵⁷ pa 'don par byed pa 'am ^(m) l
 (17) bton pa rgya cher dbyaṅs kyis⁽ⁿ⁾ kha ton byed pa 'am l
 (18) mdo (S206a) chen po che ba 'di lta ste l chuñ ñu stoñ pa ñid dañ l chen po stoñ pa ñid dañ l lña gsum pa dañ l sgyu ma'i dra ba dañ l gzugs can sñiñ pos bsu ba dañ l (L174b) rgyal mtshan dam pa dañ^(o) l kun tu^(p) rgyu ba dañ l^(q) kun tu^(r) mi rgyu ba dañ ^{s} 'thun⁵⁸ pa'i mdo dañ l (B192b) 'dus pa chen po'i mdo de dag ma bton⁵⁹ pa 'don par byed pa dañ l
 (19) bton pa dag rgya cher dbyaṅs kyis kha ton byed pa^(l) bźag par gyur na l
 5. gtañ ñes pa yin pas ro laṅs (N213a) kyis dge sloñ bdag ñid gsod par sems par⁶⁰ 'gyur bas⁶¹ l gal te ro laṅs kyis dge sloñ gsod^(a) par byed na l⁶² dge sloñ

⁵³bsñal BCDHJQ : sñal LNST.

⁵⁴pa BCDJQ : par HLNST. See below, item (16).

⁵⁵pa CDHJLNST : la BQ.

⁵⁶yañ BCDJQS : HLNT om. yañ.

⁵⁷bton CDHJLNST : gton BQ.

⁵⁸'thun CJLNT : mthun BDHQST.

⁵⁹bton CDHJLNST : gton BQ.

⁶⁰par BCDJQS : pa HLNT.

⁶¹'gyur bas BDJQS : gyur pas HLNT.

⁶²l HLNST : BCDJQ om. l.

la^(b) ñes pa sbom por 'gyur ro ll^(c)

6. gal te dge sloñ gis^(a) ro lañs gsod par byed na l⁶³ dge sloñ la^(b) ñes pa sbom po^(c) gñis su^(d) 'gyur te l gcig ni ro lañs bsad (Q129b) pa las so ll^(e) gñis pa ni sbyor ba sña ma de ñid las so ll^(f)

7. ro lañs (C160a) la ji lta ba (H201a) bžin du ro lañs phyed la⁶⁴ yañ de bžin te l ro lañs dañ^{65} ro lañs phyed la bye brag ni 'di yod de l 'khor lo gcig dañ ldan pa'i šin rta^(a) la 'jog pa dañ l mgul du dril bu gcig 'dogs pa dañ l lag par ral gri so (D143b) gcig pa sbyin pa ni ro lañs phyed ces bya'o ll^(b) ltuñ ba rnam par gžag pa ni thams cad sña ma bžin du brjod par bya'o ll^(c)

Minor variants to Extract "A"

1(a). l BCDJLNQS : HT om. l.

1(b). l BCDJQS : HLNT om. l.

1(c). *tshes* CDJLNQST : *tsh* B.

1(d). T adds *la* below line.

1(e). *dur khrod* CDJLNQST : *du khrod* B.

1(f). *ro* CDJLNQST : *no* B.

1(g). *phra* CDJLNQST : *phu* B.

1(h). *smas* CDJLNQS : *smras* BT.

1(i). *ñams* CDJLNQST : *ñems* B.

1(j). S adds l : not in BCDHJLNQT.

2(a). *nas sa kar* CDJQS : *nas sa dkar* H : *na sa kar* NT : *nas kar* BL.

2(b). *sa kar* BCDJLNQST : *sa dkar* H.

2(c). *gyis dril* BCDJLNQS : *gyi dri* T.

2(d). l BHQS : CDJLNT om. l.

2(e). T adds *pa* below line.

2(f). *smyaṅs* BCDHJLNQT : *rmyaṅs* S.

2(g). *de* BCDHJLNQT : *de'i* S.

2(h). *du* BCDHJLNQT : S om. *du*.

2(i). *dril bu* CDJLNQST : *dri bu* B.

3(a). *te* CDJLNQST : B om. *te*.

3(b). *blag* CDJLNQST : *glag* B.

⁶³l ST : BCDJLNQ om. l.

⁶⁴la CDHJLNST : pa BQ.

⁶⁵BCDJQ add l : not in HLNST.

- 3(c). T adds *zin* below line.
 3(d). *gsad* BDHJLNQST : *gsod* C.
 3(e). *bral* CDJLNQST : *zlal* (!) B.
 3(f). *kyis* CDJLNST : *kyi* BQ.
 3(g). | BCDJQS : HLNT om. l.
 3(h). | BCDJQS : HLNT om. l.
 3(i). HLNT add | : not in BCDJQS.
 3(j). *zes* CDJLNQST : *zin* B.
 3(k). *ses so* BCDJQS = *seso* LN : T om. *ses so*.
 3(l). | BCDHJQS : LNT om. l.
 3(m). | BDHJLNQST : C (end of line) om. l.
 3(n). *gal* CDJLNQST : *lag* B.
 3(o). 'gyur ro || BCDJQS : 'gyuro || LN : 'gyur ro | T.
 4(a). *bum pa* BCDHJQS : *bun pa* LN : *bun ba* T.
 4(b). *pa* BCDHJLNST : Q om. *pa*.
 4(c). *dan* CDJLNQST : *lan* B.
 4(d). *ba btags* BCDJLNQS : *bar tags* T.
 4(e). T adds *gu* below line.
 4(f). *bzag* CDJLNQST : *bzab* B.
 4(g). *me* BDLNQS : *mi* CJ : *ma* T.
 4(h). *los* CDJLNQST : *lor* B.
 4(i). *dpa'i* BCHJLNQST : *dpa'* D.
 4(j). *ma'i* CDJLNQST : *mi'i* B.
 4(k). | BDHJLNQST : C om. l.
 4(l). *pa* BCDHJLNST : *ma* Q.
 4(m). B adds dittographic *par byed pa 'am* l.
 4(n). *kyis* BCDHJNQST : *kyi* L.
 4(o). *dan* BCDHJLNQT : *dam* S.
 4(p). *kun tu* CDHJLNST : *kun du* BQ.
 4(q). | DHLNST : BCJQ om. l.
 4(r). *kun tu* CDHLNST : *kun du* BJQ.
 4(s). DHLNST add | : not in BCJQ.
 4(t). *pa* BCDJLNQS : *par* T.
 5(a). *gsod* BCDHJLNQT : *bsod* S.
 5(b). *la* CDH(J)LNST : BQ om. *la*.

- 5(c). 'gyur ro || BCDJNS : 'gyuro || L : 'gyur ro | QT.
 6(a). T adds *gis* below line.
 6(b). *la* CDJLNQST : *kha* (!) B.
 6(c). *po* BDHJLNQT : *por* CS.
 6(d). *gñis su* BCDHJQST : *gñisu* LN.
 6(e). *las so* || BCDHJST : *las so* | QT : *laso* || LN.
 6(f). *las so* || CDHJS : *las so* | QT : *laso* || LN : *lal*(!) *so* || B.
 7(a). *śiñ rta* DLNQST : *śiñ ta* BC(J).
 7(b). *bya'o* || CDHJLNS : *bya'o* | T : *bya ba'o* || B : *bya ba'o* | Q.
 7(c). || BCDJLNS : | QT.

B. Extract from Vinayavibhaṅga-padavyākhyāna of Vinītadeva⁶⁶

'Dul ba rnam par 'byed pa'i tshig rnam par bśad pa (Vinayavibhaṅga-padavyākhyāna) of 'Dul ba'i lha (Vinītadeva), translated by Jinamitra and Klu'i rgyal mtshan:

C4081	'dul ba	tshu	71b4–72a5
D4114	'dul ba	tshu	62b2–63a2
G	rnam 'byed	vu	84b3–85a4
N 3607	mdo	vu	69a6–69b5
Q5616	'dul ba'i 'grel pa	vu	74a4–74b5

1. **zla ba mar gyi ño'i tshes bcu bži** žes bya ba ni tshes ñi śu dgu'o || **śi ba'i ro** žes bya ba ni mi'i ro'o || **ma smas** žes bya ba ni bu gu ma byuñ ba'o || **ma ñams pa** žes bya ba ni yan lag dum bur ma gyur pa'o ||
2. **bya rmyaṅs**⁶⁷ žes bya ba ni lus gyen du 'chu⁶⁸ ba'o ||
3. **blag blag zer žiñ** žes bya ba ni sgra blag blag zer žiñ ño || **ro lañs** žes bya ba ni 'dre⁶⁹ la sogs pa mi ma yin pa'o ||
4. (1) **nags kyi phreñ ba** žes bya ba ni nags tshal gyi nañ nas skyes pa'i me tog dañ 'bras bu la byas pa'i phreñ ba'o ||
 (2) **bum pa gañ ba** žes bya ba ni⁷⁰ chus bkañ ba'o ||

⁶⁶All variants are recorded. The paragraph numbers correspond to those of the root-text (Text A). Citations from the root-text in the Commentary are placed in bold-face type.

⁶⁷*rmyaṅs* GNQ : *rmyaṅ* CD.

⁶⁸'*chu* CDNQ : *chu* G.

⁶⁹Q adds *ba* : not in CDGN.

⁷⁰*ba ni* GNQ : *ba'i* CD.

- (3) **ba dañ be'ur 'dra ba** zes bya ba ni smad gñis spu ga mthun pa'o ll
 (5) **mchig mchi gu dañ bcas pa** zes bya ba ni mchig smad phrugs su ldan pa'o ll
 (7) **me tshugs sbar ba** zes bya ba ni me bud pa'o ll
 (8) **rgyal ba** zes bya ba ni de bzin gśegs pa'o ll
 (9) **rgyal bas bka' stsal pa** zes bya ba ni bcom ldan 'das kyi pho ña 'am l bcom ldan 'das kyi bstan pa'o ll
 (12) **byañ chub sems dpa'** zes bya ba ni srid pa tha ma pa'o⁷¹ ll
 (14) **so sor thar pa** zes bya ba ni dañ por thar pa'o ll **ma bton**⁷² **pa** zes bya ba ni kha ton⁷³ du ma bslabs pa'o ll **rgya cher dbyañs kyi** zes bya ba ni gzan gyis thos pa'i sgras so ll
 (16) **mdo sde'i sde tshan**⁷⁴ **bzi po** zes bya ba ni luñ riñ po dañ l luñ bar ma dañ l yañ dag par ldan pa'i luñ dañ l gcig las 'phros⁷⁵ pa'i luñ dag go ll
 (18) **mdo chen po** zes bya ba ni phas kyi rgol ba las rgyal bar byed pa'i phyir dañ l gnod sbyin gdug pa la sogs pa las rgyal bar byed pa'i phyir l 'bras bu chen po zes bya ba'i tha tshig go ll **che ba** zes bya ba ni don zab pa ñid kyi⁷⁶ don che ba'o ll de dag kyañ gañ ze na mdo chen⁷⁷ che ba bgyad de l **'di lta ste** zes bya bas dños su bstan pa dag yin no ll de dag gi luñ riñ po la sogs pa dag gi⁷⁸ rgyud du gtogs pa yin no ll
5. **gtañ** zes bya ba ni gnas ma yin par gtañ ba'o ll **dge sloñ bdag ñid gsod par sems par 'gyur bas** zes bya ba ni ro lañs des dge sloñ sñags pa rañ ñid gsod par byed do zes bya ba'i tha tshig go ll

⁷¹ma pa'o GNQ : ma'o CD.

⁷²ma bton GN : ma gton Q : kha ton CD.

⁷³kha ton GNQ : kha don CD.

⁷⁴tshan CDGQ : mtshan N.

⁷⁵'phros CD : 'phos GNQ.

⁷⁶CDNQ : kyi G.

⁷⁷GNQ : CD om.

⁷⁸CGDN : dgag Q.