

- ical Discourse of Buddha with his Disciples (in a Hundred-Thousand Stanzas), ed. P. GHOSA. Calcutta: Asiatic Society, 1902-1913.
- SP Saddharmapūṇḍarīka-Sūtram, edd. U. WOGIHARA - C. TSUCHIDA (1934). Romanized and revised text. Tokyo: The Sankibo Buddhist Book Store, 1958.
- SR Samādhirājasūtra, ed. P. L. VAIDYA. [Buddhist Sanskrit Texts, No. 2]. Darbhanga: The Mithila Institute, 1961.
- ŚS Śikṣāsamuccaya, ed. C. BENDALL. St. Petersburg 1902 (repr. 's-Gravenhage: Mouton, 1957).
- SWTF Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. Begonnen von E. Waldschmidt. Im Auftrage der Akademie der Wissenschaften in Göttingen hrsg. von H. BECHERT. Göttingen: Vandenhoeck & Ruprecht, 1973-.
- T Taishō shinshū daizōkyō, edd. J. TAKAKUSU - K. WATANABE. Tokyo 1924-1934.
- Traité E. LAMOTTE (tr.), Le Traité de la Grande Vertu de Sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra). Tome I: Chapitres I-XV. [Bibliothèque du Muséon, Vol. 18]. Louvain 1944 (repr. 1966).
- W II/1 JACOB WACKERNAGEL, Altindische Grammatik II, 1: Einleitung zur Wortlehre. Nominalkomposition. Göttingen: Vandenhoeck & Ruprecht, 1905 (repr. 1985).

THE SOURCES FOR BU STON'S INTRODUCTION TO THE ACTS OF A BUDDHA

*By Christian Luczanits, Vienna**

I.

In one of the pictorial traditions of India the life of the Buddha is, at least since post-Gupta times, represented by eight great events (four from the life and four miracles)¹. This tradition determined many steles of Pāla sculpture. There, the enlightenment takes a central position and the other events are arranged to the sides and to the top (usually *parinirvāṇa*) of the stele. The mode of narration is extremely reduced². This tradition in Tibet is represented by the Eight Stūpas which stand for / symbolize these events³. The textual sources, also diverging in some details, tell the event and the site where the event took place⁴. Probably the earliest depiction of the

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¹ JOANNA WILLIAMS, Sārnāth Gupta Steles of the Buddha's Life. *Ars Orientalis* 10 (1975) 171-192, p. 191, fig. 3.

² E.g. SUSAN L. HUNTINGTON, The "Pāla-Sena" Schools of Sculpture. *Leiden* 1984, figg. 54, 131, 152, 153.

³ An unusual Thaṅka in the Zimmerman Family Collection shows these eight scenes in the tradition of the Pāla steles and adds some other events at the bottom (Asita, Departure, Cutting the hair and Sujātā). In addition eight Stūpas are depicted on the upper edge of the Thaṅka. The proposed connection of the scenes with the twelve acts and with the Lalitavistara is impossible as stated by the authors. On the one hand, the twelve acts do not include any miracles, and on the other, the Lalitavistara does not include the *parinirvāṇa* which concludes both the eight great events and the twelve acts. Also the dating is disputable. See SUSAN L. HUNTINGTON - JOHN C. HUNTINGTON, *Leaves from the Bodhi Tree: The Art of Pāla India (8th-12th centuries)* and its International Legacy. Seattle-London 1990, p. 316-318, no. 107.

⁴ Cf. GIUSEPPE TUCCI, *Stupa. Art, Architectonics and Symbolism*. New Delhi 1988, p. v-vii, 21-24; HAJIME NAKAMURA, The Aṣṭamahāsthānacāityastotra and the Chinese and Tibetan Versions of a Text Similar to it. In: *Indianisme et Bouddhisme. Mélanges offerts à Mgr Étienne Lamotte*. Louvain-la-neuve 1980, p. 259-265; P 2024 & 2025.

Eight Stūpas is found in the 'Du khañ at Alchī⁵. An Indian model for these Eight Stūpas is still uncertain although a tradition exists of Stūpas erected above the eight parts of the Buddha's relics⁶.

In addition, there exists in Tibet a textual tradition which characterizes the life of the Buddha by the expression *mdzad pa bcu gñis*. This system of 'twelve acts' is well known there, and was used in the first western descriptions of the life of the Buddha according to the Tibetan tradition⁷. In the Tibetan Canon a Dvādaśakāranāmanaya-stotra is included which describes the life of the Buddha by arranging it in twelve acts. The Stotra is attributed on the one hand to Nāgārjuna, and on the other to 'Bri guñ skyod pa (1142–1217)⁸. A so-called 'act' signifies more a part of the life than a single deed. Accordingly, there exists a Tibetan version of the life of the Buddha, compiled by Chos kyi 'od zer (ca. 1300) which is entitled *mDzad pa bcu gñis* and is arranged in twelve parts. This version is only partly preserved in a Mongolian manuscript⁹. This system of twelve 'acts' was also used to

⁵ NAKAMURA (op. cit., p. 265) attributes the Aṣṭamahāsthānacaitya-stotra to the Kuṣāṇa-period! Cf. DEBORAH KLIMBURG-SALTER, *The Life of the Buddha in Western Himalayan Monastic Art and Its Indian Origins: Act One* (The Tucci Archives Preliminary Study, 2). EW 38 (1988) 189–214, p. 209, figg. 16 & 17.

⁶ In that connection the Mahāparinirvāṇasūtra and related texts mention usually ten Stūpas: eight for the relics, one for the urn, and one for the remaining coal; cf. ERNST WALDSCHMIDT, *Die Überlieferung vom Lebensende des Buddha. Eine vergleichende Analyse des Mahāparinirvāṇasūtra und seiner Entsprechungen. Teil II.* Göttingen 1948, p. 328–330.

⁷ Cf. M. A. CSOMA DE KÖRÖS, *Notices on the Life of Shakyā* extracted from the Tibetan Authorities (1839), repr. in: *Tibetan Studies*. Budapest 1986, p. (229–263) 231 f. I was not able to find his source for the description of the first act; also ANTON SCHIEFNER, *Eine Tibetische Lebensbeschreibung Śakyāmunī's des Begründers des Buddhathums*. St. Petersburg 1849, p. 2 and C. F. KÖPPEN, *Die Religion des Buddha und ihre Entstehung*. Berlin 1906, I/74. These works might have influenced the title of A. FOUCHER's article "Une liste indienne des actes du Buddha" about the correlations between textual and pictorial traditions (in: *École pratique des hautes études, section des sciences religieuses*. Paris 1908, p. 1–32). He does not explain the title and speaks in the article of scenes and episodes.

⁸ P 2026, 95b1–96a7; cf. LOBSANG DARGYAY, *The Twelve Deeds of the Buddha – A Controversial Hymn Ascribed to Nāgārjuna*. *The Tibet Journal* 9,2 (1984) 3–12.

⁹ N. POPPE (*The Twelve Deeds of the Buddha – a Mongolian Version of the Lalitavistara*. [Asiatische Forschungen 23]. Wiesbaden 1967, p. 11, 17 f.) calls this text a shorter version of the Lalitavistara since some parts of the texts are identical in their Mongolian translations. However the *parinirvāṇa* is not included in the Lalitavistara and thus must have been described according to other sources. Only the parts 6–9 ("The one in which he became monk

describe the life of other important religious personalities¹⁰, but to my knowledge has never determined any pictorial tradition¹¹.

As there seems to exist no visual model for the Eight Stūpas in India, also no Indian literary model for the concept of the 'twelve acts' is known to me. This article should be a first step in determining whether any existed. The starting point for this inquiry is the chapter on the acts of the Buddha in Bu ston's Chos 'byuñ (B)¹². This chapter precedes the summarized biography of the Buddha and is, to my knowledge, the oldest available text discussing this theme. In the following, the sources used by Bu ston are identified and collected. I also attempt to clarify the context within which the deeds are mentioned in the sources.

As an introduction Bu ston says (according to OBERMILLER's translation): "Although the acts of the Buddha are so numerous as to be inconceivable to our mind, still, having in view those, who demand a definite number, and, moreover, in order to examine more closely the principal achievements of the Buddha, the learned (usually) mention twelve acts"¹³. In the following discussion Bu ston mentions sources in which the expression *mdzad pa bcu gñis* is used as a designation for the life of the Buddha (see below, quot. 1 & 2). Then he describes less frequently mentioned deeds in different enumerations and shows which act is usually the first in such enumerations (quot. 3–9). However, the largest part of this chapter is used to

and left home" to "Subdual of Śimnu/Māra") are preserved in an illustrated manuscript of the 18th century. Cf. L. LIGETI, *Les douze actes du Bouddha*. In: *Monumenta Linguae Mongolicae Collecta V.* Budapest 1974, p. 9–22.

¹⁰ Cf. G. H. MULLIN – Acharya TUB-TEN CHAM-PA, *Kun-ga Gyal-tsen's 'Life of the Dalai Lama I: The Twelve Wonderous Deeds of Omniscient Gen-Dun Drub'*. *The Tibet Journal* 10,4 (1985) 3–42.

¹¹ In the 'Brom ston lha khañ chen mo at Ta pho (15th–16th c.) and in the new temple in Poo, Kinnaur (finished 1990), I saw depictions of the life of the Buddha, on which the artists wrote an enumeration of the *mDzad pa bcu gñis* to introduce the events. However, it appeared to be only a conceptual frame for the whole composition which depicted other events as well.

¹² Transl. E. OBERMILLER, *History of Buddhism (Chos-hbyung)* by Buston. I. Pt.: *The Jewellery of Scripture*. Heidelberg 1931, p. 133–138 and II. Pt.: *The History of Buddhism in India and Tibet*. Heidelberg 1932, p. 72 (repr. Delhi 1986). It should be noted that OBERMILLER's division of the biography of the Buddha in twelve parts is not found in the original (cf. quot. 23).

¹³ OBERMILLER, op. cit., I/133 translating: *thub pa la mdzad pa bsam gyis mi khyab kyañ grañs la dga' ba rjes su bzuñ ba dan gts'o bo ñe bar bzuñ nas mkhas pa rnam kyis mdzad pa bcu gñis su tha sñad mdzad de* (B 737,6f.).

demonstrate which acts are attributed to the Bodhisattva and which to the Buddha (quot. 10–22). The last two quotations are used as a transition to the actual biography of the Buddha. The expression *mdzad pa bcu gñis* is therefore used, on the one hand, as an expression for the Life of the Buddha, and on the other hand, for an enumeration of different events, in any representative number, which characterise the life of the Buddha.

Bu ston, therefore, does not specify a certain series of events but emphasizes that he follows in his summary of the life of the Buddha the verses quoted from the Uttaratantra (cf. quot. 8 [A2] & 23)¹⁴. The system of the twelve acts was apparently already a tradition by the early 14th century, at least in Tibet. This is not only proved by the above mentioned Stotra and the title of Chos kyi 'od zer's text but also by Bu ston's introductory sentence. It should be noted that Bu ston also discusses only deeds which are usually not found in such enumerations (the usually mentioned acts being simply assumed)¹⁵. It is also remarkable that usually the miracles, which constitute four of the eight great events, are not included in such enumerations (quot. 3 shows an exception).

The passage in Dharmamitra, where he speaks of *don mdzad pa (rnam pa) bcu gñis* (cf. quot. 2) attests to an Indian usage of a similar term. It is possible that Bu ston, in referring to this early expression in abbreviated form, identified it with the expression *mdzad pa bcu gñis* used by the Tibetan tradition. Thereby he possibly assumed that Dharmamitra's phrase was the model of the latter.

At the conclusion of the Buddha's biography Bu ston summarizes his sources once more: "These twelve acts are partly different in the Āgama, the Abhiniṣkramaṇasūtra and the Lalitavistara; here [they are] described following the Lalitavistara, and how [the Buddha] reached Nirvāṇa is described according to the [Vinaya-]Kṣudraka. To calm down reflections etc. about them one should know the Upāyakaūśalyasūtra and others."¹⁶ Bu ston mentions for example

¹⁴ These verses are also used by mKhas grub rje to enumerate the acts of a Buddha; cf. F. D. LESSING – A. WAYMAN, Introduction to the Buddhist Tantric Systems. The Hague 1968 (repr. Delhi 1983), p. 24f.

¹⁵ For the usual enumerations compare Wen tshig's commentary to the Saṃdhanirmocanasūtra P 5517, 117a–118b (quot. 9) or the enumeration of Dharmamitra (quot. 2 [B]).

¹⁶ B 789,2–4: *mdzad pa bcu gñis 'di dag la luñ dañ mñon 'byuñ dañ rgya rol rnam la mi mthun pa ci rigs su 'byuñ mod kyi 'dir rgya rol gyi rjes su 'brañs te bśad ciñ mya ñan las 'das pa'i tshul phran tshogs bñin bśad do || 'di dag gi dgon pa la sogs pa ži ba tu thabs la mkhas pa'i mdo la sogs par šes par bya'o ||.*

the 18 (heretic) teachers in his description of the descent from the Tuṣita heaven which are not mentioned in the Lalitavistara. The names and the following comparison of himself with a conch-shell (*śaṅkha, duñ*) which is used by the Buddha to comfort the gods must be taken from the Vinaya (as part of the Āgama) or the Abhiniṣkramaṇasūtra¹⁷. Bu ston also mentions that some texts enumerate four, some five considerations¹⁸. The expression *mdzad pa bcu gñis* was not found in any one of these texts.

II.

After giving the quotation, report, or reference from Bu ston (= A) the corresponding parts of the different sources are quoted and their context is indicated (= B)¹⁹. If a quotation from Bu ston is only a part of a cited passage, this part is indicated by bold letters. The sources are numbered following their appearance in Bu ston's chapter and the headings are given as Bu ston mentions them. Supplements are given in square brackets, the equivalents in Sanskrit in round brackets. The abbreviations used for the texts are listed at the end of the article.

1. Pad ma'i dad tshul (Kamalaśīla)

(A) B 737,7–738,1: *sañs rgyas kyi sku'am mdzad pa bcu gñis la sogs pa bsam la byiñ ba ži bar bya'o ||*

(B) This quotation could not be identified.

2. Čhos kyi bśes gñen (Dharmamitra)

(A) B 738,1: *dga' ldan gyi gnas nas babs pa la sogs pa mdzad pa bcu gñis kyiś gdul bya smiñ par mdzad pa ||*

(B) This quotation is found in the eighth chapter of the Abhisamayālaṅkārikārikāṭīkāprasphuṭapadā (P 5194). It describes the different bodys (*kāya*) of a Buddha.

P 5194, 121a2–8: *śākya thub pa la sogs pa'i gzugs kañ giś že bya ba la | dga' ldan nas babs pa la sogs pa don mdzad pa rnam pa bcu gñis kyi²⁰ gdul bya yoñs su smiñ par mdzad pa ni rnam pa smiñ pa'i sprul pa'i*

¹⁷ B 743,7–744,5; Abhiniṣkramaṇasūtra: P 967, 6a5–6b6; Vinaya: P 1030/17, 260a3–261a1.

¹⁸ B 743,1–3. In the Lalitavistara (14,8–24) they are four, in the Vinaya and the Abhiniṣkramaṇasūtra five: P 1030/17, 258a6–260a3 & P 967, 6b8.

¹⁹ In the cases when there were no critical editions at my disposal the Tibetan Tripitaka, Peking Edition (P), ed. D. T. SUZUKI, Tokyo–Kyoto 1955–1958, was used.

²⁰ *kyiś kyi*.

sku ste | de la don mdzad pa bcu gn̄is ni 'phags pa dad pa'i stobs bskyed pa la 'jug pa'i phyag rgya'i mdo²¹ las | ji skad du dus gcig tu phyogs bcu'i 'jig rten gyi khams rab 'byams thams cad du dga' ldan gyi gn̄as mchog na b'zugs pa dañ | 'chi 'pho ba dañ skye ba dañ | mñon par 'byuñ ba dañ | dka' ba spyod pa'i sbyor ba dañ | byañ chub kyi sñin por g'legs pa dañ | 'dud bcom pa dañ | mñon par rdzogs par byañ chub pa dañ | chos kyi 'khor lo rab tu bskor ba dañ | yoñs su mya ñan las 'da' ba dañ | chos nub par ston pa la mkhas pa zes gsuñs pa rnam te | 'dir chos nub par ston pa yañ gdul bya rab tu ma gus pa dag gi chos dañ chos smra ba la rten pa'i sdig pa mi 'byuñ bar bya ba'i phyir sañs rgyas kyi mdzad pa chen po ste | de'i phyir 'phags pa gser 'od dam pa zes bya ba theg pa chen po'i mdo²² las |

sañs rgyas mya ñan mi 'da' zñiñ | chos kyañ nub par mi 'gyur te | sems can rnam ni gdul ba'i phyir | mya ñan 'da' la sogs pa ston || zes gsuñs so ||

3. Rin chen phreñ ba (Ratnāvalī)

(A) B 738,1–3:

sñin rje'i dbañ du gyur pa rnam | g'legs dañ bltams dañ rol pa dañ | khab nas 'byuñ dañ dka' spyod dañ²³ |

byañ chub ched du²⁴ bdud sde 'joms || chos kyi 'khor lo bskor²⁵ ba dañ | lha rnam kun nas babs ba²⁶ dañ | de b'zin du ni mya ñan las | 'das pa ston pa'i²⁷ mdzad pa yin ||

(B) This quotation is not to be found in the Ratnāvalī²⁸. In this case Bu ston seems to be mistaken because it is found in nearly identical form in the Bodhicittavivarāṇa (BV), which is also attributed to Nāgārjuna²⁹. Here the acts are attributed to a Bodhisattva (*rgyal ba'i sras*) like Samantabhadra who has fully developed the thought of enlightenment (*bodhicitta*)³⁰.

²¹ Śraddhābalādhānāvātāramudrāsūtra, P 867.

²² Suvarṇaprabhāsottamasūtra, P 176.

²³ *dka' spyod dañ: dka' ba spyod* (BV 91).

²⁴ *ched du: che dañ* (BV 91).

²⁵ *bskor: skor* (BV 92).

²⁶ *kun nas babs ba: kun gyis zu ba* (BV 92).

²⁷ *pa'i: par* (BV 92).

²⁸ Cf. M. HAHN, Nāgārjuna's Ratnāvalī. Vol. I: The Basic Texts (Sanskrit, Tibetan, Chinese). [Indica et Tibetica I]. Bonn 1982.

²⁹ Cf. CH. LINDTNER, Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna. Copenhagen 1982, p. 210 (BV 91–92). LINDTNER is of the same opinion (211 n. 91).

³⁰ LINDTNER, op. cit., p. 209–211.

4. Thabs la mkhas pa zes pa la sogs pa'i mdo

(Upāyakaśālyasūtra and other Sūtras)

(A) B 738,4: *dam pa'i chos nub pa la mkhas pa ||*

(B) This act could not be found in the Upāyakaśālyasūtra (P 927)³¹, but is mentioned in the above quoted section from Dharmamitra (2 [B]).

5. gSer 'od dam pa (Suvarṇaprabhāsottamasūtra)

(A) B 738,5:

sañs rgyas mya ñan yoñs mi 'da' | chos kyañ nub par mi 'gyur te ||

(B) SPSū 17. The gods praise the Tathāgata in the following verses (Version Tib. I, first half of the 8th c.):

sañs rgyas mya ñan yoñ³² mi 'da' | chos kyañ nub par mi 'gyur te | sems can yoñs su smin mdzad phyir |

yoñs su mya ñan 'da' ba ston ||30||

sañs rgyas bcom ldan bsam mi khyab | de b'zin g'legs pa rtag pa'i sku | sems can rnam la phan pa'i phyir |

bkod pa rnam pa sna tshogs ston ||31||

NOBEL, the editor of the Tibetan translations, notes to this stanza (n. 242) that the complement of this verse by OBERMILLER (op. cit. [n. 12], I/181 n. 1247) doesn't fit any version of the original text. In my opinion OBERMILLER has completed this verse by quoting the version in Dharmamitra (2 [B]).

6. mDo sde rgyan gyi 'grel pa (Sūtrālaṅkārahāṣya)

(A) B 738,6: *dga' ldan gyi gn̄as na b'zugs pa la sogs pa ston pa'i sgo nas ...*

(B) This quotation is the last of a series of comparisons for the arising of the thought of enlightenment (*cittotpāda*) in a Bodhisattva.

SABh 17,6–8: *upāyakaśālyasahagato meghopamaḥ sarvasattvārthakriyātadadhīnatvāt tuṣītabhavanavāsādisamdarśanataḥ | yathā meghāt sarvabhājanalokasampattayah |*

7. mÑon rtogs rgyan gyi 'grel pa (Abhisamayālaṅkāravṛtti)

(A) B 738,7: *dga' ldan gyi gn̄as na b'zugs pa la sogs pa kun tu ston par ruñ ba ...*

(B) Here too, one compares the *dharmakāya* with a cloud to describe a Bodhisattva's thought. It is the last of 22 similar comparisons.

³¹ In this case the quotation seems only to indicate a certain deed which ought to be mentioned in several different texts (Upāyakaśālyasūtra and others).

³² *yoñ: yoñs* (Tib. II).

P 5185, 24a7f.: *ñi śu gñis pa chos kyi sku dañ ldan pa ni sprin lta bu'o*
 || *de bzin gśegs pa'i spyod lam bstan par 'dod pa dañ | glañ po che'i lta*
stañs kyis lta bar 'dod pa'i byañ chub sems dpa' zes rgya cher gañ gsuñs
pa ste | dga' ldan gyi gnas na bźugs pa kun tu ston pas sems can gyi don
bya ba rnam pa thams cad de la rag las pa'i phyir ro ||

AAV 22: *dvāvimśatitamo dharmakāyasahagato meghopamo yad āha –*
tathāgaterypātham samdarśayitukāmena nāgāvalokitam avalokayitu-
kāmena bodhisattvena < mahāsattvene > ti vistaraḥ | tuṣiṭabhavanavāsā-
disaṃdarśanena sarvasattvārthakriyāṇām tadadhīnatvāt ||

8. rGyud bla (Uttaratantra)

(A1) B 738,7: *skye ba mñon par skye ba dan* ³³

(A2) B 740,2–4:

thugs rje chen pos 'jig rten mkhyen | 'jig rten kun la gzigs nas ni |
chos kyi sku las ma g.yos par | sprul pa'i rañ bzin sna tshogs kyis ||
skye ba mñon par skye ba dañ | dga' ldan gnas ni 'pho ba dañ |
lhums su źugs dañ bltams pa dañ | bzo yi gnas la mkhas pa dañ ||
btsun mo'i 'khor dgyes rol ba dañ | nes 'byun dka' ba spyod pa dañ |
byañ chub sñiñ por gśegs pa dañ | bdud sde 'joms dañ rdzogs par ni ||
byañ chub chos kyi 'khor lo dañ |

mya nan 'das par gśegs mdzad rnam |
yons su ma dag źiñ rnam su | srid pa ji srid gnas par ston ||

(B) RGV 87f. (characterizing the *nirmānakāya*):

mahākaruṇayā kṛtsnam lokam ālokya lokavit |
dharmakāyād aviralam³⁴ nirmānaiś citrarūpibhiḥ ||53||
jātakāny upapattim³⁵ ca tuṣiṭeṣu cyutiṃ tataḥ |
garbhā[va]kramaṇam janma śilpāsthānāni kauśalam ||54||
antaḥpuraratikrīḍām naiṣkramyaṃ duḥkhacārikām |
bodhimāṇḍopasaṃkrāntim mārasainyapramardanam ||55||
saṃbodhim dharmacakraṃ ca nirvāṇādhiḡamakriyām³⁶ |
kṣetreṣv aparīśuddheṣu darśayatyā bhavasthiteḥ ||56||

³³ In connection with the last three quotations it is necessary to correct the translation of OBERMILLER (op. cit. [n. 12], I/134) as follows: "Some (gloss: Rigs ral) say that the so-called descent from the Tuṣiṭa is performed as the first [(?) act]. Others (gloss: rGyañ ro ba) contradict to that because (in the above three quotations) the sojourn in the Tuṣiṭa-heaven is mentioned as the first act" (B 738,6–739,1).

³⁴ T.: *ma g.yos pa.*

³⁵ T.: *skye ba mñon par skye ba dañ.*

³⁶ T.: *mdzad rnam.*

9. dGoñs ba nes 'grel gyi 'grel chen

("Great Commentary" to the *Samdhinirmocanasūtra*)

(A) B 739,1f.: *'jig rten gyi khams thams cad du sprul pa'i skus dañ po*
dga' ldan gyi gnas nas babs pa nas tha ma yoñs su mya nan las 'das pa
chen po ston pa'i bar gyi sañs rgyas kyi mdzad pa bcu gñis la sogs par
cgig car ston . . .

(B) Bu ston in his *Chos bsgyur dkar chag* (ChK) calls two commentaries of the *Samdhinirmocanasūtra 'grel chen*: NISHIOKA 676 and 654. NISHIOKA 676 is identical with the commentary of Wen tshig, the *Āryagambhīrasaṃdhinirmocanaṭīkā*³⁷. NISHIOKA 654 is the *Āryasaṃdhinirmocanasūtrasya Vyākhyāna* by Byañ chub rdzu 'phrul³⁸. In neither texts is this quotation found in the section dealing with the explanation of the different bodys (*kāya*), which is included in the 10th chapter. Wen tshig calls the acts in his extensive commentary *mtshan ñid rnam pa* and quotes different enumerations³⁹. The content of the *Vyākhyāna* is in agreement with Bu ston, but the expression *mdzad pa bcu gñis* is not used⁴⁰.

10. mDo yab sras mjal ba (Pitāputrasaṃgamasūtra)

(A) B 739,4f.:

bye ba brgyad cur rgyal ba ñid | sañs rgyas ñid du bstan gyur kyañ |
da duñ chog pa'i 'du śes bsal⁴¹ | byañ chub mchog tu thugs kyañ 'jug ||
ston gsum drug cu rtsa gcig gi | sañs rgyas źiñ rnam dag gyur pa⁴² |
ji ltar thub pa thabs mkhas dañ⁴³ | rgyal ba khyod ni kun gyis 'tshal ||
da duñ dañ por⁴⁴ thugs bskyed par | de dañ der ni yoñs bstan te |
da duñ⁴⁵ du yañ 'dren pa khyod |

sañs rgyas mañ po ston par⁴⁶ mdzad ||

(B) For this quotation Bu ston gives the context himself (B 739,3f.)

³⁷ Cf. E. STEINKELLNER, Who is Byañ chub rdzu 'phrul? Tibetan and Non-Tibetan Commentaries on the *Samdhinirmocanasūtra* – A survey of the literature. BIS 4/5 (1989) 229–251, p. 236; NISHIOKA 655 & P 5517.

³⁸ P 5845. About the author compare STEINKELLNER, op. cit., p. 236–241.

³⁹ P 5517, 116b2–125a7.

⁴⁰ P 5845, 37a1–5.

⁴¹ *bsal*: *brtsal* (P).

⁴² *gyur pa*: *mdzad pa* (P).

⁴³ *dañ*: *ba* (P).

⁴⁴ *da duñ dañ por*: *da dud dañ po* (P).

⁴⁵ *duñ*: *dud* (P).

⁴⁶ *par*: *pa* (P).

by summarizing the content of the fifth chapter⁴⁷. At the end of this chapter Mañjuśrī praises the Buddhas (P 760/16, 37a4–7):

*dpa' bo rnam ni thabs mkhas ste | sems can rnam la thugs brtse zin |
lus can yons su smin mdzad phyir | dpa' bo chen po rnam par 'phrul ||*
... (A)

11. Dam pa'i chos pad ma dkar po (Saddharmapuṇḍarīkasūtra)

(A) B 739,6:

*bskal pa bye ston bsams kyi mi khyab pa |
de yi tshad ni nam yan med pa nas |
byan chub mchog rab 'di ni nes thob ste |
na ni rtag tu chos kyan rab 'chad do ||*

(B) In the 15th chapter of the SDhSū the Buddha explains to the Bodhisattva Maitreya why he was venerated by 100 000 Bodhisattvas (ch. 14). He begins with the following verses (SDhSū 323,7):

*acintiyā kalpasahasrakotyo, yāsāṃ pramāṇaṃ na kadāci vidyate |
prāptā mayā eṣa tadāgrabodhīr,
dharmaṃ ca deśemy ahu nityakālam ||1||
samādapemī bahubodhisattvān, baudhasmī jñānasmī sthapemī caiva |
sattvāna koṭin ayutān anekān, paripācayāmī bahukalpakotyaḥ ||2||*

12. Lañ kar gsegs pa (Lañkāvatārasūtra)

(A) B 740,1:

*'dod pa'i kham dañ gzugs med du |
sañs rgyas rnam par 'tshañ mi rgya |
gzugs kyi kham kyi 'og min du | 'dod chags bral khyod 'tshañ rgya'o ||*

(B) This quotation belongs to the last part of the Sūtra, the Sagāthaka⁴⁸. The verses of this collection are meant to assist one in memorizing doctrines and narrations⁴⁹. The quoted verse has neither a connection to its context nor a matching part in the main body of the Sūtra. LASū 361: *kāmadhātau tathārūpye na vai buddho vibudhyate |*

rūpadhātvakaniṣṭheṣu vītarāgeṣu budhyate ||774||

⁴⁷ P 760/16, 31b6–37b6, sñon byuñ ba 'od bsrūn chen po (rto śus pa); e.g. the birth as Indraketu (P 760/16, 33b3).

⁴⁸ J. TAKASAKI (Analysis of the Lañkāvatāra. In search of its original form. In: *Indianisme et Bouddhisme* [s. n. 4], p. [339–352] 339 n. 3, 345) speaks hypothetically of two different texts with the same source material. Both, the Lañkāvatāra and the Sagāthaka, have about 220 verses in common and both have been enlarged in the course of time.

⁴⁹ Cf. D. T. SUZUKI, *The Lankavatara Sutra – a Mahayana Text*, London 1932 (repr. 1966), p. xliv – xlv and P. L. VAIDYA, *Saddharma-lañkāvatāra-sūtra*, Darbhanga 1963, p. XVI.

13. sTug po bkod pa'i mdo (Ghanavyūhasūtra)

(A) B 740,1f.: *sañs rgyas thams cad 'og min du |
sañs rgyas ma gyur 'dod kham su |
sañs rgyas mdzad pa mi mdzad do ||*

(B) P 778,20b4f.:

*yan dag sañs rgyas byañ chub tu | 'chañ rgya 'og min gnas mchog du |
sañs rgyas ma gyur 'dod kham su |
sañs rgyas mdzad pa mi mdzad de ||*

...

14. rGyud bla (Uttaratantra)

Cf. 8 (A2).

15. rNam bśad rigs pa (Vyākhyāyukti)

(A) B 740,5: *bram ze'i khye'u bla ma nas bzuñ ste yons su mya nan⁵⁰das
pa chen po'i bar du sprul pa tsam zig yin par bstan pa ||*

(B) P 5562,129b4f.: identical.

In the fourth part of this text Vasubandhu defends the Mahāyāna. The quotation is given as an example of a false opinion about the Mahāyāna, which contradicts the words of the Buddha.

16. [rNam bśad rigs pa]i 'grel ba (Vyākhyāyuktiṭīkā)

(A) B 740,5–7: *bcom ldan 'das 'od sruñ gi dus na bram ze'i khye'u bla
ma tshañs par spyod pa la gnas pa sprul pa yin par bstan to || de nas
dga' ldan du tog dkar por skyes pa dañ de nas zas gtsañ gi sras don
thams cad grub par bstan pa dañ | khab na bzugs pa dañ | khab nas nes
par byuñ nas riñ 'phur la sogs pa la byañ chub kyi lam tshol ba la žugs
ba dañ | rim gyis sañs rgyas te chos kyi 'khor lo bskor ba dañ | de nas rim
gyis mya nan las 'das pa chen po'i bar du sprul pa tsam zig yin par
bstan to ||*

(B) P 5570,160b7–161a4 (The quotation of the original text is identical with Bu ston [15 (A)]):

*... bstan pa ji ltar byas pas še na | bcom ldan 'das 'od sruñ gi druñ na
bram ze'i khye'u bla ma tshañs par spyod pa la gnas pa sprul pa yin par
bstan to || de nas dga' ldan du lha'i bu tog dkar por skyas pa yin par
bstan to || der yan lha'i rigs drug po dag la bka' stsal nas 'dir byon te | zas
gtsañ ma'i sras byañ chub sems dpa' don thams cad grub pa yin par
bstan to || bltam pa dan | skyo ba dañ | khab nas nes par byuñ nas gzan
mu stegs can rnam las byañ chub kyi lam tshol ba la žugs par yin par*

⁵⁰ nan: nan las (P).

bstan to || rims kyis mñon par rdzogs par 'tshañ rgya žiñ mñon par rdzogs par sañs rgyas pa yin par bstan to || de nas bā ra nā ser thog ma kho nar sten lña dag la chos kyī 'khor lo bskor ba yin par bstan to | de nas rims kyis yoñs su mya ñan las 'das pa chen po'i bar du sprul pa tsam žig yin par bstan to ||

17. Ņag gi dbañ phyug grags pa (Vagīśvarakīrti)

(A) B 741,1f.:

*dpał⁵¹ ldan stug po bkod pa ñid du don dam thugs chud ciñ |
dga' ldan skye bo'i don mdzad phyir ni dam pa tog dkar gyur |
de nas 'dir ni 'gro ba'i don du śākya'i tog gyur gañ |
'chi bdag las rgyal sgyu ma kun ston de ni rgyal gyur cig ||*

(B) With this verse Vagīśvarakīrti opens his Mr̥tyuvañcanopadeśa (P 2620,139a3f.).

18. Śākya bśes gñen la sog pa gsañ ba 'dus pa'i lugs
(Śākya-mitra and others of the Guhyasamāja-tradition)

(A) B 741,3f.⁵²: "... say, that the Teacher [i. e. the Buddha], when He was practising ascetism, left His worldly frame on the banks of the Nairanjanā river, and, in His spiritual form, rose up to the Akaniṣṭha heavens, where He became a Buddha in the form of the Body of Bliss." (OBERMILLER I/137).

(B) Śākya-mitra's opinion is also mentioned in mKhas grub rje's rGyud sde spyi'i rnam par gžag pa rgyas par brjod⁵³. mKhas grub rje compares Śākya-mitra's viewpoint, which is agreed to by Buddha-guhya, with the position of Ānandagarbha, who says that the Bodhi-sattva achieved Buddhahood in the Akaniṣṭha heaven before he displayed the twelve acts. All three authors wrote commentaries to the Sarvatathāgatattvasaṃgrahasūtra and their positions are explained by mKhas grub rje according to their respective commentaries⁵⁴. Consequently the source of this reference is found in the extensive Kosalālañkāra of Śākya-mitra (cf. P 3326, 20a7–20b4).

⁵¹ *dpał*: *bcom* (P 2620,139a3).

⁵² ... *lugs kyis dka' ba spyod pa'i dus su rnam smin gyi lus chu bo ne rañdza ra'i 'gram du bžag nas ye šes kyī lus 'og min du phyin nas loñs spyod rdzogs pa'i skur sañs rgyas nas slar ye šes dka' ba spyod pa'i lus la žugs te*. Here and in the following, Bu ston gives a report of different teachers' opinions, rather than citing them directly, therefore OBERMILLER's translation is quoted in the text and Bu ston in the notes.

⁵³ Cf. LESSING – WAYMAN, op. cit. (n. 14), p. 24–29.

⁵⁴ Ibid. p. 24f.

19. Lotstsha ba chen po sprul pa'i sku Rin chen bzañ po

(A) B 741,4f.: "Also the great Lotstsha ba sPrul pa'i sku Rin chen bzañ po says the same [as Śākya-mitra] in his sŅags log sun 'byin'⁵⁵. (B) To my knowledge no original work by Rin chen bzañ po has been preserved. Bu ston lists in his catalog of the Chos 'byuñ a sŅags log sun 'byin rgyas pa of Rin chen bzañ po as a text which was not available to him⁵⁶. As Rin chen bzañ po was translating Śākya-mitra's Kosalālañkāra one can easily explain his agreement with Śākya-mitra.

20. dBu ma pa Chos kyī bśes gñen (Mādhyamika Dharmamitra)

(A) B 741,5f.: 'og min du sañs rgyas nas 'dir mdzad pa ston pa thub pa 'di lta bu dañ 'dod khams ñid du mdzad pa bcu gñis ston ciñ sañs rgyas mñon du byed pa gñis yod.

(B) This passage could not be found in this form⁵⁷.

21. mŅon pa kun las btus (Abhidharmasamuccaya)

(A) B 741,6f.: *de bžin gšegs pa bsam kyis mi khyab pa gañ ze na | gañ dga' ldan gyi gnas na gnas pa nas bzuñ ste yoñs su mya ñan las 'das pa'i bar du⁵⁸ byañ chub sems dpa'i spyod pa thams cad dañ | sañs rgyas gyi spyod pa yañ 'dod pa'i khams su ston pa'i gañ zag go ||*

(B) P 5550,130a6–8: This quotation is found in the second chapter where the different designations for persons are defined (*puḍgalavya-vasthāna*)⁵⁹.

⁵⁵ ... *rin chen bzañ pos kyañ sñags log sun 'byin du de ltar bśad do |*.

⁵⁶ NISHIOKA 3064. Also it may be that there are two different texts, because Bu ston mentions a sŅags log sun 'byin several times. In one case he uses a definition of this text ('*di rñams bya ba dañ rnal 'byor gyi cha gñis ka dañ ldañ pas gñis ka'i rgyud ces rin chen bzan po'i sñags log sun 'byin du bśad do* [ChK III 65]) and in another he mentions a source for this text (*gñis med rnam rgyal gyi luñ nā ro 'grel chen dañ rin chen bzan po'i sñags log sun 'byin du drañs pa rñams 'di bas chuñ ba'i gñis med rnam rgyal yañ dag gcig yod kyī ...* [ChK III 66]). Kloñ rdol bla ma (Kl 1379,2f.) mentions a sŅags log sun 'byin of Rin chen bzañ po with 48 folios (?).

⁵⁷ But cf. P 5194, 120b3f.: *sku 'di yañ smon lam 'am | tshogs kyī 'phen pa 'am | bžed pa tsam gyis phye ba'i 'og min gyi gnas gcig kho nar mñon par rdzogs par 'tshañ rgya ba'i phyir rnam pa rab tu mañ po'i loñs spyod rdzogs pa'i sku 'og min rñams na gnas pa ni sprul pa'i sku 'ba' žig rgya chen por snañ bar zad do |*.

⁵⁸ *du; dañ* (P).

⁵⁹ Cf. W. RAHULA, *Le compendium de la super-doctrine (philosophie) (Abhidharmasamuccaya) d'Asaṅga*. Paris 1980, p. 158.

22. [mñon pa kun las btus] gyi 'grel ba
(Abhidharmasamuccayabhāṣya)

(A) B 741,7–742,1: *byañ chub sems dpa'i spyod pa thams cad ces bya ba ni dga' ldan gyi gnas na gnas pa nas bzuñ ste bdud las rgyal ba*⁶⁰ *bar du'o || sañs rgyas gyi spyod pa zes bya ba ni mñon par rdzogs par byañ chub ba nas bzuñ ste yoñs su mya ñan las 'das pa chen po'i bar du'o ||*

(B) ASBh 121: *sarvām bodhisattvacaryām iti tuṣitabhavanavāsam upādāya yāvan māraparājayam | buddhacaryām ca darśayatī*⁶¹ *ty abhisambodhim upādāya yāvan mahāparinirvāṇam ||*

23. rGyud bla (Uttaratantra)

(A) B 742,2: “Here (=in the following) [the life of the Buddha] should be explained according to the stanzas of the Uttaratantra”⁶².

(B) This sentence gives a possible reason for the headings added by OBERMILLER in his translation of the Buddha biography (op. cit. [n. 12], II/7–72).

24. [Lalitavistara]

(A) Bu ston does not mention the source. B 742,3–5:

bsod nams rgya che tshogs mña' dran rtogs dañ |
blo gros mtha' yas šes rab 'od mdzad pa |
mtshuñs med stogs mña' sgyu rtsal rgya che ba |
mar me mdzad kyi luñ bstan dgoñs par mdzod ||
skyas mchog khyad kyi bsod nams dpal gyis ni |
dga' ldan pho brañ šin tu mdzas mod kyi |
'on kyañ thugs rje'i thugs dañ ldan pas na |
thugs rje'i rgyal mtshan dag tu char pa phob || ces pa nas |
'di ni dus lags btañ sñoms ma mdzad ces |
sñiñ rje'i yid dañ ldan la skul bar byed || ces pa la sogs pa bskul lo ||

(B) Already the first two stanzas do not belong together in the Lalitavistara. All three stanzas originate from the second chapter where the Bodhisattva is encouraged to be reborn (*samutsāhaparivarta*). Only half of the last stanza is quoted.

LV 9: *smara vipulapunyanicaya smrtimatigatim*

anantaprajñāprabhākarin |
atulabalavipulavikrama vyākaraṇam dīpamkarasyāpi ||1||

⁶⁰ *ba: ba'i* (P 5554,110a1).

⁶¹ *darśayatī* is missing in T. und C.

⁶² *'dir rgyud bla ma'i tshigs bcad bzin du bsad par bya ste* (cf. 8[A2]).

kiṃ cāpi tuṣitabhavanam tava puṇyaśrīyābhisobhate śrīmān |
atha ca puna karuṇamānasa pravaraṣa
jambudhvaje varṣam ||10||

LV 10: *evaṃ bahuprakārā saṃgītiravānuniścārā gāthā |*

codenti karuṇāmanasam ayaṃ sa kālo mā upekṣasva ||20||

Abbreviations

- AAV Abhisamayālaṅkāravṛtti: L'Abhisamayālaṅkāravṛtti di Ārya-Vimuktisena. Primo Abhisamaya, ed. C. PENSA. [Serie Orientale Roma XXXVII]. Roma: IsMEO, 1967.
- ASBh Abhidharmasamuccayabhāṣya: Abhidharmasamuccaya-bhāṣyam, ed. N. TATIA. Patna 1976.
- B Bu ston Rin chen grub: bDe bar gśegs pa'i bstan pa'i gsal byed chos kyi 'byuñ gnas gSuñ rab rin po che'i mdzod chos 'byuñ. In: Collected Works of Bu ston, 24 (Ya), ed. LOKESH CHANDRA. New Delhi 1971, p. 737,6–742,5 & 789,2–4.
- BV Bodhicittavivarana: CHRISTIAN LINDTNER, Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna. [Indiske Studier IV]. Copenhagen 1982, p. 184–217.
- ChK Chos bsgyur dkar chag (Bu ston): SOSHŪ NISHIOKA, Putun Bukkyō-shi Mokuroku Sakuin [Index to the Catalogue Section of Bu ston's History of Buddhism] I–III. Tōkyō Daigaku Bungakubu Bunka kōryū kenkyū shisetsu kiyō Kenkyū kiyō 4 (1980) 61–92, 5 (1981) 43–94, 6 (1983) 47–201.
- Kl Kloñ rdol bla ma: bKa' gdams pa dañ dge lugs bla ma rag rim gyi gsuñ 'bum mtshan tho. In: The Collected Works of Longdrol Lama, 25 (Ra), ed. LOKESH CHANDRA, 1285–1413.
- LASū Laṅkāvatārasūtra: The Laṅkāvatāra Sūtra, ed. B. NANJIO. [Bibliotheca Otaniensis, Vol. 1]. Kyoto 1956.
- LV Lalitavistara: Lalita-vistara, ed. P. L. VAIDYA. [Buddhist Sanskrit Texts, No. 1]. Darbhanga 1958.
- P Tibetan Tripiṭaka. Peking Edition, ed. D. T. SUZUKI. Tokyo-Kyoto 1955–1958.
- RGV Ratnagotravibhāga: The Ratnagotravibhāga Mahāyānottaratantraśāstra, ed. E. H. JOHNSTON. Patna: Bihar Research Society, 1950.

- SABh Sūtrālaṅkārahāṣya: Asaṅga, Mahāyāna-Sūtrālaṅkāra. Exposé de la doctrine du Grand Véhicule selon le système Yogācāra éd. et trad. par S. LÉVI. [Bibliothèque de l'École des Hautes Études. Sciences historiques et philologiques, Fasc. 159 & 190]. Paris 1907–1911.
- SDhSū Saddharmapuṇḍarīkasūtra: Saddharmapuṇḍarīka, edd. H. KERN – B. NANJIO. [Bibliotheca Buddhica X]. St.-Petersbourg (1908–)1912 (repr. Osnabrück 1970 [tr. 1884 by H. KERN, The Saddharma-Puṇḍarīka or the Lotus of the True Law, repr. Delhi 1965]).
- SPSū Suvarṇaprabhāsottamasūtra: Suvarṇaprabhāsottama-Sūtra. Das Goldglanz-Sūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch hrsg. von J. NOBEL. Leiden – Stuttgart 1944.

APROPOS A RECENT TIBETAN ART CATALOGUE*

By David Jackson, Hamburg

“Wisdom and Compassion: The Sacred Art of Tibet” is a large and beautifully produced catalogue for the major exhibition of Tibetan art organized by the Asian Art Museum of San Francisco in conjunction with the Tibet House, New York. The book consists of several sections, most of which were written, together or separately, by MARYLIN M. RHIE and ROBERT A. F. THURMAN, with photographs by JOHN BIGELOW TAYLOR. One of the strong points of the book is that its text is thus mainly the fruit of cooperation between two individuals of complementary interests: an art historian and a scholar of Tibetan Buddhism¹.

The first two chapters of the main body of the work are essays by THURMAN alone: “Wisdom and Compassion: The Heart of Tibetan Culture” (p. 17–19) and “Tibet, its Buddhism and its Art” (p. 20–38). Here THURMAN assumes no prior knowledge of either Buddhism or Tibet from the reader. His account is interesting and inspirational, but its historical explanations are at times idiosyncratic.

One of the interesting features of his essays is his use of novel and colorful renderings for standard terms and names, no doubt partly tongue-in-cheek or as conscious attention-grabbing devices: for example, the “Time Machine” for the *kālacakra* and “Death Terminator” for Yamāntaka, or even “high technology” for Tantra. But in his attempt to introduce his subject to a wider audience, he sometimes lapses into oversimplification about Tibetan culture in general. In an “overview” (p. 12), for example, he speaks about “Tibet’s complex culture, which is a completely spiritual one”. This prepares the reader for his later assertion (p. 17) that “virtually all

* Being a review article on: MARYLIN M. RHIE – ROBERT A. F. THURMAN, *Wisdom and Compassion. The Sacred Art of Tibet*. New York: Harry N. Abrams, 1991 (ISBN 0–8109–3957–6). 406p., US \$ 60.–. – I would like to thank Mr. Burkhard Quessel and Mr. Alexander von Rospatt for several valuable comments.

¹ Actually this is the second collaboration between the two of them. The first was RHIE – THURMAN 1984.

Wiener Zeitschrift für die Kunde Südasiens

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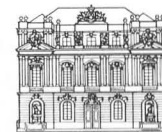
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