

# Sanskrit Folios from an Unknown Commentary on the *Yogācārabhūmi*: A Preliminary Report

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## Introduction

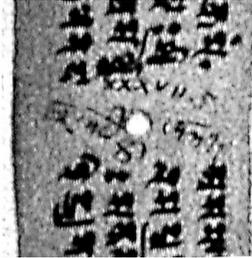
THE 11 Sanskrit folios examined here are found in bundle No. 62 of the collection of Sanskrit manuscripts formerly preserved in the China Ethnic Library (CEL). The microfilms of the folios that we are using belong to the Research Institute of Sanskrit Manuscripts and Buddhist Literature at Peking University. Wang Sen describes this bundle as “incomplete sūtra commentary, 1–11 folios” (残经疏, 1–11叶).<sup>1</sup> It was preserved in Zha lu Ri phug Monastery when Rāhula Sāṅkṛtyāyana visited it in 1937; his description (1937, 49) runs:

Zha lu Monastery, XXXVII.5, (No. 315): (..... sūtraṭīkā), kuṭilā, 22½ × 1½ inches, 11 folios, 4, 5 lines, Incomplete

Footnote: Begins — “nairyāṇikatvaṃ darśayati | adhiśīlatvena śikṣādvayasanniśrayatayā śikṣādvayena ca yathākramam asamāhitam cittam samādhi(?dhī)yate samāhitam ca vimucyate evaṃ suvimuktacittaḥ apāyāt punar bhavāc ca nirgato bhavati niryāta evaṃ nairyāṇikatvaṃ hy ācāragocarasaṃpannatvena anurūpākruṣṭacāritratayā bhavitaṃ bhava<sup>1”2</sup> Most of the leaves are without number (115, 202, 223, 225, 236, 237 numbers are seen).

The line recorded by Sāṅkṛtyāyana in the footnote turned out to be the first line on the verso of a folio which was placed at the top of the bundle when our microfilms were made in the 1980s. The folio number is not visible but could be inferred to be 224 from the folios before and after. On the verso of this folio, around the left string hole, XXXVII.5 sūtraṭīkā patra 11 can be seen written in Sāṅkṛtyāyana’s hand.

Ye Shaoyong first identified these folios in 2017 as an unknown commentary on the the *Yogācārabhūmi* (YoBh). In the following



Sāṅkṛtyāyana’s handwriting on a folio

year, a tentative transliteration was prepared by the two authors of this article, and some readings were discussed with participants of the Sanskrit Manuscript Club convened by Ye Shaoyong at Peking University.

### Physical Description

The manuscript is written on palm-leaf with two string holes. There are three to five lines on both sides of each folio. The folio number is written in the left margin of the verso. The 11 folios give no indication of any colophon, title or authorship. The manuscript appears to be written in a late Proto-Nāgarī script, at a transitioning stage to Nepalese hooked script.

Typical of the Proto-Nāgarī script, many *akṣaras* have a curved lower right tail (see *ga, ca, ta, na, ma, la, va, śa, ṣa, sa*). The wedged head of some *akṣaras* assumes a shape very close to a hook (*ka, ra, la, ha*). The archaic form of *ṇa* (𑀕) which has an extra stroke in the middle appears side by side with its new form (𑀕). The archaic form of *pa* (𑀧) with its top open appears as an alternative to the new form with a hooked top (𑀧). These paleographical features narrow down the date of the manuscript's origination to around 1000 CE.

### List of selected *akṣaras*

𑀀	𑀁	𑀂	𑀃	𑀄	𑀅	𑀆
a	ā	i	ī	u	ū	e

𑀇	𑀈	𑀉	𑀊	𑀋	𑀌	𑀍	𑀎	𑀏	𑀐	𑀑	𑀒
ka	ga	kha	gha	ca	ja	jā	ḍā	ṇa	ṇa	ṇā	ṇā

𑀓	𑀔	𑀕	𑀖	𑀗	𑀘	𑀙	𑀚	𑀛	𑀜	𑀝	𑀞
ta	tha	da	dha	na	pa	pa	pha	ba	bha	bhū	ma

𑀟	𑀠	𑀡	𑀢	𑀣	𑀤	𑀥	𑀦
ya	ya	ra	la	va	śa	ṣa	sa

𑀧	𑀨	𑀩	𑀪
t*	t*	sya	rya

## Indic Commentaries on the YoBh

According to both Chinese and Tibetan Buddhist traditions, there are Sanskrit commentaries on the YoBh. Yet none has come down to us in the original language.<sup>3</sup>

From Chinese sources, only one Indic commentary is known: the *Yujiashidilunshi* 瑜伽師地論釋 (\**Yogācārabhūmivyākhyā*, T 1580) by Jinaputra 最勝子 et al., translated into Chinese by Xuanzang in 650 CE. The Chinese translation is a short text in one fascicule (*juan* 卷), which merely covers the introductory section of the original text. According to Dullyun's 遁倫 (or Doryun 道倫; ca. 650–730) *Yujialunji* 瑜伽論記, Xuanzang once claimed that a concise translation of this commentary would be in 500 fascicules and a full translation in around 800 fascicules.<sup>4</sup>

Five commentaries are preserved in Tibetan translations.

1. \**Yogācārabhūmivyākhyā* (*Rnal 'byor spyod pa'i sa rnam par bshad pa*), D 4043
2. Guṇaprabha's \**Bodhisattvabhūmivṛtti* (*Byang chub sems dpa'i sa'i 'grel pa*), D 4044
3. Guṇaprabha's \**Bodhisattvaśīlaparivartabhāṣya* (*Byang chub sems dpa'i tshul khriṃs kyi le'u bshad pa*), D 4045
4. Jinaputra's \**Bodhisattvaśīlaparivartaṭīkā* (*Byang chub sems dpa'i tshul khriṃs kyi le'u'i rgya cher 'grel pa*), D 4046
5. \*Sāgaramegha's \**Yogācārabhūmau Bodhisattvabhūmivyākhyā* (*Rnal 'byor spyod pa'i sa las byang chub sems dpa'i sa'i rnam par bshad pa*), D 4047

The first commentary, of unknown authorship, is not a complete translation. It stops abruptly at the commentary on *Savitarkādibhūmi* of the Basic Section. The original text could have been a commentary on the whole YoBh or on its Basic Section. There are similarities between this Tibetan text and the Chinese translation (T 1580) that we have mentioned earlier, yet their relationship remains undetermined (Delhey 2013, n. 59). The other four texts are related exclusively to the *Bodhisattvabhūmi*.

In 2012, one folio from the CEL collection was identified by Ye Shaoyong (2013, n. 2) as an unknown commentary on the *Viniścayasamgrahaṇī*. The folio was partially edited by Choi Jinkyong (2017). Its physical and script features are quite different from those of the 11 folios discussed here; apparently, they belong to two distinct manuscripts.

## Contents of the 11 Folios

As shown in the table here, these surviving folios contain fragments of texts commenting on a rather wide range of the YoBh, including passages of the *Savitarkādibhūmi*, the *Samāhitā Bhūmiḥ* and the *Śrāvakabhūmiḥ* of the Basic Section, and the *Śrāvakabhūmi* of the *Viniścayasamgrahaṇī* section. Therefore, had it been intact, the manuscript could have been a commentary on the entire YoBh.

The Tibetan translation of D 4043 seems to be the most promising candidate to be identified with our folios. However, it stops at the commentary on a passage on page 137 of Bhattacharya's edition (1957), while the first folio of our manuscript starts from the commentary on the passage on page 229. This discourages us from examining the two texts in order to see if they share the same origin or have any connection. Whether there are similarities of writing style and apparatus between these two commentaries awaits further and more detailed study. Since there is no folio from our manuscript that comments on the *Bodhisattvabhūmi*, comparison with the other four Tibetan translations of commentaries exclusively on the *Bodhisattvabhūmi* could not be made, either. As a result, except for the root text of the YoBh, almost no available material could offer any substantial help in our transliteration of the manuscript. In addition, the quality of our microfilms is far from satisfactory. All this has rendered the transliteration tremendously difficult.

The numbers of three folios are lost. Folio 224, as mentioned before, can be inferred from the folios before and after. The other two folios are named X and Y. It should be noted that our reading of the folio numbers is sometimes different from Sāṅkṛtyāyana's. The last folio is numbered 73, which probably indicates that the numbering is restarted at the beginning of the commentary on the *Viniścayasamgrahaṇī*.

Folio No.	Text of the <i>YoBh</i> that is commented on			
	Chapter	Sanskrit	Tibetan	Chinese (T 30)
X	<i>Savitarkādhībhūmi</i>	Bhattacharya 1957, 229.12–231.3	D 4035, 118b5–119b2	327c27–328a23
115	<i>Samāhitā Bhūmiḥ</i>	Delhey 2009, 208.6–211.16	D 4035, 151a6–152b7	341a11–341c20
223	<i>Śrāvakabhūmiḥ, Prathamam Yogasthānam</i>	Śbh I 68.1–70.22	D 4036, 17b2–18a6	403a1–403b2
(224)	id.	Śbh I 70.23–74.14	D 4036, 18a6–19b6	403b3–403c10
225	id.	Śbh I 74.14–76.27	D 4036, 19b6–20a3	403c10–404a15
226	id.	Śbh I 76.27–82.3	D 4036, 20a3–21b1	404a15–404c3
227	id.	Śbh I 82.3–86.19	D 4036, 21b1–22b3	404c3–405a21
Y	id.	Śbh I 226.17–232.12	D 4036, 56a2–56b6,	418c1–419a5
29(?)6	<i>Śrāvakabhūmiḥ, Dvitiyam Yogasthānam</i>	Śbh II 160.15–168.18	D 4036, 104a2–105b4	438c10–439b16
29(?)7	id.	Śbh II 168.19–180.13	D 4036, 105b4–108a1	439b16–440b8
73	<i>Viniścayasamgrahaṇī</i>	—	D 4038, 225b3–226b5	669b18–670a8

Numeral in parentheses = Folio number not attested on the folio

X, Y = Folio number unknown

### Tentative Transliteration of Folio X (recto 1–5)

A complete edition of these folios may have to wait until images with higher resolution emerge in the future. Here, we provide a provisional transliteration of Folio X, which, judging from the passages on which it provides commentary, is the first of the 11 folios. Since the verso of this folio is worn off, only its recto is presented here.

The corresponding passage of the *YoBh* (words cited in the commentary are underlined) is placed above our transliteration of the commentary, where the citations are marked in bold. The text of the *YoBh* is based on Bhattacharya's edition, and, when necessary, readings are emended according to the original manuscript now preserved in Sa skya Monastery (*YoBh<sub>MS</sub>*).

### Symbols used in the transliteration

( ) restored *akṣara*(s)

[ ] *akṣara*(s) whose reading(s) is(are) uncertain

- < > omitted (part of) *akṣara*(s) without gap in the manuscript  
 { } superfluous *akṣara*(s)  
 .. one illegible *akṣara*  
 \* *virāma*  
 ( ? ) *avagraha* (not written in the manuscript)  
 ○ string hole

## Folio X

### § 1

Bhatt 229.12–230.3 (YoBh<sub>Ms</sub> 62v1–2) *yad uktaṃ jātiś cen na syād api nu kasyacit kasmimścid eva jātiḥ syāt* |<sup>5</sup> *sarvaśo vā jātyām asatyām jātipratyayaṃ jarāmaranaṃ prajñāyeteṭi* | *kena kāraṇeṇa svabhāvapratyayaḥ svabhāva uktaḥ* | *sabījaphalajātyadhikārād vijñānādīni vedanāvasānāny aṅgāni jātibījaṃ*<sup>6</sup> *tad apy arthato jātiḥ* | *yasmimś<sup>7</sup> ca sati paścāt tāny eva phalabhūtāni bhava-pratyayā jātir ity ucyate* || *evaṃ śiṣṭāny aṅgāni yathānirdiṣṭāni yathāyogaṃ draṣṭavyāni* ||

(Xr1) .. .. [pra]kāśana .. .. .. [savyāpā]ra iti bhagavān kathayati || *yad uktaṃ jātiś ce[tyā]di<sup>8</sup> etat sūtraṃ<sup>9</sup> vastusaṃgrahaṇyām nidānaśaṃyuktaka[vyākhyāyā]m<sup>10</sup> a[sm]jātīkātō grāhyam* || *svabhāvah svabhāvasyeti yad uktaṃ jātiś cen na syād api nu kasyacit kvacij jātiḥ syād* iti *sabījaphalajātyadhikārād* iti *sabījāyāḥ phalajāter vviva[kṣi]tatvād ity arthaḥ <||>*

### § 2

Bhatt 230.4–230.9 (YoBh<sub>Ms</sub> 62v2–3) *yathā sarveṣāṃ aṅgānāṃ nānyonyapratyayatvam uktaṃ kena kāraṇeṇa nāmarūpavijñānāyor anyonyapratyayatvaṃ vyavasthāpyate* | *vijñānasya drṣṭe dharme nāmarūpapatyayatvāt* | *nāmarūpasya<sup>11</sup> punaḥ samparāye vijñānapratyayatvāt* | *tathā hi<sup>12</sup> mātuḥ kuṣsau<sup>13</sup> pratisandhikāle anyonyapratyayatvāt* |<sup>14</sup> *vijñānapratyayaṃ<sup>15</sup> mātuḥ kuṣsau śukraśoṇitarūpaṃ nāmapariḡhītaṃ kalalatvāya sammūrchate* | *tannāmarūpapatyayañ<sup>16</sup> ca punas tad vijñānaṃ tatra pratiṣṭhām labhate* ||

mahākoṣṭhīlasūtra<sup>17</sup> uktatvāt [p]r(c)[chat](i) (Xr2) **kenetyādi nāmarūpapatyayatvād** iti pravṛttivijñānasya samanantarātītaṃ mano nāma cakṣūrūpādayo rūpaṃ <|> ālaya○vijñānam evākṛtya<sup>18</sup> yathā śarīravayavasthānaṃ uktaṃ <|> **samparāya** iti pratisandhināmarūpāvasthām ḡhītvā ||<sup>19</sup>

## § 3

Bhatt 230.10–230.15 (YoBh<sub>Ms</sub> 62v3–5) *kena kāraṇena bodhisattvasya kṛṣṇapakṣaṃ vyavalokayato vijñānāt pratyudāvartate mānaṣaṃ na tv anyebhyo 'ṅgebhyaḥ | yasmād etad dvayam anyonyapratyayaṃ | tasya yathā vijñānapratyayaṃ nāmarūpaṃ tathaiva*<sup>20</sup> *nāmarūpapratyayaṃ vijñānaṃ vyavalokayato vijñānāt pratyudāvṛttaṃ | tadanyeṣu tv aṅgeṣu na tathā pratyudāvṛttaṃ | tatraikatrānyonyapratyayatva saṃdarśanatayā tatpratyudāvṛttaṃ ity ucyate | nivṛttipakṣe*<sup>21</sup> *tu nāmarūpaṃ*<sup>22</sup> *na paunarbhavikasya vijñānasya nivṛttihetur yena pareṇa*<sup>23</sup> *pratyavekṣitavān ||*

bodhiskandha○sūtra<sup>24</sup> uktatvāt pṛcchati **kenetyādi** | ajñāna-doṣaparihārārtham āhus **tatraikatyetyādi**<sup>25</sup> | anyonyapratyaya[n vetti] na pareṇa (Xr3) pratyayāntaram apekṣata iti ni[rva]ṛttata<sup>26</sup> ity ucyate na tu punar atrā ..āt tasmāt **pareṇa pratyavekṣitavān** iti nāmarū○panirodhāt ṣaḍāyatananirodha ity evaṃ <||>

## § 4

Bhatt 230.16–18 (YoBh<sub>Ms</sub> 62v5) *kena kāraṇena na*<sup>27</sup> *svayaṃkṛtāni na parakṛtāni nobhayakṛtāni nāpy ahetusamutpannāny etāny aṅgāny ucyante | utpattur asattvāt*<sup>28</sup> *| pratyayasya ca nirīhatvāt | pratyayasāmarthyasadbhāvāc ca ||*

mahākoṣṭhīlasūtra<sup>29</sup> evoktatvāt pṛcchati **kenetyādi** | **utpattur asattvā**○**na svayaṃkṛtāni** na hy ekaḥ kaścīd ātmāsti ya iha svayaṃ karma kṛtvā paratrotpada bhoktā syāt\* <|> **pratyayasya nirīhakatvān na** (Xr4) **parakṛtāni** teṣāṃ sāṃnidhyamātreṇo .. [kā]rakaṇāt\*<sup>30</sup> <|> **nobhayakṛtānīty** etac cōktam ubhaye yathokte (')ntarbhavāt\*<sup>31</sup> ○ tad eva hi kāraṇadva[yam] <||>

## § 5

Bhatt 230.19–231.3 (YoBh<sub>Ms</sub> 62v5–6) *kiṃ pratītyasamutpāde*<sup>32</sup> *duḥkhāṅkurasthānīyaṃ*<sup>33</sup> *kiṃ duḥkhāṅkuraparipālanasthānīyaṃ | kiṃ duḥkhavṛkṣasthānīyaṃ | avidyāsaṃskārapratyayā vijñānādayo vedanāvasānā āṅkurasthānīyāḥ | tṛṣṇādayo vedanāpratyayā bhavāvasānāḥ*<sup>34</sup> *paripālanasthānīyā draṣṭavyāḥ | jātir jarāmaraṇaṃ ca duḥkhavṛkṣasthānīyaṃ draṣṭavyaṃ |*

tasya vṛkṣasūtra<sup>35</sup> uktatvāt pṛcchati **kim** ityādi <|> tatredaṃ sūtram upādānīyeṣu bhikṣavo dharmme○ṣv āsvādānudarśino virahato<sup>36</sup> vecchāvataḥ pratibaddhacittasya tṛṣṇā pravarddhate <|> tasya tṛṣṇāpratyaya upādānapratyayo (Xr5) bhava{ta}ḥ yāvad evaṃ asya kevalasya mahato duḥkhaskandhasya samudayo bhavati <|> tadyathā vṛkṣasya nava○sya dahasyācirajātasya kaścīd eva puruṣa utpadyeta

dīrgharātram arthakāmo hitakāmaḥ sukhakāmo yogakṣe◊makāmaḥ yas  
 taṃ vṛkṣaṃ kālena kālam utkīlayet kalena kālam pāṃśvā[n] prakirec  
 chītalena vāriṇā pariṣimcet\* <|> kiṃ manya[dhv]e (Xv1) [bhikṣa]vaḥ ..  
 .. vṛkṣa[s] tatonidānaṃ vi[rūdh]iṃ [vṛddh]iṃ vipulatām āpadyeta |  
 evaṃ bha[danta] ...

## Textual Remarks

The commentary preserved in our manuscript helps emend Bhattacharya's edition of the YoBh. To give an example, in Section 4 above, Bhatt 230.16–18 reads:

*kena kāraṇena svayaṃkṛtāni na parakṛtāni nobhayakṛtāni nāpy  
 ahetusamutpannāny etāny aṅgāny ucyante | utpattyuttarasattvāt |  
 pratyayasya ca nirīhatvāt | pratyayasāmarthyasadbhāvāc ca ||*

This passage first raises questions on the reasons for three features of the 12 causal factors, and then gives three respective answers. When citing the root text, our commentary puts together the first feature and the answer to its reason:

*utpattur asattvān na svayaṃkṛtāni*

“because of the inexistence of [their] producer, [they] are not self-produced.”

The reading *utpattur asattvān* is supported by both the Chinese rendition of the YoBh (T 30, no. 1579, 328a19) 生者非有故 and the Tibetan rendition (D 4035, 119a7) *skyed pa po med pa*. The phrase was written correctly in the YoBh<sub>M</sub>s (62v5) but mistakenly transliterated by Bhattacharya as *utpattyuttarasattvāt*, which makes no sense.

Furthermore, the citation in our commentary helps correct another mistake that exists in the original manuscript itself; the word *na* should be added before *svayaṃkṛtāni*. It forms better syntax, but is omitted in the YoBh<sub>M</sub>s probably owing to haplography.

Another important feature of the commentary preserved in Folio X is that it reveals the names of sūtras from which the questions in the YoBh are fashioned. Most of these sūtras, as we have identified, are from the *Nidānasamyukta* of the *Samyuktāgama*. In addition, section 5 contains a long citation from the *Vṛkṣasūtra*, which stands in the first place of the *Nidānasamyukta*. There is a Chinese translation (T 2, no. 99, 79a25–b22, Sūtra 283) and a Pali parallel (*Taruṇarukkha*, *Samyuttanikāya*

12.57) of this sūtra. A Sanskrit fragment written in the Central Asian Brāhmī script was first edited by Ernst Waldschmidt (1957) and was included in Tripāṭhī's edition of the 25 sūtras of the *Nidānasamyukta* (1962). As shown below, for sections 3, 4 of the *Vṛkṣasūtra* (Tripāṭhī 1962, 83–84) only very few words (shown in bold) are preserved in the fragment and the lost parts have been reconstructed by Waldschmidt.

1.3 (*upādānīyeṣu dharmeṣv āsvādānudarśino viharatas tṛṣṇā pravardhate | tṛṣṇāpratyayam upādānam | upādānapratyayo bhavaḥ | bha*)**vapratya**(yā) *j(ātiḥ | jātipratyayaṃ jarāmaraṇaṃ śokaparidev aduḥkhadaurmanasyopāyāsāḥ sambhavanti | evam asya kevalasya mahato duḥkhaskandhasya samudayo bhava)***tī** |

1.4 *tadyathā vṛkṣasya navasya dah*(arasya puruṣa utpadyeta arthakāmo hitakāmo yogakṣemakāmo yas taṃ vṛkṣaṃ) . . . . .  
 . . . . . **k(ā)lena kālam utkīlayet k(ā)lena kālam**  
*ś(ītoṣṇa)* . . . . . (kālena kālam udakaṃ dadyāt | sa vṛkṣas tannidānaṃ vṛddhiṃ virūḍhim vipulatām āpadyeta |)

A more complete text of this part can be recovered from our manuscript:

1.3 *upādānīyeṣu bhikṣavo dharmmeṣv āsvādānudarśino viharato*<sup>37</sup>  
*vecchāvataḥ pratibaddhacittasya tṛṣṇā pravarddhatē <|> tasya*  
*tṛṣṇāpratyayaṃ upādānam* > *upādānapratyayo bhavaḥ*<sup>38</sup> *yāvad*<sup>39</sup>  
*evam asya kevalasya mahato duḥkhaskandhasya samudayo bhavati |*  
 1.4 *tadyathā vṛkṣasya navasya dahrasyācirajātasya kaścīd eva*  
*puruṣa utpadyeta dīrgharātram arthakāmo hitakāmaḥ sukhakāmo*  
*yogakṣemakāmaḥ yas taṃ vṛkṣaṃ kālena kālam utkīlayet kalena*  
*kālam pāṃśvā[n] prakīreca chītalena vāriṇā pariṣimcet <|> kiṃ*  
*manya[dhv]e [bhikṣa]vaḥ (nanu sa) vṛkṣa[s] tatonidānaṃ vi[rūḍh]iṃ*  
*[vṛddh]iṃ vipulatām āpadyeta | evaṃ bhaf[danta] ...*

Cf. 《雜阿含經》卷12(T 2, no. 99, 79a26–b5)：若於結所繫法隨生味著、顧念、心縛，則愛生，愛緣取，取緣有，有緣生，生緣老病死憂悲惱苦，如是如是純大苦聚集。如人種樹，初小軟弱，愛護令安，壅以糞土，隨時澆灌，冷暖調適，以是因緣，然後彼樹得增長大。如是，比丘！結所繫法味著將養，則生恩愛，愛緣取，取緣有，有緣生，生緣老病死憂悲惱苦。如是如是純大苦聚集。

The citation in Folio X goes on to the verso, but unfortunately, the akṣaras are illegible. We may expect images of higher resolution in the future, which may augment the number of attested Sanskrit passages of the *Vṛkṣasūtra*.

## Notes

- \* This Sanskrit manuscript was read at the Sanskrit Manuscript Club at Peking University in 2018–19. Thanks are due to Fan Jingjing, Gao Mingyuan, Guan Di, Li Xuezhu, Li Xiaonan, Liu Yinghua, Wang Junqi, Wei Shan, Zhao Wen, Zhao You, and Zhu Jingming for participating and providing valuable suggestions. Special thanks to the Institute of Humanities and Social Sciences, Peking University for tireless support to our club. We are very grateful to Professors Martin Delhey, Kazunobu Matsuda and Ms Yang Jie who were kind enough to read through our draft and provide valuable suggestions. Needless to say, any errors that remain are our own.
- <sup>1</sup> See Hu-von Hinüber 2006: 297–335.
- <sup>2</sup> The superscript number “1” here is given by Sāṅkṛtyāyana, denoting the end of line 1.
- <sup>3</sup> For an overview, see Delhey 2013, 511–12.
- <sup>4</sup> 《瑜伽論記》卷1 (T 42, no. 1828, 318c1–2): 依三藏言, 釋論略譯應五百卷, 總譯有八百許。
- <sup>5</sup> *jātiḥ syāt* | = Bhatt; YoBh *jātiḥ* | *syāt*.
- <sup>6</sup> *jātibījaṃ*: YoBh<sub>Ms</sub> *jātibījan*; supported by the Tibetan and Chinese translations, but deleted by Bhatt (230, n. 1), thinking that it is not supported by the Tibetan.
- <sup>7</sup> Bhatt *yasmiṃś*; YoBh<sub>Ms</sub> [*sa*]*smiṃś*; read *asimiṃś*?
- <sup>8</sup> *cetyādi*: read *ced ityādi*?
- <sup>9</sup> cf. DN II 57.3–14.
- <sup>10</sup> Probably refers to the *Vastusaṃgrahaṇī* (T 30, no. 1579, 829a14–23).
- <sup>11</sup> *nāmarūpasya*: Bhatt *nāparūpasya*.
- <sup>12</sup> Bhatt adds |.
- <sup>13</sup> *mātuḥ kukṣau*: = YoBh<sub>Ms</sub>, Schmithausen 2014, 194, n. 824; Bhatt *māṭṛkukṣau*.
- <sup>14</sup> *anyonyapratyayatvāt* | : YoBh<sub>Ms</sub>, Bhatt *anyonyapratyayatvād*.
- <sup>15</sup> *viññānapratyayaṃ*: = YoBh<sub>Ms</sub>; Bhatt *viññānapratyayaḥ*, emended to °*pratyayair*.
- <sup>16</sup> *tannāmarūpapratyayaṅ*: YoBh<sub>Ms</sub> *tannāmarūpa[ṃ]pratyayaṅ*; Schmithausen 2014, 194, n. 824 *tannāmarūpapratyayaṅ*; Bhatt *tannāmapratyayaṅ*.
- <sup>17</sup> Probably refers to NidSa 6.13.
- <sup>18</sup> *evākṛtya*: read *evādhikṛtya*?
- <sup>19</sup> Cf. *Vastusaṃgrahaṇī* (T 30, no. 1579, 827c12–24).
- <sup>20</sup> *nāmarūpaṃ tathaiva*: = YoBh<sub>Ms</sub>; Bhatt omits.
- <sup>21</sup> *nivṛttipakṣe*: = Bhatt, Schmithausen 1987, 503, n. 1363; YoBh<sub>Ms</sub> *nivṛttilakṣaṇe*.
- <sup>22</sup> *nāmarūpaṃ*: = YoBh<sub>Ms</sub>, Schmithausen 1987, 503, n. 1363; Bhatt *nāmarūpe*.
- <sup>23</sup> *paraṇa*: = YoBh<sub>Ms</sub>, Schmithausen 1987, 503, n. 1363; Bhatt emends to *paraḥ*.
- <sup>24</sup> Probably refers to NidSa 5.12 (cf. Bongard-Levin et al. 1996, 78.3–4).
- <sup>25</sup> *tatraikatyetyādi*: read *tatraikatretyādi*.
- <sup>26</sup> *nī[rva]rtata*: read *nivartata*?
- <sup>27</sup> *na*: YoBh<sub>Ms</sub>, Bhatt omits; see final section of this article.
- <sup>28</sup> *utpattur asattvāt*: = YoBh<sub>Ms</sub>; Bhatt *utpattyuttarasattvāt*; see final section of this article.
- <sup>29</sup> Refers to NidSa 6.7ff.
- <sup>30</sup> *sāṃnidhyamātreṇo .. [kā]rakaraṇāt\**: read *sāṃnidhyamātreṇopakāraṇaṇāt*?
- <sup>31</sup> (')*ntarbhavāt\**: read '*ntarbhāvāt*, which means “for [they are] included”?
- <sup>32</sup> *prāṭhyasamutpāde*: = Bhatt; YoBh<sub>Ms</sub> °*pāda*.

<sup>33</sup> *duḥkhāṅkurasthānīyaṃ*: = Bhatt; YoBh<sub>Ms</sub> *duḥkhāṅkuracchānīyaṃ*.

<sup>34</sup> *bhavāvasānāḥ*: = Bhatt; YoBh<sub>Ms</sub> *bhāvāvasānā*.

<sup>35</sup> Refers to NidSa 1.

<sup>36</sup> *virahato*: read *viharato*.

<sup>37</sup> Ms *virahato*.

<sup>38</sup> Ms *bhavataḥ*.

<sup>39</sup> Here the word *yāvad* may not be the original wording of the sūtra but added by the commentator to indicate abbreviation.

### Abbreviation

Bhatt	Bhattacharya 1957
CEL	China Ethnic Library
D	Derge(sDe dge) blockprint edition of the Tibetan Tipiṭaka
DN	<i>The Dīgha Nikāya</i> . Ed. T.W. Rhys Davids and J.E. Carpenter, 3 vols, London: Pali Text Society, 1890–1911.
NidSa	Tripāthī 1962
Śbh I	Shomonji Kenkyukai 1998
Śbh II	Shomonji Kenkyukai 2007
T	Taishō Shinshū Daizōkyō大正新脩大藏經. Ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols. Tokyo 1924–1934.
YoBh	<i>Yogācārabhūmi</i>
YoBh <sub>Ms</sub>	The <i>Yogācārabhūmi</i> manuscript preserved in Sa skya Monastery

### Addendum

During typesetting this article, Professor Shoryu Katsura provided us the information of Jin-il Chung and Takamichi Fukita's latest book, *A New Edition of the First 25 Sūtras of the Nidānasamyukta* (Tokyo: Sankibo Busshorin 山喜房佛書林, 2020) and Mr Wang Nan helped us get the book. We express our deep appreciation to them. As far as Sections 3 and 4 of the *Vṛkṣasūtra* are concerned, there is no new manuscript fragment based on which Chung and Fukita (2020, 79–80) could reduce the lacunae in Tripāthī's edition (1962). Therefore, the citation in our folio remains the only material that preserves these passages in a comparatively complete condition.

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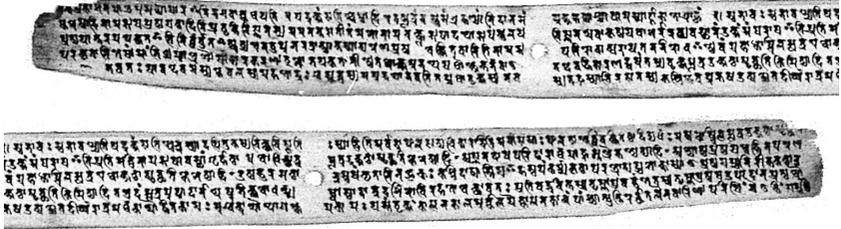
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**Sanskrit Folios from an Unknown Commentary on the *Yogācārabhūmi***

Folio X (recto)



Folio X (verso)

