

Article

Material Heritage of the *Sāgaramatiparipṛcchā*: Manuscripts and Inscribed Tablets

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Abstract: The *Sāgaramatiparipṛcchā*, “Questions of the Oceanic Intelligence,” is the fifth chapter of the *Mahāsaṃnipāta*, “Great Collection,” and is a canonical work belonging to the tradition of Mahāyāna *sūtra* literature. This *sūtra* is highly valued in the long history of Mahāyāna Buddhism for its thematic and metaphorical richness, as it personifies the ocean (Skt. *sāgara*) to represent core aspects of the Mahāyāna doctrinal system. This paper presents two small Sanskrit fragments of the *Sāgaramatiparipṛcchā* recently identified in the Schøyen Collection, with transliteration and annotated translation. In order to provide a fuller picture of the textual history of the *Sāgaramatiparipṛcchā*, a quotation from the text on votive tablets from Kedah, Malaysia, is also discussed. These materials are employed as a case study within the context of tangible and intangible heritage. On the basis of the UNESCO declaration of 2003, it is argued that these two kinds of heritage are intrinsically interlinked, and that the categories and their pertaining definitions can be broadened so as to be relevant to more traditions and their heritage.

Keywords: *Sāgaramatiparipṛcchā*; Schøyen Collection; Mahāyāna Buddhism; material culture; tangible and intangible heritage; intellectual and narrative heritage; UNESCO 2003 convention



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1. Background: Broadening the Definition of Intangible Heritage

Material culture is always connected to what has been styled in relation to intangible or immaterial culture, and vice versa. In this paper, we explore these concepts through an example of materials used in our study of Mahāyāna Buddhism. Although the material we are examining is small, it serves the purpose of discussing these concepts. The “UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage” has highlighted the dichotomy of the tangible and intangible, as well as material and immaterial heritage, and has promoted the concepts to being widely employed in cultural and educational policies.¹

An issue with the terminology used by UNESCO is that it may be perceived as somewhat dismissive. In ordinary parlance, “intangible” means “less substantial,” and, with the French terminology, *immatériel*, it is even worse, at least in English, where “immaterial” often implies “irrelevant”, or the like. However, we disregard this and employ the categories in their technical capacity as defined by the UNESCO documents mentioned in note 1. It is even more regrettable that the whole UNESCO project may seem biased, despite its undeniable contributions within its defined domains, as it is called in the documents. The domains, namely, are almost exclusively those of ethnic minority cultures and those of indigenous peoples, which are the objects of study for ethnology, folklore studies and social anthropology only. These domains are of course very worthy objects of study, but the heritage concept also includes, particularly in its general and global sense, the heritage of more complex cultures, which, in our test case, is that of the Buddhist tradition and its heritage.

Such a broader understanding of heritage includes the material or touchable heritage, but most objects of material culture also pertain to the immaterial or intangible, in the

parlance of the UNESCO initiative. Although the intangible heritage of certain objects may be lost, it can be recovered to a greater or lesser extent through the interpretation and study of material objects and artifacts.

In the “Text of the Convention for the Safeguarding of the Intangible Cultural Heritage”, established during the General Conference of the UNESCO meeting in Paris, from 29 September to 17 October 2003, § I,2,2 states that “intangible cultural heritage”, as defined in paragraph 1 above, is manifested inter alia in the following domains: (a) oral traditions and expressions, including language as a vehicle of intangible cultural heritage; (b) performing arts; (c) social practices, rituals and festive events; (d) knowledge and practices concerning nature and the universe; and (e) traditional craftsmanship.”

To employ the UNESCO concepts to our present study, we argue, then, that the list of domains of intangible heritage should also include (1) narrative heritage, (2) literary heritage, (3) musical heritage and (4) intellectual heritage as part of intangible or immaterial culture. Our additions to the items mentioned in the UNESCO declaration include very basic forms of heritage that hold significant importance in any culture. These additions also provide contexts in which material artifacts can be interpreted, understood and even revived as objects of cultural importance.

Our study of the artifacts, as shown in Appendix A, involves materials that allow us to communicate with present strands of Buddhist heritage. The objects are expressions of how Buddhist thought, as well as its religious, literary, narrative and intellectual traditions, depends on artifacts, consisting of palm leaf manuscripts, stone inscriptions, xylographs, votive objects and other materials. To understand these artifacts, the disciplines of codicology, palaeography and philology are crucial.

2. A Case Study of the Buddhist Tradition and Its Material Culture: The *Sāgaramatipariṣcchā* in Ancient (Maritime) Silk Routes

With our study, we wish to meet the challenge of the volume in which we are participating. Our manuscript, inscriptions and xylograph materials constitute *tangible heritage*, whereas the “contents” of the materials constitute *intangible heritage*, viz., Buddhist doctrine and other aspects of Buddhist thinking. The *Sāgaramatipariṣcchā*, “Questions of the [bodhisatva]² Oceanic Intelligence,” counting as the fifth chapter of the *Mahāsaṃnipāta*, the “Great Collection,” is a canonical work, a *dharmaparyāya*, belonging to the tradition of Mahāyāna *sūtra* literature.³ The *Mahāsaṃnipāta* has come down to us as a complete collection of *sūtras* in Chinese; in Sanskrit and Tibetan, as well as in Chinese, the most cited and lengthy chapters appear as separate works (Braarvig 1993b, pp. xxv–xli). The *Sāgaramatipariṣcchā* constitutes a pair with the *Gaganagañjaparipṛcchā*, “Questions of the [bodhisatva] Sky-Treasury,” as it employs the ocean as its basic theme, or metaphor, and the *Gaganagañjaparipṛcchā* employs that of empty space or the sky as the figure from which it develops the plot of the *sūtra* (Han 2021b, pp. 7–12).

The thematic and metaphorical richness of the *Sāgaramatipariṣcchā*, with its personification of the ocean (Skt. *sāgara*)—which represents core aspects of the Mahāyāna doctrinal system—made this *dharmaparyāya*⁴ quoted and translated in the long history of Mahāyāna Buddhism,⁵ but no complete Sanskrit text has been preserved. However, there do remain three translations of it: one in Tibetan and two in Chinese, which allow us to access the complete text, despite textual variations. The Tibetan translation, ‘*Phags pa blo gros rgya mtshos ŷus pa ŷes bya ba theg pa chen po’i mdo*’ (D152), was produced by Jinamitra, Dānaśīla, Buddhaprabha and Ye shes sde during the first propagation of Buddhism in Tibet in the late 8th or early 9th century CE. The first Chinese version, the “*Haihui pusa pin* 海慧菩薩品” in the *Da fangdeng dajijing* 大方等大集經 collection (T. 397) was translated by Dharmakṣema 曇無讖 around 420–21. The other version is the *Haihui pusa suowen jingyin famen jing* 海慧菩薩所問淨印法門經 (T. 400), translated by Wei Jing 惟淨 and Dharmarakṣa 法護 in the early 11th century.

Several parts of the original Sanskrit still survive as citations in the Sanskrit manuscripts of later Indian commentaries, such as the ones found in the *Śikṣāsamuccaya* from Nepal

and the *Ratnagotravibhāga* from Tibet. (cf. [Saerji 2005, 2019](#)).⁶ In addition to this, a palm leaf manuscript of the *Sūtrasamuccaya*, consisting of 35 incomplete folia, was discovered by Zhang Meifang 張美芳 in a collection of manuscripts from the Tibetan Autonomous Region, China, which includes two citations from the *Sāgaramatipariṣcchā* ([Wang et al. 2020](#), pp. 80–81). The *Sūtrasamuccaya*, the *Śikṣāsamuccaya* and the *Ratnagotravibhāga* all had great impacts on the intellectual history of Mahāyāna Buddhism in India, Tibet and East Asian countries, including China, Korea and Japan. Moreover, recent research suggests that a small portion of this scripture is quoted in the voluminous Mahāyāna compendium written in Old Khotanese, the *Book of Zambasta*, dating back to the 5th century ([Chen and Loukota 2020](#), p. 203).

The Silk Road, a crucial trade route linking China, India, the Mediterranean and the West, enabled the exchange of goods and culture for well over a thousand years. It attracted military conquerors, traders and merchants who brought luxury items from the Eastern and Western kingdoms. The Bamiyan Valley in Afghanistan, where the manuscripts now known as the Schøyen Collection were discovered, was one of their major stopping points on their long journey. The presented textual evidence illustrates the wide-ranging role of the *Sāgaramatipariṣcchā* as a canonical source for disseminating Mahāyāna doctrines and practices along the Silk Road, where Buddhist manuscripts and artifacts were transported, as material expressions of Buddhism. However, it should also be noted that the historical trajectory of the *Sāgaramatipariṣcchā* is not limited to the northern overland routes, but it also includes the ancient Maritime Silk Road in Southeast Asia, as described below.

Another place, where material expressions of Buddhism are found, is Bujang Valley, or *Lembah Bujang* in Malay. It is a historical site where a port of the ancient kingdom of Kedah once existed. Located in the south-central part of the state of Kedah on the northwest coast of Peninsular Malaysia ([Samat 2013](#), p. 14), this region is widely recognized as one of the oldest and most significant archaeological sites in Southeast Asia. More than 80 historical sites, mostly comprising Buddhist temples (*caṇḍi*) and an *entrepôt*, have been uncovered here, making it a rich repository of cultural and historical heritage not just for Malaysia but also for the wider Southeast Asia ([Mokhtar et al. 2011](#)). It was not until British Colonel James Low discovered the remnants of an early trading settlement with fragments of Hindu–Buddhist structures in the 1840s that the existence of an ancient civilization in Kedah was revealed to the world ([Low 1849](#)). This unexpected discovery has opened new avenues for the study of ancient Kedah, and fieldwork has continued (e.g., ([Evans \[1927\] 2011](#))).

The first archaeological expedition to Bujang Valley in Kedah was undertaken during 1936–1937 by H.G. Quaritch Wales, a pioneering British scholar of the early history of Southeast Asia, with his wife, Dorothy, under the sponsorship of the Greater India Research Committee based in Calcutta, India ([Wales 1940](#), p. vii; [Guy 1995](#), p. 91). On this expedition, he discovered a rectangular clay tablet 13 cm in length inscribed in Sanskrit verses at Site 2 located at a village about 40 m away from the right bank of the Sungai Bujang River. The Sanskrit verses were written in Later Pallava script, the same type that appeared in Śrīvijaya inscriptions produced in the first half of the 7th century; the clay tablet discovered at Bujang Valley was therefore also datable to the same period or somewhat later ([De Casparis 1975](#), p. 20; [Skilling 2018](#), pp. 435–36).⁷ The Sanskrit verses were transcribed and translated by contemporary scholars such as J. Allan, J. Ph. Vogel, E. H. Johnston and N. P. Chakravarti, and then identified by Lin Li-Kouang 林藜光 as belonging to the *Sāgaramatipariṣcchā* ([Wales 1940](#), pp. 8–10).

Since the pioneering work of Quaritch Wales, archeologists have continued conducting excavations and analyzing museum objects and local texts, and they have significantly advanced our understanding of the ancient history of Bujang Valley in Kedah (see, among others, [Lamb 1960, 1961a, 1961b, Wheatley 1961; Peacock 1970, 1974; Hassan et al. 1990; Jacq-Hergoualc’h 1992; Chia and Mokhtar 2011](#)).⁸ Recent studies have shown that Bujang Valley was not only a major entrepot on the western coast of the Thai–Malay peninsula from at least the 5th to the 14th century but also a cosmopolitan center of ancient maritime

trade and cultural exchange that functioned as a connecting bridge between the East and West (see, e.g., the recent papers by [Murphy 2018](#); [Khaw et al. 2021](#)).

In 2007 and 2009, more stone tablets inscribed with the Sanskrit verses from the *Sāgaramatipariṣcchā* were discovered at two separate locations in Bujang Valley: Site 32 of Sungai Mas and Site SB1B of Sungai Batu.⁹ It is noteworthy that all the *Sāgaramati* inscriptions found in Bujang Valley so far bear the same content, i.e., the three verses on the teachings of emptiness, conditionality, the limitlessness of *saṃsāra* and the qualities of the Buddha. Peter Skilling, in his brief yet comprehensive survey of the *Sāgaramati* inscriptions from Kedah, noted that it is “a phenomenon of Bujang Valley only” and does not take place elsewhere ([Skilling 2018](#), p. 444). He further suggested that these *Sāgaramati* inscriptions can be taken as evidence for the widespread practices of inscribing and installing sacred texts in Kedah, which had been widely adopted in South and Southeast Asian Buddhist societies at the time.

One reason that the *Sāgaramatipariṣcchā* was popular in the area where the inscribed tablets have been found could be that the settlements of Kedah were centers of international trade and thus dependent on seafaring. Śrīvijaya’s imperial power was, to a great extent, built on the control of the Malacca Strait, and the towns and settlements were very much part of a network of marine routes and seamanship. Therefore, it is reasonable to consider artifacts with inscriptions quoting the *Sāgaramatipariṣcchā*, or a sailor’s votive tablet, as bringing luck at sea; from that viewpoint, these artifacts serve as expressions of the sūtra in the context of the material culture of Kedah. This interpretation also points to the possibility that the text was popular in the learned circles of Śrīvijaya at the time and thus a part of the intangible heritage of the area that, although it has been lost, shows evidence of its existence in extant manuscripts. Centers of Śrīvijaya Buddhist learning were in great esteem at the time that the inscribed artifact was produced, as documented, for example, by the fact that 義淨 (Yijing, 635–713), the great Tang translator, stayed in Śrīvijaya for an extended period to learn Sanskrit before he proceeded to India proper.

The following are the transliteration and translation of the Sanskrit verses from Bujang Valley, with their Tibetan and Chinese parallels. [Skilling \(2018\)](#) amended the order of the verses to reflect that of the original text (p. 436, fn. 15). As mentioned above, two versions of the *Sāgaramatipariṣcchā* exist in Chinese: the “*Haihui pusa pin* 海慧菩薩品” in the *Da fangdeng dajijing* 大方等大集經 collection (T. 397) and the *Haihui pusa suowen jingyin famen jing* 海意菩薩所問淨印法門經 (T. 400). The Chinese parallels of the Sanskrit verses are found only in the later extant version, the *Haihui pusa suowen jingyin famen jing*, and we could not find corresponding portions in the earlier version, the *Haihui pusa pin*.¹⁰ It is therefore assumed that the Chinese translation that Lin Li-Kouang consulted to identify the Bujang inscriptions that he found was the *Haihui pusa suowen jingyin famen jing*. The first verse regards the pivotal concepts of Mahāyāna Buddhism, dependent arising and emptiness, and is quoted in later philosophical works of Indian masters, such as Kamalaśīla’s *Madhyamakāloka* and Abhayākara Gupta’s *Munimatālaṃkāra* ([Kanō and Li 2021](#), pp. 104–5). The citations of the first verse, together with the *Sāgaramati* inscriptions found in Kedah, indicate the possibility that the text had been used as authoritative canonical lines that present the core doctrines of Buddhist metaphysics in South and Southeast Asian Buddhist traditions.¹¹

- (a) *ye pratītyasamutpannā na te kecit svabhāvataḥ*
ye svabhāvā na vidyante na teṣāṃ saṃbhavaḥ kvacit
- (b) *jānīte ya imāṃ koṭīṃ akoṭīṃ jagatas samāṃ*
tasya koṭīṃ gataṃ jñānaṃ sarvadharmesū varttate
- (c) *balāni daśa catvāri vaiśāradyāni yāni ca*
aṣṭādaśa ca buddhānāṃ dharmmā āveṇikā hi ye (see Figure A2 in Appendix A)
- (a) Those things that have arisen in dependence
[Have not arisen] from any own nature [of their own accord]
Those that do not exist from [their] own nature [of their own accord]
For them there is no arising.

- (b) One who knows that this limit
Of the world is equal to no limit:
His wisdom has gone to the limit
And functions with regard to all dharmas.
- (c) The ten types of powers,
The four kinds of confidence
And the eighteen qualities
That are unique to Buddhas. (tr. by [Skilling 2018](#), pp. 436–37).
- (a) 謂諸法緣生 自性無所有
若自性不有 即無少法生
- (b) 實際此若知 世間等無際
是際中起智 隨轉一切法
- (c) 所謂佛十力 及四無所畏
諸佛十八種 不共功德法 (T.400, 494a16–19; 494a24–25; K1281, v41, 58b21–24; 58c06–c07, see Figure A3)
- (a) *rten cing 'brel bar gang byung ba | de dag gang la'ang rang bzhin med ||*
gang dag ngo bo nyid med pa | de dag gang du'ang 'byung ba med ||
- (b) *'gro ba mtha' med mnyam par ni | gang gis mtha' 'dir rab shes pa ||*
de yi ye shes mthar son pas | chos rnam kun la 'jug par 'gyur ||
- (c) *stobs ni rnam pa bcu dag dang | mi 'jigs rnam bzhi gang dag dang ||*
sangs rgyas rnam kyī ma 'dres chos | rnam pa bcva brgyad gang yin dang ||
(D152, 48r4–5; 48r6, [Skilling 2018](#), pp. 451–52, see Figure A5)

3. Sanskrit Fragments of the *Sāgaramatipariṣcchā* in the Schøyen Collection¹²

3.1. Introduction

Apart from the inscriptions from Bujang Valley in Kedah, scholars considered that the Sanskrit original of the *Sāgaramatipariṣcchā* (henceforth Sgm) survived only as quotations in later commentaries, such as the *Sūtrasamuccaya*, the *Śikṣāsamuccaya* (Śikṣ) and the *Ratnagotravibhāga*.¹³ Recently, however, two small fragments of the Sgm, labeled MS 2381/11 (Figure A1 in Appendix A) and 2381/146 (Figure A1), were identified by Gudrun Melzer in the Schøyen Collection, Norway, which are to date the only known surviving witness of the original Sanskrit text.¹⁴

Each fragment has five lines to the side, and the original folio can be assumed to have had about 80 syllables in each line. The material of these fragments is palm leaf; the script is Gilgit/Bamiyan Type I, or Gandhāran Brāhmī, which was the most widely used script in Northwestern India during the 6–7th centuries before it was superseded by Gilgit/Bāmiyān Type II, or Proto-Śāradā ([Sander 2000](#), pp. 291–300; [von Hinüber 2013](#), p. 88). Thus, the fragments vouch for the popularity at the time of this scripture in Northwestern India as well.

The two fragments belong to the same Sgm piece as that of the Śikṣ quotation, related to the perfection of patience (*kṣāntipāramitā*), which is the longest Sgm quotation in Śikṣ. However, the fragments also include a previously unknown portion that does not appear in either Śikṣ or any other known sources. The fragments come from two folia that were likely separated by one folio based on the distances between the last and first lines of each folio. In the following, we present the two fragments of the Sgm in the Schøyen Collection and also its annotated translation.

3.2. An Edition and Translation

Symbols and sigla¹⁵

()	restorations in a gap
[]	damaged <i>akṣara</i> (s)
+	one destroyed <i>akṣara</i>
.	illegible part of an <i>akṣara</i>
..	one illegible <i>akṣara</i>
...	indefinite number of lost <i>akṣaras</i>
-	filler mark used when the surface of the MS cannot be written upon
•	a punctuation mark
	a <i>daṇḍa</i>
◇	gap representing space
///	beginning or end of a fragment when broken

Transliteration and reconstruction (cf. Figure A1)

Folio nr. [24]¹⁶

recto

r1	++++ rvasatvā[n]. ++ śaparibh[ā] + ///
Rec.	... (sa)rvasatvān(ām ākro)śaparibhā(śā-) ...
r2	++++ nayati • v[ī] .[y]. [m] ārabhate • [p]. + ///
Rec.	... (saṃja)nayati • vī(r)y(a)m ārabhate • p(arākrama-) ...
r3	nn. .. ++ sa◇rvalokaviruddham idaṃ [y]. + ///
Rec.	... (sa)nn(ahyati) ¹⁷ sarvalokaviruddham idaṃ y(ānaṃ yad uta mahāyānaṃ tat kasya hetoḥ) ¹⁸ ...
r4	nnaddhaḥ ete ca sa [-] - - tvāḥ vyāpādaśūrāḥ a ///
Rec.	... (saṃnāhasa)nnaddhaḥ ¹⁹ () ete ca satvāḥ vyāpādaśūrāḥ a(ham) ...
r5	te asiśaktitomara - - pā[ip.] rig[h]i ///
Rec.	... te asiśaktitomarapā(ṇ)iparigrhī(tā) ²⁰ ...

verso

v1	śrutakuśalamūlacittotpādara .[n]. .. tpāda .. + ///
Rec.	... śrutakuśalamūlacittotpāra(t)n(am u)tpāda(y-) ²¹ ...
v2	[ru]śābhir vāgbhiḥ samudā - - careyur adhiṣṭhitā a .. ///
Rec.	... (pa)ruśābhir vāgbhiḥ samudācareyur ²² adhiṣṭhitā a(narthakarmāṇ-) ...
v3	niga .a .. + ya◇malokagatasyāpi • [m]. + ///
Rec.	... (tiryagyo)niga(t)a(syāpi •) yamalokagatasyāpi • m(anuṣyagatasyāpi) ²³ ...
v4	++++ ◇ tmārthaḥ kṛto na parārthaḥ [s]. + ///
Rec.	... (ā)tmārthaḥ kṛto na parārthaḥ s(ace-) ²⁴ ...
v5	++++ [ta]t kasya [h]e ++ [sa]rvā hy eṣā ++ ///
Rec.	... tat kasya he(toḥ) sarvā hy eṣā ...

Translation²⁵

... He endures (r1) **the harsh words of all beings**, and their ways of speaking that are abusive and crooked;²⁶ he endures harms of all beings; he carries the burdens of all beings, or delivers them; but he is never depressed, dispirited, disheartened, or exhausted; he shows strength, (r2) **produces power, uses strength**, makes **the effort**, strives, and restrains the thought of infatuation;²⁷ he being reviled does not revile in return;²⁸ he being struck does not strike in return; he being annoyed does not annoy in return; he being irritated does not irritate in return. In this way he (r3) **puts on** the armor of mental calculation.²⁹ **This Great Way (mahāyāna) is therefore the way (yāna) in opposition to the whole world (sarvalokaviruddha).**³⁰ **Why is that?** Those beings follow the stream, and I wish to make

an effort to turn back the stream. Those beings are in conflict with one another, and I am (r4) **clad in the armour (*saṃnāhasaṃnaddha*)**³¹ for the eliminating of their conflicts. **Those beings are heroes by doing violence (*vyāpāda*), and I** strive after certainty (*niyāma*) in tolerance (*kṣānti*). Those beings dwell in mutual deception, and I seek to be satisfied with insight (*prajñātrpta*).³² Further, if (r5) **those** beings, as many as in the multiplying multiples of ten directions, **holding swords, spears, and lances** were to chase me behind, [saying]: “Wherever he, standing, sitting, or lying down, (v1) **will produce** the thought of awakening, the thought of giving, up to the thought of insight,³³ or **the jewel of the thought of the roots of good which consists in hearing,**³⁴ there we will tear, cut, sunder his body into a hundred pieces just like a leaf of the jujube tree.” If all those beings were to revile me and blame me, criticize me, disparage me, (v2) **address me with** lying and **harsh words**, be engaged in **evil actions**; if they were to tear up, cut up, destroy, and annihilate my body in a hundred pieces like a leaf of the jujube tree; even so I will never produce the thought of anger against any being. Why is that? Since in the beginningless cyclic existence I was an inhabitant in hell, (v3) **an animal, a habitant in the Yāma’s world or a man;**³⁵ being attached to the desire for food, I did not hear the dharma; being associated with wrong³⁶ livelihood, I lived meaninglessly; I was tortured by being dismembered into a hundred pieces; there was no occasion (*nidāna*) (v4) **for my good nor for the good of others. If,** however, in the future end, all these beings were to dismember me, even so, I would not give up omniscience, any being, nor the intense desire for the good quality. (v5) **Why is that? Because all this** bodily pain and damage does not approach even a hundredth part of the pains of the inhabitant in hell, until nor does it even permit analogy.³⁷ I can endure living in the hell. I shall not give up the dharma of the Buddha, nor the great compassion that is the basis³⁸ for [the deliverance] of all beings . . . ³⁹

Transliteration and reconstruction (cf. Figure A1)

Folio nr. (26)⁴⁰

recto

r1 /// + + + + + .. + .. + .y. + + + + ///
r2 /// + [nt]. nām aguptānām anupaśā[nt]. + + + ///
Rec. ... (adā)nt(ā)nām aguptānām anupaśānt(ānām) ...
r3 /// + t[i] paribhāṣate • hanta vaya[m] + + + + ///
Rec. ... (sa mām ākrośaya)ti paribhāṣate •⁴¹ hanta vayaṃ ...
r4 /// yam asya prajñāpāramitā [e]vaṃ hi .[ā] + ///
Rec. ... (i)yam asya prajñāpāramitā evaṃ hi (s)ā(garamate) ...⁴²
r5 /// + [dhi]satvas[y]a vākpīḍāsahanam • | | ta .. ///
Rec. ... (bo)dhisatvasya vākpīḍāsahanam • | | ta(trā) ...

verso

v1 /// + + + jñ. t[ā]c. ttān na muhyate • buddharū .. ///
Rec. ... (sarva)jñ(ā)tāc(i)ttān na muhyate • buddharū(pa)⁴³ ...
v2 /// .. j[a] tvam etad vīryaṃ durllabhā bodhir durllabhā .. ///
Rec. ... (tya)ja tvam etad vīryaṃ durllabhā bodhir durllabhā (buddha-
dharmā)⁴⁴
...
v3 /// + [j]aty āśayaṃ ca na viko + + ..e ..m ///
Rec. ... (tya)jaty āśayaṃ ca na viko(payaty) e(va)m ...
v4 /// + sramahāsāhasre lokadhāt[au] + + + ///
Rec. ... (trisāha)sramahāsāhasre lokadhātau⁴⁵ ...
v5 /// + + + + +me + .[e] + + + ///

Translation

... Again, he thinks: “This being is forgetful (*muṣitasmr̥ti*), unaware of what he does (*asamprajñā*), and the one whose thought is attached to vices (*kleśa*). That is why he reviles me and abuses me. I shall reflect on vices! I shall be with memory and presence of mind (*smṛtisamprajanya*) and never forget *bodhicitta* as a single purpose (*ekāgra*). For the sake of beings who are (r2) **undisciplined, not peaceful, unprotected, and untamed**,⁴⁶ I shall put on the great armor (*mahāsaṃnāha*), and in that way, I will enter the reflection of thought (*cittanidhyapti*).” Such thinking is the perfection of concentration (*dhyānapāramitā*). Again, he thinks: “This being is one with false insight (*duḥprajñā*), he adheres to a self (*ātmavāda*), and dwells in the sphere in which such being is apprehended as an objective support. (r3) **That is why he reviles me and abuses me. I shall rely on the true state of the dharmas (*dharmatā*)**. When he analyzes that who here is abusing and who is abused, he will find no such phenomenon of someone abusing or being abused.” Such tolerance that being free from false views does not apprehend the self or others (r4) **is the perfection of insight (*prajñāpāramitā*)**. In that way, Sāgaramati, the bodhisatva, being skilled in means, after having heard harsh words from others and their ways of speaking that are abusive and offensive, fulfills the cultivation of those six perfections, and never forgets the great vehicle. This is (r5) **the bodhisatva’s tolerance of violent words**.⁴⁷ What then is, Sāgaramati, is the tolerance of mental harassment of the bodhisatva?⁴⁸ Even though any Māra is trying to separate you from the *bodhicitta*, you are still unwavering. Even though any opponent (*parapravādin*) attached to the preconceived viewpoints (*upalaṃbhadṛṣṭi*) is trying to make you disinterested (v1) **in the thought of omniscience (*sarvajñatācitta*)** that is entering the correct intention (*samyagāśaya*), you **never forget** it. Even if the Māra appears in the form of the Buddha (*buddharūpa*), he cannot destroy your thought equal to that which has no equal (*asamasamacitta*). With his magical powers (*ṛddhi*), the Māra may try to manipulate you like this: “You cannot establish the great vehicle (*mahāyāna*), so (v2) **throw away your honor and give up making effort. The awakening is difficult to obtain. The qualities of the Buddha are also difficult to obtain**. You will undergo a lot of sufferings of cyclic existence (*saṃsāraduḥkha*). Whoever attains extinction (*nirvāṇa*), they will be happy. Therefore, good man (*satpuruṣa*), you shall hurry up to attain the extinction.” O Sāgaramati, even if you are thus separated from, or thus lose your faith as the bodhisatva, the great being, you (v3) **shall not discard your previous armour or become disturbed, thinking**: “I shall conquer the place of awakening (*bodhimaṇḍa*). I shall subdue all the hordes of Mara and fully wake up to unsurpassed perfect awakening. I shall turn the wheel of the dharma (*dharmacakra*). I shall certainly declare the great religious discourses (*dharmakathā*) (v4) **in the trichiliomegachilocosm (*trisāhasramahāsāhasralokadhātu*)**. I shall invite all beings and satisfy them by giving of the dharma (*dharmadāna*) ...

3.3. Comments

Despite the fragmentary state of the present MS fragment materials, their significance is clear for the following three reasons:

- (1) The MS presents the first evidence for the parts of the lost Sanskrit original of the Sgm that are not represented in the quotations. With the exception of the second line of the recto, the entire text of MS 2381/146 does not appear in any later commentaries, including the ŚikṣSkt. Access to the original Sanskrit, even though the amount of text is very small, offers new insights into the textual and historical relationships among various extant sources.
- (2) The MS contains unique readings that do not appear in ŚikṣMS. For example, the fifth line of the recto of MS 2381/11 can be reconstructed as *te asīśaktitomarapālīparigrhītā*, “they hold swords, pikes, and lances in hands,” but ŚikṣMS reads *te sarvve ‘śīśaktitomarapāṇayo*, “they all hold swords, pikes, and lances in their hand (ŚikṣMS 88a3).” In his edition, Bendall made an incorrect emendation of the phrase, *te sarve ‘śīśaktitomarapālīyogena*, as he read it as *te sarve ‘śīśaktitomarapala(śa?)yo*. (Bendall 1902, p. 186, fn. 1).⁴⁹ Another example is found in the first line of the verso of MS 2381/11. ŚikṣMS reads ... *śrutakuśalamūlacittam votpādayiṣyati* (ŚikṣMS 88a4), “one will pro-

duce ... or the thought of the roots of good which consists in hearing," and the same reading is given in other versions, namely *thos pa'i dge ba'i rtsa ba'i sems skye bar 'gyur ba*, both in the ŚikṣTib and the SgmTib, "發... 聞彼發起一善根心" in the ŚikṣChi and "發... 乃至或聞發一善根心者" in the SgmChi II. However, the MS here reads *śrutakuśalamūlacittotpādara .[n]. .. tpāda ..*, which can likely be reconstructed as *śrutakuśalamūlacittotpāratn(am u)tpāda(yiṣyati?)*, "one will produce the jewel of the thought of good which consists in hearing." Because the other versions all give the same reading here without the term *-ratna*, "jewel," the unique reading of MS might be a scribal error. Nevertheless, one might interpret it as an editorial choice given the fact that the term *ratna* is often connected to the term *citta* within Mahāyāna contexts, even in the same paragraph (cf. ŚikṣMS *sarvavajñātācittotpādaratne*; ŚikṣTib and SgmTib: *thams cad mkhyen par sems bskyed pa rin po che de ltar bskyed nas*).

- (3) The present MS fragments show how Tibetan translators dealt with the omitted passages in the Sanskrit original that they used for producing the ŚikṣTib translation. Concerning the question of the integrity of the ŚikṣTib translation, two possible scenarios have been suggested so far. Braarvig, in his study on the *Akṣayamatīnirdeśa*, argued that ŚikṣTib can be considered an independent witness, i.e., the Tibetan translators who worked on the Śikṣ made a new translation using the original Sanskrit of the source texts (Braarvig 1993a, p. xv). Against this argument, Silk maintains, based on his research on the *Ratnarāśi*, that the quotations in ŚikṣTib were modified or simply borrowed from the already existing Tibetan translations of the source texts, and thus, they cannot be regarded as an independent witness (Silk 1994, pp. 649–51). Harrison more recently examined this issue with a more systematic approach. First, he selected as a sample one chapter from the full text that contained an adequate number of citations taken from twenty canonical sources. Second, he categorized them into three groups, viz., (a) the wording of the citation from ŚikṣTib is the same as the Derge translation of the source text, (b) the wording of the citation from ŚikṣTib is broadly similar to the Derge translation of the source text and (c) the wording of the citation from ŚikṣTib differs from the Derge translation of the source text. Last, he analyzed the results of this investigation. If the citations fell into the first or second group, it indicated that the translators did not directly use the Sanskrit originals but consulted the relevant parts of Tibetan translations. In contrast, citations from ŚikṣTib that fell into the last group should be considered reliable independent witnesses because they were based on the original Sanskrit. Harrison concluded as follows:

"Category A and B outnumber Category C, but not by a significant margin ... That said, it is perfectly conceivable that when faced with passages in the Śikṣ from sūtras which had already been translated, especially lengthy passages, our team would have been reluctant to duplicate work already done, all the more so if they had done that work themselves, and would naturally have preferred to borrow the relevant sections of text as they were (Category A) or reshape them to fit (which could account for some of the Category B cases). With very short passages, however, this would hardly have been worth the trouble. It is not surprising, therefore, that many of our longer passages are Category A, while the shorter passages—sometimes no more than one or two verses—tend to fall into Category C." (Harrison 2018, pp. 235–37)

In MS 2381/11, in the third and fourth lines of the recto, there is a section that is found in ŚikṣTib but not in ŚikṣSkt. This suggests that the author of ŚikṣSkt omitted certain parts of SgmSkt, and that the Tibetan translators likely reinserted them, borrowing from the corresponding parts of the SgmTib translation. Such cases are also found in the cases of the *Akṣayamatīnirdeśa* and the *Gaganagañjaparipṛcchā* quoted in ŚikṣSkt and ŚikṣTib. However, that the quotations in the ŚikṣSkt are to a great extent identical to the MS fragments is surprising. It could be the case that the MS folios from which the fragments come, represent popular and much-quoted parts of the Sgm that were also preserved as quotations in

śāstras as *loci classici*, and that the rest of the folios were lost at an early stage before arriving in Bamiyan.

4. Concluding Remarks

In this paper, we present a case study of what may be called the *material* or *tangible* versus the *intangible* heritage of the *Sāgaramatipariṣcchāsūtra*, as defined in the quoted UNESCO documents. The material heritage of the work is somewhat scanty, consisting of Chinese and Tibetan manuscripts and xylographs containing translations of the original Indic text, and in addition, other Indic manuscripts with quotations of the work. However, significantly, the material heritage of the work is also represented by the inscribed tablets from Kedah, providing further evidence of the cultural continuity between India and Śrīvijaya, a state formation in South-East Asia built on the marine control of the Malacca strait. The tablets can be interpreted as sailors' votive gifts, referring to the main motif of the mentioned text, viz., the Ocean, *sāgara*—Śrīvijaya being heavily dependent on marine activities.

From this material evidence, or material heritage for that matter, intangible heritage can also be presumed, even though this heritage has now disappeared from its present whereabouts. The tablets found in Kedah are most likely related to the dynamic centers of Buddhist learning in Śrīvijaya and are thus part of the intangible heritage of this area. Although now lost, this heritage is likely better styled as *narrative* and *intellectual* heritage. However, because of the material heritage of the Mahāyāna Buddhist text, we may also to some extent construct the intellectual and narrative heritage of the work. Even though the *Sāgaramatipariṣcchā* is not among the most influential expressions of Mahāyāna Buddhism, it still plays a part in conveying the heritage of Buddhism, based on its material remains. The work has even been translated into English from its Tibetan xylograph in the 84000 project (<https://84000.co/new-publication-the-questions-of-sagaramati>) (accessed on 13 April 2023), conveying its intangible heritage to a modern audience as narrative and intellectual heritage of Mahāyāna Buddhism.

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Abbreviations

Chi.	Chinese
D	Derge Kanjur
F	Phugbrag Kanjur
K	<i>Tripitaka Koreana</i> (the 2nd Koryŏ edition, available at https://kabc.dongguk.edu/index , accessed on 15 March 2023)
MS	Manuscript (but also referring to the collection of Martin Schøyen)
S	Stog Kanjur
Skt.	Sanskrit
Sgm	<i>Sāgaramatipariṣcchā</i>
SgmSkt	The Sanskrit <i>Sāgaramatipariṣcchā</i>

SgmTib	The Tibetan <i>Sāgaramatipariṣcchā</i> (' <i>phags pa blo gros rgya mtshos zus pa zes bya ba theg pa chen po'i mdo</i> , tr. by Jinamitra, Dānaśīla, Buddhaprabha, and Ye shes sde: D152, mdo sde, pha 1b1–115b7 (http://www.rkts.org/images.php?id=1%7CD%7CMW22084%7C0943%7Cmdo+sde%7C1b , accessed on 15 March 2023); F153, mdo sde, pha (cha) 1b1–206b3; S134, mdo sde, ba 1b1–166a3; Ta1.4.0.15 (RN308: 31–33), Ta1.4.25.2 (RN309 and 315: 5657, 5(9), 64, 67, 76, 79, 83–84, 87(?), 88, 99, 12, 39, plus 2 folios with numbers missing)
SgmChi I	The Chinese <i>Sāgaramatipariṣcchā</i> I (<i>Haihui pusa pin</i> 海慧菩薩品, T. 397(5))
SgmChi II	The Chinese <i>Sāgaramatipariṣcchā</i> II (<i>Haihui pusa suowen jingyin famen jing</i> 海意菩薩所問淨印法門經, T. 400; K1481 (https://kabc.dongguk.edu/viewer/view?dataId=ABC_IT_K1481_T_001&imgId=041_0027_b , accessed on 15 March 2023))
Śikṣ	Śikṣāsamuccaya
ŚikṣB	Bendall's edition of the ŚikṣSkt (Bendall 1902)
ŚikṣChi	The Chinese <i>Śikṣāsamuccaya</i> (<i>Dashengji pusa xue lun</i> 大乘集菩薩學論, tr. by Dharmarakṣa 法護, Richeng 日稱 et al., in the first half of the 11th century, during the Northern Song Dynasty, T. 1636)
ŚikṣMS	A manuscript of the <i>Śikṣāsamuccaya</i> at Cambridge University Library (MS Add.1478: https://cudl.lib.cam.ac.uk/view/MS-ADD-01478/1 , accessed on 15 March 2023)
ŚikṣSkt	The Sanskrit <i>Śikṣāsamuccaya</i>
ŚikṣTib	The Tibetan <i>Śikṣāsamuccaya</i> (<i>Bslab pa kun las btus pa</i> : D3940, mdo 'grel dbu ma, khi 3a–194b; F272 mdo sde, a 164a1–443a8)
Ta	Tabo Collection
Tib.	Tibetan

Appendix A. Materials Relevant to the Study of the *Sāgaramatipariṣcchā* Reception

Materials are placed chronologically:

1. Two Sanskrit fragments in the Schøyen Collection (6–7th century CE).



Figure A1. The recto and verso scans of MS 2381/11 (top) and MS 2381/146 (bottom).

2. Three clay tablets from Bujang Valley, Kedah (7th century CE).



Figure A2. The Sgm inscriptions from Kedah Site 2. Plate 8 in (Wales 1940).

3. Woodblock edition in the *Tripitaka Koreana* (the 2nd Koryŏ edition, 13th century CE).

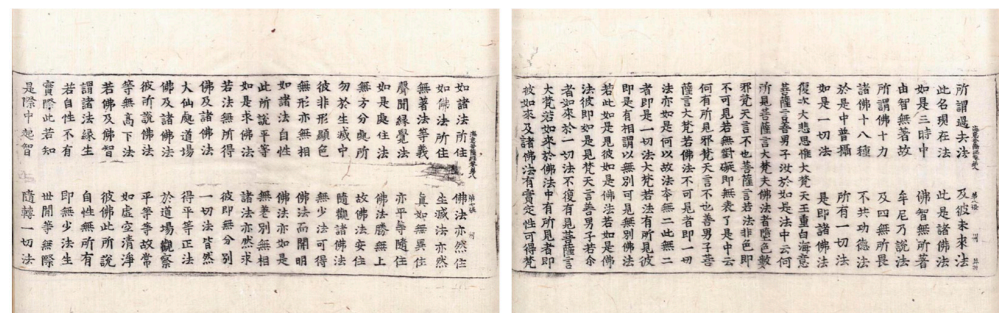


Figure A3. *Haihui pusa suowen jingyin famen jing* 海意菩薩所問淨印法門經, K1481. Available online at https://kabc.dongguk.edu/viewer/view?dataId=ABC_IT_K1481_T_008&imgId=041_0058_b (accessed on 15 March 2023).

4. Sanskrit manuscript of the *Śikṣāsamuccaya* (14–15th century CE).



Figure A4. Sanskrit quotation of the Sgm in the *Śikṣ*, MS Add.1478, 82b and 83a, © Cambridge University Library. Available online at <https://cudl.lib.cam.ac.uk/view/MS-ADD-01478/1> (accessed on 15 March 2023).

5. Tibetan Derge xylograph Kanjur of the Sgm (18th century CE).

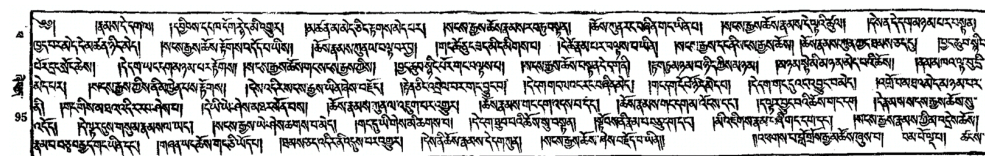


Figure A5. Tibetan translation of the Sgm. D152 mdo sde, pha 48a (Karmapa reprint 1976–79). Available online at <http://www.rkts.org/images.php?id=1\T1\textbar{}D\T1\textbar{}MW22084\T1\textbar{}J0943\T1\textbar{}mdo%20sde\T1\textbar{}48a> (accessed on 15 March 2023).

Appendix B. Relevant Passages in the Tibetan Translation of the *Sāgaramatipariprcchā*^{fn50}

Note on the edition: Here we present the relevant passages of the present MS in the SgmTib. The edition is based on Derge Kanjur (Karmapa reprint, 1976–79), but the variant readings in Stog and Phugbrag Kanjurs and Tabo Collection are also collated and given in the apparatus. The portions in bold indicate the corresponding parts in the MS fragments. Digital images of the Tibetan materials used in this study are available from the Resources for Kanjur and Tanjur Studies (<http://www.rkts.org>, accessed on 14 February 2023).

- (1) SgmTib (D152, mdo sde, pha 13b7–15a7; F153 mdo sde, pha (cha) 26a27–28b4; S134, mdo sde, ba 19a27–21a6; Tabo RN315: 56a)

blo gros rgya mtsho 'di la byaṅ chub sems dpa' sems dpa' chen po thams cad mkhyen¹ par sems bskyed pa rin po che de ltar bskyed nas | 'phags pa ma yin pa tshul khrims 'chal pa'i sems can rnam sam | bdud rnam sam | bdud kyi ris kyi lha rnam sam | bdud kyi byin gyis brlabs pa rnam sam | bdud kyi pho ṅa rnam kyi gtses sam | rnam par gtses sam | bskyod dam |² kun tu bskyod dam | dkrugs sam |³ kun tu dkrugs sam | bsdigs sam | brdeggs kyaṅ⁴ byaṅ chub tu bsam pa'i sems (D14a) bskyed pa de las mi⁶ phyed pa daṅ | sems can thams cad rab tu thar⁶ par bya ba'i sñiṅ rje chen pos⁷ brtson 'grus brtsams pa las mi phyed pa daṅ | dkon mchog gsum gyi rigs mi 'chad par bya bar brtson pa las mi phyed pa daṅ | saṅs rgyas kyi chos thams cad yaṅ dag par bsgrub pa'i dge ba'i rtsa ba la sbyor ba las⁸ mi phyed pa daṅ | mtshan daṅ dpe byad bzaṅ po yoṅs su 'grub⁹ par 'gyur ba'i bsod nams kyi tshogs bsags¹⁰ pa las mi phyed (F26b) pa daṅ | saṅs rgyas kyi zhiṅ yoṅs su sbyaṅ ba mñon par sgrub par¹¹ (J15b) brtson pa las¹² mi phyed pa daṅ | lus daṅ srog 'dor zhiṅ dam pa'i¹³ chos yoṅs su 'dzin¹⁴ par mñon par (S19b) brtson pa¹⁵ las mi phyed pa daṅ | sems can thams cad yoṅs su smin par bya ba la mñon par brtson zhiṅ¹⁶ bdag bde ba la mi chags pa las mi phyed pa ste | de de ltar lhag pa'i bsam pa phun sum tshogs par gyur¹⁷ pas¹⁸ sems can thams cad kyi dpyas kyaṅ bzod | thiṅ slad byas pa daṅ | smaṅ ba daṅ | bśuṅ ba byas kyaṅ bzod | **(24r1) sems can thams cad kyi¹⁹ spyos sam²⁰ bsdigs sam²¹** ṅan du brjod dam | ṅan du smras pa'i tshig gi las²² yaṅ bzod | sems can thams cad kyi gnod pa yaṅ bzod | sems can thams cad kyi khur yaṅ bzod | sgrol bas kyaṅ skyo ba med |²³ žum pa med |²⁴ kun tu žum pa med | sgyid lug pa med | yi chad pa²⁵ med kyi²⁶ stobs ṅe bar ston²⁷ par byed | mthu²⁸ **(24r2) skyed par byed ciṅ brtson 'grus rtsom la²⁹ rtul bas** rtul³⁰ bar byed de | spro ba skyed ciṅ rmoṅs pa'i sems mi 'dzin to | | de spyos³¹ kyaṅ slar mi gśe | brdeggs kyaṅ slar mi rdeg³² | khros kyaṅ slar mi khro | 'khrugs kyaṅ (Ta56b) slar mi 'khrug ste | de ltar sems can bgraṅ ba'i go cha gyon no | | 'di lta ste |³³ (F27a) theg pa chen po 'di ni **(24r3) 'jig rten thams cad daṅ mi 'thun pa'i theg pa'o** | | de ci'i phyir že na | sems can de dag ni rgyun gyi rjes su 'gro ba dag go | |³⁴ bdag ni rgyun las ldog par rtsol bar³⁵ 'dod pa'o | | sems can de dag ni phan (D14b) tshun mi 'thun pa dag go | | bdag ni sems can thams cad kyi mi 'thun pa (S20a) spaṅ ba'i phyir go cha **(24r4) bgos pa'o** | | **sems can de dag ni gnod sems la dpa' ba dag go** | | bdag ni bzod pa daṅ |³⁶ ṅes pa yoṅs su tshol ba'o | | sems can de dag ni gcig la gcig yoṅs su 'drid par gnas pa dag go | | bdag ni šes rab kyi ṅoms pa yoṅs (J16a) su tshol ba'o | | gal te sems can de dag phyogs bcu'i rab tu dbye bas rab tu phyed³⁷ ba ji sñed pa de dag thams cad **(24r5) ral gri³⁸ daṅ** | **mduṅ thun**

dañ³⁹ mda' bo che lag na thogs te | ⁴⁰ bdag gi phyi bzin 'brañ yañ | ⁴¹ sa phyogs gañ⁴² du 'greñ dam⁴³ 'dug gam⁴⁴ 'chag gam⁴⁵ ñal yañ ruñ ste | byañ chub kyi sems skye bar 'gyur ba dañ | sbyin pa'i sems sam | ⁴⁶ tshul khirms kyi sems sam | bzod pa'i sems sam | brtson 'grus kyi sems sam | bsam gtan gyi sems sam | šes rab kyi sems sam | **(24v1) thos pa'i dge ba'i rtsa ba'i⁴⁷ sems skye bar** (F27b) 'gyur ba'i phyogs der⁴⁸ bdag⁴⁹ lus rgya shug gi lo ma'i brgya cha tsam du gtubs sam | rnam par gtor tam | rnam par bcom mam | sems can de dag thams cad las gžan mi byed par rgyun du gśe'am | bsdigs sam | smod dam | bshuñ ñam | ⁵⁰ tshig ñan pa dañ⁵¹ **(24v2) ñag rtsub po⁵² smra ba de ltar gyur** kyañ⁵³ bdag gis sems can 'ga' la yañ⁵⁴ 'khrug pa'i sems bskyed par mi bya'o | | de ci'i phyir že na | sñon gyi mtha' nas 'khor ba tshad med par byas te⁵⁵ | gañ du bdag gis lus (S20b) 'di sems can dmyal bar soñ ñam | **(24v3) dud 'gro'i skye⁵⁶ gnas su soñ ñam | gśin rje'i 'jig rten du soñ ñam** | mir gyur kyañ ruñ ste⁵⁷ 'dod pa'i zas kyi dri mas dri ma can⁵⁸ du gyur nas⁵⁹ chos thos pa dañ mi ldan žiñ⁶⁰ yañ ba'i 'tsho ba'i spyod yul⁶¹ don med pas 'tsho ba can du gyur te⁶² yan lag dañ | ⁶³ ñid lag brgyar gśegs šin⁶⁴ gtubs te⁶⁵ phye žiñ phral la⁶⁶ bya ba rnam pa mañ po⁶⁷ byas kyañ⁶⁸ bdag gis gži de las **(24v4) bdag gi don byas kyis⁶⁹ gžan gyi don ma byas pa'i⁷⁰** gal te⁷¹ sems can de dag thams cad kyis | ⁷² phyi (D15a) ma'i mthar bdag gis⁷³ lus gśags gtubs⁷⁴ rnam par gtor⁷⁵ (J16b) rnam par bcom pa de lta bur (F28a) gyur kyañ⁷⁶ bdag gis thams cad mkhyen pa⁷⁷ yoñs su mi gtoñ ño | | sems can thams cad yoñs su mi gtoñ ño | | dge ba'i chos la 'dun pa yoñs su mi gtoñ ño | | **(24v5) de ci'i phyir že na** | lus gtubs pa'i lus kyi gnod pa 'di lta bu⁷⁸ thams cad ni⁷⁹ sems can dmyal ba'i sdug bśhal gyi | ⁸⁰ brgya'i char yañ ñe bar mi 'gro ba nas rgyu'i bar du yañ mi bzod do | | bdag ni sems can dmyal bar gnas par spro'i⁸¹ | bdag gis sañs rgyas kyi chos gtañ bar ni mi bya'o | | sems can thams cad rab tu thar bar bya ba la dmigs pa'i sñiñ rje chen po mi gtoñ ño | | de ci'i phyir že na | de ni bcom ldan 'das kyis kyañ gsuñs te | dge ba la ni bar chad mañ ño | | mi dge ba'i phyogs la ni grogs byed pa (S21a) mañ ño | | dge ba'i phyogs la ni grogs byed pa ñuñ ño⁸² žes gsuñs pas⁸³ bdag gis mi dge ba'i phyogs kyi grogs mi bya'i⁸⁴ dge ba'i phyogs kyi grogs bya'o | | sems can thams cad la bzod par bya'i⁸⁵ gnod sems su mi bya'o | | sems can de dag la gañ yod pa de ma byin na⁸⁶ yañ⁸⁷ bdag la gañ yod pa de bdag gis sbyin par bya ste | sems can de dag la gnod sems dañ⁸⁸ khro ba dañ | 'khon du (F28b) 'dzin pa yod pa de dag⁸⁹ de rnams kyis ma⁹⁰ byin yañ bdag la bzod pa dañ⁹¹ ñes pa gañ yod pa de bdag gis sbyin par bya'o | | bdag gis bzod pa'i stobs bstan par bya'i⁹² gnod sems ni ma yin no sñam mo | | blo gros rgya mtsho lus dañ srog 'dor ba'i byañ chub sems dpa'⁹³ rnams la ni⁹⁴ bla na med pa yañ dag par rdzogs pa'i byañ chub rñed par⁹⁵ dka' ba ma yin no | | gañ gi gži las gnod sems 'byuñ ba'i chos de bdag gis spañ bar bya'o sñam mo | | chos de gañ že na | 'di lta ste⁹⁶ lus la dga' ba dañ | (J17a) lus la gnas pa dañ | lus la chags pa ste | lus btañ na⁹⁷ gnod sems kyañ gtoñ ño | |

1) mkhyen DFS: mkhyend Ta 2) dam | DFTa: dam S 3) sam | DFTa: sam S 4) brdeg kyañ DS: bdeg kyañ | FTa 5) mi DFS: myi Ta (hereafter not noted) 6) thar DFS: thard Ta 7) chen pos DSTa: chen po pos F 8) ba las DSTa: bas F 9) 'grub DSTa: grub F 10) bsags D: rtsogs F: bsogs S: scogs (?) Ta 11) mñon par sgrub par D: mñon par bsgrub par FTa: sgrub par (om. mñon par) S 12) las DFS: la Ta 13) dam pa'i DFTa: dam bcas pa'i S 14) 'dzin DFS: 'dzind Ta 15) brtson pa DSTa: brtson par pa F 16) žiñ DSTa: žiñ | F 17) gyur DFS: gyurd Ta (hereafter not noted) 18) pas DSTa: pas | F 19) kyis DSTa: kyi F 20) sam DS: sam | FTa 21) bsdigs sam D: om. F: bsdigs sam | STa 22) las D: lam FSTa 23) med | DS: med F: myed | Ta (hereafter not noted) 24) | DFS: om. Ta 25) yi chad pa DTa: yid 'chad pa FS 26) kyi DFS: kyi | Ta 27) ston DFS: stond Ta 28) mthu DFS: mthu' Ta 29) la D: la | FSTa 30) rtul DFS: rtuld Ta 31) spyos DS: spyod FTa 32) rdeg DSTa: brdeg F 33) | DFS: om. Ta 34) part corresponding to dag go | | is damaged in Ta. 35) bar DFTa: bas S 36) | D: om. FSTa 37) phye DFS: dbye Ta 38) gri DFS: gyi Ta 39) dañ D: dañ | FSTa 40) | DFS: om. Ta 41) | Ta: om. DFS 42) gañ DSTa: om. F 43) dam D: dam | FSTa 44) gam DF: gam | STa 45) gam D: gam | FSTa 46) sam | DSTa: sam F 47) thos pa'i dge ba'i rtsa ba'i DS: thos pa'i dge ba'i (om. rtsa ba'i) F: thos pa'i dge ba'i rtse ba'i Ta 48) phyogs der D: sa phyogs der de F: sa phyogs der | STa 49)

bdag DFS: de bdag Ta 50) bshuñ ñam | DTa: sañ šu'am | F: bshuñ ñam (om. |) S 51) dañ D: dañ | FSTa 52) rtsub po DSTa: rtsub pos F 53) kyañ D: kyañ | FSTa 54) yañ DFS: yañ | Ta 55) med par byas te DSTa: med pas byas te F 56) skye DFTa: skyes S 57) ste DTa: ste | FS 58) dri mas dri ma can DTa: dri ma can F: dri mas | dri ma can S 59) nas D: nas | FSTa 60) žiñ DFS: žiñ | Ta 61) yañ ba'i 'tsho ba'i spyod yul DSTa: yañ ba'i spyod yul (om. 'tsho ba'i) F 62) te D: te | FSTa 63) yan lag dañ | D: yan lags dañ F: yan lag dañ S: yan lags (om. dañ |) Ta 64) šin DS: šin | FTa 65) gtubs te DF: tubs te | S: gtugs te Ta 66) la DFS: la | Ta 67) po DSTa: pos F 68) kyañ DFS: kyañ | Ta 69) kyis DS: gyi | F: kyi Ta 70) pa'i D: kyi | F: kyis Ta: pa'i | S 71) Ta end here 72) | D: om. FS 73) gis D: gi FS 74) gtubs D: gtubs | FS 75) gtor DS: gtor | F 76) kyañ DS: kyañ | F 77) thams cad mkhyen pa DF: thams cad mkhyen pa ñid S 78) 'di lta bu D: 'di (om. lta bu) F: 'di lta (om. bu) S 79) ni DS: ni | F 80) | D: om. FS 81) gnas par spro'i DS: gnas par mi spro'o F 82) dge ba la ni bar chad mañ ño | | mi dge ba'i phyogs la ni grogs byed pa mañ ño | | dge ba'i phyogs la ni grogs byed pa ñuñ ño DS: dge ba la bar chad mañ ño | | mi dge ba'i phyogs la grogs byed pa ni mañ ño | | dge ba'i phyogs la grogs byed pa ñuñ ño F (place of ni) 83) pas DS: pas | F 84) bya'i D: bya'i | FS 85) bya'i DS: bya'o | | F 86) na D: om. FS 87) yañ DS: yañ | F 88) dañ D: dañ | FS 89) dag DS: dag | F 90) ma DS: om. F 91) dañ DS: dañ | F 92) bya'i D: bya'i | FS 93) byañ chub sems dpa' DS: byañ chub sems dpa' sems dpa' chen po F 94) ni DF: ni | S 95) par DS: om. F 96) gañ že na | 'di lta ste D: gañ že na 'di lta ste | F: gañ že na | 'di lta ste | S 97) na DS: nas F

- (2) SgmTib (D152, mdo sde, pha 16b17–17b5; F153 mdo sde, pha (cha) 30b27–32b3; S134, mdo sde, ba 22b67–24b3)^{fn51}

gžan yañ de¹ 'di sñam du sems te | sems can 'di ni tshul khrims 'chal pa las ma mthoñ ba ste | de ni bdag la gše žiñ sdigs pa'o² | | bdag ni tshul khrims dañ brtul žugs yañ dag par blañs pa las mi ñams par bya'o | | gnod (S23a) sems med par bya'o | | byañ chub kyi sems yoñs su bsruñ bar bya'o | | las kyi rnam par smin pa la bsten par bya'o³ sñam pa 'di ni de'i tshul khrims kyi pha rol tu phyin pa'o | | gžan yañ de 'di sñam du sems te | sems can 'di ni že sdañ gi šas che žiñ gnod sems mañ ba ste | de ni bdag la gše žiñ⁴ bsdigs pa'o | | bdag ni bzod pa'i stobs mañ du byas te | byams pa la gnas par bya'o sñam pa 'di ni⁵ de'i bzod pa'i pha rol tu phyin pa'o | | gžan⁶ yañ de 'di sñam du sems te | sems can 'di ni le lo can dge ba'i chos dañ bral ba ste⁷ de ni bdag la gše žiñ bsdigs pa'o | | bdag ni brtson 'grus brtsam par bya | dge ba'i rtsa ba yoñs su btsal bar brtson pa la (F31a) mi ñoms par bya ste | sems can 'di byañ chub kyi sñiñ por sñar je 'jug par⁸ byas la⁹ phyis bdag bla na med pa yañ dag par rdzogs pa'i byañ chub mñon par rdzogs par 'tshañ rgya bar bya'o¹⁰ sñam du | ¹¹ de ltar go cha gyon pa 'di ni¹² de'i brtson 'grus kyi pha rol tu phyin pa'o | | gžan yañ de 'di sñam du sems te | sems can 'di ni brjed ñas pa | šes bžin med pa | ñon moñs pa ñes par bsams pa¹³ ste | de ni bdag la gše žiñ bsdigs pa'o¹⁴ | | bdag ni ñon moñs pa ñes par bsam par bya | dran pa dañ¹⁵ šes bžin can du bya | rtse gcig tu byañ chub kyi sems mi brjed par bya ste | sems can **(26r2) ma dul ba**¹⁶ | **ma ži ba** |¹⁷ **ma sbas pa** |¹⁸ **ñe bar ma ži ba**¹⁹ 'di lta bu dag gi don du²⁰ (S23b) bdag gis go cha chen po bgos te²¹ 'di ltar sems ñes par (D17a) sems su gžug go | |²² sñam pa 'di ni²³ de'i²⁴ bsam gtan gyi pha rol tu phyin pa'o | | gžan yañ de 'di sñam du sems te | sems can 'di ni šes rab 'chal pa | bdag tu smra ba | sems can du lta bar dmigs pa'i spyod yul ba ste²⁵ de ni bdag la gše žiñ **(26r3) bsdigs pa'o**²⁶ | | **bdag ni**²⁷ chos ñid la bsten par bya'o^{fn52/28} sñam ste²⁹ 'di la gše ba dañ³⁰ khro ba su yin žes (F31b) des yoñs su tshol ba na³¹ gañ gše ba dañ³² khro ba'i chos de mi dmigs so | | de bdag dañ³³ gžan mi dmigs par lta ba dañ³⁴ bral bar bzod pa **(26r4) 'di ni de'i**³⁵ **šes rab kyi pha rol tu phyin pa'o** | | **blo gros rgya mtsho de ltar na**³⁶ thabs la mkhas pa'i³⁷ byañ chub sems dpa' ñan du brjed pa dañ³⁸ ñan du smras pa'i tshig gi lam³⁹ dañ | gše ba dañ⁴⁰ bsdigs pa dag pha rol las thos nas⁴¹ pha rol tu phyin pa drug bsgom pa yoñs su rdzogs par 'gyur žiñ⁴² theg pa chen po de las kyañ mi ñams te⁴³ 'di ni **(26r5) byañ chub sems dpa'i ñag gi gnod pa bzod pa'o** | | blo gros rgya mtsho de la byañ

chub sems dpa'i sems kyi⁴⁴ gnod pa bzod pa gañ ze na | gañ bdud thams cad kyis byañ chub kyi sems de las phral yañ mi g.yo ba dañ | phas kyi rgol ba dmigs par lta ba la mñon par zen pa thams cad kyis yañ dag pa'i bsam par žugs pa⁴⁵ thams cad **(26v1) mkhyen pa'i sems de las mos pa bzlog kyañ mi brjed pa dañ | sañs rgyas** (S24a) **kyi gzugs** su 'dug kyañ mi mñam pa dañ⁴⁶ mñam pa'i sems de las ñams par byed mi nus te⁴⁷ bdud rdzu 'phrul rab tu chen po dag gis⁴⁸ khyod kyis theg pa chen po yañ dag par bsgrub par mi nus kyis⁴⁹ khyod kyis gces (F32a) par bya ba 'di thoñ sig | **(26v2) khyod kyis⁵⁰ brtson 'grus 'di bor cig⁵¹ | byañ chub ni rñed par dka' ba** |⁵² sañs rgyas kyi chos rnams ni rñed par dka' ba ste⁵³ 'dir 'khor ba'i sdug bsñal mañ du myoñ bar 'gyur ro | | gañ dag mya ñan las 'das pa de dag ni bde ba yin gyis⁵⁴ skyes bu dam pa khyod myur du mya ñan las 'das par gyis sig ces de'i⁵⁵ sems skul žiñ⁵⁶ sems dran par byed la | blo gros rgya mtsho gal te byañ chub (D17b) sems dpa' sems dpa' chen po la de ltar bral bar byed⁵⁷ de ltar mos pa zlog par byed kyañ⁵⁸ sñon gyi go cha **(26v3) mi 'dor žiñ⁵⁹ bsam pa rnam par 'khrugs par mi byed** kyi⁶⁰ de 'di sñam du sems te | bdag gis ñes par byañ chub kyi sñiñ po mnan par bya⁶¹ | bdag gis ñes par bdud dpuñ dañ bcas par 'pham par byas te⁶² bla na med pa yañ dag par rdzogs pa'i byañ chub mñon par rdzogs par 'tshañ rgya bar bya | bdag gis ñes par chos kyi 'khor lo rab tu bskor bar bya | bdag gis ñes par **(26v4) stoñ gsum gyi stoñ chen po'i 'jig rten gyi kham su** chos kyi gñam chen po brjed par bya | bdag gis sems can thams cad mgron du gñer la⁶³ chos kyi sbyin pas tshim par bya'o | | sañs rgyas dañ# byañ chub sems dpa' (S24b) thams cad dañ | (F32b) bdag dañ gžan gyi sems rig pa'i lha rnams kyis byañ chub tu bsam pa rig gis | bdag gis thams cad mkhyen pa'i sems kyi gnod pa bzod par bya'o | | sañs rgyas rnams dañ lha rnams dañ sems can dañ bdag la bslu bar mi bya'o⁶⁴ sñam pa 'di⁶⁵ lta bu ni | blo gros rgya mtsho byañ chub sems dpa'i sems kyi gnod pa bzod ciñ |⁶⁶ theg pa chen po de las mi phyed pa⁶⁷ ste | blo gros rgya mtsho 'di ni thams cad mkhyen par sems bskyed pa rin po che de'i gnod pa bzod pa'o | |

1) de DS: om. F 2) sdigs pa'o DF: bsdigs pa'o S 3) bya'o D: bya'o | | FS 4) žiñ DS: om. F 5) ni DS: ni | F 6) gžan DS: om. F 7) ste D: ste | FS 8) sñar je 'jug par DS: sñar rje 'jug par F 9) la DS: la | F 10) bya'o DS: bya'o | | F 11) | D: om. FS 12) ni DS: ni | F 13) bsams pa DF: ma bsams pa S 14) bsdigs pa'o DS: sdigs pa'o F 15) dañ DF: dañ | S 16) sems can ma dul ba DF: sems can thams cad ma dul ba S 17) | DS: om. F 18) | DS: om. F 19) ba DS: ba | F 20) don du DS: mdon du F 21) te D: ste | F: te | S 22) | | D: om. FS 23) sñam pa 'di ni DF: sñam pa 'di dag ni S 24) de'i DF: om. S 25) ste D: ste | FS 26) bsdigs pa'o DS: sdigs pa'o F 27) bdag ni DS: bdag gi F 28) bsten par bya'o DS: rten par bya'o F 29) ste D: ste | FS 30) dañ D: dañ | FS 31) na DS: na | F 32) dañ DS: dañ | F 33) dmigs so | | de bdag dañ DS: dmigs siñ bdag dañ | F 34) gžan mi dmigs par lta ba dañ DS: gžan mi dmigs pas dmigs par lta ba dañ | F 35) de'i DS: om. F 36) na DS: na | F 37) thabs la mkhas pa'i DS: thabs mkhas pa'i F 38) dañ D: dañ | DS 39) ñan du smras pa'i tshig gi lam DS: ñan du smra pa'i lam gyi lam F 40) dañ D: dañ | FS 41) bsdigs pa dag pha rol las thos nas DS: sdigs pa dag pha rol las thos na | F 42) žiñ DS: žiñ | F 43) te D: ste | F: te | S 44) kyi DS: gyis F 45) yañ dag pa'i bsam par žugs pa D: yañ dag par bsam par žugs pa F: yañ dag pa'i bsam par žugs pa | S 46) dañ DS: dañ | F 47) te D: te | FS 48) gis DS: gis | F 49) kyis D: kyis | FS 50) kyis DS: kyi F 51) 'di bor cig D: 'di 'or cig FS 52) | DS: om. F 53) ste D: ste | FS 54) gyis d: gyis | FS 55) de'i DS: de las F 56) žiñ D: žiñ | FS 57) byed D: byed | FS 58) mos pa zlog par byed kyañ D: mos par zlog pa byed kyañ | F: mos pa zlog par byed kyañ | S 59) žiñ DS: žiñ | F 60) bsam pa rnam par 'khrugs par mi byed kyi D: bsam pa rnam par dag 'khrugs par mi byed kyi | F: bsam pa rnam par 'khrugs par mi byed kyi | S 61) sñiñ po mnan par bya D: sñiñ po la gñas par bya F: sñiñ po gñon par bya | S 62) 'pham par byas te D: pham par byas te | FS 63) la DS: la | F 64) sañs rgyas rnams dañ lha rnams dañ sems can dañ bdag la bslu bar mi bya'o D: sañs rgyas rnams dañ | lha rnams dañ | sems can thams cad dañ | bdag la slu bar bya'o | | F: sañs rgyas rnams dañ | lha rnams dañ | sems can thams cad dañ bdag la bslu bar bya'o S 65) 'di DF: de dag S 66) | D: om. FS 67) mi phyed pa DS: mi byed pa F

Notes

- ¹ Cf. Basic Texts of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, 2022 version, and Textes fondamentaux de la Convention de 2003 pour la sauvegarde du patrimoine culturel immatériel, Édition 2022, Paris 2022, available online at <https://ich.unesco.org/en/convention> (UNESCO 2022). See also <https://ich.unesco.org/en/what-is-intangible-heritage-00003>, for the definition, and <https://ich.unesco.org/en/intangible-heritage-domains-00052> for applications. A research bibliography is available at <https://ich.unesco.org/en/2003-convention-and-research-00945> (all accessed on 15 March 2023).
- ² In this paper, we prefer to use the spelling “bodhisatva” with a single rather than a double “t,” which is the form found in manuscripts and inscriptions written in Buddhist Sanskrit and Gāndhārī. For more discussion on the spelling of “bodhisattva” with a double “t” being a scholarly convention of modern editors, see [Bhattacharya \(2010\)](#).
- ³ For more details on the *Mahāsaṃnipāta* corpus, its structure and its content, cf. [Kurumiya \(1978\)](#); [Braarvig \(1993b\)](#); [Saerji \(2005, 2019\)](#).
- ⁴ For the definition of the term *dharmaparyāya* as designating the early Buddhist texts, see ([Skilling 2021](#), pp. 37–40).
- ⁵ For the general reception of the *Sāgaramatipariprcchā* in later Buddhist tradition, see [Skilling \(2018\)](#). An English translation of the entire text is available at 84000 Translating the Words of the Buddha (<https://read.84000.co/translation/toh163.html>, accessed on 18 January 2023).
- ⁶ For the locations where the manuscripts of the *Śikṣāsamuccaya* and the *Ratnagotravibhāga* were found, see ([Bendall and Rouse 1922](#), p. v; [Takasaki 1966](#), p. 5, fn. 1), respectively.
- ⁷ The script was initially proposed by N. P. Charkavarti to be of the early 6th century ([Wales 1940](#), p. 9), but this was later refuted by J.G. de Casparis, who noted that “the script of the Buddhist tablets of Sungai Bujang, Kedah, however, does not appear to belong to this period, but must be considerably later . . . This is clearly a form of Later Pallava of the same type as that used in the Śrīwijaya inscriptions of the last quarter of the seventh century” ([De Casparis 1975](#), p. 20).
- ⁸ For a summary of the history of research on Bujang Valley in Kedah, see ([Murphy 2018](#), pp. 373–81).
- ⁹ The study of the stone tablet from Sungai Mas is presented at a seminar, “Prasasti Sungai Mas II: Satu Tinjauan Paleografi (Sungai Mas II Inscriptions: A Paleographic Survey),” organized by the Malay Institute of Nature and Civilization, 12–13 July 2010. The full paper is available online (<http://historianlodge.historiansecret.com/?p=1385>, accessed on 16 January 2023).
- ¹⁰ These differences suggest that the text might have undergone substantial revision, or rather has gradually developed, as seen with many other Mahāyāna sūtras (cf. [Braarvig 1993b](#), pp. xli–xlix).
- ¹¹ [Skilling \(2018\)](#) already mentioned the possible uses of the verses as part of “a curriculum of Sanskrit philosophical training” in the early Southeast Asian countries (p. 445).
- ¹² The Schøyen Collection is a large private collection of historical manuscripts, documents and artifacts that were collected by Martin Schøyen, a Norwegian businessman and bibliophile. The collection comprises over 20,000 manuscript items that encompass a wide range of materials, from ancient Egyptian papyri and cuneiform tablets from Mesopotamia to medieval European manuscripts. It also includes more than 3000 fragments of Buddhist manuscripts from Bamiyan, Afghanistan. Research on these Buddhist manuscripts has been carried out since the late 1990s to the present day, led by Jens Braarvig (Oslo), Paul Harrison (Stanford), Kazunobu Matsuda (Kyoto), Jens-Uwe Hartmann (Munich) and Lore Sander (Berlin). The final results of this research have been published under the series “Buddhist Manuscripts in the Schøyen Collection” ([Braarvig et al.](#)). The research on the Bamiyan Buddhist manuscripts was approved by the previous Afghan Government, and a representative selection of manuscript materials was returned to the National Museum of Afghanistan in 2005. For more information about the Schøyen Collection, see the following website: <https://www.schoyencollection.com> (accessed on 10 March 2023).
- ¹³ For the list of the Sgm citations in various Indian scholarly works, see ([Braarvig 1993b](#), p. xxvii). All the Sanskrit, Tibetan and Chinese citations of Sgm are collected in the appendices of ([Saerji 2005, 2019](#)) works.
- ¹⁴ The Schøyen Collection is a large private collection of historical manuscripts, documents and artifacts that were collected by Martin Schøyen, a Norwegian businessman and bibliophile. The collection comprises over 20,000 manuscript items that encompass a wide range of materials, from ancient Egyptian papyri and cuneiform tablets from Mesopotamia to medieval European manuscripts. It also includes more than 3000 fragments of Buddhist manuscripts from Bamiyan, Afghanistan. Research on these Buddhist manuscripts has been carried out since the late 1990s to the present day, led by Jens Braarvig (Oslo), Paul Harrison (Stanford), Kazunobu Matsuda (Kyoto), Jens-Uwe Hartmann (Munich) and Lore Sander (Berlin). The final results of this research have been published under the series “Buddhist Manuscripts in the Schøyen Collection” ([Braarvig et al.](#)). The research on the Bamiyan Buddhist manuscripts was approved by the previous Afghan Government, and a representative selection of manuscript materials was returned to the National Museum of Afghanistan in 2005. For more information about the Schøyen Collection, see the following website: <https://www.schoyencollection.com> (accessed on 10 March 2023). We are grateful to Dr. Gudrun Melzer for identifying the fragments and making a preliminary transliteration.
- ¹⁵ In this paper, all symbols and sigla follow the conventions of BMSC (cf. [Braarvig et al.](#), p. xv).
- ¹⁶ MS 2381/11 belongs to the left part of the folio. Folio number 24 here is partially preserved at the left margin of the recto.

- 17 It is uncertain whether MS originally had a punctuation mark, a vertical *danḍa* or both together. It is attested in MS that a punctuation mark and a *danḍa* are used together (see the fifth line of the recto of MS 2381/146). The same is applied to the reconstructed *danḍa* in r4.
- 18 This part is not quoted in the Śikṣ but is reconstructed on the basis of Tib: 'di lta ste theg pa chen po'i mdo 'di ni 'jig rten thams cad dan mi mthun pa'i theg pa'o || de ci'i phyir ze na (D152, 14a7).
- 19 The metaphor of being clad in armor (Skt. *saṃnāhasaṃnaddha*; Tib. *go cha bgos pa*) used for the bodhisatva's vow often occurs in Mahāyāna texts, particularly in the Prajñāpāramitā corpus. For a more detailed discussion on the armor metaphor used in the *Aṣṭasāhasrikā Prajñāpāramitā* and related texts, see (Han 2021a, pp. 62–68).
- 20 The ŚikṣMS reads *te sarvve 'śiśaktitomarapāśayo*, and Bendall emended it to *te sarvve 'śiśaktitomarapāliyogena* (Bendall 1902, p. 186, fn1). Neither of these agrees with the reading of MS.
- 21 The ŚikṣMS reads *śrutakuśalamūlacittaṃ votpādayiṣyati*, which is also found in other versions. For details, see the comments below.
- 22 The same phrase *asatyābhir vā parusābhir vāgbhiḥ samudācareyur* appears in AdsP (cf. Conze 1974, p. 27). The ŚikṣMS reads *samuccareyur* here.
- 23 Reconstructed based on the context and repetition of the text. Cf. the corresponding Tib. *dud 'gro'i skye gnas su soṅ nam | gśin rje'i 'jig rten du soṅ nam | mir gyur kyaṅ ruṅ ste*, appearing in both the SgmTib (D152, 14b6) and ŚikṣTib (D3940, 104b5).
- 24 Cf. Tib. *gal te* in both Tibetan versions.
- 25 Note on the translation: The translation of this paper follows the SgmTib, which differs in several places from the present MS. The original ŚikṣMS and the Sgm quoted in the ŚikṣTib is also consulted in the cases when parts of the text are omitted in the ŚikṣSkt. The Tibetan text on which this translation is based is provided in Appendix 50. For all the textual materials related to the Sgm quoted in the Śikṣ, including Tibetan and Chinese parallels, see Braarvig and Han (Braarvig and Han). In translation, the passages written in small letters are the parts omitted in the ŚikṣSkt, which were inserted by the translators of the ŚikṣTib. The parts corresponding to the reconstruction of MS are given in **bold**. The Sanskrit equivalents are proposed in parentheses when it is possible to assume them with high certainty.
- 26 The ŚikṣSkt has *ākrośa*, and the ŚikṣTib has its equivalent, *mtshan brus*. However, there is no equivalent of *ākrośa* in the SgmTib. Cf. SgmTib. *sems can thams cad kyis spyos sam* (D 152, 14a4); ŚikṣTib *sems can thams cad kyis mtshan brus sam spyos sam* (D3940, 104a4–5).
- 27 Cf. the SgmTib. *mthu skyed par byed ciṅ brtson 'grus rtsom la rtul bas rtul bar byed de | spro ba skyed ciṅ rmoṅs pa'i sems mi 'dzin to* (D152, 14a5–6); ŚikṣTib. *mthu skyed par byed ciṅ brtson 'grus rtsom par byed la | brtul bas brtul bar byed de de spro ba skyed ciṅ rmoṅs pa'i sems mi 'dzin to* (D3940, 104a6–7). The Chinese equivalents of Skt. *vīryam ārabhate* are T. 397 *qinjia jingjin* 勤加精進; T. 400 *yongqi jingjin* 勇起精進; and T. 1636 *yongmeng jingjin* 勇猛精進.
- 28 For the expression, *sa ākrūṣṭo na pratyākrośati*, the SgmTib has *de spyos kyaṅ slar mi gśe*, but the ŚikṣTib has *mtshan brus kyaṅ slar mtshan mi 'bru ba*, a similar expression of which is found in the *Akṣayamatīnirdeśa* 149: *ākruṣṭo na pratyākrośati cittasya māyopamapravedhatayā* (Skt. reconstructed by Braarvig based on Tib. *sems sgyu ma dan mtshuṅs par rab tu rtogs pa'i phyir, gśe ba la phyir mi gśe dan*).
- 29 The meaning is uncertain. SgmTib has *de ltar sems can bgrān ba'i go cha gyon no*, “in this way, he puts on the armour of calculating living beings (*satvagaṇana*),” but SgmChi II (T. 400) has *wojin yingbei dacheng renkai* 我今應被大乘忍鎧 “Now I shall put on the armour of the tolerance of the great vehicle (*mahāyānākṣāntisaṃnāha*).” Here, Chinese translators of SgmChi II may read *cittagaṇanāsaṃnāhaṃ as—aham*, which corresponds to *wu* 我.
- 30 Both Tibetan versions, ŚikṣTib and SgmTib, have 'jig rten thams cad dan mi 'thun pa; SgmChi I *yushi gongzheng* 與世共諍; SgmChi II *yuzhushijian jixiangwei* 與諸世間極相違.
- 31 Both Tibetan versions have *go cha bgos pa'o*, but there is no equivalent in any Chinese version.
- 32 The text written in small letters is the parts omitted in the ŚikṣSkt that were supplied by the translators of the ŚikṣTib. The ŚikṣSkt does not give *pe* or *peyālam*, and the ŚikṣTib has *de bzin du sbyar te*, even though there is no omitted passage there.
- 33 The ŚikṣTib adds *tshul khrims kyi sems sam | bzod pa'i sems sam | brtson 'grus kyi sems sam | bsam gtan gyi sems sam*, corresponding with SgmTib. SgmChi II contains the complete list of six perfections (或修持戒忍辱精進禪定智慧心者), but ŚikṣChi follows the reading of ŚikṣSkt.
- 34 ŚikṣMS does not have the word *ratna* here, but there is in this citation a similar expression *cittotpādaratna*, *sems bskyed pa rin po che*, in Tibetan (cf. ŚikṣMS *sarvajñatācittotpādaratne*; ŚikṣTib *thams cad mkhyen par sems bskyed pa rin po che*; SgmTib *thams cad mkhyen par sems bskyed pa rin po che de*).
- 35 In both SgmChi I and II, the term *egui* 餓鬼 (Skt. *preta*) is used instead of *yamalokagati* (*yanmoluo jie* 琰魔羅界) as a closer equivalent of *yāmaloka*.
- 36 Lit. irregular, *viṣama* in Skt. However, it is *yaṅ ba* in both Tib and *xie* 邪 in T. 1636 and T. 404.
- 37 The phrase *rgyu'i bar du yaṅ mi bzod do*, found in both ŚikṣTib and SgmTib, corresponds to the phrase *yāvad upaṇiṣadam api na kṣamate*, but this is not recognized by Goodman (2016, p. 393), who states that this passage corresponds to *narakāvāsam apy aham utsahe*. The phrase *bdag ni sems can dmyal bar gnas par spro'i* “I delight living as an inhabitant in the hell” is the equivalent of *narakāvāsam apy aham utsahe* “I am able to endure living in the hell.”

- 38 *Ārambaṇa* in the Śikṣ; *dmigs pa* in Sgm, and there is no equivalent in ŚikṣTib; *suoyuan* 所緣 in T. 1636 and T. 400.
- 39 There is no translation of the phrase *sarvasattvārambaṇā* in ŚikṣTib, but SgmTib has *sems can thams cad rab tu thar bar bya ba la dmigs pa'i sñiñ rje chen po mi gtoñ no*, "I will not abandon the great compassion which is the basis for the deliverance of all beings." ŚikṣChi also has the phrase *dabei suoyuan yiqie zhongsheng* 大悲所緣一切衆生 as its equivalent.
- 40 Reconstructed based on the folio number of the other fragment (MS 2381/11).
- 41 ŚikṣMS has *pe* here, omitting the phrase *sa mām ākrośayati paribhāṣate*, which is again supplied by the Tibetan translators (cf. de ni bdag la mtshañ 'bru žiñ gshe ba'o, D3940, 105b2–3). For more details on the process of translation, see the comments below.
- 42 This line is omitted in ŚikṣMS but supplied in ŚikṣTib. The Sanskrit is reconstructed based on the corresponding Tibetan 'di ni de'i šes rab kyi pha rol tu phyin pa'o | | blo gros rgya mtsho in SgmTib. (D152, 17a2–3).
- 43 Cf. SgmTib. *thams cad mkhyen pa'i sems ... sañs rgyas kyi gzugs* (D152, 17a5).
- 44 Cf. SgmTib. *thoñ śig | khyod kyi brtson 'grus 'di bor cig | byañ chub ni rñed par dka' ba | sañs rgyas kyi chos rñams ni rñed par dka' ba ste* (D152, 17a6–7).
- 45 Cf. SgmTib. *stoñ gsum gyi stoñ chen po'i 'jig rten gyi kham su* (D152, 17b2).
- 46 The translation is based on the reading of SgmTib and ŚikṣTib: *sems can ma dul ba | ma ži ba | ma sbas pa | ñe bar ma ži ba* (cf. D152, 16b7; D3940, 105b4). There is no Sanskrit equivalent of Tib. *ñe bar ma ži ba* in the ŚikṣMS. Given the general tendency of the Tibetan translators to borrow passages from already existing canonical translations when these are available, it is likely that the word *ñe bar ma ži ba* is not directly translated from ŚikṣMS but borrowed from SgmTib.
- 47 Cf. SgmTib. *byañ chub sems dpa'i ñag gi gnod pa bzod pa'o* (D152, 17a4).
- 48 The following sentence can be reconstructed as *tatra sāgaramate bodhisatvasya cittapīḍāsahanam* based on the corresponding part of SgmTib: *blo gros rgya mtsho de la byañ chub sems dpa'i sems kyi gnod pa bzod pa gañ ze na* (D152, 17a4).
- 49 The Tibetan versions, SgmTib and the ŚikṣTib, both have *-lag na thogs te*, "to hold in the hand." The Chinese versions have "執諸器仗逼逐" (ŚikṣChi, T. 1636, 112a1) and "執持器仗隨逐" (SgmChi II, T. 400, 479a10), neither of which provides verbatim translations of the Sanskrit.
- 50 Note on the edition: Here we present the relevant passages of the SgmTib. The present edition is based on Derge Kanjur (Karmapa reprint, 1976–79), but the variant readings in Stog and Phugbrag Kanjurs and Tabo Collection are also collated and given in the apparatus. The portions in **bold** indicate the corresponding parts in the MS fragments. Digital images of the Tibetan materials used in this study are available from the Resources for Kanjur and Tanjur Studies (<http://www.rkts.org>, accessed on 14 February 2023).
- 51 The corresponding portion is not included in the Tabo collection.
- 52 Despite Derge and Stog both reading *bsten par bya'o*, we emend it to *brten par bya'o* in accordance with the reading of the ŚikṣMS (*pratisariṣyāmaḥ*), ŚikṣTib (*brten par bya'o*) as well as all the Chinese versions (T. 397 *yi fajie* 依法界; T. 400 *yi fa* 依法; T. 1636 *yi ci fa* 依此法).

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