I remember with great pleasure my postdoc time, employed by Jens-Uwe Hartmann in the Institut für Indologie und Tibetologie between April 2000 and August 2003. Two books that I was subsequently able to publish in Copenhagen are proof for the fruitful time I spent under his care. I am still grateful for the many pieces of good advice that I received from him, and I am, therefore, happy that I am allowed to contribute to this volume that marks the jubilee of a great scholar and educator.\footnote{I would like to thank Gudrun Melzer and Johannes Schneider for their many suggestions to improve the layout of this paper.}

The topic of my contribution is the Tibetan text of the famous Mahāmudrā-\textit{Upadeśa}, alternatively known as the Ganggā ma Mahāmudrā, that was, according to tradition, taught by the master Tilopa to Nāropa at the banks of the River Ganges. An edition of the canonical Tibetan version of the text was published by Tiso and Torricelli in 1991. Several translations appeared based on the Tibetan canonical text (no Sanskrit version is known to have survived). There still exist, however, also several paracanonical versions of the text that differ significantly from the canonical text. With this contribution, I would like to present Tibetan texts of these non-canonical versions, together with a brief introduction.

One of the most significant differences between the paracanonical and the canonical versions can be found in the structure of the text itself. It was a great surprise to discover the vast extent of structural intervention undertaken by the redactors of the canon. Let us, therefore, have a brief look at the general structure of the paracanonical versions.\footnote{I follow here largely the topical outline (\textit{sa bcad}) of R.} After a brief advice to listen (ll. 1–4),
the following 25 lines (5–29) comprise an introduction to the nature of the mind employing the examples of space, clouds, and the sun. Tilopa thereby teaches that the mind is without support, is not defiled by obscurations, and cannot be verbally expressed. The following 25 lines (30–55) first teach very briefly the view, which is here not presented as a philosophical view but as a state of mind characterised by dwelling in the natural state (rnal ma, l. 30), and the conduct, i. e. to abandon words (31). Furthermore, again very briefly, the meditative practice (32–37) and the pledges (38–47), i. e. to abandon those things that bind one, such as scriptures and tenet systems (gzhung dang grub mtha’), mental activity (yid la byed pa), desires (zhe ‘dod), conceptuality (rtog pa), and objectifying (dmigs pa) that which cannot be objectified. Then follow the benefits of practising this path (48–52), such as to become free (thar ba) and to burn away impurities and veils (sdig sgrib sreg), and the defects of not practising like that (53–55), i. e. endless samsaric suffering. The remaining part of the text teaches the practice of relying on the guru and renunciation (56–59), ascertaining the result of view, meditation, and conduct (60–66), abandoning distractions in the solitude (67–79), the benefits of such practice (79–86), the practice of the individuals of highest capacity (87–100), examples for types of individuals (101–104), the practice of the the individuals of lower capacities (105–113), and the results and qualities (114–118). One of the key features of this structure is that the text directly introduces with 25 lines the nature of the mind to the yogis of highest capacity. The practice of individuals of lesser talents is relegated to the very end of the treatise, almost as an afterthought. The key feature of the structure of the canonical version, on the other hand, is that the text teaches (after the same brief advice to listen) first a gradual teaching of 28 lines before it offers an introduction to the nature of the mind. The chief structural intervention of the redactors of the canon is therefore that they change the very nature of the text, namely from being right from the beginning an upadeśa directly introducing individuals of the highest capacity to the nature of their mind, into being a gradual (rim gyis) introduction to the practice of mahāmudrā.

The second intervention of the editors of the canon is that they have changed the irregular pattern of the number of syllables per line into a regular pattern of nine syllables. The paracanonical editions have irregular numbers of syllables, generally nine or eleven, but occasionally also seven and thirteen. Thus, at some point there seems to have been an intention to streamline this
teaching both in form and content, that is, it was made to fit a very widely used highly regular verse pattern, and it was adjusted to what we could almost call the “dogma of gradualism.” Since the days of the bSam-yas debate—or rather, since the time when that debate became canonised in Tibet—gradualism was the standard that served the rule, even though even in the surviving Tibetan accounts of the debate there is room left for an immediate style of instruction for the benefit of the highly gifted. However, despite the existence of such a legitimate space, the editors of the canon put this teaching through the hoops of gradualism. Comparing both versions, it is astounding how much the editors were willing to interfere.

Among the paracanonical versions that I investigated more closely, certain editions can be observed to form groups. This is apparent when we look at features like the initial salutations (phyag ’tshal ba), the colophons, the occurrence of additional verses, and the occurrence of certain phrases in the texts. I found, for instance, five different salutations in editions that I investigated.

These are salutations to:

- Mahāsukha mKhD
- Vajrasattva LN
- Ø GKU
- Lhan cig skyes pa canonical
- Vajradākini R'Z

When we compare similarities of the colophons and of the occurrence of additional verses and certain phrases, we find the same groups:

<table>
<thead>
<tr>
<th>same in colophons</th>
<th>same additional verses</th>
<th>same particular phrases</th>
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<tbody>
<tr>
<td>mKhD</td>
<td>mKhD</td>
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<tr>
<td>KU</td>
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<td>mKhDKULN</td>
<td>mKhDKULN</td>
<td>GZ</td>
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<tr>
<td>GZ(^4)</td>
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\(^3\) Since I could not find a reliable block print or manuscript of the third Karmapa’s commentary, I have not further investigated his edition of the text for the present article. Provisionally, it can be stated that it occurs as if Z’s and the Karmapa’s edition of the text are very closely related.

\(^4\) In this case, G and Z are both missing the same lines, i.e. nos. 69 and 104.
In my preliminary opinion mKhDG, and Z appear to be the least cross-contaminated manuscript editions, with mKhD on the one hand, and GZ on the other being closely related. These are the editions we find in the sNyang brgyud (mKhD) and Phyag chen rgya gzhung (G) collections, and in a collection of miscellaneous writing of the 5th Zhwa-dmar-pa preserved at the Dzongsar Khyentse Labrang in Gangtok (Z). The first two are manuscripts of the “oral transmission” of the Dākinī and Cakrasaṃvara (mKha’ ‘gro and bDe mchog snyan brgyud) compiled by the 4th Drukchen Pema Karpo (1527–1592). The Phyag chen rgya gzhung is an dbu med manuscript from ’Bri gun thel that was published by D. Tsondu Senghe (Bir) in 1985 (TBRC W21554). The texts of this rGya gzhung collection are not identical with the texts of the Dpal spungs block print collection, the Phyag rgya chen po’i rgya gzhung, compiled by the 7th Karmapa Chos grags rgya mtsho and described by Mathes. The other manuscripts that I have used here are identified below in the list of abbreviations. They seem to depend on mKh, D, and G, or to be descendants from the same tradition, but they also show dependence on other traditions that are not yet identified.

In my presentation of the texts of the manuscripts, I have chosen the snyan brgyud editions as the Vulgate, or standard text. There appears to be only one (and not very significant) occasion, namely line 23, where neither the text of mKh nor D is acceptable (’khrugs) and where one is forced to prefer the reading of G (mun) or KLNU (’khrul). Otherwise, the variants from other mss are either orthographical variants or misspellings compared to mKhD, or they are alternative readings that make as much (but sometimes different) sense as the reading of the Vulgate.

An interesting feature of the snyan brgyud manuscripts is that they both have explanatory notes (mchan) inserted between the syllables, written in small letters. These notes are very similar in both snyan brgyud mss. In some cases, elements (underlined) of the explanatory notes (presented below in small print and italics) seem to have slipped into the regular text of other editions (but never into G or Z):

\[
\begin{align*}
\text{line} & \\
16 & \text{dbyibs dang rgya la sogs pa’i tshad las ’das} \mid \text{KU: dbyibs tshad las ’das} \\
54 & \text{’khyer zhing g.yengs bar zad} \mid \text{LNKU: g.yengs par zad} \\
84 & \text{skad cig ngyid la mun pa’i tshogs rnams thams cad sel ba} \mid \text{LNKU: skad cig ngyid la sel} \\
\end{align*}
\]
There are many largely synonymous variants between the versions. These are of the same denotative meaning but have to some degree a different connotation. We find, for instance, in line 3 for *blo ldan* the variant *snod ldan* (KU) as an attribute of Nāropa, the receiver of the teachings. It describes him either as “intelligent” or as a “suitable vessel” (for the teaching). While these expressions have different connotations, both denote that he is a proper vessel because he has the required mental capacity. In another instance, we have in line 12 *khams su dengs* (“[clouds] vanish into the expanse [of space]”), for which we find the variant *dbyings su dengs* (LN), which must be regarded as an absolute synonym as both *khams* and *dbyings* translate Skt. *dhātu*. I have already mentioned line 23 of the *snyan brgyud* editions, where *bskal pa ‘khrugs* is difficult to understand. The meaning of the line is that luminosity (*’od gsal*) cannot be veiled (*sgrib*) by an aeon of darkness (*mun pa* as in G) or confusion (*’khrul pa* as in LNKU). Now, while *mun pa* and *’khrul pa*, though with different connotations, have the same denotation, namely confusion, delusion, misconception, and ignorance, *’khrugs pa* is different since it denotes disturbance, disharmony, discord, turmoil, and disorder. As I have mentioned before, this is the only instance where we are clearly forced to dismiss the reading of mKh and D (*’khrul* is quite certainly a misreading of *’khrugs*). A further interesting case is *sdong bu ’dra* (line 33, “like a stalk,” i.e. hollow, without substance), for which we find the variant *chu sbur ’dra* (LN). We probably have to read *chu bur ’dra* (“like a water bubble”). This is an illustration of what the body is like, namely without essence (*lus la snying po med*), like the stalk of a bamboo (*snyug/smyug pa’i sdong bu*). The *Ganggā ma*, in fact, seems to be the only place where this phrase occurs. The variant, *chu bur*, is used more often and can, for instance, be found in the *Yogācārabhūmi* (D vol. 127, fol. 205v): “feelings are like water bubbles, like a mirage cognition” (*tshor ba chu yi chu*...
bur 'dra / 'du shes smig rgyu lta bu ste /). Here, our variant readings are two different similes that illustrate the same thing, namely a lack of substance. A similar case is contained in line 43. Here, the two illustrations “ripples in the water” (chu'i pa tra, mKhD) and “water bubbles” (chu'i chu bur, KU) are both examples of things that come to rest by themselves, like thoughts that are self-arising and self-subsiding (rang byung rang zhī).

The above examples are all cases of two synonymous terms or expressions, where one term could easily replace the other. The next example is more complex as it involves a syntactical variance. In line 37, mKhD, and L have a conditional construction: “If (na) one familiarises with that, highest awakening is obtained” (byang chub thob). NKU lack the condition and are simple statements: "Familiarisation to that is the highest fruit" (bras bu nyid). Here, byang chub thob and bras bu nyid cannot easily replace each other without a change of the syntax.

My final example involves several levels of variants. Here, however, we are clearly beyond synonyms. Respectively one of the lines 50 and 51 of mKhD does not appear in K/U or L/N. Thus, mKhD read (without the inserted notes):

50 don 'dir gzhol na 'khor ba'i brtson las thar | 
51 don 'dir mnyam gzhag sdig sgrub thams cad bsreg |

If you endeavour in this [true] meaning, you will become free from the prison of saṃsāra. [Remaining in] a meditative balance with regard to this [true] meaning, all evil and the veils will be burned.

LN only have a single line (om. in KU):

'di don gzhol bas 'khor 'das gnyis med rtogs |
By endeavouring in this [true] meaning, you will realise [that] samsāra and nirvāṇa are non-dual.

Similarly, KU only have this line (om. in LN):

don 'di mnyam gzhag 'khor 'das gnyis su med |
If you [remain in a] meditative balance regarding this [true] meaning, you will realise [that] samsāra and nirvāṇa are non-dual.

Thus, apart from omitting a line, LNKU have instead of the strong images “escape from the prison of saṃsāra” and “burn all evil and the veils” a reference to the doctrine of the non-duality of samsāra and nirvāṇa, which looks to me like an incompetent attempt to save an incomplete memory or to repair a lacuna of a manuscript. Other examples of synonyms are the following:
Since we do not possess at the moment a larger number of witnesses from independent transmissions, it is difficult to say what exactly is indicated by the state in which we find our extant mss. Interestingly, only Z (and R) mention Mar-pa Chos-kyi-blo-gros as the translator. Perhaps this is an indication that the text was transmitted orally for some time in the Tibetan language before it was written down by various scribes. It would not have been unusual that an instruction like the present one was transmitted orally for some generations. All of the teachings of the so-called Yellow Book of the Lam 'bras transmission, including, perhaps, the famous rDo rje tshig rkang, were transmitted orally until the time of Sa-chen Kun-dga'-snying-po (1092–1158). The

The colophon of G mentions that Mar-pa received the teaching from Nāropa.
tradition has it that 'Brog-mi, the translator (ca. 994–1078), had memorised the verses of the Vajraverses in Sanskrit and passed them on in Tibetan to his disciples and that the verses were only written down by Sa-chen in 1141.\textsuperscript{6}

Sigla


G  \textit{Phyag chen rgya gzhung}, From an dBu med manuscript of 'Bri gung Thel, Tsondu Senghe, Bir 1985. [handwritten dBu med]


L  ms from Langtang Gompa, NGMPP L21/48. [handwritten dBu med]

mKh  \textit{mKha’ gro snyan brgyud kyi yig rnying}, Oral transmission of the Rechung sNyan brgyud, compiled by Drukchen Pema Karpo (1527–1592). Manuscript copied from an earlier manuscript belonging to the Dechen Chokhor Chogon by the Bhutanese monk Monlam Rabsang. Kargyud sungrab nyamso khang, Darjeeling, W. B. 1982. [handwritten dBu can]

N  ms from Nampa Kunden monastery, Nepal, NGMPP L109/10. [handwritten dBu can]


\textsuperscript{6} See Stearns 2001: 9–16, 32 f., and Sobisch 2008: 8 and 85.
Since the interlinear notes in mKhD neither belong to the actual text nor add significantly to its understanding, I did not copy them in this edition.

dpal bde ba chen po la phyag 'tshal lo | D 8, G 86, K 66, L 1v;

1 phyagʰ rgya 'cheʰ laʰ bstanʰ du med kyisʰ kyang | (Z 94)
(a) KU: e ma ho | phyag; (b) GN: chen; (c–c) Z: chen po; (d) U: stan; (e) LKU: lags; N: lag; the whole line appears in Z between lines 3 and 4

2 dkaʰʰ ba spyodʰ cing bla ma la gus paʰʰʰ | Z 93
(a) G: bka'; (b) NKUZ: spyad; (c) GKU: pa; Z: la

3 sdug bsgal bzod ldanʰʰ bloʰ ldanʰ nā ro pa | K 67
(a) KU: snod; (b–b) NZ: om.

4 skal ldan khyod kyiʰ snyingʰ la 'di ltar byos |
(a) LN: kyis; (b) GLNKUZ: blo

5 ḍper naʰ nam mkhaʰʰ gangʰ gis gang la brtenʰ | Z 94
(a–a) KU: om.; (b) KU: mkhaʰ i rang bzhin; (c) mKh: om.; (d) LNKU: rten; Z: bstan

6 rangʰ semsʰ phyag rgya cheʰ la brtenʰ yul med |
(a) G: de bzhin rang; Z: de bzhin rang bzhin; (b) Z: om.; (c) N: chen; (d) GDLN: rten; K: ston; U: sten; Z: bstan

7 ma bcos gnyug maʰ ngang duʰ glodʰ la zhogʰ |
(a) GDKU: la; (b) GU: blod; LN: rlod; (c) N: bzhog; KU: this and the next line in reverse order

8 bcings pa glodʰ na grol barʰ the tshom med | D 9
(a) LN: rlod; GU: blod; (b) mKhK 10, N: ba; KU: this and the previous line in reverse order

9 ḍper naʰ nam mkhaʰʰ i dkyil bltasʰ mthongʰ basʰ 'gagʰ parʰ gyur |
(a–a) LNKU: om.; (b) DLNKU: ltas; (c) L: 'thong; (d) LNKZ: ba; GU: pa; (e) mKhK: 'gags; (f) mKh: om.
10 “de bzhin⁺ sms kyisᵇ sms la bltasᶜ byas naᵈ |
   (a) N: ni; (b) D: kyi; (c) GN: ltas; Z: blta; (d–d) KU: de bzhin sms lta ba yang shes par gyis

11 “rnam⁺ rto g tshogs ’gagᵇ bla med byang chub thobᵈ |⁺
   (a) N: rams pa; (b) N: ’gags; (c) D: ’thob; (d–d) KU: om.

12 “dper na⁺ sa rlangᵇ sprin ni’⁵ nam mkha’i khamsᵈ su dengs |⁺ Z 97
   (a–a) LN: om.; (b) G: brlangs; (c) G: de; (d) LNZ: dbying; (e–e) KU: om.

Alternative line in KU: nam mkha’i ngang las sprin ni sn a tshogs pa |
13 gar yang song ba⁺ med cing⁺ gang “du’ang⁺ gnas pa medᵈ |
   (a) GLNKU: om.; (b) GLNKU: om.; (c–c) G: du; N: du yang; Z: gar yang; (d–d) G: gnas mi ‘gyur, LNKU: gnas med ‘gyur

14 de bzhin sms las byung ba’i rto g tshogsᵇ rnamᶜ |
   (a) Z: rtogs; (b) N: tshog; (c) GLNKU: kyang

15 ca rang sms mthong ba⁺ rto g pa’i rba rlabs dengsᵇ |⁺ N 2r
   (a–a) KU: ’gag med rang rtsal; (b) KUZ: dangs; (c–c) LN: rang sms stong pa’i nang du dengs par ‘gyur |

16 “dper na⁺ nam mkha’i rang bzhin ’kha dogᵇ dbıybs las⁺ ’das |
   (a–a) LNKU: om.; (b–b) KU: mdog; (c) KU: tshad las

17 “sna tshogs rkyen gyis gos par ‘gyur ba med |⁺ Z 98
   (a–a) G: dkar nag dag gis par gyur pa min |, LNKU: dkar nag sog syis gos par mi ‘gyur lta r, Z: dkar nag dag gis mi gos ‘gyur ba med |

18 “de bzhin rang⁺ sms snying poᵇ kha dog’ dbıybs las ‘dasᵈ |
   (a–a) LNKU: om.; (b–b) LN: syis kyi rang bzhin; KU: sms kyi ngo bo; G: syis snying po’ ‘od gsal; (c) N: dogs; (d) mKh: med

19 dge sdi g dkar nag chos⁺ kyi⁺ gos ‘pa med |⁺
   (a) LN: sog; (b) DKU: kyi; (c–c) GLNKUZ: mi ‘gyur

20 “dper na⁺ gsal dagᵇ nyi ma’i snying po’³ de |
   (a–a) KU: om.; (b) GLNKUZ: dangs; (c) KU: po’i rang bzhin

21 bskal⁺ pa stong gi³ mun pas sgrībs’ mi ‘gyurᵈ |
   (a) N: skal; (b) LNKU: gis; (c) N: sgrībs; (d) GLNKUZ: nus

22 de bzhin ‘sms kyi⁺ snying po’³ ‘od gsal¹ de |
   (a–a) GLNKUZ: rang sms; (b) GLNZ: po; (c) N: bsal
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23 bskal\(^a\) pa\(^b\) 'khrugs\(^c\) kyang\(^d\) sbgrib\(^e\) par mi nus so |
(a) GN: skal; (b) GLNUZ: pa'i; (c) G: mun; LNKU: 'khrul; (d) GLNKU: pas; Z: bas; (e) N: sbgribs

24 'dper na\(^a\) 'nam mkha' stong pa\(^b\) bc tha snyad\(^d\) rab\(^c\) btags\(^f\) kyang |
(a–a) LNKU: om.; (b) LN: zhes; Z: pa; (c–e) KU: bstod dang smad sogs; (d) L: bsnuyad; N: rnyad; (e) LN: brjod; KU: om.; (f) G: btags; D: btags; LN: gyur; KU: btags gyur

25 nam mkha' la ni 'di 'dra' brjod du med | G 87
(a–a) G: 'di 'dra zhes ni; Z: 'drar

26 'de bzhin' rang sms \(^{'}\)od gsald\(^b\) 'tha snyad\(^d\) brjod gyur\(^d\) kyang |
(a–a) LNKU: om.; (b) N: bsal; (c–c) N: tha rnyad; Z: om.; (d) N: gyu

27 'brjod pas\(^a\) 'di 'drams\(^b\) 'grub ces\(^c\) 'tha snyad gdags\(^d\) gzhi med\(^e\) | D 11
(a–a) LN: om.; KU: brjod pa; (b) G: 'dra; LN: ltar; Z: 'drar; (c–c) G: grub pa med cing; Z: grub cing; (d) G: gda'; (e–e) LN: brjod pas mtshon du med, KU: snyad du med

28 'de ltar\(^a\) sms kyi\(^b\) rang bzhin gdod 'nas nam\(^c\) mkha' 'dra' | Z 100
(a–a) LNKU: om.; (b) N: kyi; (c–c) mKh: nas nas; Z: nam ...? (the abbreviation makes no sense: namngag?)

29 chos rnams ma lus 'sms su\(^a\) ma 'dus med\(^b\) |
(a) GZ: de ru; (b–b) LNKU: pa yang de ltar lta' | (KU: bhta

30 'lus kyi\(^a\) bya rtsol\(^b\) 'ma mang\(^c\) rnal mar sdod\(^d\) |\(^e\)
(a) N: kyi; (b) N: tsol; (c) LNKU: thong la; (d) L: bsod; (e–e) G: lus kyi bya ba yongs thong gnal ma dal bar gdod; Z: lus kyi bya ba yongs thongs rnal ma dal bar sdod

31 ngag gi\(^a\) smra brjod 'ma mang\(^b\) 'sgra' stong brag cha 'dra\(^c\) | mKh 13
(a) N: gi; (b–b) Z: med pa, LNKU: om.; (c) GZ: grag; (d–d) LNKU: sgra snyan ltar shes bya' | (KU: ba

32 yid la \(^{'}\)mi bsam 'bzia yi\(^{'}\)ab cho\(^{'}\) la ltsos |
(a–a) LNKU: chu zla'i; (b–b) GZ: ci yang ma bsam' la zla'i'i (Z: 'mi, 'bzia'i); (c) LN: don

33 lus la snying po med pas\(^a\) 'snyug\(^b\) ma'i 'sdong\(^c\) bu 'dra' | U 79, Z 101
(a) K: de; U: te; Z: pa; (b) G: snyug; Z: gnyug; (c–c) LNKU: om.; (d) mKhG: dong; Z: not clearly legible; (e) D: po; (f) LN: chu sbur 'dra, KU: rgyal ba'i rten

34 sms ni nam\(^a\) mkha' \(^{'}\)dkyil\(^b\) ltar bsam pa'i yul las 'das |
(a) NKU: om.; (b) LKU: mkha', N: kha'; (c) LNKU: om.

35 'de yi\(^a\) ngang la btag bzhag med par glod\(^b\) 'la zhog\(^c\) |
(a) GNKU: de'i; (b) L: slod |; N: rld |; GU: blod; (c–c) LNKU: om.
36  sems la gtad² soᵇ med naᵇ phyag rgya chen po yin |
   (a) D: stad; N: btang; (b) LNKU: om.; (c) LNKU: om.
37  de la goms shingᵃ 'drisᵇ naᵇ bla med 'byang chubᵇ thob⁶ |
   (a) LN: om.; KU: pa; (b) LNKU: om.; (c) N: pa, KU: om.; (d–d) NKU: 'bras bu; (e) GD: 'thob; NKU: nyid
38  sngags su smra dang pha rol phyin pa dang |
39  'dul ba mdo sdeᵃ sde snod la sogsᵇ pa |
   (a) Z: sde'i; (b) N: sugs
40  rang rang gzhung dang grub² pa'i mtha' dangᵃ niᵇ |
   (a) GLKUZ: yis; N: yi; (b) G: kyang
41  'od gsalᵃ phyagᵇ rgya chen po mthongᶜ miᵈ 'gyurᵉ |
   (a) N: bsal; (b) N: phyag; (c) KU: rtogs; (d) G: ma; (e) G: gyur; KU: nus

Different line order in LNKUZ: 44, 45, 43, 42
42  yid la mi byed zhe 'dod kun dangᵃ bra³ |
   (a) L: bral; (b) L: ba
43  rang byungᵃ rang zhiᵇ chu yiᵇ 'pa traᶜ 'dra |
   (a) G: 'byung; (b–b) GN: chu'i; KU: chu yis; (c–c) mKh: pa ṭa; LN: sbu ba; KU: chu bur
44  'zhe 'dod byungᵃ naᵇ 'od gsalᶜ mthong sgribsᵈ |ᵉ
   (a) LNKU: 'dzin; (b) GLNKU: pas; (c) N: bsal; (d–d) L: rtogs mi 'gyur; N: rtog mi 'gyur; KU: mthong mi 'gyur; (e–e) Z: om.
45  ṛrtogᵃ pasᵇ bsrgnᶜ sdomᵈ dam tshig donᵉ laᶠ nyams |
   (a) mKh: rtogs; N: brtogs; (b) G: pa; (c) N: bsrgns; (d) N: bsdoms; (e) L: sdom; (f) GLNKU: las; (g–g) Z: om.
46  mi gnas mi dmigs don las mi 'daᵃ na |
   (a) KU: sems
47  'donᵃ la¹ 'nyams medᵃ mun pa'i³ sgron⁴ me yin |
   (a) G: dam; (b–b) LNZ: dam tshig; KU: nyes pa; (c–c) KU: med pas; Z: mi 'da¹; (d) LN: sel; (e) N: bsgron
48  zheᵃ 'dod kun bral mtha' laᵇ 'mi gnas naᵃ |
   (a) mKh: zhen; (b) KU: las; (c–c) LN: gnas pa na; KU: 'das pa na
49  sde snod chosᵃ rnamᵇ ma lus mthong bar 'gyur |
   (a) LN: don; (b) G: sa, rnam provided as a note. The diacritical sign sa stands in G for rnam.
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50 `don 'dir gzhol naʰ 'khor baʰ bṛtsonʰ las thar |" Z 104
(a) D: nas; (b) G: rton; Z: bton; mKh appears to be corrected from bton to bṛtson; (c–c) LN: ‘di don bzhol¹ bas ‘khor ‘das gnyis med rtogs² | (¹N: gzhol; ²N: rtog); KU: om.

51 *don ‘dirʰ mnyam gzhagsʰ ‘sdig sgrib thams cad bsregᶜ |de G 88
(a) KU: ‘di; (b) GmKhU: bzhag; (c) GZ: sreg; (d–d) KU: ‘khor ‘das gnyis su med |; (e–e) LN: om.

52 bstan paʰ bnyiṅ poʰ sgamʰ bshad pa yin |
(a) D: por; (b–b) GLNKUZ: om.; (c–c) G: ma zhes su; LNKUZ: me zhes su

53 don ‘dirʰ mi mosʰ skye bo blun po rnamʰ |
(a) LN(?)KU: ‘di; (b) GD: chos; (c) G: ṣam

54 ‘khor baʰ chu boʰ rtagʰ tu ‘khyerʰ barʰ zad |
(a) LN: la; (b) L: brtag; N: btug?; (c) LNKU: g.yengs; Z: khyer; (d) KU: par

55 ngan song sduṅ bsngal mi bzoṭʰ brmongs paʰ snyiṅ re rje |
(a) GKUZ: zad; L: bzad; (b–b) DLNKU: om.; GZ: blun po

56 sduṅ bsngal ‘mi zadʰ thar ‘dod bla ma mkhas paʰ bstenʰ |
(a–a) mKh: ma zad; D: mi bzoṭ; LNKU: om.; (b) LNKUZ: la; (c) D: sten; GN: rten

57 byin bralbsʰ semsʰ laʰ zhugsʰ pasʰ ‘rang sems grolʰ bar ‘gyur |
(a) GDZ: rlas; (b) GZ: snying; LNKUZ: om.; (c) LNKU: om.; (d) N: zhug; (e) LN: nas; GКУZ: na; (f–f) N: rang grol sems grol; G: grol

58 ‘de ‘phiyr ‘bad pasʰ bla ma lam du khyerʰ |
(a–a) L: damaged and illegible; (b) KU: khyer; (c–c) GZ: om.

59 kye ho ‘khor baʰ chos ‘diʰ don med bṣud bsngalʰ rgyu |
(a) GZ: ni; (b–b) G: du khaʰi; (c) LNKU: see notes to line 60.

60 byas paʰ chos la snying po med pas don ldan snying po lṭos |
LUNKU instead of lines 59–60: kye ho | ‘khor baʰ bya chos snying po med paʰ phiyr | bya chosʰ don ldan snying po ‘len pa bceʰ | (‘KU: om. bya chos; ‘¹KU: gom pa bya ba gceʰ)

61 gzungsʰ ‘dzin kun ‘las ‘das naʰ lṭa baʰ iṛgyal po yinʰ |
(a) LN: bzun; (b–b) LNKU: bral; Z: ‘das; (c–c) G: mechn; LN: ste; KU: de

62 ‘yengs pa med naʰ sgomʰ paʰ iṛgyal po yin |
(a–a) LN: ‘spang blang yengsʰ med (N: ‘¹spangs blangs yeng); KU: spang blang med par; (b) DKU: bsgom; N: bsgomս

63 bya rtsolʰ ‘med naʰ spyod paʰ iʰ rgyalʰ po yinʰ |
(a) G: btsal; N: damaged; (b–b) LNKU: lasʰ ‘das (‘L: la); (c) LKU: pa; (d) KU: chen; (e–e) LN: mechog yin zhiṅ
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64 re dogs "meda na "bras bu mgon du 'gyuR | 
(a) KU: bral; (b–b) LN: kun bral; (c) GRKU: gyur

65 dmigs pa'i yul 'das sms kyiR rang bzhin gsal | 
(a) N: dmig; (b) N: kyiR

66 snying rje byang chub sms kyi rin po che | 
Only mKhD

67 bsgom pa'i blam meda sangs rgyas lam a sna zin | 
(a) GZ: goms; LD: sgom; N: bsgoms; KU: sgoms; (b) KU: lam; (c) mKh: thob; (d–d) LNKU: mgon du 'gyur | Z: bla med thob

69 "bya ba'i bzhiR med rang babs ngang b gnaS | 
(a) N: bzhi; K: lam; U: las; (b) KU: rang; (c) L: bzhag; N: gzhag; (d–d) GZ: om.

70 kye ma 'jig rten chos la legs rtogs kyang | 
(a) N: skye; (b) G: ma |; (c) GLKUZ: dang; N: na

71 rtag mi thub ste b rim la sgyu ma b'dra | 
Z 106
(a) LN: pa; KU: pas; (b–b) Z: sgyu ma rmi lam

72 b'rim la sgyu ma b don la yod 'ma yin | 
(a) LN: ma'ang; (b–b) KU: sgyu ma yin pas; (c–c) G: pa min

73 bdes na skyo ba skyed la 'jig rten bya ba thong | 
(a) mKhZ: bskyed; (b–b) LNKU: de ltar shes na 'khor 'das 'gnyis su med | ('NKU: nas; "KU: spang blang bral | N partly illegible)

Additional line in LN: de nyid rtogs' phyir 'jig rten bya ba thong | ('N: rtog)

74 'khor yulR chags sding b'breI pa kun "chod la | 
(a) Z: yug; (b) N: sdangs; (c) U: 'bral; (d) D: sa; NKU: ba; (e–e) LN: spangs nas; KU: bcad nas

75 gcig pur nags d'rab ri khrud dgon par bsgoms | 
(a) G: cig; (b) Z: 'dabs sam; (c) D: sgom; Z: sgoms; (d–d) LNKU: 'kyi bsebR dang ri sul du | ('N: kyi sebs)

77 bsgom du med pa'i ngang la gnas par gyis | 
(a) GDZ: sgom; N: bsgoms
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78 *thob med bthob na phyag rgya chen po ’thob*

(a–a) mKh: thob med thob med; (b–b) LNKU: om.; (c) GmKhZ: thob; LNKU: thob par byos³ (’KU: mdzod)

79 *dper na ljon shing sdong po yal ’dab rgyas*

(a–a) LNKU: om.; (b) GZ: yal ka lo; LNKZ: yal ga lo; U: yal kha lo; (c) L: brgyas

80 rtsa ba gcig³ bcad yal ga³ khri ’bum skam³

(a) NZ: cig; (b) U: kha; (c) NKU: skams; Z: bskams

81 de bzhin rtag tshogs rgyu ’bras sna tshogs kyang

Both lines in LNKU: de bzhin Sens kyis⁴ rtsa ba gcig⁴ ”bcad na ”’dzin la sogs⁴ yal ’dab⁵ khri ’bum skam⁶ |

(a) KU: kyi; (b) N: om.; (c–c) N: pa ni ; U: gcad na ; (d) NKU: gzung; (e) N: swogs; (f) KU: lo; (g) NU: ga; (h) NKU: skams. These lines are condensed to a single line in GZ: de bzhin sens kyi rtsa ba bcad na ’khor ba’i lo ’dab skam (’Z: bskam)

83 *dper na bskal⁶ pa stong du bsags⁶ pa’i mun pa yang*

(a–a) LNKN: om.; (b) D: skal; (c) L: bsad⁸; N: bsag

84 sgron me gcig⁶ gis⁶ ’mun pa’i tshogs mams⁶ sel

(a) GN: cig; (b) D: gi; (c–c) G: sa; LNKU: skad cig nyid la

85 *de bzhin⁶ rang sens⁶ ’od gsal⁶ ’skad cig gis⁶

(a–a) LNKU: om.; (b) LNKU: rig; (c) N: bsal; (d) D: gi; (e–e) LNKU: rtags⁵ pa’i skad cig la | (’N: brtags)

86 bskal par bsags⁶ pa’i ’mun nag⁶ ’sdi grib sel⁶

(a) N: bsag; (b–b) GLNKUZ: ma rig; (c–c) LKU: sgrib g.yogs bral, N: sgribs g.yog bral

87 ’kye’ ho⁸ blo yi’ chos kyi blo ’dás⁸ don ma⁸ mthong⁹

(a) N: kyai; (b–b) GKU: kye ho ; L: om.; (c) G: blo’i (improved to blo yi in a note); L: yis; (d) N: ’dal; (e) GLNKUZ: mi; (f) N: rtag

88 byas pa’i chos kyi⁸ byar med don⁸ mi’ rtags⁴

(a) DLKU: kyi; (b) KU: sar; (c) GDU: ma; (d) GD: slesb; N: rtag; KU: slesb

89 blo ’dás byar med ’chos ’di’ thob⁸ ’dod na |

(a–a) GLNKUZ: don de; (b) L: rtags

90 rang sens rtsad⁶ chod⁶ rig pa geer⁶ bur zhog⁴

(a) GZ: rtsa ba; L: brtsad; (b) GZ: chod la; (c) G: cer; (d) LN: bzhog

91 rtag⁶ pa’i³ ’ dri ma’i’ chu de³ dangs⁶ su chug⁷

(a) N: rtag; (b) GZ: pa; (c) D: mas; (d–d) LNKU: rba rlabs⁴ rang sar (’L: brlabs); (e) KU: sangs; (f) D: chud; N: tshug
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92 ḃsnang ba dgag sgrub mi bya rang sorʰ zhog ḃ
   (a) GZ: sar; (b–b) LN: ji ltar snang yang spongʰ len dgag bsgrub spangʰ | (N: ‘spons, ‘spangs); KU: ji ltar snang yang dgag sgrub spong mi bya |

93 spongʰ len med parʰ ḃrang sens phyag rgyar groʰ |
   (a) N: spongʰ; (b) GZ: na; D: pa; LNKU: paʰ’; (c–c) GLNKUZ: snang srid phyag rgya cheʰ (‘GZ: rgyar groʰ)

94 kun gzhiʰ ḃskye ba med pasʰ bag chags sgribʰ g.yogs spongʰ |
   (a) G: bzhiʰ; (b–b) LNKU: skye med (c) N: sgribs; (d) GKUZ: sangs; D: spongs; LN: bral

95 ḃsnyam byedʰ rtsis gdab mi bya ḃskye medʰ snying porʰ bzhogʰ |
   (a–a) D: mnyam rjes; Z: snyems byed; LNKU: om.; (b–b) LNKU: rang byung; (c) KU: po; (d) GLNKU: groʰ; DZ: zhog

96 ḃsnyang baʰ rang snang ḃblo yiʰchos rnasʰ zadʰ |
   (a–a) LNKU: om.; (b–b) G: bloʰ’i; LN: dbang gyur blo yis; KU: sgyur byed bloʰ’i; (c) G: saʰ; (d) Z: zad du chug

97 mu mthaʰ yongsʰ groʰ lta baʰ’i rgyalʰ po mchogʰ |
   (a) GLNKUZ: groʰ; (b) N: brgyalʰ; (c) LN: yin

98 mu med gtingʰ ‘yangsʰ bsgomʰ paʰ’i rgyal poʰ mchogʰ |
   (a) G: rtingʰ; (b) N: spangs; (c) DZ: sgom; N: bsgoms; (d) N: om.; (e–e) KU: zab rang byung bsgom pa yin

99 ḃgang yang ḃdod paʰ med na spyod paʰ’i rgyal po mchogʰ |
   (a–a) GZ: mthaʰ’ chod phyogs bral spyod paʰ’i rgyal po mchogʰ |; LNKU: phyogsʰ bral ‘dzin med spyod paʰ’i ‘rgyal po steʰ | (‘N: phyogʰ, ‘z-KU: gol sa chod)

100 re med rang snangʰ ḃbras buʰ’i ‘rgyal po mchogʰ |
   (a) GLNKUZ: gnas; (b) G: buʰ; N: bus; (c–c) GKLZ: mchogʰ yin no | (‘N: mchogs)

101 ḃlas ni dang poʰ gcongʰ rong ‘chu dang ḃdraʰ |
   (a–a) KU: dang poʰ’i las can; (b) G: lcong; N: bcong; (c–c) L: ‘bab chu’dra

102 bar du chu boʰ gangāʰ dal ‘gyisʰ babʰ deʰ |
   (a) G: chuʰ’o; (b) N: not clearly legible, GDK: gangga; U: ga ga; (c) DKU: gyi; (d) N: babs; (e–e) G: zhung g.yo

103 ḃtha ma chu phranʰ ma buʰ’ phradʰ paʰ’draʰ |
   (a) D: bram; G: saʰ (rnam)s as in Z; (b) GDZ: phradʰ; (c) Z: bzhin; (d–d) LNKU: tha maʰ chu rnas rgyaʰ mshor ro gcigʰ ltar | (‘LN: mar; ‘N: rgyalʰ; ‘NKU: cig)

104 ḃchos nyidʰ ma buʰ’ mjalsʰ basʰ ngang la gnasʰ |
   (a–a) LN: ‘od gsal; (b) KU: maʰ’u; (c) NU: ’jal; (d) LN: baʰ’i; (e–e) GZ: om.
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105 blo dman⁶ skyes bu don⁷ la mi gnas na⁸ | mKh 18, U 81, Z 110
(a) G: sman; (b) GLNKU: ngang; (c) N: ni

106 rlung gi⁹ gnad⁻ gzung² rig pa gcud⁴ la bor⁸ | D 17
(a) LN: gis; (b) N: nad; (c) GLNKUZ: bzung; (d) GLNKU: bcud; (e) K: phobs

107 lta⁶ stangs sms’ dzin³ yan lag⁶ du ma yis⁹ | (a) K: ltas; (b–b) N: rig pa; (c) mKh: yi

108 "chos nyid⁴ ngang la⁹ mi gnas ‘bar du’ gcun⁹ |
(a–a) GLNZ: rig pa; (b) KU: om.; (c) mKh: rab tu; (d) GLN: bcun; (e) KU: ni

109 da⁶las rgya⁷ bsten⁹ na bde stong⁹ ye shes ‘char |³
(a–a) GD: las kyi phyag rgya; (b) GDN: brten; (c) N: stongs; (d–d) KU: om.

110 thabs dang shes rab byin zlabs⁸ par zhugs⁸ | Z 111
(a) mKh: brlab; (b) D: snyom; (c) LNKUZ: ‘jug

111 "dal bar⁷ dbab cing³ bskyil bzlog drang ba dang⁷ |

112 "gnas su³ bskyal⁹ dang’ lus la⁴ khyab⁴ par¹ bya⁸ |
(a–a) LN: rang gnas; (b) G: skyal; (c) GZ: la; LN: bas; KU: zhung; (d) mKh: kyi; (e) N: nkyabs; (f) KU: pa; (g) N: byas; KU: po

113 ‘de la chags zhen med na¹ ye shes ‘rang sar⁷ char |³
(a) GZ: na bde stong; (b–b) GDZ: om.; (c–c) LN: om.; KU: phyag 'rgya la’ rten bde stong ngang gis ‘char |³ (‘K: rgyas)

Additional line in LNKU: tshe rings 'gyogs³ la skyon rnams mtha’ dag sel |
(a) N: 'grog; KU: mygogs

114 ‘tshe ring’ skra dkar med ‘cing zla ltar rgyas par ‘gyur³ |
(a–a) LNKU: om.; (b–b) LNKU: la rang lus zla’ ltar rgyas³ | ('N: mda; 'N: brgyas, L: gyis)

115 ‘bkrags⁸ mdangs gsal zhing⁸ stobs kyang sengge ‘dra³ |
(a) G: krag dang; (b) G: om.; Z: la; (c–c) LNKU: mdangs gsal¹ stobs rgyas² ci 'dod las la sbyor | ('L: bsal, 'KU: 'phel

116 thun mong⁸ 'dngos grub⁷ myur thob mchog la brtson⁹ par¹ gyur |
(a) LNKU: mongs; (b–b) LNKU: om.; (c) GNZ: gzhol; L: bzhol; U: rtson; (d) GLNZ: bar

117 phyag rgya chen po gnad kyi³ man³ ngag¹ ‘di³ |
(a) LN: kyis; (b) G: gdam; NKU: gdams; (c) KU: pa; (d) mKhZ: ni
Colophon

phyag rgya chen po gnad kyi man ngag ces bya ba’i gzhung rje ti llo¹ pas bla ma nā ro pa la chu bo ganggā’ìb ’gram du do ha mgur¹ du gsungs pa rdzogs so |

(1) note in D: ’di la gangga ma zer; (a) D: tai lo; (b) D: gangga’i

Alternative colophons

G rje te lo pas nā ro pañ chen la chu’o ganggā’i ’gram du gsungs | des mar pa chos kyi blo gros la gnang pa’o |

Z phyag rgya chen po grub pa dpal tai lo pa’i zhal snga nas kyis kha che’i paṇḍita nā ro pa la dka’ ba bcu yis spyad pa’i mthar chu bo ganggā’i ’gram du gsungs pa phyag rgya chen po rdo rje’i tshig rkang ...? rdzogs so | paṇḍita de nyid kyi zhal snga nas dang bod kyi lo tsal ba chen po mar pa chos kyi blo gros kyis byang puspa ha rir bsgyur cing zhus te gtan la phab pa’o |

L rnal ’byor gyis dbang phyug ti lo pas | chu bo ganggā’ìb ’gram du | dpal¹ nā² ro pa la gsungs pa’¹ | rang byung bsam gyis mi³ khyab² pa zhes bya ba shin tu zab³ iti |

(a) om. ¦; (b) gha ga’i; (c) om. ¦; (d) om. dpal; (e) na; (f) om. pa; (g) N: ma; (h) khyabs; (i) om. shin tu zab; K and U follow N.

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