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A Chinese Mahayāna Catechism in Tibetan and Chinese Characters

BY F. W. THOMAS, S. MIYAMOTO, AND G. L. M. CLAUSON

(PLATE II)

IN the India Office Library there exists an extensive and well-written MS. (A) in Tibetan writing and non-Tibetan language, belonging to the collection acquired by Sir A. Stein from the famous hidden library of Tun-huang (Ch'ien-fo-tung); it is described below.¹ In the light of previous experience of such MSS. it was quickly apparent that the language was Chinese; but owing to the known difficulty of restoring Chinese characters from writing representing pronunciation, whether ancient or modern, an interpretation of the text seemed to be for the present practically out of the question.

However, a closer examination showed that many sentences (for the punctuation is rather good) commenced with the syllable *hā . hmye . hyu*; and this suggested that the text was a catechism. The seventh line, beginning *hluḡ . ñam . | hde . 'ir . ñam . wur . |*, comprises three words recognizable as Chinese for six (*hluḡ*), one (*'ir*), and Buddha (*wur*); and only an equation of *ñam* to *nyam*, *nem*, is required in order to arrive at the meaning "six remembrances: the first, remembrance of Buddha", which in Sanskrit is *ṣaḍanusmṛtayaḥ | prathamā Buddhānusmṛtiḥ*; and it becomes easy to follow the enumeration of the familiar sextad. The

¹ India Office MS. Tun-huang (Ch'ien-fo-tung), Ch. 9, II, 17: paper scroll, 30 × 440 cm.; II. 200 *recto* - 196 *verso* of good, rather calligraphic, cursive Tibetan writing, the lines being parallel to the breadth of the scroll and each c. 29 cm. wide, the characters varying in size and betraying probably more than one hand; elaborate, but not always correct, punctuation by means of dots, single and double *daṇḍas*, circles, one, two, three, or rarely more in number, etc.; paragraphs and some chapter-divisions indicated; fragmentary at beginning; at the end of the text a colophon mentioning the first volume of a work and invoking a blessing upon all creatures; blank at end, *recto* c. 25 cm., *verso* c. 160 cm.; eighth-ninth century?

obvious suggestion, however, of a version of a *Dharma-saṃgraha* is not confirmed; and it is evident that the MS. contains much matter, partly of a different character and comprising an enumeration of Buddhas and Bodhisattvas; parts only were at once intelligible.

A fortunate chance recalled to mind another MS. (B),¹ containing a Chinese text with interlinear glosses in Tibetan character; and inspection showed that these pointed to another exemplar of the same text. Though both are fragmentary at the beginning, their actual commencing points proved to be not very far apart, the second MS. beginning at line 14 of the first. The presence of the Chinese characters entirely alters the situation; it has been possible to edit the text in the form given below and to furnish a translation.

At first it was proposed to print under each Chinese character the transliterated text as elicited from *both* MSS. This course was suggested by a rather peculiar circumstance, namely that the systems of transliteration followed severally by the two MSS. differ somewhat in almost every syllable. What has necessitated a different procedure is the fact that the correspondence between the two texts is by no means always syllable for syllable; in fact, there are, in addition to some standing differences of phraseology, larger divergences and dislocations; in so much that after about l. 33 of the first MS. the parallel passages cannot be set out without further examination. For a preliminary comparison of the

¹ India Office MS. Tun-huang (Ch'ien-fo-tung), Ch. 80, xi: paper scroll, 27.5 × 22.5 cm.: ll. 128 *recto* of poor Chinese writing in columns parallel to the breadth and each c. 20 cm. wide, with interlineations in small, cursive Tibetan writing, often faint or smudged or intruding upon the adjacent Chinese characters, but with care legible, although there is some difficulty in distinguishing *c*, *b*, and *h*, *c* and *ts*, *chi* and *tsha*, 'a, *y*- and *s*-, *ś* and *z*-, *n* and *r*-, and so forth. The Tibetan syllables, which are transliterations of the Chinese characters to the left of each, are absent in about 50 per cent of the cases. Chinese writing between ruled lines, two hands, the second beginning l. 80. Fragmentary and smudged at the beginning: the last line gives the title.

two transliterations we give below the two texts of the indicated portion.

In the second MS. the Tibetan transliterations are in general faintly written, often practically indecipherable. Here the other version has sometimes been of service in the establishment of the readings. It should be remarked that the transliterations are in a large percentage of the cases not given in the MS. : this was often due, no doubt, to the fact that the same Chinese character had occurred previously, a natural consequence of the nature of the text ; and accordingly we have been able to make insertions (*in Italics*) in the later recurrences and so establish a practically complete consecution.

The Chinese writing is not very good : naturally, owing to the age of the MS., it shows old and rather cursive forms, and there are also a few errors. Mr. Miyamoto has been able to read the whole with little uncertainty ; and he has provided the translation, which for the most part furnishes to students of Mahāyāna Buddhism its own evidence. To Mr. C. Y. Wang, who is now studying in Oxford, we are indebted for a careful verification of the readings.

At the end of the second MS. there is a colophon giving the title as "Mahāyāna Middle Doctrine, One Volume" = Sanskrit *Mahāyāna-mādhyamika-darśana* ; and this is preceded by an explanation, in the course of which the work is described as "copy extract of explanation, Mahāyāna-Mādhyamika view, by the preacher (= *dharma-bhāṇaka*) Go". The person and his date are unknown : the MS. would belong to about the seventh-eighth century A.D. In case the work is not a translation (from Sanskrit), the divergences of the two texts require some further explanation.

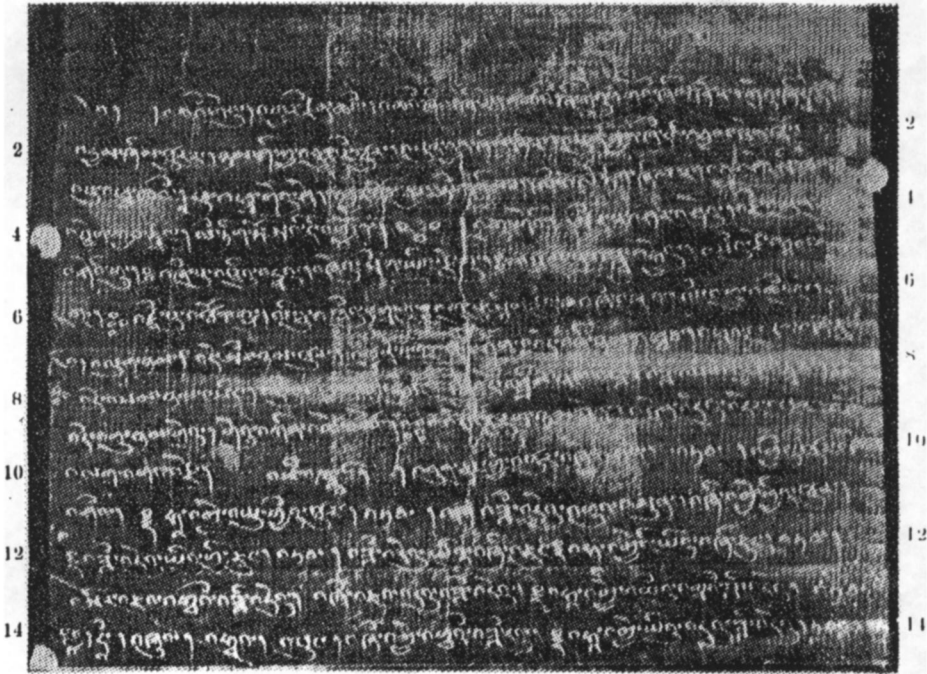
Two more points invite attention. The first concerns the wholesale differences in the transliteration. Partly these appear to be simple differences of system ; e.g. the first MS. has *hdehu*, *hdvahu*, *hkhun*, *hlyo*, *wo*, *zo*, *gām*, corresponding

to *de*, *hdve*, *khon*, *lehu*, *bon*, *syon*, *gvam* of the second. But it is obviously more serious when we find *ba_hu* in the first = *pe_hu* in the second, and when in the first we find the Tathāgata, whom we have previously found as *že-le*, represented by *zu-lah_u* (= ordinary Chinese *Julai*). Whether the differences are local or of another nature, sinologists will perhaps decide. In case the matter should seem to be one of date, we would plead for priority on the part of the second MS., wherein the Chinese characters have the primacy and which has a general similarity to other Chinese MSS. from the same source, diverted to Tibetan uses during the period of Tibetan rule in the Śa-cu region. The first MS., which is calligraphic, was evidently written for persons prepared to dispense with Chinese characters. It should be added that both MSS. show minor, but numerous, inconsistencies in their transliterations. The Chinese text, which here and there has been corrected or shows signs denoting repetition, change of order, or omission, is also in some places obviously faulty or defective.

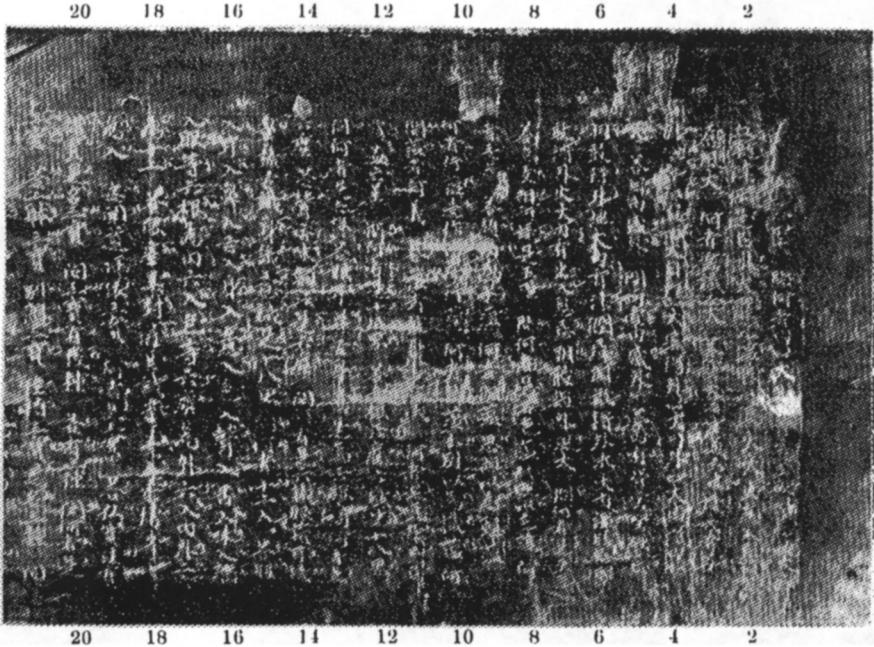
The second point regards the circumstance that among an exiguous number of such Tibeto-Chinese MSS. we have two exemplars of the same work. The case might seem accidental. But in connexion with each of the two texts previously published (*JRAS.* 1926, pp. 508-536; 1927, pp. 281-306) we have been confronted with fragments of independent MSS. In regard to a purely Tibetan document another instance has been noted (*JRAS.* 1928, pp. 90-1). I am acquainted, further, with no less than four independent fragments of a *Rāmāyaṇa* text in Tibetan from the same region and with other parallel instances of fragments of Tibetan works. There is probability in the conclusion that in such cases the fragments have not now first come together, but represent MSS. associated together in old times, for comparison or by way of classification, in the Tun-huang Library or in the sources of its collections.

[F. W. T.]

MS. A, II. 1-14.



MS. B, II. 1-21.



大乘中宗見解

(DE ŠIN CUN TSON KYEN HE)¹

- [1] [外] 四 大 問 何 者 內 四
[hgve] si d[ɛ]. Bun: [ha] [ja] hdve si
- 大 答 骨 定 堅 硬 以 爲 地
de? Tab: [ku]r [zu]g kyen hgehu yi hu di
- 大 [2] 血 髓 津 潤 是 名 水
de: hyar [su] tsin [zun] si mye su
- 大 體 之 溫 暖 以 爲 火 大 出
[de]: [the] tsi (ci?) 'on hdvan hi hu hva [de]: chur
- 息 入 息 以 [3] 爲 風 大
[sig] zib sig [hi] hu phun de.
- 何 者 空 識 二 大 答 空 大
Ha ja khoñ [s]ig [zi] [de]? Tab: khoñ de
- 者 虛 通 分 也 識 大 者 了 [4]
ja hu (thuñ) phun ya: sig de. ja lehu
- 別 心 也 問 此 四 大 因
phar [s]jim ya. [Bun]: [tshi] si de 'in
- 內 四 大 感 得 外 四 大 因 外
[hdve] [si] de gvam tig hgve [si] [de]: 'in hgve
- 四 大 感 得 內 四 [5] 大
si [de] gvam tig [hdve] [si] de?
- 答 因 內 感 外 問 何 者 內
Tab: ['in] hdve gvam hgve. Bun: ha ja hdv[ɛ]
- 感 外 答 內 有 骨 定 堅 硬
gvam hgve? Tab: hdve yi hu kor zug kyan hgehu
- 忘 [6] 相 敢 (sic) 得 外 地 大 內
boñ syoñ gvam tig hgve di de: hdve

¹ Square brackets indicate obscure, but probably certain, readings: what is in *italics* has been supplied from other occurrences in the text; () indicates occurrences in the two Tibeto-Chinese MSS. previously published; () indicates corrections or additions, and small numerals point to transpositions not noted in the MS.

有 津 潤 忘 相 敢 (sic) 得 外 水 大
[yih_u] [tsin] zun boñ syoñ [gvam] tig h_gve sú de :

內 溫 暖 忘 相 [7] 敢 (sic) 得 外
hdve 'on [hdvan] boñ syoñ gvam tig h_gve

火 大 內 有 出 入 息 忘 相 敢 (sic)
hva de : hdve [yih_u] chud [ʒ]ib syig [boñ] syoñ gvam

得 外 風 大 間 何 者 是 五
[tig] h_gve pu[n] de. Bun : ha ja sí [hgo]

蘊 [8] 答 色 受 相 行 識 是
hun ? Tab : ség síhu syoñ heñ síg sí

五 蘊 間 何 者 是 名 色 蘊
hgo 'un. Bun : ha ja sí [mye] ség 'un ?

形 礙 以 色 蘊 何 [9] 者
Hyeñ h_ge yi ség 'un. Ha ja

受 蘊 答 領 納 爲 受 蘊
síhu 'un ? Tab : leñ hdab hu síhu 'un.

何 者 相 蘊 思 想 以 爲 想
Ha ja syoñ ['un] ? Si syoñ yi hu sy[o]ñ

蘊 [10] 何 者 行 蘊 造 作
'un. Ha ja heñ 'un ? Tshehu tsag

以 爲 行 蘊 何 者 是 識 蘊
yi hu heñ ['un]. Ha ja sí síg 'un ?

分 別 以 爲 識 蘊 何 [11]
Phun par yi hu síg 'un. Ha¹

問 蘊 者 何 義 答 蘊 者 據
bun 'un ja ha h_gi ? Tab : 'un ja gi

聚 之 義 何 者 名 爲 蔭
su ci [h_gi]. Ha ja mye hu 'im ?

是 名² [12] 覆 蓋 之 義 問
sí mye phu ke ci h_gi. Bun :

¹ Omit.

² Altered from 蔭 者.

何	者	是	十	八	界	答	六	根	六
ha	ja	si	siib	par	ke?	Tab :	lug	k[in]	lug
塵	六	識	是	十	八	界	[13]	問	
chin	lug	sig	si	siib	par	ke.		Bun :	
何	者	是	六	根	答	眼	耳	鼻	
ha	ja	si	lug	kin?	Tab :	hgen	zi	phyi	
舌	身	意	是	爲	六	根	問	何	
sar	sin	i	si	hu	lug	kin.	Bun :	ha	
者	是	[14]	六	塵	答	[色]	聲		
ja	si		lug	chin?	Tab :	[seg]	se[n]		
香	味	觸	法	是	六	塵	問	何	
hon	byi	chog	phab	si	lug	chin.	Bun :	ha	
者	是	六	識	眼	識	耳	識	[15]	
ja	si	lug	sig?	II[gy]en	[s]ig	zi	sig		
鼻	識	舌	識	身	識	意	識	是	十
pyi	sig	sar	sig	sin	sig	i	sig :	si	siib
八	界	問	何	者	十	二	入		
par	ke.	Bun :	ha	[ja]	sim	zi	[zib]?		
答	眼	[16]	入	耳	入	鼻	入	舌	
Tab :	hgen		zib	zi	zib	phyi	zib	sar	
入	身	入	意	入	色	入	聲	入	
zib	sin	zib	i	zib	seg	zib	sen	zib	
香	入	味	入	觸	[17]	入	[法	入]	
hon	zib	hbyi	zib	chog		zib	[phab	zib] :	
眼	等	六	根	爲	內	六	入	色	等
hgvān	din	lug	kin	hu	hdve	lug	zib :	seg	din
六	塵	爲	外	六	入	內	外	二	六
lug	chin	hu	hgve	lug	zib :	hdve	gve	zi	lug
[18]	爲	十	二	[問	何	者	爲	入]	
	hu	sim	zi.	[Bun :	ha	ja	hu	zib?] :	

答 眼 塵 且 對 通 生 識 道 受
Tab: hgen chin [tshya] dve thoñ señ sig dehu sihu

入 愛 憎 名 之 [19] 爲 入
zib 'ihi tsiñ myi (sic) ci hu zib:

每 聞 道 歸 依 三 寶 何 者
hbe bun dehu ku 'i sam pehu. Ha ja

是 三 寶 答 佛 寶 法 寶 [20]
sí [sam] pehu? Tab: phur pehu phab pehu

僧 寶 是 名 三 寶 問 三 寶
siñ pehu sí mye sam pehu. Bun: sam pehu

有 幾 種 答 有 三 種 問
yihu gi juñ? Tab: yihu sam ju[n]. Bun:

何 者 是 [21] 三 寶 答 一
ha ja sí sam pehu (juñ)? Tab: 'ir

體 三 寶 別 想 (相) 三 寶 住 持 三
the sam pehu phar syañ sam pehu chu ch[i] sam

寶 是 名 三 種 問 [22] 何
pehu sí mye sam pehu (juñ). Bun: ha

者 一 體 三 寶 答 法 身 體
ja 'i[r] the sam pehu? Tab: phab sin the

有 妙 覺 以 爲 佛 寶 以 (sic) 身
yihu hbyeñu ka[g] hi hu phur pehu: phab sin

[23] 體 有 妙 軌 以 爲 妙¹ 法
the yihu hbyeñu gu hi hu hbyeñu phab

寶 法 身 體 有 離 無¹ 違 爭 土
pehu: phab sin the ['ihu] li hbu wu(hu?) jen sí

故 [24] 以 爲 僧 寶 問 云
ko yi hu siñ pehu. Bun: hun

何 名 爲 妙 覺 答 妙 者 神
ha mye hu (hbyeñu) kag? Tab: hbyeñu ja sin

¹ Marked in MS. for omission.

用 不 側 稱 之 [25] 爲 妙 覺
yon hbu cheg [khyin] ci hu hbyehu : kag

者 以 法 身 體 中 覺 了 性 故
ja hi phab sin thehi cun kag lehu sen ko

々 云 妙 覺 問 云 何 [26] 妙
ko hun hbyehu kag. Bun : hun ha hbyehu

軌 答 軌 者 軌 則 之 義 以
guhi ? Tab : gu ja gu tsig ci hgi : yi

法 身 體 中 中 有 妙 軌 持
phab sin the cun cun yihu hbyehu guhu chi

[27] 義 故 々 云 妙 軌 問
hgi go go hun hbyehu gu. Bun :

云 何 離 違 爭 答 僧 者 和
hun ha li [h]u jen ? Tab : sin ja hva

合 爲 義 [28] 法 身 无 相 故
hbab hu hgi : phab sin hbu syān ko

則 无 爭 故 言 體 无 違 爭 名
tsig hbu jen ko hgen thehi hbu wu jen mye

之 爲 僧 問 [29] 何 者 爲
ci hu sin. Bun : ha ja hu

一 體 答 三 寶 名 殊 其 體
'ir the ? Tab : sam pehu mye su khi the

不 異 故 名 一 體 問 [30] 何
hbu yi ko mye 'ir the. Bun : ha

以 得 知 三 寶 名 殊 其 體 是
hi tig ci sam [pehu] mye su khi the si

一 答 維 摩 經 云 佛 即 是
'ir ? Tab : yu hba gyen hun phur tsig si

[31] 法 々 即 是 衆 是 三 寶 皆
phab [phab] tsig si jun : si sam pehu ke

無 爲 相 与 虛 空 等 納 此 義
 hbu hu syon yi hu khoñ diñ hda[b]: tshi hgi

[32] 邊 故 名 一 體 問 云
 phyan ko mye 'ir the. Bun: hun

何 名 爲 別 相 三 寶 答 六⁽²⁾
 ha mye hu [phar] syaṇ sam pehu? Tab: lug

文⁽¹⁾ 化 身 [33] 以 爲 佛 寶 所
 [ch]o[n] hva sin yi hu phur pehu: su

說 言 教 以 爲 法 寶 大 乘 十
 sva[r] hge kehu yi hu phab pehu: de [sin] sib

信 已 上 小 [34] 乘 初 果 已
 sin (yi) (saṇ) (sihu) sin chu gva (yi)

上 以 爲 僧 寶 問 何 名 別
 (saṇ) yi hu sin pehu. Bun: ha mye phar

相 答 一 々 相 殊 [35] 名
 [syaṇ]? Tab: 'ir 'ir syaṇ [su] mye

爲 別 相 問 云 何 一 々 相
 hu phar syaṇ. Bun: hun ha 'ir 'ir [syaṇ]

殊 答 佛 寶 不 是 法 々 不 是
 su? Tab: phur pehu hbu si phab: phab hbu si

衆 [36] 形 狀 不 同 故 名 別 相
 juñ: heñ tshoñ hbu thoñ ko mye phar syaṇ.

問 云 何 名 爲 住 持 三
 Bun: hun ha mye hu sin (sic) chi sam

寶 答 泥 龕 [37] 素 像 以 爲
 pehu? Tab: hde kham so syaṇ yi hu

佛 寶 紙 素 竹 帛 以 法 寶 削
 phur pehu: tsi so ts[i]g pheg yi hu phab pehu: thei

髮 染 依(衣) [38] 以 爲 僧 寶 問
 phar zam [i] yi hu sin pehu. Bun:

何 者 住 持 像 法 令 不 斷
Ha ja chu chi syaṅ (sic) phab ? Leñ hbu dvan

絕 故 名 住 持 [39] 問 何 名
tshvar ko mye chu chi. Bun : ha mye

像 法 答 像 法 似 之 法 故
syoñ phab ? Tab : syoñ phab si ci phab ko

名 像 法 問 此 三 種 三 寶
mye syoñ phab. Bun : tshi sam juñ sam pehu

爲 [40] 一 爲 異 問 云 何
hu 'ir hu yi ? Bun : hun ha

不 一 不 異 答 名 別 故 不 一
hbu 'ir hbu yi ? Tab : mye phar ko hbu 'ir :

體 同 故 名 不 異 [41] 問 有
the thoñ ko mye hbu yi. Bun : yihu

不 可 得 无 亦 不 可 得 答
hbu (kha) tig hbu yi hbu (kha) tig ? Tab :

離 有 離 无 問 云 何 離 有
li yihu li hbu. Bun : hun ha li yihu :

云 [42] 何 離 无 答 自 性
hun ha li hbu ? Tab : tshi syeñ

離 故 問 自 性 共 甚 離 答
li ko. Bun : tshi syeñ khuñ syim li ? Tab :

本 性 理 中 有 无 [43] 具 不
bun syeñ li cuñ yihu hbu khu hbu

可 得 問 畢 竟 喙 作 甚 謨
(kha) tig. Bun : pyir keñ hvan [tsa]g sim ma

物 答 法 身 不 自 名 問
bur ? Tab : phab śin hbu tshi mye. Bun :

[44] 說 有 四 諦 何 者 是 四
śvar yihu si de : ha ja śi si

諦 答 大 乘 四 諦 小 乘 四
de ? Tab : , de sîn si de (sîhu) sîn si

諦 問 何 者 [45] 是 大 乘
de. Bun : ha ja si de sîn

四 諦 答 知 无 生 是 名 苦
si de ? Tab : kho hbu sen si mye kho

諦 知 集 无 和 合 是 集 諦
de : kho tshib hbu hva hvab si tshib de :

[46] 知 滅 无 滅 是 名 滅
kho hbyer hbu hbyer si mye hbyer

諦 以 无 二 法 得 道 是 名 道
de : yi hbu zi phab tig dehu si mye dehu

諦 問 何 [47] 者 小 乘 四
de. Bun : ha ja (sîhu) sîn si

諦 答 生 死 果 爲 苦 諦 煩
de ? Tab : sen si gva hu kho de : phan

惱 業 爲 集 諦 [48] 寂 滅 理
hde hgeb hu tshib de : tshi[g] hbyer li

爲 滅 諦 戒 定 惠 爲 道 諦
hu [hbyer] de : ke den hve hu dehu de.

既 言 生 死 果 何 者 生 死 因
Gi hgen sen si gva. Ha ja sen si 'in ?

[49] 答 集 是 生 死 因
Tab : tshib si sen si 'in.

問 記 (sic) 言 生 死 果 亦 合 有 無
Bun : gyi hgen sen si gva yi [hvab] yihu hder-phan

因 果 何 者 是 [50] 無 因 果
'in gva : ha ja si hbu 'in gva ?

答 寂 滅 理 爲 果 戒 定
Tab : tshig hbyer li hu gva : ke den

惠 爲 因 問 諸 經 之 中 先
 hve hu 'in. Bun : cu kyeñ ci cuñ sen

[51] 因 後 果 何 故 此 四 諦
 'in hiñu gva : ha ko tshi si de

中 先 果 後 因 答 舉 理 而
 cuñ syan gva hiñu 'in ? Tab : gu li hgyar

言 則 合 [52] 先 因 後 果 此
 hgen tsig hvab sen 'in hiñu gva : tshi

四 諦 法 佛 初 成 道 時 爲 五
 si de phab phur chu (señ) deñu si hu hgo

俱 倫 比 丘 等 [53] 初 聞 法
 Khu lin (hlyi) (hkhychu) diñ chu bun phab

要 恐 難 悟 解 且 進 視 果 後
 yehu khuñ hnan hgo he : tshya dzin si gva hiñu

視 因 於 理 无 狀 [54] 問 說
 si 'in : 'i li hbu soñ. Bun : svar

有 五 乘 何 者 是 五 乘 答
 yihu hgo siñ. Ha ja si hgo siñ ? Tab :

天 乘 梵 乘 聲 聞 乘 緣 覺
 hde siñ bam siñ señ bun siñ yuan kag

[55] 乘 諸 佛 如 來 乘 是 五
 si[n] cu phur [ž]u le siñ : si hgo

乘 天 乘 五 戒 十 善 得
 siñ. Hde siñ ? Hgo ke sib san tig

生 六 欲 天 是 [56] 名 天 乘
 señ lug yog hde : si mye hde siñ.

[何 者 十 善] 答 身 三 口¹ 四
 [Ha ja sib san ?]. Tab : sin sam si

意 三 是 名 十 善 亦 名 十 惡
 'i sam si mye sib san : yig mye sib 'ag.

¹ "Mouth."

問 何 者 是 [57] (身) 三 業
Bun: ha ja si. (sin) sam hgeb?

不 殺 不 盜 不 婦(淫) 何 者 意
Hbu bur hbu dehu hbu yim. Ha ja 'i

三 業 不 貪 不 瞋 不 癡
sam hgeb? Hbu tham hbu chin hbu chi.

何 [58] 者 口¹ 四 業 惡 口¹
Ha ja si hgeb? 'A[g]

兩 舌 妄 言 綺 語 不 遠 此
lyon sar bon hgen khi hgu hbu wen tshi

業 有 其 五 種 十 善 [59] 一
hgeb yihu khi. Hgo jun sib san? 'Ir

人 十 善 二 天 十 善 三 聲 聞
(zin) sib san: zi hde sib san: sam sen bun

十 善 四 緣 覺 十 善 五 菩 薩
sib san: si yuan kag sib san: hgo san phusar

十 [60] 善 問 何 者 梵 乘
sib san. Bun: ha ja bam sin?

答 修 四 无 量 心 生 得 色
Tab: sihu si hbu lyon sim sen tig seg

界 四 禪 天 [61] 名 梵 乘
ke si zan hde mye bam sin.

問 何 者 四 无 量 心
Bun: ha ja si hbu lyon sim?

答 慈 悲 喜 捨 名 四 无 量 [62] 心
Tab: tshi pyi hi sa mye si hbu lyon sim.

問 何 者 慈 能 乘 悲 能
Bun: ha ja tshi? Nin sin. Pyi? Nin.

¹ "Mouth."

拔 苦 慶 彼 得 樂 名 之 爲 喜
phar kho. Kheñ byi tig lag nye ci hu hi.

[63] 平 等 持 心 名 之 爲 捨
Pheñ diñ tig sim nye ci hu sa.

問 何 者 聲 聞 乘 因 聲
Bun: ha ja señ bun sin? 'In señ

悟 道 得 [64] 名 聲 聞 問 何
hgo dehu tig nye señ bun. Bun: ha

者 緣 覺 乘 悟 十 二 因 緣 名
ja yvan kag sin? Hgo sib zi 'in yvan nye

緣 覺 乘 [65] 問 緣 覺 人 證
yvan kag sin. Bun: yvan kag (zin) jin

悟 与 聲 因 有 何 差 異 以 爲
hgo yi pun bu (sic) 'in yihu ha tsha yi yi hu

兩 乘 答 [66] 維 證 悟 同
lyon sin? Tab: yu jin hgo thon

少 有 差 異 分 爲 兩 乘 何 以
sehu yihu tsha yi: phun hu lyon sin ha yi

聲 聞 之 人 [67] 須 值 佛 說 四
señ bun ci (zin) su chi phur svar si

諦 法 悟 其 道 冥 緣 覺 人 出
de phab hgo khi dehu li yvan kag (zin) chur

无 佛 世 [68] 獨 悟 非 常 故
hbu phur se thog hgo phyi soñ: ko

有 差 異 證 因 緣 法 也 答
yihu tsha yi. Jin 'in yvan phab ya? Tab:

无 明 行 識 名 [69] 名¹ 色 六
hbu mye heñ seg (sic) nye mye seg lug

入 觸 受 愛 取 有 生 老 死 此
zib cho[g] sihu 'e tshu yihu señ lehu si tshi

¹ Marked in MS. for omission.

是 順 何 者 逆 觀 [70] 答
śi sun. Ha ja hgig kvan? Tab:

死 衆 生 々 緣 有 々 緣 [取] 々
[s]i cun šen šen yvan yihu; yihu yvan [tshu]; tshu

[緣] 愛 々 緣 受 々 緣 觸 々 緣
[yvan] 'e; 'e yvan śihu; śihu yvan chog: chog yvan

六 入 [71] (六) 入 緣 名 色 々
lug zib; (lug) zib yvan nye seg; nye seg

緣 識 々 緣 行 々 (緣) 无 明 々
yvan sig; sig yvan heñ; heñ (yvan) hbu nye; hbu nye

(緣) 一 念 不 覺 此 十 二 因
(yvan) 'ir nyam hbu kag: tshi śib zi 'in

[72] 緣 何 者 緣 因 果 過 十
yvan. Ha ja yvan 'in gva kva śib

二 支 因 无 明 行 現 在 十 二
zi ci? 'In hbu nye heñ hyan tshe śib zi

支 果 [73] 問 何 者 如 來 乘
ci gva. Bun: ha ja zu le śin?

答 六 波 羅 蜜 名 佛 乘
Tab: lug pa la hbyir nye phur śin.

問 何 者 是 六 波 羅
Bun: ha ja śi lug pa la

[74] 蜜 答 一 布 施 二 持
byir? Tab: 'ir pu śi zi chi

戒 三 忍 辱¹ 四 精 進 五 禪 定
ke sam si tseñ dzin hgo san deñ

六 智 惠 是 [75] 六 波 [羅] 蜜
lug ci hyvo śi lug pa [la] hbyir.

何 者 布 施 得 名 波 羅 蜜
Ha ja pu śi tig nye pa la hbyir?

¹ "Endure taunts" = "sufferance."

答 布 施 之 時 不 見 受 [76] 者
Tab: pu si ci si hbu kyen h̥zuhu (sic) ja

不 [見] 施 者 不 見 所 施 財 物
hbu kyen si ja hbu kyen su si tshe bur

得 名 波 羅 蜜 何 者 持 戒
tig mye pa la hbyir. Ha ja chi kye

波 羅 [77] 蜜 不 見 持 戒
pa la hbyir? Hbu kyen chi ke

不 見 他 破 戒 不 見 所 持 戒
hbu kyen (thah) pa ke hbu kyen [s]u chi ke

法 得 名 波 羅 (蜜) 何 者
phab tig mye pa la [hbyir]. Ha ja

[78] 精 進 不 見 他 解 怠
tson dzin? Hbu kyen (thah) ga de

不 見 自 修 行 得 名 波 羅 蜜
hbu kyen tshi sihu hen tig mye pa la hbyir.

何 者 [79] 禪 定 不 見
Ha ja san den. Hbu kyen

他 亂 意 不 見 所 證 理 得 名
(thah) lvan 'i hbu kyan tha su cin li tig mye

波 羅 蜜 何 者 [80] 智 惠
pa la hbyir? Ha ja ci hyve?

不 見 自 智 惠 他 愚 癡
Hbu kyen tshi ci hyve phu kya[n] (sic) hgu tsha

不 見 所 有 惑 得 名 智 [81] 波
hbu kyen su yihiu hog tig mye ci pa

羅 蜜 問 何 者 引 前 麤 引
la hbyir. Bun: ha ja 'in? Tshyan tsho yin

後 々 細 淨 前 々 麤 答 前
hihu: hihiu se tshen tshyan tshyan tsho. Tab: tshyan

- 五 [82] 如 盲 後 一 如 道
 hgo zu meñ: hi_{hu} 'ir zu de_{hu}.
- 問 何 者 擅 士 攝 於 六 資 生
 Bun: ha ja than do sab 'u lug tsi señ
- 无 怖 法 此 中 [83] 有 一 二
 hbu 'i_{hu} phab tshi cuñ yi_{hu} 'ir zi
- 三 名 曰¹ 脩 行 住 答 擅 能
 sam mye (si_{hu}) heñ chu? Tab: than do (sic)
- 攝 其 六 問 云 何 波 羅
 sab khi lug. Bun: hun ha pa la
- [84] 蜜 中 前 劣 後 勝 云 何
 hbyi cuñ tshyan lyvar hi_{hu} sin? hun ha
- 此 中 乃 能 攝 勝 答 且 初
 tshi cuñ (hne_{hi}) niñ sab [sin]? Tab: tshya chu
- 表 視 門 中 [85] 作 如 是 說
 bye_{hu} si [mo]n cuñ dzag zu si svar:
- 俱 能 悟 其 六 波 羅 蜜 三 事
 khu niñ hgo khi lug pa la hbyir dar sam si
- 體 空 之 時 无 勝 [86] 問 何
 khon kho ci si hbu sin Bun: ha
- 者 一 二 三 答 資 生 攝 一
 ja 'ir zi sam? Tab: tsi señ sab 'ir
- 攝 二 法 攝 三 問 何 者 資
 sab zi phab sab sam. Bun: ha ja tsi
- 生 [87] 答 汕(唯) 有 信 心 能 施
 señ? Tab: yi yi_{hu} sin (sic) sim niñ si
- 財 物 名 爲 資 生 也 問 何
 tshe bur mye hu tsi señ ya. Bun: ha
- 者 无 畏 施 山 [88] 持 戒
 ja hbu 'u si? Yi_{hu} chi ke

¹ "Is called."

思 (忍) 耨 施 財 之 時 一 切 衆 生
 si zin [zig] tshe ci si 'ir tshe cun sen

无 有 畏 具 問 何 者 是
 hbu yihu 'u khu. Bun : ha ja si

[89] 法 施 答 精 進 禪 定
 phab si ? Tab : tson tshin san den

智 惠 攝 三 合 一 切 衆 生 得
 cig hyve san sam hab (sic) 'ir tshe cu[n] sen tig

其 解 脫 [90] 故 名 法 施
 khi ga thar ko mye phab si.

問 聞 說 三 毒 答 貪 瞋 癡
 Bun : bun svar sam thog. Tab : tham chin chi

是 名 三 毒 問 此 貪 [91] 瞋
 si mye sam thog. Bun : tshi tham chin.

癡 何 因 如 生 答 由 貪 不
 chi ha 'in zu sen ? Tab : 'ihu tham hbu

得 故 生 瞋 々 之 緣 以 故 生
 tig ko sen chin : chin ci khig yi ko sen

癡 由 [92] 此 如 生 問 貪
 chi : yihu tshi zu sen. Bun : tham

者 是 何 義 答 染 着 境 界
 ja si ha hgi ? Tab : zam jag ken ke

名 之 爲 貪 瞋 [93] 者 何
 mye ci hu tham. Chin ja ha

義 答 增 汗 (憎 汚) 境 界 名 之 爲
 hgi ? Tab : tshin 'o ken ke mye ci hu

瞋 癡 者 何 義 答 於
 chin. Chi ja ha hgi ? Tab : i

[94] 緣 不 了 之 名 爲 癡
 yvan hbu lehu ci mye hu chi.

何	故	得	名	爲	毒	答	此
Ha	ko	tig	mye	hu	thog?	Tab:	tshi
貪	瞋	癡	爲	毒	[95]	毒	中
tham	chin	chi	hu	thog:		thog	cuñ
過	此	毒	答 ¹	且	如	世	間
kva	tshi	thog.	Tab: tshya	zu	se	ken	ci
毒	能	雖	害	一	身	貪	癡(瞋)
thog	niñ	sur	he	'ir	sin	tham	chin
							chi
毒	能	害	多	身	(答)	世	間
thog	niñ	he	ta	sin.	(Tab:)	se	ken
							thog
能	[害]	一	身	貪	瞋	癡	毒
niñ	he	'ir	sin	tham	chin	chi	thog
							niñ
							he
							ta
[97]	身	十	善	[答]	只	如	世
	sin	sib	san	[Tab:]	[cin]	zu	se
							ken
毒	蛇	毒	藥	之	流	唯	害
thog	sa	thog	'ag	ci	[la]	[yu]	(he)
							he
							sin
命	[98]	命	終	後	毒	即	无
me		me	(chun)	hiñu	thog	tsig	hu
							yon
此	貪	瞋	癡	毒	能	令	衆
tshi	tham	chin	chi	thog	niñ	len	cuñ
							sen
							choñ
輪	苦	海	生	[99]	死	不	絕
lun	kho(n)	ke	sen		si	hu	tshvar
如	何	對	持	得	免	生	死
zu.	Ha	dve	chi	tig	'en	sen	si?
							Tab.:
如	經	所	說	多	貪	衆	生
zu	kyen	su	svar	ta	tham	cuñ	sen
							yi
							hu
[100]	淨	觀	爲	對	治	多	瞋
	tshen	gvan	hu	dve	chi:	ta	chin
							cuñ
生	以	慈	悲	觀	爲	對	治
sen	yi	tshi	pyi	gvan	hu	dve	chi:
							ta
							chi

¹ Superfluous hero.

衆 [101] 生 以 因 緣 觀 爲 對 治
cuñ śeñ yi si yvan gvan hu dve chi :

免 生 死 此 對 持 門 中 爲 是
mye śeñ si: tshi dve chi mon cuñ hu si

久 境 說 [102] 爲 非 久 境 說
giñu keñ svar hu phyi giñu keñ svar.

問 見 此 物 否 答 此 不
Bun : kyan tshi bur phu ? Tab : tshi hbu

增 見 我 問 此 物 不 [103] 解
tshin kyan hga. Bun : tshi bur hbu hve

思 惟 分 別 見 与 不 見 汝 還
si yu phun phar kyan yi hbu kyan : zu hvan

同 此 物 耶 答 我 亦 如 是 不
thon tshi bur ya ? Tab : hga yiñu zu si hbu

[104] 作 是 念 思 惟 分 別 見
tsag si nyam si yu phun pyar kyan

与 不 見 云 何 諸 法 耶
yi hbu kyen. Hun ha cu phab ya ?

答 於 無 心 [105] 中 法 繼 起
Tab : 'u hbu sim cuñ phab khoñ khi.

心 分 別 一 切 法 耶
Sim phun pyar 'ir tshe phab sya ?

休 分 別 一 切 法 王(生) 問 噯
Hiñu phun (sic) phar 'ir tshe phab śeñ. Bun : hva

作 甚 [106] 沒 物 答 [. . .] 問
tshag sib ma bur ? Tab : tshu

取 此 物 答 是 青 黃 赤 白¹
tshi tshi bur ? Tab : si tšeñ hvoñ chig

¹ "White."

交 我 噯 作 甚 [107] 物 交
 kehū hga hvan. Tshag sin (sic) bur kehū

我 噯 答 有 情 无 情 是 汝
 hga hvan? Tab: yihu tshen̄ hbu tshen̄ si zu

見 問 有 情 无 [108] 情 是
 kyen. Bun: yihu tshen̄ hbu tshen̄ si

汝 見 問 有 情 无 情 是
 zu kyan? Bun: yihu tshen̄ hbu tshen̄ si

我 見 云 何 是 見 答 我
 [hga] kyan. Hun ha - si kyan? Tab: hga

[109] 亦 不 作 有 情 无 情
 [yihu] hbu tshag yihu tshen̄ hbu tshen̄

見 問 久 境 噯 作 甚 沒
 kyan. Bun: gihu ken̄ hvan tshag zim ma

物 [110] 答 法 不 自 名
 bur? Tab: phab hbu tshi mye.

問 云 何 四 到(倒) 答 常 樂
 Bun: hun ha si dehu? Tab: son̄ lag

我 淨 [問 云 何 倒] 答 [111] 无
 hga tshen̄. [Bun: hun ha dehu]. Tab: hbu

常 計 常 不 淨 計 淨 苦 計 爲
 son̄ kye son̄ hbu tshen̄ kye tshen̄ kho kye hu

樂 問 何 者 [無] 常 計 [112] 常
 lag. Bun: ha ja [hbu] son̄ kye syon̄

不 淨 計 淨 答 是 念 々 遷
hbu tshen̄ kye tshen̄? Tab: si nyam nyam tshyan

變 无 有 常 住 凡 夫 [113] 不
 kyen hbu yihu son̄ chu: bam phu hbu

了 妄 計 有 常 是 身 三 [十]
 lehu hoñ (sic) kye yi¹hu soñ: si sin sam [sib]

六 種 不 [淨] 之 變 凡 夫 不 了
 lug juñ hbu [tshen] ci [kyen]: bam phu hbu lehu

[114] 妄 計 爲 淨 問 何 [者]
 hoñ (sic) kye hu tshen. Bun: ha ja

无 我 計 我 苦 爲 樂 答 是
 hbu lga kye lga kho hu lag? Tab: si

五 蘊 [115] 諸 佛 法 和 合 而
 hgo hun cu phur phab hva hvab hgyar

有 凡 夫 不 了 妄 計 有 我 是
 yi¹hu: bam phu hbu lehu boñ kye yi¹hu lga: si

身 衆 苦 [116] 之 本 凡 夫 不
 sin juñ kho ci bin: bam phu hbu

了 妄 計 樂 相 問 何 者 是
 lehu boñ kye lag syoñ. Bun: ha ja si

八 對 答 於 [117] 无 計 有
 par dehu? Tab: 'u hbu kye yi¹hu

於 有 計 無 問 何 者 於 無
 'u yi¹hu kye hbu. Bun: ha ja 'u hbu

計 有 何 者 於 [118] 有 計
 kye yi¹hu: ha ja 'u yi¹hu kye

无 答 凡 夫 不 了 於 无 計
 hbu? Tab: bam phu hbu lehu 'u hbu kye

有 聲 聞 不 了 於 有 [119] 計
 yi¹hu: soñ bun hbu lehu 'u yi¹hu kye

无 大 乘 中 宗 見 解 義 別
 hbu. De sin cuñ tshoñ kyan he lgi phar

行 本 吳¹ 法 師
 heñ bun phab (si)

¹ Proper name, "Go," "Wu."

- [120] 言 大 乘 [中] 宗 見 解
 Hgen de sín [cuñ] tsoñ kyen he
- 者 謂 觀 三 界 內 外 諸 法 緣
 ja hu kvan sam ke h̥dve h̥gve cu phab yvan
- 起 緣 性 [121] 以 世 谷(俗) 諦 猶
 [khji yvan señ: hi sé svog de yihu
- 如 幻 化 夢 及 陽 炎 假 施 設
 zu hyan hva mon khib yon̄ yyam: ga sí éar
- 有 第 [一] 義 諦 此 [122] 緣 生
 yihu de 'ir h̥gi de tshi yvan [séñ]
- 法 因 果 皆 空 自 性 涅 盤(般) 无
 [phjab 'in gva he khoñ tshi señ h̥der phan h̥bu
- 生 无 滅 超 過 言 語 及 [123]
 señ h̥bu h̥byer chehu kva h̥gen h̥gu khib
- 思 量 境 而 无 所 得 言 中⁽²⁾ 宗⁽¹⁾
 si lyon̄ keñ h̥gyar h̥bu sú tig: h̥gen cuñ tsoñ
- 者 遠 離 拍 咸 及 以 增 益 二
 ja lvan li syon̄ ham khib yi tshiñ ihu: zi
- [124] 邊 諦 故 於 世 諦 門 中
 pyan de: ko 'u sé de mon cuñ
- 觀 緣 生 內 外 諸 如 引 有 故
 gvan yvan señ h̥dve h̥gve cu zu yin yihu ko
- 不 謗 [125] 世 法 一 向 是
 h̥bu bon̄ sé phab 'ir hon̄ sí
- 无 於 第 [一] 義 而 觀 諸 法 超
 h̥bu: 'u deñ 'ir h̥gi h̥gyar kvan cu phab chehu
- 語 言 境 以 无 所 得 [126] 是
 h̥gu h̥gen: heñ yi h̥bu sú tig sí

故 不 傍(謗) 出 世 間 是 遠 離 二
ko *hbu* boñ [chur] sé ken: sí lvan li zì

邊 故 名 中 宗 言 見 解 [127]
pyan ko *mye* cuñ tsoñ: *hgen* kyan he

者 以 惠 之 眼 了 達 世 俗 第
ja yi hyve ci *hgen* *lehu* dar [sé] svog dñ

一 義 故 名 爲 見 解
'ir *hgi* ko *mye* *hu* kyan he.

[128] 大 乘 中 宗 見 解 一 卷
de *šin* cuñ tsoñ kyan he 'ir (kvon)

COMPARATIVE SPECIMEN OF TRANSLITERATIONS

MS. B (ll. 1-15)

hgve si de. Bun: ha ja
hdve si de? Tab:
kur *zug* kyan *hgehu* yi
hu di de: *hyarsu* tsin *zun*
sí *mye* *su* de: the tsi 'on
hdvan *hi* *hu* *hva* de: *chur*
sig *žib* sig *hi* *hu* *phun* de.
Ha ja *khoñ* *sig* *ži* de?
Tab: *khoñ* de ja *hu* *thuñ*
phun ya: *sig* de ja *lehu*
phar sim ya. Bun: *tshi*
si de 'in *hdve* si de *gvam*
tig *hgve* si de 'in *hgve* si
de *gvam* *tig* *hdve* si de?
Tab: 'in *hdve* *gvam*
hgve. Bun: ha ja *hdve*
gvam *hgve*? Tab: *hdve*
yihu kor *zug* kyan *hgehu*

MS. A. (ll. 14-)

*hgva*hi *hzi* *dahu* || *Hhā* *hmye* *yihu*
*hdva*hu *zi* *hdehu* | Tab | *hdva*hu
yihu | kur *hzug* kyan *hgehu* | *yihu*
hyu *dih* *dehu* | *lhyyar* | *hzu* *tsi* *hzun* |
yihu *yu* *žu* *hdahu* | *htheh* *hehu* *h'un*
hdvan | *yihu* *hyu* *hhva* *dahu* | *hchur*
hsig *hžib* *hsig* | *yihu* *hyu* *hpun* *hdahu* ||
Hā *hmye* *hyu* *hkhuñ* *hseg* *hži* *hdahu* |
Htab | *hkhuñ* *dahu* *jah* | *hphyu*
thuñ *hpun* | *hsig* *hdahu* *jah* | *hlyo*
hbyvar *hsim* || *Hhā* *hmye* *yu* |
'in *hdahu* |

hgām

hgahi |

Htab | *hdahu**yihu* *hkur* *hzug* kyan *hgehu* |

boñ syoñ gvam tig h̄gve
 di de : h̄dve yih̄u
 tsin zuñ boñ syoñ gvam
 tig h̄gve sū de h̄dve 'on
 h̄dvan boñ syoñ gvam tig
 h̄gve hva de : h̄dve
 yih̄u chud žib syig boñ
 syoñ gvam tig h̄gve puñ
 de. Bun : ha ja śi h̄go
 hun ? Tab : śeg śih̄u syoñ
 heñ śig śi h̄go 'un.
 Bun : ha ja śi mye śeg 'un ?
 Hyeñ h̄ge yi śeg 'un. Ha
 ja śih̄u 'un ? Tab : leñ
 h̄dab hu śih̄u 'un. Ha ja
 syoñ 'un. Si syoñ yi hu
 syoñ 'un. Ha ja heñ
 'un ? Tshehu tsag yi hu
 heñ 'un.

Ha ja śig 'un ? Phun par
 yi hu śig 'un. (Ha) bun 'un
 ja ha h̄gi ? Tab : 'un ja gi
 su ci h̄gi. Ha ja mye hu
 'im ? Śimye phu ke ci h̄gi.
 Bun : ha ja śi śib par ke ?
 Tab : lug kin lug chin lug
 śig śi śib par ke. Bun : ha
 ja śi lug kin ? Tab : h̄gen
 ži phyi śar śin 'i śi hu lug
 kin. Bun : ha ja śi lug
 chin ? Tab : śeg señ hoñ
 byi chog phab śi lug chin.
 Bun : ha ja śi lug śig ?
 H̄gyen śig ži śig pyi śig
 śar śig śin śig 'i śig : śi
 śib par ke

h̄bō zo h̄gām tig | h̄dvaḥu yih̄u
 h̄dih̄u daḥu | h̄gvaḥi yih̄u | h̄hyar-h̄zu
 tsi h̄žun | wo zo gām tig |
 h̄gaḥu yih̄u žu daḥu | h̄daḥu yi h̄the
 h̄chu 'un h̄dvan | wo zo gām tig |
 h̄dvaḥu yih̄u h̄hvaḥ deḥi | h̄gvaḥi
 yih̄u | h̄chur h̄sig h̄žib h̄sig | h̄wo
 zo gām tig | h̄gvaḥi yih̄u h̄puñ
 h̄daḥi || h̄hā h̄mye yih̄u h̄gu
 'un | H̄tab | h̄śeg | h̄žih̄u |
 h̄zyoh̄ | h̄hōḥi | h̄śig | h̄žī h̄mye h̄gu 'un ||
 Hā h̄mye yih̄u h̄śeg 'un |
 Tab | h̄hye h̄gaḥi yi h̄yu śeg 'un || H̄hā
 h̄mye h̄yu h̄žih̄u 'un | H̄tab | h̄le
 h̄dāb h̄mye yu h̄žih̄u 'un || Hā h̄mye
 yu h̄zyo 'un | Tab | h̄si h̄si h̄žu
 h̄žu h̄žī h̄zyo 'un | Hā h̄mye yu h̄hēḥi
 'un | Tab | h̄dzaḥu tsag h̄mye yu
 heḥi 'un.

Hā h̄mye yu h̄śig 'un | Tab | h̄pun h̄pyar
 h̄mye yu śig 'un | Hā h̄mye
 yu 'un | Tab | H̄'un jaḥ h̄pū
 gāḥi ci h̄gyi || Hā h̄mye yu
 'yim | 'yim jaḥ tsib dzib ci h̄gyi ||
 Ha h̄mye yu h̄lug kin |
 Tab | lug kin | lug jin | lug śig |
 h̄žī h̄mye h̄lug kin || Hā h̄mye yu h̄lug
 h̄śig | Tab | h̄gan śig | h̄žī śig | h̄byir
 śig | žar h̄śig | h̄śin śig | 'i śig | h̄žī mye
 yu lug h̄śig | Hā h̄mye yu lug h̄jin |
 Tab | h̄śeg | h̄śe | h̄hyo | h̄byi | h̄chog |
 h̄phvab | h̄žī h̄mye yu lug jin | Hā
 h̄mye yu h̄śim h̄žī h̄žib | Tab | h̄gan
 h̄žib | h̄žī h̄žib | h̄byvir h̄žib | žar h̄žib |
 h̄śin h̄žib | 'i h̄žib | h̄śeg h̄žib |

MAHĀYĀNA-MĀDHYAMIKA DOCTRINE, ONE VOLUME

TRANSLATION

(1) . . . the four [external] elements.¹

Question. Which are the four internal elements ?

Answer. Bone, being hard and solid, is held to be earth-element ; [2] blood, being liquid, is held to be water-element ; warmth of body is held to be fire-element ; expiration and inspiration are held (3) to be air-element.

Q. Which are the two elements, ether (*ākāśa*) and consciousness (*viññāna*) ?

A. Ether-element has for nature vacuity and penetrability ; consciousness-element (4) is intellectual discrimination.

Q. As to these four elements, do we apprehend the four external elements by means of the four internal elements or the four internal elements by means of the four external (5) elements ?

A. By means of the internal we apprehend the external.

Q. How does the internal apprehend the external ?

A. Internally there is bone (6), characterized by solidity, which apprehends the external earth element ; internally there is what is characterized by liquidity, which apprehends the external water element ; internally there is heat, characterized by being warm, which (7) apprehends the external fire element ; internally there is what is characterized by expiration and inspiration, which apprehends the external air element.

Q. Which are the five Aggregates ("Covers", *skandha*) ? (8)

A. Form (*rūpa*), feeling (*vedanā*), conception (*saṃjñā*), *saṃskāra*, and consciousness (*viññāna*),—these are the five aggregates (*skandha*).

Q. What is the Name-form (*nāma-rūpa*) aggregate ?

A. Shape and impenetrability are the [Name-]form aggregate.

¹ Circumstances have prevented Mr. Miyamoto, who is in Japan, from revising the translation, which, however, is believed to be nearly everywhere correct.

Q. What (9) is the Feeling aggregate ?

A. Receptivity is taken to be the Feeling aggregate.

Q. What is the Conception aggregate ?

A. Volition and conception are the Conception aggregate (10).

Q. What is the *Samskāra* aggregate ?

A. Shaping and action are to be understood as the *Samskāra* aggregate.

Q. What is the Consciousness aggregate ?

A. Discrimination is to be understood as the Consciousness Aggregate (11).

Q. What is an Aggregate ? What does it mean ?

A. Aggregate means " assemblage ".

Q. Why is it to be understood as " Cover " (*skandha*) ?

A. The term means (12) concealing and covering up.

Q. Which are the Eighteen Factors (*dhātu*) ?

A. Six sense-organs (*indriya*), six objects (*viṣaya*), six consciousnesses—these are the Eighteen Factors.

(13) Q. Which are the Six Sense-organs ?

A. Eye, ear, nose, tongue, body, mind-organ (*manas*)—these are the Six Sense-organs.

Q. Which are the (14) Six Objects ?

A. Colour, sound, odour, savour, touch, and *dharma*s—these are the Six Objects.

Q. Which are the Six Consciousnesses ?

(A.) Eye consciousness, ear consciousness (15), nose consciousness, tongue consciousness, body consciousness, mind-organ consciousness—these are the Eighteen Factors (*sic*).

Q. Which are the Twelve Coefficients (*āyatana*) ?

A. Eye (16) coefficient, ear coefficient, nose coefficient, tongue coefficient, body coefficient, mind-organ coefficient, colour coefficient, sound coefficient, odour coefficient, savour coefficient, touch coefficient, (17) [*dharma*-coefficient]. The six sense-organs, eye, etc., are regarded as six internal coefficients ; the six objects, colour, etc., are regarded as six external coefficients ; internal and external, two sixes, (18) make the twelve.

Q. What means "Coefficient" ?

A. Eye-object is the way of producing consciousness and entertaining desire and aversion and so is (19) named "Coefficient" (*āyatana*). When we hear the path, we take refuge in the Three Jewels.

(Q.) Which are the Three Jewels ?

A. Buddha-jewel, Dharma-jewel, (20) Saṃgha-Jewel—these are named the Three Jewels.

Q. How many kinds of Three Jewels are there ?

A. There are three kinds.

Q. Which are (21) the [three kinds of] Three Jewels ?

A. One-essence (body) Three-Jewels, diverse-marks (*vilakṣaṇa*) Three-Jewels, consecrated (*pratiṣṭhā*) Three Jewels—these are named the three kinds.

(Q.) (22) What is One-essence Three Jewels ?

A. Essence (body) of *Dharma-kāya*, being wonderful (superior) enlightenment essence (body), is to be regarded as Buddha Jewel ; (23) essence of *Dharma-kāya*, being wonderful (superior) standard, is to be regarded as Dharma Jewel ; essence of *Dharma-kāya*, being field of absence of dissension (24), is to be regarded as Saṃgha Jewel.

Q. How is it to be regarded as wonderful (superior) enlightenment ?

A. As regards "wonderful", (its) divine operation, being unfathomable, is called (25) wonderful. As regards "enlightenment", because in the essence of the *Dharma-kāya* there is the nature of enlightenment and understanding, it is called wonderful enlightenment.

Q. What is (26) wonderful standard ?

A. As regards "standard", the meaning is standard and rule. Because in the essence of the *Dharma-kāya* there is the idea of wonderful standard and consistency (holding, *dhṛti*), it is (27) called "wonderful standard".

Q. How "absence of dissension" ?

A. As regards Saṃgha, it means "union". Because owing to the (28) negative characteristics of the Dharma-

kāya there is no dissension, the essence (of Dharma-kāya) is without dissension and is named Saṃgha.

Q. (29) Why is it to be regarded as one essence ?

A. Because, while the names of the Three Jewels are different, their essence is not different, it is called one essence.

Q. (30) How can we know that, while the names of the Three Jewels are different, their essence is one ?

A. It is said in the *Vimalakīrti-sūtra* that "Buddha is identical with (31) Dharma, and Dharma at the same time is identical with Saṃgha. These Three Jewels are all without characteristics, like ether (*ākāśa*), etc." Adopting this interpretation (point of view), we speak of (32) one essence.

Q. What is meant by "Diverse-characteristics Three Jewels" ?

A. The Nirmāṇa-kaya of 60 feet (33) in height is to be regarded as the Buddha Jewel ; the doctrine as spoken is to be regarded as the Dharma Jewel ; from Mahāyāna "*Śraddhā* decad " (34) and Hinayāna "First Fruit" upwards [the community] is to be regarded as the Saṃgha Jewel.

Q. What is meant by "Diverse Characteristics" ?

A. Each characteristic being different (35) is what is meant by Diverse Characteristics.

Q. How is each characteristic different ?

A. The Buddha Jewel is not identical with Dharma, and Dharma is not identical with Saṃgha ; (36) because their forms are different, we speak of diverse characteristics.

Q. What is meant by Consecrated Three-Jewels ?

A. Clay idols (37) and images on cloth are to be regarded as the Buddha Jewel ; paper, bamboo or cloth are to be regarded as the Dharma Jewel ; shaven hair and tinted cloth (38) are to be regarded as the Saṃgha Jewel.

Q. What is "Maintaining-of-substitute (*pratirūpaka*) Dharma" ?

A. Because of not allowing to be annihilated it is called "maintaining".

(39) Q. What is meant by Substitute (*pratirūpaka*) Dharma ?

A. As regards "substitute", because of resembling Dharma, it is called "Substitute" Dharma.

Q. These three kinds of Three Jewels, are they (40) one and the same or different ?

[A. *Neither the same nor different.*]

Q. Why not one and the same nor different ?

A. Because their names are different, they are not one and the same ; because their essence is the same, they are called not-different.

(41) Q. Being is unprovable and not-being also is unprovable ?

A. (It is) apart from being and apart from non-being.

Q. How apart from being (42) and apart from non-being ?

A. Because of absence of self-nature (*svabhāva*).

Q. Is self-nature in both cases entirely absent ?

A. In ultimate principle both being and non-being (43) are unprovable.

Q. Are things absolutely non-existent ?

A. The Dharma-kāya is indefinable.

Q. It is said that there are Four Truths (*satya*). What are those Four Truths ? (44)

A. Mahāyāna Four Truths and Hīnayāna Four Truths.

Q. What (45) are the Mahāyāna Four Truths ?

A. To know non-origination is to be regarded as the pain-truth (*duḥkha-satya*) ; to know non-conjunction (*asamyoga*) is to be regarded as the origination-truth (*samudaya*) ; (46) to know non-destruction-ness of abolition (*nirodha*) is to be regarded as the abolition-truth (*nirodha-satya*) ; to attain the path by non-duality Dharma is named the path-truth (*mārga-satya*).

Q. (47) What are the Hīnayāna Four Truths ?

A. The fruit, life and death, is the pain-truth (*duḥkha-satya*) ; assail (*kleśa*) and action (*karma*) are the origination-truth (*samudaya-satya*) ; Nirvāṇa, (48) the extinction

principle, is the abolition-truth (*nirodha-satya*); the moral principle (*śīla*), contemplation (*dhyāna*) and knowledge are the path-truth (*mārga-satya*).

[Q.] The fruit, life and death, has already been spoken of; what is the cause of life and death?

(49) A. *Samudaya*, collection or accumulation, is the cause of life and death.

Q. That the fruit, life and death, also comprises causality of being and non-being has already been said. What is the (50) causality of non-being?

Q. The Nirvāṇa principle is the fruit; the moral principle (*śīla*), contemplation (*dhyāna*) and wisdom (*prajñā*) are the cause.

Q. In many Sūtras the cause comes first (51) and the fruit afterwards. In the case of the Four Truths why does the fruit come first and the cause afterwards?

A. If we speak [of the Four Truths], laying stress on accordance with reality, then we arrange (combine) (52) with the cause first and the fruit after. The Four Truths were taught when Buddha had just attained his enlightenment, for the benefit of the five Bhikṣus, Kaundīnya, etc., (53) for whom the teaching would have been difficult to understand, hearing it for the first time. For a time discern the fruit first, and later discern the cause; (but) in reality there is no distinction (style) (54).

Q. It is said there are Five Vehicles (*yāna*). Which are the Five Vehicles?

A. Deva Vehicle, Brahma Vehicle, Śrāvaka Vehicle, Pratyeka-Buddha Vehicle, (55) Buddha-Tathāgata Vehicle—these are the five Vehicles.

[Q. What is] the Deva Vehicle?

A. By five morals (*śīla*) and ten merits (*kuśala*) one can obtain birth in the six Kāma-deva worlds (56). This is called the Deva Vehicle.

[Q. Which are the ten merits?]

A. Of body three, of mouth four, of mind three,—these

are called the Ten Merits (*kuśala*) and also called the Ten Demerits (*akuśala*).

Q. Which are the (57) three [Body]-actions ?

[A.] Non-killing, non-stealing, non-fornication.

(Q.) Which are the three Mind-actions ?

(A.) Non-greed, non-anger, non-infatuation.

(Q.) (58) Which are the four Mouth-actions ?

(A.) Fault-finding, ambiguity, falsehood, futility—not giving up these actions.

[Q.] There are five kinds of Ten Merits (*kuśala*) ? (59).

[A.] First Ten Merits of Mankind, second Ten Merits of Devas, third Ten Merits of Śrāvakas, fourth Ten Merits of Pratyeka-Buddhas, fifth Ten Merits of Bodhisattvas (60).

Q. What is the Brahma Vehicle ?

A. By practising four Infinite Thoughts (*apramāṇa-citta*) to be born in four Dhyāna-deva worlds of the Rūpārupā-world [61] is named the Brahma-Vehicle.

Q. Which are the Four Infinite Thoughts ?

A. Friendliness (*maitrī*), compassionateness (*karuṇā*), cheerfulness (*muditā*), equability (*upekṣā*) are named the four Infinite Thoughts.

Q. (62) What is friendliness (*maitrī*) ?

[A.] Ability to follow the path.

[Q. What is] compassionateness ?

[A.] Ability to uproot suffering (*duḥkha*).

[Q. What is] cheerfulness (*muditā*) ?

(A.) To be delighted with anyone's acquisition of happiness (*sukha*) is to be regarded as cheerfulness.

[Q. What is] equability (*upekṣā*) ?

[A.] (63) To maintain an even mind (*śamatā*) is to be called equability.

Q. What is the Śrāvaka Vehicle ?

[A.] By means of the voice to comprehend the path is (64) to be regarded as the Śrāvaka [Vehicle].

Q. What is the Pratyeka-Buddha Vehicle ?

[A.] To comprehend the twelve Causes (*nidāna*) is to be regarded as the Pratyeka-Buddha Vehicle.

(65) Q. Owing to what difference between the comprehension of Pratyeka-Buddha and the "voice-caused" (*Śrāvaka*) do we speak of two Vehicles ?

A. (66) (Though) the comprehensions are one and the same, there are minor differences : (accordingly) they are separated into two Vehicles, because *Śrāvakas*, (67) who need to meet Buddha expounding the Four-Truth doctrine so as to comprehend the path, differ from Pratyeka-Buddhas, who appear when there is no Buddha in the world and (68) in solitude comprehend impermanence. Therefore there is difference.

[Q.] How do we (?) comprehend *Nidāna* Dharma ?

[A.] Ignorance, *saṃskāra*, *viññāna*, Name and Form (*nāma-rūpa*), Six Coefficients (*āyatana*), Contact (*sparsa*), Sensibility (*vedanā*), Thirst (*tṛṣṇā*), Attachment (*upādāna*), Life (*bhava*), Birth (*jāti*), Old age and Death (*jarā-maraṇa*)—these are in the direct order.

[Q.] What is the inverse contemplation ?

A. [70] For a mortal creature, Birth depends upon Life ; Life depends upon Attachment ; Attachment depends upon Thirst ; Thirst depends upon Sensibility ; Sensibility depends upon Contact ; Contact depends upon the [Six] (71) Coefficients ; the Six Coefficients depend upon Name and Form ; Name and Form depend upon Consciousness (*viññāna*) ; Consciousness (*viññāna*) depends upon *Samskāra* ; *Samskāra* depends upon Ignorance ; Ignorance depends upon one instant of consciousness which is ignorant. These are the Twelve Causes (*nidāna*) (72).

[Q.] What is the causation of the Twelve Causes (*nidāna*) ?

[A.] From Ignorance and *Samskāra* come, as a present result, the Twelve Causes (*nidānas*).

(73) Q. What is the Tathāgata Vehicle ?

A. The Six Perfections (*pāramitā*) are called the Buddha Vehicle.

Q. What are the Six Perfections ? (74)

A. First Liberality (*dāna*), second Morality (*śīla*), third Sufferance (*kṣānti*), fourth Energy (*vīrya*), fifth Contemplation

(*dhyāna*), sixth Wisdom (*prajñā*)—these (75) are the Six Perfections.

[Q.] How is Liberality called Perfection ?

A. In practising Liberality to have no thought of the receiver, (76) the giver, or the object is called its Perfection.

(Q.) What is [Perfection in] Morality ? (77)

(A.) Not to think of one's own morality or other peoples' transgression of morality or the morality itself is called its Perfection.

[Q.] What is (77) [Perfection in] Energy ?

A. Not to think of other people's inertness or one's own activity may be termed Perfection.

Q. What is (79) [Perfection in] Contemplation ?

A. Not to think of other people's distraction of mind or the principle which is being realized may be termed Perfection.

[Q.] What is (80) [Perfection in] Wisdom ?

(A.) Not to think of one's own Wisdom or other people's foolishness or want of comprehension itself may be termed Wisdom- (81) Perfection.

Q. What is "conducting to" ?

[A.] A prior crude thing conduces to a posterior, the posterior is finer and purer : a posterior fine thing refines a prior crude thing.

The prior five (82) are, as it were, blind ; the last one is, as it were, a way-(shower).

Q. How does Liberality (*dāna*) comprise the Six Provisions, viz. the *dharma* of fearlessness containing (83) one, two, three—this is called *caryā-vihāra* ?

A. Liberality can comprise the six.

Q. Why among the Perfections (*pāramitā*) (84) is the prior inferior and the posterior superior ? And how can the prior contain the superior ?

A. Provisionally (85) we speak so : but when we comprehend essential voidness of three things in connection with the six Perfections (*pāramitā*), there is no superiority (86).

Q. What are the one, two, three ?

A. The Provisions comprise one and two *dharma*s and three.

Q. What is Provision ? (87)

A. To perform Liberality (*dāna*) through faith is Provision.

Q. What is Liberality (*dāna*) of fearlessness ?

[A.] (88) Through performance of Liberality (*dāna*), through Morality (*śīla*) and Sufferance (*kṣānti*), all creatures are without fear.

Q. What is (89) the Liberality (*dāna*) of *Dharma* (teaching) ?

A. It comprises Energy (*vīrya*), Contemplation (*dhyāna*), and Wisdom (*prajñā*), these three, and so effects the deliverance of all creatures. (90) Therefore it is called Liberality of *Dharma*.

Q. We hear speak of Three Poisons.

A. Greed (*lobha*), Anger (*krodha*), and Infatuation (*moha*)—these are called the three poisons.

Q. How do Greed, (91) Anger, and Infatuation originate ?

A. Owing to the insatiability of Greed, Anger originates ; in dependence upon Anger, Infatuation originates. (92) So [we have] dependent origination.

Q. What is meant by Greed ?

A. Attachment and passion for objects is termed Greed.

[Q.] (93) What is meant by Anger ?

A. Dislike and befouling is termed Anger.

[Q.] What is meant by Infatuation ?

A. Not understanding (94) occasions is termed Infatuation.

[Q.] Why do we apply the term " Poison " ?

A. Greed, Anger and Infatuation are regarded as poison. (95) Among poisons there is none more poisonous than these. While ordinary poison hurts one body, the poison of Greed, Anger, (96) and Infatuation can hurt many bodies. While ordinary poison can (hurt) one body, poison of Greed, Anger, and Infatuation can destroy the ten merits (*kuśala*) of many bodies (97). While such an ordinary poisonous snake and

poisonous medicine hurts only body and life (98), but after death poison is ineffective, the poison of Greed, Anger, and Infatuation can cause to be reborn in endless *Samṣāra* (99).

[Q.] What is the antidote so as to escape *Samṣāra* ?

A. As is said in the Sūtra, for greedy persons the contemplation of (100) Impurity (*aśubha*) is the antidote ; for angry persons contemplation of Friendliness (*maitrīkaraṇa*) is the antidote ; for infatuated persons (101) contemplation of Causation (*nidāna*) is the antidote, so that they may escape *Samṣāra*. In this means of counteracting (which) is to be regarded as final view, and which (102) is to be regarded provisional ?

Q. Do we see the thing itself (*ātman*) ?

A. One does not see the thing (*ātman*).

Q. As to the thing, in thinking and discerning we do not (103) discriminate seeing and not seeing. Do you on the contrary (consider them ?) the same ?

A. I also do not discriminate (104) seeing and not seeing.

Q. What are things ?

A. While there is no mind, (105) *dharma*s occur in succession.

[Q.] Does mind discriminate all *dharma*s ?

[A.] Cease to discriminate in regard to origination of all *dharma*s.

Q. Can we (106) disregard all *dharma*s ?

A. []

[Q.] Are we attached to *dharma*s ?

A. Blue, yellow, red, white are interfused with the self.

Q. (107) Are things interfused with the self ?

A. [To discriminate] sentient being and non-sentient being (*sattva* and *asattva*) is merely your view (?).

Q. Is to discriminate sentient and non-sentient (108) merely your view ?

A. To discriminate ("question", literally) sentient and non-sentient is my view.

Q. What is [your] view ?

A. I (109) also do not make any discrimination of sentient and non-sentient.

Q. In ultimate reality are things non-existent ? (110)

A. Phenomena (*Dharma*) are not themselves named.

Q. Which are the Four Errors ?

A. Permanence, Pleasure, Self, Purity.

[Q. What is Error ?]

A. (111) To take as permanent what is not permanent, to take as pure what is not pure, to take as pleasure what is painful[, to take as self what is not self.]

Q. Why does one take as permanent (112) what is (not) permanent, take as pure what is not pure ?

A. (Things), being transitory every moment, are without permanence. Ordinary people (113) ignorantly and mistakenly take them as permanent. The body has thirty-six kinds of (impure) transitoriness. Ordinary people ignorantly and (114) mistakenly take it as pure.

Q. Why does one take as self what is not self and as pleasant what is painful ?

A. The five aggregate (*skandhas*) (115) are collections of *dharma*s ; but ordinary people ignorantly and mistakenly take them as being self. The body is source (116) of many pains. Ordinary people ignorantly and mistakenly take it as characterized by pleasantness.

Q. What are the Eight Pairs (correlates) ?

A. (117) In the non-existent to apprehend existence, in the existent to apprehend non-existence.

Q. Who apprehends existence in the non-existent ? Who (118) apprehends non-existence in the existent ?

A. (117) Ordinary people ignorantly apprehend existence in the non-existent : *Śrāvakas* ignorantly apprehend non-existence (119) in the existent.

Copy extract of Explanation, Mahāyāna Mādhyamika view (by) Preacher (*dharma-bhāṇaka*) GO (120).

As regards the "Mahāyāna" (Mādhyamika) view, it means in the Triple Universe interdependent origination and nature of internal and external things : (121) from the point of view of ordinary understanding, things are like illusion, dream and mirage and conventional ; from the point of view of the final theory (122) things of an interdependent origination in their causation are entirely void (*śūnya*) and of Nirvāṇa nature without origination or annihilation, and transcend the sphere of expression and (123) thought and are undemonstrable (*asiddha*). As regards "Mādhyamika" (middle), we mean by reason of absence of negation and affirmation (124). In the ordinary view, as contemplated by the Mādhyamika, since originated things, internal and external, are in themselves (in their *tathatā*) provisionally (?) existent, they are not decried (125) as absolutely non-existent. In the final theory, as contemplated (by the Mādhyamika), things transcend the sphere of expression, and by reason of their undemonstrableness (*asiddhi*) (126) we do not decry the supra-mundane. Thus by reason of avoiding of the two extremes it is called Mādhyamika. As regards "view" (127), since with the eye of wisdom we comprehend conventional and absolute reality, we employ the designation "view".

(128) *Mahāyāna Mādhyamika Darśana*, One Volume.

NOTE

Concerning the doctrines outlined in the text it is hardly necessary to make any explanations. In regard to the terminology Mr. Miyamoto remarks that the usual Chinese equivalent for *saṃjñā* "conception" is not the *syon* (*syān*) of l. 8, but the *syon* of l. 9, and that the *hbyer* of l. 46 is not the usual equivalent of *nīrodha*. The writer of the Chinese characters has employed wrong signs corresponding to *gram* (ll. 6-7), *gyi* (l. 49), *yim* (l. 57), *dehu* (l. 110), *svog* (ll. 121, 127), *phan* (l. 122), *boñ* (l. 126), *zin* (l. 88), 'i (l. 37). The Chinese text has been corrected in places, and there are marks

indicating transpositions (which in the edition we have carried out *sub silentio*).

Apart from inconsistencies in the transliteration the writer of the Tibetan has made some errors, writing *peñu* for *juñ* in l. 21, *siñ* for *chu* in l. 36, *syañ* for *syon* in l. 38, *hder-phan* (*nirvāṇa*) for *hbu* in l. 49, *pun bu* for *señ* in l. 65, *phu kyan* for *thah* in l. 80, *do* for *nin* in l. 83. The quality of the inconsistencies in the transliteration may be indicated by *hgen* l. 13 = *hgvān* l. 17, *gve* l. 17 = *hgve* ll. 1 sqq., *chur* l. 2 = *chud* (?) l. 7, *gu* = *guñi* = *guñu* l. 26, *gyeñ* l. 30 = *kyeñ* l. 50, *sen* l. 50 = *syān* l. 51, *hzuñu* l. 75 = *siñu* usually, *yin* = 'in l. 81, *zig* l. 88 = *si* l. 87, *hoñ* ll. 113-4 = *boñ* ll. 115-6 (pronounced *woñ* ?), *tshag* ll. 105-6 = *jag* l. 92 = *tsag* ll. 104, etc., *tshoñ* l. 119 = *tsoñ* usually. An index of the transliterations may be supplied later.
