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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. 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 ḫā, ẖmye. ḫyu; and this suggested that the text was a catechism. The seventh line, beginning ḡlug. ṅam. | ḡde. ḡir. ṅam. wur. |, comprises three words recognizable as Chinese for six (“These”), one (’ir), and Buddha (wur); and only an equation of ṅam to nyam, nem, is required in order to arrive at the meaning “six remembrances: the first, remembrance of Buddha”, which in Sanskrit is sad anusmṛtyayāḥ | prathamā Buddhānusmṛtyih; 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, 11, 17: paper scroll, 30 × 440 cm.; II. 290 recto + 106 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 dandas, 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-
samgraha 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),
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 trans-
lation.

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 1. 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 × 225 cm.: li. 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 s, c and ts, chi and tsha, 'a, y- and s, s and ẑ,
-r and -y, 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 1. 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-darsana; 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-bhānaka) 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 hdēkū, hdvāk̪u, ḫkhūn, ḫlyō, wo, ẓo, jām, corresponding
to de, ḷahe, khoṅ, leḥu, boṅ, syoṅ, guam of the second. But it is obviously more serious when we find baḥu in the first = peḥu in the second, and when in the first we find the Tathāgata, whom we have previously found as ḷe-le, represented by zu-lahu (≈ 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 Ṣa-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.]
De Siṅ Cuṅ Tsoṅ Kyen He.
大乘中宗見解
(De śiṅ cuṅ tson kyen he)¹

[1] [外] 四大問何者內四
[hgve] si d[e]. Bun: [ha] [ja] ḥdv[e] si
d大答骨定堅硬以爲地
[de]: Tab: [ku]r [zu]g kyen ḥgelu yi ḥu di
d大[2] 血髓津潤是名水
[de]: hyar [su] tsin [ząn] ̄ si mye ṣu
大體之溫暖以爲火大出
[de]: [the] tsi (ci?) 'on ḥdv[e]n ̄i ḥu hva [de]: chur
息入息以[3] 爲風大
何者空識二大答空大
Ha ja khoṅ [ṣig] [zi] [de]? Tab: khoṅ de
者虛通分也識大者了[4]
ja ḥu aluṅ phun ya: sig de. ja leḥu
別心也問此四大因
phar [ṣim] ya. [Bun]: [tshi] ̄ si de 'in
內四大咸得外四大因外
[hdv[e]] [si] de ḡvam tig ḥgve [si] [de]: 'in ḥgve
四大咸得內四大[5] 大
si [de] ḡvam tig [ḥdv[e]] [si] [de]:
d答因內咸外問何者內
Tab: ['in] ḥdv[e] ḡvam ḥgve. Bun: ha ja ḥdv[e]]
咸外答內有骨定堅硬
ḡvam ḥgve? Tab: ḥdv[e] yilu kor ḅug kyen ḥgelu
忘[6] 相敢(sic)得外地大內
boaṅ syoṅ ḡvam tig ḥgve di de: ḥdv[e]

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
[yihu] [tsin] oun boñ syoñ [gvam] tig hğve su de:

内温暖忘相 [7] 敢 (sic) 得外
hğve 'on [h'dvan] boñ syoñ gvan tig hğve

火大内有出入息忘相敢 (sic)
hva de: hğve [yihu] chud [žib syig [boñ] syoñ gvan

得外风大间何者是五

滥 [8] 答色受相行識是
hun? Tab: śeg śilu syoñ hen śig śi

五滥间何者是名色滥
hgo 'un. Bun: ha ja śi [mye] śeg 'un?

形礙以色滥何 [9] 者
Hyeñ hğe yi śeg 'un. Ha ja

受滥答颌纳為受滥
śilu 'un? Tab: len h'dab hu śilu 'un.

何者相滥思想以為想
Ha ja syoñ ['un]? Si syoñ yi hu sy[o]ñ

滥 [10] 何者行滥造作
'un. Ha ja heñ 'un? Tsheñu tsag

以為行滥何者是識滥
yi hu heñ ['un]. Ha ja śi śig 'un?

分別以為識滥何 [11]
Phun par yi hu śig 'un. Ha

間滥者何義答滥者誠
bun 'un ja ha hği? Tab: 'un ja gi

聚之義何者名為蔽
su ci [hği]. Ha ja mye hu 'im?

是名 [12] 覆蓋之義間
Si mye phu ke ci hği. Bun:

¹ Omit. ² Altered from hği.
何者是十八界答六根六
ha ja si sib par ke? Tab: lug k[in] lug

鹿六識是十八界 [13] 問
chin lug sig si sib par ke. Bun:

何者是六根答眼耳鼻
ha ja si lug kin? Tab: hgen zi phyi

舌身意是為六根問何
sar sin 'i si hu lug kin. Bun: ha

ja si lug chin? Tab: [seg] se[i]

香味觸法是六鹿問何
ho^n byi chog phab si lug chin. Bun: ha

者是六識眼識耳識 [15]
ja si lug sig? l[gy]en [sig zi sig

鼻識舌識身識意識是十
pyi sig sar sig sin 'i sig: si sib

八界問何者十二入
par ke. Bun: ha [ja] sim zi [zib]?

答眼 [16] 入耳入色入舌
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

香味入觸 [17] 入 [法入]
ho^n zib byi zib chog zib [phab zib):

眼等六根為內六入色等
hgvan din lug kin hu ldve lug zib: seg d信心

六鹿為外六入內外二六
lug chin hu hgvie lug zib: ldve gve zi lug

[18] 爲十二 [問何者為入]
hu sim zi. [Bun: ha ja hu zib?]
答眼塵且對通生識道受
Tab: hgen chin [tshya] dve thon sen sig delu shu
入愛僧名之 [19] 爲入
Zib 'ihi tsin myi (sic) ci lhu zib:
毎間道歸依三寶何者
hbe bun delu ku 'i sam pehu. Ha ja
是三寶答佛寶法寶 [20]
si [sam] pehu? Tab: phur pehu phab pehu
僧寶是名三寶時三寶
sin pehu si mye sam pehu. Bun: sam pehu
有幾種答有三種問
yihu gi juñ? Tab: yihu sam: ju[ñ]. Bun:
何者是 [21] 三寶答一
ha ja si sam pehu (juñ)? Tab: 'ir
體三寶別想(相)三寶住持三
the sam pehu phar syan sam pehu chu ch[i] sam
寶是名三種問 [22] 何
pehu si mye sam pehu (juñ). Bun: ha
者一體三寶答法身
ja 'i[r] the sam pehu? Tab: phab sin the
有妙覺以為佛寶以(sic)身
yihu hbyelu ka[g] li lhu phur pehu: phab sin
[23] 體有妙軌以爲妙1
法the yihu hbyelu gu lhu hbyelu phab
寶法身體有離無1 避爭士
pehu: phab sin the ['lhu] li hbu wu[lhu?] jen si
故 [24] 以爲僧寶問云
ko yi lhu sin pehu. Bun: hun
何名為妙覺答妙者神
ha mye lhu (hbyelu) kag? Tab: hbyelu ja sin

1 Marked in MS. for omission.
用不脻稱之 [25] 為妙覺
yōn lbyu cheg [khyin] ci lhu lbyehu: kag

者以法身體中覺了性故
ja lhi phab śīn theyi cuṅ kag lehu sen ko

々云妙覺，問云何 [26] 妙
go lbyehu kag. Bun: lbyehu hun ha

執答執者執則之義以
phab śīn theyi cuṅ cuṅ yīhu lbyehu gu hu chi

[27] 義故々云妙執問

合為義 [28] 法身無相故

hvab lhu lgi: phab śīn lbyu syaṅ ko

則無爭故言體無違爭名
tsīg lbyu jen ko lgyen theyi lbyu wu jen mye

之為僧問 [29] 何者為

ci lbyu sīn. Bun: lhu ja ha

一體答三寶名殊其體

'tīr the? Tab: sam phēhu mye sū khi the

不異故名一體問。 [30] 何

lbyu yī ko mye 'tīr the. Bun: ha ha

以得知三寶名殊其體是

lī tīg ci sam [phēhu] mye sū khi the sī

一答維摩經云佛即是

'tīr? Tab: yu lba gyeṅ hun phur tsīg sī

[31] 法々即是衆是三寶皆

phab [phab] tsīg sī jun: sī sam phēhu ke
A CHINESE MAHAYANA CATECHISM

無為相与虚空等納納義
何名為別相三寶答六
文(1)化身[33]以為佛寶所
信已上小[34]乘初果已
上以為僧寶問何名別
相答一一相殊[35]名
名[36]形狀不同故名別相
問云何名為住持三
寶答泥金[37]索像以為
佛寶紙素竹帛以法寶削
髮染依(衣)[38]以為僧寶問

[46] A CHINESE MAHAYANA CATECHISM

[32] 遲故名一體問云
[33] 釋言數以為法寶大乘十
[34] 信已上小
[35] 相答一一相殊
[36] 形狀不同故名別相
[37] 泥金答
[38] 依(衣)
何者住持像法令不斷
Ha ja chu chi syaṅ (sic) phab? Len ḭbu dvan

故名住持 [39] 問何名
Buṅ: ha mye

像法答像法似之法故
syoṅ phab? Tab: syoṅ phab si ci phab ko

名像法問此三種三寶
mye syoṅ phab. Buṅ: tshi sam juṅ sam ḭpeṅ

為 [40] 一為異問云何
ḥu 'ir ḭu yi? Buṅ: ḭun ha

不一不異答名別故不一
ḥbu 'ir ḭbu yi? Tab: mye phar ko ḭbu 'ir:

體同故名不異 [41] 問有
the thon ko mye ḭbu yi. Buṅ: yihu

不可得無亦不可得答
ḥbu (kha) tig ḭbu yi ḭbu (kha) tig? Tab:

雲 [42] 何離無答自性
ḥun ha li ḭbu? Tab: tshi syeṅ

離故問自性共甚離答
li ko. Buṅ: tshi syeṅ khuṅ ḭyim li? Tab:

本性理中有無 [43] 具不
bun syeṅ li cuṅ yihu ḭbu. khu ḭbu

可得問畢竟噱作甚謬
(kha) tig. Buṅ: pyir keṅ hvan [tsa]g ḭim ma

物答法身不自名問
bur? Tab: phab śin ḭbu tshi mye. Buṅ:

[44] 說有四諦何者是四
śvar yihu si de: ha ja śi si
A CHINESE MAHAYANA CATECHISM

四 誓 答 大 乘 四 誓 小 乘 四 de? Tab: de šin si de (šibu) šin si

諦 何 者 [45] 是 大 乘 de. Bun: ha ja ši de šin

四 誓 答 知 无 生 是 名 苦 si de? Tab: kho šibu šen ši mye kho

諦 知 集 无 和 合 是 集 誓 de: kho tshib šibu hva hvab ši tshib de:

[46] 知 滅 无 滅 是 名 滅 kho šibyer šibu šibyer ši mye šibyer

諦 以 无 二 法 得 道 是 名 道 de: yi šibu zi phab tig dešu ši mye dešu


諦 答 生 死 果 爲 苦 諦 頴 de? Tab: šen si gva šu kho de: phan

悩 業 爲 集 誓 [48] 寂 滅 理 hde hgeš šu tshib de: tshig šibyer ši


既 言 生 死 果 何 者 生 死 因 Gi šgen šen si gva. Ha ja šen ši 'in?

[49] 答 集 是 生 死 因 Tab: tshib ši šen ši 'in.

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

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

答 寂 滅 理 爲 果 戒 定 Tab: tshig šibyer ši šu gva: ke deš
惠 爲 因 問 諸 經 之中 先
hve ｌｕ ˈin. 　Bun: cu kyeṅ ci cuṅ sen

[51] 因 後 果 何 故 此 四 諸
ˈin hīlu ｇva: ha ko tshi si de

中 先 果 後 因 答 舉 理 而
cuṅ syan ｇva hīlu ˈin? 　Tab: gu li hgyar

言 則 合 [52] 先 因 後 果 此
lgen tsig hvab sen ˈin hīlu ｇva: tshi

四 諸 法 佛 初 成 道 時 爲 五
si de phab phur chu (šen) dehū si ｈu ｈyo

俱 倫 比 丘 等 [53] 初 聞 法
Khu lin (hbyi) (hkhyehu) diṅ chu bun phab

要 恐 難 悟 解 且 进 視 果 後
yehu khuṅ ḥnan ｈgo he: tshya dzin si ｇva hīlu

視 因 於 理 无 番 [54] 問 說
si ˈin: ˈi li ḥbu ｓoṅ. 　Bun: ṣvar

有 五 乘 何 者 是 五 乘 答
yiḥu ｌgo ｓiṅ. Ha ja si ｈgo ｓiṅ? 　Tab:

天 乘 梵 乘 聲 乘 雷 乘 線 覺
हde ｓiṅ bam ｓiṅ ｓeṅ bun ｓiṅ yuan kag

[55] 乘 諸 佛 如 來 乘 乘 是 五

乘 天 乘 五 戒 十 善 得
šiṅ. 　हde ｓiṅ? 　Ｈgo ke šib şan tig

生 六 想 天 是 [56] 名 天 乘
šeṅ lug yog ḥde: ši mye ḥde ｓiṅ.

[何 者 十 善] 答 身 三 口[1] 四
[Ha ja šib šan?] 　Tab: šin sam si

意 三 是 名 十 善 亦 名 十 恶
i sam si mye šib šan: yig mye šib ˈug.

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

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

三 業 不 貪 不 嗔 不 猶
sam hgeb? Hbu tham hbu chin hbu chi.

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

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

業 有 其 五 種 十 善 [59] 一
hgeb yiJu khi. Hgo juun sib san?

十 善 二 天 十 善 三 聲 間
(sin) sib san: zi hde sib san: sam sen bun

十 善 四 線 覺 十 善 五 善 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: silhu si hbu lyon sim sen tig seg

界 四 禪 天 [61] 名 梵 乘
ke si san 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

1 "Mouth."
拔苦慶彼得樂名之為喜phar kho. Khe'n byi tig lag mye ci hu hi.

[63] 平等持心名之為捨Phe'n diñ tig sim mye ci hu sa.

問何者聲聞乘因聲Bun: ha ja sen bun sin? 'In sen
悟道得[64] 名聲聞問何
lgo dehu tig mye sen bun. Bun: ha
者緣覺乘悟十二因緣名ja yvan kag sin? lgo sib zi 'in yvan mye
緣覺乘[65] 問緣覺人證
yvan kag sin. Bun: yvan kag czin jin
悟與聲因有何差異以為
lgo yi pun bu (sic) 'in yihu ha tsha yi yi hu
兩乘答[66] 維證悟同
lyon sin? Tab: yu jin lgo thon

少有差異分為兩乘何以
shu yihu tsha yi: phun hu lyon sin ha yi
聲聞之人[67] 須值佛說四
sen bun ci (zin) su chi phur svar si
찔法悟其道冥緣覺人出
de phab lgo khi dehu li yvan kag (zin) chur
無佛世[68] 獨悟非常故
lbu phur se thog lgo phyi son: ko
有差異證因緣法也答
yihu tsha yi. Jin 'in yvan phab ya? Tab:

無明行識名[69] 名色六
lbu mye he'n seg (sic) mye mye seg lug
入觸受愛取有生老死此
zhig cho[g] sihu 'e tshu yihu sen lehu si tshi

1 Marked in MS. for omission.
A CHINESE MAHAYANA CATECHISM

是順何者逆觀 [70] 答

死衆生々緣有々緣 [取] 々

六入 [71] (六) 入緣名色 々

二支因無明行現在十二

支果 [73] 問何者如來乘

蜜 一布施二持

戒 三忍辱 四精進五禪定

六智恵是 [75] 六波羅蜜

1 "Endure taunts" = "sufferance."
不 [見] 施者不見所施財物
得名波羅蜜何者持戒
不見他破戒不見所持戒

法得名波羅（蜜）何者
何者 [79] 禪定不見

他亂意不見所證理得名
波羅蜜何者 [80] 智惠
不見自智惠他愚癡

波羅蜜何者引前羅蜜
後々細澤前々羅答前
hiḥu: hiḥu se tšheṅ tshyan tshyan tsho. Tab: tshyan
五 [82] 如盲後一 如道

問何者薩土攝於六資生

Bun: ha ja than do šab 'u lug tsi šen

無怖法此中 [83] 有一二

三名曰一彼行住答資生

sam mye (sithu) hen chu? Tab: than do (sic)

攝其六問云何波羅

šab khi lug. Bun: hun ha pa la

[84] 蜜中前劣後勝云何

此中乃能攝勝答且初

tshi cuñ (łnehi) niñ šab [šin]? Tab: tshya chu

表視門中 [85] 作如設

byeľu ši [moj] un cuñ dzag įu ši švar:

俱能悟其六波羅蜜三事

khu niñ hgo khi lug pa la įbyir dar sam ši

體空之時無勝 [86] 亦何

khoň kho ci ši įbu šiñ. Bun: ha

者一二三答資生攝

ja 'ir źi sam? Tab: ši šen šab 'ir

攝二法攝三問何者資

šab źi phab šab sam. Bun: ha ja tsi

生 [87] 答油(唯) 有信心能施

šen? Tab: yi yįhu sin (sic) sim niñ ši

財物名見資生也問何

tshe bur mye ţu tsi šen ya. Bun: ha

者無畏施山 [88] 持戒

ja įbu 'u ši? Yįhu chi ke

1 "Is called."
思[忍] 習 施 財 之 時 一 切 衆 生
si  zin [ṣig] tshe ci ši 'ir tshe cuñ sen

无 有 畏 具 問 何 者 是
ḥbu yīhu 'u khu.  Bun: ha ja ši

[89] 法 施 答 精 進 禪 定
phab ši?  Tab: tson tshin šan deṅ

智 惠 攝 三 合 一 切 衆 生 得
cig hyve šaṅ sam hab [sic] 'ir tshe cu[ṅ] sen tig

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

間 闇 說 三 毒 答 貧 致 晦
Bun: bun švar sam thog.  Tab: tham chin chi

是 名 三 毒 問 此 貧 [91] 晦
ši mye sam thog.  Bun: tshi tham chin.

癲 何 因 如 生 答 由 貧 不
chi ha 'in zu sen?  Tab: 'ihu tham ḥbu
tig ko sen chin: chin ci khig yi ko sen

癲 由 [92] 此 如 生 問 貧
chi: yīhu tshi zu sen.  Bun: tham

者 是 何 義 答 染 者 境 界
ja ši ha ḫgi?  Tab: Ḿam jag keṅ ke

名 之 為 貧 致 [93] 者 何
mye ci ḫu tham.  Chin ja ha

義 答 增 汗 (憎 污) 境 界 名 之 為
Qualifier: tshin 'o keṅ ke mye ci ḫu

癲 晦 者 何 義 答 於
chin.  Chu ja ha ḫgi?  Tab: 'i

[94] 緣 不 了 之 名 為 晦
yvan ḥbu leḥu ci mye ḫu chi.
A CHINESE MAHAYANA CATECHISM

何故得名爲毒 答 此
Ha ko tig mye īu thog? Tab: tshi

貪嗔癡 為毒 [95] 毒中 无
tham chin chi īu thog: thog cuñ ību

過此毒 答 且 如 世間 之
kva tshi thog. Tab: tshya īu sé ke n ci

毒能害 身 (答) 世間 毒
thog niñ šar he 'ir śin tham chin chi

能 [害] 一 身 貪嗔癡 毒 能 壞 多
niñ he 'ir śin tham chin chi thog niñ he ta

[97] 身十善 [答] 只 如 世間
śin śib šan [Tab:] [ciñ] īu sé ke n

毒蛇毒藥之流 唯害吾身
thog ša thog 'ag ci [ša] [yu] (he) he śin

命 [98] 命 chief 後 毒 即 无 用
me me (čiun) hišu thog tsig ību you

此 貪嗔癡 毒 能 令 衆 生 長
tshi tham chin chi thog niñ leñ cuñ šeñ choñ

輪苦 海 生 [99] 死 不 絕
lun kho(n) ke šeñ si ību tshvar

如何對持得免 生 死 答
īu. Ha dve chi tig 'en šeñ si? Tab.: n

如經 所 說 多 貪 衆 生 以 不
īu kyeñ śu śvar ta tham cuñ šeñ yi ību

[100] 淨 見 為 對 治 多 鬼 衆
tšeñ gvan īu dve chi: ta chin cuñ

生 以 慈 悲 見 為 對 治 多 病
šeñ yi tshi pyi gvan īu dve chi: ta chi

1 Superfluous hero.
4.5. 白色。
交我癲作甚 [107] 物交
kešt ḷga ḷvan. Tshag sin (sic) bur keṣṭ

我癲答有情无情是汝
릴 ḷga ḷvan? Tab: yĩṭu tsheṅ ḷbu tsheṅ si ḷu

見問有情無 [108] 情是
kyen. Bun: yĩṭu tshen ḷbu tshen si

汝見問有情无情是
ﾙ ḷu kyan? Bun: yĩṭu tshen ḷbu tshen si

我見云何是見答我
[ḥga] kyan. Hun ha si kyan? Tab: ḷga

[109] 亦不作有情无情
[yĩṭu] ḷbu tshag yĩṭu tshen ḷbu tshen

見問久境癲作甚沒
kyan. Bun: yĩṭu keṅ ḷvan tshag zim ma

物 [110] 答法不自名
bur? Tab: phab ḷbu tshi mye.

問云何四到 (倒) 答常樂
Bun: ḷun ha si deṣṭu? Tab: soñ lag

我凈[問云何倒]答 [111] 无
ḥga tshen. [Bun: ḷun ha deṣṭu]. Tab: ḷbu

常計常不凈計凈苦計為
soñ kye soñ ḷbu tshen kye tshen kho kye ḷu

樂問何者 [無] 常計 [112] 常
lag. Bun: ha ja [ḥbu] soñ kye syoñ

不凈計凈答是念々遷
ḥbu tshen kye tshen? Tab: si nyam nyam tshyan

變無有常住凡夫 [113] 不
kyen ḷbu yĩṭu soñ chu: bam phu ḷbu
IN TIBETAN AND CHINESE CHARACTERS

lehu hon (sic) kye yihu soñ: .si sin sam [šīb]

六種不 [淨] 之變 凡夫不了
lug juñ lbu [tsheñ] ci [kyen]: bam phu lbu lehu

[114] 妄計為 淨 問 何者
hon (sic) kye lhu tsheñ. Bun: ha ja

五 蕴 [115] 諸 佛法 和 合 而
lbo lũn cu phur phab hva hvab lgyar

有 凡 夫 不 了 妄計有 我 是
yihu: bam phu lbu lehu bon kye yihu lga: ši

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

了 妄計 樂 相 問 何 者 是
lehu bon kye lag soñ. Bun: ha ja ši

八 對 答 於 [117] 无 計 有
par delu? Tab: ū lbu kye yihu

於 有 計 無 問 何 者 於 無
'ū yihu kye lбу. Bun: ha ja ū lбу

計 有 何 者 於 [118] 有 計
kye yihu: ha ja ū yihu kye

无 答 凡 夫 不 了 於 无 計
lbu? Tab: bam phu lbu lehu ū lбу kye

有 聲 間 不 了 於 有 [119] 計
yihu: ūn bun lbu lehu ū yihu kye

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

行 本 奉 " 法 師
heñ bun phab (šī)

1 Proper name, "Go," "Wu."
[120] 言 大 乘 [中] 宗 見 解

者 論 観 三 界 內 外 諸 法 緣

[121] 以 世 谷 (俗) 諳 了

如 幻 化 夢 及 陽 炎 假 施 設

有 第 [1] 義 諳 此 [122] 緣 生

生 无 渾 超 過 言 語 及 [123]

思 象 境 而 无 所 得 言 中 (2) 宗 (1)

者 遠 離 拍 成 及 以 增 益

[124] 邊 諳 故 於 世 諳 門 中

不 諳 [125] 世 法 一 向 是

無 於 第 [1] 義 而 観 諸 法 超

語 言 境 以 无 所 得 [126] 是
故不傍（譯）出世間是遠離二
ko ḡbu boṅ [chur] se ken: si lvan li zi

邊故名中宗言見解[127]
pyan ko mye cuṅ tson: ḡen kyan he

者以惠之眼了達世俗第
ja yi hyve ci ḡen lehu dar [še] svog diṅ

一義故名為見解
‘ir ḡi ko mye ḡu kyen he.

[128] 大乘中宗見解一卷
de kiṅ cuṅ tson kyen he ‘ir (kum)

Comparative Specimen of Transliterations

MS. B (II. 1-15)

ḥgve si de. Bun: ha ja ḡdve si de? Tab: kur ḡzug kyan ḡgehū yi ḡu di de: hyar su tsiṅ ḡun ṣi mye su de: the tsi ‘on ḡdan ḡi ḡu hva de: chur sig zib sig ḡi ḡu phun de. Ha ja khoṅ ṣig ḡi de?
Tab: khoṅ de ja hu thuṅ phun ya: ṣig de ja lelu phar sim ya. Bun: tshi si de ‘in ḡdve si de gavam tig ḡgve si de ‘in ḡgve si de gavam tig ḡdve si de?
Tab: ‘in ḡdve gavam ḡgve. Bun: ha ja ḡdve gavam ḡgve? Tab: ḡdve yiṅu kor ḡzug kyan ḡgehū ḡgvali ḡzi daṅ || ḡhā ḡmye yiṅu ḡdvālū zi ḡdeḥu || Tab | ḡdvālū yiṅu | kur ḡzug kyan ḡgehū | yiṅu ḡhyu diṅ deḥu || ḡhmyar | ḡru tsi ḡzun | yiṅu yu ḡu ḡdahu | ḡtheḥ ḡehu ḡ’un ḡdvān | yiṅu ḡhyu ḡhva daṅ || ḡchur ḡsiṅ ḡzib ḡsiṅ | yiṅu ḡhyu ḡpuṅ ḡdahu || ḡhā ḡmye ḡyu ḡkhuṅ ḡseg ḡzi ḡdahu | ḡtab | ḡkhuṅ daṅ ḡaḥ | ḡphyu thun ḡpuṅ || ḡsiṅ ḡdahu jah | ḡyo ḡbyvar ḡsim || ḡhā ḡmye yu | ‘in ḡdahu |

MS. A. (II. 14- )

ḥgām


Huyen sig zi sig pyi sig sar sig sin sig 'i sig: si sib par ke

Hb6 zo h'g6m tig h'dvalu yihu h'dili dahu h'gvali yihu h'yyar hzu tsi h'un wo zo gam tig h'galk yihu su dahu h'dahu yi h'the heh u'nu h'dvan wo zo gam tig h'dvalu yihu h'vhav dehi h'gvali yihu h'hehur h'sig h'zib h'sig h'wo zo gam tig h'gvali yihu h'puu h'dahi h'h6 hmye yihu h'gu 'un h'tab h'seg h'zi h'u h'zyoh h'hohi h'sig h'zi h'mye h'gu 'un h'Ha h'mye yihu h'seg 'un h'tab h'huye h'gahi yi hyu seg 'un h'hHa h'mye h'hu h'zi h'u h'heh hmye yu h'zi h'u h'Ha h'mye yu h'zyo 'un Tab h'si h'si h'zu h'zi h'zyo 'un h'hHa h'mye yu h'h6h h'yu h'hehi 'un Tab h'dzalhu tsag h'mye yu heh 'un.

H'ha h'mye yu h'sig 'un Tab h'pun h'pyar h'mye yu sig 'un h'hHa h'mye yu 'un Tab h'H'un jah h'p6 gahi ci h'gyi h'Ha h'mye yu 'yim h'yim jah tsib dzib ci h'gyi h'Ha h'mye yu h'zug kin h'tab h'zug kin h'jin h'zig h'zi h'mye h'lug kin h'hHa h'mye yu h'lug h'sig h'tab h'hgan h'sig h'h6 h'byir h'sig h'zar h'sig h'sin h'sig i sig h'h6i mye yu h'lug h'sig h'hHa h'mye yu h'lug h'bjin h'tab h'hseg h'he h'he h'ho h'byi h'chog h'hphvb h'h6i h'mye yu h'lug h'bjin h'hHa h'mye yu h'sin h'zi h'zib h'tab h'hgan h'zib h'hzi h'br h'byvir h'zib h'zar h'zib h'h'sin h'zib i h'zib h'hseg h'zib |
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 (vijñāna)?

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 (sāṃjñā), sāṃskāra, and consciousness (vijñāna),—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 dharmas—these are the Six Objects.

Q. Which are the Six Consciousnesses?
(1A.) 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) [dharmā-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) Sāṃgha-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 (vilakṣana) Three-Jewels, consecrated (pratisthā) 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 Sāṃgha 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, dhiṛti), it is (27) called "wonderful standard".

Q. How "absence of dissension"?
A. As regards Sāṃgha, 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 Nirmāna-kāya 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 Hinayāna 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 (nirādha) is to be regarded as the abolition-truth (nirādha-satya); to attain the path by non-duality Dharma is named the path-truth (mārga-satya).
Q. (47) What are the Hinayāna Four Truths?
A. The fruit, life and death, is the pain-truth (duḥkha-satya); assoil (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, Kauṇḍinya, 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 (kusala) 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 (kusala)? (59).

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

A. (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 (?I) comprehend Nidāna Dharma?

(A.) Ignorance, saṃskāra, vijñāna, Name and Form (nāma-rūpa), Six Coefficients (āyatana), Contact (sparśa), Sensibility (vedanā), Thirst (trṣṇā), Attachment (upādāna), Life (bhava), Birth (jātī), Old age and Death (jarā-marāṇa)—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 (vijñāna); Consciousness (vijñāna) depends upon Saṃskāra; Saṃskāra 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 Saṃskāra 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?

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 ''conducing 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 dharmas 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 (ṣīla) and Sufferance (ksānti), 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 (kusala) 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 Saṃsāra (99).

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

A. As is said in the Sūtra, for greedy persons the contemplation of (100) Impurity (*āsubha*) is the antidote; for angry persons contemplation of Friendliness (*maitrīkaraṇa*) is the antidote; for infatuated persons (101) contemplation of Causation (*nīdāna*) is the antidote, so that they may escape Saṃsāra. 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) dharmas occur in succession.

[Q.] Does mind discriminate all dharmas?

[A.] Cease to discriminate in regard to origination of all dharmas.

Q. Can we (106) disregard all dharmas?

A. [ ]

[Q.] Are we attached to dharmas?

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 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. (Ill) 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 dharmas; 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 samjñā "conception" is not the syoṅ (syau) of l. 8, but the syoṅ of l. 9, and that the hbyer of l. 46 is not the usual equivalent of nirodha. The writer of the Chinese characters has employed wrong signs corresponding to gvan (ll. 6–7), gyi (l. 49), gím (l. 57), deḥu (l. 110), svog (ll. 121, 127), phan (l. 122), boṅ (l. 126), žin (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 *pehu* for *jun* in l. 21, *sin* for *chu* in l. 36, *syau* for *syon* in l. 38, *hder-phan* (*nirvāṇa*) for *hbu* in l. 49, *pun bu* for *sne* in l. 65, *phu kyan* for *thaḥ* in l. 80, *do* for *niñ* in l. 83. The quality of the inconsistencies in the transliteration may be indicated by *hgen* l. 13 = *hgvan* l. 17, *gue* l. 17 = *hgve* ll. 1 sqq., *chur* l. 2 = *chud* (?) l. 7, *gu* = *guhi* = *guhu* l. 26, *gyen* l. 30 = *kyen* l. 50, *sen* l. 50 = *syau* l. 51, *hruhu* l. 75 = *khu* usually, *yin* = *'in* l. 81, *zig* l. 88 = *sī* l. 87, *hoň* ll. 113–4 = *boň* ll. 115–6 (pronounced *woň ?*), *tshag* ll. 105–6 = *jag* l. 92 = *tsag* ll. 104, etc., *tshoň* l. 119 = *tson* usually. An index of the transliterations may be supplied later.