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PĀSĀDIKADĀNAṂ
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A Sanskrit Fragment of the Sūtrasamuccaya from Central Asia*

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Recently, I have been able to identify two Sanskrit fragments from Khādalik, now preserved at the British Library, as belonging to a folio of the Sūtrasamuccaya, or “Compendium of Scriptures.” This text, consisting mainly of citations from various sutras, is extant only in Tibetan and Chinese translations. Though this anthology is traditionally ascribed to Nāgārjuna (c. 150–250 CE), the founder of the Madhyamaka school, it has been doubted by many modern scholars.

Rev. Bhikkhu Pāsādika has contributed a great deal to the study of the Sūtrasamuccaya, by publishing numerous articles related to it, an edition of the Tibetan translation of this text (1989) and an English translation (1978–1982, 1979) as well. Therefore, it is out of great respect for his scholarship that I should like to report on the discovery of the very first Sanskrit fragment of the text and dedicate it to his Festschrift.

The paper fragments in question, namely IOL San 964 (Kha.i.309.b; size: 8.7 × 12.8 cm) and IOL San 966 (Kha.i.309.b; size: 3.4 × 4.8 cm), belong to one and the same folio. The script is South Turkestan Brāhmī (main type). Concerning these fragments from Khādalik, Hoernle wrote, “In one of them Kaśyapa is addressed as in the Ratnarāśi-sūtra” (Serindia III, p. 1439). As a result of my investigation undertaken on the request of Prof. Jonathan Silk, who has been working on the Ratnarāśisūtra, I discovered these fragments as not belonging to this sutra, but probably to the Sūtrasamuccaya. In fact, except for the words on recto 5, namely [vi]citrasukhāvāptir bhavavyaya, which do not have parallels in the Tibetan or Chinese translation of the Sūtrasamuccaya, the other parts agree quite well with these translations of the text: the Tibetan translation, ed. Pāsādika 1989: 103.17~106.5, the Chinese translation, T.32, No.1635, 62b6~c6.

* I am greatly indebted to Tatsushi Tamai, who prepared a preliminary transliteration of the fragments in question and placed them at my disposal, to Jundō Nagashima and Jirō Hirabayashi, who checked my new transliteration together with me at my Brahmī Club meetings, and to Klaus Wille, who looked through the manuscript and made valuable suggestions and corrections. I should also like to thank Jonathan Silk, who has been working on the Ratnarāśisūtra and made me pay attention to these fragments which contain a quotation from this text. Thanks are due as well to Kaie Mochizuki for providing me with otherwise unattainable sources on my request, and also to Peter Lait for correcting my English.
In the light of the Tibetan and Chinese translations of the Śūtrasamuccaya, we know that the fragments in question cover the part consisting of (I) a quotation from the Ratnarāsisūtra (recto 1~3?), (II) the author’s own words (recto 4~5) and quotations from both (III) the Puṣpākūṭasūtra (recto 5~6) and (IV) the Mahākāraṇāsūtra (recto 7~verso 7).

(I) Except for some Sanskrit fragments, the whole text of the Ratnarāsisūtra is extant only in Tibetan and Chinese. However, as Jonathan Silk (1994: 691) has pointed out, the quotations from this text in the Śūtrasamuccaya are not found in either the extant Tibetan or Chinese translation. This is also the case for the citation found in the fragments in question (cf. Silk 1994: 696).

(III) The Puṣpākūṭasūtra/Puṣpākūṭadhāraṇī is extant only in Tibetan and Chinese, and the quotation here parallels T. 21, No. 1356, 874c-8~5; No. 1357, 875b-7~3; No. 1358, 876b7~12; No. 1359, 877a-3~b3; Tib (Pk), No. 511, rGyud, ’a 159a5~8 (vol. 11, p. 127), Tib (D), No. 886, gZungs ’Dus, e 160a3~6; Tib (Pk), No. 316, rGyud, ba 92b1~4 (vol. 7, p. 241), Tib (D), No. 516, rGyud ’Bum, na 49a2~4. Quotations from this text are found also in the Bodhicaryāvatārapañjikā of Prajñākaramati (fl. 10th century), a commentary on Śāntideva’s Bodhicaryāvatāra, which is extant in Sanskrit. Fortunately, the part quoted in these fragments, is also cited in this Sanskrit text.

(IV) The Mahākāraṇāsūtra is also extant only in Tibetan and Chinese, and the quotations here parallel T. 12, No. 380, 956a15~19, b10~24, c4~7, 957a1~b9?, 959b12~17, Tib (Pk), No. 779, mDo sNa TSHogs, cu 98b3~5, 99b2~100a3?, 100a8~100b1, 102a4~102b2?, 108b4~5, b7~8 (vol. 29, p. 171~5), Tib (D), No. 111, mDo sDe, cha 86a6~b1, 87a3~b2?, b6, 89a6~b3?, 94b5, 7. Two of the four quoted portions in the text are cited also in Śāntideva’s Śikṣāsamuccaya (fl. 8th century).

1 This is so in the Derge Editions, kept at Tohoku University Library and Koyasan University Library, while, in the TBRC and Taipei Editions, the quoted part is found in No. 513, rGyud ’Bum, na 32a2~4.
IOL San 964 + 966 recto

IOL San 964 + 966 verso

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Transliteration
IOL San 964 + IOL San 966 (in italics)

recto
1 /// [s]āmudrikyām nāvāyām bhināyām² ye phal[ak]. ///
2 /// bodhisatvavānīyām : pranāṣṭhā¹ bodhayo [y]e⁴ + [l]. ///
3 /// .[m]. tarhi kāśyapa ⁷kalyāṇamitra s[a] + + + + + ///
4 /// ⁶[vi]citrasukhāvāptir bhavavyava + + + + + ///
5 /// .. [a]. pūj[op](a)[sth]. /// /// sib-havikridita⁷ «ta»thāgataṃ dṛṣṭvā [a] + + + + + + ///
6 /// .. [u]³ pūjāṃ kuryā /// /// .yo⁵ nāsti viśeṣo vā nānā + + + + + ///
7 /// .. khaṃ satkuryā t[i]¹⁰ /// /// ¹¹+ .. phala[m]ā .e + + + + + + + ///

verso
1 /// ¹² .. śa ekapuṣpa .. /// /// ¹³ + .[k]. .dh. .y. yo vi .. + + .[y]. + + + + + + ///
2 /// sākkratva brahmavatva [c].¹⁴ /// /// /// .. m¹⁵ adhiga(m)tum* || tiṣṭhatu
budhā .. + + + + + ///
3 /// + nirvāṇaparyavasānām vadāmi + + + + + ///
4 /// + te nāmo buddhāyeti ayam ān[n]and(a)¹⁶ + + + + + ///
5 /// .. ā(m)ṭike kiyat paritam¹⁹ api kuśal[a]mū[l], .. ///
6 /// + ²⁰ māṣyā heto sāmiṣām vadiṣām²¹ prakṣiptaṃ bhā[ve] ///

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² bhināyām : s.e. for bhimmāyām.
¹ pranāṣṭha : s.e. for "naṣṭa."
⁴ + [l]. : probably (ka)l(yāṇamitra~).
⁵ kalyāṇamitra s[a] + : presumably kalyāṇamitra(m) s[a](mā/srī-).
⁶ [vi]citrasukhāvāptir bhavavyava : these words do not have parallels in the Tibetan or Chinese translation of the Sūtrasamuccaya.
⁷ sib-havikridita : s.e. for siṅhā́.
⁸ [u] : presumably (dhātus)u; cf. Tibetan ring bsrel (yungs 'bru tsam) rnams la.
⁹ .oyo : probably (-tav)yō.
¹⁰ t[i] : probably ti(ṣṭhatu).
¹¹ + .. phala[m]ā .e : probably (sarṣapa)phalamā(tr)e(su).
¹² .. śa : probably (anta)sā.
¹³ + .[k]. .dh. .y. yo vi .. + + .[y], + : presumably (punyas)k(an)d(h)s(ly)ā(y) yo vi(pākāḥ saced)
y(āvān).
¹⁴ [c] : probably (akravartīvaṃ).
¹⁵ .. m : probably (paryanta)m.
¹⁶ nirvā + + + + + + : probably nirvā(ṇaparyavasānām).
¹⁷ ān[n]and(a) : a hyperform < Ānanda.
¹⁸ .ām : presumably (tathāgatān)ām; cf. Tibetan de bzhin gshegs pa rnams la.
¹⁹ paritam : a hyperform < parittam.

Rin po Che’i Phung po’i mDo [Rnatrarāṣīsūtra] las kyang | “Od srungs! di lta ste | dper na rgya mtsho’i nang da gru zhig na | gang dge shing leb bam | gzhan ci yang rung ba zhig la brten pa de dag ni bde bar ‘gram du phyin par ‘gyur ro || ‘Od srungs! de bzhin du byang chub sems dpa’i theg pa pa thams cad mkhyen pa’i sems kyi gru zhig ste | byang chub las rab tu nyams kyang | gang dge ba’i bshes gnyen gyi shing leb la brten pa de dag ni | yang thams cad mkhyen pa’i sems rab tu thob ste | chos thams cad kyi pha rol tu song ras chos kyi sbyings kyi gling du phyin to || de bas na ‘Od srungs! bla na med pa yang dag par rdzogs pa’i byang chub ni dge ba’i bshes gnyen la brten to” || zhes gsungs so ||

bla na med pa’i dge ba’i bshes gnyen de bzhin gshegs pa bzhugs pa ’am | yongs su mya ngan las ‘das pa rynams la mchod pa dang | rim gro bya ste de las bsod nams kyi tshogs dpag tu med pa yongs su rdzogs shing | rnam par smin pa ’ang mi zad par ‘grub bo (Ms. po) ||

ji ltar Me Tog brTSegs pa’i Mdo [Puspakātāsūtra] las | “Seng Ge rNam par rTSe ba! (v.l. rtsen pa) gang zhig gis (v.l. gi) de bzhin gshegs pa mthong ste | sems dang bas (v.l. nas) mchod pa dang | gang zhig gis de bzhin gshegs pa yongs su mya ngan las ‘das pa’i ring bsrel yungs ‘bru tsam rynams la mchod pa byed pa ni | rnam par smin pa mnyam par shes par bya ste | bye brag gam tha dad du bya ba med do” || zhes ji skad gsungs pa lta bu’o ||

sNYing rJe CHen po’i mDo [Mahākaraṇāsūtra] las kyang | “Kun dGa’ bo! gang nga (v.l. –) la mngon du bṣṭi stag byed pa lta yang zhog | nga’i sku gdun la sku gdung gi mchod pa dang | ring bsrel (v.l. srel) yungs ‘bru tsam la mchod pa lta yang zhog | nga’i phyir mchod rten byas pa rynams la bṣṭi stag byed pa lta yang zhog ste |

Kun dGa’ bo! gang la la sangs rgyas la dmigs nas | tha na me tog gcig nam mkha’ la ‘dor (v.l. gtor) na | bsod nams kyi phung po de’i rynam par smin pa gang yin pa ni | Kun dGa’ bo! ci tsam du thog ma med pa’i ‘khor ba na | de’i sngon gyi mtha’i mngon pa (v.l. mthong ba) de tsam gyi bskal par ‘khor ba’i tshe | brGya Byin nyid dang | TSHangs pa nyid dang | ‘khor los sgyur ba’i rgyal srid rynams kyi mtha’’ rnyed par mi nus so || sangs rgyas la dmigs nas | tha na ma mkha’ la me tog gcig ‘dor ba lta yang zhog ste | gal te sems can dag (v.l. –) tha na rmi lam na sangs rgyas la dmigs nas nam mkha’ la me tog gcig ‘dor na | dge ba’i rtsa ba de yang tha mar mya ngan las ‘da’ bar ‘gyur bar nga smra’o || gal te tha na nud ‘gro’i skye gnas su song ba’i sems can rynams kyi sangs

20 matsyā heto : s.e. for *matsyā(कर्षणा)heto?; cf. Tibetan nya bshor ba’i phyir; Śiks 94.15. matsyākārṣaṇārthāṃ.
21 vaḍīṣāṃ : a hyperform < vaḍīṣaṃ.
22 In Rev. Pāśādika’s edition, the present author has altered his notation throughout and added both quotation and exclamation marks etc. as well.
23 The (same) is also expressed in the RATNARĀŚISŪTRA: “Let us suppose for example, Kāśyapa, that at sea a ship is wrecked. Those who have caught hold of a plank or anything else (that floats) will safely reach the shore. Similarly, Kāśyapa, the ‘ship of aspiring after omniscience’ with followers of the bodhisattva-yāna (on board) may be wrecked. But those who have caught hold of a ‘plank’ in the form of a spiritual friend, although far away from (supreme) enlightenment, will again aspire after omniscience; and having reached the ‘further shore of all dharmas,’ they will land at the Island of the Absolute (dharmadhātu). Thus, Kāśyapa, the highest, complete, and full enlightenment (is won) owing to spiritual friends.”

Spiritual friends (in the) highest (sense) are tathāgatas whom one must revere and do homage, whether they live (in this world) or have entered parinirvāṇa. The result of (revering such spiritual friends) will be an immeasurable, inexhaustible stock of merit, an accomplishment that defies description (aparyanta); and thus it is written in the PUŚPAKŪṬASŪTRA: “24 He who, Simha-

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24 Bhikkhu Pāśādika translates “He who is in the tathāgata’s presence, Śiṃhavikrīḍita, and reveres him with a faithful mind ...” (ibid. p. 34).
vikrīdita, having seen a tathāgata, reveres him with a faithful mind, and he who reveres the tathāgata’s relics, as tiny as mustard seed, after the latter’s having entered parinirvāṇa—(both) can expect (merit) resulting from (such pious actions) that is of exactly the same (immeasurability).” So it has been set forth.

(Let us also quote) from the MAHĀKARUṆĀ(PUṆḌĀṆIKA)SŪTRA: “Let alone, Ānanda, the person who will revere me face to face; let alone worship of my mortal remains and relics, tiny as mustard seed; let alone adoration for stūpas that have been erected on my behalf. (But just consider the meritorious action of those), Ānanda, who visualize the Buddha and simply cast a single flower into the air: The amount of merit resulting from (such action) cannot be gauged (by anyone of them), even if they were Indra, Brahma or a universal monarch (cakravartin) wandering through saṃsāra for as many eons as saṃsāra will last whose beginning, anyway, is unknown. Let alone even visualization of the Buddha and simply casting a single flower into the air. Even if beings visualize the Buddha in dreams only and cast a single flower into the air while dreaming—(planting) such a ‘root of merit,’ I say, will finally culminate in the (realization of) nirvāṇa. Even if beings, having fallen into the wombs of animals, obtain (a single thought-moment of) recollection for visualizing the Buddha, their (planting) ‘roots of merit,’ I say, will finally culminate in the (realization of) nirvāṇa.

“Look, Ānanda, how forcible (the results) are of offering one’s veneration to Lord Buddha and how forcible (the results when) one’s mind is pure and filled with trust. Saying the words ‘homage to the Buddha,’ Ānanda, one should be aware of the following: the sound ‘Lord Buddha,’ that is to say when reciting ‘homage to the Buddha,’ is pregnant with meaning. However insignificant one’s planting ‘roots of merit’ in respect of tathāgatas may be, everything will bear due fruit. Even letting arise just one thought(-moment of) pure faith—all that will finally culminate in nirvāṇa. Take for example the following simile:

“To catch fish, a fisherman throws his baited hook into a large lake. No sooner is it thrown out than it is swallowed by some fish. Although that fish swims about in the water, it is to be considered tied to (and caught with) a strong line firmly fastened to a rod on the shore. The fisherman draws near and, because of the jerking movements of the line, knows that a fish is caught. He lands it, takes it off the line and then makes use of it as he likes. Similarly, there are beings who—even if it should be for a single thought(-moment) only—put deep faith in the Buddhas, the Exalted Ones, and thereby plant ‘roots of merit.’...”
The Chinese translation of the Sūtrasamuccaya, T.32, No.1635, 62b6~c9

As it is stated in the Jewel-Heap Sutra: “The Buddha says: ‘For instance, Kāśyapa, if people board a ship and set out on the ocean, and the ship is suddenly wrecked in midstream, some among them, with the help of a plank, rafters or anything to which they can resort, reach the shore safely. Likewise, Kāśyapa, (followers of) the Bodhisattva-yāna aboard the ship of the mind of omniscience, might suddenly lose in midstream the Dharma of the Bodhisattva-yāna. If (they) encounter “good friends” (kalyāṇamitra) and resort to them, they will immediately, regaining the mind of omniscience and being carried by the Dharma of the pāramitās, reach the island of Dharmadhātu. Thus, Kāśyapa, (the attainment
of) all the Dhamas of anuttarasamyaksambodhi relies entirely on “good friends.””

Therefore, it is best to revere and serve “good friends.” Whether the Buddha lives in (this) world or has already entered (pari)nirvāṇa, (one) should do (that) diligently. This will bring (that person) immeasurable merits and the complete, ultimate reward, and everything shall be accomplished.

As it is stated in the Flower-Heap Sutra: “If one, having seen the Lion-Play Tathāgata, obtains pure faith and reveres him; or if one, after that Buddha’s (pari)nirvāṇa, picks up his relic as (tiny as) a mustard seed and reveres it; the reward resulting from these are utterly the same. Between them, there is no difference.”

As it is stated in the Great Compassion Sutra: “The Buddha says: ‘Leave alone, Ānanda, anybody who reveres me in person; let alone one who, after my (pari)nirvāṇa, picks up (my) relic as (tiny as) a mustard seed and reveres it; also let alone one, who erects a jewelled stūpa in (sic) my Dharma. However, if somebody casts only a single flower into the air, while contemplating Buddhas, and (thus) reveres them, I say, this person will, by virtue of this root of goodness, finally attain the fruition of the great nirvāṇa.

In short, Ānanda, even sentient beings in the animal state of existence, that can contemplate Buddhas, I say, will, by virtue of this root of goodness, finally achieve the fruition of the great nirvāṇa.

(What) do you, Ānanda, think (lit. “observe”)? For the Buddha, the World-Honoured One (= bhagavat), what kind of offering is the greatest? What kind of resolve is the most powerful? If a person, Ānanda, simply utters “namo buddhiya.” (Homage to the Buddha!) once, this will be of superior meaning. Why? Because the Buddha, the World-Honoured One, possesses the great, unfailing appellation. (Thus something, which has) unfailing meaning, is namely “namo buddhiya.”

Any root of goodness towards the tathāgatas, how tiny it may be, will not decay. Down to even letting arise just one thought of pure faith, all (these deeds) will finally culminate in the realisation of nirvāṇa. For instance, Ānanda, as an example, by a large lake, a fisherman, wishing to catch fish in it, puts a baited hook into the water. Immediately, fish strive with one another to swim up to it and eat it. Then, the fisherman, knowing where the fish are, tightens anew the line, which connects the hook and rod together, and gradually hauls
in the hook. Having caught a fish, he puts it on the land, takes it and uses it as he wishes. Likewise, is a sort of sentient beings in the world ...’ “

**Parallels found in Sanskrit texts**

**recto:** 5~6: cf. Bodhicaryāvatārapaṇḍjikā, Bca-p(V) 201.24~30. tatra idam uktam bhagavatā Puspakūṭadhārānyām—“ye kecī Śimhavikriḍitā tathāgatasya pūjāṃ kariṣyanti tīṣṭhato vā parinirvṛtasya vā, sarve te triyānād ekatarena yānena pari-nirvāṣyanti | yaś ca kho āhyā Śimhavikriḍitā tathāgataṃ arhantam samyaksam-buddhaṃ drṣṭvā cittaṃ prasādayet, prasannacittah satkuryāt gurukuryāt māṇayet pūjyayet upacaret, lābhena cīvarapiṇḍapātasāyanāśanālaṃaprtyayabhaisajya-paṁśkāraḥ sarvasukhopadhaṁnaḥ upatīṣṭhet | yaś ca parinirvṛtasya tathāgatasya sarṣapaphalamātṛadhātau śarīrapuṣāṃ kuryāt, samo vipākāḥ pratikāṅśitavyaḥ | tathā pūjyaya nāsti viśeṣo nānākaranaṃ ca” | iti ||

**recto 7 ~ verso 4:** cf. Śīks 309.5~12. āryaMahākaraṇāṣṭre27 ’py uktam | “tīṣṭhatu tāvad Anandal yo mām sammukham satkuryat | tīṣṭhatu me śarīrasya pūjā sarṣapaphalamātṛēṣu dhātuṣu | tīṣṭhatu mām uddiṣya kṛteṣu stāpeṣu satkāraḥ | ye kecī Anandal buddhām ālambyāntaṣa ekampuspaṃ apy ākāše kṣepante | tasya punya-skandhaṣya yo vipākāḥ saced yāvān anādiḥ saṃśārāḥ yasya pūrvā koṭī na praṇāyate | tāvataḥ kalpāṃ saṃsaratāṃ teṣāṃ Śakrātvam Brahmaśtvam ca kṣraṣa ṛṣeṣvam | na śakyaś tatparyanto ‘dhiṣāntum | tīṣṭhatu buddhālambatā ‘ntasā ākāśe ’py ekampusnikṣepah | saced antaṣāḥ svapnāntaragataḥ api satvā buddhāṃ ālambyākāše ekampuspaṃ api kṣepante tād apy aham kuśalamūlam nirvāṇaparyāvasānam vaddāma” | ti

**verso 7:** cf. Śīks 94.14 f. Mahākaraṇāṣṭre ’py uktam || “tadyathā vāḍīśikena mahaty udakasarasai matsyākaraṇārthaṃ sāmśaṃ vādīson prakṣiptam bhavet saamanantaraprakṣiptaṃ ca matsyaṇa niṣṭharaḥ bhavet | kim cāpi sa matsya udakasarasai bhramatvā. atha ca punar vaddha eva sa vaktavyo drāhena sūṭrena sthalagata-danḍasunibaddhena | yat sa vāḍīsa ṛgatyena tena sūtraṅgahavena jānāti | ‘gṛhīto matsyeyti | tām evaṃ sūtraṅ śṛṅgītvā sthalagatalaṃ karoti yathākāmaṇkaranyaḥ pari-bhogāḥ | evam eva ye satvā buddheṣu bhagavatsa cittaṃ prasādaya kuśalamūlaṃ avaropayanti | ...”

**Symbols used in the Transliteration**

| ( ) | restored akṣara(s) |
| [ ] | akṣara(s), whose reading(s) is (are) uncertain |
| ⟨ ⟩ | omitted (part of) akṣara(s) without gap in the manuscript |

27 āryaMahākaraṇāṣṭre : the original Indian text of the Tibetan translation of the Śīksāsamuccaya seems to have read āryaMahākaraṇaṃ (punḍarika)ṣṭre instead.
A Sanskrit Fragment of the Sūtrasamuccaya

« » interlinear insertion
+ one lost aksara
.. one illegible aksara
. illegible part of an aksara
/// beginning or end of a fragment when broken
|| double danda
* virama
: visarga used as punctuation

Abbreviations

s.e. scribal error
Tib (D) Derge (sDe dge) Canon; facsimile reproductions:
(1) Bstan ‘gyur sde dge’i par ma: Commentaries on the Buddha’s Word by Indian Masters (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC).

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