

**From *Sūtra* to Practice:  
The Transmission of the Worship of the Seven Tathāgatas including Bhaiṣajyaguru  
in Tibet and the Tangut Empire**

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## 1. Introduction

This thesis serves as a comprehensive case study examining the process of transforming foundational Buddhist *sūtras*, taking as an example the transformation of the *Bhaiṣajyagurusūtra* (*The Sūtra of Bhaiṣajyaguru*, also known as *The Sūtra of the “Medicine Buddha”* or *“Healing Buddha”*), into ritual practices within the context of Mahāyāna Buddhism. By analyzing the texts related to Bhaiṣajyaguru, this study aims to understand how a *sūtra* evolves from a mere textual scripture to a liturgy that integrated practices and liturgical rituals are encompassed. The analysis goes beyond traditional textual analysis, incorporating the ritual analysis from the perspective of Religious Studies, which offers a more holistic understanding of the significance of the *sūtra* within the broader religious and cultural context.

A major contribution of this research lies in filling a significant gap in the textual transmission of the *Bhaiṣajyagurusūtra*. The discovery of an Old Tibetan version of the liturgy of the seven Tathāgatas including Bhaiṣajyaguru is a noteworthy finding, as it appears to be the only extant liturgy of the seven Tathāgatas written in Old Tibetan language. This discovery sheds light on the early tradition of worshipping the seven Tathāgatas in Tibet and enhances our understanding of the process of textual transmission from India to Tibet and eventually to the Tangut Empire.

Furthermore, it identifies another related liturgy of Bhaiṣajyaguru, the only extant one written in Tangut language, found in Tangut manuscripts from Khara-Khoto (Heishui cheng 黑水城, lit. the city of black water, in present-day Inner Mongolia, China). This liturgy serves as additional evidence of the vibrant religious practices related to Bhaiṣajyaguru in the Tangut Empire, offering insights into the cross-cultural influences and adaptations of Buddhist practices in different regions.

By examining the process of liturgicalization of the *Bhaiṣajyagurusūtra*, this study highlights the dynamic nature of Mahāyāna Buddhism, where scriptures evolve into living practices through the creation and integration of liturgical rituals. This transformation reflects the profound impact of Buddhist teachings on the daily lives and spiritual aspirations of practitioners.

In conclusion, the discovery of an Old Tibetan liturgy and a Tangut liturgy related to the *Bhaiṣajyagurusūtra* represents a significant contribution to the textual history of this important Buddhist *sūtra*. This research sheds light on the diverse and dynamic nature of Buddhist

traditions and the multifaceted interactions that shaped the worship practices of the seven Tathāgatas in Tibet and the Tangut Empire. Through this study, we gain a more comprehensive appreciation of the richness and complexity of Buddhist textual traditions and ritual practices, enriching our understanding of the evolving nature of Buddhism throughout history.

## 1.1 Textual analysis

The *Bhaiṣajyaguruvaiḍūryaprabhasūtra*<sup>1</sup> (henceforth Bhg<sup>skt</sup>), in short the *Bhaiṣajyagurusūtra*, is one of the most well-known Mahāyāna texts that depicts twelve great aspirations (*mahāpraṇidhāna*, *smon lam rgya chen po*) of Bhaiṣajyaguruvaiḍūryaprabha, the core figure of this *sūtra*, who casts his aspirations to lead his devotees on the way to achieve salvation, and especially aims to pacify their mundane and imminent sufferings and physical diseases.

The primary focus of the *Bhaiṣajyagurusūtra* is on addressing the mundane interests and sufferings of devotees, making it appealing to believers seeking relief from their afflictions. The religious foundation of the *Bhaiṣajyagurusūtra* lies in its central aim to alleviate the suffering of sentient beings. According to PDB (2014: 136), this *sūtra* describes methods by which one may gain Bhaiṣajyaguru's favor; these methods include making an image of Bhaiṣajyaguru, reciting the text of the *Bhaiṣajyagurusūtra*, or merely thinking of his name. As has been pointed out by Cheong (2011):

“A central focus of religions generally is to relieve the suffering of sentient beings, hence we can find a plethora of religious rituals and expedients to support this purpose. [...] One of the religious functions of Buddhism is faith in the cure of disease and this practice of belief has been important in establishing the religious foundation of Buddhism. Incantational elements, wishing for religious affects and miracle powers, had merged in Buddhism from an earlier Indian religious ground, and were employed by Buddhists to raise up the prevailing populous beliefs and practices of the Indian masses to a more enlightened level.”

This accessibility and practicality have contributed to its immense popularity across different regions, including India, Central Asia, Tibet, China, the Tangut Empire, the Korean Peninsula, and Japan, and Southeast Asia. In China and Japan, Bhaiṣajyaguru is known as the “Medicine

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<sup>1</sup> Also recorded as *Bhaiṣajyaguruvaiḍūryaprabhāsyā tathāgatasya pūrvapraṇidhānaviśeṣavistaravibhaṅga* on the mss. of Schøyen Collection. (Fan 2020).

Master” / “Healing Buddha” (Yaoshi 藥師) or the “Medicine Buddha” (Yaoshi fo 藥師佛) / “Medicine Tathāgata” (Yaoshi rulai 藥師如來)<sup>2</sup> and is deeply revered. Along with the other six Tathāgatas, they form the group known as the seven Buddhas including Bhaiṣajyaguru (Yaoshi qifo 藥師七佛), or the seven Tathāgatas including Bhaiṣajyaguru,<sup>3</sup> and are honored by devoted practitioners in elaborate worship rituals, especially in Tibet and the Tangut Empire. Numerous liturgies have been composed for their worship particularly in Tibet.

As a result of the popularity of this *sūtra*, the *Bhaiṣajyaguruvaiḍūryaprabhasūtra* has left its mark in various ancient manuscripts, including Sanskrit manuscripts found in Gilgit (in present-day Pakistan) and Bāmīyan (in present-day Afghanistan). A most recently updated survey of a full detailed introduction, especially of the extant Sanskrit manuscripts, of Bhg is provided by Hartmann, Melzer and Fukita (2025: vii–xxxi), which updates the same issue mentioned by Schopen (1978: 15, 22), Birnbaum (1990: 55–60), Schopen (2017) and so forth. According to Hartmann, Melzer and Fukita (2025: viii), there are possibly three main groups or “recensions” of the Sanskrit manuscripts of this *sūtra*, five Chinese translations, two Tibetan translations, several Khotanese translations,<sup>4</sup> one Sogdian translations, at least one Uigur translation, and two Mon-golian translations. We are now aware that there is even one Tangut translation. In the 9th century, the Indian Ācāryas Dānaśīla, Jinamitra, Śīlendrābodhi and the Tibetan Lo tsā ba Ye shes sde translated the *\*Saptatathāgata-pūrvapraṇidhāna-viśeṣa-vistara-sūtra* (\*StP) into Tibetan as D 503 *'Phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo* (*The Mahāyāna Sūtra Describing in Full the Specific Previous Aspirations of the Seven Tathāgatas*), and the *Bhaiṣajyaguruvaiḍūryaprabhasūtra* as D 504 *'Phags pa bcom ldan 'das sman gyi bla bai ḍū rya'i 'od kyi sngon gyi*

<sup>2</sup> Whether or not Bhaiṣajyaguru equals or contains the meaning like “Medicine Buddha” or Chin. Yaoshi (fo) 藥師(佛)” and so forth, however, is still under debate. Ding, Fan, Harrison et al. argue that the full name of *Bhaiṣajyaguru*, i.e., *Bhaiṣajyaguruvaiḍūryaprabha*, should hold the meaning of “the Buddha as one who possesses the radiance—or royal radiance—of beryl (not lapis lazuli!) which is the best of medicines”: “In brief, we believe the four-element compound which forms the name—or five-element, if *rāja* is added—is better construed in a more unified fashion, marking the Buddha as one who possesses the radiance—or royal radiance—of beryl (not lapis lazuli!) which is the best of medicines, rather than splitting it into two parts and taking the first two elements as describing him as the “Master of Healing” (so Birnbaum 1979—“the Master of Healing, the Lapis Lazuli Radiance Tathāgata”—and others). This misconstrual of the significance of this Buddha’s name was pointed out many years ago by Schopen, although he did not at that time venture a translation of the actual compound which constitutes it (see Schopen 1978: 125–161). The habit of taking bhaiṣajyaguru as the primary descriptor indicating the Buddha’s supposed special function and vaiḍūryaprabha(rāja) as a secondary designation giving his proper name is remarkably persistent: for example, even in Loukota 2019 we find the compound translated as “Master of Medicine Beryl-Shine.” Abbreviated Chinese renderings like Yaoshi fo 藥師佛 and Yaoshi rulai 藥師如來 have not helped.” (Ding, Fan, Harrison et al. forthcoming.)

<sup>3</sup> Some scholars argue that venerating one Bhaiṣajyaguru “develops” into venerating the seven Tathāgatas including Bhaiṣajyaguru, see Arai 1967 and 1969.

<sup>4</sup> There are several Khotanese versions in 6 groups of mss. (Skjærvø 1999 [2012]: 135, Loukota 2019), Loukota 2019 has discussed the oldest one, and argues that it is translated from T 1331 *Guāndīng jīng* 灌頂經 (*Consecration Sūtra*).

*smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo* (*The Mahāyāna Sūtra Describing in Full the Specific Previous Aspirations of Bhaiṣajyaguruvaīḍūryaprabha*, hereafter Bhg<sup>Tib</sup>). These two are considered to be the earliest translations of the *Bhaiṣajyagurusūtra* (Bhg<sup>skt</sup>) and \*StP in Tibet. The main difference between the two lies in the number of the Tathāgatas featured in each text. D 503 contains the translation of the *sūtra* that describes in full the specific previous aspirations of the seven Tathāgatas, referring to the seven Tathāgatas including Bhaiṣajyaguru. On the other hand, D 504 focuses on the specific previous aspirations of Bhaiṣajyaguruvaīḍūryaprabha alone.<sup>5</sup>

While both translations share the same “root *sūtra*”, they present different perspectives and emphasize distinct aspects of Bhaiṣajyaguru’s teachings and aspirations. These two translations played a significant role in disseminating the worship and veneration of the seven Tathāgatas including Bhaiṣajyaguru in Tibet and beyond, contributing to the popularity of Bhaiṣajyaguruvaīḍūryaprabha as the “Medicine Buddha” and the embodiment of healing and compassion in Mahāyāna Buddhism. The liturgical practices and rituals associated with the seven Tathāgatas, as described in these texts, have had a profound impact on the religious practices of devotees seeking solace, healing, and spiritual guidance.

The primary focus of this thesis is on a group of Old Tibetan manuscripts from Dunhuang, specifically IOL Tib J (ITJ) 433 and others, currently preserved in the Stein Collection, as well as Pelliot Tibétain (PT) 179 and others, located in the Pelliot Collection. As for Old Tibetan manuscripts, it is important to acknowledge the significant contributions of Sir Marc Aurel Stein in the field of Tibetan studies and manuscript preservation. During his second expedition to Xinjiang Province in China from 1908 to 1911, Stein collected numerous manuscripts, artifacts, and archaeological treasures from the region. Among these were Old Tibetan manuscripts found in the library cave at Dunhuang. After the successful expedition, the

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<sup>5</sup> For more information on comparison of Bhaiṣajyaguru and the seven Tathāgatas including Bhaiṣajyaguru, see also Lan 藍月光 1995; Zwilling 1980 argues that D 503 is “enlarged” from the “basic text”. Besides these, there are countless and important studies on the worship of Bhaiṣajyaguru. For example: Sanada 真田有美 1950, Schopen 1978 and 2009 and 2017, Dutt 1939, Vaidya 1961, Nagao 長尾佳代子 1994, Cai 蔡耀明 2020, Arai 新井慧譽 (一) 1967 and 1969, Chen 陳淑芬 2008 and 2013 and 2020 are remarkable works on the Sanskrit texts of Bhg, especially on the Gilgit or Bāmīyan manuscripts; Arai 新井慧譽 1977 and Schopen 1978 edited Bhg<sup>Tib</sup>; Fan 范慕尤 2020, who compared T 451 and D 503, stated that T 451 might be translated from a Sanskrit text rather than 義淨 Yijing’s own innovation; Gorai 五來重 1989, Li 李小榮 2002 and 2003, Kubota 窪田憲龍 1995, Dang 黨燕妮 2013, Fu 傅楠梓 2001, Weiss 2017 worked on the worship of Bhaiṣajyaguru; Yabuki 矢吹慶輝 1918, Shiga 滋賀高義 1963, Fang 方廣鎔 2014 and 2015 and 2016, Arai 新井慧譽 1970, Matsumura 松村恒 1982 and 1983, Wu 伍小劼 2010 worked on T 1331 佛說灌頂經 (an apocrypha rather than the Chinese translation of Bhg according to him); Fan 范慕尤 2019 compared the Bhg<sup>skt</sup>, Bhg<sup>Tib</sup> and Bhg<sup>Chin</sup>. These previous studies provide us with valuable information. However, they hardly examined the relationship between the Sanskrit *sūtra* and the transmission of the liturgies in the diachronic way through India, Tibet, and the Tangut Empire.

collected manuscripts were brought back to the India Office Library (now part of the British Library) in London. Due to this origin, the manuscripts, including the Old Tibetan one under study, were later designated as “IOL Tib J”, where “IOL” refers to the India Office Library and “Tib J” signifies Stein’s second expedition.<sup>6</sup>

The Old Tibetan manuscripts studied in this dissertation were previously separated and kept in different places, but they have now been reordered and reunited for the first time based on newly identified parallel texts in the Tibetan and Chinese *Tripitaka*. These texts in the Tibetan *Tripitaka* are known as D 3132, D 3133, D 3134, and D 1166 (see Table I), which deal with the worship of the seven Tathāgatas including Bhaiṣajyaguru. In Part II of this thesis, a comprehensive comparison of the Old Tibetan manuscripts and the parallel texts is provided, along with a critical edition of these Old Tibetan manuscripts.

Table I: The four Tibetan canonical works of the worship of the seven Tathāgatas including Bhaiṣajyaguru<sup>7</sup>

| sDe dge number | Tibetan title                                                                                                               | English translation                                                                                                                             | Sanskrit reconstruction                                                                 | Chinese reconstruction                                                                                   |
|----------------|-----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|
| D 3132         | <i>De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad pa rgyas pa'i mdo sde'i man ngag</i>                            | <i>Instructions on the Sūtra of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas</i>                                    | <i>*Saptatathāgata-pūrvapraṇidhāna-viśeṣavistara-sūtrāntopadeśa</i>                     | <i>*Qi rulai wang-xi shiyuan shu-sheng guangda jing youbotishe</i><br>七如來往昔誓願殊勝廣大經優波提舍                   |
| D 3133         | <i>De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i gzungs bklag pa'i cho ga mdo sde las btus pa</i> | <i>Ritual of Reciting the Dhāraṇī of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas, a Condensation of the Sūtras</i> | <i>*Saptatathāgata-pūrvapraṇidhāna-viśeṣavistara-kalpavacanavidhi-sūtrānta-saṃkṣepa</i> | <i>*Qi rulai wang-xi shiyuan shu-sheng guangda tuoluoni du-song yigui jingji</i><br>七如來往昔誓願殊勝廣大陀羅尼讀誦儀軌經集 |
| D 3134         | <i>De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad</i>                                                             | <i>A Recitation of the Sūtra called “The Detailed Account of the</i>                                                                            | <i>*Saptatathāgata-pūrvapraṇidhāna-</i>                                                 | <i>*Qi rulai wang-xi shiyuan shu-</i>                                                                    |

<sup>6</sup> For more details about Stein’s Collection and how the manuscripts were classified, see Takeuchi 1998: vol II, Introduction xv-xx and Dalton and van Schaik 2006: Introduction xvi.

<sup>7</sup> The Sanskrit and Chinese reconstructions of the titles are based on the *Ōtani Catalog*.

|        |                                                                                                                                                                      |                                                                                                                                                                                                                       |                                                                                                                                         |                                                                                                                                                                      |
|--------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|        | <i>par rgyas pa shes bya ba'i mdo<br/>sde bklag cing de bzhin gshegs<br/>pa bdun mchod de smon lam<br/>gdab pa'i cho ga mdo sde las<br/>btus te rim par bklag pa</i> | <i>Previous Aspirations of the Seven<br/>Tathāgatas,” Together with an<br/>Offering to the Seven Tathāgatas, A<br/>Ritual for Casting One’s Prayers,<br/>and A Recitation in Stages<br/>Condensed from the Sūtras</i> | <i>viśeṣa-vistara-nāma-<br/>sūtrānta-vacana-<br/>saptatathāgata-pūjā-<br/>praṇidhānābhīrḥāra-<br/>vidhi-sūtra-vicītānta-<br/>vacana</i> | <i>sheng guangda<br/>jing, dusong qi<br/>rulai gongyang,<br/>shiyuan yigui<br/>jingji cidi du-<br/>song 七如來往<br/>昔誓願殊勝廣<br/>大經，讀誦七<br/>如來供養，誓<br/>願儀軌經集次<br/>第讀誦</i> |
| D 1166 | <i>De bzhin gshegs pa brgyad la<br/>bstod pa</i>                                                                                                                     | <i>Praise of the Eight Tathāgatas</i>                                                                                                                                                                                 | <i>*Aṣṭatathāgatastotra<br/>(*ATS)</i>                                                                                                  | <i>*Ba rulai zan<br/>八如來讚</i>                                                                                                                                        |

Traditionally, these canonical works are attributed to the renowned Madhyamaka philosopher Śāntarakṣita (Tib. Zhi ba 'tsho, Chin. Jihu 寂護, 725–788). They play a crucial role in documenting and preserving the liturgical practices and rituals associated with the worship of the seven Tathāgatas in the Tibetan Buddhist tradition.

The inclusion of these works in the Tibetan *Tripitaka* highlights their significance and importance in the religious lives of Tibetan practitioners. The compositions attributed to Śāntarakṣita have had a profound impact on the worship and veneration of the seven Tathāgatas, offering devotees a structured framework for engaging in rituals and pray.

Through a detailed examination of these canonical texts and the Old Tibetan manuscripts from Dunhuang, this thesis aims to shed light on the transmission, ritualization, and worship practices associated with the seven Tathāgatas in the Indo-Tibetan and Sino-Tibetan contexts. The analysis of these texts and manuscripts provides insights into the historical, cultural, and religious dynamics that have shaped the worship of the seven Tathāgatas including Bhaiṣajyaguru and the significance of these liturgical practices in the broader context of Mahāyāna Buddhism.

Furthermore, the connection between D 3133 and the Chinese canonical text T 925 藥師琉璃光王七佛本願功德經念誦儀軌 (*Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha*) has been established and confirmed by Chen (2010: 8). Building upon this initial finding, the present study looks deeper into the textual evidence provided in the subsequent chapters to solidify the

connection between these two texts. T 925, being a Chinese canonical text, serves as a valuable parallel to D 3133 in the analysis of the liturgical worship practices associated with Bhaiṣajyaguru. The close examination of the textual correspondences and variations between these two texts provides crucial insights into the transmission and liturgicalization of the worship of the seven Buddhas in both Tibetan and Chinese Buddhist traditions.

Based on textual analysis and comparison with the Tibetan liturgies of the seven Tathāgatas attributed to Śāntarakṣita, as well as the only extant liturgy of them written in the Tangut language, this thesis focuses on a specific genre of texts. It considers these liturgies as essential bridges between the *Bhaiṣajyagurusūtra* and the religious practices dedicated to the seven Tathāgatas.

The primary objective of this thesis is to identify and clarify the main structure of these liturgies, unraveling their procedures and examining their intertextuality with other texts, particularly with the *Bhadracaryāprañidhāna* (*The Aspirations to Good Conduct*, henceforth BcP). By doing so, it aims to explore how the *Bhaiṣajyagurusūtra* evolved and was integrated into the worship and religious practices of the seven Tathāgatas, spanning from ancient India to Tibet and eventually reaching the Tangut Empire (ca. 1038–1227, Western Xia, Xixia 西夏).

In the Tangut Empire, Buddhist believers placed a strong emphasis on engaging in practices rather than merely focusing on doctrines. Consequently, when translating the *Bhaiṣajyagurusūtra* from Chinese,<sup>8</sup> they also took the initiative to translate at least two liturgies from Tibetan into the Tangut language. One of these liturgies is found in the Tangut manuscript ИHB. №. (Inv. No.) 5167, which will be thoroughly examined as one of the liturgies dedicated to the seven Tathāgatas in the Tangut Empire.

According to the newly identified Sanskrit manuscript of the *Saptajinastotra*<sup>9</sup> (*Praise of the Seven Buddhas*, henceforth Saj) recently found in the Drepung Monastery ('Bras spungs dgon

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<sup>8</sup> The following manuscripts and xylographs testify to be the Tangut translation(s) of 義淨 Yijing's version: Inv. No. 7827, 6466, 885, 4014, 909 and so forth. Also in the British Library: Or 12380/0768, 2645, 2646, 3085 and BnF (Bibliothèque nationale de France): Pelliot Xixia 924 (Grotte 181) 006, 022, 024, 030, 031, 033, 038, 047, 054, 058, 059, 062, 063, 065, 067, 070, 082, 088, 091, 106, 114, 120, 122, 126, 128, 133 (Hui and Duan 2015, Ma 2018). Most of them are fragments and among them, Or. 12380 – 0768 (K.K.I.ii.02.q) seems to be one extant folio of the Tangut version of T 925 *Yaoshi liuliguangwang qifo benyuan gongde jing niansong yigui* 藥師琉璃光王七佛本願功德經念誦儀軌 (*Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha*), or the Tangut version of the chapter known as “the chapter of Bodhisattva Samantabhadra” (*Puxian pusa xingyuan pin* 普賢菩薩行願品) of Chin. T 293 *Dafangguangfo huayanjing* 大方廣佛華嚴經.

<sup>9</sup> Further details on the seven Buddhas in the past see Hu 2023.

pa, Zhebang si 哲蚌寺) in Tibet, the seven Buddhas in Saj refer particularly to the seven Buddhas in the past (*guoqu qifo* 過去七佛), i.e., Vipāśyin (rNam par gzigs, Piposhi 毘婆尸), Śikhin (gTsug tor can, Shiqi 式棄), Viśvabhū (Thams cad skyob, Pishefu 毘舍浮), Krakucchanda (Log pa dad sel / 'Khor ba 'jig, Juliusun 俱留孫), Kanakamuni (gSer thub, Jianuojia mouni 迦諾迦牟尼), Kāśyapa ('Od srung, Jiashebo 迦葉波), and Śākyamuni (Śākya thub pa, Shijia mouni 釋迦牟尼). Maitreya (Byams pa, Cishi 慈氏), the future Buddha, is also praised by the poet.

However, it is important to note that the seven Buddhas of the past mentioned in the Saj are not the same as the *Saptatathāgatas* we are seeking for, who specifically refer to the seven Tathāgatas including Bhaiṣajyaguru. This clarification becomes evident in a hymn found in the Tibetan *Tripitaka*, namely, D 1166 *De bzhin gshegs pa brgyad la bstod pa*. Unfortunately, the original Sanskrit text *\*Aṣṭatathāgatastotra* of D 1166 is missing. The Tibetan term *de bzhin gshegs pa brgyad* can be reconstructed as Skt. *\*Aṣṭatathāgata*, which refers to the eight Tathāgatas, including the seven Tathāgatas with Bhaiṣajyaguru and Śākyamuni (see Table II for further details). It is noted that in this context, Śākyamuni is venerated as the eighth Tathāgata.

Table II. Name list of the seven Tathāgatas including Bhaiṣajyaguru and Śākyamuni<sup>10</sup>

| Sequence | Skt. <i>*Aṣṭatathāgatastotra</i>                  | Tib. D 1166                                                                                      | Chin. *八如来讚                                 |
|----------|---------------------------------------------------|--------------------------------------------------------------------------------------------------|---------------------------------------------|
| 1        | Suparikīrtitanāmadheyaśrī                         | mTshan legs yongs bsgrags dpal gyi rgyal po                                                      | Shanmingcheng jixiang wang 善名稱吉祥王           |
| 2        | *Ratna-candra-padma-svalaṃkṛta-kuśālatejonirghoṣa | Rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po | Baoyue zhiyan guangyin zizai wang 寶月智嚴光音自在王 |
| 3        | *Suvarṇabhadravimalaratna-prabhāsavratasiddhi     | gSer bzang dri med rin chen snang brtul zhugs grub pa                                            | Jinse baoguang miaoxing chengjiu 金色寶光妙行成就   |

<sup>10</sup> The Sanskrit names of the seven Tathāgatas including Bhaiṣajyaguru are reconstructed based on the English translation of D 503 by the Dharmachakra Translation Committee, and Chen 陳智音 2013; Tibetan names of them are based on D 503, D 504 and so forth; Chinese names of them are based on T 451 *Yaoshi liuliguang qifo benyuan gongde jing* 藥師琉璃光七佛本願功德經 (*The Sūtra on the Original Aspirations and Merits of the Seven Buddhas including Bhaiṣajyaguruvaīdūryaprabha*) tr. by Yijing 義淨. I prefer to delete Skt. *rāja* at the end of Sanskrit names that have been reconstructed by the aforementioned works, since Tib. *rgyal po* (= Skt. *rāja*) has been quite frequently added to the original name of Indian deities; besides, the name of the first Bhaiṣajyaguru, i.e., Suparikīrtitanāmadheyaśrī, without *rāja*, is also attested in the *Upāliparipṛcchā*.

|    |                                          |                                                                                    |                                                |
|----|------------------------------------------|------------------------------------------------------------------------------------|------------------------------------------------|
| 4  | *Aśokottamaśrī                           | Mya ngan med mchod<br>dpal                                                         | Wuyou zuisheng jixiang<br>無憂最勝吉祥               |
| 5  | *Dharmakīrtisāgaraghoṣa                  | Chos bsgrags rgya mtsho'i dbyang                                                   | Fahai leiying<br>法海雷音                          |
| 6  | *Dharmasāgarāgramati-<br>vikrīḍitābhijña | Chos rgya mtsho mchog gi blos<br>rnam par rol pa mngon par mkhyen<br>pa'i rgyal po | Fahai shenghui youxi shen-<br>tong<br>法海勝慧遊戲神通 |
| 7  | Bhaiṣajyaguruvaiḍūryaprabha              | sMan gyi bla bai<br>ḍūrya'i 'od kyi rgyal po                                       | Yaoshi liuliguang<br>藥師琉璃光                     |
| +8 | Śākyamuni                                | Śākya thub pa                                                                      | Shijia mouni 釋迦牟尼                              |

## 1.2 Ritual examination

The second layer of my study, ritual examination, runs besides textual examination. The terms “ritual” and “liturgy” are used to designate the aforementioned texts. When using the term “ritual”, it is preferable to follow the definition provided by Tambiah:

Ritual is a culturally constructed system of symbolic communication. It is constituted of patterned and ordered sequences of words and acts, often expressed in multiple media, whose content and arrangement are characterized in varying degree by formality (conventionality), stereotypy (rigidity), condensation (fusion), and redundancy (repetition). (Tambiah 1985: 128)

As we later observe in the main structure of ITJ 433, the rituals such as the four empowerments and paying homage to and taking refuge in the seven Tathāgatas align well with Tambiah's definition.

The outstanding features of ritual have been stated by many scholars, such as “measured, precise, specified in great detail, highly stereotyped, and often very repetitive” by Pruyser (1968: 185) and so forth.

Why are rituals so important? The functions of ritual have also been addressed by many scholars.

Rituals are performed for a variety of reasons—to celebrate the changing of the seasons, to effect a miraculous change in the world, to accomplish a spiritual change in a person, to establish a relationship of communion between the worshipper and the divine, to make the land fertile, to make the rains come, and so on. (Tremmel 1997: 258–259)

Tremmel’s research further emphasizes the three functions of ritual (Tremmel 1997: 259–260). The first function is the “metatechnological function”, where rituals are believed to infuse supernatural power into natural processes. People who perform rituals aim to channel divine power into the natural world. The second function is the “sacramental function”, which seeks to bring divine power into the human soul. Through rituals, individuals seek to bolster self-control and find protection against death and life-threatening situations. Calling upon divine power is an essential aspect of all liturgies dedicated to the seven Tathāgatas, as observed in texts like IOL 433:

dkon mcog gsum gyi bden ba dang | sangs rgyas dang byang cub sems (IOL 433, 96v3) dpa’ thams chad gyi byin gyi rlabs dang tshogs gnyis yongs su rdzogs pa’i mnga’ thang chen po dang | (4) chos gyi dbyings rnam par dag pa’I stobs gyis [...]

by the truth of the Three Jewels, by the blessings of all buddhas and bodhisattvas, by the great might of the completion of the two accumulations, and by the force of the completely purified and inconceivable *dharmadhātu* [...]

The last one, the “experiential function” indicates that the aim of such kind of ritual is to “vivify the awareness of the presence of God”, “the targets aimed at the experiential ritual are to feel the intimate presence of God in the life of the ‘true believer’ and to have a sense of personal conversation, of forgiveness, and of renewal because of this experience” (Tremmel 1997: 260). This experiential aspect is clearly depicted in all liturgies, as demonstrated in the Part II 2.2 (*’phags pa spyang drang ba*, inviting the noble ones). In this part of the liturgy, the seven Tathāgatas and all bodhisattvas are invited (*spyang drang*) to be present in the sacred *maṇḍala* (*dkyil ’khor*) during the ritual practice:

D 3132: [...] ’og tu **’phags pa spyang drang ba | pus mo btsugs te me tog blangs thal mo sbyar nas tshig ’di skad ces** | shar phyogs kyi ’jig rten gyi kham gzhān gyis mi thub pa na | de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa’i sangs (250a4) rgyas **mtshan legs par yongs [su] bsgrags dpal gyi rgyal po...** | **che ge mo la sogs pa ’gro ba mang po bskyab pa’i slad du | mgon skyabs dang dpung gnyen du spyang ’dren cing mchis na | mchod pa’i tshogs sbyar ba’i**

[...] invite the noble ones: kneel down, hold flowers, fold palms, then say this: in the eastern undefeatable world realm, the fully awakened Tathāgata, Arhat, King Suparikīrtitanāmadheyaśrī, for the sake of protecting me (saying one's own name) and so many sentient beings, [are] invited to take refuge in and resort; please come to this *maṇḍala* of the palace joined with collections of offerings! The great thrones have been assembled, please empower [them]!

By uttering these sacred words, the worshipper invokes the presence of the seven Tathāgatas and expresses their heartfelt request for protection.

The mention of the *maṇḍala* of the palace signifies a sacred and pure realm where offerings are abundantly made as a gesture of reverence. The worshippers beseech Bhaiṣajyaguru to empower the teaching thrones, the palaces infusing it with divine blessings.

In performing this liturgy-centered ritual, the devotees engage in a profound and structured practice aimed at cultivating a deep connection with the seven Tathāgatas including Bhaiṣajyaguru. Through the repetition of these invocations, along with the offering of flowers and the humble act of folding palms, the worshippers strive to nurture their devotion and seek blessings for themselves and all sentient beings. Such rituals play a significant role in Mahāyāna Buddhism, as they provide a means for devotees to express their faith and dedication while receiving the benevolence and guidance of the seven Tathāgatas.

These functions of ritual demonstrate the transformative power and significance of the liturgies dedicated to the seven Tathāgatas, allowing practitioners to connect with divine forces, and experience a profound sense of divine presence in their lives.

In this thesis, it is important to clarify the distinction between the terms “ritual” and “liturgy”. Specifically, the term “ritual” is used to designate performance-centered rituals, while the term “liturgy” is used to refer to the entire text as a manual for the worship (*pūjā*) to the seven Tathāgatas, which includes a series of well-choreographed rituals and certain collective

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<sup>11</sup> Since some folios of ITJ 433 are missing in the section of Part II 2.2 (*'phags pa spyang drang ba*, inviting the noble ones), the parallel text D 3132 and the “rough” parallel text T 925 are cited to show this procedure of the liturgy more accurately. T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「召請諸聖者。膝輪跪地合掌持華。召請曰。一心奉請。善名稱吉祥王如來。[...] 今為我等(某甲)及諸眾生作依怙故。作救護故作勢力故。虔誠召請<。>惟願聖眾。降臨道場香壇會所。願賜攝授。」(CBETA 2022.Q1, T19, no. 925, p. 34a8–21)

formulas for the conduct of worshippers. The term “liturgy” that is applied in this thesis, according to DWDS, mainly means “forms and order of acts of worship”, borrowed (17th cent.) from Church Latin. *lītūrgia* ‘worship’, Greek. *lētūrgía, leitūrgía* (λητουργία, λειτουργία) ‘church, divine service’ (Septuagint). Although it contains the context of Christianity, the term can still be adapted into Buddhist texts. It is then necessary that we understand it more precisely; the liturgies in this thesis are all Buddhist liturgies concerning the worship of the seven Tathāgatas.

Atkinson (1989: 15) has previously highlighted the difference between performance-centered and liturgy-centered rituals. In this thesis, I adopt the latter to precisely illustrate the *pūjā* as liturgy-centered rituals. The distinction between performance-centered and liturgy-centered rituals is crucial in understanding the significance of the *pūjā* and its role in the worship of the seven Tathāgatas. Performance-centered rituals typically focus on the physical actions and gestures performed during the ritual, while liturgy-centered rituals emphasize the entire text and its role as a guide for the worship practices.

In the case of the liturgy-centered rituals in this thesis, its focus is on the comprehensive manual that provides step-by-step instructions for the worshippers, including recitations, invocations, offerings, and other ceremonial elements. The liturgies are carefully composed to evoke divine power, offer praises, and establish a deep connection between the devotees and the seven Tathāgatas.

By understanding the distinction between ritual and liturgy and adopting the latter approach, this thesis can better analyze how the worship practices of the seven Tathāgatas have evolved and been transmitted from ancient India to Tibet and eventually to the Tangut Empire. It sheds light on the transformative journey of the *Bhaiṣajyagurusūtra* from a foundational Buddhist text to a set of revered liturgies, deeply integrated into the religious practices of Mahāyāna Buddhism in various regions. These liturgy-centered rituals, with their meticulous order and precision, play a vital role in preserving and propagating the teachings and aspirations of the seven Tathāgatas including Bhaiṣajyaguru throughout the centuries.

### **1.3 The scope of this thesis**

This thesis consists of two parts, in which the first part consists of five chapters. The first chapter provides an introduction of this thesis. It introduces the topic of research, providing the

historical context of the research problem, and discusses the significance of the topic and its relevance to the broader field, as well as the two layers of this thesis, i.e., textual analysis and ritual analysis.

The second chapter focuses on a group of Old Tibetan manuscripts from Dunhuang, currently preserved in the Stein and Pelliot Collections. Previously believed to concern the seven Tathāgatas, the study establishes that these texts are actually about the liturgy of the seven Tathāgatas including Bhaiṣajyaguru. By building upon earlier research, this chapter aims to strengthen the connection between “pre-canonical” or “beside-canonical” texts and canonical works in Tibetan and Chinese, unveiling a previously unknown link in the textual transmission of this liturgy.

Moving on to the third chapter, it examines the influence of the liturgies attributed to Śāntarakṣita on later traditions and the mechanisms that promoted this influence. These liturgies shaped not only practices concerning the seven Tathāgatas including Bhaiṣajyaguru, but also extended to other rituals such as the liturgy for constructing a *stūpa*. Their impact is reflected in two major shifts in Tibet: first, the transition from the simple recitation of the Bhg and \*StP to fully developed liturgies of the seven Tathāgatas; and second, the elevation of the *ācārya* into a “royal monk” and ritual master whose authority carried both religious and political significance.

The fourth chapter centers on hitherto the only extant Tangut manuscript of the worship of the seven Tathāgatas from Khara-Khoto. This manuscript is considered the exoteric liturgy of these seven Tathāgatas, serving as a bridge between the foundational text, the *Bhaiṣajyagurusūtra*, and the ritualized text utilized in religious practice. Through textual analysis and comparison with the Tibetan liturgies ascribed to Śāntarakṣita and possible Chinese parallel texts, the chapter identifies the main structure of this liturgy and explores its intertextuality, particularly with the *Bhadracaryāpraṇidhāna* (*The Aspirations to Good Conduct*). It aims to distinguish the exoteric liturgy from esoteric liturgy, to examine it as an essential instructional practice, and to explore how the worship and practice of the seven Tathāgatas evolved from ancient India to the Tangut Empire via China and Tibet.

The final chapter of the first part of this thesis provides a comprehensive summary and concluding remarks. It encompasses the conclusions drawn from each of the previously discussed chapters, highlighting the key findings and insights. Furthermore, this concluding

section outlines the potential directions for future research concerning both the *sūtra* itself and the worship practices dedicated to the seven Tathāgatas including Bhaiṣajyaguru.

The second part of this thesis provides a full comparison of the Old Tibetan manuscripts including ITJ 433 and so forth with the canonical version. In the left column the Old Tibetan manuscripts are critically edited while the right column is a critical edition of the canonical version based on the sDe dge and the Peking block prints. The translation and the “rough” parallel text in the Chinese *Tripitaka* are given in every other page. The “foundational text” the Sanskrit Bhg<sup>12</sup> is also presented in the section of the twelve great aspirations of Bhaiṣajyaguruvaīḍūryaprabha. A full synopsis of the Old Tibetan manuscripts, the canonical version D 504 and the Sanskrit version of the Bhg is given in the appendix 4.1 of Part II. Since some folios of the Old Tibetan manuscripts have been lost or damaged, the right column is indented with “[...]” to show the exact corresponding relation among them, and the indented parts are given in the appendix 4.2 of Part II. Corresponding parallel passages in D 503 are also presented after each section of the translation as “cf. D 503”.

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<sup>12</sup> Sanskrit text number follows Schopen 1978.

## 2. Discovering the liturgy of worshipping the seven Tathāgatas including Bhaiṣajyaguru in Old Tibetan manuscripts<sup>13</sup>

### 2.1 Introduction

The present chapter focuses on a group of Old Tibetan<sup>14</sup> manuscripts from Dunhuang: IOL Tib J (henceforth ITJ) 433 and 434, located in the Stein Collection in London, and Pelliot tibétain (henceforth PT) 179, 247, and 248, located in the Pelliot Collection in Paris. Due to a mix-up in the order of the folios, the manuscripts were separated and have then been stored in different locations. Here they will be reordered and reunited according to recently identified parallel texts in the Tibetan and Chinese *Tripitaka*.

Upon examining the Tibetan and Chinese *Tripitaka*, it becomes evident that several texts deal with the liturgies for the seven Tathāgatas including Bhaiṣajyaguru, which encompass the liturgy of reciting (*gzungs bklag cho ga*) the *Bhaiṣajyagurusūtra*, and the liturgy of offering to the seven Tathāgatas including Bhaiṣajyaguru, all sharing a common structure in their rituals.

Bu ston rin chen grub (1290–1364) records *zhi ba 'tsho* in his famous *History of Buddhism*<sup>15</sup>, in which the Tibetan name “Zhi ba 'tsho” is quite surely identified as Śāntarakṣita, for Tib. Zhi ba 'tsho meaning “the guardian of tranquillity” is a clear translation of Skt. Śāntarakṣita. There is more information about the works of Zhi ba 'tsho according to Bu ston's *Chos 'byung*:

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<sup>13</sup> Earlier versions of this chapter have been presented by the author at IATS XVI (16th Seminar of the International Association for Tibetan Studies, Prague, 3rd July–9th July 2022), and a recent version has been published by the author as Hu 2025. However, some details will be updated in this chapter.

<sup>14</sup> The language called Old Tibetan was spoken during the time of the Tibetan empire (seventh-ninth centuries) (Tournadre 2014). It is also known that the Tibetan language was still used as the *lingua franca* in Dunhuang for some time even after the fall of the Tibetan Empire, which involves other complex issues that could not be covered in this dissertation. The linguistic evidence found in the Old Tibetan manuscripts is indeed significant for understanding the phonological features of the language used in these texts. For instance, the use of *stsogs pha* instead of *sogs pa* and *ts-* instead of *tsh-* are notable examples of these phonological distinctions. Fang-kuei Li (1933) argues that *s-<s-tsh-*, *sog-pa*, “to gather, to heap up” while *'tshogs pa*, *tshogs* “to assemble”; Hill (2007) further points out that “The Tibetan script distinguishes the unaspirated consonant series *k, c, t, p, ts* from the aspirated consonant series *kh, ch, th, ph, tsh...* According to the prescriptive rules of Written Tibetan, some initials of a consonant cluster may only be followed by unaspirated stops”, and gives us the example like “*s-*: *sk, st, sp, sts*” and so forth. Further characteristics of the Old Tibetan language include *my-* rather than *m-* before the vowels *-i-* and *-e-*, the cluster *sts-* simplified to *s-* in Classical Tibetan, and a reverse form of the “*i*” vowel letter (*gi gu*) (Hill 2010). I express my gratitude to Prof. Guillaume Jacques for bringing these articles to my attention. It is also worthy of notice that the *stshog pa* and *stsog pa* are indeed interchangeable in the Old Tibetan manuscripts according to OTDO.

<sup>15</sup> *bDe bar gshegs pa'i bstan pa'i gsal byed chos kyi 'byung gnas gsung rab rin po che'i mdzod* (*The Treasure Chest of Jewels - A History of Buddhism which Illuminates the Teachings of Those Gone to Bliss*, i.e., *Chos 'byung* (*History of Buddhism*)).

slob dpon zhi ba 'tshos mdzad pa'i de bzhin gshegs pa bdun gyi mchod pa'i cho ga rgyas 'bring bsdus gsum 'di mdo sde'i phyogs su gtogs par sems so || (*Chos 'byung*: 180b)

Ācārya Zhi ba 'tsho (i.e., Śāntarakṣita) made the *Liturgy of the Veneration of the Seven Tathāgatas* [in] three [versions], extensive, medium and brief, which I think should be included in the section of the *sūtra*.

It can be inferred that the three versions (extensive, medium, and brief) produced by Śāntarakṣita refer to the “original” versions of D 3132, D 3133, and D 3134, respectively.<sup>16</sup> These are the only existing works in the Tibetan *Tripiṭaka* that address the same subject matter and have been attributed to Śāntarakṣita.

Before commencing my investigation of the Old Tibetan manuscripts about the rituals of the *Saptatathāgatas* (seven Tathāgatas) and identifying the parallel texts in the Tibetan and Chinese *Tripiṭaka*, I had initially assumed that these liturgies might have been transmitted from Tibet to China. Consequently, the chain of their textual transmission appeared to be: Classical Tibetan → Chinese.

However, this raised questions about the period preceding the authorship of these texts as Classical Tibetan works and their compilation into the Tibetan *Tripiṭaka*. I became curious about the possible existence of a “pre-canonical” or “outside-canonical” version of these texts. There appeared to be a question mark at the starting point of their textual transmission: ? → Classical Tibetan → Chinese.

To address this uncertainty, I sought to identify extant Old Tibetan manuscripts related to these liturgies that could be dated to the era of the so-called *bstan pa snga dar* (“earlier spread of Buddhism”). This would allow to elucidate a “pre-canonical” or “outside-canonical” form covered in these manuscripts, representing the earliest stage of the tradition. This would then enable a deeper understanding of how the worship of a single Bhaiṣajyaguru, as depicted in the

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<sup>16</sup> However, these three works have not been recorded by any catalogues earlier than Bu ston's *Chos 'byung*, such as *lHan kar ma* and *'Phang thang ma*. The reason remains a desideratum for further study. We must acknowledge that there are various possibilities and potential scenarios regarding the relationship between the texts ITJ 433, D 3132, D 3133, and D 3134. For instance, one possibility is that Śāntarakṣita may have authored ITJ 433, and the later texts D 3132, D 3133, and D 3134 could have been derived from ITJ 433. Another perspective is that there might not have been a strictly linear development of the texts, and the canonical texts could be edited versions originating from a tradition different from that of the manuscript ITJ 433. To explore these possibilities further and reach more definitive conclusions, additional evidence and scholarly investigations are required. (Possibilities mentioned by Dr. Markus Viehbeck during our discussion)

Sanskrit text of Bhg, developed into the worship of the seven Tathāgatas including Bhaiṣajyaguru. Moreover, this investigation could shed light on the rituals in these liturgies, their significance, and the broader context of the early introduction of Buddhism into Tibet.

With these questions in mind, I embarked on my investigation of the Old Tibetan manuscripts. Through this research, I have now filled the gap in the chain of textual transmission of these liturgies, and have also addressed several related questions.

For the purpose of this chapter, the focus is primarily on the investigation of the Old Tibetan manuscripts concerning the liturgies for the seven Tathāgatas and their connection to canonical texts, particularly in the Tibetan and Chinese *Tripiṭaka*.

## 2.2 Previous studies of IOL Tib J 433 and other Old Tibetan manuscripts

In Louis de La Vallée Poussin’s catalogue (de La Vallée Poussin 1962: 140–141), IOL Tib J (henceforth ITJ) 433 is described as comprising of folios 9–100, with dimensions of 6.1 × 24.5 cm, presented in the form of a *poṭhī* and folios are written by two different hands. This manuscript contains the *pūjā* (veneration) to the *Saptatathāgatas*.

As for other Old Tibetan manuscripts concerning the same topic, Lalou (1939: 68–69) identified PT 248 as fragment of the *abhiṣeka* ritual of Tathāgata *Bhaiṣajyaguruvaidūryaprabha*, however, she did not provide specific information about the content of PT 247 that seemed to be related.

In his study (1978: 73), Schopen stated that there are “only two small fragments of a Tibetan translation of this ‘text’ [i.e., \*StP = D 503; my addition] from Tun-huang [i.e., Dunhuang],” and he was unsure “whether these fragments come from Bhg [D 504 *bCom ldan ’das sman gyi bla bai dūrya’i ’od kyi sngon gyi smon lam gyi khyad par rgyas pas zhes bya ba theg pa chen po’i mdo*] or StP [D 503]”.

Later, Dalton & van Schaik (2006: 177–178) observed the correlation between ITJ 433 and the canonical text Q 135 [= D 503 *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po’i mdo*], Q 3955 [= D 3134], ITJ 434 and Pelliot tibétain 179, which are texts about the former aspirations of the seven Tathāgatas (*De bzhin gshegs pa bdun gyi sngon gyi smon lam*, *Saptatathāgatapūrvapraṇidhāna*). They also mentioned that an additional folio from ITJ 433 can be found in ITJ 434, but their attempt to insert ITJ 434 after “ITJ 433/1: 35v” (folio 35 of ITJ 433) led in the wrong direction, and they expressed uncertainty

about the nature of the correspondence with the canonical version: “once again the nature of the correspondence with the canonical version is obscure.” (Dalton & van Schaik 2006: 178)

Recently, Zhao et al. argued that PT 248 is the offering part of the Tibetan translation of Bhg, rather than a dependent liturgy (Zhao et al. 2021). It seems that their argument would be more convincing only if more evidence has been presented in their paper.

While these previous studies have provided important information, the correspondences they have pointed out between the Old Tibetan manuscripts and the Tibetan canonical texts can now be clarified. The correspondence between ITJ 433 and the canonical texts Q 135 [= D 503] and Q 3955 [= D 3134] does not appear convincing, and the link between ITJ 433 and ITJ 434 is incorrect. Moreover, those studies have not explored the correspondences between the manuscripts and the Chinese canonical texts.

Here, I will rectify the previous studies by identifying PT 247. Furthermore, I will reunite other manuscripts related to the same topic that have been separated in the Stein Collection and Pelliot Collection. It should be noted that both of Schopen’s presumptions (Bhg or \*StP) are misleading since at least one fragment he mentioned (PT 247) belongs to ITJ 433, rather than Bhg or \*StP as he presumed. PT 247 is, in fact, just a missing folio of ITJ 433.

The field of studies on the *sūtra* and the worship of the seven Tathāgatas including Bhaiṣajyaguru is extensive and diverse. By now there are many excellent studies which, however, are not directly relevant to the focus of this dissertation and therefore will not be discussed in detail. For those interested in exploring further research on this subject, Schopen’s work from 1978 can serve as an excellent starting point. His work offers a comprehensive overview of the available sources and scholarly interpretations, shedding light on various aspects of this field of study.

## **2.3 Remarks after the comparison of parallel texts**

### **2.3.1 Remarks on the manuscripts**

After the correct parallel texts of the Old Tibetan manuscripts had been identified, it became evident that the sequence of the folios was in disorder, with some folio numbers evidently being wrong. So, with the help of the parallel texts, the “original” order of the folios of the manuscripts is reconstructed, just like putting a chaotic puzzle together piece by piece to get a full view of the picture.

Normally, the folio numbers offer reliable information about the order of a manuscript. However, in the case of ITJ 433, the folio numbers were written in a very cursive way, leading to mistakes in their sequence. For instance, the folio number 33 (*so sum*) was mistakenly written after 62 (*ro nyis*) most likely due to the similarity of the characters *so* in 33 (*so sum*) and *ro* in 63 (*ro sum*). Consequently, the folio order of ITJ 433 is as follows: [61 missing], 62, and then it continues with 33 after 62, i.e., [61 missing], 62, 33, 34. The folio numbers appear to have been added later and were incorrect.

Furthermore, it is clear now that PT 247 in Lalou's catalogue belongs to the same manuscript as ITJ 433, and it can even be identified as one of the missing folios of ITJ 433, i.e., folio 45. The majority of the folios of PT 179 could also be inserted into ITJ 433 as missing folios of it.<sup>17</sup> Therefore, the "original" folio numbers of the whole text might be as follows: [1, 2],<sup>18</sup> 3, [4–21], 22–26, [27], 28–30, [31], PT 179 (32), [33, 34], ITJ 433 (35), 36, [37], PT 179 (38), ITJ 433 (39), 40–44, [45], 46–49, 52r,<sup>19</sup> 50v, [51], 52, [53], PT 179 (54), ITJ 433 (55), [56–58], 59, 60, [61], 62, \*63, \*64, [\*65, \*66], PT 179 (\*67), [\*68–\*70], ITJ 433 (\*71), [\*72], \*73, PT 247 (\*74), [\*75], \*76–\*78, [\*79], \*80–\*83,<sup>20</sup> \*85, [\*86], \*87, [\*88, \*89], \*90, [\*91], \*92, [\*93], \*94–\*104, ITJ 434 (\*105), [\*106], ITJ 433 (\*107), [\*108], \*109–\*114, [\*115], \*116–\*122.<sup>21</sup>

There is one potential problem with the pagination. According to the parallel canonical text, the folios 90 (*dgu bcu tham*), 91 and [92 missing] of PT 179 could be inserted at the very beginning of ITJ 433, followed by ITJ 433 folios 93–99 and then folio [1, 2 missing] and folio 3.<sup>22</sup> PT 179 (folio 90), 91, [92], ITJ 433 (93), 94–99, [1, 2], 3, [4–21], 22–26, [27], 28–30, [31], PT 179 (32), [33, 34], ITJ 433 (35), 36, [37], PT 179 (38), ITJ 433 (39), 40–44, [45], 46–49, 52r, 50v, [51], 52, [53], PT 179 (54), ITJ 433 (55), [56–58], 59, 60, [61], 62, \*63, \*64, [\*65, \*66], PT 179 (\*67), [\*68–\*70], ITJ 433 (\*71), [\*72], \*73, PT 247 (\*74), [\*75], \*76–\*78, [\*79], \*80–\*83, \*85, [\*86], \*87, [\*88, \*89], \*90, [\*91], \*92, [\*93], \*94–\*104, ITJ 434 (\*105), [\*106], ITJ 433 (\*107), [\*108], \*109–\*114, [\*115], \*116–\*122.

It could also be possible that after folio 91 of ITJ 433, which is the end of the liturgy according to the canonical version, there is a further text dealing with the preparation of the liturgy,

<sup>17</sup> Folio 66 of PT 179, however, could not be inserted into ITJ 433. I find no clear explanation of this, perhaps PT 179 is a later patch-up for ITJ 433, the text in PT 179 therefore does not fully match the original text in ITJ 433.

<sup>18</sup> [ ] signifies missing folios.

<sup>19</sup> The folio number is wrong here, it should be 50r.

<sup>20</sup> Folio \*84 is missing, but the corresponding text D 3132 here is continuous.

<sup>21</sup> The text of ITJ 433 ends after folio 91 according to the parallel canonical text.

<sup>22</sup> In Part II, in order to show the liturgy in a full form, the folios 90 (*dgu bcu tham*), 91 and [92 missing] of PT 179 are inserted at the very beginning of ITJ 433.

corresponding to folio PT 179 (folio 90), 91, [92], ITJ 433 (93), 94–99 and then folio [1, 2 missing] and folio 3. These two assumptions obviously require further evidence and explanation.

If we put the Sanskrit *sūtra*, i.e., Bhg, into the history of the textual transmission of worshipping Bhaiṣajyaguru, a process of liturgicalization from *sūtra* to practice is evident. The relations between the Old Tibetan manuscripts, the canonical versions, and the “foundational text,” i.e., the Sanskrit text of Bhg, have been established as follows: (see Table III)

Table III: Overview of the structure and relationship among *sūtra*, liturgy and practice

| <i>Sūtra</i>               |                           | Liturgy                                                                    |         |                 |        |                        |                        | Practice <sup>23</sup>         |                                                                                          | Structure <sup>24</sup> |
|----------------------------|---------------------------|----------------------------------------------------------------------------|---------|-----------------|--------|------------------------|------------------------|--------------------------------|------------------------------------------------------------------------------------------|-------------------------|
| Tibetan                    | Sanskrit <sup>25</sup>    | Old Tibetan manuscripts <sup>26</sup>                                      |         |                 |        | Tibetan canonical text | Chinese canonical text |                                |                                                                                          |                         |
| *StP (D 503) <sup>27</sup> | Bhg (D 504) <sup>28</sup> | ITJ 433                                                                    | ITJ 434 | PT 179          | PT 247 | D 3132                 | T 925 <sup>29</sup>    |                                |                                                                                          |                         |
|                            |                           |                                                                            |         |                 |        | 246b1–3                | 33a29–b2               | I. The beginning / preparation | i. Taking bath                                                                           |                         |
|                            |                           |                                                                            |         |                 |        | 246b4                  | 33b2–3                 |                                | ii. Keeping a fast                                                                       |                         |
|                            |                           |                                                                            |         | 90r1–91v4       |        | 246b4–248a5            | 33b3–15                |                                | iii. Arranging the <i>maṇḍala</i>                                                        |                         |
|                            |                           | 93r1–96v2                                                                  |         |                 |        | 248a5–b7               | 33b2                   |                                | iv. Generating the four immeasurables                                                    |                         |
|                            |                           | 96v2–97v2                                                                  |         |                 |        | 249a1–7                | 33b16–c8               | II. The main action            | i. Four empowerment (a. ground                                                           |                         |
|                            |                           | 97v2–98r2                                                                  |         |                 |        | 249a7–b4               | 33c8–17                |                                | b. palace                                                                                |                         |
|                            |                           | 98r3–v4                                                                    |         |                 |        | 249b4–7                | 33c17–27               |                                | c. teaching thrones                                                                      |                         |
|                            |                           | 98v4–99v4                                                                  |         |                 |        | 249b7–250a3            | 33c27–34a7             |                                | d. offering)                                                                             |                         |
|                            |                           | 3r1–v4                                                                     |         |                 |        | 250a3–252a6            | 34a8–c8                |                                | ii. Inviting the noble ones                                                              |                         |
| 253a7–272a3                |                           | (4–21 missing); 22r1–85r2 (32, 38, 54, *67, *74, *105 found in other mss.) | *105    | 32, 38, 54, *67 | *74    | 252a6–273b5            | 34c09–41b9             |                                | iii. Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations | <i>vandanā</i>          |
|                            | §5.1–12, §7, 8, 9,        |                                                                            |         |                 |        |                        |                        |                                | incl. Paying homage to and                                                               |                         |

<sup>23</sup> The content of the practices follows D 3132 since the text in ITJ 433 is not complete.

<sup>24</sup> This refers to the corresponding structure of the seven-branch offering, which I will explain later in section 4.1.

<sup>25</sup> The division of the text follows Schopen 1978.

<sup>26</sup> Here we presumably inserted PT 179 (folio 90), 91, [92], ITJ 433 (93), 94–99 at the beginning of ITJ 433 in order to show the whole structure more clearly.

<sup>27</sup> It is now clear that the main part of \*StP was also translated into Old Tibetan and then was preserved in the liturgy as ITJ 433 and other Old Tibetan manuscripts. Corresponding parts among them are given in Part II after the English translation as “cf. D 503”.

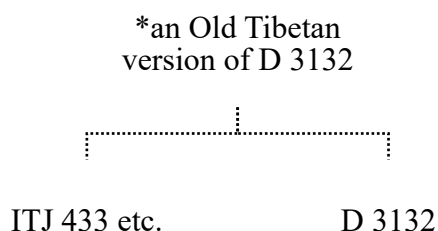
<sup>28</sup> Corresponding parts among the Old Tibetan manuscripts and D 504 are given in Part II, appendix 4.1.

<sup>29</sup> T 925 藥師琉璃光王七佛本願功德經念誦儀軌 (*Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha*) is translated from D 3133 by Shaluoba 沙羅巴 (1259–1314); for more detail of T 925, see Chen 2010.

|  |                                                                     |                   |  |  |  |                 |          |                 |                                                                    |                    |
|--|---------------------------------------------------------------------|-------------------|--|--|--|-----------------|----------|-----------------|--------------------------------------------------------------------|--------------------|
|  | 10, 11, 12,<br>14, 15, 16;<br>§10, 11,<br>14, 15, 17,<br>18, 19, 21 |                   |  |  |  |                 |          |                 | taking refuge in<br>Bhaiṣajyaguru<br>and expressing<br>aspirations |                    |
|  |                                                                     | *116r3–<br>*120r1 |  |  |  | 273b5–<br>274b4 | 41b10–28 | III. The<br>end | i. Offering                                                        | <i>pūjana</i>      |
|  |                                                                     | *120r1–<br>*121v3 |  |  |  | 274b4–<br>275a2 | 41b29–c8 |                 | ii. Confessing                                                     | <i>pāpa-deśanā</i> |
|  |                                                                     | *121v3–<br>*91r2  |  |  |  | 275a2–4         | 41c8–12  |                 | iii. Sending the<br>noble ones back<br>to their places             |                    |
|  |                                                                     | *122r3            |  |  |  | 275a4           |          |                 | iv. Dedication                                                     | <i>pariṇāmanā</i>  |

### 2.3.2 The result of the comparison

The comparison has yielded significant findings. It is now evident that the majority of the manuscripts deals with the liturgy of the seven Tathāgatas including Bhaiṣajyaguru, and one Tibetan parallel text in the Tibetan *Tripiṭaka* has also been found. ITJ 433 (or, more precisely, most of it<sup>30</sup>) contains an Old Tibetan version of D 3132 *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad pa rgyas pa 'i mdo sde 'i man ngag* (*Instructions on the Sūtra of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas*). Additionally, since D 3133 shares most of its passages with D 3132, we can consider a major part of D 3133 as derived from the Old Tibetan version represented by ITJ 433. This Old Tibetan version has later “developed” into the Classical Tibetan version D 3132, as evident in the Tibetan *Tripiṭaka*, and was also copied and preserved in Dunhuang:



<sup>30</sup> ITJ 433 contains more texts except the liturgy of Bhaiṣajyaguru, which are not closely relevant with the topic of this chapter and therefore will not be covered here.

### 2.3.3 The purpose of ITJ 433 / D 3132, 3133 and their affiliation

The purpose of authoring the text becomes evident from the colophon of D 3132, where it is stated that the text was made to create an “instruction” (*upadeśa*, *man ngag*) of the Sanskrit Bhg:

dbang phyug dam pa'i mnga' bdag dpal lha btsan po lha sras khri srong lde'u btsan  
gyi sku tshe bsring ba dang | dbu rmog btsan pa dang | chab srid mtho ba dang | las  
sgrib sbyang ba dang | tshogs gnyis spel ba'i ched du | de bzhin gshegs pa bdun gyi  
sngon gyi smon lam gyi khyad par rgyas pa'i mdo sde'i man ngag | slob dpon bo  
dhi satvas mdzad || (rgyud, pu 275a4–275a5.)

For the sake of the longevity of the Lord of the noble lords, the Auspicious Heavenly, the Heavenly Son Khri Srong lde'u btsan (r. ca. 754–97), the might of [his] helmet [= authority], the supremacy of the reign, the purification of [his] stained [= bad] *karman*, and the development of the two accumulations [of his gnosis and merit]... Ācārya Bodhisattva made the *Instructions on the Sūtra of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas*. (Slightly changed based on van der Kuip 2004: 5)

It is also worth mentioning that mKhas grub rje (1385–1438) noted that:

[...] because the ācārya Śāntarakṣita has composed a rite [based on them] (Toh. 3133, no author listed).<sup>31</sup> He composed it consistent with the structure of Kriyā-Caryā rites, in that he has the preliminaries of observing the Sabbath (*upośadha*), and so on. [...] (tr. Lessing & Wayman 1978: 109)<sup>32</sup>

Given the above information, we are informed that D 3133 following the structure of Kriyā-Caryā (*bya spyod*, action-tantra) rites, which implies that it might not be unreasonable to categorize D 3132 similarly, suggesting that D 3132 also belongs to Kriyā-Caryā (*bya spyod*) rites, since the two texts share most part in common except D 3133 contains an extra section in stanza form. And this section has been translated into Chinese as T 926 藥師琉璃光王七佛本願功德經念誦儀軌供養法 (*Offering Method and Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabhā*).<sup>33</sup> One of the primary motivations of making the liturgy might be providing rituals and liturgies that could be used for the protection of the state and the benefit of the monarchy.

<sup>31</sup> Although D 3133 itself is unattributed, the Chinese translation based on D 3133, i.e., T 925, does attribute it to a text written by Shanhu zunzhe 善護尊者 (lit. the honorable well protecting), whom we could easily identify as Śāntarakṣita. Chen 2010 also leads to the same conclusion.

<sup>32</sup> mKhas grub rje's *rGyud sde spyi'i mam par gzhas pa rgyas par brjod*: [...] slob dpon zhi ba 'tshos [i.e., Śāntarakṣita] cho ga mdzad cing de yang sngon du gso sbyong blang ba sogs bya spyod kyi cho ga'i sgrigs dang mthun par mdzad pa'i phyir [...] (cf. Lessing & Wayman 1978: 108).

<sup>33</sup> Recently, Zhaxi (forthcom.) made a comparison of T 926 and D 3033. Some parallels of certain stanzas and passages in T 926 have been identified.

It is important to note that while the ideas of benefiting the king and protecting the state were present in the foundational text of the Bhg (§19), it is possible that the specific rituals and liturgies for state protection were further developed or elaborated upon in the Tibetan translation.

In other words, the works attributed to Śāntarakṣita might serve the purpose of providing rituals and liturgies for state protection and benefiting the ruling monarch, reflecting the significance of these aspects in the Tibetan context.

According to the *sGra sbyor bam po gnyis pa* (Two-volume Word Combination or Lexicon):

rta'i lo la btsan po khri lde srong btsan [...] nyi 'og gi mkhan po ācārya jinamitra dang | surendrabodhi dang | śīlendrabodhi dang | dānaśīla dang | [...] lo tsā ba mkhas par chud pa jñānasena dang | [...] la sogs pas theg pa che chung las 'byung ba'i rgya gar gyi skad las bod kyi skad du bsgyur zhing ming du btags pa rnams dkar chag tu bris te | [...] sngon lha sras yab kyi ring la | ācārya bodhisatva dang | [...] la sogs pas chos kyi skad bod la ma grags pa las ming du btags pa mang dag cig mchis pa'i nang nas kha cig chos kyi gzhung dang | vyākaraṇa'i lugs dang mi mthun te | mi bcos su mi rung ba rnams kyang bcos | (ed. Ishikawa 1990: 1–2)

In the year of the horse the ruler (btsan po) Khri lde Sroṅ btsan ... requested the preceptors from the west, Ācārya Jinamitra, Surendrabodhi, Śīlendrabodhi, Dānaśīla, ... as well as the learned translators Jñānasena (i.e., Ye shes sde), ... and others to translate from Indic languages into Tibetan the terminologies of the Great and the Small Vehicles, to define the terms, and make a written word list.

[...]

Earlier, in the time of Father [king Khri sroṅ lde btsan] of the Divine Son [namely, the present monarch, Khri lde sroṅ btsan], Ācārya Bodhisattva [i.e., Śāntarakṣita], Ye šes dBaṅ po, Žaṅ rgyal ñen Ņa bzaṅ, Blon khri gzer Saṅ śi, the translator Jñānadevakoṣa, lCe khyi 'Brug, and the brāhmaṇa Ananta and others, since the Dharma-language was not known in Tibet, coined many terms; some of these were not in accordance with the Dharma-texts and the principles of grammatical theory (*vyākaraṇa*), and for this reason [it is now prescribed that] the improper [terms] not [well] formed were to be revised. (tr. Braarvig 2018)

We can see that, since the *dharma*-language (*chos kyi skad*) was not known in Tibet, Ācārya Śāntarakṣita coined many terms of Buddhism. This shows that Śāntarakṣita's work was indeed creative and laid the foundation for later translations. Subsequent Ācāryas such as Jinamitra, Śīlendrabodhi, Dānaśīla, and Ye shes sde built upon the earlier translations but also revised and refined the terminology to align it with the principles of the *dharma* texts and grammatical theory. Thus, Śāntarakṣita's contribution played a crucial role in shaping the foundation for later works and ensuring the transmission of Buddhist teachings in Tibet.

From the perspective of practitioners, there is a need to make the *sūtra* (in this case, the Sanskrit Bhg) into practice, which necessitates the creation of instructions that are more suitable and comprehensible to practitioners. Thus, various forms of elucidation have been developed, such as commentaries (*vr̥tti*, 'grel ba), expositions (*bhāṣya*, *bshad pa*), perpetual commentaries (*pañjikā*, *dka' 'grel*), instructions (*upadeśa*, *man ngag*), manuals (*vidhi*, *cho ga*), liturgical method (*chog sgrigs*), ritual for *sūtra* (*mdo chog*) and so forth.

## 2.4 The liturgicalization of the texts

This section focuses on the process by which the Mahāyānic *sūtra* \*StP was transformed into a liturgy for worshipping the seven Tathāgatas including Bhaiṣajyaguru, as preserved in ITJ 433 and other Old Tibetan manuscripts. It distinguishes between the *sūtra* and the liturgy, showing how the Bhg and \*StP were adapted into religious practice through what may be termed “liturgicalization.” In other words, the *sūtra* itself was reshaped into the form of a liturgy.

As we mentioned before, Schopen (1978: 73) argued that there are “only two small fragments of a Tibetan translation of this ‘text’ [i.e., \*StP, D 503] from Tun-huang [i.e., Dunhuang],” and he expressed uncertainty about “whether these fragments come from Bhg [D 504] or StP [D 503].” In contrast, a comprehensive examination of ITJ 433 shows that it primarily contains the ritual liturgy of the seven Tathāgatas including Bhaiṣajyaguru, encompassing substantial portions of D 3132. This demonstrates that the Bhg and \*StP were cited in ITJ 433, thereby establishing a direct link between the Old Tibetan version and the original Sanskrit foundational texts.

Earlier scholarship was constrained by the survival of only small Dunhuang fragments, leaving uncertainties about their origins and textual content. The discovery and analysis of ITJ 433, however, provide fresh evidence for the transmission and preservation of the Bhg and StP and their liturgical adaptations in Old Tibetan manuscripts. This finding not only clarifies the textual transmission of the Bhg and StP in Tibetan Buddhism but also underscores the central role of ritual liturgies in the worship of the seven Tathāgatas in early Tibet.

By comparing the Old Tibetan version of the liturgy with parallel texts in Sanskrit, Tibetan, and Chinese, it provides a comprehensive account of textual adaptation and transmission. The detailed results of this comparative analysis are presented in the appendix of Part II, offering

an additional resource for scholars interested in the ritual and textual history of Bhaiṣajyaguru in Tibetan Buddhism. Doing so reveals a previously unknown stage in the transmission of the Bhg and \*StP within the Tibetan Buddhist tradition.

#### 2.4.1 The main structure of the text as a liturgy

In light of the previous explanation, the text of ITJ 433 (thus also D 3132) is considered to be the liturgy of the seven Tathāgatas, structured as follows:

- I. The beginning / preparation (*pūrvagama*, *sngon 'gro*, *qianxing* 前行)
  - i. Taking bath
  - ii. Keeping a fast
  - iii. Arranging the *maṇḍala*
  - iv. Generating the four immeasurables (*catvāry apramāṇāni*, *tshad med pa bzhi*, *si wuliang* 四無量)<sup>34</sup>
- II. The main action (*spyod pa*, *zhengxing* 正行)
  - i. Four empowerments (*adhiṣṭhāna*, *byin gyis rlob pa*, *jiachi* 加持)
    - a. Empowerment of the ground (*sa gzhi byin gyis rlob pa*, *jiachi dadi* 加持大地)
    - b. Empowerment of the palace (*khang bzang byin gyis rlob pa*, *jiachi gongdian* 加持宮殿)
    - c. Empowerment of the teaching thrones (*gdan khri byin gyis rlob pa*, *jiachi fazuo* 加持法座)
    - d. Empowerment of the offerings (*mchod pa byin gyis rlob pa*, *jiachi gongpin* 加持供品)
  - ii. Inviting the noble ones (*spyān 'dren pa*, *yingqing shengzhong* 迎請聖眾)
  - iii. Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations
    - a. Paying homage to and taking refuge in the Buddhas, i.e., the seven Tathāgatas including Bhaiṣajyaguru, and Śākyamuni
    - b. Paying homage to and taking refuge in the *dharma*
    - c. Paying homage to and taking refuge in the *saṃgha* (including Mañjuśrī, Trāṇamukta, Vajrapāṇi, the twelve Great Generals of Yakṣas)
- III. The end (*mjug*, *jiexing* 結行)
  - i. Offering
  - ii. Confession
  - iii. Sending the noble ones back to their places
  - iv. Dedication

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<sup>34</sup> i.e., loving-kindness (*maitrī*), compassion (*karuṇā*), sympathetic joy (*muditā*), and impartiality/equanimity (*upekṣā*).

Some of the rituals above (II. iii and III. i, ii, also listed in Table III) roughly correspond to the structure of the *saptavidhānuttarapūjā*<sup>35</sup> (the seven-branch offering, Tib. *yan lag bdun pa*, Chin. *qizhigong* 七支供).<sup>36</sup> The standard form consists of the following seven branches:

- i. Obeisance (*vandanā*): Reciting the formula of the Three Refuges and praising the excellent qualities of the Buddha, Dharma, and Saṅgha.
- ii. Offering (*pūjana*): It includes elaborate offerings to each of the senses and, in tantric rituals, so-called inner and secret offerings.
- iii. Confession of wrongdoing (*pāpadeśanā*): Acknowledging and repenting any unvirtuous deeds.
- iv. Admiration or rejoicing (*anumodana*): Taking delight in and admiration for the merits and virtues of others.
- v. Requesting the Buddhas to turn the wheel of *dharma* (*dharmacakrapravartana-codana*): Beseeching the Buddhas to teach the *dharma* for the benefit of all beings.
- vi. Requesting the Buddhas not to pass into *parinirvāṇa* (*aparinirvṛtādhyeṣaṇa*): Beseeching the Buddhas to remain in the world and continue benefitting all sentient beings.
- vii. Dedication of merit (*pariṇāmanā*): Mentally or ritually dedicating/directing the accumulated merit (*punya*) to the welfare and enlightenment of all beings. (based on PDB 2014: 776, 52 etc.)

This sevenfold ritual form is “a common liturgical legacy that cuts across the bounds of individual sectarian and cult interests and functioned as an integrative basis for Chinese Buddhist devotion as a whole” (Stevenson 1987: 436). It is deeply rooted in the Indian tradition,<sup>37</sup> and later became a standard practice in many Mahāyāna traditions. It also became a common element in tantric *pūjās*.

#### 2.4.2 How has the liturgy been formed?

In the realm between the *sūtras* and religious practice, there exists a need for various texts to bridge the gap for believers. This dissertation takes instruction (*upadeśa*, *man ngag*), liturgy (*vidhi*, *cho ga*), liturgical method (*chog sgrigs*), ritual for *sūtra* (*mdo chog*) as the exoteric liturgy of the seven Tathāgatas including Bhaiṣajyaguru. Hence, the texts of D 3132, D 3133 and D 3134 should be considered as the liturgies of these Tathāgatas in Tibet.

<sup>35</sup> Sometime also as *saptāṅgavidhi* (*yan lag bdun pa'i cho ga*) with the same meaning.

<sup>36</sup> Admittedly, the structure of this liturgy does not fully match the structure of the seven-branch offering. However, in the later liturgies of the seven Tathāgatas, the structure corresponding to the seven-branch offering becomes quite clear, especially in the Tangut sources, which is examined in another chapter.

<sup>37</sup> For more details about the seven-branch offering, see Stevenson 1987: 441–464d.

Creating a “instruction” (*upadeśa*, *man ngag*) based on the Sanskrit Bhg was necessary to guide practitioners in their religious practices. Thus, the text of D 3132 has been composed as an instruction, and it needs to quote the main content of the Sanskrit Bhg. The liturgies were formed through the incorporation of the main part of the foundational Sanskrit text \*StP, which already contained the Bhg. Thus, a translation of the main part of \*StP and Bhg is preserved in D 3132 and in Old Tibetan manuscripts, including ITJ 433.

#### 2.4.2.1 Adapting the structure of the seven-branch offering

Among the Old Tibetan manuscripts, the seven-branch offering is frequently attested. Huang (2007: 32, 61, 83) conducted an in-depth study of several Old Tibetan manuscripts found in the Dunhuang Research Academy. These manuscripts can be classified into different categories, including repentance and prayer texts (*'gyod tshangs dang smon lam du gsol ba*, *chanyuan wen* 懺願文), 2) (normal) prayer texts (*smon lam du gsol ba*, *qiyuan wen* 祈願文) and so on, dating back to the time when Dunhuang was under Tibetan rule (786–848). The presence of the seven-branch offering in these manuscripts suggests that they were likely used in collective and public Buddhist ceremonies (Huang 2007: 61, for details of the Old Tibetan manuscripts, see Table IV).

Table IV. Old Tibetan manuscripts containing the *saptavidhānuttarapūjā*<sup>38</sup>

| Manuscript number | Title                                                                                                  | Time                                          |
|-------------------|--------------------------------------------------------------------------------------------------------|-----------------------------------------------|
| PT 45 I           | /                                                                                                      | Tibetan-ruled Dunhuang (786–848)              |
| PT 175            | /                                                                                                      | Tibetan-ruled Dunhuang (786–848)              |
| PT 131            | sMon lam du gsol<br>ba'                                                                                | Khri gLang dar ma 'U dum<br>brtsan, (815–846) |
| PT 134            | <i>bsTan po la sras<br/>wu'I dun brtan kyI<br/>sku yon du bsngon<br/>ba'I smon lam du<br/>gsol pa'</i> | Khri gLang dar ma 'U dum<br>brtsan, (815–846) |

<sup>38</sup> Based on Huang (2007: 32, 61, 83).

|          |   |                                                  |
|----------|---|--------------------------------------------------|
| PT 1123  | / | Khri gTsug lde btsan (802–838)                   |
| ITJ 1107 | / | Tibet was controlling over<br>Dunhuang (786–848) |

The origins of the seven-branch offering are closely connected with the *Buddhāvataṃsaka-mahāvaiṣṭya-sūtra* (*The Sūtra of the Ornament of the Buddhas*, Chin. T 293 *Dafangguangfo huayanjing* 大方廣佛華嚴經, Tib. *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo*), particularly with the chapter known as “the chapter of Bodhisattva Samantabhadra” (普賢菩薩行願品), which covers the Ten Aspirations of Samantabhadra (普賢(菩薩)十大行願):<sup>39</sup>

(1) to worship the buddhas 禮敬諸佛, (2) to praise the tathāgatas 稱讚如來, (3) to make offerings 廣修供養, (4) to repent sin 懺悔業障, (5) to rejoice in the merits attained by others 隨喜功德, (6) to ask the buddhas to teach 請轉法輪, (7) to ask the buddhas to stay in the world 請佛住世, (8) to follow the buddhas for study 常隨佛學, (9) to be friends with all beings 恆順衆生, and (10) to devote one's merits to the salvation of others 普皆迴向. (DDB)

In order to form the liturgies, the Sanskrit *stotra* (praise) *\*Aṣṭatathāgatastotra* (*Praise of the Eight Tathāgatas*) has been integrated into the foundational text. The *stotra* is attributed to Śāntarakṣita according to the colophon of its Tibetan translation.<sup>40</sup> Although the original Sanskrit text has been lost, a Tibetan translation of this praise is preserved in the Tibetan *Tripiṭaka* as *De bzhin gshegs pa brgyad la bstod pa*.<sup>41</sup> We can also see this according to the colophon of D 1166:

de bzhin gshegs pa brgyad la bstod pa slob dpon zhi ba 'tshos mdzad pa rdzogs so  
|| (bstod tshogs, ka 239a4.)

The *Praise of the Eight Tathāgatas* authored by Zhi ba 'tsho (i.e., Śāntarakṣita) is finished.

<sup>39</sup> For the connection between the seven-branch offering and the Ten Aspirations of Samantabhadra, see Teiser 2022.

<sup>40</sup> However, the attribution of the authors of *stotras* to certain famous figures is a quite common but problematic phenomenon (for the discussion of this topic, see Hartmann 2023).

<sup>41</sup> D 1166 bstod tshogs, 238a6–239a4; P(Q) 2055 bstod tshogs, ka, 278b8–279b8; N bstod tshogs, ka 261b5–262b5; G bstod tshogs, ka 344b1–345b3; C bstod tshogs, ka 278a2–279a2.

After conducting textual analysis, it can be observed that D 3133 contains eight stanzas, each praising one of the eight Tathāgatas, which include the seven Tathāgatas and Śākyamuni, as found in the \**Aṣṭatathāgatastotra*. While part of T 926 is translated from D 3133, the translation begins from the stanza *qingjing shengxiang fu miaohua* 清淨勝相敷妙花 (praise of the first Tathāgata: Suparikīrtitanāmadheyaśrīrāja, mTshan legs yongs bsgrags dpal gyi rgyal po, 善名稱吉祥王) and continues onward. The first stanza of T 926 corresponds to the first stanza of D 1166. After 16 stanzas (10 stanzas from T 926 + 5 stanzas from T 297 *Puxian pusa xingyuan zan* 普賢菩薩行願讚 (*The Praise of the Aspirations of Bodhisattva Samantabhadra*, Skt. *Bhadracaryāpraṇidhāna*, Tib. D 4377 'Phags pa bzang po spyod pa'i smon lam gyi rgyal po) + 1 stanza), another stanza *baoyue lianhua sheng zhuangyan* 寶月蓮花勝莊嚴 (praise of the second Tathāgata: \*Ratna-candra-padma-svalaṃkṛta-kuśalatejonirghoṣarāja, Rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po, 寶月智嚴光音自在王) in T 926 appears. Among the 16 stanzas, there are five that correspond to 3) confession, 4) rejoicing, 5) imploring the buddhas to turn the wheel of *dharma*, 6) requesting the buddhas not to enter *nirvāṇa*, and 7) dedication. These stanzas belong to the seven-branch offering, except for the first two branches: 1) prostration and 2) offering, as they have already been included at the beginning of each section praising the seven Tathāgatas. Several stanzas later, the stanza *dabei fangbian sheng shizhong* 大悲方便生釋種 (praise of Śākyamuni) in T 926 corresponds to the last stanza of D 1166. A comparison of D 1166, D 3133, and T 926 has been made to illustrate the structure of D 3133 and T 926 more clearly:

|                                                                                                                                                                                                                       |                                                                                                                                                                                                                  |                                                                                                 |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|
| D 1166:                                                                                                                                                                                                               | D 3133:                                                                                                                                                                                                          | T 926:                                                                                          |
| mtshan gyi me tog rgyas shing dag<br>pa la   <br>dpe byad bzang po'i 'bru chags<br>mdzes pa'i sku   <br>gang gis mthong thos dran yang<br>dpal gyur pa   <br>mtshan gyi rgyal po de la phyag<br>(238b) 'tshal lo    1 | mtshan gyi me tog rgyas pas dag<br>pa la   <br>dpe byad bzang po'i 'bru chags<br>mdzes pa'i sku   <br>gang gis mthong thos dran pa'i<br>dpal gyur pa'i   <br>ston pa mtshan legs dpal la phyag<br>'tshal lo    1 | 妙相華開而清淨<br>隨好果嚴端正身<br>見聞憶念獲吉祥<br>善名稱佛我讚禮<br>+ 10 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza  |
| rin chen zla ba padmas rab brgyan<br>zhing   <br>shes bya kun la mkhas pas mkhyen<br>pa 'phags   <br>rgya mtsho lta bur zab pa'i thugs<br>mnga' ba   <br>sgra dbyangs rgyal po de la phyag<br>'tshal lo    2          | rin chen zla dang padmas rab<br>brgyan zhing   <br>shes bya kun la chags pa'i thugs<br>mnga' la   <br>rgya mtsho lta bur zab pa'i sku<br>mnga' ba   <br>sgra dbyangs rgyal po khyad la<br>phyag 'tshal lo    2   | 寶月蓮華妙莊嚴<br>遍知一切所知法<br>猶如大海身廣博<br>寶月智嚴我讚禮<br>+ 10 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza  |
| 'dzam bu chu bo'i gser ltar lhang<br>nge ba   <br>nyi ma stong bas lhag pa'i gzi brjid<br>'bar   <br>dri med gser gyi mchod sdong lta<br>bu'i sku   <br>gser bzang dri med snang la phyag<br>'tshal lo    3           | 'dzam bu chu bo'i gser ltar lhang<br>nge ba   <br>nyi ma stong bas lhag pa'i gzi brjid<br>'bar   <br>dri med gser gyi mchod sngong lta<br>bu'i sku   <br>gser bzangs dri med de la phyag<br>'tshal lo    3       | 身如閻浮真金色<br>威光超過千日輪<br>亦如無垢光明幢<br>金色寶光我讚禮<br>+ 5 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza   |
| mya ngan 'das shing bde ba'i<br>mchog brnyes pa   <br>'gro ba'i sdug bsngal gdung bzhi<br>mdzad cing   <br>'gro drug mgon dang dpal du gyur<br>pa po   <br>mya ngan med mchog dpal la<br>phyag 'tshal lo    4         | mya ngan 'das shing bde ba'i<br>mchog brnyes pa   <br>'gro ba'i sdug bsngal gdung ba sel<br>mdzad pa   <br>'gro drug mgon dang dpal du gyur<br>pa po   <br>mya ngan med mchog dpal la<br>phyag 'tshal lo    4    | 究竟涅槃獲妙樂<br>能除眾生諸困苦<br>救護六道吉祥王<br>無憂最勝我讚禮<br>+ 8.5 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza |

|                                                                      |                                                              |                                                                |
|----------------------------------------------------------------------|--------------------------------------------------------------|----------------------------------------------------------------|
| D 1166:                                                              | D 3133:                                                      | T 926:                                                         |
| chos sgra chen pos pha rol rgol ba<br>'joms                          | chos sgra chen pos pha rol rgol ba<br>'joms                  | 甚深妙音海潮音                                                        |
| rgya mtsho lta bur zab pa'i sku<br>mnga' zhing                       | rgya mtsho lta bur dangs pa'i sku<br>mnga' zhing             | 振大法音摧異論                                                        |
| 'gro ba'i dug gsum ma lus sel<br>mdzad pa                            | 'gro ba'i dug gsum ma lus sel<br>mdzad pa                    | 能除煩惱諸困苦                                                        |
| chos bsgrags rgya mtsho'i<br>dbyangs la phyag 'tshal lo    5         | chos bsgrags rgya mtsho'i<br>dbyangs la phyag 'tshal lo    5 | 法海雷音我讚禮<br>+ 7.5 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza |
| chos kyi blo gros gting dpag dka'<br>ba'i tshul                      | chos kyi blo gros gting dpag dka'<br>ba'i tshul              | 不可測量大法慧                                                        |
| rnam dag chos kyi dbyings la rol<br>mdzad cing                       | rnam dag chos kyi dbyings la rol<br>mdzad de                 | 清淨法界而遊戲                                                        |
| shes bya ma lus mngon sum gzigs<br>pa po                             | shes bya ma lus mngon sum gzigs<br>pa po                     | 究竟一切所知法                                                        |
| chos blo mngon par mkhyen la<br>phyag 'tshal lo    6                 | mngon mkhyen rgyal po de la<br>phyag 'tshal lo    6          | 遊戲神通我讚禮<br>+ 10 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza  |
| 'gro ba'i nad gso mdzad pa sman<br>pa'i mchog                        | 'gro ba'i nad gso mdzad pa sman<br>pa'i mchog                | 能除病苦藥上尊                                                        |
| bai dūrya ltar dang<s> pa'i sku<br>mnga' zhing                       | bai dūrya ltar dangs pa'i sku mnga'<br>zhing                 | 身如琉璃寶映徹                                                        |
| sku yi 'od kyis 'gro ba sgrol<br>mdzad pa                            | sku yi 'od kyis 'gro ba sgrol<br>mdzad (295a) pa             | 光明照觸得解脫                                                        |
| sman pa'i rgyal po de la phyag<br>'tshal lo    7                     | sman pa'i rgyal po de la phyag<br>'tshal lo    7             | 藥王如來我讚禮<br>+ 11 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza  |
| [...] (9 stanzas also praising [...]<br>Bhaiṣajyaguruvaiḍūryaprabha) |                                                              |                                                                |
| thabs mkhas thugs rjes shākya'i<br>rigs 'khrungs shing               | thabs mkhas thugs rje shākya'i<br>rigs 'khrungs shing        | 大悲方便生釋種                                                        |
| gzhan gyis mi thub bdud kyi<br>dpung 'joms pa                        | gzhan gyis mi thub bdud kyi<br>dpung 'joms pa                | 降伏難勝魔羅眾                                                        |
| gser gyi lhun po lta bur mdzes pa'i<br>sku                           | gser gyi lhun po lta bur mdzes pa'i<br>sku                   | 身如金山甚端嚴                                                        |
| shākya'i rgyal po de la phyag<br>'tshal lo    17                     | shākya'i rgyal po de la phyag<br>'tshal lo    9              | 釋迦法王我讚禮<br>+ 10 stanzas<br>+ 5 stanzas of<br>T 297 + 1 stanza  |

As we can see, *nyi ma stong bas lhag pa'i gzi brjid 'bar*<sup>42</sup> (D 3133) is the same as *nyi ma stong bas lhag pa'i gzi brjid 'bar* (D 1166), suggesting that the possible original Sanskrit text might be similar to the *pāda* b of the sixth stanza of the *Saptajinastotra*, which praises Kāśyapa Buddha with the following words:

sahasrasūryādihikadīptitejasam | (Saj 6b, ed. Hu 2023)

The one who has the splendour and brilliance surpassing one thousand suns. (tr. Hu 2023)

Since D 3133 and D 1166 use almost the same words as *gzi brjid 'bar ba nyi ma stong bas lhag pa mnga'* (D 1165 6b), this indicates a connection between the seven Tathāgatas including Bhaiṣajyaguru and the seven Tathāgatas in Saj. It is even possible that at least one stanza of \*AtS shares the same vocabularies and meter with most of the stanzas of Saj, i.e., Upendravajrā.

The colophon of D 1166 does not provide information about the translator, but according to *Tibskrit* 2016, it is translated by Kher gad Yon tan dpal (fl. ca. 11c, cf. BDRC and Almogi 2020: 123–124, n37). However, since D 3133 is ascribed to Śāntarakṣita and contains the same stanzas of praising the seven Tathāgatas including Bhaiṣajyaguru as D 1166,<sup>43</sup> it is likely that this translation predated Kher gad Yon tan dpal's translation of D 1166, and Kher gad Yon tan dpal may have “re-used” this translation.

This suggests the existence of a possible non-canonical or paracanonical transmission of the Tibetan translations of Sanskrit \*AtS, which may have started during Śāntarakṣita's early activity in Tibet. Furthermore, it can be shown that the stanzas of praising the seven Tathāgatas in D 1166 have been translated into Chinese at least two times: first by Shaluoba 沙羅巴 in T 926 and secondly by Mgon po skyabs 工布查布 when he translated DChYB into Chinese T 927 藥師七佛供養儀軌如意王經 (*Sūtra of the Ritual Procedure for Making Offerings to the Seven Buddhas including Bhaiṣajyaguru, the Wish-Fulfilling King*).<sup>44</sup>

<sup>42</sup> T 926: 威光超過千日輪. (CBETA 2022.Q4, T19, no. 926, p. 44a14)

<sup>43</sup> This possibility cannot be dismissed, however, the opposite situation should also be considered: it may be precisely because the verses of D 1166 appear in a work believed to have been composed by Śāntarakṣita that Sanskrit \*AtS, in turn, came to be attributed to him.

<sup>44</sup> T 927: 「清淨勝相敷妙花，八十種好妙果身；若見聞者蒙護念，導師善名我敬禮。寶月蓮花勝莊嚴，智慧盡知諸物性；如海甚深微妙語，威音王佛我敬禮。瞻部河金勝光明，威德熾盛超千日；猶如無垢金樹身，金色無垢我敬禮。永得涅槃勝安樂，消除有情苦惱熱；常為六道眾生主，無憂勝佛我敬禮。廣大法音破彼難，如海甚深微妙語；悉除眾生三種毒，法揚海音我敬禮。法慧難解深際理，清淨法界為遊戲；現前能觀物性者，神通如來我敬禮。大悲世尊平等攝，聞名即息惡趣苦；除三毒病藥師佛！琉璃光佛我敬

Additionally, it can be presumed that *dang pa'i* in *bai dūrya ltar dang pa'i sku mnga' zhing* (D 1166) might be wrongly “cited” from *dangs pa'i* in *bai dūrya ltar dangs pa'i sku mngal zhing* (D 3133).

#### 2.4.2.2 Adding the topic of the ritual procedures in the liturgy

It is noteworthy that the composer of D 3132, in particular, added the phrase *mchod pa'i sbyor ba ni* (“as for the method of veneration”) to the main text of the *sūtra*, along with blessing procedures, reciting procedures, and several *mantras*. This ritualized the *sūtra* and transformed it into a liturgy. The pattern of this transformation can be seen as follows: symbols of steps of practices (such as “*mchod pa'i sbyor ba ni*” and others) + the main text of the *sūtra* → liturgy.

The sentences following *mchod pa'i sbyor ba ni* were named by the practitioners as “prolonging life with banners and lamps”, and achieved extreme popularity:<sup>45</sup>

|                                                                                                                      |                                                                                                                     |                                                                                                                                       |
|----------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------|
| ITJ 433: <b>mchod pa'i sbyor ba ni</b> btsun ba kun dga' bo gang dag nad chen po (*95v2) las yongsu thar par 'dod pa | D 3132: <b>mchod (270a2) pa'i sbyor ba ni</b> btsun pa kun dga' bo gang dag nad chen po las yongsu thar par 'dod pa | D 503: byang chub sems dpa' skyabs grol gyis smras pa   btsun pa kun dga' bo gang dag nad chen po las (268a5) yongsu thar bar 'dod pa |
| [...]                                                                                                                | [...]                                                                                                               | [...]                                                                                                                                 |
| tshon sna lnga'i ba dan bzhi bcu rtsa dgu las lhag par bya'o                                                         | tshon sna lnga pa'i ba dan bzhi bcu rtsa dgu las lhag par bya'o                                                     | tshon sna lnga pa'i ba dan bzhi bcu rtsa dgu las lhag par bya'o                                                                       |

The same ritual, with identical details on how to offer to Bhaiṣajyaguru, is also present in another Old Tibetan manuscript fragment, PT 248:

禮。大悲智便釋氏生，摧破無勝大魔軍；如金須彌威德身，釋迦牟尼我敬禮。」」（CBETA 2022.Q4, T19, no. 927, p. 61a27–b13）

<sup>45</sup> Some scholars argue that this particular method is influenced by the similar method in Taoism, see Xiao 1996 & 2013. The full ritual of this paragraph is stated in the parallel text D 503: The bodhisattva Trāṇamukta replied, “Venerable Ānanda, those who want to get themselves free from a grave illness should keep the eightfold purification precepts for seven days and seven nights to benefit the sick person. They should make as many offerings as possible to the monastic *saṅgha* of food, drink, and provisions, and offer service. They should focus on the name of the Bhagavat Tathāgata King Bhaiṣajyaguruvaidūryaprabha three times each day and three times each night. They should recite this discourse forty-nine times, offer oil lamps for forty-nine days, and make seven statues. They should place seven oil lamps in front of each statue, and each of the oil lamps should be as large as a chariot wheel to ensure that the oil lamps will not go out during the forty-nine days. They should make more than forty-nine five-colored flags.” (Based on 84000)

PT 248: (r1) dge 'dun la zas dang skom dang | yo byad thams chad cI nus su mchod  
 cIng g.yog byos shig | (2) nyin gcig la lan gsum bcom ldan 'das sman gyi bla be du  
 rya'i 'od gyi rgyal po de bzhin gshegs pa'i mtshan (3) yid la dran bar byos shig ||  
 mye mar bzhi ○ bcu rtsa dgu bud pas la | gzugs re re la yang mye mar bdun (4)  
 bdun zhog ste | mye mar gcig gyang shing ○ rta'i 'khor lo tsham du byos la || zhag  
 bzhi bcu rtsa dgu'i (5) bar du 'od ma zhil bar bya || tshon sna lnga la lha'I ba dan  
 bzhi mtho bzhi bcu rtsa dgu pa byos shig ||

r2. nyin gcig la lan gsum] nyin mtsan lan gsum du ITJ 433, nyin lan gsum mtshan lan gsum du  
 D 3132.

In addition to the rituals of offering banners and lamps, ITJ 433 and ITJ 434 contain several other rituals of worshipping the seven Tathāgatas. They involve the offering of perfumes, incense, oil lamps, garlands, ornaments, songs, musical instruments, drums, and chanting the *dhāraṇī/mantra*, among other practices.

Regarding the placement of ITJ 434, above it has been clarified that it is not to be inserted after ITJ 433/1: 35v. Instead, it corresponds to one of the missing folios of ITJ 433, namely, to folio \*105.

ITJ 433: gal te des bdag mthong bar 'tsal na  
|| chos gyi rnam grangs 'di yi ger 'drir stsal  
par bgyi | (\*104r1) \$|:| de bzhin gshegs pa 'di  
dag gyi sku gzugs bdun yang bgyi ||

[...]

re ba thams chad kyang yongsu

**(IOL 434) (\*105r1)**

bskang bar bgyi'o zhes bgyi ba la stsogs pa |  
'phags pa'i bka' myi 'bab pa | tshad mar gyur  
pas (r2) zhal gyis bzhes pa bzhin du | deng  
'dir yang mchod pa'I tshogs sbyar pa'i pho  
brang gI dkyil 'khor 'dir (r3) bzhugs te |  
mchod pa bzhes shing ○ gdan 'tshom bas  
mdo sde'i cho ga yongsu rdzogs par bskang  
(r4) ba'I prin las mdzad de | phan yon ji skad  
bka' stsal pa thams cad bdag cag la stsogs  
pha

**(IOL 434) (\* 105v1)**

thams cad kyis thob par byin gyis brlab par  
ji gang ||

D 3132: gal te des bdag mthong bar 'tshal na  
chos kyi rnam grangs 'di yi ger 'drir stsal bar  
bgyi | de bzhin gshegs pa 'di dag gi sku  
gzugs bdun yang bgyi |

[...]

re ba thams cad yongsu

bskang bar bgyi'o zhes 'phags pa'i bka' mi  
'gyur ba tshad mar gyur par zhal gyis bzhes  
pa bzhin du | deng 'dir yang mchod pa'i  
tshogs sbyar ba'i pho brang gi (271b7) dkyil  
'khor 'dir bzhugs shing mchod pa zhes te |  
gdan 'dzom pas mdo sde'i cho ga yongsu  
rdzogs par bskang ba'i phrin las mdzad de |  
phan yon ji skad bka' stsal pa thams cad  
bdag cag la sogs pa

sems can thams cad kyis thob par byin  
gyis brlab tu gsol ||

In the ritual of the empowerment of the palace, which is part of the preparation process, the comparison is made between the Old Tibetan manuscript ITJ 433 and the canonical version D 3132. It becomes evident that D 3132 contains more detailed information and is longer than ITJ 433. For instance, the term *sgo gsum* (three gates) in ITJ 433 is fully explained in the canonical version D 3132, where it is described as *stong pa nyid* (emptiness), *mtshan ma med pa* (signlessness), and *smon pa med pa* (wishlessness). The additional details in D 3132 provide a more comprehensive understanding of the ritual of the empowerment of the palace compared to ITJ 433:

ITJ 433: rin po che mchog du 'bar ba bkod  
pa |

kham (97v3) gsum pa las yang dag par 'das  
○ pa'i spyod yul ||

byang cub sems dpa' dang | lha klu gnod (97v4)  
sbyin la stsogs pa

mtha' yas pa rnam par rgyu ba | chos gyi ro'i  
dga' ba dang | bde ba chen pos brtan pa || (98r1)  
\$|: sems chan thams chad gyi don thams chad  
yang dag par thob par byed par nye bar gnas pa  
||

rnam par (98r2) thar pa'i sgo gsum nas 'jug pa | ○  
|

D 3132: **rin po che** sna bdun **mchog tu 'bar  
bar bkod pa** | 'jig rten gyi kham dpag tu med  
par rgyas par 'od zer chen po rab tu 'byung ba |  
gnas tha dad pa shin tu rnam par phye ba mtha'  
yas par rnam par gnas pa | (249b1) rgya yongs  
su ma chad pa **kham gsum las yang dag  
par 'das pa'i spyod yul** | 'jig rten las 'das pa  
de'i bla ma'i dge ba'i rtsa ba las byung ba shin  
tu rnam par dag cing dbang sgyur ba'i rnam par  
rig pa'i mtshan nyid | de bzhin gshegs pa'i gnas  
|

**byang chub sems** (249b2) **dpa'** dpag tu med  
pa'i dge 'dun dang ldan pa | **lha** dang | **klu** dang  
| **gnod sbyin** dang | dri za dang | lha ma yin dang  
| nam mkha' lding dang | mi'am ci dang |  
lto 'phye chen po dang | mi dang mi ma yin pa  
**mtha' yas pa rnam par rgyu ba | chos kyi ro'i  
dga' ba dang bde ba chen pos brten pa |**  
**(249b3) sems can thams cad kyi don thams  
cad yang dag par thob par byed pa | nye bar  
gnas pa** | nyon mongs pa'i dri ma'i gnod pa  
thams cad dang bral ba | bdud thams cad yongs  
su spangs pa || thams cad kyi bkod pa las lhag  
pa | de bzhin gshegs pa'i bkod pa'i gnas dran pa  
(249b4) dang blo gros dang | rtogs pa chen pos  
nges par 'byung ba | zhi gnas dang lhag mthong  
chen po'i bzhon pa yin pa | **rnam par thar pa'i  
sgo** chen po stong pa nyid dang | mtshan ma  
med pa dang | smon pa med pa **nas 'jug pa** |

### 2.4.2.3 Adding *mantras*

*Mantras* hold significant importance and are utilized for a wide range of purposes in various cultural and religious contexts. They are considered sacred and potent in many spiritual traditions, including Buddhism, Hinduism, and other belief systems. Just as Burchett (2008) pointed out that: “[H]ealers chant mantras to cure illness; a worker may mutter a mantra as he lifts a heavy load; others may speak mantras in order to attain success in business or love, to protect themselves from evil spirits and enemies, or to ensure conception or safe childbirth”.

*Mantras* are frequently integrated into Buddhist liturgy. There are several *mantras* included in ITJ 433, D 3132, and D 3133. One of the *mantras* present in ITJ 433 is known as *Mantra of dispelling the karmic veil proclaimed by the Buddha Stainless Gold*” (*Jinse baoguang miaoxing chengjiu rulai shuo chuyezhang shenzhou* 金色寶光妙行成就如來說除業障神咒), but is also

named as *rDo rje'i ri 'joms pa* (*Destroying the Diamond Mountain*) in the Tibetan *Tripiṭaka* and *Po jingangshan* 破金剛山 in the Chinese *Tripiṭaka*, also recorded in the Tangut manuscript from Khara-Khoto. This *mantra* has been traced back to various Chinese, Tibetan (both in Old Tibetan manuscripts from Dunhuang and Tibetan canonical texts), Tangut and Sanskrit parallels, not just limited to those related to the seven Tathāgatas. It is found in different contexts and used for various purposes such as healing, protection, and success in different endeavors. The same *mantra* was also transcribed from Chinese into Tangut in Inv. No. 885: 織影翬翬敗養狎狎禱輒翬翬翬茲翬翬 *tsə<sup>1</sup> dzijj<sup>2</sup> niq<sup>2</sup> yjiw<sup>2</sup> bji<sup>1</sup> šja<sup>1</sup> tha<sup>1</sup> jij<sup>1</sup> mer<sup>2</sup> tji<sup>1</sup> tšja<sup>2</sup> 'iow<sup>1</sup> lwer<sup>2</sup> lhejr<sup>2</sup> phju<sup>2</sup>?* (Chin. \**Yaoshi liuliguang qifo zhi benyuan gongde jingdian shangjuan* 藥師琉璃光七佛之本願功德經典上卷, *Sūtra of the Detailed Account of the Previous Aspirations of the Seven Buddhas including Bhaiṣajyaguruvaiḍūryaprabha*, first fascicle (*juan*)).

This *mantra* can also be found in some other texts which are not connected with the seven Tathāgatas, such as T 433 *Wuqianwubai foming shenzhou chuzhang miezui jing* 五千五百佛名神呪除障滅罪經 (*Sūtra of Five Thousand Five Hundred Buddha Names and Dispelling Harm and Extinguishing Sin*) and its Tibetan parallel D 262 *Sangs rgyas kyi mtshan lnga stong bzhi brgya lnga bcu rtsa gsum pa* (\**Buddha-nāma-sahasrapañcaśatacatutripañcadaśa*); T 665 *Jinguangming zuishengwang jing* 金光明最勝王經 (*Sūtra of Golden Light, or Sūtra of Supreme Golden Light, the Sovereign King*) with its Tibetan parallel D 555 '*Phags pa gser 'od dam pa mchog tu rnam par rgyal ba'i mdo sde'i rgyal po theg pa chen po'i mdo*, D 556 '*Phags pa gser 'od dam pa mdo sde'i dbang po'i rgyal po shes bya ba theg pa chen po'i mdo*; T 982 *Fomu dakongque mingwang jing* 佛母大孔雀明王經 (*Sūtra of the Great Peahen, Queen of Mantras*), T 984 *Kongquewang zhou jing* 孔雀王呪經 (*Sūtra of the Peacock King Mantra*), T 985 *Foshuo dakongque zhouwang jing* 佛說大孔雀呪王經 (*The Buddha Speaks of the Sūtra of the Great Peacock Mantra King*) with their Tibetan parallel D 559 *Rig sngags kyi rgyal mo rma bya chen mo* and the Sanskrit parallel *Mahāmāyūrīvidyārājñī*.

The second *mantra* is the *Mantra of the beryl light producing the samādhi power of the Tathāgata* (*De bzhin gshegs pa'i ting nge 'dzin gyi stobs bkyed pa'i bai ḍūrya'i 'od ces bgyi ba'i gzungs*, *Rulai dingli liuliguang zhou* 如來定力琉璃光咒), given in the folio \*63–\*64, then repeated in folio \*85:

ITJ 433:

tad dya thā | ghu me ghu me | e mI ne mi hi  
 | ma ti (\*85r2) ma ti | sab ta | ta thā ga tā | sa  
 ma dhya dhI ○ ṣḍhI te | a te ma te | pā le pā  
 pa sho dha ne | sa rba pā pan nā sha yā | (r3)  
 ma ma bud dhe bud dhod ta me | su me ku  
 me | bud dha gshe tra pa rI sho dā nI | dha  
 me nI ra dha me | me ru me ru | (r4) me ru  
 shI kha re sa rba a ka la mri tyu ni ba ra nI |  
 bud dhe su bud dhe | bud dha a dhI ṣṭhin na  
 | ra ksha na du me | (\*85v1) sa rba dhe ba |  
 sa me | a sa me | sa ma nba | ha ran du sa rba  
 | bud dha bo dhi sad dba | sha me sha me |  
 pra sha man du me (v2) sa rba i tyu ba dra  
 bā byā dā ya | pu'u ra ṇe | ○ pu'u ra ṇe |  
 pu'u ra ya me | sa rba ā shām be du rya | pra  
 tI bha se | (v3) sa rba pā pā ksha yang ka ri  
 swā hā |○|

D 3132:

tadya thā | ghu me ghu me | i mi ne | mi hi |  
 ma ti ma ti | sapta ta thā ga ta sa mā dhya  
 dhiṣṭhi te | a te ma te | pā le pā paṃ sho dha  
 ni | sarba pā paṃ na nā sha ya | ma ma  
 buddhe | buddhotta me | u me ku me |  
 buddha | kṣe tra pa ri sho dha ni dha me nir  
 dha me | (268a2) me ru me ru | me ru shi kha  
 ra | sarba a kā la mri tyu ni | bha ra ṇi |  
 buddhe su buddhe | buddhā dhiṣṭhi te na  
 rakṣaṃ tu me | sarba de bā | sa me a sa me |  
 sa ma nvā ha rantu me | sarba buddha bo dhi  
 satva | sha me sha me | pra sha mantu me |  
 sarba i tyu pa dra ba byā dha yaḥ | pūrṇe  
 pūrṇe | pū ra ya me | sarba ā (268a3) sha bai  
 ḍūrya pra ti bha se | sarba pā paṃ kṣa yaṃ  
 ka ri swā hā |

The third example is the “*Mantra of remembrance spoken by Vajradhara, Īśvara, Indra and the Four Great Kings*” (*Zhijingang shifan sitianwang shuo yinian zhou* 執金剛、釋梵四天王說憶念咒):

ITJ 433: bcom ldan 'das bdag cag gyis rang  
 gi (\*101v4) bor ba dang dam bcas pa 'di  
 dag || rigs gyi bu dang rigs gyi bu mo des  
 rjes su dran bar bgyi'o |

D 3132: bcom ldan 'das bdag cag gis rang  
 gi bor bor ba dang dam bcas pa 'di dag rigs  
 kyi bu'am rigs kyi bu mo des rjes su dran  
 par bgyi'o ||

(\*102r1) \$|:| tad ya thā | <<a>> ghu ma  
 ghu me | da ra ghu ma ma ghu | ghu re |  
 ha hu he | mra mra mra mra | dzu dzu re  
 dzu re swā hā ||

tadya thā | a ghu | ma ghu | ta ra ghu | ma  
 ma ghu | ghu re | ha hu he | mra mra mra  
 mra | dzu dzu re dzu re swā hā |

The presence of various versions and transcriptions of the same *mantra* across different texts and languages is not uncommon in religious and spiritual traditions. The translation and transcription of mantras from one language to another, especially when dealing with esoteric or sacred texts, can be challenging and may lead to variations in expression. In the case of the *Mantra of being free from all troubles and being fulfilled what is wishing for, spoken by the Bodhisattva Vajradhara* (*Zhijingang pusa shuo ling wuwei zhongnao suoyuan manzu zhou* 執金剛菩薩說令無眾惱所願滿足咒), it appears that different translators and scribes have approached its rendering differently. It is noticeable that Shaluoba 沙羅巴 has transcribed,

rather than translated, one sentence of the Tibetan text D 3133 in T 925, which thus seems quite esoteric:

ITJ 433: yang dag par rdzogs pa'i sangs rgyas bdun po dag la phyag 'tsal lo ||  
rdo rje 'dzin thams chad la phyag (\*103r3) 'tsal lo ||

Pay homage to seven fully awakened Buddhas! Pay homage to all Vajradharas!

This sentence in ITJ 433 is the same in D 3132 and D 3133, but when transcribed into Chinese in T 925, Shaluoba 沙羅巴 took a different approach and condensed the sentence into a *mantra*-like form: *nanwu saduonan sanmiao sanputuonan nanwu saliva(erhe) variluo(erhe)tuonan* 南無馱多喃 三藐三菩陀喃 南無薩哩嚩(二合)嚩日囉(二合)陀囉喃, which seems to have been influenced by a Sanskrit sentence: *\*namaḥ saptānāṃ samyaksaṃbuddhānāṃ namaḥ sarvavrajadharānāṃ*.<sup>46</sup> This transcription may have been an attempt to encapsulate the essence of the original sentence in a *mantra* format suitable for recitation and meditation. Comparably, the translator of T 927 *Yaoshi qifo gongyang yigui ruyiwang jing* 藥師七佛供養儀軌如意王經 (*Sūtra of the Ritual Procedure for Making Offerings to the Seven Buddhas including Bhaiṣajyaguru, the Wish-Fulfilling King*),<sup>47</sup> Gongbuzhabu 工布查布 (Mgon po skyabs), translated the same sentence in the Fifth Dalai Lama's *bDer gshegs bdun gyi mchod pa'i chog bsgrigs yid bzhin dbang rgyal* (*Ritual Procedure for Making Offerings to the Seven Sugatas, the Wish-Fulfilling King, henceforth DChYB*) directly into normal Chinese: *dingli qizun zhengdeng zhengjue dingli yiqie zhijingang* 頂禮七尊正等正覺。頂禮一切執金剛, which shows some similarities in sound and structure to the *mantra*-like form in T 925. Apparently Shaluoba 沙羅巴 took T 451 藥師琉璃光七佛本願功德經 (*The Sūtra on the Original Aspirations and Merits of the Seven Buddhas including Bhaiṣajyaguruvaīḍūryaprabha*) into consideration when he was translating T 925, since Yijing 義淨 did almost the same thing in T 451: *nanmo saduonan sanmiao sanfotuonan nanmo sapobazheluo daluonan* 南麼馱多喃 三藐三佛陀喃 南麼薩婆跋折囉達囉喃 (with only minor variations in sound change):

<sup>46</sup> Fan 2020 mentions a similar situation between the Tibetan translation D 503 and Yijing's Chinese translation T 451.

<sup>47</sup> For a study of T 927 and its Tibetan parallel DChYB, see Yang 2013.

ITJ 433: [...] yang byang cub  
sems dpa' phag na rdo rjes [...]   
bdagi gzungs gyi gsang  
sngags stsal par bgyis ||  
dgogsu gsol || (\*103r2)

**yang dag par rdzogs pa'i  
sangs rgyas bdun po dag la  
phyag 'tsal lo || rdo rje 'dzin  
thams chad la phyag (r3)  
'tsal lo ||**

tad yā thā [...] swā hā |

D 3132: de (271a7) nas byang  
chub sems dpa' phyag na rdo  
rjes [...] sangs rgyas bcom  
ldan 'das rnams bdag la  
dgongs su gsol |

**yang dag (271b1) par rdzogs  
pa'i sangs rgyas bdun po  
dag la phyag 'tshal lo || rdo  
rje 'dzin thams cad la phyag  
'tshal lo ||**

tadya thā [...] swā hā |

T 925: 爾時執金剛菩薩 [...]   
我今為說陀羅尼曰：

「『「南無馱多喃(一) 三  
藐三菩陀喃(二) 南無薩哩  
嚩(二合)嚩日囉(二合)陀囉  
喃(三)

怛姪他(四) [...] 莎嚩(二合)  
訶(十七)」」(CBETA  
2022.Q4, T19, no. 925, p.  
40b11–23)

It is possible that Shaluoba 沙羅巴 and other translators faced difficulties in translating certain passages, especially those that contained *mantras* or ritual elements, which are often highly symbolic and context-specific. The use of transcription without translation may also be a means for preserving the sanctity of the original language.

### 2.4.3 What are the main differences between the liturgy and the *sūtra*?

Of course, the opening portion of the *sūtra*—for instance, §§1–4 of the Bhg—is absent from the liturgy. The present section is concerned solely with noting the divergences in those instances where the liturgy in ITJ 433 corresponds with the Tibetan translations, namely D 503 of \*StP and D 504 of Bhg.

Based on the textual evidence, it is presumed that D 504 is textually closer to the Sanskrit version redaction A<sup>48</sup> of Bhg<sup>skt</sup>, while ITJ 433 is quite close to the Sanskrit redaction B and Schøyen’s version (Schø2).<sup>49</sup>

ITJ 433: mye dang chu dang (62r3) mtshon dang | dug dang g.yang sa dang ○ glang  
po che gtum po dang | stag dang dom dang | dred dang | (4) sbrul dang sdig pha  
dang | rka lag brgya pa dang | pha rol gyi dmag tsogs dang rkun po dang chom po’i  
’jigs (62v1) pa thaṃs chad las yongsu thar par gyur chig ||

May [they] be free from all dangers of fire, water, weapons, poison, steep cliffs,  
raging elephants, tigers, bears, hyenas, and poisonous snakes, scorpions, centipedes,  
enemy armies, thieves and robbers.

This sentence in ITJ 433 could be presumably reconstructed into Sanskrit as:

\*agny-udaka-śastra-viṣa-prapāta-caṇḍahasti-vyāghra-ṛkṣa-tarakṣu-āśīviṣa-vṛścika-  
śatapāda-paracakra-cora-taskara-sarvabhayebhyaḥ parimokṣyante |

<sup>48</sup> There are at least two redactions of Bhg<sup>skt</sup>: redaction A and B (Schopen 1978: 22).

<sup>49</sup> The edition of Schø2 is forthcoming in Ding, Fan, Harrison, et al. forthcoming, and Schø1 is still in preparation by Gregory Schopen. For a detailed introduction of Schø1 and Schø2, which are two sets of Sanskrit manuscripts of Bhg preserved in the Schøyen Collection, see Hartmann, Melzer and Fukita (2025: vii–xxxi).

which seems to be closer to Schø2:

**agniyudakaviṣaśastraprapāṭacaṇḍahastisimhavyāghrarikṣatarakṣadvīpikāśī-  
viṣavṛścikaśatapādadaṃśamaśakādibhayam bhavet tena tathāgatasya pūjā karta-  
vyā | tadā sarvabhayebhyaḥ parimokṣyaṃti |** (cf. Ding, Fan, Harrison, et al.  
forthcoming)

The following examples show the connection and differences between ITJ 433 and D 503, full context is given in Part II: 2.3.1.1.1 The first great aspiration of Suparikīrtitanāmadheyaśrī.

Example I: (in Part II, 2.3.1.1.1 The first great aspiration of Suparikīrtitanāmadheyaśrī)

ITJ 433: (22r1) \$/:(de bzhin gshegs pa mtshan legs par yongs bsgrags dpal gyi rgyal po de'i sngon gyi smon lam) ○ khyad bar can dang mthun bar bdag cag la stsogs pa **sems can gang dag nad sna tshogs gyis | (2) lus yongsu gzir cing | rims dang ○ gshed byed dang | byad dang ro langs dang | 'jigs pa sna tsogs (3) gyis gtshes pa de dag thams chad gyI ○ gnod pa dang nad thams cad phral du byang zhing gtan du rab (4) du zhi bar gyur cig || byang cub gyi mthar thug gi bar du rims dang sdig pa can gyi gdon rnams (v1) myed par gyur cig || rab du zhi bar gyur chig ||**

D 503: de'i smon lam chen po dang po ni gang gi tshe bdag ma 'ongs (250a6) pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na **sems can gang la la dag na ba'i nad sna tshogs kyis lus yongs su gzir te | rims dang | gshed byed dang | byad dang | ro langs dang | 'jigs pa rnams kyis (250a7) gtshes pa de dag** bdag gi mthus bdag gi ming yid la gnas shing | bdag gi ming lan bdun brjod pas de dag **gi nad thams cad rab tu zhi bar gyur cig | byang chub kyi mthar thug gi bar du rims dang | sdig pa can gyi gdon rnams med par gyur cig | rab tu zhi bar gyur (250b1)** ci gces btab bo || (rgyud 'bum, da, 250a5–b1)

[... express aspirations] as the particular [great aspirations of Suparikīrtitanāmadheyaśrī]:

“There are sentient beings including us and so forth whose bodies are tormented by various illnesses and are oppressed by fevers, *krtyas*, *kākhordas*, *vetālas*, and other terrors. May all their illnesses be instantly pacified and completely appeased. May the fevers and the demonic influences of wicked beings be gone and may [all of these] be appeased until they realize awakening.” (Based on 84000)

So, the pattern of the liturgy should be like this: *de bzhin gshegs pa X de'i sngon gyi smon lam khyad par can dang mthun bar bdag cag la stsogs pa sems can* + aspirations, viz., the practitioner should express each aspiration as the same as the aspirations of X (= each seven Tathāgatas including Bhaiṣajyaguru) one by one.

Example II: (in Part II, 2.3.1.7.7 The seventh great aspiration of Bhaiṣajyaguruvaīḍūryaprabha)

PT 179: gang dag ○ nad sna tshogs gyis gzil pa skyabs myed pha | mgon myed pha | tshogs (54r3) chas dang | sman myi bdog pa | dpung nyen ○ myed pha | dbul ba sdug bsngal ba' | de dag gi nad thams chad rab (4) du zhi bar gyur cig || byang cub gyi mthar thug gi bar du nad myed cing | gnod pa myed la yo byad phun sum tshogs (v1) par gnas phar gyur cig ||

Bhg: [§5.7] saptamaṃ mahāpraṇidhānam abhūt: **bodhiprāptasya** ca **me** ye nānāvyaḍhiparipīḍitā atrāṇā aśaraṇā bhaiṣajyopakaraṇavirahitā anāthā daridrā duḥkhitā, sacet teṣāṃ mama nāmadheyam karmapūṭe nipatet, teṣāṃ sarvavyādhaya praśameyuh nirogās ca nirupadravās ca syūr yāva bodhiparyavasānam[.] (ed. Schopen 1978)

D 503: de'i smon lam chen po bdun pa ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de'i tshe | **bdag (262a7) byang chub thob pa na** | sems can gang su dag nad sna tshogs kyis lus yongs su gzir ba | skyabs med pa | mgon med pa | 'tshog chas dang sman mi bdog pa | dpung gnyen med pa | dbul ba | sdug bsngal ba gang dag gi rna lam du bdag gi ming grag pa de dag gi nad thams (262b1) cad rab tu zhi bar gyur cig | byang chub kyi mthar thug gi bar du nad med cing gnod pa med par gnas par gyur cig ces btab bo || (rgyud 'bum, da, 262a6–b1)

“[There are sentient beings including us and so forth] whose bodies are afflicted by various types of illnesses, have no refuge, have no protection, have no necessities (*tshog chas*), possess no medicines, have no final relief (*dpung nyen*), are poor, and are suffering. May all their illnesses be quelled. May they have no harm and live with prosperous substances until they realize awakening.” (Based on 84000)

As this example shows, when the practitioners are making their aspirations just like Bhaiṣajyaguru making the twelve aspirations, the liturgy dropped the expression of first person like *bodhiprāptasya me* / *bdag byang chub thob pa na* (when I realize awakening) in the *sūtra* of Bhg.

Example III: (Part II, 2.3.1.7.10 The twelfth great aspiration of Bhaiṣajyaguruvaīḍūryaprabha)

ITJ 433: 'jam dpal (\*78v4) gzhan yang 'khor bzhi po rnams dang |

D 503: 'jam dpal gzhan yang 'khor bzhi po dge slong dang | dge slong ma dang  
| dge bsnyen dang | dge bsnyen ma de dag dang | (rgyud 'bum, da, 265a4)

“Moreover, Mañjuśrī, among the fourfold assembly [...]”

It is clearly that D 503 displays full detail: 'khor bzhi po dge slong dang | dge slong ma dang | dge bsnyen dang | dge bsnyen ma de dag dang: the fourfold assembly, i.e., monks, nuns, male lay practitioners, and female lay practitioners. In other words, the liturgy has simplified the name list of the fourfold assembly in the *sūtra*.

## 2.5 Who made the liturgies of the seven Tathāgatas including Bhaiṣajyaguru?

The authorship of the liturgies of the seven Tathāgatas including Bhaiṣajyaguru has drawn the attention of scholars over decades. Zwilling (1980: 421, n.52) noted Śāntarakṣita as the author of D 3132, D 3133, and D 3134. Steinkellner (1999: 356 and n.36) mentioned that there are several “tantristic texts” transmitted under Śāntarakṣita’s name, but “none of these have been investigated so far”: P 2052 [= D 1163 \*Śrīvajradharasaṃgītabhagavatstotraṭīkā, *An Extensive Commentary on “The Praise of the Bhagavan, the Song of Glorious Vajradhara”*], P 2055 [= D 1166], P 2447 [= D 1316 *Kye'i rdo rje las byung ba'i ku ru ku lle'i man ngag chen po lnga, \*Hevajrodbhavakurukullepañcamahopadeśa, Five Important Instructions on the Kurukullā Sādhana Taken From the Hevajra Tantra*], P 3954 [= D 3133], P 3892 [= D 3069 'Phags pa kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma med par snang ba'i gzungs bklag cing mchod rten brgya rtsa brgyad dam mchod rten lnga gdab pa'i cho ga mdo sde las btus pa].

Chen (2010: 1–14) considered Śāntarakṣita as the founder of the belief in the seven Tathāgatas including Bhaiṣajyaguru in Tibet and identified four Tibetan canonical works ascribed to him: D 3132, D 3133, D 3134 and D 1166. He cited a work by the Fifth Dalai Lama, which is DChYB, and listed two transmission lineages of practice of the seven Tathāgatas in Tibet, one in the royal family and another in Śāntarakṣita’s hometown Za hor:

a. Śāntarakṣita (ca. 723–787)

Khri srong lde'u btsan (r. 755–797)

Sad na legs (also known as Khri lde srong btsan, son of Khri srong lde'u btsan, r. 798–815)

Khri lde gtsug btsan (also known as Ral pa can, r. 815–838)

Lha lung dpal rdo rje (the assassin of King Langdarma)

'Od srung (son of Langdarma, r. 838–842)

Dpal 'khor btsan (son of 'Od srung)

Skyid lde nyi ma mgon (eldest son of Dpal 'khor btsan)

Bkra shi lde (second son of Dpal 'khor btsan)

Kho re (also known as Lha bla ma Yeshe 'Od, son of Sde gtsug mgon)

Lha lde (son of Srong nge, brother of Lha bla ma Yeshe 'Od)

'Od lde (son of Lha lde)

Btsan lde (son of 'Od lde, also known as Rtse lde)

b. parallel to the above lineage:

Śāntarakṣita

The Younger Bodhisattva (Bodhisattva mchung ba)

King Dge ba'i dpal of Za hor

Atiśa

Lha btsun Byang chub 'od

Chen (2010: 11) further attempted to explain the absence of any explicit record, in major Tibetan histories such as the *Testimony of Ba*, the *Blue Annals*, and Tāranātha's *History of Buddhism in India*, attributing the liturgies of the seven Tathāgatas including Bhaiṣajyaguru to Śāntarakṣita, a silence that stands in contrast to the accounts found in mKhas grub rje's *Introduction to the Buddhist Tantric Systems* and the Fifth Dalai Lama's DChYB. He suggested that this historiographical silence can likely be attributed to the overshadowing of Śāntarakṣita's Vajrayāna activities by the more prominent tantric narrative of Padmasambhava, who arrived in Tibet shortly after him, and by Śāntarakṣita's own established scholarly identity as a key figure in the Svātantrika-Madhyamaka tradition.

Although Chen (2010: 1–14) has offered valuable insights on the topic, his argument still leaves room for discussion. Following his lead, I looked into the original texts in the Fifth Dalai Lama's DChYB,<sup>50</sup> which seem to need more careful attention and time to work through.

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<sup>50</sup> bstan pa'i rtsa lag mkhan chen zhi ba 'tsho | khri srong lde'u btsan bzhi la phyag 'tshal lo || lha yi sras po sad na legs mjing yon || gsar bead skad kyis gtan 'bebs khri ral pa || yid srubs gshed gyur lha lung dpal rdo rje || mnga' bdag 'od srung bzhi la phyag 'tshal lo || dkon mchog bla mar 'dzin pa dpal 'khor btsan | bstan la nyer gus skyid lde nyi ma mgon | mnga' bdag chos kyi rgyal po bkra shis lde || lha yi bla ma bzhi la phyag 'tshal lo || nor 'dzin skyong ba mnga' bdag lha yi lde | mang bkur rigs kyi btsun pa 'od lde'i zhabs | gangs can gnyen gyur lha gcig rtse lde'i mtshan || [...] (470) mtshungs med bka' babs gsum la phyag 'tshal lo | bstan pa'i rtsa lag bo dhi satwa yi || rigs dbon bodhi satwa chung ba'i zhabs | za hor chos kyi rgyal po dge ba dpal | dī paṃ kā ra bzhi la phyag 'tshal lo || bstan pa'i srog shing lha btsun byang chub 'od | (DChYB, 469–470).

In light of the identification of the parallel text of ITJ 433 as D 3132, the author recorded that in the colophon of D 3132 is referred as “Bodhisattva”:

[...] *de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo sde'i man ngag | slob dpon bo dhi satvas mdzad ||* (rgyud, pu 275a5.)

[...] Ācārya Bodhisattva made the *Instructions on the Sūtra of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas*.<sup>51</sup>

However, the identity of this “Bodhisattva” remains uncertain. In this section, I will explore the possibility of identifying the “Bodhisattva” as the well-known Śāntarakṣita.<sup>52</sup> Further examination and comparison with other works attributed to Śāntarakṣita may provide more evidence to support this identification.

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Tr.: [Homage to the four:

To Shakyamuni Buddha – son of Shuddhodana, leader of living beings including the gods,  
To the supreme son of the victors, the Protector Manjushrī,  
To the friend of the Teaching, the great abbot Shāntarakṣita,  
And to Emperor Trisong Detsen.

Homage to the four:

To the divine son Saynaleg Jing Yön,  
To Emperor Ralpachen, who established translation standards,  
To Lhalung Palgyi Dorje, executioner of the demented Langdarma,  
And to the monarch Ö Sung.

Homage to the four:

To Palkhortän, who held the three treasures as his Guru,  
To Kyide Nyima Göñ, who revered the teaching,  
To the king of the Dharma, the monarch Tashi De,  
And to Lhayi Lama Yeshe Ö.

Homage to the four:

To the protector of the earth, the monarch Lhayi De,  
To the venerable one of the Ikshvaku lineage, Ö De,  
To the friend of the Land of Snows, Lhachig Tsede [...]

Homage to the four:

To the Bodhisattva Shāntarakṣita, who was the relative of the teaching,  
To the Younger Bodhisattva, the nephew in his lineage,  
To the Dharma King of Zahor Gewa Päl,  
And to Dīpankara Jowo Chenpo Atisha.

Homage to the four:

To the backbone of the teaching, the monk king Jangchub Ö [...] (tr. Newman 2009: 18–20)

<sup>51</sup> The translation is by the author if not specified.

<sup>52</sup> On the significance of Śāntarakṣita's philosophical contribution, see Ruegg (1981: 89): “It was due to him and his illustrious disciple Kamalaśīla that the Yogācāra-Madhyamaka became the leading school of the Madhyamaka at that time [in Tibet], and so influenced very deeply much Buddhist thought in Tibet not only during his lifetime, but for centuries afterwards”; and Messent (2003: 55–90; Chapter 3, 5–10), *ibid.*, 17–54 for his historical context.

### 2.5.1 Bodhisattva is identified as Śāntarakṣita in *dBa' bzhed*

The Tibetan name “bodhisatwa / bo dhi sa twa” was officially recorded in the *dBa' bzhed*, which is considered to be a royal narrative of the introduction of Buddhism to Tibet. In the *dBa' bzhed*, the name appears as mKhan po<sup>53</sup> Bo dhi sa twa or Ā tsā rya (i.e., Skt. Ācārya) Bo dhi sa twa:

bal rjes ngo chen bgyis nas mkhan po bo dhi sa twa mang yul du spyang drangs te | (*dBa' bzhed*, 244)

Upon request to the king of Nepal, mKhan po Bo dhi sa twa was invited to Mang yul.  
(tr. Wangdu and Diemberger 2000: 40)

Here Wangdu and Diemberger note that “mKhan po Bo dhi sa twa is the usual title of Śāntarakṣita (ca. 723–787 A.D.).” (Wangdu and Diemberger 2000: 40, n. 83)

de'i rjes la di ring btsan po dbu khrus mdzad par mkhan po thos nas | btsan po'i dbu khris mdzad pa'i chu gang nas bcus shes rmas pa dang | bzhes zla 'om bu tshal gyi rtsang chab las bcus shes bgyis pa dang | (*dBa' bzhed*, 254)

Later, as the bTsan po was washing his hair and the mKhan po<sup>54</sup> heard about this, he asked where the water used for washing the head of the bTsan po had been taken from bZhes zla answered that it had been taken from the rTsang chab river of 'Om bu tshal.  
(Wangdu and Diemberger 2000: 56)

The identification of “Bodhisattva” as Śāntarakṣita is supported by the records in the *sBa bzhed*. In the *sBa bzhed*, it is explicitly mentioned that Śāntarakṣita, known as “Bodhisattva”, was invited to Mang yul (Tibet):

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<sup>53</sup> There is even a Chinese phonetic transcription of [mKhan po] Bodhisattva: [Kanbu] puti saduo [堪布]菩提薩埵.

<sup>54</sup> Here Wangdu and Diemberger note that: “according to the context it is not clear whether the mKhan po is Padmasambhava or Śāntarakṣita. The extant *sBa bzhed* versions report that mKhan po Bo dhi sa twa (Śāntarakṣita) spoke these words whereas Slob dpon Padmasambhava (*sBa bzhed* B 30, *sBa bzhed* A 24) or mKhan po Padmasambhava (*sBa bzhed* C 326) performed the relevant magic action after saying that he could carry it out.” (Wangdu and Diemberger 2000: 56, n. 163)

śānta rakṣi ta bod kyi skad du zhi ba 'tsho | bo dhi satva zhes su grags pa de mang  
yul du spyang drangs | (*sBa bzhed*, 11)

Śāntarakṣita, Zhi ba 'tsho in Tibetan, known as “Bodhisattva”, was invited to Mang  
yul.

This further confirms the connection between the title “Bodhisattva” and Śāntarakṣita in  
Tibetan historical sources.

### 2.5.2 Bodhisattva is also identified as Śāntarakṣita in Bu ston's *Chos 'byung* and other historical classics

As we mentioned before, Bodhisattva is also identified as Śāntarakṣita in Bu ston's *Chos 'byung*  
(*History of Buddhism*): Ācārya Zhi ba 'tsho (i.e., Śāntarakṣita) made *the Liturgy of the*  
*Veneration of the Seven Buddhas* [in] extensive, medium and brief three [versions]. There is  
more information about the works of Zhi ba 'tsho according to Bu ston's *Chos 'byung*:

de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa shu log  
brgyad brgya pa dang | de bzhin gshegs pa sman gyi bla bai dūrya 'od kyi rgyal po'i  
sngon gyi smon lam gyi khyad par rgyas pa bam po gnyis pa gnyis ye shes sde'i 'gyur  
| (*Chos 'byung*: 152b)

*The [Sūtra] Describing in Full the Specific Previous Aspirations of the Seven*  
*Tathāgatas*, 800 ślokas (*shu log*); *The [Sūtra] Describing in Full the Specific Previous*  
*Aspirations of King Bhaiṣajyaguruvaideśyaprabhā*, 2 volumes (*bam po*), these two  
are translated by Ye shes sde.

sman bla'i mdo chung du shu log nyis brgya | (*ibid.*, 154a)

The brief version of *the Sūtra of Bhaiṣajyaguru*, 200 ślokas.

Based on the evidence presented, it is plausible to presume that the “*De bzhin gshegs pa bdun*  
*gyi mchod pa'i cho ga*” as Bu ston mentioned refers to a Sanskrit text *\*Saptatathāgata-*  
*nirvāṇa/pūjā-vidhi*, or it could possibly be a Tibetan text with a similar title. The terms  
“extensive, medium, and brief three” may indeed refer to D 3132, D 3133, and D 3134,

respectively, as these are the liturgies related to the seven Tathāgatas including Bhaiṣajyaguru that have been identified in the Old Tibetan manuscripts.

The chapter VIII of Bu ston's *Chos 'byung* introduces the detail of Śāntarakṣita's activity in Tibet:

de nas ye shes dbang po ā tsarya bo dhi satva spyan 'dren du btang | lang grong sna  
ra dang | gnyer stag btsan stong gzigs dang | sbrang rgya ra legs gzigs gsum bsu ru  
btang ngo || (*Chos 'byung*: 140a6–140b1)

Thereupon Jñānendra was sent to invite the Ācārya Bodhisattva. Lañ-ṭ'on-na-ra,  
Ner-tag-tsen-toñ-s'i and Ḍaṅ-gya-ra-le-s'i---these 3 were afterwards despatched to  
meet them (tr. Obermiller 1931. pt. 2: 188)

lug gi lo la thams cad yod smra'i sde pa'i dge slong bcu gnyis spyan drangs te [...]   
mkhan po bo dhi satvas byas nas [...] ming gi mtha' la brtags na bo dhi satva'i  
mtsan shānta rakṣi ta yin pas | de'i mkhan bur gsal la [...] (*Chos 'byung*: 141b6–  
142a4)

In the sheep-year 12 monks of the sect of the Sarvāstivādins were invited, [...]   
(According to others), the Ācārya Bodhisattva, having been made preceptor, [...] If  
we examine the ends of their names and take in consideration that the name of  
Bodhisattva was Śāntarakṣita, it will be clear that they were the pupils of the latter.  
(tr. Obermiller 1931. pt. 2: 190)

This identification further strengthens the connection between the title “Bodhisattva” and  
Śāntarakṣita, as he is recognized as the author of the works attributed to “Bodhisattva” in  
Tibetan historical sources, including the liturgies related to the seven Tathāgatas. Bu ston's  
*Chos 'byung* provides valuable information about the works of Zhi ba 'tsho (Śāntarakṣita) and  
sheds light on his important role in the transmission of Buddhist teachings in Tibet.

The same information is also confirmed by other historical classics like *Deb ther sngon po* (*The  
Blue Annals*), an important historical Tibetan text compiled by the Tibetan historian 'Gos Lo  
tsā ba gZhon nu dpal (1392–1481), and other related sources:

de nas khri srong lde btsan gyis mkhan chen zhi ba 'tsho spyang drangs | (*Deb ther sngon po*, 138)

Then Khri-sron lde-btsan invited the mahā-upādhyāya Śāntarakṣita. (tr. Roerich 1979: 105)

de'ang slob dpon 'di shar phyogs za hor rgyal po'i sras su 'khrungs nas nā len dra'i thams cad yod smra'i sde pa'i mkhan po ye shes snying bo las rab tu byung zhing | mtshan bo dhi sa twa shā nta ra kṣi ta zhes gsol | (*dBu ma rgyan gyi rnam bshad 'jam dbyangs bla ma dgyes pa'i zhal lung*, 5)

He [Śāntarakṣita] was born the son of the king of the eastern territory of Zahor. He received as ordination aspirations from Jñānagarbha (Ye shes snying po), the Sarvastivādin abbot of Nālandā, [when] he was given the name “Bodhisattva Śāntarakṣita”. (tr. Messent 2003: 35)

### **2.5.3 If this Bodhisattva is not Śāntarakṣita, then who would he be?**

#### **2.5.3.1 Kamalaśīla**

As mentioned earlier, some scholars have proposed that the “Bodhisattva” mentioned in certain texts, specifically D 3068 and D 3069, could be identified as Kamalaśīla (Jia 2014: 78 and 2019). However, this identification seems unlikely since there is no direct confirmation of the connection between the “Bodhisattva” and Kamalaśīla in any canonical texts or historical sources.

On the other hand, van der Kuijp suggests that the identification of the “Bodhisattva” as the author of the *\*Saptatathāgata-pūrvapraṇidhāna-viśeṣa-vistara-sūtrāntopadeśa* [D 3132] as Śāntarakṣita is not entirely unproblematic, but he still considers it a “common epithet” associated with Śāntarakṣita (van der Kuijp 2004: 5). Nevertheless, as we have discussed in the previous sections, there is evidence from other canonical texts and historical sources that support the identification of the “Bodhisattva” as Śāntarakṣita. Therefore, based on all evidence we have already known so far, there is no clear counterevidence to deny the attribution of the authorship of D 3132, as well as other related texts, to Śāntarakṣita.

We could also see that Zhi ba 'tsho, i.e., Śāntarakṣita, rather than Kamalaśīla was invited to Tibet at first:

slob dpon zhi ba 'tsho spyang drangs pa sngon la lha sar phebs shing | [...] (rGyal rabs 'phrul gyi lde mig gam deb ther dmar po'i deb gsar ma,<sup>55</sup> 17b)

Ācārya Zhi ba 'tsho was invited and went to Lha sa at first [...]

Besides, according to lDe'u's *Chos 'byung*, the “Bodhisattva” came from a different place with Kamalaśīla:

sku tshe smad la za hor nas pad ma 'byung gnas | rgya gar nas bho ti sa twa dang bi ma la mi tra | khrom nas ka ma shi la | (lDe'u's *Chos 'byung*, 301)

In the lower lifetime, Padmasaṃbhava from Zahor, Bodhisattva and Vimalamitra, and Kamalaśīla from Khrom.

Same information is also confirmed in Nyang ral Nyi ma 'od zer's *Chos 'byung me tog snying po sbrang rtsi'i bcud* (Nyang's *History of Buddhism, the Distilled Honey of the Flowers*):

slob dpon bho dhi sa twa shan ta ra kṣi ta spyang drangs | (Nyang's *Chos 'byung*: 271)

[...] invited Ācārya Bodhisattva Śāntarakṣita.

de'i sa gzhi mkhan po bho dhi sa twa shan ta ra kṣi tas byin gyis brlabs te | (ibid., 275)

The land is blessed by the Preceptor Bodhisattva Śāntarakṣita.

rgya gar yul nas mkhan po bho dhi sa twa byang chub sems dpa' de spyang 'dren pa la | (ibid., 275)

Invited the Preceptor Bodhisattva, the Byang chub sems dpa' (i.e., Tibetan translation of Bodhisattva), from India.

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<sup>55</sup> i.e., *Deb ther dmar po gsar ma, The New Red Annals*.

On the other hand, while Kamalaśīla was also invited to Tibet at a later time to debate with Monk Moheyan 和尚摩訶衍 (Heshang Moheyan, \*Mahāyāna), it is evident that Śāntarakṣita's arrival predates Kamalaśīla's visit. This is supported by the fact that Kamalaśīla was the disciple of Śāntarakṣita, as recorded in Bu ston's *Chos 'byung*:

de nas ā tsarya bo dhi satva'i zhal nas bod du mu stegs ni mi 'byung gi | sangs rgyas  
kyi bstan pa nyid kha gnyis su gyes te rtsod par 'gyur bas de'i tshe nga'i slob ma ka  
ma la shī la spyang drongs la rtsod pa byed du chu gcig byas pas rtsod pa chos phyogs  
su zhi bar 'gyur ro || (*Chos 'byung*, 127b)

Thereafter the Ācārya Bodhisattva declared that no heretics would appear in Tibet, but that the church of the Buddha would itself be split into 2 sects, and that dispute and controversy would take place. Therefore, - said he, - when that time will come, you must invite my pupil Kamalaśīla and, after a controversy will have been held, all strife will be pacified and the true form of the Teaching established. (tr. Obermiller, 1931: 191)

Therefore, based on the available historical evidence, it is reasonable to conclude that Śāntarakṣita, also known as Zhi ba 'tsho, was the one who was invited to Tibet first and played a significant role in the early spread of Buddhism in the region.

### 2.5.3.2 \*bLo sems 'tsho

The identification of the “Bodhisattva” as \*Buddhirakṣita (\*bLo sems 'tsho) is a presumption that has been challenged and found to be incorrect. The identification of the “Bodhisattva” as \*Buddhirakṣita is not supported by *Deb ther sngon po* (*The Blue Annals*):

nel pa paṇḍi ta na re | bon po nas mkha' la dga' bas nas mkha' nas babs zer ba bon  
gtam yin gyi | don la paṇḍi ta blo sems 'tsho dang | lo tsā ba li the ses chos de dag  
khyer 'ongs pa la | rgyal pos yi ge mi shes shing don mi go bas paṇḍi ta dang lo tsā ba  
phyir log zer ba 'di dga pa 'dra ste | dus phyis dba' gsal sngang gis bal por phyin |  
mkhan po zhi ba 'tsho dang mjal ba'i tshe | [...] sba bzhed gtsang ma na snang ba'i  
phyir te | bo dhi sas twa blo sems su li the ses bsgyur | 'tsho zhes pa zhi ba 'tsho  
dang 'byor pas so || (*Deb ther sngon po*, 63–64)

Nel-pa paṇḍita said: “Because the Bon-pos adored Heaven, it was said that (these books) had fallen from Heaven.” Instead of this Bon-po tradition, it is said that (these) books had been brought (to Tibet) by the Paṇḍita Buddhirakṣita (bLo-sems ’tsho<sup>56</sup>) and the translator (lo sā ba) Li-the-se. Since the (Tibetan) king could not read, and did not understand the meaning (of the books) the paṇḍita and the translator returned. This (account) seems to me to be true. When in a later period dBa’ gSal-snañ proceeded to Nepāl and met there the upādhyāya Śāntarakṣita... As it is said in the sBa-bžed gtsaṅ-ma (the “*Pure [sBa bzhed]*”): “Li-the-se had translated the word “Bodhisattva” by blo-sems, and the word “’tsho” stood for Zhi-ba-’tsho [i.e., Śāntarakṣita]. (tr. Roerich, 1949: 38–39)

This presumption is also against by the following works:

mkhan chen zhi ’tsho’am paṇḍi ta blo sems ’tshos rgyal po’i phyag tu phul bar bshad srol gcig dang | (*sMyung gnas kyi phan yon dang bka’ slob khag sogs*, 16a)

One oral tradition (*bshad srol*) regarding to offer to the king’s hand by the great Ācārya Zhi ’tsho (= Zhi ba ’tsho) or the Paṇḍita bLo sems ’tsho...

[...] paṇḍi ta blo sems ’tsho (zhi mtsho zer pa snang) [...] (*’Phags yul rgya nag chen po bod dang sog yul rnams su dam pa’i chos byung tshul dpag bsam ljon bzang*, 32)

Paṇḍita bLo sems ’tsho (it appears to be wrongly said as Zhi mtsho) [...] (probably Zhi mtsho < Zhi ’tsho, = Zhi ba ’tsho))

Some other possibilities that have been assumed regarding the authorship of these liturgies could include, for example: Ngor chen Kun dga’ bzang po (1382–1456) hold that these liturgies were written by “some unidentified Bka’ gdams pa teachers” (van der Kuijp 2004: 6, no. 16).

## 2.5.4 Even if this “Bodhisattva” is Śāntarakṣita, what if the Śāntarakṣita is someone else?

<sup>56</sup> Sanskrit version of the name is uncertain. Sometimes mentioned as an Indian who visited Tibet in the time of Lha to tho ri, marking the very earliest date of the introduction of Buddhism into Tibet. *Blue Annals*, p. 38. (*Tibskrit* 2016: 977)

The task of identifying historical figures and establishing their identities from ancient texts and historical records can be challenging, and various presumptions and possibilities may arise in the process. The connection between the name “Śāntarakṣita” and Chinese phonetic transcriptions, such as *na jia nan luo he qi ta* 那迦難羅合乞塔 (Nagendra-raksita, [more correctly: Nāgendra-rakṣita]) or *shan da luo qi da* 禪怛羅乞答, adds another layer of complexity to the investigation (Wang 2003: 12). Wang pointed out that Śāntarakṣita might be an incomplete translation of Nāgendarakṣita (Wang 2003: 12), but Chinese 禪怛羅乞答 (pronounced as: *shan da luo qi da*)<sup>57</sup> rather than *na jia nan luo he qi ta* 那迦難羅合乞塔 is indeed a phonetic transcription of Śāntarakṣita:

《歷朝釋氏資鑑》卷 12：「初土波有國師禪怛羅乞答。」(CBETA 2021.Q4, X76, no. 1517, p. 254b3–4 // R132, p. 240b11–12 // Z 2B:5, p. 120d11–12)

[...] In the beginning, Tibet had National Preceptor Shandaluoqida. (tr. van der Kuijp: 2004)

## 2.6 When have the liturgies been made?

Chen (2010: 10) suggested that the authorship of these texts might predate the official translation of the Bhg by Jinamitra, Dānaśīla, Śīlendrabodhi, and Ye shes sde. As mentioned earlier, there are two Tibetan canonical translations of the Bhg and \*StP preserved in the Tibetan *Tripiṭaka*:

D 503: This text contains the seven Tathāgatas including Bhaiṣajyaguru and was translated by the Indian Ācāryas Dānaśīla, Jinamitra, Śīlendrabodhi, and Tibetan Lo tsā ba Ye shes sde. The colophon of D 503 provides the names of the translators:

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<sup>57</sup> This clue is mentioned by van der Kuijp 范德康 (2004: 7) which offers more detail about this issue; Chinese phonetical translation is also same as *shan da luo qi da* 禪怛囉乞答: 《佛祖歷代通載》卷 21：「大元帝師發思八是年示寂。翰林學士王磐等奉勅述行狀曰。皇天之下。一人之上。開教宣文輔治大聖至德普覺真智佑國如意大寶法王西天佛子大元帝師班彌怛拔思發帝師。乃土波國人也。生時諸種瑞應具詳家譜。初土波有國師禪怛囉乞答。具大威神累葉相傳。其國王世師尊之。凡十七代而至薩師加哇。」(CBETA 2021.Q4, T49, no. 2036, p. 707b10–17); but also wrongly as *shan da shi qi da* 禪怛濕乞答: 《佛祖統紀》卷 48：「十七年。大元帝師發思八示寂。翰林學士王磐等奉勅撰行狀曰。皇天之下。一人之上。開教宣文輔治大聖至德普覺真智佑國如意大寶法王西天佛子大元帝師班彌怛拔思發帝師。乃土波國人也。生時諸種瑞應具詳家譜。初土波有國師禪怛濕乞答。具大威神。累葉相傳。其國王世師尊之。凡十七代。而至薩師加哇。」(CBETA 2021.Q4, T49, no. 2035, p. 434b3–10)

'phags pa de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo brgyad brgya pa rdzogs so || rgya gar gyi mkhan po dzi na mi tra dang | dā na shī la dang (273b7) shi lendra bo dhi dang | zhu chen gyi lo tstsha ba bande ye shes sdes bsgyur cing zhus te skad gsar chad kyis kyang bcos nas gtan la phab pa || (rgyud 'bum, da, 273b5–7.)

This concludes the Great Vehicle discourse in eight hundred lines entitled *The Detailed Account of the Previous Aspirations of the Seven Thus-Gone Ones*. Translated, edited, and finalized according to the new language reform by the Indian preceptors Jinamitra, Dānaśīla, and Śīlendrabodhi, along with the chief editor and translator Bandé Yeshé Dé. (tr. Dharmachakra Translation Committee, via 84000)

D 504: This text contains only one Tathāgata, i.e., Bhaiṣajyaguru, and was translated by Indian Ācāryas Jinamitra and Dānaśīla, along with Tibetan Lo tsā ba Ye shes sde. The colophon of D 504 lists the names of the translators:

'phags pa bcom ldan das sman gyi bla bai dū rya'i 'od kyis sngon gyi smon lam gyi khyad par rgyas pa zhes bya ba theg pa chen po'i mdo rdzogs so || rgya gar gyi mkhan po dzi na mi tra dang | dā (283b7) na shī la dang | zhu chen gyi lotstsha ba bande ye shes sde la sogs pas bsgyur cing zhus te | skad gsar chad kyis kyang bcos nas gtan la phab pa || (rgyud 'bum, da, 283b6–7.)

This concludes the Great Vehicle *sūtra* “*The Detailed Account of the Blessed Bhaiṣajya-guru-vaiḍūrya-prabha*.” Translated, edited, and finalized according to the new language reform by the Indian preceptors Jinamitra and Dānaśīla along with the chief editor and translator Bandé Yeshé Dé. (tr. Dharmachakra Translation Committee, via 84000)

Both translations were part of the efforts to bring Buddhist scriptures into the Tibetan language during the eighth century, which was a crucial time for the spread and establishment of Buddhism in Tibet under the patronage of King Khri Srong lde btsan.

The approximate time when the translators of D 503 and D 504, namely Dānaśīla, Jinamitra, Śīlendrabodhi, and Tibetan Lo tsā ba Ye shes sde were active, is dated by de Jong (1972: 507,

524) to the beginning of the ninth century A.D. (au début du neuvième siècle).<sup>58</sup> Dānaśīla is said to have arrived in Tibet during the reign of Ral pa can (r. 815–838 A.D.) (Roberts 2012). This timeframe appears to be a few decades later than the time of Śāntarakṣita, who is believed to have been active in Tibet from roughly around 763–788 A.D. (Blumenthal 2014: 25). Therefore, it is presumed that Śāntarakṣita’s main works were likely completed during this period. At least D 503 and D 504 had already been translated before the time of compiling the *lDan kar ma Catalog* (Herrmann-Pfandt 2008: 80–81, no. 147 and 148), which would be the early ninth century.

This chronological sequence is further supported by the information provided in the previously quoted *sGra sbyor bam po gnyis pa*, which mentions that Śāntarakṣita lived during the time of Khri Srong lde btsan. This period would naturally precede the time of his son Khri lDe srong btsan, during which Jinamitra, Śīlendrabodhi, Dānaśīla, and Jñānasena (i.e., Ye shes sde) were involved in their translations. If Śāntarakṣita has made the liturgy of the seven Tathāgatas, this would probably have been before the translations of D 503 and D 504.

## 2.7 Concluding remarks

The findings of the two-dimensional analysis provide certain insights into the transmission of the liturgies of the seven Tathāgatas including Bhaiṣajyaguru. Based on this analysis, the following preliminary conclusions can be drawn:

The Old Tibetan material discovered in the manuscripts ITJ 433, ITJ 434, PT 179, and PT 248 serves as a crucial and indispensable, but previously unnoticed link in understanding the textual history of these liturgies, which fills a blank in the chain of the textual transmission of the liturgies of the seven Tathāgatas. This evidence demonstrates that the transmission proceeded from Old Tibetan → Classical Tibetan → Chinese, rather than the previously assumed Classical Tibetan → Chinese.

Moreover, the Old Tibetan version exhibits distinct features that are not present in the Classical Tibetan used in the Tibetan canonical version. The Old Tibetan version appears to be an earlier and more condensed form of the liturgy compared to the longer and more elaborated canonical version. This suggests that the liturgy underwent a process of liturgicalization over time, with

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<sup>58</sup> This clue is mentioned by Schopen 1978: 73.

the addition of blessing procedures, reciting procedures, and various *mantras* to the foundational text of the *sūtra*. The Old Tibetan manuscripts shed light on the liturgicalization of the *sūtra*, indicating that the tradition of worshipping the seven Tathāgatas was already established in early Tibet.

Roughly corresponding to the structure of the seven-branch offering (*saptavidhānuttarapūjā*), the addition of the blessing procedure, the reciting procedure, and several *mantras* to the foundational text of the *sūtra* point to a liturgicalization of the *sūtra*. This liturgicalization, as seen in ITJ 433, D 3132 and other related texts, provided a practical and accessible way for practitioners to conduct their religious practices. So, the chain of transmission would be like this: *sūtra* + *saptavidhānuttarapūjā* (or similar liturgical forms) → liturgy → practice. It allowed them to follow prescribed procedures and recite *mantras*, making the worship of the seven Tathāgatas more straightforward and meaningful. As a result, these liturgies became instrumental in the worship and practice of the seven Tathāgatas, facilitating the transition of the *sūtra* into the context of worship and devotion. Through liturgicalization, the *Bhaiṣajyagurusūtra* was transformed into worship and practice.

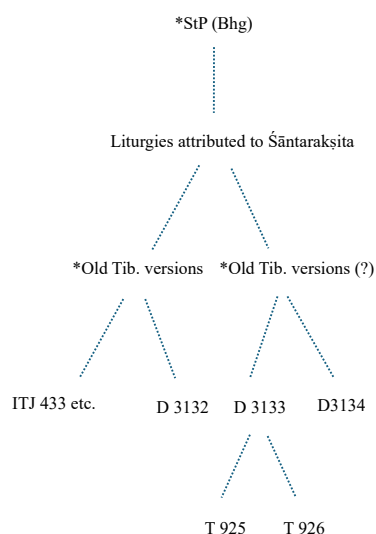
This section offers a case study to examine the differences between canonical texts and those used in religious practice, revealing the existence of two textual transmissions – one within the canon and another circulating among the common people. As Fang (2016) mentions that there are two textual transmissions, i.e., one is canonical texts, another is texts among folks. Also, after having examined the different Tibetan versions of Nāgārjuna’s *Ratnāvalī*, Hahn (1989) argues that “the *Ratnāvalī* existed in Tibet for at least five centuries before it became part of the Tibetan canon. During this time, it must have been circulated in Tibet in several copies. Some of these copies, certainly not all the existing ones, later became the basis of the canonical edition. Despite all the efforts of the editors of the first Tanjur for an immaculate Tibetan text the manuscripts used by them might have already been spoiled by some mistakes which they were unable to emend [...]”.

Overall, the research has illuminated a dynamic and trans-regional transmission of the worship of the seven Tathāgatas, with the Old Tibetan material playing a significant role in understanding the early stages of this transmission. This study enriches our understanding of the religious and textual history of this specific worship and its development in the Tibetan context, and even in the bigger context of Indo-Tibetan Buddhism. It also emphasizes the

importance of considering diverse linguistic sources and their ritual implications in the study of religious texts and practices.

### 3. The influence of the liturgies on other liturgies

In this chapter, I examine the influence of the liturgies of the seven Tathāgatas including Bhaiṣajyaguru on other liturgies. It is already known that three such liturgies are ascribed to Śāntarakṣita, i.e., D 3132, D 3133, D 3134, as listed in Table I. A process tree has been created to illustrate the connections among the texts involved in this chapter:<sup>59</sup>



Before proceeding further, it is essential to clarify the differences between exoteric and esoteric liturgy. Dreyfus (2001) provides a clear differentiation: exoteric liturgy comprises a few short *sūtras* (such as the *Heart Sūtra*), confessional texts, prayers in the proper sense of the word (mönlam [*smon lam*]), and devotional practices such as the Seven-branch worship; on the other hand, esoteric liturgy includes a large number of tantric texts and the texts necessary to propitiate the protectors.

The term *man ngag* in the title of D 3132 *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad pa rgyas pa'i mdo sde'i man ngag* could be translated as 1) *jiaojie* 教誡 / *jiaoshou* 教授 (introduction of the doctrines of the Buddha) or 2) *yaomen* 要門 (lit. essential gate, secret oral instructions). When interpreted in the former sense, it is understood as (*sūtra*-) *upadeśa* (introduction (of *sūtra*), *jing jiaojie* 經教誡), typically indicating the liturgy of an exoteric *sūtra*.

<sup>59</sup> Admittedly, this process tree is rather tentative, intended primarily to illustrate the intertextual relationships. I am not certain that Old Tibetan versions of D 3133 and D 3134 exist.

However, when taken in the latter sense, it often refers to esoteric *sūtras* or texts, such as a series of texts about the *Mahāmudrā* and others, which are primarily esoteric liturgies of *sādhana* (*sgrub thabs*, *chengjiu fa* 成就法 / *xiufa* 修法, esoteric rituals). A liturgy composed as *sādhana* for esoteric texts generally includes three types: physical activities (posturing a *mudrā* (*yinqi* 印契)), verbal activities (chanting a *mantra* (*zhenyan* 真言)), and mental activities (visualizing (*guanxiang* 觀想) the image of the Buddhas or deities).

A challenge arises when exoteric liturgies are mistaken for esoteric ones. For instance, Steinkellner (1999: 356 and n.36) classified D 3133 and D 1166 as “tantristic texts”, and Xu (2014: 50) considered both T 925 藥師琉璃光王七佛本願功德經念誦儀軌 and T 926 藥師琉璃光王七佛本願功德經念誦儀軌供養法 as “*mijiao jinggui* 密教經軌” (esoteric liturgies). Even the *Taishō Tripiṭaka* categorizes T 925, T 926, T 927 藥師七佛供養儀軌如意王經, and T 928 *Xiu yaoshi yigui butan fa* 修藥師儀軌布壇法 (*Liturgy of Practicing Bhaiṣajyaguru and the Method of Arranging Maṇḍala*),<sup>60</sup> which are the liturgies of the seven Tathāgatas including Bhaiṣajyaguru, as “*mijiao bulei* 密教部類” (esoteric section).

However, it might be more appropriate to view T 925, 926, 927 as exoteric rather than esoteric, as they were translated from Tibetan texts. The original texts of these liturgies in the Tibetan *Tripiṭaka* were mistakenly classified as tantric texts: *rgyud* (*tantra*) or *rgyud 'grel* (tantric commentary). It aligns with Snellgrove’s argument that such ritual works were initially considered *sūtras*, not *tantras*: “the ritual works that were later categorized as Action Tantras were not then even thought of as being part of the different sphere of tantras as opposed to *sūtras*. Indeed, at this earlier stage they were usually referred to generally as *sūtras* and not as tantras at all” (Snellgrove 2002: 233).

### 3.1 Previous studies

Previous scholarship has examined the liturgies of the seven Tathāgatas from a variety of languages and contextual perspectives.

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<sup>60</sup> Although the source of T 928 is not clear, it is presumably translated from the same group of Tibetan texts concerning the liturgies of the seven Tathāgatas including Bhaiṣajyaguru.

Newman (2009) provided a brief overview of their textual transmission at the beginning of his English translation of DChYB. Chen (2010: 8) identified the Chinese text T 925 as a parallel to D 3133, thereby drawing attention to the role of Chinese materials in reconstructing the textual tradition. Yang 楊業勤 (2013) further advanced the field by analyzing the structure of T 927 藥師七佛供養儀軌如意王經 (*Sūtra of the Ritual Procedure for Making Offerings to the Seven Buddhas including Bhaiṣajyaguru, the Wish-Fulfilling King*), the Chinese translation of DChYB, and by comparing it both with another Chinese version and with the Tibetan original. Most recently, Shen (2025) has shifted the focus toward later Chinese liturgies of Bhaiṣajyaguru, particularly the esoteric methods employed in constructing the *maṇḍala* of Bhaiṣajyaguru, thereby expanding the scope of inquiry to ritual practice.

### 3.2 On the liturgies of worshipping the seven Tathāgatas including Bhaiṣajyaguru

Indeed, the liturgies of the seven Tathāgatas have left a profound impact on later Tibetan Buddhism. These liturgical practices have been widely adopted and practiced across nearly all Schools in Tibetan Buddhism and have even been introduced into neighboring regions, including China and the Tangut Empire.

From the perspective of textual transmission, a series of texts containing the exoteric liturgical method (*chog sgrigs*, *jinggui* 經軌; or *vidhi*, *cho ga*, *yigui* 儀軌) of the seven Tathāgatas can also be traced back to a common source, i.e., an Old Tibetan version containing the same topic as ITJ 433. These texts share almost the same structure and ritual procedures, leading us to presume that the tradition of worshipping the seven Tathāgatas originated from this Old Tibetan version found in ITJ 433 and other Old Tibetan manuscripts.<sup>61</sup>

Following this starting point, notable texts in this tradition have been authored, including Panchen IV bLo bzang Chos kyi rgyal mtshan's (1570–1662) *bCom ldan 'das sman bla'i mdo chog snying po bsdu pa yid bzhin nor bu* (*Bojiāfan yaoshi jinggui xinyao lüeshe ruyi moni* 薄伽梵藥師經軌心要略攝·如意摩尼, *Extracted Essential Liturgical Method of Bhaiṣajyaguru, the Wish-fulfilling Jewel*),<sup>62</sup> Ye shes rgyal mtshan's (1713–1793) *sMan bla'i mdo mchog gi snying po'i chog sgrigs rin po che'i them skas* (*Yaoshi jinggui xinyao huibian baoti* 藥師經軌

<sup>61</sup> For further details see Chen 2010 who took Śāntarakṣita as the founder of the worship of Bhaiṣajyaguru in Tibet.

<sup>62</sup> For the study of this text, see Jamyang Kaichao 2012; for the Chinese translation of it, see Chen 2021.

心要彙編·寶梯, *Compiled Essential Liturgical Method of Bhaiṣajyaguru, the Jewel-ladder*), Jam mgon 'ju Mi pham rgya mtsho's (1846–1912) *sMan bla'i mdo chog bsdus pa bdun rtsi'i bum bzang* (*Yaoshi jingwang lüexiu yigui ganlu shengping* 藥師經王略修儀軌·甘露聖瓶, *Extracted Liturgical Method of Bhaiṣajyaguru, the Auspicious Vessel of Amṛta*) and so forth.

To understand what constitutes an exoteric liturgy of the seven Tathāgatas including Bhaiṣajyaguru, I will explore their main structures in different Schools of Tibetan Buddhism.

### 3.2.1 Sa skya pa

According to Chen (2010), T 925 is considered a translation of D 3133, and T 926 partially translates a section of D 3133, specifically referring to the offering method. However, T 926 also contains additional stanzas which the author is not specified. It is presumed that these additional stanzas may have originated from someone associated with the Sa skya pa school, to which Shaluoba 沙羅巴 also belongs.

Yang (2013: 38–39) mentioned the structure of T 925 藥師琉璃光王七佛本願功德經念誦儀軌 (*Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha*) as following:

- I. Generating the mind of supreme enlightenment
- II. Generating the four immeasurable minds
- III. Receiving commandments [of Buddhism]
- IV. Blessing the offerings
- V. Inviting the noble ones
- VI. Eight offerings
- VII. The seven-branch offering
- VIII. Offering to the eight Tathāgatas
- IX. Converting to the Bodhisattvas and their companions
- X. Reciting the spells and taking bath
- XI. Praying
- XII. Asking for forgiveness
- XIII. Sending the noble ones to return to their places

and T 926 藥師琉璃光王七佛本願功德經念誦儀軌供養法 (*Offering Method and Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguru vaiḍūryaprabha*) also includes offering to the eight Tathāgatas and their companions.

However, Yang (2013) stated that the Eight-Precept Observances <sup>63</sup> (Skt. *aṣṭāṅga-samanvāgatopavāsa* / *aṣṭāṅgaśīla*, Tib. *bsnyen gnas yan lag brgyad*, Chin. *ba guan zhajie* 八關齋戒) are only attested in T 927. However, the Eight-Precept Observances have been observed at least in D 3132 and D 3133.

### 3.2.2 dGe lugs pa

*bCom ldan 'das sman bla'i mdo chog snying po bsdus pa yid bzhin nor bu* (薄伽梵藥經軌心要略 · 如意摩尼, *Extracted Essential Liturgical Method of Bhaiṣajyaguru, the Wish-fulfilling Jewel*) authored by Panchen IV, Blo bzang Chos kyi rgyal mtshan (1570–1662):

- I. Generating the mind of supreme enlightenment
- II. Generating the four immeasurable minds
- III. Blessing the offerings
- IV. Inviting the noble ones
- V. Eight offerings
- VI. The seven-branch offering
- VII. Homage and offering to the seven Tathāgatas including Bhaiṣajyaguru:
- VIII. Homage and offering to Śākyamuni
- IX. Praise the *dharma*
- X. Praise the *saṃgha*
- XI. Reciting Bhaiṣajyaguru spell and taking bath

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<sup>63</sup> It includes eight prohibitory precepts:

- 1) not to kill 殺生.
- 2) not to take things not given 不與取.
- 3) no ignoble (i.e., sexual) conduct 非梵行.
- 4) not to speak falsely 虛妄語.
- 5) not to drink alcohol 飲酒.
- 6) not to use cosmetics, perfumes, jewelry, or engaging in dancing, singing, or seeing such performances 塗飾香鬘舞歌觀聽.
- 7) not to sleep on beds or seats that are high off the ground, wide, or ornately decorated 眠坐高廣嚴麗床上.
- 8) not to eat out of regulation hours, i.e., after noon 食非時食, also called 齋法 (DDB).

- XII. Brief offering
- XIII. Asking for forgiveness
- XIV. Asking for status or sending the noble ones back
- XV. Auspicious stanza

### 3.3 On other liturgies

This section highlights the profound connection between the liturgy recorded in the Tibetan *Vimaloṣṇīṣa Dhāraṇī* (*Dhāraṇī* of the immaculate protuberance), titled *mChod rten brgya rtsa brgyad btab pa'i cho ga* (*Liturgy of building 108 Stūpas*), and a series of texts related to Bhaiṣajyaguru, including the *Bhaiṣajyagurusūtra* and the liturgies of the seven Tathāgatas. This connection suggests that these texts share common elements and themes, indicating an interrelation between the practices and rituals that are associated with these Buddhist traditions.

The textual connection between these two sets of texts further implies that they complement each other in the context of Buddhist rituals and practices. The *Vimaloṣṇīṣa Dhāraṇī* may include elements of veneration and homage to the seven Tathāgatas, while the texts concerning them might incorporate practices related to the construction and worship of *stūpas*.

A comparison of the Old Tibetan manuscript ITJ 433–2 and the two canonical parallel texts will be given in this section. The Old Tibetan manuscript is unfortunately incomplete. Previous study has identified five folios from Dunhuang (Dalton & van Schaik, 2006: 177–178).<sup>64</sup> The left column is the Old Tibetan manuscript ITJ 433–2 while the middle column gives *'Phags pa kun nas sgor 'jug pa'i 'od zer gtsug tor dri ma myed pa'i snang pa'i gzungs bklas cing mchod rten brgya rtsa brgyad dam mchod rten lang gdab pa'i cho ga mdo sde las btus pa*, while the right column provides *'Phags pa kun nas sgor 'jug pa'i 'od zer gcug tor dri ma myed par snang pa'i gzungs bklas cing mchod rten brgya rtsa brgyad dam mchod rten lang gdab pa'i cho ga mdo sde las bstus pa*<sup>65</sup> (henceforth \*SV and \*SPV, see Table V).

Table V: The two Tibetan canonical liturgies of building a *stūpa*

| sDe dge number | Tibetan title | English translation | Sanskrit reconstruction <sup>66</sup> |
|----------------|---------------|---------------------|---------------------------------------|
|----------------|---------------|---------------------|---------------------------------------|

<sup>64</sup> More folios, at least eight, from the same collection have been recently identified by the author and will be examined in a recent forthcoming paper.

<sup>65</sup> D 3068 and D 3069 share most of their content in the initial sections, however, begin to diverge after a certain number of folios.

<sup>66</sup> The Sanskrit reconstructions of the titles are based on the *Ōtani Catalog*.

|        |                                                                                                                                                                                                                         |                                                                                                                                                                                                                                        |                                                                                                                                                                           |
|--------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| D 3068 | 'Phags pa kun<br>nas sgor 'jug<br>pa'i 'od zer gtsug<br>tor dri ma myed<br>pa'i snang pa'i<br>gzungs bklas cing<br>mchod rten brgya<br>rtsa brgyad dam<br>mchod rten lang<br>gdab pa'i cho ga<br>mdo sde las btus<br>pa | <i>The Holy Reciting<br/>the Dhāraṇī of the<br/>Immaculate Light<br/>from the Buddha-<br/>Crown Entering All-<br/>gates, and the<br/>Liturgy of Building<br/>108 or 5 Stūpas,<br/>Extracted from the<br/>Sūtrapīṭaka</i>               | <i>*Āryasamantamukhapraveśaraśmi-<br/>vimaloṣṇīṣadhāraṇīvacanasūtrā-<br/>ntoddhṛtāṣṭottaraśatacaityāntara-<br/>pañcacaityanirvapaṇavidhi (*SV)</i>                        |
| D 3069 | 'Phags pa kun<br>nas sgor 'jug<br>pa'i 'od zer gcug<br>tor dri ma myed<br>par snang pa'i<br>gzungs bklas cing<br>mchod rten brgya<br>rtsa brgyad dam<br>mchod rten lang<br>gdab pa'i cho ga<br>mdo sde las bstus<br>pa  | <i>The Holy Reciting<br/>the Dhāraṇī of the<br/>Lightning<br/>Immaculate Light<br/>from the Buddha-<br/>Crown Entering All-<br/>Gates, and the<br/>Liturgy of Building<br/>108 or 5 Stūpas,<br/>Extracted from the<br/>Sūtrapīṭaka</i> | <i>*Āryasamantamukhapraveśa-<br/>raśmivimaloṣṇīṣa-prabhāsa-<br/>dhāraṇīvacana-sūtrāntoddhṛ-<br/>tāṣṭottaraśata-caityāntara-<br/>pañcacaitya-nirvapaṇavidhi<br/>(*SPV)</i> |

Meanwhile, the Sanskrit text of the *Bhaiṣajyagurusūtra* and its Chinese translation T 450 *Yaoshi liuliguang rulai benyuan gongde jing* 藥師琉璃光如來本願功德經 (*The Sūtra on the Original Aspirations and Merits of the Tathāgata Bhaiṣajyaguruvaīdūryaprabha*), and T 451 *Yaoshi liuliguang qifo benyuan gongde jing* 藥師琉璃光七佛本願功德經 (*The Sūtra on the Original Aspirations and Merits of the Seven Buddhas including Bhaiṣajyaguruvaīdūryaprabha*) and most importantly, a series of liturgies of *Bhaiṣajyaguru* will also be given for comparison as parallel texts, including T 925 藥師琉璃光王七佛本願功德經念誦儀軌 (*Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the*

*Seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha*), T 926 藥師琉璃光王七佛本願功德經念誦儀軌供養法 (*Offering Method and Liturgy of Reciting the Sūtra on the Merit of the Original Aspirations of the Seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha*), T 927 藥師七佛供養儀軌如意王經 (*Sūtra of Ritual Procedure for Making Offerings to the Seven Healing-Master Buddhas, the Wish-Fulfilling Kings*) and T 928 修藥師儀軌布壇法 (*Liturgy of Practicing Bhaiṣajyaguru and the Method of Arranging a Maṇḍala*),<sup>67</sup> which are the liturgies of the seven Tathāgatas including Bhaiṣajyaguru.

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<sup>67</sup> Although the source of T 928 remains uncertain, it was presumably translated from a Tibetan text concerning the liturgies of the seven Tathāgatas including Bhaiṣajyaguru.

ITJ 433–2: \$ |:] (1r1) kun nas<sup>68</sup>  
sgor 'jug pa'i 'od gzer<sup>69</sup> gtsug  
tor dri ma myed par snang ba'i  
gzungs bzlas klag<sup>70</sup> (2) cing ||  
mchod rten brgya rtsa brgyad  
○ dam | lnga gdab pa'i cho ga  
mdo sde las bthuspa'<sup>71</sup> ||

\*SV: (D<sub>1</sub> 140a3) (C<sub>1</sub>  
144a1) 'phags pa kun nas  
sgor 'jug pa'i 'od zer gtsug tor  
dri ma med pa'i gzungs bklag  
cing mchod rten (C<sub>1</sub> 144a2)  
brgya rtsa brgyad dam | mchod  
rten lnga gdab pa'i cho ga mdo  
sde las btus pa ||

\*SPV: (D<sub>2</sub> 153a4) (P 162a4; G  
1901 205a; N 150a7; C<sub>2</sub>  
157a7):<sup>72</sup> 'phags pa kun nas  
sgor 'jug pa'i 'od zer gtsug<sup>73</sup>  
tor dri ma med par (D<sub>2</sub> 153a5)  
snang ba'i gzungs bklag cing  
mchod (N 150b1) rten brgya  
rtsa brgyad dam | mchod rten  
lnga gdab (C<sub>2</sub> 157b1) pa'i cho  
ga mdo sde las (P 162a6) bstus  
pa ||

*Reciting the Dhāraṇī of the Lightning Immaculate Light from the Buddha-Crown entering All-gates, and the liturgy of building 108 or 5 stūpas, extracted from the Sūtrapīṭaka.*<sup>74</sup>

<sup>68</sup> kun nas] 'phags pa *add.* D<sub>1</sub>D<sub>2</sub>. fpivo

<sup>69</sup> zer] gzer D<sub>1</sub>D<sub>2</sub>.

<sup>70</sup> klag] bklag D<sub>1</sub>D<sub>2</sub>. Hahn argues that *klag* has the meaning of “Nezessitativ”, which means “need to read” like gtang “need to give” (Hahn 1999); Hill further put it in the

sense of imperative (Hill 2011). I am indebted to Prof. Guillaume Jacques for drawing my attention to these articles.

<sup>71</sup> bthuspa'] bthus pa D<sub>1</sub>D<sub>2</sub>.

<sup>72</sup> NP start with the colophon: gtsug tor dri ma med par gzungs bklag cing mchod rten brgya rtsa brgyad dam

lnga gdab pa'i cho ga slob dpon bodhi satwas mdzad pa bzugs so ||.

<sup>73</sup> The script reads *gcug*, should be *gtsug* when the xylography somehow faded away, it is changed into *gtsug* according to P.

<sup>74</sup> The translation is my own unless specified and it follows ITJ 433–2.

ITJ 433–2: \$ |:(2r1)<sup>75</sup> gtsug  
tor dri ma myed par snang ba |  
yid bzhin nor bu<sup>76</sup> rin po che'i  
gzungs<sup>77</sup> bzlas shing ce tyi<sup>78</sup>  
gda'b<sup>79</sup> la (2) drer<sup>80</sup> gthogs pa  
thams cad phyi'i khrus kyang  
bya || mgo mjug kund<sup>81</sup> du  
gnod sams dang<sup>82</sup> | ma dad pa  
(3) dang | le lo dang yid gnyis  
las stsog Os pa | nyon mongs  
pa'i skyon dang | sams  
ma 'dres par (4) | bsdam<sup>83</sup>  
zhing | gnod pa dang | 'tshe  
ba'i<sup>84</sup> las ngand pa<sup>85</sup> ma shor  
par bya | dkon mchog gsum  
gyi yon (2v1) tan dang | mthu'i  
khyad par dang | mdo sde'i  
phan yon la yid ches pa dang |  
dad cing gus<sup>86</sup> pa cher bskyed  
| sams (2) can thams cad la  
byams pa dang snying rje cher  
bskyed |

\*SV: gtsug (D<sub>1</sub> 140a4) tor dri  
ma med par snang ba yid  
bzhin gyi nor bu rin po che'i  
gzungs bzlas shing mchod rten  
gdab pa'i thabs la | der gtogs  
pa thams cad<sup>87</sup> phyi'i khrus  
kyang bya | mgo (C<sub>1</sub> 144a3)  
mjug kun du gnod sams dang  
brnab (G 205b2) sams dang |  
ma dad pa dang | le lo dang |  
gnyid la sogs pa nyon mongs  
(D<sub>1</sub> 140a5) pa'i skyon dang |  
sams ma 'dres par bsdam  
shing gnod pa dang | 'tshe ba'i  
las ngan pa ma shor bar bya |  
dkon mchog gsum gyi yon tan  
gyi mthu'i (C<sub>1</sub> 144a4) khyad  
par dang | mdo sde'i phan yon  
la yid ches pa dang | dad cing  
gus pa cher bskyed | sams can  
thams cad la byams pa dang  
(D<sub>1</sub> 140a6) snying rje cher  
bskyed do ||

\*SPV: (G 205b1) gtsug<sup>88</sup> tor  
dri ma med par snang ba yid  
bzhin gyi nor bu rin po che'i  
gzungs bzlas shing mchod rten  
gdab pa'i thabs la der gtogs pa  
thams cad phyi'i khrus (N  
150b2) kyang bya | mgo (D<sub>2</sub>  
153a6) mjug (P 162a7) kun du  
gnod sams dang | brnab sams  
dang | ma dad pa dang | le lo  
dang | gnyid la sogs pa'i (C<sub>2</sub>  
157b2) nyon mongs pa'i  
skyon dang | sams ma 'dres  
par bsdams shing gnod pa  
dang | 'tshe ba'i las ma shor (P  
162a8) bar bya | dkon (N  
150b3) mchog gsum gyi yon  
tan gyi (G 205b4) mthu'i  
khyad par dang | mdo (D<sub>2</sub>  
153a7) sde'i phan yon la yid  
ches pa dang | dad cing gus pa  
cher bskyed | sams can thams  
cad la byams pa dang snying  
rje cher (C<sub>2</sub> 157b3) bskyed (P  
162b1) do ||

After reciting the *Dhāraṇī of the Immaculate Light from the Buddha-Crown, the Wish-fulfilling Jewel and Building the Caitya*, all people who are involved should take an external bathing. From the beginning to the end, [they] should keep the mind unmixed with harmful intentions, disbelief, laziness, doubt and so on, and the fault of defilements, do not let the bad acts of harm and injury rise. [They] should generate profound faith, devotion and trust on the specific powers of the qualities of the Three Jewels and the benefit of the *sūtras*, and generate great benevolence and compassion towards all sentient beings.<sup>89</sup>

<sup>75</sup> Folio 1 verso is empty.

<sup>76</sup> nor bu] <<nor bu>> Ms.

<sup>77</sup> Ms. here shows several corrections which have covered the original writing and made it illegible.  
<sup>78</sup> ce tyi, Skt. caitya.

<sup>79</sup> gda'b la] gdab pa'i thabs la D<sub>1</sub>D<sub>2</sub>.

<sup>80</sup> drer] der D<sub>1</sub>D<sub>2</sub>.

<sup>81</sup> kund] kun D<sub>1</sub>D<sub>2</sub>.

<sup>82</sup> dang] bnab sams dang add. D<sub>2</sub>.

<sup>83</sup> bsdam] bsdam D<sub>1</sub>.

<sup>84</sup> gnod pa dang | 'tshe ba] gnod 'tshe D<sub>1</sub>D<sub>2</sub>.

<sup>85</sup> ngand pa] ngan pa D<sub>1</sub>, om. D<sub>2</sub>.

<sup>86</sup> dad cing gus] dad gus D<sub>1</sub>D<sub>2</sub>.

<sup>87</sup> can] cad D<sub>1</sub>D<sub>2</sub>.

<sup>88</sup> The script reads *gcug*, is changed into *gtsug* according to ITJ, P *gtsug*.

<sup>89</sup> T 925: 「思惟憶念三寶功德及經功德。發諦信心修四無量觀。」

(CBETA 2021.Q2, T19, no. 925, p. 33b1–2)

T 928: 《修藥師儀軌布壇法》：「於三寶功德本經利益。深生恭敬信解。」(CBETA 2021.Q3, T19, no. 928, p. 64c27–28)

This section is nearly the same with the procedure of generating the four immeasurables in D 3132:

(D246b2) mgo mjug dus kun du gnod (P285a5) sems dang | 'khon dang | brnab sems dang | ma dad pa dang | le lo dang | yid gnyis la sogs te nyon mongs pa'i skyon dang | sems ma 'dres par bsdam zhing bag bya | gzhu (P285a6) rdeg la sogs pa chad pa dang | gnod pa'i las ming yang mi (D246b3) grag par bya | de bzhin gshegs pa de dag gi yon tan dang | mthu'i<sup>90</sup> khyad par la yid ches shing mos par bya ste | (P285a7) bka' drin gzo zhing dang pa dang | dad pa dang gus pa'i sems cher bskyed | mdo sde'i phan yon la yid ches pa nges par gzung | sems can la byams pa (D246b4) dang | snying rje'i sems bskyed la |

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<sup>90</sup> mthu'i] mthu'u P.

ITJ 433–2: khyim pa zhig<sup>91</sup> na  
bsnyen gnas pa'i khirms  
gzung || (3) ce ti<sup>92</sup> gdab pa'i  
gnas<sup>93</sup> bshams la | 'ja ○ ba<sup>94</sup>  
brko ba nas btad ste | man dal<sup>95</sup>  
gzhaḡ pa'i bar | ce ti cho ga (4)  
bzhin du | nang par snga dro  
thebs pa dang | mchod pa'i yo  
byad bsham ba yan cad<sup>96</sup>  
lags<sup>97</sup> par bgyi ||

\*SV: khyim pa zhig yin na  
bsnyen gnas kyi khirms  
bzung<sup>98</sup> | de nas mchod rten  
gdab pa'i yo byad rnams (C<sub>1</sub>  
144a5) bshams la | 'jim pa  
brko ba nas gdab<sup>99</sup> cing  
dkyil 'khor la bzhag pa'i bar  
du mchod rten gyi cho ga  
bzhin nang par snga<sup>100</sup> dro  
thebs par bya | mchod pa'i cho  
ga dang (D<sub>1</sub> 140a7) yo byad  
bsham pa yan chad legs par  
bgyi'o ||

\*SPV: khyim pa zhig na  
bsnyen gnas kyi khirms bzung  
la || de nas (N 150b4) mchod  
rten gdab pa'i yo byad rnams  
bshams<sup>101</sup> la | 'jim pa brko ba  
nas btad<sup>102</sup> cing dkyil 'khor  
(D<sub>2</sub> 153b1) du bzhugs pa'i bar  
du mchod rten gyi cho ga (P  
162b2) bzhin du nang par snga  
dro thebs par bya | mchod pa'i  
cho ga dang yo byad bshams  
(G 205b6) pa (C<sub>2</sub> 157b4) yan  
chad legs (N 150b5) par bgyi |

If [you are] a layman, keep the fasting precepts. Then prepare the site building the *stūpa*, from digging up the clay, up to setting up the *maṇḍala*, in accordance with the liturgy of building a *stūpa*, [all these should be] completed in the morning. The arrangements of the offering implements should be well done.<sup>103</sup>

Bhg: [§14] saptarātrindivasam āryāṣṭāṃgasamanvāgatam **upavāsam upavasitavyam**, śucim āhāraṃ kṛtvā, śucipradeśe nānāpuṣpāvakīrṇe [...] (ed. Schopen 1978: 54)

D 503: nyin zhag bdun du 'phags pa'i yan lag brgyad dang ldan pa'i **bsnyen gnas la nye bar gnas pa bya la** | phyogs gtsang mar phyogs gtsang mar me tog sna tshogs sil ma bkram pa | (rgyud 'bum, da, 266a2)

<sup>91</sup> zhig] yin *add.* D<sub>1</sub>D<sub>2</sub>.

<sup>92</sup> ce ti] mchod rten D<sub>1</sub>D<sub>2</sub>.

<sup>93</sup> gnas] yo byad D<sub>1</sub>D<sub>2</sub>. “道場 *dao chang*” in T 925 actually is more akin to “*gnas*” whereas D<sub>1</sub>D<sub>2</sub> taking it as “*yo byad*”, i.e., instruments.

<sup>94</sup> 'ja ba] 'jim pa D<sub>1</sub>D<sub>2</sub>, Ms. reads also prob. *'jim ba* or *'jam ba*.

<sup>95</sup> man dal] dkyil 'khor D<sub>1</sub>D<sub>2</sub>.

<sup>96</sup> cad] chad D<sub>1</sub>D<sub>2</sub>.

<sup>97</sup> lags] legs D<sub>1</sub>D<sub>2</sub>.

<sup>98</sup> la] *add.* D<sub>2</sub>.

<sup>99</sup> gdab] bdab D<sub>1</sub>.

<sup>100</sup> snga] sngo C<sub>1</sub>.

<sup>101</sup> bshams] bsham NP.

<sup>102</sup> btad] gdab D<sub>1</sub>.

<sup>103</sup> T 925: 「若在家者受持八支近住禁戒。」 (CBETA 2021.Q2, T19, no. 925, p. 33b2–3)

T 927: 「以此法門行者居家者。安住齋戒出家者。安大乘齋戒。

此最為要故。」 (CBETA 2021.Q2, T19, no. 927, p. 48c18–20)  
T 451: 「七日七夜，受八戒齋，食清淨食，澡浴身體，著新淨衣；」 (CBETA 2021.Q2, T14, no. 451, p. 415a10–12)  
T 928: 「行者若是在家。受持齋戒。白月八日起。」 (CBETA 2021.Q3, T19, no. 928, p. 64c28–29)

ITJ 433–2: ce ti \$ |: (3r1) 'debs pa'i zla la || chos gyi sbyin pa dang | 'phags<sup>104</sup> pa rnams gyi thugs dam bskul bar | shes rab kyi (2) pha rol tu phyin pa dang | gser 'od dam pa dang | rin po che<sup>105</sup> tog dang | gtsug na nor bu | gtsug tor dri ma (3) myed pa'i gzungs phyag rgya tshar phyin ○ rgyun ma chad par klag | yid bzhin nor bu'i gzungs rnams (4) gnyis 'dzab gra<sup>106</sup> cig kyang bzlas | de dag kyang mchod cing chos kyi sbyin ba dang | bsngo ba dang | spyang drang | (3v1)<sup>107</sup> ba la stsog spa sna la bgyis nas glag go ||

\*SV: mchod rten 'debs pa'i zla ba la chos kyi sbyin pa (C<sub>1</sub> 144a6) dang | 'phags pa rnams kyi thugs dam (P 162b3) bskul bar shes rab kyi pha rol tu phyin pa dang | gser 'od dam pa dang | rin po chen'i tog dang | gtsug na rin po che dang | gtsug tor dri ma (D<sub>1</sub> 140b1) med par snang ba'i gzungs kyi mdo sde tshar phyin rgyun mi (C<sub>1</sub> 144a7) 'chad par bklag | yid bzhin kyi nor bu'i gzungs rnam gnyis kyi 'dzab grwa gcig kyang bzlas | mdo sde de dag kyang mchod cing chos gyi sbyin pa bsngo ba dang | spyang drang ba la sogs pa sna la bgyis nas bklag go ||

\*SPV: mchod rten 'debs pa'i zla ba<sup>108</sup> la chos kyi sbyin pa dang | 'phags pa rnams kyi thugs dam bskul bar shes rab kyi pha rol tu phyin pa (D<sub>2</sub> 153b2) dang | gser 'od dam pa dang | rin po che'i (G 206a1) tog dang | gtsug na rin po che dang | gtsug tor dri ma (N 150b5) med ba'i gzungs kyi mdo sde tshar phyin (C<sub>2</sub> 157b5) rgyun mi 'chad par bklag | (P 162b4) yid bzhin nor bu'i gzungs rnam gnyis kyi 'dzab grwa<sup>109</sup> gcig kyang bzlas | mdo sde (G 206a2) dag kyang mchod cing chos gyi sbyin pa (D<sub>2</sub> 153b3) bsngo ba dang | spyang drang ba la sogs pa sna la bgyis nas bklag (N 150b6) go ||

During the month of building the *stūpa*, for the purpose of *dharma*-donation and to exhort the heart of the noble ones, the *Prajñāpāramitā-sūtra*, the *Suvarṇaprabhāsa[-sūtra]*, the *Ratnaketu[-dhāraṇī]*, the *Dhāraṇī of Uṣṇīṣavijayā* and the *Mudrā of Dhāraṇī of the Immaculate Wish-fulfilling Jewel* should be recited thoroughly and unceasingly. Recite the two *dhāraṇīs* of wish-fulfilling jewel once each ('dzab gwa gcig). Make offerings to the *sūtras* and dedicate the *dharma*-donation. Invite the noble ones and so on, and then recite [them].

<sup>104</sup> Here we can see that the aspirated Labial *pha* and the unaspirated Labial *pa* exist both in this manuscript, which states that this manuscript in Old Tibetan might have been written during the period when the voiced and the voiceless consonants are interchangeable, that

is to say, it was on the period that the Tibetan language experienced the differentiation between Old Tibetan and Classic Tibetan. For further research of aspirated and the unaspirated consonants in Tibetan script, see Shafer 1950/1951 and Hill 2007, 2011.

<sup>105</sup> pa] pa'i D<sub>1</sub>D<sub>2</sub>.

<sup>106</sup> gra] grwa D<sub>1</sub>D<sub>2</sub>.

<sup>107</sup> drang seems to be wrongly duplicated, so | drang should be deleted.

<sup>108</sup> ba] om. GNP.

<sup>109</sup> grwa] gra GNP.

ITJ 433–2: mdo sde de snyed  
ma lhogs na yang | shes rab kyi  
pha rol tu (2) phyin pa<sup>110</sup> |  
gzungs tshar phyin pa gcig<sup>111</sup>  
gi 'og du<sup>112</sup> | snying po bzlas  
pa<sup>113</sup> bya 'o || de nas ce ti thebs  
mcod (3) pa | bshams lags<sup>114</sup> |  
dar ma<sup>115</sup> rnams rdzog ○ s nas  
| gnas bsrungste | bar skab su  
chung zhig<sup>116</sup> gyes<sup>117</sup> nas (4) |  
slad dro<sup>118</sup> dge 'dun spyir  
tshogs nas | mchod pa rims  
bzhin du bgyi 'o ||

\*SV: mdo sde de snyed ma  
(D<sub>1</sub> 140b2) lhogs na yang shes  
(C<sub>1</sub> 144b1) rab kyi pha rol tu  
phyin pa dang | gzungs tshar  
gang byung cig bton pa'i 'og  
tu snying po bzlas par bya 'o ||  
de nas mchod rten thebs |  
mchod pa bshams la chos dar  
ma rnams rdzogs nas gnas  
bsrungs te | bar skabs su cung  
zhig gyis nas snga dro  
dge 'dun (C<sub>1</sub> 144b2) spyir  
tshogs (D<sub>1</sub> 140b3) nas mchod  
pa la sogs rim bzhin bgyi'o ||

\*SPV: mdo sde (P 162b5) de  
snyed ma lhogs na yang shes  
rab kyi pha rol tu phyin pa  
dang | (C<sub>2</sub> 157b6) gzungs tshar  
gang byung zhig bton pa'i 'og  
tu<sup>119</sup> snying po bzlas par  
bya 'o || (G 206a3) de nas  
mchod rten thebs | mchod pa  
bshams<sup>120</sup> | gsung rab rdzogs  
nas bar (D<sub>2</sub> 153b4) (P 162b6)  
skabs der cung zhig bsangs te  
| (N 151a1) de nas snga dro  
dge 'dun spyir tshogs nas  
mchod pa la sogs pa rim bzhin  
bgyi'o ||

Even if you don't find so many *sūtras*, under the *Prajñāpāramitā* scripture,<sup>121</sup> the essence should be recited. Then plant (*thebs*) the *stūpa* and arrange the offerings. After the *dharma*-texts (*chos dar ma?*)<sup>122</sup> are completed, keep watch over the place. After a short break (*chung zhig gyes nas?*),<sup>123</sup> when the *saṅgha* has assembled in the morning (*slad dro*), the offering should be done in order.<sup>124</sup>

<sup>110</sup> dang] <<dang>> Ms.

<sup>111</sup> gcig] zhig D<sub>2</sub>.

<sup>112</sup> 'og du] gzungs tshar gang byung cig bton pa'i 'og tu D<sub>1</sub>D<sub>2</sub>; 'og du is more frequently attested than 'og tu in Old Tibetan manuscripts according to OTDO.

<sup>113</sup> pa] par D<sub>1</sub>D<sub>2</sub>.

<sup>114</sup> la] lags D<sub>1</sub>, om. D<sub>2</sub>.

<sup>115</sup> dar ma] gsung rab D<sub>2</sub>, probably *dar ma* from Skt. *dharma*, *gsung rab* from Skt. *pravacana*.

<sup>116</sup> chung] cung D<sub>1</sub>D<sub>2</sub>.

<sup>117</sup> gyes] gyis D<sub>1</sub>, bsangs D<sub>2</sub>.

<sup>118</sup> slad dro] snga dro D<sub>1</sub>D<sub>2</sub>.

<sup>119</sup> bton pa'i 'og] om. GNP.

<sup>120</sup> bshams] bsham GNP.

<sup>121</sup> T 925: 「命僧讀誦此經大般若經方廣經等。」 (CBETA 2021.Q2, T19, no. 925, p. 33b10–11)

<sup>122</sup> *chos* is likely to be the translation of *dar ma*.

<sup>123</sup> The meaning of this sentence remains uncertain.

<sup>124</sup> T 925: 「修建道場念誦修持。如是供養既陳設已。會集大眾依次安庠。」 (CBETA 2021.Q2, T19, no. 925, p. 33b12–13)

ITJ 433–2: \$ |:(4r1) mchod pa  
bsham ba'i thabs | 'byor pa'i  
stobs kyis ci nus pa dang sbyar  
te | spos kyis man dal ched<sup>125</sup>  
po (2) 'i dbus su | tshon  
phye 'am | men<sup>126</sup> tog las rin  
po che lnga'i pho brang rgyan  
sna tshogs kyis brgyan pa bris  
pa (3)'i dbus su | pad ma ched  
po'i steng du | ce ti<sup>127</sup> brgya  
rtsa brgyad shong ba'i an<sup>128</sup>  
seng ge'i khri las blangs pa (4)  
bzhag la |

\*SV: mchod pa bshams pa'i  
thabs 'byor pa'i stobs ci nus pa  
dang sbyar te spos kyis  
maṇḍala chen po'i dbus su  
tshon phye 'am me tog rin po  
che sna lnga'i pho brang rgyan  
sna tshogs kyis brgyan pa bris  
pa'i (C<sub>1</sub> 144b3) dbus su padma  
chen po'i steng du mchod rten  
brgya rtsa brgyad (D<sub>1</sub> 140b4)  
shong ba'i gdan seng ge'i<sup>129</sup>  
khri las blangs pa bzhag la

\*SPV: mchod pa bshams (C<sub>2</sub>  
157b7) pa'i (G 206a4)  
thabs 'byor pa'i stobs ci nus pa  
dang sbyar te | (P 162b7) spos  
kyis maṇḍala chen po'i dbus su  
tshon phye 'am | (N 151a2) me  
tog rin po che sna lnga'i pho  
brang rgyan sna tshogs (D<sub>2</sub>  
153b5) kyis brgyan pa bris  
pa'i dbus su padma chen po'i  
steng du mchod rten brgya rtsa  
(G 206a5) brgyad shong ba'i  
gdan<sup>130</sup> seng ge'i<sup>131</sup> (P 162b8)  
khri las blangs pa<sup>132</sup> bzhag la |

The method of arrange offerings: according to one's affordability of wealth, in the center of the great *maṇḍala* of incense, draw (*bris*) a palace with pigment powder or flowers, which are the five jewels, which is decorated with all kinds of ornaments. In the middle of [the palace], on the top of a big lotus, put (*bzhag*) what has been taken from (*las blangs pa?*) a small desk that is lion-throne (*an seng ge'i khri*) holding the 108 *stūpas*.

<sup>125</sup> ched] chen D<sub>1</sub>D<sub>2</sub>.

<sup>126</sup> men] me D<sub>1</sub>D<sub>2</sub>.

<sup>127</sup> ce ti] mchod rten D<sub>1</sub>D<sub>2</sub>.

<sup>128</sup> an] gdan D<sub>1</sub>D<sub>2</sub>.

<sup>129</sup> seng ge'i] seng ge la D<sub>1</sub>.

<sup>130</sup> gdan] an NP.

<sup>131</sup> seng ge'i] seng ge la D<sub>2</sub>.

<sup>132</sup> las blangs pa] la padma C<sub>2</sub>D<sub>2</sub>GP.

|                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                        |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>ITJ 433–2: re 'u<sup>133</sup> chen po<br/>brgya dang   ngos bzhi'i dbus<br/>su   re 'u gnyis gnyis te  <br/>brgya' <sup>134</sup> rtsa brgyad (4v1)<br/>bsham<sup>135</sup> ba 'am   ce ti lnga pa<br/>zhig na ran<sup>136</sup> par sbyar te   de<br/>la ce tyi bzhugs   ring bsrel<br/>dang bcas (2) pa'i mchod rten<br/>gcig kyang dbus su bzhugs   </p> | <p>*SV: re'u mig chen po brgya<br/>dang   ngos bzhi'i dbus su re'u<br/>gnyis gnyis su bgyis te brgya<br/>rtsa brgyad du bshams pa'am  <br/>mchod rten lnga pa zhig<br/>na 'tsham (C<sub>1</sub> 144b4) par<br/>sbyar te   de la mchod rten<br/>bzhugs su gsol   ring bsrel<br/>dang bcas (D<sub>1</sub> 140b5) pa'i<br/>mchod rten gcig kyang dbus<br/>su bzhugs   </p> | <p>*SPV: re'u mig<sup>137</sup> chen po (C<sub>2</sub><br/>158a1) brgya dang   ngos<br/>bzhi'i dbus su re'u gnyis gnyis<br/>(N 151a3) su bgyi ste   brgya<br/>rtsa brgyad bshams<sup>138</sup> pa'am  <br/>mchod rten lnga pa zhig<br/>na 'tsham par sbyar te   de (D<sub>2</sub><br/>153b6) la bzhugs (G 206a6) su<br/>(P 163a1) gsol   ring bsrel<br/>dang bcas pa'i mchod rten<br/>gcig kyang dbus su bzhugs   </p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Arrange the composition (*bsham ba*) of 108 [*stūpas*] in one hundred large squares (*re'u*), at the middle of [each of] the four sides [of the lion-throne], [place] two squares each, or [arrange] a pentade of *stūpas*. The *stūpas* remain there, but one *stūpa* containing the relics remains at the center [of it].<sup>139</sup>

<sup>133</sup> re'u] mig *add.* D<sub>1</sub>D<sub>2</sub>.

<sup>134</sup> brgya'] brgya D<sub>1</sub>D<sub>2</sub>.

<sup>135</sup> bsham] bshams D<sub>1</sub>D<sub>2</sub>.

<sup>136</sup> ran par] 'tsham pa D<sub>1</sub>D<sub>2</sub>.

<sup>137</sup> mig] *om.* GNP.

<sup>138</sup> bshams] bsham GNP.

<sup>139</sup> T 925: 「於內安置鑄瀉繪塑舍利弗像。」 (CBETA 2021.Q2, T19, no. 925, p. 33b5–6)

T 928: 「其上安置佛相。或鑄畫塑皆可。如有舍利者更佳。」 (CBETA 2021.Q3, T19, no. 928, p. 65a2–3)

ITJ 433–2: bar gyi snam bu  
gcig gam gnyis la pad (3) ma  
mang po dgram zhing | 'pags  
○ pa gdan 'tshom ba'i<sup>140</sup> |  
gdan khri bsham zhing |  
gzungs (4) chab kyi bum pa  
kha rgyan can bzhi yan cad  
du 'byor pa ngos bzhir  
gzhas<sup>141</sup> || de 'i slad rol  
gar 'os<sup>142</sup>

\*SV: bar gyi snam bu gcig  
gam gnyis la padma mang po  
dgram shing 'phags pa  
gdan 'dzom pa'i gdan khri  
bsham zhing gzungs chab kyi  
bum pa (C<sub>1</sub> 144b5) kha rgyan  
can bzhi yan chad du 'byor pa  
ngos bzhir bzhag | de'i slad rol  
gar 'os su bshos dang mchod  
yon (D<sub>1</sub> 140b6) la sogs pa  
mchod pa rgyas par dgram |

\*SPV: bar gyi snam bu (C<sub>1</sub>  
158a2) gcig gam gnyis la  
padma (N 151a4) mang po<sup>143</sup>  
dgram shing 'phags pa  
gdan 'dzom (P 163a2) pa'i  
gdan du bsham<sup>144</sup> zhing |  
gzungs chab (G 206b1) kyi  
bum pa kha rgyan can bzhi  
yan chad du 'byor pa ngos  
bzhir (D<sub>2</sub> 153b7) bzhag || de'i  
phyi rol gar 'os par bshos dang  
| mchod yon la sogs pa mchod  
pa rgyas (N 151a4) par (P  
163a3) dgram |

Spread (*dgram*) many lotus flowers on one or two blankets (*snam bu*) and arrange noble assemble thrones. Then place (*gzhas*) four vessels filled with *dhāraṇī*-water (*gzungs chab*) and decorated openings, and [put] treasures above on the four sides [of the vessels].<sup>145</sup> For that [assembly] appropriate music and dancing [should be offered].<sup>146</sup>

(37v1)<sup>147</sup> \$ || bstan par ji gnang ||<sup>148</sup>

Please teach [us].<sup>149</sup>

<sup>140</sup> 'tshom ba] 'dzom pa D<sub>1</sub>D<sub>2</sub>.

<sup>141</sup> gzhas] bzhag D<sub>1</sub>D<sub>2</sub>.

<sup>142</sup> The following folios (prob. 6–36) are missing.

<sup>143</sup> mang po] *om*. P.

<sup>144</sup> bsham] bshom GNP.

<sup>145</sup> T 925: 「及設世出世間諸尊聖賢等位。」(CBETA 2021.Q2, T19, no. 925, p. 33b6–7)

T 928: 《修藥師儀軌布壇法》：(CBETA 2021.Q2, T19, no. 925, p. 33b9–10)

「及世出世間。一切眷屬之座位。皆如法設。諸供養者。亦皆盡力安置。」(CBETA 2021.Q3, T19, no. 928, p. 65a3–4)

<sup>146</sup> T 925: 「種種伎樂七寶八吉祥賢瓶等。皆當預備隨力。」

<sup>147</sup> Since the folio number marked on the manuscript as folio 37, it is evident that the manuscript originally contained at least 37 folios.

<sup>148</sup> Ms. ends here.

<sup>149</sup> The meaning remains uncertain.

After careful analysis and comparison, the text of ITJ 433–2 (thus later in D 3068 and D 3069) is considered to be the liturgy of building a *stūpa*, structured as follows:

- I. The beginning / preparation (*pūrvagama*, *sngon 'gro*, 前行)
  - i. Taking bath
  - ii. Generating the four immeasurables (*catvāry apramāṇāni*, *tshad med pa bzhi*, 四無量)
  - iii. Keeping a fast
  - iv. Arranging the *maṇḍala*
- II. The main action (*spyod pa* 正行)
  - i. Four empowerments (*adhiṣṭhāna*, *byin gyis rlob pa*, 加持)
    - a. Empowerment of the ground (*sa gzhi byin gyis rlabs pa*, 加持大地)
    - b. Empowerment of the palace (*khang bzang byin gyis rlabs pa*, 加持宮殿)
    - c. Empowerment of the teaching thrones (*gdan khri byin gyis rlabs pa*, 加持法座)
    - d. Empowerment of the offerings (*mchod pa byin gyis rlabs pa*, 加持供品)
  - ii. Inviting the noble ones (*spyān 'dren pa*, 迎請聖眾)
  - iii. Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations
    - a. Paying homage to and taking refuge in the Buddhas
    - b. Paying homage to and taking refuge in the *dharma*
    - c. Paying homage to and taking refuge in the *saṃgha*
- III. The end (*mjug*, 結行)
  - i. Offering
  - ii. Confession
  - iii. Sending the noble ones back to their places
  - iv. Stanza of dedication
  - v. Auspicious stanza

It is evident that this structure closely corresponds to that of the liturgy of Bhaiṣajyaguru recorded in D 3132 *De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad pa rgyas pa 'i mdo sde'i man ngag* (*Instructions on the Sūtra of the Detailed Account of the Previous Aspirations of the Seven Tathāgatas*):

- I. The beginning / preparation (*pūrvagama*, *sngon 'gro*, 前行)
  - i. Taking bath
  - ii. Keeping a fast
  - iii. Arranging the *maṇḍala*
  - iv. Generating the four immeasurables (*catvāry apramāṇāni*, *tshad med pa bzhi*, 四無量)
- II. The main action (*spyod pa* 正行)
  - i. Four empowerments (*adhiṣṭhāna*, *byin gyis rlob pa*, 加持)
    - a. Empowerment of the ground (*sa gzhi byin gyis rlabs pa*, 加持大地)
    - b. Empowerment of the palace (*khang bzang byin gyis rlabs pa*, 加持宮殿)
    - c. Empowerment of the teaching thrones (*gdan khri byin gyis rlabs pa*, 加持法座)
    - d. Empowerment of the offerings (*mchod pa byin gyis rlabs pa*, 加持供品)

- ii. Inviting the noble ones (*spyān 'dren pa*, 迎請聖眾)
- iii. Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations
  - a. Paying homage to and taking refuge in the Buddhas, i.e., the seven Tathāgatas including Bhaiṣajyaguru and Śākyamuni
  - b. Paying homage to and taking refuge in the *dharma*
  - c. Paying homage to and taking refuge in the *saṃgha* (including Mañjuśrī, Trāṇamukta, Vajrapāṇi, the twelve Great Generals of Yakṣas)
- III. The end (*mjug*, 結行)
  - i. Offering
  - ii. Confession
  - iii. Sending the noble ones back to their places
  - iv. Dedication

### 3.4 The twofold shift of the worship of Bhaiṣajyaguru in Tibet

#### 3.4.1 The first shift: from *sūtra* to liturgy

In the context of the worship of Bhaiṣajyaguru in Tibet, there was a notable shift from merely reciting the *sūtra* (in this case, the Sanskrit Bhg) to incorporating it into practice through liturgy. This shift was motivated by the need to bridge the gap between the teachings of the *sūtra* and practical application for the believers. It is reasonable to conclude that liturgies were developed to provide clear and accessible instructions, allowing practitioners to comprehend and enact them with greater ease.

Like many other liturgical practices, the worship of the seven Tathāgatas including Bhaiṣajyaguru began with purification rituals, both site and the practitioner. These liturgies often included evocations and worship of Buddhas and Bodhisattvas, as well as confession of transgressions, to prepare the practitioner for the receiving of precepts or further ritual actions. Additionally, many liturgies included offerings, seen as necessary to accumulate merit for more “advanced” spiritual endeavors (Orzech 2017). These liturgies indeed played a crucial role in the assimilation and spread of Buddhism in Tibet.

Through this shift from the *sūtra* to liturgy, the worship of Bhaiṣajyaguru became more accessible to the practitioners in Tibet. From the believers’ perspective, it serves as a necessary tool for daily life. The central question is whether a liturgical scripture can offer practical, real-world assistance. It is from this viewpoint that we can understand the success of the Bhg and relative liturgies examined in this study: they prevailed precisely because they provided clear and concrete solutions to everyday problems, and provided the believers with a tangible and meaningful way to engage with Buddhist principles and rituals. This shift not only facilitated

the spread of the worship of Bhaiṣajyaguru but also contributed to the overall growth and establishment of Buddhism in Tibet.

### 3.4.2 The second shift: from “otiose” *ācārya* to “royal monk” and the qualified ritual master for royal benefits

Works attributed to Śāntarakṣita illustrate a shift in the belief system as Buddhism from India to Tibet, particularly in the form of a “royal cult” associated with kings and elite monks. As van der Kuijp (2004: 6) pointed out, Śāntarakṣita introduced the practice of Bhaiṣajyaguru into Tibet during a time when Buddhism was in the process of becoming an official “state religion” under the rule of King Khri Srong lde btsan.

The purpose of D 3132 becomes apparent when examining its structure, especially the four empowerments (*adhiṣṭhāna*, *byin gyis rlob pa*, 加持) in the main action (*spyod pa* 正行) of the liturgy:

- a. Empowerment of the ground (*sa gzhi byin gyis rlabs pa*, 加持大地)
- b. Empowerment of the palace (*khang bzang byin gyis rlabs pa*, 加持宮殿)
- c. Empowerment of the teaching throne (*gdan khri byin gyis rlabs pa*, 加持法座)
- d. Empowerment of the offerings (*mchod pa byin gyis rlabs pa*, 加持供品)

In this liturgy, each time it is performed, blessings and empowerments are bestowed upon the ground, palace, teaching thrones, and offerings. These objects, especially the palaces, typically belong to the royal authority or the temples established according to royal decrees. According to the colophon, the liturgy was composed for the benefit of the royal empire. As a result, it gained imperial authority endorsement and received support from high-level patrons.

The discovery of a liturgy of the seven Tathāgatas including Bhaiṣajyaguru in Dunhuang, identified as an Old Tibetan version of D 3132, provides evidence of the significance attached to such liturgical texts during the period when the Tibetan Empire controlled Dunhuang (786–848) or possibly even later.<sup>150</sup> This suggests that these liturgical practices might hold great importance and were actively practiced and preserved within local Tibetan Buddhist communities.

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<sup>150</sup> Admittedly, Tibetan continued to be used as a *lingua franca* in Dunhuang for some time after the fall of Tibetan Empire rule in Dunhuang, which raises further complex issues that cannot be addressed in this chapter.

Moreover, it is worth noting that the *sūtra* itself emphasizes the benefits to *kṣatriya* kings:

Bhg: [§19] [...] tasya rājñāḥ kṣatriyasya mūrdhābhiṣiktasyaitena kuśalamūlena tasya bhagavato bhaiṣajyaguruvoidūryaprabhasya tathāgatasya pūrvapraṇidhānaviśeṣavistareṇa tatra viṣaye kṣemaṃ bhaviṣyati, subhikṣam, kālena vātavr̥ṣṭisasya sampatsyati; sarve ca viṣayanivāsinaḥ satvā arogā sukhitā pramodyabahulā bhaviṣyanti; na ca tatra viṣaye duṣṭayakṣarākṣasabhūtapīṣācā satvānāṃ viheṭhayanti sarvadurnimittā na paśyanti. tasya rājñāḥ kṣatriyasya mūrdhābhiṣiktasyāyurvarṇabalārogyaiśvaryābhivṛddhir bhaviṣyati. (ed. Schopen 1978)

“Through this root of merit of that anointed warrior king, through the excellence of the former vows of that Blessed One Bhaiṣajyaguru, there will be security in his realm, plenty, wind and rain at their proper time, and crops will flourish. And all creatures living in that realm will be free of illness, at ease, joyful. And there in that realm malignant spirits, goblins, ghosts, and ogres will not do harm to individuals. All ill omens will vanish. For that anointed warrior king there will be an increase in length of life, color, strength, health, and lordship.” (tr. Schopen 2017)

This indicates that the practices of Bhaiṣajyaguru, as described in the *sūtra*, were intended to bring benefits and blessings to the kings and all creatures. As Buddhism became more deeply integrated into the Tibetan state and society, the practices associated with Bhaiṣajyaguru were embraced and adapted to serve the specific needs and aspirations of the Tibetan rulers and their subjects.

For the empire, the lifespan of the king was crucial, but so was the “lifespan” of the empire itself. In this context, the concept of “lifespan” goes beyond the physical longevity of the ruler and extends to the stability and prosperity of the entire empire, with their emphasis on protection, healing, and well-being, were intended to promote the longevity and prosperity of the state and its leaders. By engaging in these rituals, the king and his court sought blessings and empowerment to ensure the enduring strength and success of the royalty, as Kapstein stated:

“The late eighth- and early ninth-century ascent of the cosmology of *karman* and rebirth seems also evident in the numerous liturgical texts discovered at Dunhuang, which make it clear that one of the key roles for which the monks received official patronage was to perform confessional services for whatever evils were committed by the Tsenpo and his ministers, and to magnify their merits, for, assuredly, in the business of running the empire, sin and merit were to be gathered aplenty”. (Kapstein 2000: 44)

This point has also been highlighted by Hidas (2000), who argues that:

“[T]he *Bhaiṣajyagurusūtra* claims that all disturbances to an anointed *kṣatriya* king, including hostile armed forces, shall cease by performing worship (*pūjā*)”, and “the protection of the state and acquiring safety in battle were recurring topics in Buddhist ritual literature from the early centuries of the common era onwards. The target audience was primarily monarchs.”

Prior to the introduction of the worship of Bhaiṣajyaguru in Tibet, the practices of protecting the state through religious activities in Gilgit were relatively unstructured and lacked specific patterns. They were more flexible and varied, with rituals often being directed towards different sacred texts without a standardized approach. They are still “floating”, i.e., show no certain patterns yet, and are “directed towards one or another sacred text”, only Bhg contains such specific rituals (Schopen 1978: 366).

However, with the arrival of the worship of Bhaiṣajyaguru in Tibet, the pattern of state protection became more defined and established. The Bhg played a significant role in this development, as it contained specific and detailed rituals aimed at protecting the state and its rulers. The inclusion of these rituals provided a structured and standardized approach to state protection. The worship of Bhaiṣajyaguru brought a transformation to the practice of state protection, shifting it from a more uncertain pattern in Gilgit to a more certain and frequent practice in Tibet. The rituals and liturgies associated with Bhaiṣajyaguru’s worship became an integral part of Tibetan religious traditions.

More importantly, Schopen (2009) argues that “the kinds of rituals these texts<sup>151</sup> deal with did not require an *ācārya* to perform them, but were to be performed by otherwise ordinary people, [...] These passages<sup>152</sup> all concern rituals of protection “destinés à préserver la vie,” “rites destinés à assurer ou rétablir la santé d’un laïc,” or even a fellow monk, but none were—at least textually—performed “sous la direction d’un ācārya”. “These were rituals that could, within limits, be performed—indeed, should be performed—by any believing son or daughter of good family who could use a text, and to judge by the inscriptions found at Gilgit, Chilas, etc., [...] These rituals did not require an *ācārya* or officiant, however odd this might appear to us now. But they did require a text or manuscript to be wrapt in cloth, set up, read out [...]” (Schopen 2009).

However, there is and should be some obvious differences between the rituals intended to secure or restore the health of a lay person (“rites destinés à assurer ou rétablir la santé d’un laïc” (Fussman 2004)) and the *bTsan po* of Tibet. It is acceptable for a lay person to perform such rituals with the absence of an *ācārya*, but it is unimaginable to perform the same ritual with the absence of an *ācārya* when it comes to the *bTsan po*.

Schopen’s argument about the rituals in Gilgit and their performance by ordinary people without the need for an *ācārya* is indeed relevant and sheds light on certain religious practices in that context. However, when it comes to the rituals intended for the Tibetan ruler (*bTsan po*), there are important differences and considerations to be taken into account.

As Buddhism was introduced to Tibet, it sought to establish a strong connection and gain confirmation from the local authorities, particularly the Tibetan ruler, i.e., the Heavenly Son (*lha sras*) the *bTsan po*, who held significant political and religious power. Unlike the rituals for laypersons in Gilgit, which could be performed by any believer with the use of a text, the rituals associated with the *bTsan po* required a different approach.

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<sup>151</sup> Schopen refers to the *Ratnaketuparivarta* also from Gilgit: “Whatever woman would want a son, by her, after having bathed, after having put on new clothes and being chaste, after having honored this book with flowers, perfumes, garlands and unguents, after she herself had mounted a seat perfumed with various perfumes and covered with various spices, this *Ratnaketudhāraṇī* must be read (*vācayitavya*). She will come to be one who obtains a son.” (Kurumiya 1978: 41.1)

<sup>152</sup> Schopen refers to *Sarvadurgatipariśodhani-uṣṇīṣavijaya-dhāraṇī* § 19: If for the sake of a person who has little remaining life-span (*alpāyuska*), a son or daughter of good family were to pronounce this *dhāraṇī* a thousand and eight times on the fifteenth day of the lunar month after they had bathed, had put on clean clothes, and were fasting, then after the life-span of that person whose life-span had been depleted had been, by that means, again extended, he would be devoid of all disease. (Schopen 2009)

Given the importance and complexity of these rituals, it became necessary for an *ācārya* or a qualified religious master, like Ācārya Śāntarakṣita, to be involved in their execution. The presence of an *ācārya* ensured that the rituals were performed correctly, with the proper understanding of the religious significance and the appropriate *mantras* and invocations. This not only strengthened the connection between Buddhism and the ruling elite but also ensured the efficacy and legitimacy of the rituals.

In summary, while Schopen's observation about the performance of certain rituals by ordinary people without the need for an *ācārya* is relevant, it is crucial to recognize the unique context of the rituals associated with the Tibetan ruler. The significance of these rituals for the state and the involvement of the ruling elite demanded the presence and guidance of an *ācārya* or religious master like Ācārya Śāntarakṣita to ensure their proper execution and reinforce the connection between Buddhism and the Tibetan authorities.

### 3.5 Concluding remarks

The liturgies attributed to Śāntarakṣita exerted a profound influence on later ritual texts. This influence extended not only to subsequent liturgies concerning the seven Tathāgatas including Bhaiṣajyaguru within different Schools of Tibetan Buddhism but also to other practices, such as the liturgies for building a *stūpa*.

It was likely through these liturgies attributed to Śāntarakṣita that two major shifts in the worship of the seven Tathāgatas (including Bhaiṣajyaguru) were accomplished in Tibet:

I. The first shift: from *sūtra* to liturgy.

The worship of the seven Tathāgatas evolved from simple textual recitation to a more ritualized and formalized practice, making it accessible and comprehensible to a broader audience.

II. The second shift: from “otiose” *ācārya* to “royal monk” and the qualified ritual master for royal benefits.

The status of the *ācārya* or spiritual teacher shifted from being of relatively limited significance to becoming an esteemed “royal monk” and ritual master who held authority and were sought for royal benefits, illustrates the growing importance of Buddhism in the political sphere of Tibet. The engagement of esteemed religious figures

like Śāntarakṣita as ritual masters and advisors to the Tibetan ruler demonstrates the influence of Buddhism in shaping the state policies and practices.

Overall, this study deepens our understanding of the influence of the liturgies attributed to Śāntarakṣita. As a case study, it also demonstrates the intertextuality among different liturgical traditions and the interplay of liturgy, politics, and textual transmission in the formation of Tibetan Buddhism.

## 4. The Tangut liturgy of the seven Tathāgatas including Bhaiṣajyaguru

### 4.1 Introduction

Beyond Tibet, devotion to the seven Tathāgatas including Bhaiṣajyaguru, was also transmitted to the Tangut Empire (1038–1227), where they were held in high reverence. The Tangut Empire, known in Chinese sources as Xixia 西夏, was located along the eastern segment of the Silk Road. Although its existence was relatively short, Buddhism was its dominant religion, and the religious elite produced an exceptionally rich body of literature. The Tangut language belongs to the Tibeto-Burman branch of the Sino-Tibetan family, but its writing system was independently developed on the model of Chinese characters.

This section examines a Tangut manuscript from Khara-Khoto (in present-day Inner Mongolia) and identifies it as a liturgy of the seven Tathāgatas, including Bhaiṣajyaguru. After establishing the content of the manuscript, the discussion turns to the structure of the liturgy within the broader context of Indo-Tibetan and Tibetan Buddhism, highlighting the distinctive features and contributions of Tangut Buddhism in comparison with Tibetan traditions.

As noted by Cui (2006a), the worship of them and the *Suvarṇaprabhāsottamasūtra* (*Sūtra of Golden Light*, T 665 *Jingguangming zuishengwang jing* 金光明最勝王經, henceforth Suv) was widespread and extremely popular in Tangut society. Some scholars attributed this popularity to the relatively low level of economic and medical development in the region (Cui 2006a). The Tangut people turned to the seven Tathāgatas including Bhaiṣajyaguru in their religious practices to seek protection from disasters, healing of illnesses, accumulation of wealth, and the extension of their lifespans. To facilitate this worship, they translated Yijing's Chinese version T 451 藥師琉璃光七佛本願功德經 of the Bhg into the Tangut language. The following manuscripts and xylographs are testified to be the Tangut translation of Yijing's version T 451: Inv. No. 7827, 6466, 885, 4014, 909 and so forth (Ma 2018). Additionally, they created numerous religious artworks, including *Sūtra Illustration Paintings* (*jingbianhua* 經變畫), Thangkas, and cave murals in the Hexi 河西 Area.

The *Sūtra Illustration Paintings* depicting the Bhg are often combined with representations of the Western Pure Land (*Xifang jingtu* 西方淨土), especially after the Tang Dynasty. This association underscores the close connection between the seven Tathāgatas including Bhaiṣajyaguru and the Western Pure Land in Tangut religious practices, emphasizing their

comparable significance (Cui 2006b: 115). Several sites in the region, such as the Mogao Grottoes (Mogaoku 莫高窟) No. 88, 164, 235, 400, 418 in Dunhuang, Yulin Grotto (Yulinku 榆林窟) No. 29, and Eastern Thousand Buddha Caves (Dong qianfodong shiku 东千佛洞石窟) No. 2, contain artworks and murals showcasing the worship of the seven Tathāgatas including Bhaiṣajyaguru, highlighting their popularity and presence in Tangut culture (Cui 2017: 28).

The Tangut paintings indeed exhibit a strong influence of Tibetan Buddhism, showcasing the cultural and religious connections between the Tangut people and Tibetan Buddhism. Notably, one scroll painting, X-2419, preserved in the State Hermitage Museum in Russia, portrays the “eight Bhaiṣajyagurus” (“bashen yaoshi 八身藥師”) along with Amitābha. This representation suggests that Amitābha serves as the refuge for future interests, while the seven Tathāgatas including Bhaiṣajyaguru are venerated for their association with earthly matters, such as healing and protection (Cui 2006b: 115).

Another painting, X-2332, found in the same museum, depicts Bhaiṣajyaguru with his companions Sūryaprabha and Candraprabha, the Four Great Kings, and two Lamas identified as Karma bKa’ rgyud monks, sGam po pa bSod nams rin chen [1079–1153],<sup>153</sup> and Dus gsum mkhyen pa [1110–1193]<sup>154</sup> (Xie 2002: 64). This further emphasizes the close ties between the Tangut and Tibetan Buddhism, as they incorporated prominent figures from the Karma bKa’ rgyud School into their religious artworks.

Moreover, Tangut monks Zhiguang 智廣 and Huizhen 慧真 included the *mantra* of Bhaiṣajyaguru into T 1956 *Mizhou yuanyin wangsheng ji* 密咒圓因往生集 (*Mantras as complete conditions for rebirth*, ca. 13th century), indicating the widespread popularity of the worship of Bhaiṣajyaguru and the influence of exoteric Buddhism on the Tangut religious practices (Cui 2017: 9–10).

Interestingly, evidence from a newly discovered Tangut “dictionary”, 𐰇𐰆𐰢𐰏𐰤𐰏𐰤𐰏𐰤 *ju*<sup>2</sup> *dej*<sup>1</sup> *dji*<sup>2</sup> *dza*<sup>1</sup> *mji*<sup>2</sup> *lew*<sup>2</sup> *bu*<sup>1</sup> (*The Preface of the Tangut Dictionary*, Chin. \**Changchuan zazi tongming xu* 常傳雜字同名序), shows that the name of Bhaiṣajyaguru comes right after Śākyamuni in a list of names possibly intended for young monks to learn Buddhism (Solonin

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<sup>153</sup> Also known as Dwags po lha rje “the physician from Dakpo”.

<sup>154</sup> The 1st rGyal ba Karmapa, head of the Karma bKa’ rgyud School.



Unfortunately, except this information,<sup>156</sup> no extant Chinese version of this liturgy “藥師壇法儀軌” (*Maṇḍala Liturgy of Bhaiṣajyaguru*) claimed to be translated (yi 譯) by Guru Yilin (逸林上師) has been found, and there is little available information regarding the identity of this translator.<sup>157</sup>

There is another Tangut manuscript concerning the liturgy of the seven Tathāgatas including Bhaiṣajyaguru: Or. 12380–2627 (K. K. II. 076. r) 熾彰熾護殿資姓誦茲祥禪茲 *tsə<sup>1</sup> dzjij<sup>2</sup> niq<sup>2</sup> yjiw<sup>2</sup> bji<sup>1</sup> šja<sup>1</sup> tha<sup>1</sup> jji<sup>1</sup> pju<sup>2</sup> mji<sup>1</sup> tsjir<sup>1</sup> tsju<sup>1</sup>* (Chin. \**Yaoshi liuliguang qifo shaoshi fashi* 藥師琉璃光七佛燒施法事, Tib. \**De bzhin gshegs pa bdun gyi sman gyi bla bai dū rya'i 'od kyi sbyin sreg gyi cho sgrigs*, *Liturgy of Fire Offering to the Seven Buddhas including Bhaiṣajyaguruvaiddūryaprabha*). Unfortunately, it is only a fragment containing the colophon indicating the title and was “composed” (ji 集) by Dehui 德慧 (Cui 2015: 229, 2017: 8 and Cui & Wen 2023: 312). Consequently, Inv. No. 5167 remains the sole extant liturgy of the seven Tathāgatas including Bhaiṣajyaguru in the Tangut language.

## 4.2 The main content of the manuscript

Upon conducting textual analysis, it has been determined that the currently extant manuscript of Inv. No. 5167 contains at least five branches of the seven-branch offering. To be more specific, it contains the five branches of the seven-branch offering to the seven Tathāgatas including Bhaiṣajyaguru by imitating the ritual form of the seven-branch offering of Samantabhadra (*Puxian qizhigong* 普賢七支供). It follows roughly word by word the ritual form of the Ten Aspirations of Samantabhadra (*Puxian shida xingyuan* 普賢十大行願) in the *Bhadracaryāpraṇidhāna* (*The Aspirations of Good Conduct*) contained in the *Buddhāvataṃsaka-mahāvaipulya-sūtra* (*The Sūtra of the Ornament of the Buddhas*). Moreover, it includes the additional stanzas for keeping the precepts of Three Refuges, generating the four immeasurable states of mind, generating awakened mind, and receiving instructions on keeping the vow. This chapter aims to establish that the Tangut manuscript Inv. No. 5167 should also be considered as a liturgy of the seven Tathāgatas including Bhaiṣajyaguru in the Tangut Empire. The Tangut text Inv. No. 5167 follows the structure as outlined below:

<sup>156</sup> Same information is also mentioned in T 2038 *Shijian jigu lüe xu ji* 《釋鑑稽古略續集》卷1：「帝命逸林上師。譯藥師壇法儀軌。為天下消八苦之災。增無量之壽」(CBETA 2022.Q4, T49, no. 2038, p. 908b10–12)

<sup>157</sup> Recently Zhaxi argues that Guru Yinlin might be Ye shes rin chen (1248–1294). (Zhaxi, forthcoming.) He compared D 3133 and T 926 and identified some Tibetan parallel passages for the stanzas section of T 926.

- I. The stanza of confession
- II. The stanza of rejoicing
- III. The stanza of imploring to turn the *dharma*-wheel
- IV. The stanza of imploring the Buddha to stay in the world
- V. The stanza of rejoicing in the virtuous root
- VI. The stanza of keeping the precepts of Three Refuges
- VII. The stanza of generating the four immeasurable states of mind
- VIII. The stanza of generating awakened mind
- IX. The stanza of imploring for empowerment and giving the assurance (of future awakening)

In addition to this structure, the present Tangut liturgy also provides guidance on how to practice and offer to the seven Tathāgatas including Bhaiṣajyaguru:

…歸修懺懺影懺懺殿席資持解脫持解脫，發願，懺懺，發懺懺懺，  
 施髮髮髮，懺懺懺懺懺，懺懺 …(Inv. No. 5167)

...in front of this *maṇḍala* of the seven Tathāgatas including Bhaiṣajyaguru [and] the Buddhas' assembly, the practitioner should light good incense, fold palms and hold flower [and] grain with honest pure heart...

#### 4.2.1 The stanza of confession

(001)(1)///..... 懺懺屏報懺懺X懺  
 (2)///..... 懺懺懺~懺懺懺懺懺(3)///”。

懺懺，發懺懺、懺，懺影懺懺殿席資持(4)///發。/// 懺懺，懺影懺懺殿席資持懺懺 ///

[ “] 懺懺懺。 發懺懺懺，懺懺懺 懺懺 懺(6)懺懺懺， /// 懺懺懺， 懺~  
 懺懺懺懺懺懺， 懺懺懺(7)懺。 ///X懺 懺懺懺， 懺懺懺、 懺懺懺懺懺、  
 懺懺懺(8)(+5167P 5 01)懺、///懺懺懺懺、懺懺懺懺、懺懺懺懺懺(9)(+5167P  
 5 02)懺懺懺 /// 懺懺懺懺懺、懺<sup>158</sup> 懺懺懺懺懺懺懺懺(10)(+5167P 5 03)懺 ///

<sup>158</sup> A reversed fragment has been left on the manuscript.



ordering someone to do, rejoicing in watching [someone] doing and so forth; /// [all these have been accumulated by] committing the wrongdoings that violate the precepts toward the ten non-virtuous actions (*mi dge ba bcu, shi bushanye* 十不善業), the five inexpressible sins (*mtshams med pa lnga, wu wujianzui* 五無間罪), the precepts of individual liberation (*so so thar pa'i sdom pa, prātimokṣa-saṃvara, biejietao jie* 別解脫戒) and the precepts of bodhisattva (*byang chub sems dpa'i bslab pa, bodhisattva-saṃvara, pusa jie* 菩薩戒); committing all the wrongdoings that violate the *samaya* of the secret *mantra* (*\*gsang sngags kyi dam tshig, micheng sanmeiye* 密乘三昧耶),<sup>161</sup> /// [these wrongdoings] are like the ink, flow out from [each foot], into the ground, all become purified and vanished without remain, then each body looks like the shining pearl, transparent both inside and outside. /// [Thus] recite.

Such have recited, then [the practitioner] should pay homage three times. If paying homage in mind, [do this] also in the same way. /// [Then the practitioner should] burn fine incense, hold the flowers and grain, kneel down and fold palms, generate the pure mind, /// thus according to the liturgy in the confession text as [one's own] wish. [Say?] one kind of name of them (i.e., the practitioners).<sup>162</sup> /// [Then the practitioner should spread] the flowers and grain over the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha and all deities, etc., /// [from] the middle of the eyebrows of each one [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha, /// [the light emerges] and sheds on me by name such and such and the retinue, and all sentient beings. The light enters each Brahmā's crevice, pervades the body. From the beginningless beginning, until now, if doing [it] by myself, if ordering someone to do, rejoicing in watching [someone] doing and so forth; /// all these have been accumulated by committing the wrongdoings that violate the precepts toward the ten non-virtuous actions (*mi dge ba bcu, shi bushanye* 十不善業), the five inexpressible sins (*mtshams med pa lnga, wu wujianzui* 五無間罪), the precepts of individual liberation (*so so thar pa'i*

<sup>161</sup> Rough parallel in the *Khams gsum chos kyi rgyal po thub dbang ra shrī'i thun mong ma yin pa nang gi zab chos nor bu'i phreng ba*: bla ma rdo rje 'dzin pa la sogs pa'i yi dam gyi lha tshogs dang | phyogs bcu dus gsum rnam pa thams cad na bzugs pa'i sangs rgyas dang byang chub sems dpa' rnam dang mkhan po dang | slob dpon dge 'dun btsun pa rnam bdag la dgongs su gsol | bdag ming 'di zhes bgyi ba 'khor ba **thog ma med pa nas | mtha' ma da lta la thug gi bar du** nyon mongs pa 'dod chags dang | zhe sdang dang | gti mug gi dbang gis lus dang ngag dang yid kyi sgo nas **sdig pa mi dge ba'i las bgyis pa dang (p. 189) bgyid du stsal ba dang | bgyis pa la rjes su yi rang ba dang | mi dge ba bcu dang | mtshams med pa lnga dang | de dang nye ba lnga'i las bgyis pa dang | so so'i thar pa'i sdom pa dang 'gal ba dang | byang chub sems dpa'i bslab pa las 'gal ba dang | gsang sngags kyi dam tshig dang 'gal ba dang** | dam pa'i chos spangs pa dang | 'phags pa'i dge 'dun la skur pa btab pa dang | dkon mchog gsum la gnod pa bgyis pa dang | mkhan po dang slob dpon la ma gus pa dang | pha dang ma la ma gus pa dang | grogs tshangs ge drug pa bsngo ba smon lam la sogs bya'o || (Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/IE3JT13348](http://purl.bdrc.io/resource/IE3JT13348). Accessed 14 Jan. 2023. [BDRC bdr:IE3JT13348].)

<sup>162</sup> The meaning of 楞嚴咒續護 here is not sure since the manuscript is missing here and thus the verb after the sentence is missing too, it might be "[say?]" one name of them (i.e., the practitioners)".



(+5167P 1 03) 隨陀揚姪般 跋，後屏般，熾彰熾說毘盧寶持禪 (8) 般持 隨 (+5167P 1 04) 散姪毗般，般毗般般般般般，隨般(9) 般般般般般般般般般般般般般般。

Then, in /// the [stanza] named “rejoicing in the virtuous root” is like this.

Then, the practitioner, in front of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha and so on, [should] burn fine incense, hold the flowers and grain, fold palms, with the heartfelt pure mind, thus recite:

“may the deities (*\*lha tshogs*) [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha, and other deities as many as the tiny dusts in the Buddha lands, the Guru, the principal deity, all the Buddhas in the ten directions, the corporal remaining and the Jewel-*stūpa*, all great Bodhisattvas having the supreme good *dharma*, with great compassion, think of me by name such and such, and the retinue, all sentient beings. /// All lay men and noble ones, all virtuous roots which have been practiced, with a glad mind, [we] rejoice in them all.”

Thus is rejoicing in the virtuous root. The rest /// disciples should recite the stanza of “rejoicing in the virtuous root” with raised voice. The stanza:

“...and all sentient beings in the ten directions,  
[to] the Hearers, the Pratyekabuddhas, trainees, those beyond training,  
to all Tathāgatas and Bodhisattvas,  
I rejoice in all their qualities.”

Having recited one time, [The practitioner should spread] the flowers and grain over the deities in the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabha. [The practitioner] should pay homage three times. If paying homage in mind, [do this] also in the same way. [Until] this, in front of the Three Jewels, /// the [rejoicing stanza] having been said is finished.

#### 4.2.3 The stanza of imploring to turn the *dharma*-wheel

(10) /// 禪毗毖毖毖毖毖毖。毖， 毖毖， 毖(11)///毖毖毖毖毖毖 毖毖毖毖毖毖毖，  
毖毖毖毖， 毖毖毖毖， 毖(12)毖， 毖毖毖毖毖， 毖毖毖毖：

“毖毖毖毖毖毖毖毖毖毖(13)毖毖毖(+5167P 4 02)毖毖毖毖毖 毖毖毖毖毖  
毖， 毖毖、 毖毖、 毖毖(14)毖、 (+5167P 4 03)毖毖毖毖、 毖毖毖毖、  
毖毖毖毖毖毖， 毖毖毖毖毖毖(15)毖毖， (+5167P 4 04)毖毖毖毖， 毖毖毖  
毖毖~毖毖毖毖， 毖毖毖毖毖毖(16)/// 毖毖” ]。

毖毖毖。毖毖毖毖， 毖毖毖毖(17)///毖毗毖毖毖毖毖， 毖毖：

(18) /// “毖毖毖毖毖~毖毖

毖毖毖毖毖毖毖毖

(19) ///....毖~毖毖

毖毖毖毖毖毖毖毖(20)毖”。

毖毖(+5167P 3 01)毖毖毖毖， 毖毖毖， 毖毖毖毖毖毖(21)毖毖毖毖毖， (+5167P  
3 02)毖毖毖毖毖毖毖毖毖(22)毖毖毖毖}(+5167P 3 03)/// 毖， 毖毖毖毖。  
毖毖毖毖毖， 毖毖毖毖， 毖(23)毖毖(+5167P 3 04)毖毖。

毖毖毖， 毖毖毖毖毖毖毖毖(24)毖毖(+5167P 3 05)毖。

/// the [stanza] named “imploring to turn the *dharma*-wheel” is like this.

Then, the practitioner, in front of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha and so on, [should] burn fine incense, hold the flowers and grain, fold palms, with the heartfelt pure mind, thus recite:

“may the deities [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha, and other deities as many as the tiny dusts in the Buddha lands, the Guru, the principal deity, all the Buddhas in the ten directions, the corporal remaining and the Jewel-*stūpa*, all great Bodhisattvas having the supreme







隨毘楞伽經，後得經，維摩經，毘楞伽經，(30)解脫經，維摩經，  
散華經。維摩經，維摩經，維摩經，維摩經，維摩經，維摩經，維摩經。

Then, in /// the [stanza] named “rejoicing in the virtuous root” is like this.

Then, the practitioner, in front of deities etc. [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha, [should] burn fine incense, hold the flowers and grain, fold palms, with the heartfelt pure mind, thus recite:

“may you, the deities [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha, and other deities as many as the tiny dusts in the Buddha lands, the Guru, the principal deity, all the Buddhas in the ten directions, the corporal remaining and the Jewel-*stūpa*, all great Bodhisattvas having the supreme good *dharma*, with great compassion, think of me by name such and such, and the retinue and all sentient beings! From the beginningless beginning until now, if doing [it] by myself, if ordering someone to do, rejoicing in watching [someone] doing and so on, because of these, with all powerful supernatural power of the virtuous root that has been practiced, may I by name such and such, and the retinue and all sentient beings obtain the supreme Buddha-path and awakening!”

Thus having recited the virtuous root which has been practiced, the rest disciples should recite the stanza of “rejoicing in the virtuous root” with raised voice. The stanza:

“...and all sentient beings in the ten directions,  
[to] the Hearers, the Pratyekabuddhas, trainees, those beyond training,  
to all Bodhisattvas,  
[to those who] have good conduct, I rejoice [it] to all [of them].”

Having recited one time, [spread] the flowers and grain in hands over the deities in the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha. Thinking of this as a promise, one pays homage three times. If paying homage in mind, [do this] also in the same way. Until this, in front of the Three Jewels, the [stanza of] “dedicating the virtuous root” having been said is finished.







good *dharma*, with great compassion, think of me by name such and such, and the retinue, all sentient beings!

From now on, may I not obtain the supreme Buddha-path and the awakening, [until I] follow the four immeasurable states of mind for each life and all sentient beings in the *dharma*-realm be free from all misfortunes! May [they] obtain all peace and pleasure, and the peace and pleasure which have been obtained never break down! May all eight mundane *dharma*s become equal!”

Thus having recited, then one should recite the stanza of “generating the four immeasurable states of mind”. The stanza:

“[There are those who are] living in the ten directions, [having] great compassion, the Guru and the principal deity, [and] all Buddhas and Bodhisattvas, [may they] think of me by name such and such, and all sentient beings in the *dharma*-realm! From the beginningless, until now, in the three times, with the powerful supernatural power [of] the virtuous root practicing the disciplines, the virtuous root practicing the disciplines, the virtuous root practicing the meditation, the virtuous root practicing the wisdom, the virtuous root practicing the disciplines, the virtuous root which has been [accomplished by] doing [it] by myself, ordering someone to do, rejoicing in watching [someone] doing, may sentient beings in the *dharma*-realm free from suffering! May I accomplish the immeasurable mind of compassion and the sentient beings in the *dharma*-realm obtain peace! May I accomplish the immeasurable mind of benevolence and the sentient beings be happy forever! May I accomplish the immeasurable mind of sympathetic joy and the sentient beings be happy forever! May I accomplish the immeasurable mind of equanimity and the sentient beings be free from eight mundane *dharma*s!”

Thus having recited three times, spread the flowers and grain in hands over the deities etc. in the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabhā. [The practitioner] should pay homage three times. Until this, in [front of] the Three Jewels, the [stanza of] generating the four immeasurable states of mind having been said is finished.

#### 4.2.8 The stanza of generating awakened mind

(7) 𪔐, 𪔑 𪔒 𪔓 𪔔 𪔕 𪔖 𪔗 𪔘 𪔙 𪔚 𪔛 𪔜 𪔝 𪔞 𪔟 𪔠 𪔡 𪔢 𪔣 𪔤 𪔥 𪔦 𪔧 𪔨 𪔩 𪔪 𪔫 𪔬 𪔭 𪔮 𪔯 𪔰 𪔱 𪔲 𪔳 𪔴 𪔵 𪔶 𪔷 𪔸 𪔹 𪔺 𪔻 𪔼 𪔽 𪔾 𪔿 𪕀 𪕁 𪕂 𪕃 𪕄 𪕅 𪕆 𪕇 𪕈 𪕉 𪕊 𪕋 𪕌 𪕍 𪕎 𪕏 𪕐 𪕑 𪕒 𪕓 𪕔 𪕕 𪕖 𪕗 𪕘 𪕙 𪕚 𪕛 𪕜 𪕝 𪕞 𪕟 𪕠 𪕡 𪕢 𪕣 𪕤 𪕥 𪕦 𪕧 𪕨 𪕩 𪕪 𪕫 𪕬 𪕭 𪕮 𪕯 𪕰 𪕱 𪕲 𪕳 𪕴 𪕵 𪕶 𪕷 𪕸 𪕹 𪕺 𪕻 𪕼 𪕽 𪕾 𪕿 𪖀 𪖁 𪖂 𪖃 𪖄 𪖅 𪖆 𪖇 𪖈 𪖉 𪖊 𪖋 𪖌 𪖍 𪖎 𪖏 𪖐 𪖑 𪖒 𪖓 𪖔 𪖕 𪖖 𪖗 𪖘 𪖙 𪖚 𪖛 𪖜 𪖝 𪖞 𪖟 𪖠 𪖡 𪖢 𪖣 𪖤 𪖥 𪖦 𪖧 𪖨 𪖩 𪖪 𪖫 𪖬 𪖭 𪖮 𪖯 𪖰 𪖱 𪖲 𪖳 𪖴 𪖵 𪖶 𪖷 𪖸 𪖹 𪖺 𪖻 𪖼 𪖽 𪖾 𪖿 𪗀 𪗁 𪗂 𪗃 𪗄 𪗅 𪗆 𪗇 𪗈 𪗉 𪗊 𪗋 𪗌 𪗍 𪗎 𪗏 𪗐 𪗑 𪗒 𪗓 𪗔 𪗕 𪗖 𪗗 𪗘 𪗙 𪗚 𪗛 𪗜 𪗝 𪗞 𪗟 𪗠 𪗡 𪗢 𪗣 𪗤 𪗥 𪗦 𪗧 𪗨 𪗩 𪗪 𪗫 𪗬 𪗭 𪗮 𪗯 𪗰 𪗱 𪗲 𪗳 𪗴 𪗵 𪗶 𪗷 𪗸 𪗹 𪗺 𪗻 𪗼 𪗽 𪗾 𪗿 𪘀 𪘁 𪘂 𪘃 𪘄 𪘅 𪘆 𪘇 𪘈 𪘉 𪘊 𪘋 𪘌 𪘍 𪘎 𪘏 𪘐 𪘑 𪘒 𪘓 𪘔 𪘕 𪘖 𪘗 𪘘 𪘙 𪘚 𪘛 𪘜 𪘝 𪘞 𪘟 𪘠 𪘡 𪘢 𪘣 𪘤 𪘥 𪘦 𪘧 𪘨 𪘩 𪘪 𪘫 𪘬 𪘭 𪘮 𪘯 𪘰 𪘱 𪘲 𪘳 𪘴 𪘵 𪘶 𪘷 𪘸 𪘹 𪘺 𪘻 𪘼 𪘽 𪘾 𪘿 𪙀 𪙁 𪙂 𪙃 𪙄 𪙅 𪙆 𪙇 𪙈 𪙉 𪙊 𪙋 𪙌 𪙍 𪙎 𪙏 𪙐 𪙑 𪙒 𪙓 𪙔 𪙕 𪙖 𪙗 𪙘 𪙙 𪙚 𪙛 𪙜 𪙝 𪙞 𪙟 𪙠 𪙡 𪙢 𪙣 𪙤 𪙥 𪙦 𪙧 𪙨 𪙩 𪙪 𪙫 𪙬 𪙭 𪙮 𪙯 𪙰 𪙱 𪙲 𪙳 𪙴 𪙵 𪙶 𪙷 𪙸 𪙹 𪙺 𪙻 𪙼 𪙽 𪙾 𪙿 𪚀 𪚁 𪚂 𪚃 𪚄 𪚅 𪚆 𪚇 𪚈 𪚉 𪚊 𪚋 𪚌 𪚍 𪚎 𪚏 𪚐 𪚑 𪚒 𪚓 𪚔 𪚕 𪚖 𪚗 𪚘 𪚙 𪚚 𪚛 𪚜 𪚝 𪚞 𪚟 𪚠 𪚡 𪚢 𪚣 𪚤 𪚥 𪚦 𪚧 𪚨 𪚩 𪚪 𪚫 𪚬 𪚭 𪚮 𪚯 𪚰 𪚱 𪚲 𪚳 𪚴 𪚵 𪚶 𪚷 𪚸 𪚹 𪚺 𪚻 𪚼 𪚽 𪚾 𪚿 𪛀 𪛁 𪛂 𪛃 𪛄 𪛅 𪛆 𪛇 𪛈 𪛉 𪛊 𪛋 𪛌 𪛍 𪛎 𪛏 𪛐 𪛑 𪛒 𪛓 𪛔 𪛕 𪛖 𪛗 𪛘 𪛙 𪛚 𪛛 𪛜 𪛝 𪛞 𪛟 𪛠 𪛡 𪛢 𪛣 𪛤 𪛥 𪛦 𪛧 𪛨 𪛩 𪛪 𪛫 𪛬 𪛭 𪛮 𪛯 𪛰 𪛱 𪛲 𪛳 𪛴 𪛵 𪛶 𪛷 𪛸 𪛹 𪛺 𪛻 𪛼 𪛽 𪛾 𪛿 𪜀 𪜁 𪜂 𪜃 𪜄 𪜅 𪜆 𪜇 𪜈 𪜉 𪜊 𪜋 𪜌 𪜍 𪜎 𪜏 𪜐 𪜑 𪜒 𪜓 𪜔 𪜕 𪜖 𪜗 𪜘 𪜙 𪜚 𪜛 𪜜 𪜝 𪜞 𪜟 𪜠 𪜡 𪜢 𪜣 𪜤 𪜥 𪜦 𪜧 𪜨 𪜩 𪜪 𪜫 𪜬 𪜭 𪜮 𪜯 𪜰 𪜱 𪜲 𪜳 𪜴 𪜵 𪜶 𪜷 𪜸 𪜹 𪜺 𪜻 𪜼 𪜽 𪜾 𪜿 𪝀 𪝁 𪝂 𪝃 𪝄 𪝅 𪝆 𪝇 𪝈 𪝉 𪝊 𪝋 𪝌 𪝍 𪝎 𪝏 𪝐 𪝑 𪝒 𪝓 𪝔 𪝕 𪝖 𪝗 𪝘 𪝙 𪝚 𪝛 𪝜 𪝝 𪝞 𪝟 𪝠 𪝡 𪝢 𪝣 𪝤 𪝥 𪝦 𪝧 𪝨 𪝩 𪝪 𪝫 𪝬 𪝭 𪝮 𪝯 𪝰 𪝱 𪝲 𪝳 𪝴 𪝵 𪝶 𪝷 𪝸 𪝹 𪝺 𪝻 𪝼 𪝽 𪝾 𪝿 𪞀 𪞁 𪞂 𪞃 𪞄 𪞅 𪞆 𪞇 𪞈 𪞉 𪞊 𪞋 𪞌 𪞍 𪞎 𪞏 𪞐 𪞑 𪞒 𪞓 𪞔 𪞕 𪞖 𪞗 𪞘 𪞙 𪞚 𪞛 𪞜 𪞝 𪞞 𪞟 𪞠 𪞡 𪞢 𪞣 𪞤 𪞥 𪞦 𪞧 𪞨 𪞩 𪞪 𪞫 𪞬 𪞭 𪞮 𪞯 𪞰 𪞱 𪞲 𪞳 𪞴 𪞵 𪞶 𪞷 𪞸 𪞹 𪞺 𪞻 𪞼 𪞽 𪞾 𪞿 𪟀 𪟁 𪟂 𪟃 𪟄 𪟅 𪟆 𪟇 𪟈 𪟉 𪟊 𪟋 𪟌 𪟍 𪟎 𪟏 𪟐 𪟑 𪟒 𪟓 𪟔 𪟕 𪟖 𪟗 𪟘 𪟙 𪟚 𪟛 𪟜 𪟝 𪟞 𪟟 𪟠 𪟡 𪟢 𪟣 𪟤 𪟥 𪟦 𪟧 𪟨 𪟩 𪟪 𪟫 𪟬 𪟭 𪟮 𪟯 𪟰 𪟱 𪟲 𪟳 𪟴 𪟵 𪟶 𪟷 𪟸 𪟹 𪟺 𪟻 𪟼 𪟽 𪟾 𪟿 𪠀 𪠁 𪠂 𪠃 𪠄 𪠅 𪠆 𪠇 𪠈 𪠉 𪠊 𪠋 𪠌 𪠍 𪠎 𪠏 𪠐 𪠑 𪠒 𪠓 𪠔 𪠕 𪠖 𪠗 𪠘 𪠙 𪠚 𪠛 𪠜 𪠝 𪠞 𪠟 𪠠 𪠡 𪠢 𪠣 𪠤 𪠥 𪠦 𪠧 𪠨 𪠩 𪠪 𪠫 𪠬 𪠭 𪠮 𪠯 𪠰 𪠱 𪠲 𪠳 𪠴 𪠵 𪠶 𪠷 𪠸 𪠹 𪠺 𪠻 𪠼 𪠽 𪠾 𪠿 𪡀 𪡁

𪔐，𪔑，𪔒，𪔓，(8)𪔔𪔕𪔖𪔗𪔘𪔙𪔚𪔛𪔜𪔝𪔞𪔟𪔠𪔡𪔢𪔣𪔤𪔥𪔦𪔧𪔨𪔩𪔪𪔫𪔬𪔭𪔮𪔯𪔰𪔱𪔲𪔳𪔴𪔵𪔶𪔷𪔸𪔹𪔺𪔻𪔼𪔽𪔾𪔿𪕀𪕁𪕂𪕃𪕄𪕅𪕆𪕇𪕈𪕉𪕊𪕋𪕌𪕍𪕎𪕏𪕐𪕑𪕒𪕓𪕔𪕕𪕖𪕗𪕘𪕙𪕚𪕛𪕜𪕝𪕞𪕟𪕠𪕡𪕢𪕣𪕤𪕥𪕦𪕧𪕨𪕩𪕪𪕫𪕬𪕭𪕮𪕯𪕰𪕱𪕲𪕳𪕴𪕵𪕶𪕷𪕸𪕹𪕺𪕻𪕼𪕽𪕾𪕿𪖀𪖁𪖂𪖃𪖄𪖅𪖆𪖇𪖈𪖉𪖊𪖋𪖌𪖍𪖎𪖏𪖐𪖑𪖒𪖓𪖔𪖕𪖖𪖗𪖘𪖙𪖚𪖛𪖜𪖝𪖞𪖟𪖠𪖡𪖢𪖣𪖤𪖥𪖦𪖧𪖨𪖩𪖪𪖫𪖬𪖭𪖮𪖯𪖰𪖱𪖲𪖳𪖴𪖵𪖶𪖷𪖸𪖹𪖺𪖻𪖼𪖽𪖾𪖿𪗀𪗁𪗂𪗃𪗄𪗅𪗆𪗇𪗈𪗉𪗊𪗋𪗌𪗍𪗎𪗏𪗐𪗑𪗒𪗓𪗔𪗕𪗖𪗗𪗘𪗙𪗚𪗛𪗜𪗝𪗞𪗟𪗠𪗡𪗢𪗣𪗤𪗥𪗦𪗧𪗨𪗩𪗪𪗫𪗬𪗭𪗮𪗯𪗰𪗱𪗲𪗳𪗴𪗵𪗶𪗷𪗸𪗹𪗺𪗻𪗼𪗽𪗾𪗿𪘀𪘁𪘂𪘃𪘄𪘅𪘆𪘇𪘈𪘉𪘊𪘋𪘌𪘍𪘎𪘏𪘐𪘑𪘒𪘓𪘔𪘕𪘖𪘗𪘘𪘙𪘚𪘛𪘜𪘝𪘞𪘟𪘠𪘡𪘢𪘣𪘤𪘥𪘦𪘧𪘨𪘩𪘪𪘫𪘬𪘭𪘮𪘯𪘰𪘱𪘲𪘳𪘴𪘵𪘶𪘷𪘸𪘹𪘺𪘻𪘼𪘽𪘾𪘿𪙀𪙁𪙂𪙃𪙄𪙅𪙆𪙇𪙈𪙉𪙊𪙋𪙌𪙍𪙎𪙏𪙐𪙑𪙒𪙓𪙔𪙕𪙖𪙗𪙘𪙙𪙚𪙛𪙜𪙝𪙞𪙟𪙠𪙡𪙢𪙣𪙤𪙥𪙦𪙧𪙨𪙩𪙪𪙫𪙬𪙭𪙮𪙯𪙰𪙱𪙲𪙳𪙴𪙵𪙶𪙷𪙸𪙹𪙺𪙻𪙼𪙽𪙾𪙿𪚀𪚁𪚂𪚃𪚄𪚅𪚆𪚇𪚈𪚉𪚊𪚋𪚌𪚍𪚎𪚏𪚐𪚑𪚒𪚓𪚔𪚕𪚖𪚗𪚘𪚙𪚚𪚛𪚜𪚝𪚞𪚟𪚠𪚡𪚢𪚣𪚤𪚥𪚦𪚧𪚨𪚩𪚪𪚫𪚬𪚭𪚮𪚯𪚰𪚱𪚲𪚳𪚴𪚵𪚶𪚷𪚸𪚹𪚺𪚻𪚼𪚽𪚾𪚿𪛀𪛁𪛂𪛃𪛄𪛅𪛆𪛇𪛈𪛉𪛊𪛋𪛌𪛍𪛎𪛏𪛐𪛑𪛒𪛓𪛔𪛕𪛖𪛗𪛘𪛙𪛚𪛛𪛜𪛝𪛞𪛟𪛠𪛡𪛢𪛣𪛤𪛥𪛦𪛧𪛨𪛩𪛪𪛫𪛬𪛭𪛮𪛯𪛰𪛱𪛲𪛳𪛴𪛵𪛶𪛷𪛸𪛹𪛺𪛻𪛼𪛽𪛾𪛿𪜀𪜁𪜂𪜃𪜄𪜅𪜆𪜇𪜈𪜉𪜊𪜋𪜌𪜍𪜎𪜏𪜐𪜑𪜒𪜓𪜔𪜕𪜖𪜗𪜘𪜙𪜚𪜛𪜜𪜝𪜞𪜟𪜠𪜡𪜢𪜣𪜤𪜥𪜦𪜧𪜨𪜩𪜪𪜫𪜬𪜭𪜮𪜯𪜰𪜱𪜲𪜳𪜴𪜵𪜶𪜷𪜸𪜹𪜺𪜻𪜼𪜽𪜾𪜿𪝀𪝁𪝂𪝃𪝄𪝅𪝆𪝇𪝈𪝉𪝊𪝋𪝌𪝍𪝎𪝏𪝐𪝑𪝒𪝓𪝔𪝕𪝖𪝗𪝘𪝙𪝚𪝛𪝜𪝝𪝞𪝟𪝠𪝡𪝢𪝣𪝤𪝥𪝦𪝧𪝨𪝩𪝪𪝫𪝬𪝭𪝮𪝯𪝰𪝱𪝲𪝳𪝴𪝵𪝶𪝷𪝸𪝹𪝺𪝻𪝼𪝽𪝾𪝿𪞀𪞁𪞂𪞃𪞄𪞅𪞆𪞇𪞈𪞉𪞊𪞋𪞌𪞍𪞎𪞏𪞐𪞑𪞒𪞓𪞔𪞕𪞖𪞗𪞘𪞙𪞚𪞛𪞜𪞝𪞞𪞟𪞠𪞡𪞢𪞣𪞤𪞥𪞦𪞧𪞨𪞩𪞪𪞫𪞬𪞭𪞮𪞯𪞰𪞱𪞲𪞳𪞴𪞵𪞶𪞷𪞸𪞹𪞺𪞻𪞼𪞽𪞾𪞿𪟀𪟁𪟂𪟃𪟄𪟅𪟆𪟇𪟈𪟉𪟊𪟋𪟌𪟍𪟎𪟏𪟐𪟑𪟒𪟓𪟔𪟕𪟖𪟗𪟘𪟙𪟚𪟛𪟜𪟝𪟞𪟟𪟠𪟡𪟢𪟣𪟤𪟥𪟦𪟧𪟨𪟩𪟪𪟫𪟬𪟭𪟮𪟯𪟰𪟱𪟲𪟳𪟴𪟵𪟶𪟷𪟸𪟹𪟺𪟻𪟼𪟽𪟾𪟿𪠀𪠁𪠂𪠃𪠄𪠅𪠆𪠇𪠈𪠉𪠊𪠋𪠌𪠍𪠎𪠏𪠐𪠑𪠒𪠓𪠔𪠕𪠖𪠗𪠘𪠙𪠚𪠛𪠜𪠝𪠞𪠟𪠠𪠡𪠢𪠣𪠤𪠥𪠦𪠧𪠨𪠩𪠪𪠫𪠬𪠭𪠮𪠯𪠰𪠱𪠲𪠳𪠴𪠵𪠶𪠷𪠸𪠹𪠺𪠻𪠼𪠽𪠾𪠿𪡀𪡁𪡂𪡃𪡄𪡅𪡆𪡇𪡈𪡉𪡊𪡋𪡌𪡍𪡎𪡏𪡐𪡑𪡒𪡓𪡔𪡕𪡖𪡗𪡘𪡙𪡚𪡛𪡜𪡝𪡞𪡟𪡠𪡡𪡢𪡣𪡤𪡥𪡦𪡧𪡨𪡩𪡪𪡫𪡬𪡭𪡮𪡯𪡰𪡱𪡲𪡳𪡴𪡵𪡶𪡷𪡸𪡹𪡺𪡻𪡼𪡽𪡾𪡿𪢀𪢁𪢂𪢃𪢄𪢅𪢆𪢇𪢈𪢉𪢊𪢋𪢌𪢍𪢎𪢏𪢐𪢑𪢒𪢓𪢔𪢕𪢖𪢗𪢘𪢙𪢚𪢛𪢜𪢝𪢞𪢟𪢠𪢡𪢢𪢣𪢤𪢥𪢦𪢧𪢨𪢩𪢪𪢫𪢬𪢭𪢮𪢯𪢰𪢱𪢲𪢳𪢴𪢵𪢶𪢷𪢸𪢹𪢺𪢻𪢼𪢽𪢾𪢿𪣀𪣁𪣂𪣃𪣄𪣅𪣆𪣇𪣈𪣉𪣊𪣋𪣌𪣍𪣎𪣏𪣐𪣑𪣒𪣓𪣔𪣕𪣖𪣗𪣘𪣙𪣚𪣛𪣜𪣝𪣞𪣟𪣠𪣡𪣢𪣣𪣤𪣥𪣦𪣧𪣨𪣩𪣪𪣫𪣬𪣭𪣮𪣯𪣰𪣱𪣲𪣳𪣴𪣵𪣶𪣷𪣸𪣹𪣺𪣻𪣼𪣽𪣾𪣿𪤀𪤁𪤂𪤃𪤄𪤅𪤆𪤇𪤈𪤉𪤊𪤋𪤌

[illegible][illegible]

隨煇發。悅，禪(16)𡗗𡗗𡗗𡗗~𡗗𡗗𡗗𡗗，{{𡗗𡗗}}𡗗𡗗𡗗𡗗𡗗𡗗𡗗𡗗，𡗗𡗗𡗗𡗗𡗗𡗗  
(17)𡗗𡗗𡗗，𡗗𡗗：

(18) 𪔐𪔑𪔒𪔓 𪔔𪔕𪔖𪔗 𪔘𪔙𪔚𪔛 𪔜𪔝𪔞𪔟 𪔠𪔡𪔢𪔣 𪔤𪔥𪔦𪔧 𪔨𪔩𪔪𪔫  
(19) 𪔬𪔭𪔮𪔯 𪔰𪔱𪔲𪔳 𪔴𪔵𪔶𪔷 𪔸𪔹𪔺𪔻 𪔼𪔽𪔾𪔿  
(20) 𪕀𪕁𪕂𪕃 𪕄𪕅𪕆𪕇 𪕈𪕉𪕊𪕋 𪕌𪕍𪕎𪕏 𪕐𪕑𪕒𪕓  
(21) 𪕔𪕕𪕖𪕗 𪕘𪕙𪕚𪕛 𪕜𪕝𪕞𪕟 𪕠𪕡𪕢𪕣 (22) 𪕤𪕥𪕦𪕧<sup>165</sup> 𪕨𪕩𪕪𪕫  
𪕬𪕭𪕮𪕯 𪕰𪕱𪕲𪕳 𪕴𪕵𪕶𪕷 (23) 𪕸𪕹𪕺𪕻 𪕼𪕽𪕾𪕿  
𪕰𪕱𪕲𪕳 𪕴𪕵𪕶𪕷 𪕸𪕹𪕺𪕻 (24) 𪕰𪕱𪕲𪕳 𪕴𪕵𪕶𪕷  
𪕸𪕹𪕺𪕻 𪕴𪕵𪕶𪕷 𪕸𪕹𪕺𪕻 (25) 𪕰𪕱𪕲𪕳 𪕴𪕵𪕶𪕷

隨旣散舛教發報，後屏銀輝，織影織禱殿(26)席資待解駁待鄉報現懺改，散舛祝幾織。  
隨耗發織，編(27)綻散發糾糾茲舛肅祇糾芻叢發。

<sup>165</sup> Characters on the Ms. here is cursive, it should be 薩婆大菩薩 (\**zhu dapusa* 諸大菩薩, all great Bodhisattvas) according to Tib. *byang chub sems dpa' chen po rnams* in the parallel passage in the *Lam rim chen mo*.

Then, in [front of] the Three Jewels, the [stanza] named “generating the awakened mind” is like this.

Then, the practitioner, in front of deities etc. [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha, [should] burn fine incense, hold the flowers and grain, kneel down, fold palms, with the pure mind, thus recite:

“may the deities [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabha and the deities as many as the tiny dusts in the Buddha lands, the Guru, the principal deity, all the Buddhas in the ten directions, the corporal remaining and the Jewel-*stūpa*, all great Bodhisattvas having the supreme good *dharma*, with great compassion, think of me by name such and such, and the retinue, all sentient beings!

From now on, may I not obtain the supreme Buddha-path and the awakening [until] all sentient beings in the *dharma*-realm, among those who have not yet passed into another side, I make them to pass into; those who have not yet been liberated, I make them liberate; those who have not yet felt relieved, I make them relieved; those who have not entered *nirvāṇa*, I let them enter *nirvāṇa*.”

Thus it is recited. [Then] concerning the sufferings of *samsāra* to all sentient beings in the *dharma*-realm, by generating the awakened mind, [the practitioner] should recite the stanza of “generating the four immeasurable states of mind”. The stanza:

“[There are those who are] living in the ten directions, [having] great compassion, the Guru and the principal deity, [and] all Buddhas and Bodhisattvas, [may they] think of me by name such and such, and all sentient beings in the *dharma*-realm. From the beginningless, until now, in the three times, with the powerful supernatural power [of] the virtuous root practicing the disciplines, the virtuous root practicing the disciplines, the virtuous root practicing the meditation, the virtuous root practicing the wisdom, the virtuous root practicing the disciplines, the virtuous root which has been [accomplished by] doing [it] by myself, ordering someone to do, rejoicing to watch [someone] doing, according to the way that how all great







supreme good *dharmā*, always with great compassion, always hold the body, word and mind these three [of] me by name such and such, the retinue and all sentient beings in the *dharmā*-realm, benefit to me by name such and such, the retinue and all sentient beings in the *dharmā*-realm. [May they make us] dispel all evil deeds and obstructions, destroy all illness and pain, accomplish two accumulations of merit and wisdom, [and] the empowerment to the supreme Buddha-path and the awakening.”

Thus it is recited. [Then the practitioner] should recite the stanza of imploring for empowerment and giving the assurance (of future awakening). The stanza:

“[There are those who are] living in the ten directions, [having] great compassion, the Guru and principal deity, [and] all Buddhas and Bodhisattvas, [may they] think of me by name such and such, and all sentient beings in the *dharmā*-realm! From now on, until the awakening, [may they] think of [us] and empower [us] for every life! XX. [May they make us] dispel all evil deeds and obstructions, accomplish all accumulations of merit and wisdom, quickly obtain all virtuous deeds, [obtain] the Buddha-path and the awakening.”

Thus have recited three times, [then the practitioner should] spread the flowers and grain in hands over the deities etc. in the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabhā.

Thus recite:

“[may] the deities [in] the *maṇḍala* of the seven Buddhas including King Bhaiṣajyaguruvaiḍūryaprabhā and the deities as many as the tiny dusts in the Buddha lands, the Guru, the principal deity, all the Buddhas in the ten directions, the corporal remaining and the Jewel-*stūpa*, all great Bodhisattvas having the supreme good *dharmā*, with great compassion, shed on me by name such and such, the retinue and all sentient beings in the *dharmā*-realm [with the light]. The light enters each Brahmā’s crevice, pervades the whole body, all evil deeds and all illness and pain are like the ink, flow out from each foot, into the ground, all become purified and vanished without remaining, then each body looks like the shining pearl,

‘the good men and the good women, you, from now on until realize awakening, in every life, [we will] think of you, empower you, keep you, make all your evil deeds and obstructions perished, dispel all illness and pain, accomplish [the accumulation of] all merit and wisdom, obtain all virtuous deeds right now, let [you] accomplish the Buddha-path and the awakening right now.’

Thus it is recited. [Then the practitioner] should pay homage three times. Until this, [in front of] the Three Jewels, the [stanza of] imploring for empowerment and giving the assurance (of future awakening) having been said is finished.

*Maṇḍala liturgy of the seven Buddhas including King Bhaiṣajyaguruvaīḍūryaprabhā for the worldly benefit of the practitioners according to the imperial order, Vol. VI. Recitation.*

edited X.

<sup>168</sup> An early version of this section has been presented by the author entitled “Study on the Exoteric Liturgy of the Seven Bhaiṣajyagurus in Tangut” at “Dierjie xixia xue qingnian xuezhe luntan 第二屆西夏學青年學者論壇 [The 2nd Tangutology Conference for Young Scholars], Renmin University of China, 26–27, December, 2022.

The following paragraphs will give the comparison of the rituals from the Tangut manuscript with the seven-branch offering of Samantabhadra. Tibetan, and Sanskrit parallel texts will be given.

001:

(1) ///.....

𐰇𐰏𐰐𐰑𐰒 ( ? ) XXXXX

(2) ///.....

𐰇𐰏𐰐𐰑𐰒 ~ 𐰇𐰏𐰐𐰑𐰒 𐰇𐰏𐰐𐰑𐰒

T 293:

我昔所造諸惡業，  
皆由無始貪恚癡，  
從身語意之所生，  
一切我今皆懺悔。

D 44:

'dod chags zhe sdang gti mug  
dbang gis na ||  
lus dang ngag dang de bzhin  
yid kyis kyang ||  
sdig pa bdag gis bgyis pa ci  
mchis pa ||  
de dag thams cad bdag gis so  
sor bshags ||

BcP:

yac ca kṛtaṃ mayi pāpu bhavyā  
rāgatu dveṣatu mohavaśena |  
kāyatu vāca manena tathaiva  
taṃ pratideśayamī ahu sarvam || 8 || (ed. Suzuki & Izumi 1949: 543–548)

T 297:

我曾所作眾罪業，  
皆由貪欲瞋恚癡，  
由身口意亦如是，  
我皆陳說於一切。

... desire, anger and ignorance, etc....

... I now totally confess all wrongdoings.

This stanza found in the Tangut manuscript includes the stanza of confession (*chanhui song* 懺悔頌) from BcP, along with the offering to the seven Tathāgatas including Bhaiṣajyaguru, corresponds to the fourth branch of the seven-branch offering, known as the branch of confession (*chanhui zhi* 懺悔支).

002:

(5) 𑖀𑖂𑖄𑖆(+5167P 1 01)𑖈𑖊𑖌𑖎~𑖐𑖒 T 293:

𑖔𑖕𑖗𑖙𑖛𑖝𑖟𑖡𑖣𑖥𑖧𑖩𑖫𑖭𑖮𑖰𑖲𑖴𑖶𑖸𑖺𑖼𑖾𑖿

(6) 𑖀𑖂𑖄𑖆[𑖈𑖊𑖌𑖎](+5167P 1 02)𑖈𑖊𑖌𑖎~𑖐𑖒

𑖔𑖕𑖗𑖙𑖛𑖝𑖟𑖡𑖣𑖥𑖧𑖩𑖫𑖭𑖮𑖰𑖲𑖴𑖶𑖸𑖺𑖼𑖾𑖿

十方一切諸眾生，  
二乘有學及無學，  
一切如來與菩薩，  
所有功德皆隨喜。

D 44:

phyogs bcu'i rgyal ba kun  
dang sangs rgyas sras ||  
**rang rgyal rnams** dang slob  
dang mi slob dang ||  
'gro ba rnams kyi bsod nams  
gang la yang ||  
de dag kun gyi rjes su bdag yi  
rang ||

BcP:

yac ca daśaddiśi puṇya jagasya  
śaikṣa aśaikṣapratyekajinānām |  
buddhasutān atha sarvajinānām  
taṃ anumodayamī ahu sarvam || 9 ||

T 297:

所有十方群生福，  
有學無學辟支佛，  
及諸佛子諸如來，  
我皆隨喜咸一切。

...and all sentient beings,  
[to] the Hearers, the Pratyeka Buddhas, trainees, those beyond training,  
to all Bodhisattvas,  
[to those] have good conduct, I rejoice in all [of them].

This stanza found in the Tangut manuscript includes the stanza of rejoicing (*suixi song* 隨喜頌) in BcP, along with the offering to the seven Tathāgatas including Bhaiṣajyaguru, corresponds to the fourth branch of the seven-branch offering, known as the branch of rejoicing (*suixi zhi* 隨喜支).



003:

(10)

𐰇𐰺𐰚𐰚𐰚𐰚𐰚𐰚(?)𐰇  
𐰇𐰺𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚

(11)

𐰇𐰺𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚  
𐰇𐰺𐰚𐰚𐰚𐰚𐰚𐰚𐰚𐰚

T 293:

諸佛若欲示涅槃，  
我悉至誠而勸請，

唯願久住剎塵劫，  
利樂一切諸眾生。

D 44:

mya ngan 'da' ston gang  
bzhed de dag la ||  
'gro ba kun la phan zhing  
bde ba'i phyir ||  
bskal pa zhing gi rdul  
snyed bzhugs par yang ||  
bdag gis thal mo rab sbyar  
gsol bar bgyi ||

BcP:

ye 'pi ca nirvṛti darśitukāmās  
tān abhiyācami prāñjalibhūtaḥ |  
kṣetrarajopamakalpa stihantu  
sarvajagasya hitāya sukhāya || 11 ||

T 297:

所有欲現涅槃者，  
我皆於彼合掌請，  
唯願久住剎塵劫，  
為諸群生利安樂。

Those who wish for manifesting into *nirvāṇa*,  
I implore all [of them] heartfully,  
only hope [they] could always stay in [this] world for *kalpas* as many as the number of dusts,  
[and] benefit all sentient beings.

This stanza found in the Tangut manuscript includes the stanza of requesting the buddhas not to enter *nirvāṇa* and to remain in the world (*qing zhushi song* 請住世頌) from BcP, along with the offering to the seven Tathāgatas including Bhaiṣajyaguru, indicates that it corresponds to the fifth branch of the seven-branch offering, known as the branch of requesting the buddhas not to enter *nirvāṇa* and to remain in the world (*qing zhushi zhi* 請住世支).

003: (28)

𑖦𑖪𑖫𑖬𑖭𑖮𑖯𑖰𑖱𑖲𑖳  
𑖴𑖵𑖶𑖷𑖸𑖹𑖺𑖻𑖼𑖽𑖾  
𑗀𑖿𑗁𑗂𑗃𑗄𑗅𑗆𑗇𑗈𑗉  
𑗊𑗋𑗌𑗍𑗎𑗏𑗐𑗑𑗒𑗓𑗔

T 293:

所有禮讚供養福，  
請佛住世轉法輪，  
隨喜懺悔諸善根，  
迴向眾生及佛道。

D 44:

phyag 'tshal ba dang mchod cing  
bshags pa (337b) dang ||  
rjes su yi rang bskul zhing gsol ba yi ||  
dge ba cung zad bdag gis ci bsags pa ||  
thams cad bdag gi byang chub phyir  
bsngo 'o ||

BcP:

vandanapūjanadeśanatāya  
modanadhyeṣaṇayācanatāya |  
yac ca śubhaṃ mayi saṃcitu kiṃcid  
bodhayi nāmayamī ahu sarvam || 12 ||

T 297:

禮拜供養及陳罪，  
隨喜功德及勸請，  
我所積集諸功德，  
悉皆迴向於菩提。

[I] venerate [them], praise [them], [with] the fortune of long time and prominent offerings,

[I] confess, rejoice, ask the Buddha to turn the wheel of *dharma*,

[I] ask the Buddha to stay in this world, [I] practice all virtuous roots,

today I indeed transfer [the fortune] to sentient beings [and] the way of the Buddha.

This stanza found in the Tangut manuscript includes the stanza of dedication (*huixiang song* 迴向頌) from BcP, along with the offering to the seven Tathāgatas including Bhaiṣajyaguru, indicates that it corresponds to the seventh branch of the seven-branch offering, known as the branch of dedication (*huixiang zhi* 迴向支).

## 4.4 Concluding Remarks

4.4.1 The liturgies of the seven Tathāgatas, as attributed to Śāntarakṣita, mark a significant stage in the liturgicalization of texts about the worship of these revered Tathāgatas. This transformative process involved a transition from the traditional *sūtra* form of the seven Tathāgatas to more practical and ritualized liturgies. Through this evolution, the sacred *sūtras* were integrated into the framework of worship and practice, first in ancient India, then in Tibet, and ultimately in the Tangut Empire and in other regions of China.

The transmission of the worship of the seven Tathāgatas including Bhaiṣajyaguru spanned over eight centuries, originating in India during the 5th or 6th century and finding its way to the Tangut people in the 11th to 13th century. This historical continuity reveals a vibrant and trans-regional religious tradition that endured and evolved across different cultures and geographic regions.

4.4.2 The Tibetan liturgies of the seven Tathāgatas including Bhaiṣajyaguru, attributed to Śāntarakṣita, exerted a profound influence in the Tangut Empire. The Tangut manuscript, in particular, unveils a *maṇḍala* liturgy dedicated to the seven Tathāgatas including Bhaiṣajyaguru, which shares a common ritual structure with the seven-branch offering imitating the ritual form of the seven-branch offering to Samantabhadra roughly word by word. Moreover, the Tangut liturgies encompass a richer array of rituals compared to the later Tibetan liturgies (developed from D 3133 and similar sources). These additional rituals include:

- a. The stanza of receiving the precepts of Three Refuges
- b. The stanza of generating the four immeasurable states of mind
- c. The stanza of generating awakened mind
- d. The stanza of imploring for empowerment and giving the assurance (of future enlightenment)

4.4.3 The worship of the seven Tathāgatas in the Tangut Empire appears to be far more complex than previously assumed, as evidenced by the presence of a cluster of related texts concerning this worship from both Tibetan and Chinese sources. While the Chinese-translated texts primarily focus on the *sūtra* itself, the Tibetan-translated liturgies, which include the *maṇḍala*

liturgy and the liturgy of fire offering, emphasize the practical aspects to be implemented in religious practice.

This complexity in religious life within the Tangut Empire reveals a harmonious portrayal of Sino-Tibetan Buddhism. The Tangut people appeared to be unconcerned with rigid boundaries between esoteric and exoteric Buddhism, as well as between Indian, Tibetan, and Chinese Buddhism. Their purpose-driven worship and practice of the seven Tathāgatas, and other religious figures transcend such distinctions, reflecting a vibrant and inclusive religious landscape.

In conclusion, the study of the Tangut manuscript and its relation to Tibetan and Chinese sources sheds light on the rich and dynamic religious traditions in the Tangut Empire. It emphasizes the transformative power of liturgicalization and worship in the transmission and practice of Buddhist texts across different regions and cultures. Further research and analysis will undoubtedly enhance our understanding of these religious interactions and their profound impact on the development of Buddhism in ancient Tibet, the Tangut Empire and beyond.



The liturgies dedicated to the seven Tathāgatas hold significant importance in Buddhist practice.

Practitioners practice the *sūtra* or Bhaiṣajyaguru by following the liturgies, like the Tibetan and the Tangut liturgies. As a Mahāyāna liturgy, the liturgies dedicated to the seven Tathāgatas encompass the aspirations of the practitioners themselves, but also aim to help all sentient beings who are undergoing sufferings. The practitioners should express these aspirations during the practices in such a way: as the aspirations casted by the seven Tathāgatas in the previous time, for the benefit of all the sentient beings or the sentient beings who are suffering, I, namely, the practitioner, wish them to be released from the sufferings instantly.

The liturgy serves as a means of establishing a profound connection with the seven Tathāgatas. Through invoking their names and visualizing (as shown in the Tangut liturgy I have examined) the seven Tathāgatas including Bhaiṣajyaguru, practitioners invite them as the blessing and protection presence into their lives, seeking blessings and guidance for their on- the-spot difficulties or this-world interests.

Overall, the liturgy of the seven Tathāgatas holds immense significance in Buddhist practice, offering a profound means of fulfilling the wishes of not only individuals but also for the ruler of a country. The practice of reciting these liturgies not only serves individual practical needs but also strengthens the sense of community among practitioners.

### **5.3 Complexity and influence in the Tangut Empire**

The worship of the seven Tathāgatas including Bhaiṣajyaguru in the Tangut Empire proves more complex than previously assumed, with a textual cluster of related texts from both Tibetan and Chinese sources. The inclusion of the *maṇḍala* liturgy and other rituals adds depth and significance to the Tangut worship practices, indicating an interpenetration of Tibetan Buddhism and Chinese Buddhism.

The intertextuality among various texts and the rituals of Bhaiṣajyaguru in the Tangut Empire shows the transformative nature of religious practices and the fluidity of traditions as they interacted with different cultures and regions.

## 5.4 Restoring history through texts

When Buddhism was first introduced into Tibet, during the early history of Dunhuang under Tibetan imperial control, and later when Tibetan Buddhism spread into the Tangut Empire, many historical details were obscured or lost. The evidence I have examined for identifying “Bodhisattva” as Śāntarakṣita comes primarily from the *Phyi dar* period and must therefore be treated with caution.

Whether Śāntarakṣita actually composed the liturgies of the seven Tathāgatas remains uncertain, as the evidence is largely limited to the colophon of D 3132 and Bu ston’s *Chos ’byung*. An essential unresolved problem, therefore, is the attribution of the authorship of these liturgies including Bhaiṣajyaguru (D 3132, D 3133, D 3134), as well as to the *Praise of the Eight Tathāgatas* (D 1166) to “Bodhisattva”. While such an attribution to a well-known figure like Śāntarakṣita would probably provide a more coherent chronological framework and more authority to the related texts, stronger and more conclusive evidence is still needed.

Nevertheless, the attempt to restore history through textual analysis remains essential. Examining Old Tibetan manuscripts alongside Tangut manuscripts allow us to recover meaningful details of earlier historical developments. Although not complete in every aspect, this approach proves both plausible and practical.

## 5.5 Translated texts as witness of originals

Several texts about the seven Tathāgatas including Bhaiṣajyaguru have been lost or remain unidentified. This is a common phenomenon for nearly all subjects that are dealing with texts in the ancient time. In some fortunate circumstances, extant translations of these texts survive. Then it is necessary to take the translated texts as the original ones. The translated texts present not only the localization of the original texts, but also serve as the evidence of the existence of original texts. For instance, the Tibetan translation of \*StP is not just a translation, but also the closest witness of the original text, i.e., the Sanskrit version of \*StP. Similarly, the Tangut translation of the *maṇḍala* liturgy about the seven Tathāgatas including Bhaiṣajyaguru does not

present a Tangut version only, but also serves as the merely extant liturgy that contains the most complicated liturgies of the seven Tathāgatas under the frame of the seven-branch offering.

## **5.6 Future directions and ongoing research**

This study serves as a starting point for further research into the worship practices of the seven Tathāgatas including Bhaiṣajyaguru in Tibet and the Tangut Empire, and the wider implications of religious practices within Tibetan Buddhism. Further deeper investigations into historical records, textual materials (especially the other liturgies D 3133, D 3134 which are also attributed to Śāntarakṣita), and comparative studies from both Tibetan language and Chinese language will unveil more information about Sino-Tibetan Buddhism and even Tangut Buddhism, and will enhance our understanding of how worship practices evolved over time and interacted with different cultural contexts.

Further examination of the milieu when the liturgies of the seven Tathāgatas including Bhaiṣajyaguru arose in Tibet, which represents the stage of the very beginning of the tradition concerning the worship of them, will allow us to gain insight into the forces behind this development. It allows us to shed some new light on the early period when Buddhism was brought into Tibet for the first time, how Buddhism adapted to the environment, how the early Buddhists who came into Tibet dealt with Buddhist texts and rituals, and how they interacted with the royal authority, indigenous religions, and ordinary believers. This will lead us to a re-investigation of the early history of Tibetan Buddhism.

Moreover, with deploying the concept of “liturgicalization”, further looking into the connections between Mahāyāna *sūtras* and the relative liturgies will offer us more information about not only the textual transmission, but also the religious and cultural transmission of Buddhism.

In conclusion, this thesis has aimed at enriching our understanding of the worship practices of the seven Tathāgatas including Bhaiṣajyaguru and the broader dynamics of Indian Buddhism, Tibetan Buddhism and Tangut Buddhism. This research serves as a stepping stone for future explorations and invites further investigation into the transmission of Mahāyāna texts and the evolution of Buddhist traditions from India to/via Tibet then to the Tangut Empire and China.

## 6. Abbreviations and *sigla*

- add.* added (*addit*)  
*a.c.* ante correctionem  
\*AtS \**Aṣṭatathāgatastotra* (= D 1166 *De bzhin gshegs pa brgyad la bstod pa*)  
B *Dazangjing bubian* 大藏經補編 *Supplement to the Dazangjing*. Lan, Jifu 藍吉富. 1985. ed. Taipei: Huayu chubanshe 華宇出版社.  
(via CBETA: <https://cbetaonline.dila.edu.tw/zh/>)  
BcP *Bhadracaryāpraṇidhāna* (ed. Suzuki & Izumi 1949: 543–548)  
Bhg *Bhaiṣajyaguru(pūrvapraṇidhāna)-sūtra*  
C Co ne *bsTan* 'gyur (all Tibetan canonical texts accessed via BDRC: <https://www.bdrc.io/>)  
Chin. Chinese  
D sDe dge edition of the Tibetan Tripiṭaka *bKa*' 'gyur and *bsTan* 'gyur  
DChYB *bDer gshegs bdun gyi mchod pa 'i chog bsgrigs yid bzhin dbang rgyal*  
DDB *Digital Dictionary of Buddhism* (via <http://www.buddhism-dict.net/emedien.ub.uni-muenchen.de/ddb/>)  
*ex conj.* *ex conjectura*  
G gSer bris ma (dGa' ldan) *bsTan* 'gyur  
ИИБ. №. (Inv. No.) The Institute of Oriental Literature of the Russian Academy of Sciences, The Shanghai Ancient Books Publishing House and The Institute of Ethnology and Anthropology of the Chinese Academy of Social Sciences. (eds.), 1996–. *Ecang heishuicheng wenxian* 俄藏黑水城文獻 (*Heishuicheng Manuscripts Collected in the Institute of Oriental Manuscripts of the Russian Academy of Sciences*). 31 vols. Shanghai: Shanghai Chinese Classics House.  
ITJ IOL Tib J, Stein's Collection of Tibetan Dunhuang Manuscripts preserved at the British Library in London (formerly in the India Office Library (IOL), via IDP (International Dunhuang Project): <http://idp.bl.uk>)  
Ms. the present manuscript  
N sNar thang *bsTan* 'gyur  
*om.* omitted (*omittit*)  
*Ōtani Catalog* Dr. Daisetz T Suzuki. ed. 1962. *The Tibetan Tripitaka, Peking Edition: kept in the Library of the Ōtani University, Kyoto: catalogue & index* (*Eiin Pekin-Ban Chibetto Daizōkyō: Ōtani Daigaku Toshokan Zō: Sōmokuroku Tsuketari Sakuin. Fukyūban.* 影印北京版西藏大藏經 : 大谷大學圖書館藏 : 總目錄附索引). Tōkyō: Suzuki Gakujutsu Zaidan.  
P (Q) Peking (Qian Long) edition of the Tibetan Tripiṭaka *bKa*' 'gyur and *bsTan* 'gyur  
*p..c* post correctionem  
PDB *The Princeton Dictionary of Buddhism*. Buswell, Robert E. & Donald S. Lopez. (eds.), 2014. Princeton: Princeton University Press.  
PT Pelliot tibétain, Pelliot's Collection of Tibetan Dunhuang Manuscripts preserved at the Bibliothèque Nationale in Paris (via <https://gallica.bnf.fr>)  
PW Böhrling, Otto and Rudolf Roth. 1855–1875. (eds.), Sanskrit-

- Wörterbuch. 7 Vols. St. Petersburg: Kaiserliche Akademie der Wissenschaften.
- RY Rangjung Yeshe Tibetan-English Dharma Dictionary 3.0 by Erik Pema Kunsang (2003). online version: <http://rywiki.tsadra.org>
- Saj *Saptajinastotra* (ed. Hu 2023)
- Skt. *Sanskrit*
- Suv *Suvarṇaprabhāsottama-sūtra Jinguangming jing* 金光明經: T 663, T 664, T 665
- \*StP *\*Saptatathāgata-pūrvapraṇidhāna-viśeṣa-vistara-sūtra*
- \*SV *\*Āryasamantamukhapraveśa-raśmivimaloṣṇīṣadhāraṇī-vacana-sūtrāntoddhṛtāṣṭottaraśata-caityāntarapañcacaitya-nirvapaṇavidhi* = D 3068
- \*SPV *\*Āryasamantamukhapraveśa-raśmivimaloṣṇīṣaprabhāsadhāraṇī-vacana-sūtrāntoddhṛtāṣṭottaraśata-caityāntarapañcacaitya-nirvapaṇavidhi* = D 3069
- T *Taishō shinshū daizōkyō* (大正新修大藏經)  
(via CBETA: <https://cbetaonline.dila.edu.tw/zh/>)
- Tang. Tangut
- Tib. Tibetan
- Tibskrit *Tibskrit Philology, compiled by Dan Martin, ed. by A. Cherniak. 2016.*
- tr. translation

## 7. Textual critical signs

|         |                                                                   |
|---------|-------------------------------------------------------------------|
| .       | one missing character                                             |
| ///     | Ms. missing or broken                                             |
| □       | partially illegible characters recognized based on the context    |
| << >>   | added by the scribe                                               |
| < >     | added by the editor                                               |
| { { } } | deleted by the scribe                                             |
| { }     | deleted by the editor                                             |
| ~       | repeated characters                                               |
| (✓)     | character's order reversed                                        |
| *       | reconstruction                                                    |
|         | <i>daṇḍa</i>                                                      |
|         | double <i>daṇḍa</i>                                               |
| ○       | string-hole                                                       |
| [ ]     | supplements; illegible or disappeared, but supplied by the editor |
| ?       | illegible characters                                              |
| (?)     | uncertain reading                                                 |
| ( )     | texts missing but added according to parallel                     |
| ṃ       | <i>anusvāra (rje su nga ro)</i>                                   |
| \$      | page initial sign <i>mgo yig</i>                                  |
| I       | <i>gi log</i>                                                     |

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*Chos 'byung*

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Tā la'i bla ma 05 ngag dbang blo bzang rgya mtsho. “bDer gshegs bdun gyi mchod pa'i chog bsgrigs yid bzhin dbang rgyal.” *gSung 'bum ngag dbang blo bzang rgya mtsho*, Par gzhi dang po, vol. 15, Krung go'i bod rig pa dpe skrun khang, 2009, pp. 453–534. Buddhist Digital Resource Center (BDRC), [purl.bdrc.io/resource/MW1PD107937\\_12F37A](http://purl.bdrc.io/resource/MW1PD107937_12F37A). [BDRC bdr:MW1PD107937\_12F37A]

lDe'u's *Chos 'byung*



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## Zusammenfassung

Diese Arbeit dient als umfassende Fallstudie, die den Prozess der Umwandlung grundlegender buddhistischer Sūtras, am Beispiel des *Bhaiṣajyagurusūtra* (*Das Sūtra des Bhaiṣajyaguru*, auch bekannt als „*Das Sūtra des Medizinbuddha*“ oder „*Heiler Buddha*“), in rituelle Praktiken im Kontext des Mahāyāna-Buddhismus untersucht. Durch die Analyse der Texte, die sich auf Bhaiṣajyaguru beziehen, soll diese Studie deutlich machen, wie sich ein Sūtra von einer reinen Textschrift zu einer Liturgie entwickelt, die integrierte Praktiken und liturgische Rituale umfasst. Die Analyse geht über die traditionelle Textanalyse hinaus und bezieht auch die Ritualanalyse aus der Perspektive der Religionswissenschaft ein, um ein ganzheitlicheres Verständnis der Bedeutung des Sūtra im breiteren religiösen und kulturellen Kontext zu bieten.

Ein wichtiger Beitrag dieser Forschung besteht darin, eine bedeutende Lücke in der textlichen Überlieferung des *Bhaiṣajyagurusūtra* zu schließen. Die Entdeckung einer alttibetischen Version der Liturgie der sieben Tathāgatas, einschließlich Bhaiṣajyaguru, ist ein bemerkenswerter Fund, da es sich um die einzige erhaltene Liturgie der sieben Tathāgatas zu handeln scheint, die in alttibetischer Sprache verfasst wurde. Diese Entdeckung wirft ein Licht auf die frühe Tradition der Verehrung der sieben Tathāgatas in Tibet und verbessert unser Verständnis des Prozesses der Textübertragung von Indien nach Tibet und schließlich in das Tangut-Reich.

In dieser Arbeit werden vier tibetische kanonische Werke untersucht, die sich auf die Verehrung der sieben Tathāgatas, einschließlich Bhaiṣajyaguru, im tibetischen *Tripiṭaka* beziehen. Diese Texte sind als D 3132, D 3133, D 3134 und D 1166 bekannt (siehe Tabelle VI).

Tabelle VI: Die vier tibetischen kanonischen Werke über die Verehrung der sieben Tathāgatas einschließlich Bhaiṣajyaguru

| sDe dge Nr. | Tibetischer Titel                                                                                | Deutsche Übersetzung                                                                                                   | Sanskrit Rekonstruktion                                             | Chinesisch Rekonstruktion                                           |
|-------------|--------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------|---------------------------------------------------------------------|
| D 3132      | <i>De bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad pa rgyas pa'i mdo sde'i man ngag</i> | <i>Persönliche Anweisungen zum Sūtra der detaillierten Darstellung der früheren Bestrebungen der sieben Tathāgatas</i> | <i>*Saptatathāgata-pūrvapraṇidhāna-viśeṣavistara-sūtrāntopadeśa</i> | <i>*Qi rulai wangxi shiyuan shusheng guangda jing youbotishe 七如</i> |

|        |                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                     |                                                                                                                                                                                                          |
|--------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|        |                                                                                                                                                                                                                                       |                                                                                                                                                                                                                                                                                                                                     |                                                                                                                                                                                     | 來往昔誓願殊勝<br>廣大經優波提舍                                                                                                                                                                                       |
| D 3133 | <i>De bzhin gshegs pa bdun gyi<br/>sngon gyi smon lam gyi khyad<br/>par rgyas pa'i gzungs bklag pa'i<br/>cho ga mdo sde las btus pa</i>                                                                                               | <i>Ritual des Rezitierens der Dhāraṇī<br/>des ausführlichen Berichts über die<br/>früheren Bestrebungen der sieben<br/>Tathāgatas, eine Verdichtung der<br/>Sūtras</i>                                                                                                                                                              | <i>*Saptatathāgata-<br/>pūrvapraṇidhāna-<br/>viśeṣavistara-<br/>kalpavacanavidhi-<br/>sūtrānta-saṃkṣepa</i>                                                                         | <i>*Qi rulai wangxi<br/>shiyuan shusheng<br/>guangda tuoluoni<br/>dusong yigui<br/>jingji 七如來往<br/>昔誓願殊勝廣大<br/>陀羅尼讀誦儀軌<br/>經集</i>                                                                        |
| D 3134 | <i>De bzhin gshegs pa bdun gyi<br/>sngon gyi smon lam gyi khyad<br/>par rgyas pa shes bya ba'i mdo<br/>sde bklag cing de bzhin gshegs<br/>pa bdun mchod de smon lam<br/>gdab pa'i cho ga mdo sde las<br/>btus te rim par bklag pa</i> | <i>Eine Rezitation des Sūtra mit dem<br/>Titel „Der detaillierte Bericht über<br/>die früheren Bestrebungen der<br/>sieben Tathāgatas, „Zusammen mit<br/>einer Opfergabe an die sieben<br/>Tathāgatas, einem Ritual für das<br/>Aussprechen der Gebete, und einer<br/>aus den Sūtras zusammengefassten<br/>Rezitation in Stufen</i> | <i>*Saptatathāgata-<br/>pūrvapraṇidhāna-<br/>viśeṣa-vistara-nāma-<br/>sūtrānta-vacana-<br/>saptatathāgata-pūjā-<br/>praṇidhānābhinirhāra-<br/>vidhi-sūtra-vicitānta-<br/>vacana</i> | <i>*Qi rulai wangxi<br/>shiyuan shusheng<br/>guangda jing, du-<br/>song qi rulai<br/>gongyang, shi-<br/>yuan yigui jingji<br/>cidi dusong 七如<br/>來往昔誓願殊勝<br/>廣大經, 讀誦七<br/>如來供養, 誓願<br/>儀軌經集次第讀<br/>誦</i> |
| D 1166 | <i>De bzhin gshegs pa brgyad la<br/>bstod pa</i>                                                                                                                                                                                      | <i>Lobpreisung der Acht Tathāgatas</i>                                                                                                                                                                                                                                                                                              | <i>*Aṣṭatathāgatastotra</i>                                                                                                                                                         | <i>*Ba rulai zan 八<br/>如來讚</i>                                                                                                                                                                           |

Durch eine detaillierte Untersuchung dieser kanonischen Texte und der alttibetischen Manuskripte aus Dunhuang soll diese Arbeit Licht auf die Überlieferung, Ritualisierung und Verehrungspraktiken im Zusammenhang mit den sieben Tathāgatas im indotibetischen und sinotibetischen Kontext werfen. Die Analyse dieser Texte und Manuskripte bietet Einblicke in die historischen, kulturellen und religiösen Dynamiken, die die Verehrung der sieben Tathāgatas, einschließlich Bhaiṣajyagurus, geprägt haben, sowie in die Bedeutung dieser liturgischen Praktiken im großen Kontext des Mahāyāna-Buddhismus.

Auf der Grundlage von Textanalysen und Vergleichen mit den tibetischen Liturgien der sieben Tathāgatas, die Śāntarakṣita zugeschrieben werden, sowie der einzigen erhaltenen Liturgie, die

in der Tangut-Sprache verfasst wurde, konzentriert sich diese Arbeit auf eine spezifische Textgattung. Sie betrachtet diese Liturgien als wesentliche Brücken zwischen dem *Bhaiṣajyagurusūtra* und den religiösen Praktiken, die den sieben Tathāgatas gewidmet sind.

Das Hauptziel dieser Arbeit ist es, die Hauptstruktur dieser Liturgien zu identifizieren, ihre Abläufe zu entschlüsseln und ihre Intertextualität mit anderen Texten zu untersuchen, insbesondere mit dem *Bhadracaryāprañidhāna* (*Die Bestrebungen zu gutem Benehmen*, im Folgenden BcP). Auf diese Weise soll untersucht werden, wie sich das *Bhaiṣajyagurusūtra* entwickelte und in die Verehrung und religiöse Praxis der sieben Tathāgatas integriert wurde, die sich vom alten Indien über Tibet bis hin zum Tangut-Reich (ca. 1038–1227, West-Xia, Xixia 西夏) erstreckte.

Im Tangut-Reich legten die buddhistischen Gläubigen großen Wert auf die Ausübung von Praktiken, anstatt sich nur auf Lehren zu konzentrieren. Als sie das *Bhaiṣajyagurusūtra* aus dem Chinesischen übersetzten, machten sie sich daher auch daran, mindestens zwei Liturgien aus dem Tibetischen in der tangutischen Sprache zu übersetzen. Eine dieser Liturgien findet sich in dem Tangut-Manuskript ИHB. №. (Inv. Nr.) 5167, das als eine der Liturgien, die den sieben Tathāgatas im Tangut-Reich gewidmet sind, gründlich untersucht werden soll. Darüber hinaus wird eine weitere verwandte Liturgie des Bhaiṣajyaguru identifiziert, die einzige erhaltene Liturgie in tangutischer Sprache, die in Tangut-Manuskripten aus Khara-Khoto (Heishui cheng 黑水城, wörtlich: „die Stadt des schwarzen Wassers“) gefunden wurde. Diese Liturgie ist ein weiterer Beleg für die lebendigen religiösen Praktiken im Zusammenhang mit Bhaiṣajyaguru im Tangut-Reich und bietet Einblicke in die kulturübergreifenden Einflüsse und Anpassungen der buddhistischen Praktiken in verschiedenen Regionen.

Durch die Untersuchung des Prozesses der Liturgisierung des *Bhaiṣajyagurusūtra* unterstreicht diese Studie die dynamische Natur des Mahāyāna-Buddhismus, in dem sich die Schriften durch die Schaffung und Integration liturgischer Rituale zu lebendigen Praktiken entwickeln. Diese Transformation spiegelt die tiefgreifende Wirkung der buddhistischen Lehren auf das tägliche Leben und die spirituellen Bestrebungen der Praktizierenden wider.

Abschließend möchte diese Arbeit einen Beitrag zu unserem Verständnis darüber leisten, wie sich die grundlegenden buddhistischen Sūtras im Kontext des Mahāyāna-Buddhismus zu

rituellen Praktiken entwickeln. Die Entdeckung einer alttibetischen Liturgie und einer tangutischen Liturgie zum *Bhaiṣajyagurusūtra* stellt einen bedeutenden Beitrag zur Textgeschichte dieses wichtigen buddhistischen Sūtras dar. Diese Forschung wirft ein Licht auf die vielfältige und dynamische Natur buddhistischer Traditionen und die vielschichtigen Wechselwirkungen, die die Verehrungspraktiken der sieben Tathāgatas in Tibet und im Tangut-Reich geprägt haben. Durch diese Studie gewinnen wir ein umfassenderes Verständnis für den Reichtum und die Komplexität der buddhistischen Texttraditionen und rituellen Praktiken, was unser Verständnis für die sich im Laufe der Geschichte entwickelnde Natur des Buddhismus bereichert.

Durch die Unterscheidung zwischen Ritual und Liturgie kann diese Arbeit besser analysieren, wie sich die Verehrungspraktiken der sieben Tathāgatas entwickelt haben und vom alten Indien nach Tibet und schließlich in das Tangut-Reich übertragen wurden. Sie beleuchtet den Wandel des *Bhaiṣajyagurusūtra* von einem grundlegenden buddhistischen Text zu einer Reihe von Verehrungs-Liturgien, die tief in die religiösen Praktiken des Mahāyāna-Buddhismus in verschiedenen Regionen integriert wurden. Diese liturgiezentrierten Rituale mit ihrer akribischen Ordnung und Präzision spielen eine wichtige Rolle bei der Bewahrung und Verbreitung der Lehren und Bestrebungen der sieben Tathāgatas, einschließlich Bhaiṣajyagurus, über die Jahrhunderte hinweg.

Diese Arbeit besteht aus zwei Teilen, wobei der erste Teil fünf Kapitel umfasst. Das erste Kapitel enthält eine Einführung in die vorliegende Arbeit. Es führt in das Forschungsthema ein, stellt den historischen Kontext des Forschungsproblems dar und erörtert die Bedeutung des Themas sowie seine Relevanz für das weitere Forschungsgebiet. Zudem werden die beiden Schwerpunkte dieser Arbeit, nämlich die Textanalyse und die Ritualanalyse, vorgestellt.

Das zweite Kapitel konzentriert sich auf eine Gruppe alttibetischer Manuskripte aus Dunhuang, die derzeit in den Sammlungen Stein und Pelliot aufbewahrt werden. Bisher wurde angenommen, dass sie sich mit den sieben Tathāgatas befassen, doch die Studie zeigt, dass es sich bei diesen Texten tatsächlich um die Liturgie der sieben Tathāgatas, einschließlich Bhaiṣajyagurus, handelt. Aufbauend auf früheren Forschungen zielt dieses Kapitel darauf ab, die Verbindung zwischen „außerkanonischen“ Texten und kanonischen Werken in tibetischer

und chinesischer Sprache zu stärken und eine bisher unbekannte Verbindung in der textlichen Überlieferung dieser Liturgie zu enthüllen.

Im dritten Kapitel wird der Einfluss der Śāntarakṣita zugeschriebenen Liturgien auf spätere Traditionen sowie die Mechanismen untersucht, die diesen Einfluss gefördert haben. Diese Liturgien prägten nicht nur die Praktiken im Zusammenhang mit den sieben Tathāgatas, darunter Bhaiṣajyaguru, sondern erstreckten sich auch auf andere Rituale, wie etwa die Liturgie zum Bau eines Stūpa. Ihr Einfluss zeigt sich in zwei wesentlichen Wandlungen in Tibet: Erstens im Übergang von der bloßen Rezitation des Bhg und \*StP zu vollständig ausgearbeiteten Liturgien der sieben Tathāgatas; und zweitens in der Erhebung des Ācārya zum „königlichen Mönch“ und Ritualmeister, dessen Autorität sowohl religiöse als auch politische Bedeutung hatte.

Im vierten Kapitel steht das bisher einzig erhaltene tangutische Manuskript über die Verehrung der sieben Tathāgatas aus Khara-Khoto im Mittelpunkt. Dieses Manuskript gilt als die exoterische Liturgie dieser sieben Tathāgatas und dient als Brücke zwischen dem „Grundtext“, dem Bhaiṣajyagurusūtra, und dem ritualisierten Text, der in der religiösen Praxis verwendet wird. Durch Textanalyse und Vergleich mit den tibetischen Liturgien, die Śāntarakṣita zugeschrieben werden, sowie mit möglichen chinesischen Paralleltexten identifiziert das Kapitel die Hauptstruktur dieser Liturgie und untersucht ihre Intertextualität, insbesondere mit dem *Bhadracaryāpraṇidhāna* (*Die Bestrebungen zu gutem Benehmen*) im Rahmen der *Saptavidhānuttarapūjā* (*Die siebenfältige Darbringung*). Ziel ist es, die exoterische Liturgie von der esoterischen Liturgie zu unterscheiden, sie als wesentliche Unterrichtspraxis zu untersuchen und zu erforschen, wie sich die Verehrung und Praxis der sieben Tathāgatas vom alten Indien über China und Tibet zum Tangut-Reich entwickelt hat.

Das letzte Kapitel dieser Arbeit enthält eine umfassende Zusammenfassung und Schlussbemerkungen. Es fasst die Schlussfolgerungen aus jedem der zuvor behandelten Kapitel zusammen und hebt die wichtigsten Erkenntnisse und Einsichten hervor. Ich habe gezeigt, dass der Prozess der Liturgisierung des Sūtra wie folgt verläuft: Sūtra + *Saptavidhānuttarapūjā* (*Die siebenfältige Darbringung oder eine ähnliche Liturgieform*) → Liturgie → Praxis. Darüber hinaus werden in diesem abschließenden Abschnitt mögliche Richtungen für künftige

Forschungen skizziert, die sowohl das Sūtra selbst als auch die den sieben Tathāgatas, einschließlich Bhaiṣajyagurus, gewidmeten Verehrungspraktiken betreffen.

Der zweite Teil dieser Arbeit bietet einen vollständigen Vergleich der alttibetischen Manuskripte, einschließlich ITJ 433 und so weiter, mit der kanonischen Version. Die linke Spalte zeigt den kritischen edierten Text auf Grundlage der alttibetischen Manuskripte (mit Unterschieden zur kanonischen Fassung in den Fußnoten), während die rechte Spalte eine kritisch bearbeitete Version der kanonischen Version darstellt, die die sDe dge- und die Peking-Version miteinander verbindet. Die Übersetzung und der „grobe“ Paralleltext im chinesischen Tripiṭaka sind auf jeder zweiten Seite angegeben. Der „Grundtext“, das Sanskrit Bhg, wird auch im Abschnitt über die zwölf großen Bestrebungen des Bhaiṣajyaguruvaiḍūryaprabha vorgestellt. Eine vollständige Übersicht über die alttibetischen Manuskripte, die kanonische Version D 504 und die Sanskrit-Version des Bhg ist im Anhang 4.1 von Teil II enthalten. Da einige Blätter der alttibetischen Manuskripte verloren gegangen oder beschädigt sind, ist die rechte Spalte mit „[siehe Anhang ...]“ eingerückt, um den genauen Zusammenhang zwischen ihnen aufzuzeigen, und die eingerückten Teile sind im Anhang 4.2 von Teil II aufgeführt. Entsprechende Parallelstellen in D 503 sind ebenfalls nach jedem Abschnitt der Übersetzung als „cf. D 503“ angegeben.

**From *Sūtra* to Practice:**  
**The Transmission of the Worship of the Seven Tathāgatas including Bhaiṣajyaguru in**  
**Tibet and the Tangut Empire**

**Part II**

## Content

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This section constitutes the second part of my dissertation, presenting a comprehensive comparison between the Old Tibetan manuscripts, specifically ITJ 433, ITJ 434, PT 179, and PT 247, and their corresponding canonical versions. In this comparison, the left column presents the Old Tibetan manuscripts, edited in relation to the sDe dge edition (D 3132, henceforth D) and the Peking edition (henceforth P). The right column displays the canonical version, prepared with reference to both D and P, carefully cross-referenced.

Since some folios of the Old Tibetan manuscripts are lost or damaged, the right column includes indentations marked with “[...]” to indicate the exact points of correspondence. The indented portions are provided in Appendix 4.2. Passages in italics within the right column represent differences in the canonical version, completing missing sentences where the opening or closing lines of the manuscripts are absent.

Alongside this comparison, every alternate page presents a translation of the Old Tibetan version,<sup>169</sup> together with the parallel text in the foundational text D 503,<sup>170</sup> and the “rough” parallel texts from the Chinese *Tripitaka*, including T 925 and T 451 in the foot notes. I have sought to preserve the original meaning of the manuscripts, except where obvious grammatical or logical errors required correction. Furthermore, the “foundational text”, the Sanskrit Bhg,<sup>171</sup> is presented in the section on the twelve great aspirations of Bhaiṣajyaguruvaīḍūryaprabhā. A complete synopsis of the Old Tibetan manuscripts, the canonical version (D 504<sup>172</sup>), and the Sanskrit version of the Bhg is provided in Appendix 4.1. Corresponding parallel passages are underlined to enhance clarity and facilitate identification.

With regard to the manuscripts, certain clarifications are necessary. The principal contribution of Part II of my dissertation lies in the restoration of the sequence of the “original” folio numbers, a topic already introduced in Part I and presented as follows: PT 179 (folio 90), 91,

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<sup>169</sup> Certain passages in my translation are based on the translation of D 503 by the Dharmachakra Translation Committee under the patronage and supervision of 84000: Translating the Words of the Buddha (translation produced by Adam Krug), particularly where the Old Tibetan manuscripts share parallel texts with D 503, especially in section 2.3. Other passages, especially in section 3, are based on Newman (2009) when the Old Tibetan manuscripts correspond to *DChYB*. In addition, I have also consulted Schopen’s translation of *Bhg* in Schopen (2017). These translations have been modified and emended when necessary to align with the Old Tibetan manuscripts. Such reliance is indicated with remarks like “based on 84000” “based on Newman 2009” etc. Passages without such remarks are my own.

<sup>170</sup> The text of D 503 in my citations has not yet been edited, and non-parallel sentences are marked in italics.

<sup>171</sup> The Sanskrit text numbers follow Schopen 1978.

<sup>172</sup> All my citations of D 504 follow the text as edited by Schopen 1978.

[92],<sup>173</sup> ITJ 433 (93), 94–99, [1, 2], 3, [4–21], 22–26, [27], 28–30, [31], PT 179 (32), [33, 34], ITJ 433 (35), 36, [37], PT 179 (38), ITJ 433 (39), 40–44, [45], 46–49, 52r,<sup>174</sup> 50v, [51], 52, [53], PT 179 (54), ITJ 433 (55), [56–58], 59, 60, [61], 62, \*63, \*64, [\*65, \*66], PT 179 (\*67), [\*68–\*70], ITJ 433 (\*71), [\*72], \*73, PT 247 (\*74), [\*75], \*76–\*78, [\*79], \*80–\*83,<sup>175</sup> \*85, [\*86], \*87, [\*88, \*89], \*90, [\*91], \*92, [\*93], \*94–\*104, ITJ 434 (\*105), [\*106], ITJ 433 (\*107), [\*108], \*109–\*114, [\*115], \*116–\*122. The following table is made to show the folio number more user-friendly.

| New folio No. | Old folio No. | Old folio No. in Tibetan | Old marks on the mss. | Photo No. on IDP | Catalog No. |
|---------------|---------------|--------------------------|-----------------------|------------------|-------------|
| 90            | 90            | dgu bcu tham             | 90, 201               |                  | PT 179      |
| 91            | 91            | go gcig                  | 91, 201               |                  | PT 179      |
| 92            | 92            |                          |                       |                  | missing     |
| 93            | 93            | go gsum                  | 23, 80                | 73               | ITJ 433     |
| 94            | 94            | go bzhi                  | 24, 81                | 74               | ITJ 433     |
| 95            | 95            | go lnga                  | 25, 82                | 75               | ITJ 433     |
| 96            | 96            | go drug                  | 26, 83                | 76               | ITJ 433     |
| 97            | 97            | go bdun                  | 27, 84                | 77               | ITJ 433     |
| 98            | 98            | go brgyad                | 28, 85                | 78               | ITJ 433     |
| 99            | 99            | go dgu                   | 29, 86                | 79               | ITJ 433     |
| 1, 2          | 1, 2          |                          |                       |                  | missing     |
| 3             | 3             | gsum                     | 9 II 12; 1, 9         | 1                | ITJ 433     |
| 4–21          | 4–21          |                          |                       |                  | missing     |
| 22            | 22            | nyer nyis                | 2, 10                 | 2                | ITJ 433     |
| 23            | 23            | nyer gsum                | 3, 11                 | 3                | ITJ 433     |
| 24            | 24            | nyer bzhi                | 4, 12                 | 4                | ITJ 433     |
| 25            | 25            | nyer lnga                | 5, 13                 | 5                | ITJ 433     |
| 26            | 26            | nyer drug                | 6, 14                 | 6                | ITJ 433     |
| 27            | 27            |                          |                       |                  | missing     |
| 28            | 28            | nyer brgyad              | 7, 15                 | 7                | ITJ 433     |
| 29            | 29            | nyer dgu                 | 8, 16                 | 8                | ITJ 433     |
| 30            | 30            | sum chu                  | 9, 17                 | 9                | ITJ 433     |
| 31            | 31            |                          |                       |                  | missing     |
| 32            | 32            | so nyis                  | no 179; 32, 201       |                  | PT 179      |
| 33, 34        | 33, 34        |                          |                       |                  | missing     |

<sup>173</sup> “[ ]” signifies missing folios.

<sup>174</sup> The folio number is wrong here, it should be 50r.

<sup>175</sup> Folio \*84 is missing, but the corresponding text D 3132 here is continuous.

|          |        |                                     |                 |    |         |
|----------|--------|-------------------------------------|-----------------|----|---------|
| 35       | 35     | so lnga                             | 12, 20          | 12 | ITJ 433 |
| 36       | 36     | so drug                             | 13, 21          | 13 | ITJ 433 |
| 37       | 37     |                                     |                 |    | missing |
| 38       | 38     | so brgayd                           | 38, 201         |    | PT 179  |
| 39       | 39     | so dgu                              | 14, 22          | 14 | ITJ 433 |
| 40       | 40     | bzhi bchu                           | 15, 23          | 15 | ITJ 433 |
| 41       | 41     | zhi chig                            | 6, 63           | 56 | ITJ 433 |
| 42       | 42     | zhi nyis                            | 7, 64           | 57 | ITJ 433 |
| 43       | 43     | zhi sum                             | 8, 65           | 58 | ITJ 433 |
| 44       | 44     | zhi bzhi                            | 9, 66           | 59 | ITJ 433 |
| 45       | 45     |                                     |                 |    | missing |
| 46       | 46     | zhi drug                            | 10, 67          | 60 | ITJ 433 |
| 47       | 47     | zhi bdun                            | 11, 68          | 61 | ITJ 433 |
| 48       | 48     | zhi brgyad                          | 12, 69          | 62 | ITJ 433 |
| 49       | 49     | zhi dgu                             | 13, 70          | 63 | ITJ 433 |
| 50r      | 52r    | nga nyis                            | 2, 90           | 84 | ITJ 433 |
| 50v      | 50v    | lnga bcu                            |                 | 64 | ITJ 433 |
| 51       | 51     |                                     |                 |    | missing |
| 52       | 52     | nga nyis                            | 9 II 13b; 1, 89 | 83 | ITJ 433 |
| 53       | 53     |                                     |                 |    | missing |
| 54       | 54     | nga zhi                             | 54, 201         |    | PT 179  |
| 55       | 55     | nga lnga                            | 24, 32          | 24 | ITJ 433 |
| 56–58    | 56–58  |                                     |                 |    | missing |
| 59       | 59     | nga dgu                             | 3, 96           | 91 | ITJ 433 |
| 60       | 60     | drug chu                            | 26, 34          | 26 | ITJ 433 |
| 61       | 61     |                                     |                 |    | missing |
| 62       | 62     | ro nyis                             | 27, 35          | 27 | ITJ 433 |
| *63      | 33     | so sum                              | 10, 18          | 10 | ITJ 433 |
| *64      | 34     | so bzhi                             | 11, 19          | 11 | ITJ 433 |
| *65, *66 | 35, 36 |                                     |                 |    | missing |
| *67      | 37     | so bdun                             | 37, [2]01       |    | PT 179  |
| *68–*70  | 38–40  |                                     |                 |    | missing |
| *71      | 41     | zhi gcig                            | 16, 24          | 16 | ITJ 433 |
| *72      | 42     |                                     |                 |    | missing |
| *73      | 43     | zhi sum                             | 17, 25          | 17 | ITJ 433 |
| *74      | 44     | (fragment, folio<br>number missing) |                 |    | PT 247  |
| *75      | 45     |                                     |                 |    | missing |
| *76      | 46     | zhi drug                            | 18, 26          | 18 | ITJ 433 |
| *77      | 47     | zhi bdun                            | 19, 27          | 19 | ITJ 433 |

|          |                 |             |                     |    |         |
|----------|-----------------|-------------|---------------------|----|---------|
| *78      | 48              | zhi brgyad  | 20, 28              | 20 | ITJ 433 |
| *79      | 49              |             |                     |    | missing |
| *80      | 50              | lnga bcu    | 14, 71              | 64 | ITJ 433 |
| *81      | 51              | nga cig (?) | 21, 29              | 21 | ITJ 433 |
| *82      | 52              | nga nyis    | 22, 30              | 22 | ITJ 433 |
| *83      | 53              | nga sum     | 23, 31              | 23 | ITJ 433 |
| *84      | 54              |             |                     |    | missing |
| *85      | 55              | nga lnga    | 2, 95               | 90 | ITJ 433 |
| *86      | 56              |             |                     |    | missing |
| *87      | 57              | nga bdun    | 25, 33              | 25 | ITJ 433 |
| *88, *89 | 58, 59          |             |                     |    | missing |
| *90      | 60              | drug chu    | 9 II 13b; 3, 91     | 85 | ITJ 433 |
| *91      | 61              |             |                     |    | missing |
| *92      | 62              | ro nyis     | 4, 92               | 86 | ITJ 433 |
| *93      | 63              |             |                     |    | missing |
| *94      | 64              | ro bzhi     | 28, 36              | 28 | ITJ 433 |
| *95      | 65              | ro lnga     | 29, 37              | 29 | ITJ 433 |
| *96      | 66              | ro drug     | 36, 44              | 36 | ITJ 433 |
| *97      | 67              | ro bdun     | 5, 93               | 87 | ITJ 433 |
| *98      | 68              | ro brgyad   | 38, 46              | 38 | ITJ 433 |
| *99      | 69              | ro dgu      | 30, 38              | 30 | ITJ 433 |
| *100     | 70              | bdun cu     | 31, 39              | 31 | ITJ 433 |
| *101     | 71              | don cig (?) | 32, 40              | 32 | ITJ 433 |
| *102     | 72              | don nyis    | 33, 41              | 33 | ITJ 433 |
| *103     | 73              | don sum     | 34, 42              | 34 | ITJ 433 |
| *104     | 74              | don zhi     | 35, 53              | 35 | ITJ 433 |
| *105     | 75              | don lnga    | 47, 63; 101;<br>433 | 47 | ITJ 434 |
| *106     | 76              |             |                     |    | missing |
| *107     | 77              | don bdun    | 37; 45              | 37 | ITJ 433 |
| *108     | 78              |             |                     |    | missing |
| *109     | no folio number |             | 7, 1                | 96 | ITJ 433 |
| *110     | 79              | don dgu     | 39, 47              | 39 | ITJ 433 |
| *111     | 80              | brgyad cu   | 40, 48              | 40 | ITJ 433 |
| *112     | 81              | gya chig    | 41, 49              | 41 | ITJ 433 |
| *113     | 82              | gya nyis    | 42, 50              | 42 | ITJ 433 |
| *114     | 83              | gya sum     | 43, 51              | 43 | ITJ 433 |
| *115     | 84              |             |                     |    | missing |
| *116     | 85              | gya lnga    | 44, 52              | 44 | ITJ 433 |
| *117     | 86              | gya drug    | 45, 53              | 45 | ITJ 433 |

|      |    |            |        |    |         |
|------|----|------------|--------|----|---------|
| *118 | 87 | gya bdun   | 46, 54 | 46 | ITJ 433 |
| *119 | 88 | gya brgyad | 47, 55 | 47 | ITJ 433 |
| *120 | 89 | gya dgu    | 48, 56 | 48 | ITJ 433 |
| *121 | 90 | dgu bchu   | 5, 98  | 93 | ITJ 433 |
| *122 | 91 | go chig    | 49, 57 | 49 | ITJ 433 |

Moreover, it is noteworthy that the scribes of the manuscripts employ the symbols “+” and “–” in the interlinear space, indicating “addition” (<< >>) and “deletion” ({{ }}) respectively. In some cases, the scribe erases a few words and replaces them with new text, thereby obscuring the original wording and making it exceptionally difficult to decipher. To address this, I use the abbreviation “*a.c.*” to denote the “original” writing (*ante correctionem*), and “*p.c.*” for the writing after correction (*post correctionem*). For example, “gnas] nas *a.c.* Ms. (PT 179v4)” indicates that the original reading may have been *nas*, which was subsequently corrected to *gnas*.

As is conventional, certain orthographic variations between the Old Tibetan manuscripts and the canonical version are not recorded in the apparatus. These include differences such as *myed* vs. *med*, *ts-* vs. *tsh-*, *p-* vs. *ph-*, *c-* vs. *ch-*, *-su* vs. *-s su* (e.g., *yongsu* vs. *yongs su*, *zhugsu* vs. *zhugs su*, *semsu* vs. *sems su*), *bdagis* vs. *bdag gis*, and similar minor variants.

## 1. The beginning / preparation<sup>176</sup>

### 1.1 Taking bath

de bzhin gshegs pa bdun gyi sngon gyi smon  
lam gyi khyad par rgyas pa'i mdo sde'i man  
ngag bzhugs | de bzhin gshegs pa bdun gyi  
sngon gyi smon lam gyi khyad par rgyas pa  
zhes bya ba'i mdo sde bklag cing (D246b1) de  
bzhin gshegs pa bdun mchod de smon lam  
gdab pa'i cho ga mdo sde las bsdus te rim par  
bklag pa | (P285a4) de bzhin gshegs pa bdun  
gyi mdo bklag cing cho ga rim par mdzad pa |  
de bzhin gshegs pa bdun gyi smon lam gyi  
mdo bklag cing smon lam gdab pa la | (D246b2)  
mgo mjug dus kun du gnod (P285a5) sems  
dang | 'khon dang | brnab sems dang | ma dad  
pa dang | le lo dang | yid gnyis la sogs te nyon  
mong pa'i skyon dang | sems ma 'dres par  
bsdams zhing bag bya | gzhu (P285a6) rdeg la  
sogs pa chad pa dang | gnod pa'i las ming yang  
mi (D246b3) grag par bya | de bzhin gshegs pa  
de dag gi yon tan dang | mthu'i<sup>177</sup> khyad par la  
yid ches shing mos par bya ste | (P285a7) bka'  
drin gzo zhing dang pa dang | dad pa dang gus  
pa'i sems cher bskyed | mdo sde'i phan yon la  
yid ches pa nges par gzung | sems can la byams  
pa (D246b4) dang | snying rje'i sems bskyed  
la |

### 1.2 Keeping a fast

(P285a8) khyim pa zhig yin na bsnyen gnas  
kyi khriims bzung |

### 1.3 Arranging the *maṇḍala*

btson dang bu lon can bdag la dbang yod pa  
rnams thar bar bya zhing | phongs pa rnams la  
dpung gnyen bya | de bzhin gshegs pa brgyad  
dang | 'phags (P285b1) pa 'jam dpal dang |  
phyag (D246b5) na rdo rje dang | skyabs grol  
gyi sku gzugs rgyu ci 'byor pa las gsar du bya  
| gsar du ma 'byor na sku gzugs rnying pa ci  
bzhugs spyen drangs | de bzhin gshegs  
(P285b2) pa bdun gyi sngon gyi smon lam  
khyad par rgyas pa'i mdo sde | mchod pa zhag  
dus zin gyi bar du nyin mtshan rgyun mi  
(D246b6) 'chad par tshar bzhi bcu rtsa dgu las  
mi nyung bar bklag | 'phags pa chos skyong

<sup>176</sup> The beginning of the Old Tibetan version is missing, while the canonical versions begin with the title.

<sup>177</sup> mthu'i] mthu'u P.

(P285b3) ba dang gnod sbyin rnams la chos  
 kyis sbyin pa dbul ba'i mdo sde bzang po grva  
 gcig kyang rgyun du bklag | dge slong gi dge  
 'dun la zas dang skom dang yo byad thams cad  
 kyis ci nus su (P285b4) mchod pa dang  
 (D246b7) rim gro bya'o || mchod pa bya ba'i  
 zhag grangs ni zhag bdun nam | zhag nyi shu  
 rtsa gcig gam | sum cu rtsa lnga'am bzhi bcu  
 rtsa dgu'i bar du bya ste | lcogs par byed na  
 nyin lan (P285b5) gsum mtshan lan gsum du  
 mchod cing smon lam gdab | dam chos bklag  
 pa dang mchod pa gzhan (D247a1) rgyun mi  
 'chad par bya | cho ga 'di sngon gyi smon lam  
 gyi stobs kyis de bzhin gshegs (P285b6) pa  
 bdun po'i<sup>178</sup> mtshan thos shing brjod pa las  
 phan yon 'byung ba yin pas phyag 'tshal ba  
 dang bsngo ba'i bar du skabs ci yod par mtshan  
 lan mang du smos shing | ci nas kyang  
 (D247a2) mang du thos shing (P285b7) brjod  
 pa'i tshul du bya'o || mchod pa'i yo byad 'og  
 nas 'byung ba bzhin du bshams shing gtsang  
 sgra che bar bya | mchod pa rnam pa lnga dang  
 sil snyan dang | phleg rdob pa la sogs (P285b8)  
 pa se yi ma shing rnga dang gar la sogs pa rol  
 mo ci 'byor pa rgyas par bya || yon bdag dang  
 (D247a3) mchod pa'i las la gtogs pa rnams  
 khros bya zhing gos gtsang ma nyin<sup>179</sup> mchod  
 pa lan du byed (P286a1) pa'i tshe spo<sup>180</sup> zhing  
 bgo'o || mchod pa'i rim pa ni yo byad tshul  
 bzhin bshams kyis 'og tu dge 'dun dang yon  
 bdag tshogs nas sems can thams cad la byams  
 pas (P286a2) khyab par<sup>181</sup> bya ba'i phyir ting  
 nge 'dzin (D247a4) bsgom | de nas mchod pa'i  
 tshogs rnams bden pa brdar<sup>182</sup> zhing byin gyis  
 brlab<sup>183</sup> | de nas 'phags pa spyang drang | de nas  
 'phags pa'i tshogs gdan 'dzom ste | so so'i  
 (P286a3) gdan la bzhugs par bsam | de nas  
 'phags pa'i tshogs mngon du dmigs la gdan  
 'dzom pa'i spyi (D247a5) la phyag 'tshal ba  
 dang mchod pa lnga dbul | bskul ba'i smon lam  
 bklag | de bzhin gshegs pa (P286a4) brgyad la  
 sogs pa re re la mchod pa dbul zhing mdo las  
 'byung bzhin<sup>184</sup> smon lam gdab par tshar phyin  
 par bya | de nas kun gyis<sup>185</sup> gzungs kyis snying  
 po logs shig tu phyung ba bzhi bcu rtsa dgu  
 man (D247a6) chad bdun yan chad (P286a5)

<sup>178</sup> bdun po'i] bdun pa'i P.

<sup>179</sup> nyin] nyin mtshan P.

<sup>180</sup> spo] spong P.

<sup>181</sup> khyab par] khyad par P.

<sup>182</sup> brdar] bdar P.

<sup>183</sup> brlab] brlabs P.

<sup>184</sup> 'byung bzhin] 'byung ba'i P.

<sup>185</sup> gyis] gyi P.

ci nus su bklag | de'i rjes la spyi la<sup>186</sup> mchod pa  
 lan cig byas nas bsod nams bsngo ba'i smon  
 lam gdab | de nas bzod par gsol te slar gshegs  
 pa'i tshogs<sup>187</sup> bcad bklag ste (P286a6) gyes<sup>188</sup> |  
 mchod pa bshams pa'i thabs 'byor pa'i stobs  
 kyis ci nus pa dang<sup>189</sup> sbyar (D247a7) te |  
 maṇḍal chen po'i steng du tshon phye'am | me  
 tog las rin po che sna lnga'i pho brang rta babs  
 dang | mu tig (P286a7) gi phreng ba dang |  
 rgyan sna tshogs kyis brgyan pa | gzhi padma'i  
 gdan dang bcas pa bris pa snam bu bar ma  
 gzhal med khang gi gung la an 'tsham pa'i  
 seng ge'i khri dang sbyar te | tshon (D247b1)  
 sna (P286a8) lnga'i tshas kyis<sup>190</sup> dkris pa'i<sup>191</sup>  
 mdo sde'i po ti<sup>192</sup> dang | de bzhin gshegs pa  
 brgyad kyi sku gzugs bzhugs | g.yas g.yon  
 du'ang an khri 'tsham pa bzhag la | g.yas g.yon  
 (P286b1) gyi gral stod du ni de bzhin gshegs  
 pa rnams kyi 'khor byang chub sems dpa'  
 bzhugs par (D247b2) bsham | g.yas gral smad  
 du ni lha'i dbang po brgya byin dang | rgyal po  
 chen po bzhi dang | (P286b2) phyogs skyong  
 ba bcu dang | dam pa'i chos skyong ba thams  
 cad bzhugs su gsol | g.yon gral smad du ni  
 gnod sbyin gyi sde dpon bcu gnyis bzhugs par  
 bsham | shar phyogs kyi (D247b3) (P286b3)  
 ngos su an chung du'am | gzhong bu'am man  
 'ji las gzhi blangs pa'i steng du | 'phags pa  
 'jam dpal dang | phyag na rdo rje dang | skyabs  
 grol gdan 'dzom pa la sngon gyi (P286b4)  
 thugs dam bskul zhing mdo sde'i don las  
 'byung ba'i phrin las mdzad pa'i tshul du  
 bzhugs pa (D247b4) ltar gdan bsham zhing so  
 so'i sku gzugs kyang bzhugs par bya | lha  
 bzhugs pa'i snam (P286b5) bu'i gzhi yang  
 padmas 'khor bar bya | dbus kyi padma la'am  
 spyan sngar spreng ba | gar sdug cing bde bar

<sup>186</sup> spyi la] *om.* P.

<sup>187</sup> tshogs] tshigs P.

<sup>188</sup> gyes] gye P.

<sup>189</sup> kyis ci nus par dang] kyi ci nus par P.

<sup>190</sup> kyis] kyis pa P.

<sup>191</sup> dkris pa'i] bkris pa'i P.

<sup>192</sup> po ti] pusti D, cf. Skt. *pustaka*, manuscript or scripture.

(90r1) \$ |:| gzungs chab gyi<sup>193</sup> bum pa<sup>194</sup> rgyan dang bcas pa dgu bzhag<sup>195</sup> || phyi rim<sup>196</sup> gyi snam bu'i nang du bkra shis dang (2) shing ljon pa la stsogs pa || brgyan du<sup>197</sup> 'os pa'I khol ma bkram la || phyi tson sna lnga'i gzhal myed khang (3) sgo khyud dang rta babsu bcas par bri zhing ○ mu tig<sup>198</sup> 'phreng<sup>199</sup> ba dang do shal gyI khol ma yang<sup>200</sup> bkod la | (4) de dag gI steng du | lha bshos dang yon chab la stsogs pa mchod pa<sup>201</sup> rnams kyang dgram || tshon phyas<sup>202</sup> (v1) bri ba<sup>203</sup> dka'<sup>204</sup> na || me tog bkram<sup>205</sup> ba 'am | man dal tsam bgyis pas 'tsal to<sup>206</sup> || steng du yang bla re dang | (2) gdugs ji<sup>207</sup> 'byor par<sup>208</sup> klub<sup>209</sup> || ngos su ○ yang rgyal mtshan dang mtshon sna lnga pa'i ba dan bzhi bcu rtas dgu (3) las lhag pa yan chad ji 'byor pa rgyas ○ par dgram || mar mye'i kha grangs lnga bcu rtas bzhi yan<sup>210</sup> (4) chad du bgyis<sup>211</sup> te || de las kha<sup>212</sup> dgu yan chad bzhi bcu rtas dgu man chad<sup>213</sup> ji nus pa nyin mtsan<sup>214</sup> bar chad ma mchis (91r1) \$ |:| par ltam<sup>215</sup> || lha bshos ni de bzhi gshegs pa brgyad la cha re re || brgyad gyi 'khor la cha re re<sup>216</sup> | (2) 'phags pa 'jam dpal dang | phyag na rdo rje dang | bskyab<sup>217</sup> dgrol<sup>218</sup> la cha re re | lha'i dbang po brgya byin dang | rgyal po (3) chen po bzhi la cha re re | dam pa'I chos ○ skyong ba spyi la cha gcig || dar ma<sup>219</sup> gnyis la cha re re | gnod sbyin gyi sde dpon bc(u) gnyis la cha re re<sup>220</sup> spyi (4) gtor chen po gcig || 'di rnams so so'i spyang ngar<sup>221</sup> gar 'os par dbab || ngos gnyis su de bzhi (v1) gshegs pa bdun gyi smon lam gyi mdo sde || nyin mtsan<sup>222</sup> bar chad ma mchis<sup>223</sup> par thun du klag<sup>224</sup> pa dang<sup>225</sup> |

*gar sdug cing bde bar* gzungs chu'i bum pa kha rgyan dang bcas pa dgu gzhaq | phyi rol gyi snam (D247b5) bu'i (P286b6) nang du bkra shis dang | shing ljon pa la sogs pa'i rgyan la 'os pa'i khol ma bkram la | phyi tshon sna lnga'i gzhal med khang sgo khyud dang | rta babsu bcas pa bri zhing mu tig gi (P286b7) phreng ba dang | do shal gyi khol ma bkod la | de dag gi steng du lha bshos dang yon chab la (D247b6) sogs pa mchod pa rnams kyang dgram | tshon phyas<sup>226</sup> bri bar dka' na me tog dgram pa'am | (P286b8) maṇḍal tsam bya | steng du yang bla re dang gdugs ci<sup>227</sup> 'byor pas klubs | ngos su yang rgyal mtshan dang | mtshon sna lnga pa'i ba dan pa'i bzhi bcu rtas dgu las lhag pa yan chad ci 'byor pa (P287a1) rgyas (D247b7) par dgram | mar me'i kha grangs ni lnga bcu rtas bzhi man chad du bya ste | de las kha grangs dgu yan chad bzhi bcu rtas dgu man chad<sup>228</sup> ci nus pa nyin mtshan du bar (P287a2) ma chad par gtang<sup>229</sup> | lha bshos ni de bzhi gshegs pa brgyad la cha re re | 'phags pa 'jam dpal dang | phyag na rdo rje dang | skyabs grol la (D248a1) cha re re | lha'i dbang po brgya byin (P287a3) dang rgyal po chen po bzhi la cha re re | dam pa'i chos skyong ba spyi la cha gcig | chos gnyis la cha re re | gnod sbyin gyi sde dpon bcu gnyis la cha re re | spyi gtor chen po gcig (P287a4) 'di rnams so so'i spyang ngar gar 'os par (D248a2) dbab | ngos gnyis su de bzhi gshegs pa bdun gyi smon lam gyi mdo sde nyin mtshan du bar ma chad par thun du bklag |

<sup>193</sup> chab gyi] chu'i DP.

<sup>194</sup> bum pa] kha *add.* DP.

<sup>195</sup> bzhag] gzhaq DP.

<sup>196</sup> rim] rol D.

<sup>197</sup> du] la DP.

<sup>198</sup> zhing] mu tig *add.* DP.

<sup>199</sup> 'phreng] phreng DP.

<sup>200</sup> yang] *om.* DP.

<sup>201</sup> pa] pa'I Ms., pa DP.

<sup>202</sup> phyas] gyis D.

<sup>203</sup> ba] bar DP.

<sup>204</sup> bka'] dka' DP.

<sup>205</sup> bkram] dgram DP.

<sup>206</sup> bgyis pas 'tsal to] bya DP.

<sup>207</sup> ji] ci D, cing P.

<sup>208</sup> par] pas P.

<sup>209</sup> klub] klubs DP.

<sup>210</sup> yan] man DP.

<sup>211</sup> bgyis] bya DP.

<sup>212</sup> kha] grangs *add.* DP.

<sup>213</sup> bzhi bcu rtas dgu man chad] *om.* D.

<sup>214</sup> mtsan] du *add.* DP.

<sup>215</sup> bar chad ma mchis par ltam] ma chad par gtang D, ma chad par btang P.

<sup>216</sup> brgyad gyi 'khor la cha re re] *om.* DP.

<sup>217</sup> bskyab] skyabs DP.

<sup>218</sup> dgrol] grol DP.

<sup>219</sup> dar ma] chos DP.

<sup>220</sup> gnod gnyis gyi sde dpon bcu gnyis la cha re re] <<gnod gnyis gyi sde dpon bcu gnyis la cha re re>> Ms.

<sup>221</sup> spyang ngar] spyang ngar DP.

<sup>222</sup> nyin mtsan] du *add.* DP.

<sup>223</sup> mchis] chad DP.

<sup>224</sup> klag] bklag DP.

<sup>225</sup> pa dang] *om.* DP.

<sup>226</sup> phyas] gyis P.

<sup>227</sup> ci] cing P.

<sup>228</sup> bzhi bcu rtas dgu man chad] *om.* D.

<sup>229</sup> gtang] btang P.

## 1. The beginning / preparation

### 1.1 Taking bath

### 1.2 Keeping a fast

### 1.3 Arranging the *maṇḍala*

Set up nine vessels of *dhāraṇī* water, decorated appropriately. In the center of the platform (*snam bu*), decorate with auspicious symbols, trees, and so forth; on the outer rim (*phyi rim*), place windows suitable for decoration. On the exterior, draw the five-colored immeasurable palace, complete with a doorway and arch. Adorn the windows with pearl garlands and jeweled necklaces. On top of these, arrange offerings such as divine cakes, oblation water, and so on.

If it is difficult to draw with colored powders (*tshon phye*), then place flowers or simply construct the *maṇḍala*. Above the center, adorn with canopies and umbrellas as available; facing the center, decorate extensively with victory banners and up to forty-nine flags bearing the five symbols, according to your means. Set up fifty-four lamps in the upper area, nine above and forty-five below, keeping them burning day and night without interruption, as far as you are able (*ji nus pa*). [Offer] the divine cakes: [offer] one great partition of *torma* one by one to the eight Tathāgatas, the accompanies of these eight, the revered Mañjuśrī, Vajrapāṇi, the Savior, Indra, the lord of gods, and the Four Great Kings, the protectors of the true *dharma*, the two *dharms* (*dar ma gnyis*),<sup>230</sup> the Twelve Great Yakṣa Generals; offer suitable dance to them one by one; on the two sides (*ngos gnyis su?*), recite the *Sūtra of the Aspirations of the Seven Tathāgatas* day and night without interruption for three hours.

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<sup>230</sup> The meaning of *dar ma gnyis* (*chos gnyis* in DP) is not very clear. Probably it is a translation of *dharmadvaya*.

(2) chos gyi sbyin bar<sup>231</sup> dbul ba mdo sde ○  
 gra<sup>232</sup> gchig || gdan khri bsham ste<sup>233</sup> | ji nus  
 su klag<sup>234</sup> par sbyar<sup>235</sup> | (3) mchod pa  
 bshams pa'i mdun du ○ | mchod pa la 'du  
 ba rnams gyi<sup>236</sup> stan bshamste || mdun (4)  
 mdun du mchod pa rnam<sup>237</sup> lnga 'bul la rag  
 par<sup>238</sup> bsham<sup>239</sup> || rol mo dang sil snyan  
 bgyid<sup>240</sup> pa'i gra<sup>241</sup> gcig |

(folio 92 missing)

#### 1.4 Generating the four immeasurable minds

(93r1) \$ |:| dang po mdo sde las 'byung ba'i  
 cho ga bzhin du || sems can thams can la ||  
 byams pa (2) dang snying rjes khyab par  
 bsgom ba'i ○ bsam rgyud<sup>242</sup> || : || (3) \$ |:|  
 mchod pa bshams lags<sup>243</sup> te |○|

chos kyi sbyin pa (P287a5) dbul ba mdo sde  
 grwa<sup>244</sup> gcig gdan khri bshams te<sup>245</sup> ci nus  
 su bklag | mchod pa bshams pa'i mdun du  
 mchod pa la 'du ba rnams kyi stan (D248a3)  
 bshams te | mdun mdun du mchod pa rnam  
 (P287a6) pa lnga dbul ba legs par bshams la  
 | rol mo dang sil snyan byed pa'i grwa<sup>246</sup>  
 gcig *kyang zla ba*<sup>247</sup> *bstar*<sup>248</sup> *te phyed du*  
*gzhug* |

[see appendix 4.2.1]

dang po mdo sde las 'byung ba'i cho ga  
 bzhin du | sems can thams cad la byams pa  
 dang snying rjes khyab par bsgom (P287b2)  
 mo || mchod pa bshams te |

<sup>231</sup> bar] pa DP.

<sup>232</sup> gra] grwa D.

<sup>233</sup> bsham ste] bshams te D.

<sup>234</sup> klag] bklag DP.

<sup>235</sup> par sbyar] *om.* DP.

<sup>236</sup> gyi] kyi DP.

<sup>237</sup> rnam] pa *add.* DP.

<sup>238</sup> 'bul la rag par] dbul ba legs par DP.

<sup>239</sup> bsham] bshams la DP.

<sup>240</sup> bgyid] byed DP.

<sup>241</sup> gra] grwa DP.

<sup>242</sup> ba'i bsam rgyud] *om.* DP.

<sup>243</sup> lags] *om.* DP.

<sup>244</sup> grwa] gra P.

<sup>245</sup> bshams te] bsham ste P.

<sup>246</sup> grwa] gra P.

<sup>247</sup> ba] la P.

<sup>248</sup> bstar] btlar P.

As a *dharma* offering, arrange the thrones and engage in reading one section (*gra gchig?*) of the *sūtra* as much as possible. In front of the arranged offerings, set up the seats of assembly for offering. At the forefront, arrange five kinds of available (*rag par?*) offerings, one section of performing music and cymbals [...]

#### **1.4 Generating the four immeasurable minds**

Initially, in accordance with the ritual described in the *sūtra*, meditate pervasively for the sentient beings with benevolence and compassion. Organize the offerings.

dge 'dun tshogs nas || phyogs bcu'i 'phags  
 pa thams (4) cad la phyag bgyI<sup>249</sup> || de nas  
 rigs pa'i tsul gang la goms pa'i sgo nas ||  
 chos thams cad dmyigsu 79-(93v1) myed  
 par || ston pa nyid gyI ting nge 'dzin ji<sup>250</sup> ran  
 cig bsgom mo || de'i 'og du ting nge 'dzin  
 las langs (2) nas || 'di snyam du chos thams  
 cad ○ dmyigsu myed pa'i don de lta bu yin  
 la || 'phags pa rnams (3) gyis || de kho na  
 nyid thugsu chud na<sup>251</sup> | ○ | sku dang<sup>252</sup>  
 thugs nam ka<sup>253</sup> dang 'dra bar 'gyur<sup>254</sup> te ||  
 sgrib pa myi (4) mnga' zhing || mthu dang  
 byin gyi rlabs<sup>255</sup> | bsam gyis myi khyab pa'i  
 go 'phang brnyes par yang rung na | (94r1)  
 \$ |:| kye ma sems can<sup>256</sup> 'di rnams || chos gyi  
 de kho na nyid ma rtogs te || rmongs pas  
 nyon mongs pa dang (2) sdug bsngal mang  
 pos gzir te | nyam ○ thag pa'i gnas su lung  
 bar gyur la || sems can thams chad khyang  
 (3) thogs<sup>257</sup> ma myed pa'i 'khor ba nas | ○  
 | 'gro ba brgyud pa<sup>258</sup> rnams su bdag gi  
 gnyen bshes<sup>259</sup> dam pa (4) drin gyi zhing du  
 ma<sup>260</sup> gyur pa 'ga<sup>261</sup> yang myed cing<sup>262</sup> ||  
 bdag gis kyang dang po byang cub gyi  
 sems<sup>263</sup> bskyed de || (v1) 'gro ba mang po  
 la<sup>264</sup> phan ba dang || bde ba'i don dpag du  
 myed pa bsgrub par dam bcas pa'i dus gyi  
 tshe (2) sems can thams chad | bdag gir  
 blangs zin pas || 'di lta bu la | byang cub  
 sems dpa' rnams (3) gyis | yal bar dor<sup>265</sup> ba  
 ni shin du<sup>266</sup> myi ○ rigs na || 'di dag ji ltar  
 sdug bsngal las ni gdon | (4) bde ba la ni  
 dgod par bya snyam du | snying rje dang  
 byams pa chen po dang ldan ba'I btson ba'I  
 sems drag du (95r1) \$ |:| bskyed par bya'o ||

dge 'dun tshogs (D248a6) nas phyogs  
 bcu'i 'phags pa thams cad la phyag bya | de  
 nas rig pa'i tshul gang la goms pa'i sgo nas  
 chos thams cad (P287b3) dmigs su med par  
 stong pa nyid kyi ting nge 'dzin ci ran cig  
 bsgom mo || de'i 'og tu ting nge 'dzin las  
 langs nas 'di snyam du chos thams cad  
 dmigs (D248a7) su med pa'i don de lta bu  
 yin la | 'phags (P287b4) pa rnams kyis de  
 kho na nyid thugs su chud pas sku dang  
 gsung dang thugs nam mkha' dang 'dra bar  
 gyur te | sgrib pa mi mnga' zhing mthu dang  
 | byin gyi rlabs<sup>267</sup> bsam gyis mi khyab pa'i  
 go 'phang brnyes (P287b5) par yang rung  
 na | kye ma sems (D248b1) can 'di rnams  
 chos kyi de kho na nyid ma rtogs te | rmongs  
 pas nyon mongs pa dang sdug bsngal mang  
 pos gzir te | nyam thag pa'i gnas su lung  
 bar gyur la | sems (P287b6) can thams cad  
 kyang thog ma med pa'i 'khor ba nas 'gro  
 ba brgyud pa<sup>268</sup> rnams su bdag gi bshes  
 gnyen<sup>269</sup> dam pa drin gyi (D248b2) zhing  
 du ma<sup>270</sup> gyur pa 'ga' yang med de | bdag  
 gis kyang dang po byang chub kyi sems  
 dam (P287b7) pa bskyed de | 'gro ba mang  
 po'i phan pa dang bde ba'i don dpag tu med  
 pa bsgrub par dam bcas pa'i dus kyi tshe |  
 sems can thams cad bdag gir blangs zin  
 pas 'di lta bu la byang chub (D248b3)  
 (P287b8) sems dpa' rnams kyis yal bar 'dor  
 ba ni mi rigs na | 'di dag ji ltar sdug bsngal  
 las ni gdon | bde ba la ni dgod par bya snyam  
 du snying rje dang | byams pa chen po dang  
 ldan pa'i (P288a1) brtson pa'i sems drag tu  
 bskyed par bya'o ||

<sup>249</sup> bgyI] bya DP.

<sup>250</sup> ji] ci DP.

<sup>251</sup> na] pas DP.

<sup>252</sup> dang] gsung dang *add.* DP.

<sup>253</sup> ka] mkha' DP.

<sup>254</sup> 'gyur] gyur DP.

<sup>255</sup> gyi rlabs] gis brlabs P.

<sup>256</sup> can] <<can>> Ms.

<sup>257</sup> thogs] thog DP.

<sup>258</sup> pa] *om.* P.

<sup>259</sup> gnyen bshes] bshes gnyen D.

<sup>260</sup> ma] *om.* P.

<sup>261</sup> 'ga] 'ga' DP.

<sup>262</sup> cing] de DP.

<sup>263</sup> sems] dam pa *add.* DP.

<sup>264</sup> po la] po'i DP.

<sup>265</sup> dor] 'dor DP.

<sup>266</sup> shin du] *om.* DP.

<sup>267</sup> gyi rlabs] gis brlabs P.

<sup>268</sup> pa] *om.* P.

<sup>269</sup> bshes gnyen] gnyen bshes P.

<sup>270</sup> ma] *om.* P.

After the monks assembled, pay homage to all noble ones in the ten directions. Through meditation, as it is the mode of cognition, engage in the meditation on emptiness without conceiving any phenomena at the appropriate time.

Subsequently, after emerging from the meditative absorption, [the practitioner] thus reflects: “this is the meaning of not conceiving of any phenomena. When the noble ones bring reality to mind, body and mind become like the sky, free from obstructions, and have attained the inconceivable state of power and blessings. Alas, these sentient beings, understand no ultimate truth of phenomena, suffer from lots of defilements and sufferings due to ignorance, and fall into the most destitute state. There are no sentient beings even since the beginningless *samsāra*, who in the worldly successions have not become the kind relatives and true friends, the field of sympathy. And I, having first generated the mind of enlightenment, have promised to accomplish the benefit and happiness of many beings. At that time, having taken all sentient beings as their own (*bdag gir blangs zin pas*), it is not at all appropriate for the bodhisattvas to abandon them. How can I free them from suffering and establish them in happiness?” [Thus one should] firmly generate the mind of endeavor with compassion and great benevolence.

yang 'di snyam<sup>271</sup> bsams te || bdag ni dus  
 ngan pa'i sems can spyod pa dang | (2)  
 mthus<sup>272</sup> dman ba yin bas || bdag nyid gcig  
 pus 'pral du don rlabs po che 'di lta bu myi  
 lcogs gyis<sup>273</sup> ston pa bde bar gshegs pas |  
 sngon ○ ji ltar phyi ma'i dus lnga brgya<sup>274</sup>  
 (3) tha ma la || dam pa'i chos 'grib pa na |  
 (4) sems can thams chad | rjes su gzung<sup>275</sup>  
 ba'i slad du || de bzhin gshegs pa bdun gyi  
 thabs mkhas pa dang (v1) sngon gyi smon  
 lam gyi khyad bar || rgyas pa bcom ldan 'das  
 gyis ji skad gsungs pa las (2) byung ba bzhin  
 du bcom ldan 'das sman gyi bla be du  
 rya'i 'od gyi rgyal po la stsogs pa | de bzhin  
 gshegs pa bdun la mthu (3) brtan || dpung  
 nyen<sup>276</sup> du<sup>277</sup> gsol te | ○ da<sup>278</sup> ni 'phags pa  
 rnams gyi mthu dang byin gyi rlabs<sup>279</sup> gyis  
 (4) 'gro ba rnams la || phan ba bsgrub par  
 bya<sup>280</sup> la | phyis ni bdag nyid gcig pus gzhan  
 la ltos pa myed (96r1) \$ |: par sems can  
 thams can la phan ba dang || bde ba bla na  
 myed pa bsgrub par bya'o snyam du  
 bsams<sup>281</sup> (2) mo ||

yang 'di snyam du bsams te | bdag ni  
 (D248b4) dus ngan pa'i sems can spyod pa  
 dang mthu dman pa yin pas (P288a2) | bdag  
 nyid gcig pus 'phral du don rlabs po che 'di  
 lta bu ni mi lcogs kyi | ston pa bde bar  
 gshegs pas sngon ci ltar phyi ma'i dus lnga  
 brgya pa tha ma la dam pa'i chos 'grib pa na  
 sems (P288a3) can thams cad rjes su  
 (D248b5) gzung<sup>282</sup> ba'i slad du de bzhin  
 gshegs pa bdun gyi thabs mkhas pa dang  
 sngon gyi smon lam gyi khyad par rgyas pa  
 bcom ldan 'das kyis ji skad gsungs pa las  
 (P288a4) byung ba bzhin du | bcom  
 ldan 'das sman gyi bla bai dūrya<sup>283</sup> 'od kyi  
 rgyal po la sogs pa de bzhin gshegs pa bdun  
 la (D248b6) mthu brtan dpung gnyen du  
 gsol te | da<sup>284</sup> ltar ni 'phags pa rnams kyi  
 (P288a5) mthu dang byin gyi rlabs<sup>285</sup> kyis  
 | 'gro ba rnams la phan pa bsgrub par bya la  
 | phyis ni bdag nyid gcig pus gzhan la ltos  
 pa med par sems can thams cad la phan pa  
 dang (P288a6) bde ba bla na med pa bsgrub  
 par (D248b7) bya'o snyam du bsam mo ||

<sup>271</sup> snyam] du *add.* DP.

<sup>272</sup> mthus] mthu DP.

<sup>273</sup> gyis] kyi DP.

<sup>274</sup> brgya] pa *add.* DP.

<sup>275</sup> gzung] bzung P.

<sup>276</sup> dpung nyen] dpung gnyen DP.

<sup>277</sup> du] *om.* P.

<sup>278</sup> da] da ltar D, de ltar P.

<sup>279</sup> gyi rlabs] gyis brlabs P.

<sup>280</sup> bya] bya *p.c.* Ms.

<sup>281</sup> bsam] bsams DP.

<sup>282</sup> gzung] bzung D.

<sup>283</sup> bai dūrya] be dūrya'i P.

<sup>284</sup> da] de P.

<sup>285</sup> gyi rlabs] gyis brlabs P.

And [the practitioner] thus reflects: “I am a sentient being in this degenerate age. Since being inferior in conduct and power, I am not able to accomplish such a great task alone. Previously, the Teacher Sugata, for the sake of all sentient beings in the last five hundred years in the future,<sup>286</sup> when the true *dharma* is diminished, has supplicated, just as it comes from the authentic preaching by the particularly accomplished Bhagavat, regarding the previous particularly great aspirations of the seven Tathāgatas, to the seven Tathāgatas including Bhaiṣajyaguruvaiḍūryaprabhā and so forth, to be the firm power, the final relief [of beings]. In this way, at this moment, benefits must be brought to the beings through the power and blessing of the noble ones, and subsequently, not relying on others, I alone will accomplish the unsurpassed benefits and happiness of all sentient beings.”

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<sup>286</sup> This sentence corresponds approximately to T 925 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「為利當來後五百歲像法轉時」(CBETA 2023.Q1, T19, no. 925, p. 34a15).

○

(3) (blank)

(4) \$ | : | snying rje dang byams pa'I sems bskyed pa'I 'og du || sems can gyi don bya ba<sup>287</sup> brtsam ba'i phyi (v1) 'phags pa<sup>288</sup> gdan tshom ba'I pho brang<sup>289</sup> dang mchod pa'i tshogs bshams pa ||<sup>290</sup> bden bas<sup>291</sup> bdar zhing yid (2) gyis bsngo ba<sup>292</sup> || : : ||

snying rje dang byams pa'i sems bskyed pa'i 'og tu | sems can gyi don bya bar brtsam pa'i phyir 'phags pa gdan 'dzom pa'i pho (P288a7) brang dang | mchod pa'i tshogs bshams shing bsam pa rnam par dag pa'i yid kyis bden pa bdar zhing yid kyis (D249a1) bsngo ba |

## 2. The main action

### 2.1 Four empowerments

#### 2.1.1 Empowerment of the ground

dkon mcog gsum gyi bden ba dang | sangs rgyas dang byang cub sems (3) dpa' thams chad gyi<sup>293</sup> byin gyi rlabs<sup>294</sup> ○ dang tshogs gnyis<sup>295</sup> yongs su rdzogs pa'i mnga' thang chen po dang | (4) chos gyi dbyings rnam par dag pa'I stobs gyis<sup>296</sup> || bcom ldan 'das sman gyi bla be du rya'i 'od kyis (97r1) \$ | : | rgyal po la stsogs pa | de bzhin gshegs pa bdun dang || ston pa bde<sup>297</sup> bar gshegs pa || dpal (2) shag kya thub pa 'khor dang bcas par ○ gdan 'tshom ba'I pho brang gyi dkyil 'khor dang mchod pa'I (3) tshogs sbyar pa 'di rnams || ji ltar ○ de bzhin gshegs pa de dag gi sngon gyi smon lam gyi (4) khyad bar can gyis bsgrubs pa'i<sup>298</sup> zhing rnams par dag pa dang |<sup>299</sup> 'od dpag myed pa'i zhing<sup>300</sup> bkod pa<sup>301</sup> lta bu'i (v1) yon tan<sup>302</sup> dang ldan ba<sup>303</sup> |

dkon mchog gsum gyi bden pa dang | sangs (P288a8) rgyas dang byang chub sems dpa' thams cad kyis byin gyi rlabs<sup>304</sup> dang | tshogs gnyis yongs su rdzogs pa'i mnga' thang chen po dang | chos kyis dbyings rnam par dag pa'i stobs (P288b1) dang | bcom (D249a2) ldan 'das sman gyi bla bai dūrya'i 'od kyis rgyal po la sogs pa de bzhin gshegs pa bdun dang | ston pa bde bar gshegs pa dpal shākya thub pa 'khor dang bcas pa gdan (P288b2) 'dzom pa'i pho brang gi dkyil 'khor dang | mchod pa'i tshogs sbyar ba 'di rnams | ji ltar de bzhin (D249a3) gshegs pa de dag gi sngon gyi smon lam khyad par can gyis bsgrubs pa'i sangs (P288b3) rgyas kyis zhing rnam par dag pa dang | bcom ldan 'das 'od dpag med kyis zhing gi bkod pa'i yon tan lta bu dang ldan par 'gyur<sup>305</sup> te |

<sup>287</sup> bya ba] bya bar D, par P.

<sup>288</sup> 'phags pa] { { \$ : } } 'phags pa Ms.

<sup>289</sup> brang] zang P. It might be due to the damage of the xylograph.

<sup>290</sup> bshams shing] bsam pa rnam par dag pa'i yid kyis *add.* DP.

<sup>291</sup> bden bas] bden ba<<s>> Ms., bden pa DP.

<sup>292</sup> ba'] ba DP.

<sup>293</sup> gyi] kyis DP.

<sup>294</sup> gyi rlabs] gyis brlabs P.

<sup>295</sup> gnyis] <<gnyis>> Ms.

<sup>296</sup> gyis] dang DP.

<sup>297</sup> bde bar] <<b>>de <<bar>> Ms., here *de bzhin gshegs pa* has been written by the scribe at first, then *b* and *bar* have been inserted under the line, but *bzhin* was left uncorrected.

<sup>298</sup> bsgrubs pa'i] sangs rgyas kyis *add.* DP.

<sup>299</sup> dang] bcom ldan 'das *add.* DP.

<sup>300</sup> zhing] gi *add.* DP.

<sup>301</sup> pa] pa'i DP.

<sup>302</sup> lta bu'i yon tan] yon tan lta bu DP.

<sup>303</sup> ba] par 'gyur te D, par gyur te P.

<sup>304</sup> gyi rlabs] gyis brlabs P.

<sup>305</sup> 'gyur] gyur P.

After having generated the mind of compassion and benevolence, with the intention of benefiting sentient beings, [one should] arrange the palace with noble thrones and an array of offerings, exhort to action through truth and dedicate it with [a devoted] mind.

## 2. The main action

### 2.1 Four empowerments

#### 2.1.1 Empowerment of the ground

By the authenticity of the Three Jewels, through the blessings of all buddhas and bodhisattvas, by the great might of the completion of the two accumulations, and by the force of the completely purified and inconceivable *dharmadhātu*, may this *maṇḍala* palace adorned with thrones as well as this collection of materials intended for the worship of the seven Tathāgatas including Bhaiṣajyaguruvaīḍūryaprabhā, the Teacher Sugata, Śrī Śākyamuni and their companions, become completely pure, just as the buddhafields produced by the previous specious aspirations of those Tathāgatas, and endow the qualities akin to those of the adorned buddhafield of Amitābha.<sup>306</sup>

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<sup>306</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「如是供養既陳設已，會集大眾依次安座。修性空觀從定而起，緣諸有情，修四無量觀，發菩提心。既修辦已，觀想十方一切諸佛菩薩亦復如是[。]

加持攝授。如是思惟：

「加持攝授處所曰[：

三寶真實力{：}<>一切諸佛諸大菩薩加持攝授力，二種資糧圓滿果報力，不可思議清淨法界力。彼佛菩薩最妙廣大，誓願所成清淨國土。今依七佛本願功德經中儀軌，會集十方一切諸佛諸大菩薩、護法聖眾，宮殿壇場及諸所有一切供養國土莊嚴，惟願轉成猶如世尊無量壽佛國土莊嚴，種種功德等無有異。」

(CBETA 2023.Q1, T19, no. 925, p. 33b12-23)

rin po che<sup>307</sup> sna tshogs gyi rang bzhin |

dri ma myed cing 'od gtsal ba |

dpag bsam gyi (2) shing dang | lha'i rol mo  
dang long spyod thams chad dang ldan ba |

*sa gzhi rin po che sna tshogs kyi rang bzhin lag  
mthil (P288b4) ltar mnyam (D249a4) pa | tha  
gru che ba yangs pa | reg na 'jam zhing ba de  
ba dang | dri ma med cing 'od gsal ba | tsandan  
sprul gyi snying po'i dri bsung dang ldan pa |  
lha'i me tog sna tshogs (P288b5) kyis gcal  
bkram pa | mtha' rin po che'i pha gus brtsigs  
shing gser dang mu tig gi gram bu dang bye ma  
bdal<sup>308</sup> (D249a5) ba dang | utpa la dang | ku  
mu ta dang | padma 'gying zhing ldem pas  
(P288b6) khebs par gyur cig<sup>309</sup> | chu bya sna  
tshogs skad snyan pa sgrogs pa dga' la 'phyo  
zhing lding bas brgyan pa'i yan lag brgyad  
dang ldan pa'i mtsho dang rdzing dang lteng ka  
dag gis mdzes par byas (P288b7) pa | rin po  
che'i dpag (D249a6) bsam gyi shing ljon pa  
lha'i nor bu dang | mu tig gi rgyan phreng dang  
| rin po che dbyangs pa || me tog gi mgo lcogs  
dang | 'bras bus mdzes (P288b8) par chags pas  
g.yur za zhing ldem la | gser gyi dril bu g.yer  
kha 'khrol ba la dam pa'i chos kyi sgra 'byung  
ba dang ldan pa tshar du sbrengs<sup>310</sup> (D249a7)  
pas legs par brgyan pa'i sa gzhi la (P289a1)  
gzhal med khang chen po |*

<sup>307</sup> rin po che] sa gzhi rin po che DP.

<sup>308</sup> bdal] brdal P.

<sup>309</sup> cig] cing P.

<sup>310</sup> sbrengs] sgrengs P.

the very nature of various jewels ...

immaculate and illuminative...

endowed with wish-granting trees, divine music and all enjoyments...<sup>311</sup>

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<sup>311</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「彼佛國土地平如掌，眾寶所成，縱廣正等，廣博嚴麗，細滑柔軟甚可愛樂，清淨無穢，光明晃耀，香氣芬馥如妙栴檀，普散種種上妙天花，多有浴池以諸妙寶周遍間砌。復以種種金寶、銀寶、真珠妙寶沙布其底。復有種種優波羅華、拘物頭華、波頭摩華，艷冶敬側彌覆其上。又有種種奇妙可愛雜色禽鳥出和雅音適悅眾意，歡喜交集飛騰上下。又有種種微妙天寶砌飾池沼，盈滿流注八功德水，清淨嚴好甚可愛樂。復有種種天妙寶樹，一一寶樹復有種種寶華寶菓，滋茂繁盛。欄楯莊嚴，處處行列，一一枝上懸掛種種天妙珠瓔摩尼眾寶，金寶鈴鐸不鼓自鳴，出美妙音，宣暢妙法。如是種種莊嚴寶地，」 (CBETA 2025.R1, T19, no. 925, p. 33b23-c8)

## 2.1.2 Empowerment of the palace

rin po che<sup>312</sup> mchog du 'bar ba bkod pa |

kham (3) gsum pa<sup>313</sup> las yang dag par 'das  
○ pa'i spyod yul ||

byang cub sems dpa' dang |<sup>314</sup> lha<sup>315</sup> klu<sup>316</sup>  
gnod (4) sbyin la stsogs pa

mtha' yas pa rnam par rgyu ba | chos gyi ro'i  
dga' ba dang | bde ba chen pos brtan<sup>317</sup> pa ||  
(98r1) \$ |: sems chan thams chad gyi don  
thams chad yang dag par thob par byed  
par<sup>318</sup> nye bar gnas pa ||

rnam par (2) thar pa'i sgo gsum<sup>319</sup>

nas 'jug pa | ○ |

rin po che *sna bdun* mchog tu 'bar bar bkod  
pa | 'jig rten gyi kham dpag tu med par  
rgyas par 'od zer chen po rab tu  
(P289a2) 'byung ba | gnas tha dad pa shin  
tu rnam par phye ba mtha' yas par rnam par  
gnas pa | (D249b1) rgya yongs su ma chad  
pa kham gsum las yang dag par 'das pa'i  
spyod yul | 'jig (P289a3) rten las 'das pa  
de'i bla ma'i dge ba'i rtsa ba las byung ba  
shin tu rnam par dag cing dbang sgyur ba'i  
rnam par rig pa'i mtshan nyid | de bzhin  
gshegs pa'i gnas | byang chub sems  
(D249b2) (P289a4) dpa' dpag tu med pa'i  
dge 'dun dang ldan pa | lha dang | klu dang  
| gnod sbyin dang | dri za dang | lha ma yin  
dang | nam mkha' lding dang | mi'am ci  
dang | lto 'phye chen po dang | mi dang mi  
(P289a5) ma yin pa mtha' yas pa rnam par  
rgyu ba | chos kyi ro'i dga' ba dang bde ba  
chen pos brten pa | (D249b3) sems can  
thams cad kyi don thams cad yang dag par  
thob par byed pa | nye bar gnas pa | (P289a6)  
nyon mongs pa'i dri ma'i gnod pa thams  
cad dang bral ba | bdud thams cad yongs su  
spangs pa || thams cad kyi bkod pa las lha  
pa | de bzhin gshegs pa'i bkod pa'i gnas  
dran pa (D249b4) (P289a7) dang blo gros  
dang | rtogs pa chen pos nges par' byung ba  
| zhi gnas dang lha mthong chen po'i  
bzhon pa yin pa | rnam par thar pa'i sgo  
chen po stong pa nyid dang | mtshan ma  
med pa dang | smon pa (P289a8) med pa  
nas 'jug pa |

<sup>312</sup> rin po che] *sna bdun add.* DP.

<sup>313</sup> gsum pa] *gsum add.* DP.

<sup>314</sup> dang] *dpag tu med pa'i dge 'dun dang ldan pa* DP.

<sup>315</sup> lha] *dang add.* DP.

<sup>316</sup> klu] *dang add.* DP.

<sup>317</sup> brtan] *brten* DP.

<sup>318</sup> par] *pa* DP.

<sup>319</sup> gsum] *chen po stong pa nyid dang | mtshan ma med pa dang | smon pa med pa* DP.

### 2.1.2 Empowerment of the palace

arranged with supremely radiant jewels...

the domain, which is exceedingly pure, surpassing the three world realms...

bodhisattvas, deities, serpents, *yakṣas* and so forth ...

countless [of them] are moving around, are strengthened by profound happiness and delight in the flavor of the *dharma*, remaining close to fully attaining the welfare of all sentient beings...

entering [the palace] through the three gates of liberation,<sup>320</sup>

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<sup>320</sup> *sgo gsum* (three gates) is fully explained in DP: *chen po stong pa nyid, mtshan ma med pa, smon pa med pa*, emptiness, signlessness, and wishlessness. T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「其勝妙殿皆以七寶莊嚴間飾，光明熾盛遍照十方無量世界，十方國土皆現於中。有如是等無量國土，縱廣正等邊際差別，一一嚴顯，非三界境超出世間。此由如來善根威力淨惟識性之所成就。如來所都諸大菩薩無量眾等，及諸天龍、夜叉、健達婆、阿修羅、揭路茶、緊那羅、摩訶洛伽、人非人等，當所游歷，喜翫法味，安隱快樂，真實恒住，饒益有情，遠離垢染、憂悲、苦惱，永無魔事，勝諸莊嚴。如來莊嚴城闕宮殿，以大念慧勝解所生，乘奢摩他毘婆舍那，入空無相無願普解脫門，」 (CBETA 2025.R1, T19, no. 925, p. 33c8-19)

### 2.1.3 Empowerment of the teaching thrones

rin po che'i pad mas<sup>321</sup> brgyan pa'I skod<sup>322</sup> pa la  
rten pa'i gzhal (3) myed khang chen por gyur  
pa'i nang du |○| gung la de bzhin gshegs pa  
brgyad bzhugs par 'os pa'i (4) rin po'<sup>323</sup> che'I  
seng ge'i gdan khri lha'i za bdar<sup>324</sup> dang | ras  
bcos bus g.yogs pa nem zhing 'phar ba'i (v1)  
rlong dang ldan ba'i sku rten dang bcas pa  
brgyad byung<sup>325</sup> zhing || g.yas g.yos<sup>326</sup> su<sup>327</sup>  
yang 'khor gyi gtso bo || (2) byang cub sems dpa'  
rnams dang |○| chos skyong ba<sup>328</sup> thugs dam  
can bzhugs pa'i pad ma'i gdan (3) brgya stong  
mang po dang | mdun gyi ○ ngos su 'phags  
pa 'jam dpal dang | phyag na rdo rje dang | (4)  
bskyab<sup>329</sup> grol bzhugs pa'i pad ma<sup>330</sup> gdan  
bzang po 'byung ba dang ||

### 2.1.4 Empowerment of the offering

nang<sup>331</sup> thams chad cha rigs dang 'tsam bar<sup>332</sup>  
(99r1) \$ |:| myi dang lha'i yo byad | dam pa zhal  
zas dang | na bza' dang rgyan dang | rol mo la  
stsogs pa | mcod pa<sup>333</sup> (2) phul du phyin pa na  
tshogs || phung po ○ gsum pa'i mdo dang |  
bzang po spyod pa'i smon lam las | (3) 'byung  
ba || rgya mtsho thams chad gyis ○ rgyas par  
gang zhing | brgyan<sup>334</sup> klubs pa dang ldan bar  
gyur chig || (4) 'phags pa gdan tshom<sup>335</sup> bas  
kyang || de bzhin du byin gyis brlabs shing  
bzhes te | long spyod par gyur chig | (v1) de skad  
lan gsum du bzlas || yang na<sup>336</sup> de'i rjes<sup>337</sup> la ||  
dkon mchog gsum gyi bden ba dang || sangs (2)  
rgyas dang byang cub sems dpa' thams chad  
gyi<sup>338</sup> byin gyi rlabs<sup>339</sup> dang || tshogs gnyis  
yongs su rdzogs pa'I (3) mnga' thang chen po  
dang chos gyi dbying ○ nam par dag pa'I stobs  
gyis || de bzhin du gyur chig (4) || ches lan<sup>340</sup>  
gsum du bzlas ||

rin po che'i padma'i rgyal po'i yon tan mtha'  
yas pas brgyan pa'i bkod (D249b5) pa la brten  
pa'i gzhal med khang chen por gyur pa'i nang  
du | gung la de bzhin gshegs pa brgyad (P289b1)  
bzhugs par 'os pa'i rin po che'i seng ge'i gdan  
khri lha'i der zab<sup>341</sup> dang ras bcos bus g.yogs pa  
nem zhing 'phar ba'i rlong dang ldan pa'i sku  
rten dang bcas pa brgyad 'byung zhing (D249b6)  
g.yas g.yon du yang (P289b2) 'khor gyi gtso bo  
byang chub sems dpa' rnams dang | chos skyong  
thugs dam can bzhugs pa'i padma'i gdan brgya  
stong mang po dang | mdun gyi ngos su 'phags  
pa 'jam dpal dang | (P289b3) phyag na rdo rje  
dang | skyabs grol bzhugs pa'i padma'i gdan  
bzang po (D249b7) 'byung ba dang |

phyi nang thams cad cha rigs dang 'tsham par<sup>342</sup>  
mi dang | lha'i yo byad dam pa zhal zas dang |  
na bza' dang | rgyan dang | (P289b4) rol mo la  
sogs pa phul du phyin pa sna tshogs phung po  
gsum pa'i mdo dang | bzang po spyod pa'i smon  
lam las 'byung ba rgya mtsho thams cad  
(D250a1) kyis rgyas par gang zhing rgyan klubs  
pa dang ldan par gyur cig | (P289b5) 'phags pa  
gdan 'dzom pas kyang | de bzhin du byin gyis  
brlabs shing bzhes te longs spyod par gyur cig |  
de skad lan gsum bzlas | yang de'i rjes<sup>343</sup> la dkon  
mchog gsum gyi bden (P289b6) pa (D250a2)  
dang | sangs rgyas dang byang chub sems dpa'  
thams cad kyi<sup>344</sup> byin gyi rlabs<sup>345</sup> dang | tshogs  
gnyis yongs su rdzogs pa'i mnga' thang chen po  
dang | chos kyi dbyings nam par dag pa'i  
(P289b7) stobs kyis de bzhin du gyur cig | ces  
lan gsum bzlas |

<sup>321</sup> pad mas] padma'i rgyal po'i yon tan mtha' yas  
pas DP.

<sup>322</sup> skod] bkod DP.

<sup>323</sup> po'] po DP.

<sup>324</sup> za bdar] der zab D, dar zab P.

<sup>325</sup> byung] 'byung DP.

<sup>326</sup> g.yos] g.yon DP.

<sup>327</sup> su] du DP.

<sup>328</sup> ba] om. DP.

<sup>329</sup> bskyab] skyabs DP.

<sup>330</sup> pad ma] padma'i DP.

<sup>331</sup> nang] phyi nang DP.

<sup>332</sup> bar] pa D, par P.

<sup>333</sup> mchod pa] om. DP.

<sup>334</sup> brgyan] rgyan DP.

<sup>335</sup> tshom] 'dzom DP.

<sup>336</sup> na] om. DP.

<sup>337</sup> rjes] su add. P.

<sup>338</sup> gyi] kyi D, kyis P.

<sup>339</sup> rlabs] brlabs P.

<sup>340</sup> chig || ches lan] chig ches || lan Ms., cig | ces lan  
DP.

<sup>341</sup> der zab] dar zab P.

<sup>342</sup> par] pa D.

<sup>343</sup> rjes] su add. P.

<sup>344</sup> kyi] kyis P.

<sup>345</sup> rlabs] brlabs P.

### 2.1.3 Empowerment of the thrones

Within the immeasurable celestial mansion based on the decoration endowed with the jewel-lotuses, there are at its center the loin thrones with jewels which are suitable for the eight Tathāgatas to sit, enwrapped with divine silk and calico, softly upraised (*nem zhing 'phar ba*), endowed with *rlong*(?), together with eight bodily images (*sku rten*). On the left and right side are the chief of the attendants, the bodhisattvas and *dharma* protectors with spiritual pledge, sitting on as many as one hundred thousand lotus-thrones. In front of them are the lotus-thrones of the noble Mañjuśrī, Vajrapāṇi, and the protectors (*bskyab grol*).<sup>346</sup>

### 2.1.4 Empowerment of the offerings

Everywhere inside [the palace] the most excellent types of things of humans and deities suited to everyone's disposition: the offerings including fine food, clothing, ornaments, music, and so forth are collected. As it is taught in the *Sūtra of Three Heaps* and the *Aspirations of Good Conduct*: “may they appear decorated and as many as the oceans. With the noble thrones, may they be blessed and become enjoyed and abundant.” Recite these words three times. Moreover, thereafter: “through the veracity of the Three Jewels, by the blessings of all buddhas and bodhisattvas, by the great might of the completion of the two accumulations, and by the force of the completely purified and inconceivable *dharmadhātu*, may it thus happen!” Recite [these words] three times.<sup>347</sup>

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<sup>346</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「妙寶花王無量無邊功德莊嚴大寶殿內，諸寶獅子蓮花座上，善名稱吉祥王如來、寶月智嚴光音自在王如來、金色寶光妙行成就如來、無憂最勝吉祥王如來、法海雷音如來、法海勝慧遊戲神通如來、藥師琉璃光王如來、本師釋迦牟尼如來，及十方界一切如來、諸大菩薩、護法聖眾，會集處所仗諸聖者，殊勝願力隨諸果報，願得如法最勝殊妙出生成就。」 (CBETA 2025.R1, T19, no. 925, p. 33c19-27)

<sup>347</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「妙寶花王無量無邊功德莊嚴大寶殿內，諸寶獅子蓮花座上，善名稱吉祥王如來、寶月智嚴光音自在王如來、金色寶光妙行成就如來、無憂最勝吉祥王如來、法海雷音如來、法海勝慧遊戲神通如來、藥師琉璃光王如來、本師釋迦牟尼如來，及十方界一切如來、諸大菩薩、護法聖眾，會集處所仗諸聖者，殊勝願力隨諸果報，願得如法最勝殊妙出生成就。」 (CBETA 2025.R1, T19, no. 925, p. 33c19-27)

## 2.2 Inviting the noble ones

(folio 1, 2 missing)

(3r1) \$ |: dgra bcom ba yang dag par rdzogs pa'i sangs rgyas chos rgya mtsho mchog gi blo<sup>348</sup> rnam par rol pa mngon (2) bar mkhyen pa || byang cub sems dpa'i tshogs grangs myed pas kun nas bskor te bzhugs pa dang || (3) shar pyogs gyi 'jig rten kyi khams ○ be du rya snang ba na || bcom ldan 'das de bzhin gshes pha (4) dgra bcom ba yang dag par rdzogs pa'I sangs rgyas sman gyi bla be du rya'i 'od gyi rgyal po dang byang chub sems dpa' (v1) nyi ma ltar rnam par snang byed dang | zla ba ltar rnam par snang byed las stsogs pa || byang cub sems dpa'i tshogs (2) grangs myed pa dang bzhugs pa la stsogs te | ○ | de bzhin gshegs pa bdun po 'khor dang bcas pa'I <sup>349</sup> rnams (3) dgongsu gsol || bcom ldan 'das ○ thugs rje chen po'i <sup>350</sup> rnams gyis || slad ma'i dus lnga brgya <sup>351</sup> tha ma la (4) dam pa'I chos ltar bcom pa 'byung ba na || sems can las gyI sgrib pa sna tshogs gyis bsgribs pa ||

[see appendix 4.2.2]

*bcom ldan 'das de bzhin gshegs pa dgra bcom (D250b2) pa yang dag par rdzogs pa'i sangs rgyas (P290b1) chos rgya mtsho mchog gi blo<sup>348</sup> rnam par rol pa mngon par mkhyen pa | byang chub sems dpa'i tshogs grangs med pas kun nas bskor te bzhugs pa dang | shar phyogs kyi 'jig rten gyi khams (P290b2) bai dūrya snang ba na bcom ldan 'das de bzhin (D250b3) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas sman gyi bla bai dūrya'i 'od kyi rgyal po 'khor byang chub sems dpa' nyi ma ltar rnam par (P290b3) snang byed dang | zla ba ltar rnam par snang byed la sogs pa byang chub sems dpa'i tshogs grangs med pa bzhugs pa la sogs te | de bzhin (D250b4) gshegs pa bdun po 'khor dang bcas pa rnams (P290b4) dgongs su gsol | bcom ldan 'das thugs rje chen po dang ldan pa rnams kyis slad ma'i dus lnga brgya pa <sup>352</sup> tha ma la dam pa'i chos ltar bcas pa 'byung ba na | sems can las kyi sgrib pa sna (P290b5) tshogs kyis bsgribs pa |*

<sup>348</sup> rol pa] rol pa | Ms.

<sup>349</sup> dang bcas pa'i] dang bcas pa DP.

<sup>350</sup> chen po'i] chen po dang ldan pa DP.

<sup>351</sup> brgya] ba *add.* D.

<sup>352</sup> pa] *om.* P.

## 2.2 Inviting the noble ones

“Arhat, fully awakened \*Dharmasāgarāgramativikrīḍitābhijña! [You] are fully accompanied by the innumerable hosts of bodhisattvas. In the luminous eastern beryl world-kingdom, fully awakened Bhagavat, Tathāgata, Arhat, Bhaiṣajyaguruvaiḍūryaprabha! Bodhisattva who is illuminating like the sun (i.e., Sūryaprabha), and bodhisattva who is illuminating like the moon (i.e., Candraprabha), etc., innumerable hosts of bodhisattvas etc.! The seven Tathāgatas with attendants, I beseech your attention! Bhagavat, through supreme compassion, in the last five hundred years in the future, when the authentic *dharma* becomes degenerate, [may you rescue] the sentient beings who are obscured by various karmic obstructions...”<sup>353</sup>

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<sup>353</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷1: 「召請諸聖者。膝輪跪地合掌持華。召請曰。一心奉請。善名稱吉祥王如來。寶月智嚴光音自在王如來。金色寶光妙行成就如來。無憂最勝吉祥王如來。法海雷音如來。法海勝慧遊戲神通如來。藥師琉璃光王如來。本師釋迦牟尼如來。十方三世一切如來應正等覺諸大菩薩等。當慈愍念。是諸世尊大慈大悲。為利當來後五百歲像法轉時。一切有情業障覆蔽。種種疾病之所逼迫。憂悲苦惱常被撓害。及諸貧窮困苦有情而作義利。亦為人天利益安樂。依諸如來善巧方便廣大殊勝微妙上願威神力故。今為我等(某甲)及諸眾生作依怙故。作救護故作勢力故。虔誠召請惟願聖眾。降臨道場香壇會所。願賜攝授。」 (CBETA 2022.Q1, T19, no. 925, p. 34a8-21)

## 2.3 Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations

(folio 4–21 missing)

[see appendix 4.2.3]<sup>363</sup>

### 2.3.1 Paying homage to and taking refuge in the Buddhas, i.e., the seven Tathāgatas including Bhaiṣajyaguru, and Śākyamuni

#### 2.3.1.1 To Suparikīrtitanāmadheyaśrī

##### 2.3.1.1.1 His first great aspiration

(22r1) \$ | : | ○ khyad bar can dang mthun bar

bdag cag la stsogs pa sems can gang dag nad  
sna tshogs gyis | (2) lus<sup>354</sup> yongsu gzir  
cing<sup>355</sup> | rims dang ○ gshed byed dang |  
byad<sup>356</sup> dang ro langs dang | 'jigs pa sna  
tsogs (3) gyis gtshes pa de dag thams chad  
gyi<sup>357</sup> ○ gnod pa dang nad thams cad  
phral<sup>358</sup> du byang zhing gtan du rab (4) du  
zhi bar gyur cig || byang cub gyi mthar thug  
gi bar du rims dang sdig pa can gyi gdon  
rnams (v1) myed par gyur cig || rab du zhi  
bar gyur chig ||

*de bzhin gshegs pa mtshan legs par yongs  
bsgrags dpal gyi rgyal po (D254a3) de'i  
sngon gyi smon lam khyad par can dang  
mthun par*

bdag cag la sogs pa sems can gang (P295a3)  
dag nad sna tshogs kyis lus yongs su gzir  
zhing | rims dang gshed byed dang | byad<sup>364</sup>  
dang ro langs dang | 'jigs pa sna tshogs kyis  
gtshes pa de dag thams cad kyī gnod pa  
(D254a4) (P295a4) dang | nad thams  
cad 'phral du byang zhing gtan du rab tu zhi  
bar gyur cig | byang chub kyī mthar thug gi  
bar du rims dang sdig pa can gyi gdon rnams  
med par gyur cig | rab tu zhi bar (P295a5)  
gyur cig |

##### 2.3.1.1.2 His second great aspiration

bdag cag la stsogs pa sems can (2) gang<sup>359</sup>  
dag long ba dang (3) 'on ba dang | smyo<sup>360</sup>  
ba dang sha bkra dang ○ nad tshabs<sup>361</sup> chen  
pos<sup>362</sup> btab par gyur pa de dag thams cad (3)  
byang cub gyi mthar thug gi bar du ○  
dbang po thams chad yongsu tshang bar  
gyur chig || (4) sdug bsngal dang nad thams  
chad rgyun chad par gyur chig ||

bdag cag la sogs pa sems can gang dag long  
ba dang | 'on pa dang | smyon<sup>365</sup> pa (D254a5)  
dang | sha bkra dang | nad tshabs po ches  
btab par gyur pa de dag thams cad byang  
chub kyī (P295a6) mthar thug gi bar du  
dbang po thams cad yongs su tshang bar  
gyur cig | sdug bsngal dang nad thams cad  
rgyun chad par gyur cig |

<sup>354</sup> lus] sus Ms.

<sup>355</sup> cing] bzhing DP.

<sup>356</sup> byad] byed D.

<sup>357</sup> gyi] kyis DP.

<sup>358</sup> phral] 'phral DP.

<sup>359</sup> gang] ge a.c. Ms.

<sup>360</sup> smyo] smyon D, smyos P.

<sup>361</sup> nad tshabs] po add. DP.

<sup>362</sup> chen po] ches DP.

<sup>363</sup> The main content of the missing folios: inviting the gods, tathāgatas and so forth, then paying homage and taking refuge in them.

<sup>364</sup> byad] byed D.

<sup>365</sup> smyon] smyos P.

## 2.3 Paying homage to and taking refuge in the “Three Jewels” and expressing aspirations

### 2.3.1.1.1 His first great aspiration

[... express aspirations] as the particular [great aspirations of Suparikīrtitanāmadheyaśrī]:

“There are sentient beings including us and so forth whose bodies are tormented by various illnesses and are oppressed by fevers, *kṛtyas*, *kākhordas*, *vetālas*, and other terrors. May all their illnesses be instantly pacified and completely appeased. May the fevers and the demonic influences of wicked beings vanish, and may [all of these] be appeased until they realize awakening. (Based on 84000, cf. D 503, 250a5–b1)<sup>366</sup>

### 2.3.1.1.2 His second great aspiration

“There are sentient beings including us and so forth who are blind, deaf, mentally ill, leprosy, and affected by acute illness. May all of them, until they realize awakening, possess fully functional sense faculties. May the continuum of all their suffering and illnesses be cut off. (Based on 84000, cf. D 503, 250b1–3)<sup>367</sup>

<sup>366</sup> D 503: *de'i smon lam chen po dang po ni gang gi tshe bdag ma 'ongs (250a6) pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na sems can gang la la dag na ba'i nad sna tshogs kyis lus yongs su gzir te | rims dang | gshed byed dang | byad dang | ro langs dang | 'jigs pa rnams kyis (250a7) gtses pa de dag bdag gi mthus bdag gi ming yid la gnas shing | bdag gi ming lan bdun brjod pas de dag gi nad thams cad rab tu zhi bar gyur cig | byang chub kyi mthar thug gi bar du rims dang | sdig pa can gyi gdon rnams med par gyur cig | rab tu zhi bar gyur (250b1) cig ces btab bo || (250a5–b1)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「次申供養等 今對諸佛諸大菩薩聖眾面前。若聞善名稱吉祥王佛如來名號。正念思惟稱揚聖號。恭敬供養禮拜七遍威神之力。亦如善名稱吉祥王如來所發勝願。惟願我等一切有情。所有病苦逼切其身。熱病諸瘧蟲道厭魅起屍鬼等。種種怖畏之所惱害。惟願我等乃至證得無上菩提。如是所有災難病苦。願皆消滅願盡消滅。」(CBETA 2022.Q1, T19, no. 925, p. 35b7-14)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第一大願：願我來世得無上菩提時，若有眾生，為諸病苦逼切其身，熱病、諸瘧、蟲道、厭魅、起屍鬼等之所惱害；若能至心稱我名者，由是力故，所有病苦悉皆消滅，乃至證得無上菩提。」(CBETA 2025.R2, T14, no. 451, p. 409b21-25)

<sup>366</sup> D 503: *de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag long ba dang | 'on pa dang | smyon pa dang | sha bkra can dang (250b2) nad tshabs chen pos btab par gyur pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming lan bdun brjod pas de dag byang chub kyi mthar thug gi bar du dbang po thams cad yongs su tshang bar gyur cig | sdug bsngal dang nad thams cad rgyun (250b3) chad par gyur cig ces btab bo || (250b1–3)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「復願我等及諸有情。所有種種盲聾瘡癰。白癩癰狂眾病困苦。惟願我等乃至證得無上菩提。諸根具足所有一切疾病困苦。願盡消滅。」(CBETA 2022.Q1, T19, no. 925, p. 35b14-17)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第二大願：願我來世得菩提時，若有眾生，盲聾、瘡癰、白癩、癰狂，眾病所困；若能至心稱我名者，由是力故，諸根具足，眾病消滅，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 409b26-29)

### 2.3.1.1.3 His third great aspiration

bdag cag la stsogs pa sems can gang dag (23r1) \$ |:| 'dod chags<sup>368</sup> zhe sdang dang gti mug gis bsgrigs pa mtshams myed pa lnga byed<sup>369</sup> pa bya ba ma yin ba<sup>370</sup> spyod (2) pa mang ba | dam pa'I chos spong ba'I<sup>371</sup> sdig pa myi dge ba'I las sna tsogs byed pa | ngan song gsum dang sems can (3) dmyal bar 'gro bar 'gyur ba dang | ○ | sems can dmyal ba chen por skyes nas || sdug bsngal gyi (4) tshor ba myong ba de dag thams chad gyi mtshams myed pa lnga la stsogs pa las gyIs<sup>372</sup> bsgrig pa thams cad (v1) yongsu byang zhing zad par gyur cig || sdug bsngal gyi tshogs gyi rgyun 'phral du chad cing bde ba mchog dang (2) ldan bar gyur chig || bla na myed pa'i ○ byang cub du sangs rgyas gyi bar du || su yang sems can (3) dmyal ba dang | ngan<sup>373</sup> 'gro bar nam ○ du yang<sup>374</sup> ma gyur chig || lha yul pa'I lha'I<sup>375</sup> bde ba dang | (4) myI'I bde ba myong bar gyur chig ||

### 2.3.1.1.4 His fourth great aspiration

bdag cag la stsogs pa sems can gang dag dbul por gyur te | (24r1) \$ |:| zas dang skom dang nor dang 'bru dang mal ca dang sphos dang 'phreng ba dang | yo byad myi bdog<sup>376</sup> pa de (2) dag thams chad | byang chub gyi mthar ○ thug gi bar du || dbyig dang gos dang nor dang 'bru dang mal (3) ca dang spos dang 'phreng ba dang | ○ | yo byad 'phrel bar gyur chig ||

bdag cag la sogs pa sems can gang dag 'dod (P295a7) chags (D254a6) dang | zhe sdang dang | gti mug gis bsgrigs pa | mtshams med pa lnga byed pa | bya ba ma yin pa'i spyod pa mang ba | dam pa'i chos spong ba | sdig pa mi dge ba'i las sna (P295a8) tshogs byed pa | ngan song gsum dang | sems can dmyal bar 'gro bar 'gyur ba dang | sems can dmyal (D254a7) ba chen por skyes nas sdug bsngal gyi tshor ba myong ba de dag thams cad (P295b1) kyi mtshams med pa lnga la sogs pa las kyi sgrig pa thams cad yongsu byang zhing zad par gyur cig | sdug bsngal sna tshogs kyi rgyun 'phral du chad cing bde ba mchog dang ldan par gyur cig | (P295b2) bla na med pa'i byang (D254b1) chub tu sangs rgyas kyi bar du su yang sems can dmyal ba dang ngan 'gror 'gro bar ma gyur cig | lha yul ba'i bde ba dang | mi'i bde ba myong bar gyur cig |

bdag (P295b3) cag la sogs pa sems can gang dag dbul por gyur te | zas dang | skom dang | nor dang | 'bru dang | (D254b2) mal cha dang | spos dang | phreng ba dang | yo byad mi bdog<sup>377</sup> pa (P295b4) de dag thams cad byung chub kyi mthar thug gi bar du dbyig dang | gos dang | nor dang | 'bru dang | mal cha dang | spos dang | phreng ba dang | yo byad 'phel bar gyur cig |

<sup>368</sup> 'dod chags] dang *add.* DP.

<sup>369</sup> byed] myed Ms., byed DP.

<sup>370</sup> ba] pa'i DP.

<sup>371</sup> ba'I] ba DP.

<sup>372</sup> gyIs] kyi DP.

<sup>373</sup> ngan] 'gror *add.* DP.

<sup>374</sup> yang] nam du yang *om.* DP.

<sup>375</sup> lha'i] *om.* DP.

<sup>376</sup> bdog] bdogs P.

<sup>377</sup> bdog] bdogs P.

### 2.3.1.1.3 His third great aspiration

“There are sentient beings including us and so forth who are veiled by desire, hatred, and delusion, commit the five inexpressible acts, abound in improper conduct, forsake the holy *dharma*, commit various sinful and non-virtuous actions, thereby proceeding to the three lower realms and the hell realms where they are born in the Great Hell and experience pain. May all their obscurations brought on by actions such as the five inexpressible acts be purified and dispelled. May the continuum of the accumulated sufferings be instantly cut off and supreme bliss be possessed. May they not be reborn in the hell realms and in the lower realms until they realize unsurpassed awakening as a buddha. May they experience the divine happiness of the beings in the divine realms and the happiness of the humans. (Based on 84000, cf. D 503, 250b3–6)<sup>378</sup>

### 2.3.1.1.4 His fourth great aspiration

“There are sentient beings including us and so forth who are impoverished and do not have food, drink, money, grain, bedding, incense, garlands, ornaments, and belongings. May they, until they realize awakening, have an abundance of riches, clothing, money, grain, bedding, incense, garlands, ornaments, and belongings. (Based on 84000, cf. D 503, 250b6–251a2)<sup>379</sup>

<sup>378</sup> D 503: *de'i smon lam chen po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag 'dod chags dang | zhe sdang dang | gti mug (250b4) gis bsgrigs pa | mtshams med pa lnga byed pa | bya ba ma yin pa spyod pa mang ba | dam pa'i chos spong ba | sdig pa mi dge ba'i las sna tsogs byed pa | ngan song gsum dang | sems can dmyal bar 'gro ba de dag sems can dmyal ba chen por skyes nas sdug bsgal (250b5) gyi tshor ba myong ba de dag bdag gi mthus | bdag gi ming yid la gnas shing bdag gi ming yid kyis brjod pas de dag gi mtshams med pa lnga la sogs pa las kyis sgrib pa thams cad yongs su byang zhing yongs su zad par gyur cig | bla na med pa yang dag par rdzogs pa'i byang (250b6) chub mngon par rdzogs par sangs rgyas kyis bar du su yang sems can dmyal ba dang | ngan 'gror 'gro bar ma gyur cig | lha yul ba'i lha'i bde ba dang | mi'i bde ba nyams su myong bar gyur cig ces btab bo || (250b3–6)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。為貪瞋癡之所纏縛。造無間罪及諸惡行。誹謗正法不修眾善。當墮地獄及諸惡趣受諸痛苦。惟願我等如是所有五無間罪。及諸業障願皆消滅。乃至證得無上菩提。不復墮落三惡趣道。常受人天殊勝快樂。」(CBETA 2022.Q1, T19, no. 925, p. 35b17-23)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第三大願：願我來世得菩提時，若有眾生，為貪、瞋、癡之所纏逼，造無間罪及諸惡行，誹謗正法，不修眾善，當墮地獄，受諸苦痛；若能至心稱我名者，由是力故，令無間罪及諸業障，悉皆消滅，無有眾生墮惡趣者，常受人天殊勝安樂，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 409c1-6)

<sup>379</sup> D 503: *de'i smon lam chen po bzhi pa ni gang gi tshe bdag ma 'ongs (250b7) pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na sems can gang su dag dbul por gyur te | zas dang | skom dang | gos dang | nor dang | 'bru dang | mal cha dang | spos dang | phreng ba dang | rgyan dang yo byad mi bdog pa de dag (251a1) bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyis brjod pas de dag byang chub kyis mthar thug gi bar du dbyig dang | gos dang | nor dang | 'bru dang | mal cha dang | spos dang | phreng ba dang | rgyan dang yo byad 'phel bar gyur (251a2) cig ces btab bo || (250b6–251a2)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。所有種種貧窮困苦。少乏衣食瓔珞臥具。財貨珍寶香華伎樂。願令我等乃至證得無上菩提。所有衣食瓔珞臥具。財貨珍寶香華伎樂。悉願資生增盛豐足。」(CBETA 2022.Q1, T19, no. 925, p. 35b23-27)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第四大願：願我來世得菩提時，若有眾生，少乏衣食、瓔珞、臥具、財貨、珍寶、香花、伎樂；若能至心稱我名者，由是力故，所乏資生皆得充足，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 409c7-10)

### 2.3.1.1.5 His fifth great aspiration

bdag cag la stsogs pa (4) sems can gang dag bcings<sup>380</sup> pa dang brdeg<sup>381</sup> pa dang | go rar bcug<sup>382</sup> pa dang mtson cha'i tshogs<sup>383</sup> gyis<sup>384</sup> yongsu (v1) gzir pa de dag thams chad byang cub gyi mthar thug gi bar du bcing<sup>385</sup> brdeg<sup>386</sup> de dag<sup>387</sup> thams chad las yongsu (2) thar par gyur chig || lus gyi gdung ○ ba thams chad rgyun chad par chig ||

### 2.3.1.1.6 His sixth great aspiration

bdag cag la (3) stsogs pa sems can gang dag ○ mgon myed par<sup>388</sup> gyur pa || lus la gdung ba'I mye 'bar (4) ba dang | seng ge<sup>389</sup> dang stag dang dom dang dred dang sbrul gdug pa'i nang du chud de | srog la bab<sup>390</sup> cing nyam thag pa (25r1) \$ |: de dag thams chad byang cub gyi mthar thug gi bar du lus la gdung ba'i mya ngan<sup>391</sup> thams chad rab du zhi bar gyur (2) chig || seng ge dang stag dang | ○ dom dang dred dang | sbrul gdug pa de dag kyang byams pa la gnas (3) par gyur chig ||

### 2.3.1.1.7 His seventh great aspiration

bdag cag<sup>392</sup> la ○ stsogs pa sems can gang dag phan tsun 'thab rtsod cing || (4) 'gyed la 'khrug<sup>393</sup> cing<sup>394</sup> 'jigs skrag nas sngangs pa de dag thams chad | byang cub gyi mthar thug'i<sup>395</sup> bar du | (v1) 'thab rtsod pa<sup>396</sup> dang 'gyed pa de dag thams chad rab du zhi bar gyur chig || phan tsun byams pa la gnas par (2) gyur chig ||

bdag cag la (P295b5) sogs pa'i sems can gang (D254b3) dag bcing ba dang | brdeg pa dang | go rar gzhug<sup>397</sup> pa dang | mtshon cha'i tshogs rnam pa sna tshogs kyis lus yongs su gzir ba de dag thams cad byang (P295b6) chub kyi mthar thug gi bar du bcing ba dang | brdeg<sup>398</sup> pa thams cad las yongs su thar bar gyur cig | lus kyi gdung ba (D254b4) thams cad rgyun chad par gyur cig |

bdag cag la sogs pa (P295b7) sems can gang dag mgon med par gyur pa lus la gdung ba'i me 'bar ba dang | seng ge dang | stag dang | dom dang | dred dang | sbrul gdug pa'i nang du chud de | srog la 'bab cing nyam (P295b8) thag pa de dag thams (D254b5) cad byang chub kyi mthar thug gi bar du lus la gdung ba'i me thams cad rab tu zhi bar gyur cig | seng ge dang | stag dang | dom dang | dred dang | sbrul gdug pa (P296a1) de dag kyang byams pa la gnas par gyur cig |

bdag cag la sogs pa sems can gang dag phan tshun 'thab (D254b6) rtsod cing 'gyed la | 'khrugs shing 'jigs skrag nas (P296a2) sdangs pa de dag thams cad byang chub kyi mthar thug gi bar du 'thab rtsod dang 'gyed pa thams cad rab tu zhi bar gyur cig | phan tshun byams pa la gnas par gyur cig |

<sup>380</sup> bcings] bcing DP.

<sup>381</sup> brdeg] brdeg DP.

<sup>382</sup> bcug] bzhug D, gzhug P.

<sup>383</sup> tshogs] rnam pa sna tshogs *add.* DP.

<sup>384</sup> gyis] kyis lus DP.

<sup>385</sup> bcing] ba dang *add.* DP.

<sup>386</sup> brdeg] brdog D.

<sup>387</sup> dag] *om.* DP.

<sup>388</sup> par] par | Ms.

<sup>389</sup> ge] <<ge>> Ms.

<sup>390</sup> bab] 'bab DP.

<sup>391</sup> mya ngan] me DP.

<sup>392</sup> bdag cag] bcag Ms., bdag cag DP.

<sup>393</sup> 'khrug] 'khrugs DP.

<sup>394</sup> cing] shing DP.

<sup>395</sup> thug'i] thug gi DP.

<sup>396</sup> pa] *om.* DP.

<sup>397</sup> gzhug] bzhug D.

<sup>398</sup> brdeg] brdog D.

### 2.3.1.1.5 His fifth great aspiration

“There are sentient beings including us and so forth who are bound, beaten, or imprisoned, and are tormented by various types of weapons from all manner. May they, until they realize awakening, be freed from bondage and beatings. May the continuum of all bodily torments be cut off. (Based on 84000, cf. D 503, 251a2–4)<sup>399</sup>

### 2.3.1.1.6 His sixth great aspiration

“There are sentient beings including us and so forth who are without a protector, whose bodies are burned by blazing fire, encounter lions, tigers, bears, hyenas, and poisonous snakes, whose lives are endangered and are depressed. Until they realize awakening, may they be pacified. May those lions, tigers, bears, hyenas, and poisonous snakes become kind. (Based on 84000, cf. D 503, 251a4–7)<sup>400</sup>

### 2.3.1.1.7 His seventh great aspiration

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<sup>399</sup> D 503: *de'i smon lam chen po lnga pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na sems can gang dag bcing ba dang | brdeg pa dang | go rar gzhus pa dang | mtshon cha'i (251a3) tshogs rnam pa sna tshogs kyis lus yongs su gzir ba de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyis brjod pas de dag byang chub kyis mthar thug gi bar du bcing ba dang | brdeg pa thams cad las yongs su thar bar gyur cig | lus (251a4) kyi gdung ba thams cad rgyun chad par gyur cig ces btab bo || (251a2–4)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，或被枷鎖繫縛其身及以鞭撻，受諸苦惱。願令我等乃至證得無上菩提，所有種種繫縛鞭撻一切苦惱，願得解脫悉皆消滅。」(CBETA 2025.R2, T19, no. 925, p. 35b27-c1)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第五大願：願我來世得菩提時，若有眾生，或被枷鎖繫縛其身，及以鞭撻，受諸苦惱；若能至心稱我名者，由是力故，所有苦楚皆得解脫，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 409c11-14)

<sup>400</sup> D 503: *de'i smon lam chen po drug pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na sems can gang dag mgon med par gyur pa | lus (251a5) la gdung ba'i me 'bar ba dang | seng ge dang | stag dang | dom dang | dred dang | sbrul gdug pa'i nang du chud de | srog la bab ste 'jigs skrag nas mgon med de | smre sngags sna tshogs 'don pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi (251a6) ming lan bdun yid kyis brjod pas de dag byang chub kyis mthar thug gi bar du lus la gdung ba'i me thams cad zhi bar gyur cig | seng ge dang | stag dang | dom dang | dred dang | sbrul gdug pa de dag kyang byams pa la gnas par gyur cig | 'jigs pa med pa dang | zhi (251a7) ba'i gnas la gnas par gyur cig ces btab bo || (251a4–7)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，所有種種無救無歸苦火逼迫，於險難處為諸惡獸熊羆、獅子、虎、豹、豺、狼、蛇、蜈蚣、蝎之所侵惱，欲斷其命受大苦楚。願令我等乃至證得無上菩提，所有恐怖皆得解脫，諸惡獸等悉起慈心常得安樂。」(CBETA 2025.R2, T19, no. 925, p. 35c1-6)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第六大願：願我來世得菩提時，若有眾生，於險難處，為諸惡獸，熊羆、獅子、虎豹、豺狼、蛇、蜈蚣、蝎之所侵惱，欲斷其命，發聲大叫，受大苦時；若能至心稱我名者，由是力故，所有恐怖皆得解脫，諸惡獸等悉起慈心，常得安樂，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 409c15-20)

“There are sentient beings including us and so forth who fight, and are agitated in dispute with each other, and are terrified and anxious. Until they realize awakening, may they be liberated from all fighting and disputing. May they become kind to each other. (Based on 84000, cf. D 503, 251a7–b2)<sup>401</sup>

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<sup>401</sup> D 503: *de'i smon lam chen po bdun pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na sems can gang dag phan tshun 'thab pa dang | 'thab mo dang (251b1) rtsod pa dang | 'gyed par gyur te | 'khrugs shing 'jigs skrag nas dngangs pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming lan bdun yid kyis brjod pas de dag byang chub kyi mthar thug gi bar du 'thab pa dang | 'thab mo dang | rtsod pa (251b2) dang | 'gyed pa thams cad rab tu zhi bar gyur cig | phan tshun byams pa la gnas par gyur cig ces btab bo || (251a7–b2)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，所有種種互相鬪戰言詞諍論，因生憂惱驚恐怕怖，願令我等乃至證得無上菩提，所有種種鬪諍言詞，願皆解散驚怖苦惱，願盡消滅慈心相向。」(CBETA 2025.R2, T19, no. 925, p. 35c6-10)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「『《藥師琉璃光七佛本願功德經》卷 1：『七大願：願我來世得菩提時，若有眾生，鬪諍言訟，因生憂惱；若能至心稱我名者，由是力故，鬪訟解散，慈心相向，乃至菩提。』』(CBETA 2025.R2, T14, no. 451, p. 409c21-24)

### 2.3.1.1.8 His eighth great aspiration

bdag chag la stsogs pa' | sems can gang dag  
|| chu'I nang du<sup>402</sup> | grur zhugs pa gling  
myed par (3) srog 'dod pa chu klung dang ||  
rgya mtso'i nang du son te | smre sngags sna  
tshogs 'don pa de dag thams cad | byang cub  
(4) gI<sup>403</sup> mthar thug gI bar du chu klung  
chen po de dag<sup>404</sup> dbugs 'byin pa | sbyIn bar  
gyur cig || 'jigs pa myed par rgal<sup>405</sup> (26r1) \$  
|:| bar gyur cig ||

'di nas shI 'phos nas kyang | de bzhin  
gshegs pa dgra bcom ba yang dag par  
rdzogs pa'I sangs (2) rgyas mtshan legs par  
yongs bsgrags dpal gyi rgyal po'i sangs  
rgyas gyi zhing du pad mo'i<sup>406</sup> snying po'i  
seng ge'i khri la<sup>407</sup> (3) rdzuste skye zhing |  
skyes ma thag du gzungs ○ dang ting  
nge 'dzin la stsogs pa yon tan gyi tshogs  
thams cad (4) mngon sum<sup>408</sup> du gyur te ||  
ston po bla na myed pa mtsan legs par yongs  
bsgrags dpal gyi rgyal po la stsogs pa | (v1)  
phyogs bcu'i sangs rgyas thams chad la bka'  
lung yang dag par nod pa dang || thugs  
mnyes par byed cing skad cig (2) chig las<sup>409</sup>  
| sangs rgyas gyI zhing thams ○ chad du  
thogs pa myed par 'jug par gyur chig ||

gzhan yang (3) bdag cag la stsogs pa sems  
can ○ thams cad | bde ba<sup>410</sup> thams chad  
yongsu rdzogs par gyur chig || (4) sangs  
rgyas pa'i<sup>411</sup> byang cub las phyir myi ldog  
par gyur cig || : : ||

bdag cag la sogs (P296a3) pa sems can gang  
dag (D254b7) chu'i nang du son te grur  
zhugs pa | gling med par phyin pa | srog 'dod  
pa | chu klung dang | rgya mtsho'i nang du  
son te | smre sngags sna tshogs 'don pa | de  
dag thams (P296a4) cad byang chub kyī  
mthar thug gi bar du chu klung chen po de  
dag las dbugs 'byin pa sbyin par gyur cig  
| 'jigs (D255a1) pa med par rgal<sup>412</sup> bar gyur  
cig |

'di nas shi 'phos nas kyang de bzhin  
(P296a5) gshegs pa dgra bcom pa yang dag  
par rdzogs pa'i sangs rgyas mtshan legs par  
yongs bsgrags dpal gyi rgyal po'i sangs  
rgyas kyī zhing du padma'i snying po'i seng  
ge'i khri la rdzus te skye (D255a2) zhing  
skyes (P296a6) ma thag tu gzungs dang ting  
nge 'dzin la sogs pa'i yon tan gyi tshogs  
thams cad mngon du gyur te | ston pa bla na  
med pa mtshan legs par yongs bsgrags dpal  
gyi rgyal po la sogs pa phyogs (P296a7)  
bcu'i sangs rgyas thams cad las bka' lung  
yang dag par nod pa dang | (D255a3) thugs  
mnyes par byed cing skad cig skad cig la  
sangs rgyas kyī zhing thams cad du thogs pa  
med par 'jug par gyur cig |

(P296a8) gzhan yang bdag cag la sogs pa  
sems can thams cad re ba thams cad yongs  
su rdzogs par gyur cig | sangs rgyas kyī  
byang chub las phyir mi (D255a4) ldog par  
gyur cig |

<sup>402</sup> nang du] son te *add.* DP.

<sup>403</sup> gI] kyī DP.

<sup>404</sup> dag] las DP.

<sup>405</sup> rgal] rgyal Ms., rgal D, rgas P.

<sup>406</sup> pad mo'i] pad ma'i DP.

<sup>407</sup> la] las Ms.

<sup>408</sup> sum] *om.* DP.

<sup>409</sup> chig las] skad cig la DP.

<sup>410</sup> bde ba] re ba DP.

<sup>411</sup> pa'i] kyī DP.

<sup>412</sup> rgal] rgas P.

### 2.3.1.1.8 His eighth great aspiration

“There are sentient beings including us and so forth who encountered water, have boarded a ship without the land [i.e., without firm ground under their feet] but desired to live, went into the middle of a river or an ocean, uttering out kinds of weeping. Until they realize the awakening, whenever they [encounter] great rivers etc., may they be given comfort. May they cross [the rivers etc.] without fear. (cf. D 503, 251b2–4)<sup>413</sup>

“Even when they pass away, may they be born in that buddhafield of Tathāgata Suparikīrtitanāmadheyaśrī, where they will take miraculous birth upon a lion throne in the middle of a lotus, and as soon as they have been born, actualize the entire accumulation of the qualities of recollection, meditative absorption, and so forth, and properly receive instruction from the unexcelled Master Suparikīrtitanāmadheyaśrī and all the other buddhas of the ten directions! May they be delighted and instantaneously, without hindrance, enter all buddhafields!

“Besides, may all pleasures of all sentient beings including us and so forth be fulfilled! May they become irreversible from the supreme awakening!<sup>414</sup>

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<sup>413</sup> D 503: *de'i smon lam chen po brgyad pa ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas (251b3) pa de na | sems can gang dag chu'i nang du son te | grur zhugs pa gling med par phyin pa | srog 'dod pa | chu klung dang | rgya mtsho'i nang du son te | smre sngags sna tshogs 'don pa de dag bdag gi mthar | bdag gi ming yid la gnas shing | bdag gi ming yid kyis (251b4) lan bdun brjod pas de dag byang chub kyi mthar thug gi bar du chu klung chen po de las dbugs 'byin pa sbyin par gyur cig | 'jigs pa med par rgal bar gyur cig ces btab ste | (251b2–4)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。為自活命入於江海。遭大惡風吹其船舫。無有洲渚而作歸依極生憂惱。願令我等乃至證得無上菩提。無諸怖畏皆得隨心。至安隱處受諸快樂。」(CBETA 2022.Q1, T19, no. 925, p. 35c10-14)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第八大願：願我來世得菩提時，若有眾生，入於江海，遭大惡風吹其船舫，無有洲渚而作歸依，極生憂怖；若能至心稱我名者，由是力故，皆得隨心，至安隱處，受諸快樂，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 409c25-29)

<sup>414</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等從此命終。即得往生如來應正等覺善名稱吉祥王佛國土之中。諸寶蓮花獅子座上蓮花化生。證得種種陀羅尼門三摩地門一切功德。復於尊師善名稱吉祥王如來十方諸佛。聽聞妙法承事供養。蒙佛歡喜經須臾間。於諸佛國無礙得人」(CBETA 2022.Q1, T19, no. 925, p. 35c14-22)

### 2.3.1.2 To \*Ratnacandrapadmasvalamkṛtakusālatejonirghoṣa

de bzhin gshegs pa<sup>415</sup>

rin po ce dang

(folio 27 missing)

*bcom ldan 'das (P296b1) de bzhin gshegs  
pa dgra bcom pa yang dag par rdzogs pa'i  
sangs rgyas rin po che dang zla ba dang  
padmas rab tu brgyan pa mkhas pa gzi brjid  
sgra dbyangs kyi rgyal po la phyag 'tshal  
ba dang | mchod (P296b2) pa snga ma  
bzhin du byas te |  
[see appendix 4.2.4]*

#### 2.3.1.2.1 His first great aspiration

(28r1) \$ |:| mkhas pa | gzi brjid gyi<sup>416</sup> sgra  
dbyangs rgyal po'i<sup>417</sup> sngun<sup>418</sup> gyi smon  
lam khyad bar can dang mthun bar || (2)  
bdag chag la stsogs pa sems can gang dag  
zhing ○ las gyi mtha' dang tshong la dga'  
ste || g.yeng ba sna (3) tsogs mang bas || dge  
ba'I chos ○ rnam dang | byang cub gyI  
sems yid la byed pa las | (4) yongsu nyams  
te || 'khor ba na 'khyam<sup>419</sup> la so sor 'gro ba'I  
sdug bsngal rga ba dang na ba dang rgud pa  
dang | (v1) 'chi ba dang sdug bsngal<sup>420</sup> dang  
yid myi bde ba dang | mya ngan dang  
smre<sup>421</sup> sngags 'don pa dang | 'khrug pa sna  
tshogs so (2) sor myong ba de dag thams  
chad bla na myed ○ pa'i byang cub du  
sangs rgyas gyi bar du bsams ma thag du (3)  
bza<sup>422</sup> ba dang bgo ba dang btung ba dang  
long<sup>423</sup> ○ spyod pa<sup>424</sup> dang yongsu spyad  
pa dang<sup>425</sup> nor dang 'bru dang dbyig dang  
(4) gser rnam 'byung zhing 'byor pa phun  
sum tshogs par gyur chig || dge ba'I chos  
rnam gyi nam par (29r1) \$ |:| 'phel bar  
gyur cig || byang cub gyi sems yid la byed  
pa dang | myi 'bral bar gyur chig || ngan  
song gsum dang (2) sems can dmyal ba la  
stsogs pa ○ 'khor ba'I sdug bsngal thams  
cad las yongsu thar par gyur cig |

*bcom ldan 'das rin po che dang zla ba dang  
padmas rab tu (P296b4) brgyan pa mkhas  
pa gzi brjid sgra dbyangs kyi rgyal po de'i  
sngon gyi smon lam khyad par can dang  
mthun par | bdag cag la sogs pa sems can  
gang dag zhing las kyi mtha' dang tshong la  
dga' (D255a7) ste | g.yeng (P296b5) ba sna  
tshogs mang bas dge ba'i chos rnam dang |  
byang chub kyi sems yid la byed pa las  
yongsu nyams te 'khor ba na 'khyams la |  
so sor 'gro ba'i sdug bsngal rga ba dang | na  
ba dang | rgud pa (P296b6) dang | 'chi ba  
dang | sdug bsngal ba dang | yid mi bde ba  
(D255b1) dang | mya ngan dang | smre<sup>426</sup>  
sngags 'don pa dang | 'khrug pa sna tshogs  
so sor myong ba de dag thams cad bla na  
med pa'i byang chub tu sangs (P296b1)  
rgyas kyi bar du bsams ma thag tu bza' ba  
dang | bgo ba dang | btung ba dang | longs  
spyod dang | nor dang | 'bru dang | dbyig  
dang | gser (D255b2) rnam 'byung  
zhing 'byor pa phun sum tshogs par  
(P296b8) gyur cig | dge ba'i chos rnam  
kyis nam par 'phel bar gyur cig | byang  
chub kyi sems yid la byed pa dang mi 'bral  
bar gyur cig | ngan song gsum dang | sems  
can dmyal (P297a1) ba la sogs pa 'khor ba'i  
sdug bsngal (D255b3) thams cad las yongsu  
thar bar gyur cig |*

<sup>415</sup> de bzhin gshegs pa] bcom ldan 'das de bzhin  
gshegs pa dgra bcom pa yang dag par rdzogs pa'i  
sangs rgyas DP.

<sup>416</sup> gyi] om. DP.

<sup>417</sup> po'i] pa de'i DP.

<sup>418</sup> sngun] sngon DP.

<sup>419</sup> 'khyam] 'khyams DP.

<sup>420</sup> sdug bsngal] ba add. DP.

<sup>421</sup> smre] sme D.

<sup>422</sup> bza] bza' DP.

<sup>423</sup> long] longs DP.

<sup>424</sup> pa] om. DP.

<sup>425</sup> yongsu spyad pa dang] om. DP.

<sup>426</sup> smre] sme D.

### 2.3.1.2 To \*Ratnacandrapadmasvalamkṛtakusālatejonirghoṣa

[...] Tathāgata [...]

[...] and jewels [...]

#### 2.3.1.2.1 His first great aspiration

“[...] just like the previous particular aspirations of \*Ratnacandrapadmasvalamkṛtakusālatejonirghoṣa, there are sentient beings including us and so forth who delight in agricultural work (*zhing las gyi mtha'*) and commerce, and due to many distractions, deviate from virtuous *dharma*s and the focus on the mind of awakening, have not attained freedom from the sufferings of cyclic existence, wander in the *samsāra* and each experience their own sufferings like growing old, getting sick, degenerating, dying, anguishing, mental discomfort, sorrowing, weeping, and various kinds of turmoil. May for all of them, as soon as they wish, until they awaken to unsurpassed enlightenment, appear and prosper food, clothing, drink, wealth, property, money, grain, riches, and gold. May the virtuous *dharma*s spread. May they never stray from the mind towards awakening. May they be liberated from all the *samsāric* suffering like the three lower rebirths, the hell realms and so forth. (Based on 84000, cf. D 503, 252a5–b3)<sup>427</sup>

<sup>427</sup> D 503: *de'i smon lam chen po dang po ni gang gi (252a6) tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag zhing blas kyi las kyi mtha' dang tshong la dga' ste | g.yeng ba sna tshogs mang bas dge ba'i chos rnams las yongs su nyams pa dang (252a7) byang chub kyi sems yid la byed pa las yongs su nyams te | de dag 'khor ba'i sdug bsngal rnams las yongs su thar bar ma gyur cig | so sor 'khor ba'i sdug bsngal rnams myong ba dang | rga ba dang | na ba dang | 'chi ba dang | mya ngan dang | smre sngags 'don pa dang (252b1) sdug bsngal ba dang | yid mi bde ba dang | 'khrug pa rnams myong ba de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyi brjod pas de dag bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du (252b2) bsams ma thag tu bgo ba dang | bza' ba dang | btung ba dang | longs spyod dang | yongs su spyad pa dang | nor dang | 'bru dang | dbyig dang | gser rnams 'byung bar gyur cig | dge ba'i chos rnams kyi rnam par 'phel bar gyur cig | byang chub sems yid la (252b3) byed pa dang mi 'bral bar gyur cig | ngan song gsum dang | sems can dmyal ba'i sdug bsngal thams cad las yongs su thar bar gyur cig ces btab bo || (252a5–b3)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「次申供養等 今對諸佛諸大菩薩聖眾面前。若聞寶月智嚴光音自在王佛名號。正念思惟稱揚聖號。恭敬供養禮拜七遍威神之力。亦如寶月智嚴光音自在王佛。所發最勝微妙上願。惟願我等一切有情。為營農業及商賈事。欣樂耽著令心擾亂廢修菩提殊勝善法。墮落生死不能出離。各各備受無量無邊衰老病死憂悲苦惱。惟願我等乃至證得無上菩提。衣服飲食資生之具。金銀珍寶隨願充足。所有善根皆得增長。亦不捨離菩提之心。諸惡道苦咸蒙解脫。」 (CBETA 2022.Q1, T19, no. 925, pp. 35c22-36a3)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第一大願：願我來世得菩提時，若有眾生，為營農業及商賈事，令心擾亂，廢修菩提、殊勝善法，於生死中不能出離，各各備受無量苦惱；若能至心稱我名者，由是力故，衣服、飲食、資生之具，金銀、珍寶，隨願充足，所有善根皆得增長，亦不捨離菩提之心，諸惡道苦咸蒙解脫，乃至菩提。」 (CBETA 2023.Q1, T14, no. 451, p. 410a18-25)

### 2.3.1.2.2 His second great aspiration

(3) bdag cag la stsogs pa sems can ○ gang dag grang ba dang tsha ba dang bkres pa dang skom pa dang <sup>428</sup> lus (4) yongsu gdungs shing sdug bsngal gyi tshor bas || nyam thag pa de dag thams chad gyI sngon gyi las gyI bsgribs <sup>429</sup> (29v1) pa de dag yongsu byang bar gyur chig || skye ba de yang tha mar gyur chig || bla na myed pa'I byang chub du 'tshang rgyas (2) gyi bar du | skye ba'I sdug bsngal thams ○ chad las yongsu thar par gyur <sup>430</sup> par chig || lha'i bde ba myong bar (3) gyur chig ||

bdag cag la sogs pa sems can gang dag grang ba dang | (P297a2) tsha ba dang | bkres pa dang | skom pas lus yongs su gdungs shing sdug bsngal gyi tshor bas nyam thag pa de dag thams cad kyī sngon gyi las kyī sgrib pa de dag yongs su byang (P297a3) bar gyur cig | skye ba (D255b4) de yang tha mar gyur cig | bla na med pa'i byang chub tu sangs rgyas kyī bar du skye ba'i sdug bsngal thams cad las yongs su thar bar gyur cig | lha'i (P297a4) bde ba myong bar gyur cig |

### 2.3.1.2.3 His third great aspiration

bud myed gang dag nad ○ sna tshogs gyis lus <sup>431</sup> yongsu gang zhing | bud med gyi skye gnas (4) la smod <sup>432</sup> pa dang | sems can gang dag btsas pa'I dus gyI sdug bsngal gyI <sup>433</sup> tshor ba myong ba de dag thams chad sdug bsngal (30r1) \$ | de dag <sup>434</sup> thams chad rgyu zad <sup>435</sup> par gyur chig || skye ba yang tha mar gyur chig || byang chub gyi mthar thugI (2) bar du skyes pa nyid thob par gyur chig | ○ |

bud med gang dag nad sna tshogs kyis lus yongs su gang zhing bud med kyī skye gnas la smod pa (D255b5) dang | sems can gang dag btsas pa'i dus kyī sdug bsngal gyi tshor ba myong (P297a5) ba de dag thams cad dang sdug bsngal thams cad rgyun chad par gyur cig | skye ba de yang tha ma par gyur cig | byang chub kyī mthar thug gi bar du skyes pa nyid thob par gyur cig |

<sup>428</sup> skom pa dang] skom pas DP.

<sup>429</sup> bsgribs] sgrib DP.

<sup>430</sup> gyur] gyar *a.c.* Ms., gyur DP.

<sup>431</sup> lus] <<lus>> Ms.

<sup>432</sup> smod] smon Ms.

<sup>433</sup> gyI] sa *a.c.*, Ms., kyī DP.

<sup>434</sup> de dag] *om.* DP.

<sup>435</sup> rgyu zad] rgyun chad DP.

### 2.3.1.2.2 His second great aspiration

“There are sentient beings including us and so forth who are depressed since their bodies are tormented by<sup>436</sup> cold, heat, hunger, and thirst, and feel the sufferings. May the obstructions of the previous *karman* of all of them be purified. May [this] be their final birth. May they be freed from all manner of painful rebirths until they realize supreme awakening. May they experience the bliss of a god. (Based on 84000, cf. D 503, 252b3–6)<sup>437</sup>

### 2.3.1.2.3 His third great aspiration

“There are women whose bodies are filled with all sorts of sickness, condemn (*smod pa*)<sup>438</sup> the womb (*skye gnas*) of a woman. There are sentient beings<sup>439</sup> who are experiencing the feeling of suffering of the time when they give birth. May the reason (*rgyu*) of all suffering become dispelled. May [this] be their final birth. May they obtain the male state (*skyes pa nyid*) until they realize awakening. (cf. D 503, 252b6–253a2)<sup>440</sup>

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<sup>436</sup> I follow the interpretation of the canonical version (*skom pas lus yongs su gdungs*) and Yijing’s translation “為寒熱、飢渴逼身” ([their] bodies are tormented by cold, heat, hunger, and thirst). But most probably, the Sanskrit text had a long compound, the Old Tibetan version understood it as a *dvandva* compound, while the canonical version and Yijing took it as a *tatpuruṣa*, which is of course better.

<sup>437</sup> D 503: *bcom ldan 'das de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag* (252b4) *par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | stong gsum gyi stong chen po'i 'jig rten gyi khams na sgo nga las skyes pa'am | mngal las skyes pa'am | drod gsher las skyes pa'am | rdzus te skyes pa'i sems can gang dag grang ba dang | tsha ba dang* (252b5) *bkres pa dang | skom pas lus yongs su gdungs shing sdug bsngal gyi tshor bas nyam thag pa de dag bdag gi mthus | bdag gi ming rna lam du grag cing de dag gis bdag gi ming dran pa dang | brjod pas sngon gyi las kyi sgrib pa de yongs su byang bar gyur cig | skye ba* (252b6) *de yang tha ma par gyur cig | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du skye ba'i sdug bsngal thams cad las yongs su thar bar gyur cig | lha'i yul ba'i lha'i bde ba myong bar gyur cig ces btab bo ||* (252b3–6)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，若為寒熱饑渴逼身受大苦惱。惟願我等惟願此身為最後身，乃至證得無上菩提，先世罪業悉皆消滅，捨諸苦惱受人天樂。」 (CBETA 2025.R2, T19, no. 925, p. 36a3-6)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第二大願：願我來世得菩提時，於十方界，所有眾生，若為寒熱、飢渴逼身，受大苦惱；若能至心稱我名者，由是力故，先世罪業悉皆消滅，捨諸苦惱，受人天樂，乃至菩提。」 (CBETA 2025.R2, T14, no. 451, p. 410a25-28)

<sup>438</sup> The canonical version and Yijing took it as the meaning of *smod pa*, which is a better interpretation. It is probably that the Old Tibetan version had originally *smod*, which was then wrongly written as *smon*, since “*zhing*” normally has the coordinative function rather than concessive and suggests that there should be a negative meaning afterwards.

<sup>439</sup> Here *sems can* does not make more sense than *bud med* according to the context. The canonical version and Yijing’s translation also have the meaning of *bud med*.

<sup>440</sup> D 503: *de'i smon lam chen* (252b7) *po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | stong gsum gyi stong chen po'i 'jig rten gyi khams 'di na bud med gang dag kun nas nyon mongs pa sna tshogs kyis lus yongs su* (253a1) *gang zhing bud med kyi skye gnas la smod pa dang | gang dag btsa' ba'i dus na sdug bsngal gyi tshor ba myong ba de dag bdag gi mthus | bdag gi ming rna lam du grag cing de dag gis bdag gi ming dran pa dang | brjod pas tshor ba thams cad dang | sdug* (253a2) *bsngal thams cad rgyun chad par gyur cig | skye ba de yang tha ma par gyur cig | byang chub kyi mthar thug gi bar du skyes pa nyid thob par gyur cig ces btab bo ||* (252b6–253a2)

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T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，若有女人以種種苦，逼切其身心生厭惡，及臨產時受大苦惱，如是所有種種苦惱願皆消滅。亦願當生為最後生，乃至證得無上菩提常為男子。」 (CBETA 2025.R2, T19, no. 925, p. 36a7-10)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第三大願：願我來世得菩提時，於十方界，若有女人，貪婬煩惱常覆其心，相續有娠，深可厭惡，臨當產時，受大苦惱；若我名字暫經其耳，或復稱念，由是力故，眾苦皆除，捨此身已，常為男子，乃至菩提。」 (CBETA 2025.R2, T14, no. 451, p. 410a29-b4)

#### 2.3.1.2.4 His fourth great aspiration

bdag cag la stsogs pa sems can gang dag 'chi ba dang (3) dgra dang<sup>441</sup> gnod pas gtshes pa dang | ○ | phan tsun du pha ma dang sring mo dang mdza<sup>442</sup> bshes dang nye du'I mya (4) ngan<sup>443</sup> myong zhing | sdug bsngal<sup>444</sup> dang mya ngan gyi zug rdu<sup>445</sup> lus la zug pa de dag thams chad | byang cub gyI mthar (v1) thug gi bar du || 'chi ba dang dgra dang dgon<sup>446</sup> pa'I gnod pa thams chad rab du zhi bar gyur chig || mya ngan gyi<sup>447</sup> sdug (2) bsngal dang bral bar gyur chig ||

bdag cag la sogs (D255b6) (P297a6) pa sems can gang dag 'chi ba dang | dgra dang dgon pa'i gnod pas gtshes pa dang | phan tsun du pha ma dang | sring mo dang | mdza' bshes dang | nye du'i mya ngan myong zhing sdug bsngal ba dang | (P297a7) mya ngan gyi zug rdus lus la zug pa de dag thams cad byang chub kyi mthar thug gi (D255b7) bar du 'chi ba dang | dgra dang | dgon pa'i gnod pa thams cad rab tu zhi bar gyur cig | mya ngan dang sdug bsngal (P297a8) bral bar gyur cig |

#### 2.3.1.2.5 His fifth great aspiration<sup>448</sup>

[see appendix 4.2.5]

#### 2.3.1.2.6 His sixth great aspiration

bdag cag ○ la stsogs pa sems can gang dag dman ba la mos shing (3) shes rab chung la | dran ba rmongste | ○ | dge ba'I chos rnams dang | stobs dang byang cub gyi yan lag (4) dang | ting nge 'dzin dang | gzungs gyi sgo rnams dang | sangs rgyas dang chos dang dge 'dun rjes su dran ba las

bdag cag la sogs pa sems can (P297b3) gang dag dman pa la mos shing shes rab chung la dran pa rmongs te | dge ba'i chos rnams dang stobs dang | byang chub kyi yan (D256a3) lag dang | ting nge 'dzin dang | gzungs kyi sgo rnams (P297b4) dang | sangs rgyas dang | chos dang | dge 'dun rjes su dran pa las *yongs su nyams pa de dag thams cad byang chub kyi mthar thug gi bar du ting nge 'dzin dang | dran pa dang |*

#### 2.3.1.2.7 His seventh great aspiration

(folio 31 missing)

[see appendix 4.2.6]

<sup>441</sup> dang] dgon pa'i *add.* DP.

<sup>442</sup> mdza] mdza' DP.

<sup>443</sup> mya ngan] mya ngan {myI} Ms.

<sup>444</sup> sdug bsngal] ba *add.* DP.

<sup>445</sup> rdu] rdus DP.

<sup>446</sup> dgon] *ex conj.* gnod Ms. Cf. PT 179, 38r2.

<sup>447</sup> gyi] dang DP.

<sup>448</sup> Folio is not missing, but the content is missing.

#### 2.3.1.2.4 His fourth great aspiration

“There are sentient beings including us and so forth who are threatened by death, enemies, and harms, their parents, sisters, friends, and relatives also experience anguish, and their bodies are pierced by the thorn of suffering and anguish. May all threats related to death, enemies and the harms of wilderness be pacified, and may they be free from anguish and suffering until they realize awakening. (Based on 84000, cf. D 503, 253a2–5)<sup>449</sup>

#### 2.3.1.2.5 His fifth great aspiration<sup>450</sup>

(folio 31 missing, cf. D 503, 253a5–7)

#### 2.3.1.2.6 His sixth great aspiration

“There are sentient beings including us and so forth who have devotion to the inferior and are of little intelligence, have dull memories, and [have been deteriorated] from the virtuous *dharmas*, and from the methods of powers, aspects of awakening, meditative absorption,

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<sup>449</sup> D 503: *de'i smon lam chen po bzhi pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i (253a3) byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag 'chi ba'am | dgra dang | dgon pas gtses pa dang | phan tshun du pha ma dang | sring mo dang | mdza' bshes dang | nye du'i mya ngan myong zhing sdug bsngal dang | mya ngan gyi zug rngus lus la (253a4) zug pa de dag bdag gi mthus | bdag gi ming rna lam du brag cing de dag gi rna lam du bdag gi ming brag pa dang | kha ton du bton pas byang chub kyi mthar thug gi bar du 'chi ba dang | dgra dang | dgon pa'i gnod pa thams cad rab tu zhi bar gyur cig | mya ngan dang (253a5) sdug bsngal dang bral bar gyur cig ces btab bo || (253a2–5)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。或與父母兄弟姊妹。妻子眷屬及諸親友。行險難處為賊所侵受諸苦惱。惟願我等乃至證得無上菩提。如是所有於險難處。為賊所侵之所苦惱。願皆解脫眾難消滅。」(CBETA 2022.Q1, T19, no. 925, p. 36a10-15)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第四大願：願我來世得菩提時，若有眾生，或與父母、兄弟、姊妹、妻子、眷屬及諸親友，行險難處，為賊所侵，受諸苦惱；暫聞我名，或復稱念，由是力故，解脫眾難，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 410b5-10)

<sup>450</sup> D 503: *de'i smon lam chen po lnga pa ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag mtshan mo mun pa mun nag na (253a6) rnam par rgyu ba las kyi mtha' rnam pa sna tshogs la zhugs pa | sdig pa can gyi gdon sna tshogs kyis gtses pa | 'jigs pas smre sngags sna tshogs 'don pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyis brjod pas byang (253a7) chub kyi mthar thug gi bar du mun pa mun nag thams cad med par gyur cig | sdig pa can gyi gdon thams cad byams pa la gnas par gyur cig | mchod pa dang | rim gro bya ba rnam pa sna tshogs la mngon par brtson par gyur cig ces btab bo || (253a5–7)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，行於闇夜作諸事業，彼惡鬼神之所惱亂極生憂苦。惟願我等乃至證得無上菩提，如是所有諸惡苦難從闇至明，諸惡鬼神起慈悲意，興大精進承事供養。」(CBETA 2025.R2, T19, no. 925, p. 36a15-19)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第五大願：願我來世得菩提時，若有眾生，行於闇夜，作諸事業，被惡鬼神之所惱亂，極生憂苦；暫聞我名，或復稱念，由是力故，從闇遇明，諸惡鬼神起慈悲意，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 410b10-14)

recollection (*gzungs*), and from the recollection of Buddha, Dharma, and Saṅgha [... May all of them...]' (Based on 84000, cf. D 503, 253a7–b3)<sup>451</sup>

### 2.3.1.2.7 His seventh great aspiration<sup>452</sup>

(folio 31 missing, cf. D 503, 253b3–6)

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<sup>451</sup> D 503: *de'i smon lam chen po (253b1) drug pa ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag dman pa la mos shing shes rab chung la dran pa rmongs te | dge ba'i chos nmams dang | stobs dang (253b2) byang chub kyi yan lag dang | ting nge 'dzin dang | gzungs kyi sgo nmams dang | sangs rgyas dang | chos dang | dge 'dun rjes su dran pa las yongs su nyams pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyi brjod pas de dag (253b3) byang chub kyi mthar thug gi bar du ting nge 'dzin dang | dran pa dang | stobs dang | byang chub kyi yan lag dang | gzungs kyi sgo nmams mngon du gyur cig | shes rab chen po rjes su rgyu bar gyur cig ces btab bo || (253a7–b3)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。行鄙惡事不信三寶。智慧尠少不修善法。根力覺道念定總持皆不修習。惟願我等乃至證得無上菩提。智慧漸增深信三寶。悉皆修學三十七品菩提分法。」(CBETA 2025.R2, T19, no. 925, p. 36a19-23)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第六大願：願我來世得菩提時，若有眾生，行鄙惡事，不信三寶，智慧尠少，不修善法，根、力、覺、道、念、定、總持，皆不修習；若能至心稱我名者，由是力故，智慧漸增，三十七品悉皆修學，深信三寶，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 410b15-20)

<sup>452</sup> D 503: *de'i smon lam chen po bdun pa ni gang gi tshe bdag ma (253b4) 'ongs pa'i dus na | bla na med pa yang dag par rdzogs par sangs rgyas pa de na | sems can gang dag dman pa la mos shing nyan thos kyi theg pa dang | rang sangs rgyas kyi theg pa la 'dod pa bskyed de | de la gnas shing bla na med pa yang dag (253b5) par rdzogs pa'i byang chub la rgyab kyi phyogs par gyur pa de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyi brjod pas de dag thams cad bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du bla na med (253b6) pa yang dag par rdzogs pa'i byang chub las phyir mi ldog par gyur cig | nyan thos dang | rang sangs rgyas kyi la rgyab kyi phyogs par gyur cig | byang chub kyi sems yid la byed pa dang mi 'bral bar gyur cig ces btab bo || (253b3–6)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，意樂鄙劣於二乘道修行而住，棄背無上勝妙菩提。惟願我等乃至證得無上菩提，念菩提心捨二乘見，於無上覺得不退轉。」(CBETA 2025.R2, T19, no. 925, p. 36a23-26)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第七大願：願我來世得菩提時，若有眾生，意樂鄙劣，於二乘道，修行而住，棄背無上勝妙菩提；若能至心稱我名者，捨二乘見，於無上覺得不退轉，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 410b20-23)

### 2.3.1.2.8 His eighth great aspiration

(32r1) 'dzam bu<sup>453</sup> glIng kun du 'bar zhing rab  
du 'bar bar 'khrugs par gyurd<sup>454</sup> te | ngu zhIng  
mya ngan byed la<sup>455</sup> sngun<sup>456</sup> gyI myi (2) dge  
ba'I las kyI rgyus sdug bsngal myong zhing  
skyabs myed<sup>457</sup> mgon myed pa de dag thams  
chad sdug bsngal (3) dang mya ngan dang bral  
bar gyur chig | ○ | gsol<sup>458</sup> ba'I dngos  
po 'thob<sup>459</sup> par gyurd<sup>460</sup> chig ||<sup>461</sup>

shi 'phos (4) nas kyang bcom ldan 'da's<sup>462</sup> de  
bzhin gshegs pa rin po che dang zla ba dang  
pad mas rab du brgyand<sup>463</sup> pa || (v1) mkhas pa  
gzi brjid<sup>464</sup> kyI rgyal po de'I sangs rgyas kyI  
zhing nam par pad ma'I snying po seng 'ge'I  
'go'<sup>465</sup> khri las<sup>466</sup> (2) rdzuste skye bar gyur cig  
|| skyes ma thag du ○ gzungs dang ting  
nge 'dzin la stsogs pa yon tan gyI tshogs thams  
(3) chad mngon sum<sup>467</sup> du gyurd<sup>468</sup> te | ston pa  
bla na myed pa rin po che dang zla ba dang pad  
mas rab du brgyand<sup>469</sup> pa mkhas pa (4) gzi  
brjid kyI sgra dbyangs<sup>470</sup> rgyal po las stsogs pa  
phyogs bcu'I sang rgyas thams chad las bka'  
lung

(folio 33, 34 missing)

*bdag cag la sogs pa sems can gang dag bskal  
pa chen po zad pa'i tshe* (P298a1) 'dzam bu'i  
gling kun du 'bar zhing rab tu 'bar bar 'khrugs  
par gyur te | ngu zhing mya ngan byed la<sup>471</sup>  
sngon gyi mi dge ba'i las kyI rgyus sdug bsngal  
myong zhing (P298a2) skyabs (D256a7) med  
mgon med pa de dag thams cad sdug bsngal  
dang | mya ngan dang bral bar gyur cig | bsil  
ba'i dngos po thob par gyur cig |

de nas shi 'phos nas kyang bcom ldan 'das  
(P298a3) de bzhin gshegs pa rin po che dang  
zla ba dang padmas rab tu brgyan<sup>472</sup> pa mkhas  
pa gzi brjid sgra dbyangs (D256b1) kyI rgyal  
po de'i sangs rgyas kyI zhing nam par dag par  
padma'i snying po'i seng ge'i khri la (P298a4)  
rdzus te skye bar gyur cig | skyes ma thag tu  
gzungs dang | ting nge 'dzin la sogs pa yon tan  
gyi tshogs thams cad mngon du gyur te | ston  
pa bla na med pa rin po che dang zla ba dang  
padmas (P298a5) rab tu brgyan (D256b2) pa  
mkhas pa gzi brjid sgra dbyangs kyI rgyal po  
la sogs pa phyogs bcu'i sangs rgyas thams cad  
las bka' lung *yang dag par nod pa dang* |

[see appendix 4.2.7]

<sup>453</sup> bu] bu'i P.

<sup>454</sup> gyurd] gyur DP.

<sup>455</sup> la] pa P.

<sup>456</sup> sngun] sngon DP.

<sup>457</sup> myed] myed {{ci}} Ms.

<sup>458</sup> gsol] bsil DP.

<sup>459</sup> 'thob] thob DP.

<sup>460</sup> gyurd] gyur DP.

<sup>461</sup> chig ||] de nas *add.* DP.

<sup>462</sup> 'da's] 'das DP.

<sup>463</sup> brgyand] brgyan D, rgyan P.

<sup>464</sup> gzi brjid] sgra dbyangs *add.* DP.

<sup>465</sup> 'ge'I 'go'] ge'i DP.

<sup>466</sup> las] la DP.

<sup>467</sup> sum] *om.* DP.

<sup>468</sup> gyurd] gyur DP.

<sup>469</sup> brgyand] brgyan DP.

<sup>470</sup> sgra dbyangs] kyI *add.* DP.

<sup>471</sup> la] pa P.

<sup>472</sup> brgyan] rgyan P.

### 2.3.1.2.8 His eighth great aspiration

[When] the Jambudvīpa is completely burning, fiercely blazing, and has become turbulent, [there are sentient beings including us and so forth who] are weeping and miserable, and, due to previous non-virtuous actions, are suffering, without refuge, without a protector. May they be free from all suffering and misery. May they obtain the substances as wished. Even when they pass away, may they be born in that buddhafield of Tathāgata \*Ratnacandrapadmasvalamkṛtakuśalatejonirghoṣa, where they will take miraculous birth upon a lion throne in the middle of a lotus. As soon as they have been born, may they actualize the entire mass of the qualities of recollection, meditative absorption, and so forth, and [properly receive] the teaching from the unexcelled Master \*Ratnacandrapadmasvalamkṛtakuśalatejo-nirghoṣa and all the other buddhas of the ten directions [...] (Based on 84000, cf. D 503, 253b6–254a2)<sup>473</sup>

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<sup>473</sup> D 503: *de'i smon lam chen po brgyad pa ni gang (253b7) gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag bskal pa chen po zad pa'i tshe 'dzam bu'i gling kun tu 'bar zhing rab tu 'bar bar zhing rab tu 'bar bar bar 'khrugs par 'gyur te du zhing mya ngan byed la sngon (254a1) gyi mi dge ba'i las kyi rgyus sdug bsngal myong zhing skyabs med mgon med pa'i sems can de dag bdag gi mthus | bdag gi ming yid la gnas shing | bdag gi ming yid kyi brjod pas de dag sdug bsngal dang | mya ngan thams cad dang bral bar (254a2) gyur cig | bsil ba'i dngos po thob par gyur cig | de nas shi 'phos nas bdag gi sangs rgyas kyi zhing du padma'i snying po'i seng ge'i khri la rdzus te skye bar gyur cig ces btab ste | (253b6–254a2)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，見劫將盡瞻部洲等火欲起時，生大憂怖苦惱悲泣，由彼前身惡業力故，受斯眾苦無所歸依。惟願我等乃至證得無上菩提，如是憂苦悉皆消滅，受清涼樂。」又願我等從此命終，即得往生寶月智嚴光音自在王佛國土之中，諸寶蓮花獅子座上蓮花化生，證得種種陀羅尼明三摩地門一切功德，復於導師寶月智嚴光音自在王如來、十方如來，聽聞妙法承事供養，蒙佛歡喜。經須臾間，於諸佛國無礙得入。」(CBETA 2025.R2, T19, no. 925, p. 36a26-b7)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第八大願：願我來世得菩提時，若有眾生，見劫將盡，火欲起時，生大憂怖，苦惱悲泣，由彼前身惡業力故，受斯眾苦，無所歸依；若能至心稱我名者，所有憂苦悉皆消滅，受清涼樂，從此命終，於我佛土蓮華化生，常修善法，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 410b24-29)

### 2.3.1.3 To \*Suvarṇabhadravimalaratnaprabhāsavratasiddhi

#### 2.3.1.3.1 His first great aspiration

(35r1) \$ |:| mtshon dang mye dang nad sna tshogs gyis 'chi bar gyur pa de dag thams cad las gyI sgrib pa de yongsu byang ste || (2) 'tshe ring bar gyur<sup>474</sup> chig || nad myed par gyur ○ chig ||<sup>475</sup> su yang dus ma yin bar 'chi ba'i dus byed par ma 'gyur<sup>476</sup> chig |

*srog chags rnam pa sna tshogs kyi srog (D257a1) gcod par byas pas tshe thung zhing nad mang ba dang | chu dang | dug dang | (P298b6) mtshon dang | me dang | nad sna tshogs kyis 'chi bar 'gyur ba de dag thams cad las kyi sgrib pa de yongsu byang ste tshe ring bar gyur cig | nad med par gyur cig |<sup>477</sup> su yang dus ma yin (P298b7) par 'chi ba'i dus byed (D257a2) par ma gyur cig |*

#### 2.3.1.3.2 His second great aspiration

(3) bdag cag la stsogs pa sems can gang ○ dag sdig pa myi dge ba sna tsogs byas te<sup>478</sup> || gzhan gyi rdzas rkus<sup>479</sup> (4) progs<sup>480</sup> pas dbul por<sup>481</sup> skyes te || sgren mo dang bkres pa dang | skom bas lus yongsu gdungs shing || (v1) sdug bsngal myong ba de dag thams chad 'phral du sdig pa thams chad byang ste || byang cub gyi mthar thug gi bar du | (2) dbang phyug phun sum tshogs shing ma tshang ba myed pa thob par gyur chig ||

bdag cag la sogs pa sems can gang dag sdig pa mi dge ba sna tshogs bya ste | gzhan gyi rdzas brkus phrogs pas dbul po'i khyim du skyes te | (P298b8) sgren mo dang | bkres pa dang | skom pas lus yongsu gdungs shing sdug bsngal myong ba de dag (D257a3) thams cad 'phral du sdig pa thams cad byang ste | byang chub kyi mthar thug gi bar du dbang (P299a1) phyug phun sum tshogs shing ma tshang ba med pa thob par gyur cig |

#### 2.3.1.3.3 His third great aspiration

bdag cag la stsogs pa sems can gang (3) dag gcig la gcig gnod sems dang ○ ldan zhing phan tsun srog gcod pa<sup>482</sup> byed pa dang | 'thab pa de dag thams (4) cad bla na myed pa'i byang cub du sangs rgyas gyI bar du phan tsun pha ma ltar byams pa la gnas par gyur chig ||

bdag cag la sogs pa sems can gang dag gcig la gcig gnod sems (P299a2) dang ldan zhing phan tshun srog gcod par (D257a4) byed pa dang | 'thab pa de dag thams cad bla na med pa'i byang chub tu sangs rgyas kyi bar du phan tshun pha ma ltar byams pa la gnas par gyur (P299a3) cig |

<sup>474</sup> gyur] gyar *a.c.* Ms., gyur DP.

<sup>475</sup> nad myed par gyur chig] *om.* D.

<sup>476</sup> 'gyur] gyur DP.

<sup>477</sup> nad med par gyur cig] *om.* D.

<sup>478</sup> byas te] bya ste DP.

<sup>479</sup> rkus] brkus DP.

<sup>480</sup> por] po'i DP.

<sup>481</sup> rkus] brkus DP.

<sup>482</sup> pa] par DP.

### 2.3.1.3 To \*Suvarṇabhadravimalaratnaprabhāsavratasiddhi

#### 2.3.1.3.1 His first great aspiration

“[...There are sentient beings including us and so forth who are...] they are dying due to weaponry, fire, and various diseases, may they purify those karmic obscurations, may they have long lives. May they be free of illness. May nobody suffer an untimely death. (Based on 84000, cf. D 503, 255a3–6)<sup>483</sup>

#### 2.3.1.3.2 His second great aspiration

“There are sentient beings including us and so forth who have committed various misdeeds and non-virtuous actions, have been born in poor households because of theft and robbery of other people’s wealth, and are tormented physically by being naked, hunger and thirst, and experience suffering. May all their misdeeds be purified instantly, obtain power, prosperity, and be without incompleteness until they realize awakening. (Based on 84000, cf. D 503, 255a6–b1)<sup>484</sup>

#### 2.3.1.3.3 His third great aspiration

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<sup>483</sup> D 503: *de'i smon lam chen po dang po ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa (255a4) yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag srog gcod pa | srog gcod pa'i mi dge ba'i las nram pa sna tshogs byed pa | srog chags nram pa sna tshogs kyi srog gcod pa de dag srog gcod pa byas pas tshe thung (255a5) zhing nad mang ba dang | chu dang | dug dang | mtshon dang | me dang | nad sna tshogs kyi 'chi bar 'gyur ba de dag gis bdag gi ming thos nas 'dzin pa dang | mchod pas las kyi sgrib pa de yongs su byang ste tshe ring bar gyur cig | nad med par gyur cig | su yang dus ma (255a6) yin par 'chi bas 'chi ba'i dus byed par ma gyur cig ces btab bo || (255a3–6)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「次申供養等 今對諸佛諸大菩薩聖眾面前。若聞金色寶光妙行成就如來名號。正念思惟稱揚聖號。恭敬供養禮拜七遍威神之力。亦如金色寶光妙行成就如來。所發最勝微妙上願。惟願我等及諸有情。造作種種屠害之業斷諸生命。由斯惡業受地獄苦。設得為人短壽多病。或遭水火刀毒所傷當受死苦願令我等乃至證得無上菩提。所有惡業悉皆消滅。無病長壽不遭橫死。」(CBETA 2022.Q1, T19, no. 925, p. 36b9-17)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第一大願：願我來世得菩提時，若有眾生，造作種種屠害之業，斷諸生命，由斯惡業，受地獄苦，設得為人，短壽多病，或遭水火、刀毒所傷，當受死苦；若聞我名，至心稱念，由是力故，所有惡業悉皆消滅，無病、長壽、不遭橫死，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, pp. 410c27-411a4)

<sup>484</sup> D 503: *de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag sdig (255a7) pa mi dge ba sna tshogs byas te | gzhan gyi rdzas phrogs pas dbul po'i khyim du skyes te | sgren mo dang | bkres pa dang | skom pas lus yongs su gdungs shing sdug bsngal myong ba de dag gis bdag gi ming thos nas bzung bas bla na med pa yang dag par rdzogs (255b1) pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du sdig pa thams cad byang bar gyur cig | dbang phyug phun sum tshogs shing ma tshang ba med pa thob par gyur cig ces btab bo || (255a6–b1)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，作諸惡業以力竊奪，或盜財物當墮惡趣，設得為人生貧窮家，乏少衣食常受困苦。惟願我等乃至證得無上菩提，所有惡業悉皆消滅，衣服飲食無所乏少，願得豐足。」(CBETA 2025.R2, T19, no. 925, p. 36b17-21)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第二大願：願我來世得菩提時，若有眾生，作諸惡業，盜他財物，當墮惡趣，設得為人，生貧窮家，乏少衣食，常受諸苦；若聞我名，至心稱念，由是力故，所有惡業悉皆消滅，衣服、飲食無所乏少，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 411a4-8)

“There are sentient beings including us and so forth who harbor malicious thoughts towards each other, commit killing and fight with each other. May they become benevolent to each other like parents [love their child] until they realize awakening. (cf. D 503, 255b1–3)<sup>485</sup>

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<sup>485</sup> D 503: *de'i smon lam chen po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na (255b2) med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag gcig la gcig kun du gnod sems dang ldan zhing phan tshun srog gcod pa byed pa dang | 'thab pa de dag gis bdag gi ming thos pas bla na med pa yang dag par (255b3) rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du phan tshun pha ma ltar byams pa la gnas par gyur cig ces btab bo || (255b1–3)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，所有眾生更相凌慢，共為罅隙遞互殺害。惟願我等乃至證得無上菩提，如是苦惱願得消滅，各起慈悲猶如父母。」(CBETA 2025.R2, T19, no. 925, p. 36b22-25)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第三大願：願我來世得菩提時，若有眾生，更相凌慢，共為罅隙；若聞我名，至心稱念，由是力故，各起慈心，猶如父母，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 411a9-12)

### 2.3.1.3.4 His fourth great aspiration

(36r1) \$ |:| bdag cag la stsogs pha sems can gang dag 'dod chags dang zhe sdang<sup>486</sup> gti mug gis bsgribs te | tshul khirms (2) 'chal par<sup>487</sup> gyur nas || sdig pa kun du ○ spyod cing bslab pa 'dral<sup>488</sup> la dad pas byin pa long<sup>489</sup> spyod pas | ngan song (3) gsum du ltung zhing | sems can dmyal bar 'gro ba<sup>490</sup> de dag thams chad 'phral du las gyIs<sup>491</sup> bsgribs<sup>492</sup> pa thams (4) cad yongsu byang bar gyur chig || nye ba'i nyon mongs pa rnams dang bral bar gyur chig || byang chub gyI snying po la (v1) thug gi bar du || tshul khirms yang dag par 'dzin cing lus dang ngag dang yid gyi<sup>493</sup> sdom ba la gnas par gyur chig || (2) byang cub gyi<sup>494</sup> yid la byed pa dang | myi 'bral ○ bar gyur chig ||

tad yā<sup>495</sup> thā | sId dhe | sid dhe | su sId dhe | ○ (3) mo tsa nI | mo ksha<sup>496</sup> ni | mug te<sup>497</sup> | bI mug te<sup>498</sup> | a ma le | bi<sup>499</sup> ma le | mang ga lye | hI ra nya<sup>500</sup> ga rbe<sup>501</sup> | rad na<sup>502</sup> gar rbhe | (4) sa rba a rta<sup>503</sup> sā<sup>504</sup> dha ni | pā<sup>505</sup> ra mā rtha sā dha ni | ma na se | ma ha<sup>506</sup> ma na<sup>507</sup> se | ad bhu<sup>508</sup> te<sup>509</sup> | a tyad bhu te<sup>510</sup> | bī<sup>511</sup> ta bha ye ||

(folio 37 missing)

bdag cag la sogs pa sems can gang dag 'dod chags dang | zhe sdang dang | gti mug gis bsgribs te | tshul khirms 'chal (D257a5) bar<sup>512</sup> gyur nas | sdig pa kun tu (P299a4) spyod cing bslab pa dral la dad pas byin pa longs spyod pas ngan song gsum du ltung zhing sems can dmyal bar 'gro bar 'gyur ba de dag thams cad 'phral du las kyi sgrib pa thams (P299a5) cad yongsu byang bar gyur cig | nye ba'i nyon mongs pa rnams dang bral (D257a6) bar gyur cig | byang chub kyi snying po la thug gi bar du tshul khirms yang dag par 'dzin cing lus dang ngag (P299a6) dang yid sdom pa la gnas par gyur cig | byang chub kyi sems yid la byed pa dang mi 'bral bar gyur cig |

tadya thā | siddhe siddhe | su siddhe | mo tsa ni mokṣa ni | mukte | bi mukte | (D257a7) (P299a7) a ma le | bi<sup>513</sup> ma le | mangga lye | hi raṇye<sup>514</sup> garbhe | ratna garbhe | sarbārtha<sup>515</sup> sā<sup>516</sup> dha ni | pa ra mārtha sā dha ni | ma na se | ma hā ma na se | ad buddhe | a tyad buddhe | bhi ta bha ye | (P299a8) *su barṇe brahma ghoṣe | brahma dhyu ṣi te | sarbārthe*<sup>517</sup> *shā pa rā dhi te | sarba tra a pra ti ha ta | tsa tuṣṭi buddha | ko ti bha ṣi te | na mah*<sup>518</sup> *sarba* (D257b1) *ta thā ga ta tri mān*<sup>519</sup> *swā hā* |

[see appendix 4.2.8]

<sup>486</sup> zhe sdang] dang *add.* DP.

<sup>487</sup> par] bar D.

<sup>488</sup> 'dral] dral DP.

<sup>489</sup> long] longs DP.

<sup>490</sup> ba] bar 'gyur pa DP.

<sup>491</sup> gyIs] kyi DP.

<sup>492</sup> bsgribs] sgrib DP.

<sup>493</sup> gyi] *om.* DP.

<sup>494</sup> gyi] sems *add.* DP.

<sup>495</sup> tad yā] tadya DP.

<sup>496</sup> mo ksha] mokṣa DP.

<sup>497</sup> mug te] mukte DP.

<sup>498</sup> mug te] mukte DP.

<sup>499</sup> bi] pi P.

<sup>500</sup> ra nya] raṇye D, ra nye P.

<sup>501</sup> ga rbe] garbhe DP.

<sup>502</sup> rad na] ratna DP.

<sup>503</sup> sa rba a rta] sarbārtha D, sarba artha P.

<sup>504</sup> sā] shā DP.

<sup>505</sup> pā] pa D, ba P.

<sup>506</sup> hā] hā DP.

<sup>507</sup> na] ne Ms., na DP.

<sup>508</sup> bhu] *p.c.* Ms.

<sup>509</sup> bhu te] buddhe DP.

<sup>510</sup> bhu te] buddhe DP.

<sup>511</sup> ga rbe] garbhe DP.

<sup>512</sup> bar] par P.

<sup>513</sup> bi] pi P.

<sup>514</sup> raṇye] ra nye P.

<sup>515</sup> sarbārtha] sarva artha P.

<sup>516</sup> sā] shā DP.

<sup>517</sup> sarbārtha] sarva artha P.

<sup>518</sup> na mah] na ma P.

<sup>519</sup> tri mān] ti nān P.

### 2.3.1.3.4 His fourth great aspiration

“There are sentient beings including us and so forth who are veiled by desire, hatred, and delusion, have faulty ethics and commit misdeeds, violate the trainings, and due to the enjoyment of the gifts by the devotees, fall into the three lower realms and proceed to the hell realms. May all their karmic obscurations be instantly purified. May they be freed from the derivative afflictions. May they maintain perfect discipline until they realize awakening, and uphold their vows in body, speech, and mind. May they never be separated from the mind of awakening.” (Based on 84000, cf. D 503, 255b3–6)<sup>520</sup>

tadyathā siddhe siddhe susiddhe mocani mokṣaṇi mukte vimukte amale vimale māṅgalye hiranyagarbhe ratnagarbhe sarvārthasādhani paramārthasādhani manase mahāmanase adbhute atyadbhute vītabhaye suvarṇe brahmaghoṣe brahmādhyuṣite sarvārtheṣu aparājite sarvatrāpratihathe catuḥśaṣṭhi-bhūtakoti-bhāṣite namaḥ sarvatathāgatānām svāhā. (Based on 84000, cf. D 503, 256b1–2)<sup>521</sup>

<sup>520</sup> D 503: *de'i smon lam chen po bzhi pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par (255b4) rdzogs par sangs rgyas pa de na | sems can gang dag 'dod chags dang | zhe sdang dang | gti mug gis bsgrigs te | tshul khriṃs 'chal par gyur ba de dag sdig pa kun tu spyod de | de bzhin gshegs pa'i bslab pa dral bas ngan song gsum du ltung ba dang (255b5) sems can dmyal bar 'gro bar 'gyur ba de dag bdag gi mthus | bdag gi ming thos nas bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas yi bar du las kyi sgrib pa thams cad yongs su byang bar gyur cig | nye ba'i nyon mongs rnams (255b6) dang bral bar gyur cig | tshul khriṃs yang dag par 'dzin cing | lus dang | ngag dang | yid sdom pa la gnas par gyur cig | byang chub kyi sems yid la byed pa dang mi 'bral bar gyur cig ces btab ste | (255b3–6)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，所有眾生由諸貪慾瞋癡纏覆，在家出家男女七眾，毀犯如來所制學處，造諸惡業虛受信施，當墮地獄受諸苦報。惟願我等乃至證得無上菩提，所有惡業悉皆消滅，斷諸煩惱敬奉尸羅，於身語意善能防護永不退轉。」(CBETA 2025.R2, T19, no. 925, p. 36b25-c1)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第四大願：願我來世得菩提時，若有眾生，貪欲、瞋恚、愚癡所纏，若出家在家男女七眾，毀犯如來所制學處，造諸惡業，當墮地獄，受諸苦報；若聞我名，至心稱念，由是力故，所有惡業悉皆消滅，斷諸煩惱，敬奉尸羅，於身、語、心，善能防護，永不退轉，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 411a13-20)

<sup>521</sup> D 503: *tadya thā | siddhe siddhe | su siddhe | mo tsa ni | mo kṣa ṇi | mu kte | bi mukte | a ma le | bi ma le | māṅ ga lye | hi ra nya garbhe | ratna garbhe | sarba artha sā dha ni | pa ra ma artha sā dha ni | ma na se | ma hā ma na se | adbhu te | a tyadbhu te | bī ta bha ye (256b2) su barṇe | bra hma gho ṣe | bragmā dhyū ṣi te | sarba arthhe ṣu a pa rā dzi te | sarba tra a pra ti ha te | tsu tu ṣṣa ṣṭhi bhū ta ko ṭi bhā ṣi te | na maḥ sarba ta thā ga tā nām swā hā | (256b1–2)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「陀羅尼曰：『怛姪他(一) 悉帝悉帝蘇悉帝(二) 穆撝尼(三) 穆乞叉(二合)尼(四) 穆帝(五) 毘穆帝(六) 阿摩麗(七) 毘摩麗(八) 忙伽例咽闍若揭哩(二合)毘(十) 囉那揭哩(二合)毘(十一) 薩哩(二合)嚩阿哩(二合)他薩陀尼(十二) 般囉摩哩(二合)他薩陀尼(十三) 摩那昔(十四) 摩訶摩那昔(十五) 阿(聚呼)菩帝(十六) 阿(聚呼)室菩帝(十七) 毘多婆夷(十八) 蘇嚩哩(二合)尼(十九) 鉢囉(二合)訶摩瞿瑟(二十) 鉢囉(二合)訶摩覩瑟(二合)祇帝(二十一) 薩哩(二合)嚩阿哩(二合)提(二十二) 薩哩(二合)嚩阿婆囉那(二十三) 阿婆囉祇帝(二十四) 薩哩(二合)嚩陀阿鉢囉(二合)帝訶帝(二十五) 撝覩嚩(二合)沙瑟帝(二十六) 菩陀俱祇(二十七) 婆瑟祇帝那摩(二十八) 薩哩嚩(二合)怛他識多嚩(二十九) 莎嚩訶(三十)』」(CBETA 2025.R2, T19, no. 925, p. 36c1-14)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「『怛姪他悉睇悉睇 蘇悉睇 謨折爾木剎爾 目帝毘目帝 菴末麗毘末麗 忙揭例咽闍若揭鞞曷喇怛娜 揭鞞 薩婆頽他娑但爾 鉢囉摩頽他 娑但爾末捺細 莫訶末捺細 頽步帝頽室步帝 毘多婆夷 蘇跋泥(去) 跋囉蚶摩 瞿俠佉 跋囉蚶摩柱俠帝 薩婆頽剎數 阿鉢囉毘帝薩跋怛囉 阿鉢囉底嚩帝 折覩殺 瑟檄勃陀俱祇 婆俠帝 納摩娑婆 怛他揭多嚩莎訶』」(CBETA 2023.Q1, T14, no. 451, p. 411b10-19)

(38r1) |:| myed pa lnga las stsogs pa sdig pa thams chad yongsu byang thar gyur chig || nad thams chad rab du zhi bar gyur chig | (2) 'chi ba dang dgra dang dgon pa'I gnod pa thams chad rab du zhi bar gyur chig || re ba dang bsam ba thams chad yongsu (3) rdzogs par gyur chig || 'tshi ba'I<sup>522</sup> tshe ○ yang bcom ldan 'das gser bzangs dri myed rin chen snang brtul (4) zhugs grub pas dgongs par gyur chig ||

shi phos nas kyang de bzhin gshegs pa gser bzangs dri myed rin chen snang (v1) brtul zhugs grub pa<sup>523</sup> | sangs rgyas gyi zhing du | pad ma'I snying po la<sup>524</sup> seng ge'i khri las<sup>525</sup> rdzus te skye zhing skyes ma thag du gzungs dang (2) tinge 'dzin la stsogs pha yon tan gyi tshogs thams chad mngon sum<sup>526</sup> du gyur te || ston pa bla na myed pa gser bzangs dri myed rin chen snang brtul (3) zhugs grub<sup>527</sup> las stsogs pha | phyogs bcu'I ○ sangs rgyas thams chad las bka' lung yang dag par nod<sup>528</sup> || thugs (4) mnyes par bgyid<sup>529</sup> cing | skad chig | gchig<sup>530</sup> la | sangs rgyas gyi zhing thams chad du thogs pa myed par 'jug par gyur chig |:|

*bcom ldan 'das gser bzangs dri med rin chen snang brtul zhugs grub pa'i byin gyi rlabs<sup>531</sup> kyis bdag cag la sogs pa sems can (P299b5) thams cad kyi mtshams med pa lnga la sogs pa sdig pa thams cad (D257b4) yongsu byang bar gyur cig | nad thams cad rab tu zhi bar gyur cig | 'chi ba dang | dgra dang | dgon pa'i (P299b6) gnod pa thams cad rab tu zhi bar gyur cig | re ba dang bsam pa thams cad yongsu rdzogs par gyur cig | 'chi ba'i tshe yang bcom ldan 'das gser bzangs dri (D257b5) med rin chen snang (P299b7) brtul zhugs grub pas dgongs par gyur cig |*

shi 'phos nas kyang de bzhin gshegs pa gser bzangs dri med rin chen snang brtul zhugs grub pa'i sangs rgyas kyi zhing du padma'i snying po'i (P299b8) seng ge'i khri la rdzus te skye zhing skyes ma thag tu gzungs dang | ting nge (D257b6) 'dzin la sogs pa yon tan gyi tshogs thams cad mngon du gyur te | ston pa bla na med pa gser bzangs dri med rin chen (P300a1) snang brtul zhugs grub pa la sogs pa phyogs bcu'i sangs rgyas thams cad las bka' lung yang dag par nod pa dang | thugs mnyes par byed cing skad (D257b7) cig skad cig la sangs rgyas (P300a2) kyi zhing thams cad du thogs pa med par 'jug par gyur cig |

<sup>522</sup> 'tshi ba'I] 'chi ba'i DP. 'tshi is the Old Tibetan form of 'chi.

<sup>523</sup> pa] pa'i DP.

<sup>524</sup> po la] po'i DP.

<sup>525</sup> las] la DP.

<sup>526</sup> sum] om. DP.

<sup>527</sup> grub] pa add. DP.

<sup>528</sup> nod] pa dang add. DP.

<sup>529</sup> bgyid] byed DP.

<sup>530</sup> gchig] skad cig DP.

<sup>531</sup> rlabs] brlabs P.

“May all misdeeds including the five [inexpiable] acts and so forth be purified. May all diseases be completely pacified. May all hurt of death, enemies and wilderness be entirely pacified. May all their expectations and thoughts be fulfilled. At the time of dying, may the Bhagavat \*Suvarṇābhadravimalaratnaprabhāsavratasiddhi think of them. Even when they pass away, may they be born in that buddhafield of Tathāgata \*Suvarṇābhadravimalaratnaprabhāsavratasiddhi, where they will be born spontaneously upon a lion throne in the middle of a lotus. And as soon as they are born, may they actualize the entire mass of the qualities of recollection (*gzungs*), meditative absorption, and so forth, and properly receive instruction from the unexcelled Master \*Suvarṇābhadravimalaratnaprabhāsavratasiddhi and all the other buddhas of the ten directions. May they be delighted, and instantaneously, without hindrance, enter all buddhafields. (Based on 84000, cf. D 503, 256b6–257a1)<sup>532</sup>

<sup>532</sup> D 503: de'i mtshams med pa lnga la sogs pa sdig pa thams cad yongs su byang (256b7) bar 'gyur | 'di nas shi 'phos nas 'jig rten gyi kham der skye bar 'gyur te | padma'i snying po seng ge'i khril rdzus te skye bar 'gyur | nad thams cad rab tu zhi bar 'gyur | 'chi ba dang | dgra dang | dgon pa'i gnod pa thams cad rab tu zhi bar 'gyur | 'chi ba'i dus (257a1) kyi tshe yang de bzhin gshegs pas dgongs par 'gyur | re ba dang bsam pa thams cad yongs su rdzogs par 'gyur ro || (256b6–257a1)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「「是彼世尊如來應正等覺金色寶光妙行成就佛，坐菩提樹觀見眾生，為貪嗔癡之所纏繞眾病所逼，怨家得便或時橫死，復由惡業墮地獄中受大極苦。為利是等苦惱眾生，為除業障究竟安住無上菩提，說此神呪。我等誠心誦持神呪攝授之力，惟願我等及諸有情，所有極重五無間罪，及諸業障悉皆消滅，所有希求究竟圓滿，臨命終時見彼世尊金色寶光妙行成就如來慈悲護念，從此命終即得往生如來、應、正等覺金色寶光妙行成就佛國土之中，諸寶蓮花獅子座上蓮花化生，證得種種陀羅尼門三摩地門一切功德。復於導師金色寶光妙行成就如來、十方如來，聽聞妙法承事供養，蒙佛歡喜。經須臾間，於諸佛國無礙得入。」(CBETA 2023.Q1, T19, no. 925, p. 36c15-29)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「佛告大眾：「若有淨信男子、女人、國王、王子、大臣、輔相、中宮、嫔女，情悌福德，於此神呪起敬信心，若讀、若誦、若為他人演說其義，於諸含識起大悲心，晝夜六時，香華燈燭，殷重供養，清淨澡浴，持八戒齋，至誠念誦，所有極重無邊業障，悉皆消滅，於現身中離諸煩惱，命欲終時諸佛護念，即於彼國蓮花化生。」(CBETA 2023.Q1, T14, no. 451, p. 411b25-c4)

#### 2.3.1.4 To \*Aśokottamaśrī

(39r1) \$ |:| de bzhin gshegs pa mya ngan mcog dpal gyI mtsan nas brjod de mchod nas smon lam du gsol ba' <sup>533</sup>

(2) || bcom ldan 'das de bzhin gshegs pa drag bcom ba yang dag par rdzogs pa'i sangs rgyas mya ngan myed mchod dpal (3) la gus par phyag 'tsal lo <sup>534</sup> || mchod do |○| skyab su mchI'o || de skad lan bdun bzlas 'dir mchod pa ji 'byor pa (4) dbul <sup>535</sup> || deng rgyal ba sras dang bcad pa'I tsogs gdan 'tshom ba'I <sup>536</sup> spyā ngar <sup>537</sup> || de bzhin gshes pa mya ngan myed mchog (v1) dpal gyi mtshan yid la dran zhing lan bdun du <sup>538</sup> brjod pa dang | phyag 'tsal zhing mchod pa la stsogs pa'i mthus || de bzhin (2) gshegs pa mya ngan myed mcog dpal de'i ○ sngon gyI smon lam khyad bar can dang 'thun <sup>539</sup> bar

##### 2.3.1.4.1 His first great aspiration

bdag cag la stsogs pha (3) sems can gang dag mya ngan dang sdug bsngal ○ dang | yId myi bde ba dang 'khrug pa mang ba sdug bsngal rnam pa <sup>540</sup> sna tsogs (4) myong ba de dag thams chad mya nang dang sdug bsngal dang yId myi bde ba dang 'khrug pa thams cad rab du zhi rab gyur chig || (40r1) \$ |:| su yang sdug pa dang bral ba'I sdug bsngal myong bar ma gyur chig || tshe ring bar gyur chig ||

bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas mya ngan med mchog dpal la gus par (P300a3) phyag 'tshal ba dang | mchod pa snga ma bzhin du (D258a1) bya ste | smon lam 'di skad ces gdab bo || deng rgyal ba sras dang bcas pa'i tshogs gdan 'dzom pa'i spyān sgar | de bzhin gshegs pa mya (P300a4) ngan med mchog dpal gyi mtshan yid la dran zhing lan bdun brjod pa dang | phyag 'tshal zhing mchod pa la (D258a2) sogs pa'i mthus | de bzhin gshegs pa mya ngan med mchog dpal de'i sngon gyi smon lam (P300a5) khyad par can dang mthun par

bdag cag la sogs pa sems can gang dag mya ngan dang | sdug bsngal dang | yid mi bde ba dang | 'khrug pa mang ba sdug bsngal sna tshogs myong ba de dag (D258a3) thams (P300a6) cad mya ngan dang | sdug bsngal ba dang | yid mi bde ba dang | 'khrug pa thams cad rab tu zhi bar gyur cig | su yang sdug pa dang bral ba'i sdug bsngal myong bar ma gyur cig | tshe ring bar (P300a7) gyur cig |

<sup>533</sup> de bzhin ... gsol ba'] *om*. DP.

<sup>534</sup> lo] ba dang DP.

<sup>535</sup> mchod do ... dbul] mchod pa ... gdab bo DP.

<sup>536</sup> 'tshom ba'I] 'dzom pa'i DP.

<sup>537</sup> spyā ngar] spyān sgar DP.

<sup>538</sup> du] *om*. DP.

<sup>539</sup> 'thun] mthun DP.

<sup>540</sup> rnam pa] *om*. DP.

### 2.3.1.4 To \*Aśokottamaśrī

Invoke the name of Tathāgata \*Aśokottamaśrī, after offering, express the aspirations.

“We pay homage to the Bhagavat the Tathāgata the Arhat the perfectly awakened Buddha \*Aśokottamaśrī. We make offerings to [him]. We take refuge in [him].” Recite these words<sup>541</sup> seven times.

On this occasion, offer whatever you can. Now, in front of the thrones of the victorious ones with their sons, keep the name of Tathāgata \*Aśokottamaśrī in mind and recite [it] seven times. Through the power of veneration, offering and so forth, [express] the same aspirations as the previous great aspirations of Tathāgata \*Aśokottamaśrī:

#### 2.3.1.4.1 His first great aspiration

“There are sentient beings including us and so forth who are anguished, suffered, unhappy, and experienced a great deal of conflicts and various kinds of sufferings. May all their mental anguish, suffering, unhappiness, and conflict be quelled. May none of them ever experience the suffering of being separated from their beloved ones, and may they have long lives. (Based on 84000, cf. D 503, 257b1–2)<sup>542</sup>

<sup>541</sup> It refers to “Pay homage to the Bhagavat the Tathāgata the Arhat the perfectly awakened Buddha \*Aśokottamaśrī. We make offerings to [him]. We take refuge in [him].”

<sup>542</sup> D 503: *de'i smon lam chen po dang po ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag mya ngan dang | sdug bsngal (257b1) dang | yid mi bde ba dang | 'khrug pa mang ba | sdug bsngal rnam pa sna tshogs myong ba der sems can gang dag gi bdag gi ming thos la | thos nas kyang yid la byed pa de dag bdag gi mthos mya ngan dang | sdug bsngal dang | yid mi bde ba dang | 'khrug pa (257b2) thams cad rab tu zhi bar gyur cig | su yang sdug pa dang bral ba'i sdug bsngal myong bar ma gyur cig | tshe ring par gyur cig ces btab bo ||*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「南無歸依供養婆伽梵如來應正等覺無憂最勝吉祥王佛(如是七遍)。次申供養等 今對諸佛諸大菩薩聖眾面前。若聞無憂最勝吉祥王佛名號。正念思惟稱揚聖號。恭敬供養禮拜七遍威神之力。亦如無憂最勝吉祥王如來。所發最勝如妙上願。惟願我等及諸有情。常為憂苦之所纏逼。惟願我等乃至證得無上菩提。所有憂悲及諸苦惱悉皆消滅。亦願不受愛別離苦長壽安穩。」(CBETA 2022.Q1, T19, no. 925, pp. 36c29-37a9)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第一大願：願我來世得菩提時，若有眾生，常為憂苦之所纏逼；若聞我名，至心稱念，由是力故，所有憂悲及諸苦惱，悉皆消滅，長壽安隱，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 411c14-18)

#### 2.3.1.4.2 His second great aspiration

bdag cag la stsogspha (2) sems can gang dag sdig pa myi dge ba rnam ○ pa sna tshogs byas te || mnar myed pa'i sems can dmyal ba chen po (3) mun pa mun nag<sup>543</sup> chen po can du skye bar 'gyur ○ ba 'am | skyes pa de dag la de bzhin gshegs pa mya ngan myed mchog (4) dpal gyI sku las 'od gzer gyI snang ba 'phros pa byung bas || reg cing mthong bar gyur te || de ma thag du sdig pa thams cad (v1) \$ |:| byang nas | sems can dmyal ba chen po'i sdug bsngal de dag las yongsu thar par gyur chig || sdug bsngal gyi tshor ba thams chad (2) rgyun chad par gyur chig | byang chub gyI snying ○ po la thug gi bar du lha dang myi'i bde ba myong bar gyur chig ||

#### 2.3.1.4.3 His third great aspiration

bdag chag la (3) stsogs pha sems can dang dag sngon sdig ○ myI dge ba bgyIs te || gzhan gyi rdzas phrogs pas dbul po dma' ba'I<sup>544</sup> (4) khrim du skyes nas || gos dang bza<sup>545</sup> ba dang btung ba dang mal ca dang rgyan myi bdog pa grang ba dang tsha ba'i sdug bsngal myong ba | (41r1) \$ |:| bgres pa dang | skom bas lus gzir cing mdog ngan par gyur pa 'am | 'gyur ba de dag thams cad || byang cub gyi mthar thug gi (2) bar du | bgo ba dang bza<sup>546</sup> ba dang | btung ba dang | mal ca thams chad la yid bzhin du long spyod par gyur chig | lus la lha'I lus (3) gyi kha dog gis brgyan par gyur chig || ○

bdag cag la sogs pa sems can gang dag sdig pa mi dge ba (D258a4) rnam pa sna tshogs byas te | mnar med pa'i sems can dmyal ba chen po mun pa mun nag<sup>547</sup> chen po can du skye bar (P300a8) 'gyur pa'am | skyes pa de dag la de bzhin gshegs pa mya ngan med mchog dpal gyi sku las 'od zer gyi snang ba 'phros pa byung bas reg cing mthong bar gyur te | (D258a5) de ma thag tu sdig pa thams cad (P300b1) byang nas sems can dmyal ba chen po'i sdug bsngal de dag las yongsu thar bar gyur cig | sdug bsngal gyi tshor ba thams cad rgyun chad par gyur cig | byang chub kyi snying po la thug gi bar du (P300b2) lha dang mi'i bde ba myong bar gyur cig |

bdag cag la (D258a6) sogs pa sems can gang dag sngon sdig pa mi dge ba bgyis te | gzhan gyi rdzas phrogs pas dbul po dman pa'i khyim du skyes nas (P300b3) | gos dang | bza' ba dang | btung ba dang | mal cha dang | rgyan mi bdog pa grang ba dang | tsha ba'i sdug bsngal myong ba | bkres pa dang | (D258a7) skom pas lus gzir cing mdog ngan par (P300b4) gyur pa'am 'gyur ba de dag thams cad byang chub kyi mthar thug gi bar du bgo ba dang | bza' ba dang | btung ba dang | mal cha thams cad la yid bzhin du long spyod par gyur cig | lus la (P300b5) lha'i lus kyi kha dog gis brgyan par (D258b1) gyur cig |

<sup>543</sup> nag] gnag P.

<sup>544</sup> dma' ba'i] dman pa'i DP.

<sup>545</sup> bza] bza' DP.

<sup>546</sup> bza] bza' DP.

<sup>547</sup> nag] gnag P.

#### 2.3.1.4.2 His second great aspiration

“There are sentient beings including us and so forth who commit various misdeeds and non-virtuous actions and are thus reborn in the Great Avīci Hell with huge thick darkness. When light radiates from the body of \*Aśokottamaśrī [falls] upon the beings, may they, upon touching and seeing it, being immediately purified of all their misdeeds, be liberated from the sufferings of the great hells. May all their feelings of suffering cease. May they feel the bliss of the divine and human realms until the obtainment of the essence of awakening. (Based on 84000, cf. D 503, 257b2–5)<sup>548</sup>

#### 2.3.1.4.3 His third great aspiration

“There are sentient beings including us and so forth who have committed misdeeds and non-virtuous actions in a previous life, they were born into a poor household of low standing because they stole others’ property, and they thus do not have clothing, food, drink, bedding, or jewelry, and are suffer from both cold and heat, their bodies are tormented by hunger and thirst. May they, until they realize awakening, possess clothing, food, drink, and bedding as desired, and may their bodies be adorned with the appearance of a divine body. (Based on 84000, cf. D 503, 257b5–258a1)<sup>549</sup>

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<sup>548</sup> D 503: *de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon (257b3) par rdzogs par sangs rgyas pa de na | sems can gang dag sdig pa mi dge ba nam pa sna tshogs byas te | sems can dmyal ba chen po bstir med pa chen po mun pa mun nag can du skyes pa de dag la bdag gi mthus | bdag gi lus las 'od zer gyi snang ba 'di lta bu (257b4) byung ste | des sems can dmyal ba pa de dag la reg cing mthong ma thag tu sdig pa thams cad byang nas sems can dmyal ba chen po'i sdug bsngal de dag las yongs su thar bar gyur cig | sdug bsngal gyi tshor ba thams cad rgyun chad par gyur cig | bla na med pa (257b5) yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du | lha dang mi'i bde ba myong bar gyur cig ces btab bo ||*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情。造諸惡業生在無間黑暗之處。大地獄中受諸苦惱。惟願我等蒙無憂最勝吉祥王如來身光照觸。所有業障悉皆消滅。乃至證得無上菩提。解脫眾苦生人天中隨意受樂。」(CBETA 2022.Q1, T19, no. 925, p. 37a9-13)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第二大願：願我來世得菩提時，若有眾生，造諸惡業，生在無間黑闇之處，大地獄中受諸苦惱；由彼前身聞我名字，我於爾時，身出光明，照受苦者，由是力故，彼見光時，所有業障悉皆消滅，解脫眾苦，生人天中，隨意受樂，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 411c18-23)

<sup>549</sup> D 503: *de'i smon lam chen po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par (257b6) rdzogs par sangs rgyas pa de na | sems can gang dag sngon sdig pa mi dge ba byas te | gzhan gyi rdzas phrogs pas dbul po dman pa'i khyim du skyes nas gos dang | bza' ba dang | btung ba dang | mal cha dang | rgyan mi bdog pa | grang ba dang | tsha ba'i sdug bsngal myong (257b7) ba | bkres pa dang | skom pas lus gzir cing mdog ngan pa de dag gi bdag gi ming thos nas brjod pas bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas kyi bar du bgo ba dang | bza' ba dang | btung ba dang | mal cha thams cad la (258a1) yongs su spyod par gyur cig | lus la lha'i lus kyi kha dog gi bgyan par gyur cig ces btab bo || (257b5–258a1)*

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T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情。作諸惡業以力竊奪。或盜財物當墮惡趣。設得為人生貧窮家。乏少衣食常受困苦。惟願我等乃至證得無上菩提。所有惡業悉皆消滅。衣服飲食無所乏少。願得豐足。」(CBETA 2022.Q1, T19, no. 925, p. 36b17-22)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第三大願: 願我來世得菩提時, 若有眾生, 造諸惡業, 殺盜邪淫, 於其現身受刀杖苦, 當墮惡趣, 設得人身, 短壽多病, 生貧賤家, 衣服飲食, 悉皆乏少, 常受寒熱、飢渴等苦, 身無光色, 所感眷屬, 皆不賢良; 若聞我名, 至心稱念, 由是力故, 隨所願求, 飲食、衣服悉皆充足, 如彼諸天, 身光可愛, 得善眷屬, 乃至菩提。」(CBETA 2025.R2, T14, no. 451, pp. 411c24-412a2)

#### 2.3.1.4.4 His fourth great aspiration

bdag cag la stsogs pha sems can dang dag  
gnod sbyin dang srin po dang (4)'byung po  
dang sha za rnams gyis gtses zhing  
mdangs<sup>550</sup> phrogste<sup>551</sup> || nad gyi sdug  
bsngal sna tsogs myong ba de dag thams (v1)  
chad byang cub gyi mthar thug gi bar du ||  
gnod sbyin dang srin po dang | 'byung po  
dang | sha za<sup>552</sup> mdangs 'phrog<sup>553</sup> pa de dag  
thams cad (2) rab du zhi zhing byams pa la  
gnas par gyur chig |○| nad gyi sdug bsngal  
sna tshogs las yongsu thar par gyur chig ||

(3) 'di nas shi 'phos nas kyang | de bzhin  
gshegs ○ pa mya ngan myed mchog dpal  
gyI sangs rgyas gyi zhing du pad ma'I  
snying po'i (4) seng ge'I khri las<sup>554</sup> rdzu  
ste<sup>555</sup> skye zhing skyes ma thag du gzungs  
dang ting nge 'dzin la stsogs pa yon tan gyi  
tshogs thams chad mngon sum<sup>556</sup> du (42r1)  
\$ |:| gyur te | ston pa bla na myed pa mya  
ngan myed mchog dpal la stsogs pa | phyogs  
bcu'i sangs rgyas thams chad las bka' lung  
(2) yang dag par nod<sup>557</sup> || thugs mnyes par  
byed cing || skad cig ||<sup>558</sup> cig la | sangs rgyas  
gyI zhing thams chad du (3) gtogs pha<sup>559</sup>  
myed par 'jug par gyur chig |○|

gzhan yang bdag cag la stsogs pa sems can  
thams chad (4) las<sup>560</sup> gyi sgrib pa thams  
chad yongs su byang bar gyur chig || byang  
cub gyI mthar thug gI bar du || (v1) nam  
yang su yang log par ltung bar 'gro bar  
ma 'gyur chig || skye ba dran bar gyur chig  
|| lha thams (2) chad gyis rjes su gzung<sup>561</sup>  
bar ○ gyurd<sup>562</sup> chig ||

bdag cag la sogs pa sems can gang dag gnod  
sbyin dang | srin po dang | 'byung po dang |  
sha za rnams kyis gtses shing mdongs  
phrogs te | (P300b6) nad kyi sdug bsngal  
sna tshogs myong ba de dag thams cad  
byang chub kyi mthar thug gi bar du | gnod  
sbyin dang | (D258b2) srin po dang | 'byung  
po dang | sha za rnams kyis  
mdangs 'phrog<sup>563</sup> pa de dag thams (P300b7)  
cad rab tu zhi zhing byams pa la gnas par  
gyur cig | nad kyi sdug bsngal sna tshogs las  
yongs su thar bar gyur cig |

'di nas shi 'phos nas kyang de bzhin gshegs  
pa mya ngan med mchog (D258b3)  
(P300b8) dpal gyi sangs rgyas kyi zhing du  
padma'i snying po'i seng ge'i khri la rdzus  
te skye zhing skyes ma thag tu gzungs dang  
ting nge 'dzin la sogs pa yon tan gyi tshogs  
thams cad mngon du gyur te | ston pa bla na  
med (P301a1) pa mya ngan med mchog  
dpal la sogs pa phyogs bcu'i sangs rgyas  
thams cad las (D258b4) bka' lung yang dag  
par nod pa dang | thugs mnyes par byed cing  
skad cig skad cig la sangs rgyas (P301a2)  
kyi zhing thams cad du thogs pa med  
par 'jug par gyur cig |

gzhan yang bdag cag la sogs pa sems can  
thams cad las<sup>564</sup> kyi sgrib pa thams cad  
yongs su byang bar gyur cig | (D258b5)  
byang chub (P301a3) kyi mthar thug gi bar  
du nam yang su yang log par ltung bar 'gro  
bar ma gyur cig | skye ba dran par gyur cig  
| lha thams cad kyis rjes su gzung<sup>565</sup> bar  
gyur cig |

<sup>550</sup> mdangs] mdongs DP.

<sup>551</sup> phrogste] 'phrogs te DP.

<sup>552</sup> sha za] rnams kyis *add.* DP.

<sup>553</sup> mdangs 'phrog] mdongs phrog D.

<sup>554</sup> las] la DP.

<sup>555</sup> rdzu ste] rdzus te DP.

<sup>556</sup> sum] *om.* DP.

<sup>557</sup> nod] pa dang *add.* DP.

<sup>558</sup> cig] skad *add.* DP.

<sup>559</sup> gtogs pha] thogs pa DP.

<sup>560</sup> las] *om.* D.

<sup>561</sup> gzung] bzung P.

<sup>562</sup> gyurd] gyur DP.

<sup>563</sup> mdangs 'phrog] mdongs phrog D.

<sup>564</sup> las] *om.* D.

<sup>565</sup> gzung] bzung P.

#### 2.3.1.4.4 His fourth great aspiration

“There are sentient beings including us and so forth who are tormented and have their vital energy stolen by *yakṣas*, *rākṣasas*, *bhūtas*, and *piśācas* and thus suffering from the various types of suffering related to illness. May all the *yakṣas*, *rākṣasas*, *bhūtas*, and *piśācas* who steal beings’ vital energy be pacified and become benevolent [toward those people] until they realize awakening. May they be liberated from the various types of suffering related to illness. (Based on 84000, cf. D 503, 258a1–4)<sup>566</sup>

“Even when they pass away, may they be spontaneously born in that buddhafield of Tathāgata \*Aśokottamaśrī, upon a lion throne in the middle of a lotus. And as soon as they are born, may they actualize the entire mass of the qualities of recollection, meditative absorption, and so forth, and properly receive instruction from the unexcelled Master \*Aśokottamaśrī and all the other buddhas of the ten directions. May they be delighted, and instantaneously, without adherence (*gtogs pa*),<sup>567</sup> enter all buddhafields.

“Moreover, may all karmic obstructions [of] all sentient beings including us and so forth be completely purified. Until they realize awakening, may no one ever fall into the unfortunate destinies. May [they] remember their former lives. May [they] be taken care of by all deities.” (cf. D 503, 258a6–7)<sup>568</sup>

<sup>566</sup> D 503: *de'i smon lam chen po bzhi pa ni | gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par (258a2) sangs rgyas pa de na | sems can gang dag gnod sbyin dang | srin po dang | 'byung po dang | sha za rnams kyis gtses shing mdangs phrogs te nad kyi sdug bsngal sna tshogs myong ba de dag gis bdag gi ming thos nas bdag gi mthus bla na med pa yang dag par rdzogs pa'i byang chub (258a3) mngon par rdzogs par sangs rgyas kyi bar du gnod sbyin dang | srin po dang | 'byung po dang | sha zas mdangs 'phrog pa thams cad rab tu zhi bar gyur cig | byams pa la gnas par gyur cig | nad kyi sdug bsngal sna tshogs las yongs su thar bar gyur cig ces btab (258a4) ste | (258a1–4)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷1：「又願我等及諸有情，若為藥叉諸惡鬼神之所燒亂，奪其精氣，受種種病及諸苦惱。惟願我等乃至證得無上菩提，諸惡藥叉及諸鬼神。悉皆退散各起慈心，所奪精氣復得如本，一切病苦皆得解脫。」(CBETA 2025.R2, T19, no. 925, p. 37a19-24)

T 451: 《藥師琉璃光王七佛本願功德經》卷1：「第四大願：願我來世得菩提時，若有眾生，常為藥叉諸惡鬼神之所燒亂，奪其精氣，受諸苦惱；若聞我名，至心稱念，由是力故，諸藥叉等悉皆退散，各起慈心，解脫眾苦，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412a3-7)

<sup>567</sup> *thogs pa* in DP, hinderance. Perhaps *gtogs pa* is an Old Tibetan variant of *thogs pa*.

<sup>568</sup> D503: *yun ring du 'tsho zhing nad thams cad las yongs su thar bar 'gyur | byang chub kyi mthar thug gi bar du ngan 'gro log bar ltung bar 'gro bar mi 'gyur | skye ba dran par 'gyur | de bzhin gshegs (258a7) pa de'i sangs rgyas kyi zhing du rin po che sna bdun gyi padma'i snying po'i seng ge'i khri la rdzus te skye bar 'gyur | lha thams cad kyis rjes su bsrung bar 'gyur te | (258a6–7)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷1：「又願我等從此命終，即得往生無憂最勝吉祥王佛國土之中，諸寶蓮花獅子座上蓮花化生，證得種種陀羅尼門三摩地門一切功德。復於導師無憂最勝吉祥王如來、十方如來，聽聞妙法承事供養，蒙佛歡喜，經須臾間，於諸佛國無礙得入。」(CBETA 2025.R2, T19, no. 925, p. 37a24-29)

「曼殊室利！是為彼佛、如來、應、正等覺，所發四種微妙大願。若有眾生，聞彼佛名，晝夜六時，稱名禮敬，至心供養，於眾生處起慈悲心，業障消滅，解脫憂苦，無病長壽，得宿命智，於諸佛土，蓮花

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化生，常為諸天之所衛護。曼殊室利！稱彼佛名，能生如是無量福業，而彼佛土願力莊嚴、殊勝功德，聲聞、獨覺所不能知，唯除如來、應、正等覺。」(CBETA 2025.R2, T14, no. 451, p. 412a8-15)

### 2.3.1.5 To \*Dharmakīrtisāgaraghoṣa

(43r1) de bzhin gshegs pa chos bsgrags rgya  
mtsho dbyings gyi mtshan nas brjod de  
mchod nas smon lam du gsol (2) ba' ||<sup>569</sup>

bcom ldan 'das de bzhin gshegs pa dgra  
bcom ba yang dag par rdzogs pa'I (3) sangs  
rgyas chos bsgrags rgya mtsho dbyangs ○  
la gus par phyag 'tsal lo<sup>570</sup> || mchod do |  
skyabsu mchi'o || (4) de skad lan bdun bzlas  
|| skabs 'dir mchod pa ji 'byor pa dbul ||<sup>571</sup>  
deng rgyal ba sras dang bcas pa'I tsogs (v1)  
gdan 'tshom ba'I spyā ngar<sup>572</sup> de bzhin  
gshegs pa chos bsgrags rgya mtsho dbyangs  
gyi mtshan thos te | yid la dran zhing lan  
bdun (2) brjod de<sup>573</sup> | mchod pa la stsogs  
pa'I mthus |○| de bzhin gshegs pa chos  
bsgrags rgya mtsho dbyangs de'I sngon gyi  
smon lam (3) khyad bar can dang mthun bar  
||

bcom ldan 'das de bzhin (P301a4) gshegs  
pa dgra bcom pa yang dag par rdzogs pa'  
sangs rgyas chos (D258b6) bsgrags rgya  
mtsho'i dbyangs la gus par phyag 'tshal ba  
dang | mchod pa snga ma bzhin du byas te |  
smon lam 'di skad (P301a5) ces gdab bo ||  
deng rgyal ba sras dang bcas pa'i tshogs  
gdan 'dzom pa'i spyān sngar | de bzhin  
gshegs pa chos bsgrags rgya mtsho'i  
dbyangs kyi mtshan thos (D258b7) te yid la  
dran zhing lan bdun (P301a6) brjod de  
phyag btsal ba dang | mchod pa la sogs pa'i  
mthus | de bzhin gshegs pa chos bsgrags  
rgya mtsho'i dbyangs de'i sngon gyi smon  
lam khyad par can dang mthun par |

<sup>569</sup> de bzhin ... gsol ba'] *om.* DP.

<sup>570</sup> lo] ba dang DP.

<sup>571</sup> mchod do ... dbul] mchod pa ... gdab bo DP.

<sup>572</sup> spyā ngar] spyān sngar DP.

<sup>573</sup> de] phyag btsal ba dang *add.* DP.

Invoke the name of Tathāgata \*Dharmakīrtisāgaraghoṣa, after offering, express the aspirations.

“We pay homage to the Bhagavat the Tathāgata the Arhat the perfectly awakened Buddha \*Dharmakīrtisāgaraghoṣa. We make offerings to [him]. We take refuge in [him].” Recite these words seven times. On this occasion, offer whatever one can. Now in front of the thrones of the victorious ones with their sons, having heard the name of Tathāgata \*Dharmakīrtisāgaraghoṣa, keep it in mind and recite [it] seven times, with the power of offering and so forth, [express the same aspirations] as the same as the previous great aspirations of Tathāgata \*Dharmakīrtisāgaraghoṣa:

### 2.3.1.5.1 His first great aspiration

bdag cag la stsogs pha sems can gang dag log  
par lta ba can gyi khrim du skyes pas (4) sangs  
rgyas dang chos dang dge 'dun la sems ma dad  
pa | byang chub gyI sems yid la byed pa las ||  
ring du gyur pa de dag thams (44r1) chad las  
gyi sgrib pa de zad par gyur nas || byang chub  
gyi mthar thug gi<sup>574</sup> bar du yang dag pa'i lta ba  
can du gyur chig || (2) sangs rgyas dang chos  
dang dge 'dun la | O dad pa myi phyed pa dang  
ldan bar gyur chig || byang bcu gyi sems (3) yid  
byed pa las phyir myi ldog par gyur chig ||

bdag cag la (P301a7) sogs pa sems can gang  
dag log par lta ba can gyi (D259a1) khyim du  
skyes pas | sangs rgyas dang chos dang  
dge 'dun la sems ma dad pa byang chub kyi  
sems yid la byed pa las ring du gyur pa de dag  
thams (P301a8) cad kyi las kyi sgrib pa de zad  
par gyur nas | byang chub kyi mthar thug gi<sup>584</sup>  
bar du yang dag pa'i lta ba can du gyur cig |  
(D259a2) sangs rgyas dang chos dang dge 'dun  
la dad pa mi phyed pa dang ldan par gyur cig |  
(P301b1) byang chub kyi sems yid la byed pa  
las phyir mi ldog par gyur cig |

### 2.3.1.5.2 His second great aspiration

sems can<sup>575</sup> gang dag gang na sangs rgyas gyi  
sgra myi grag pa | (4) chos gyi sgra myi grag  
pa | dge 'dun gi sgra myi grag pa<sup>576</sup> | yul  
mtha' 'khob du skyes te | myi dge ba'I bshes  
gnyen gyI (v1) dbang gis sdig pa'i las byas  
pas<sup>577</sup> || de nas shi 'phos nas | ngan song  
gsum<sup>578</sup> du ltung zhing || dge ba'I chos<sup>579</sup>  
yongsu (2) nyams par 'gyur ba de dag la de  
bzhin gshegs pa chos bsgrags rgyas mtsho<sup>580</sup>  
dbyangs gyI mtshan rna lam du grag<sup>581</sup> cing |  
chos gyi sprin (3) dang rgya mtsho'i sgra  
byung<sup>582</sup> bar gyur cig || de dag O gis chos gyI  
sgra de thos nas | sngon gyi las zad par gyur  
te<sup>583</sup> | byang cub gyI (4) mthar thug gi bar du ||  
byang cub gis sems yid la byed pa dang |  
myi 'bral bar gyur chig ||

*bdag cag la sogs pa* sems can gang dag gang  
na sangs rgyas kyi sgra mi grag ba | chos kyi  
sgra mi grag pa | dge 'dun (D259a3) gyi sgra  
mi (P301b2) grag pa<sup>585</sup> yul mtha' 'khob tu  
skyes te | mi dge ba'i bshes gnyen gyi dbang  
gis sdig pa'i las byed pa de dag | de nas  
shi 'phos nas ngan song gsum<sup>586</sup> du ltung  
zhing | dge ba'i chos rnam (P301b3) las yongs  
su nyams par gyur pa de dag la | de bzhin  
gshegs pa chos (D259a4) bsgrags rgya mtsho'i  
dbyangs kyi mtshan rna lam du grags par gyur  
cing | chos kyi sprin dang | rgya mtsho'i  
sgra 'byung bar gyur (P301b4) cig | de dag gis  
chos kyi sgra de thos nas sngon gyi las zad par  
gyur te<sup>587</sup> | byang chub kyi mthar thug gi bar  
du byang chub kyi sems yid la byed pa dang  
mi 'bral (D259a5) bar gyur cig |

<sup>574</sup> gi] gis P.

<sup>575</sup> sems can] bdag cag la sogs pa sems can DP.

<sup>576</sup> pa] pa'i D.

<sup>577</sup> pas] pa de dag DP.

<sup>578</sup> gsum] om. D.

<sup>579</sup> chos] rnam las add. DP.

<sup>580</sup> mtsho] mtsho'i DP.

<sup>581</sup> grag] grags par gyur DP.

<sup>582</sup> byung] 'byung DP.

<sup>583</sup> te] om P.

<sup>584</sup> gi] gis P.

<sup>585</sup> pa] pa'i D.

<sup>586</sup> gsum] om. D.

<sup>587</sup> te] om P.

### 2.3.1.5.1 His first great aspiration

“There are sentient beings who are born into a family that maintains wrong views, have no faith in the Buddha, Dharma, and Saṅgha, and are far from focusing on the mind of awakening. May their karmic obscurations be eliminated, and may they adopt the correct view until they realize awakening. May they possess unshakable faith in the Buddha, Dharma, and Saṅgha, and may they never regress from focusing on the mind of awakening. (Based on 84000, cf. D 503, 259a1–4)<sup>588</sup>

### 2.3.1.5.2 His second great aspiration

“There are sentient beings who have been born in border countries, where they have not heard the terms ‘Buddha’, ‘Dharma’, and ‘Saṅgha’, committed unwholesome deeds because of non-virtuous friends and, upon passing away, fall into the three lower realms, causing the good *dharma*<sup>589</sup> to decline. May the name of \*Dharmakīrtisāgaraghoṣa resound in their ears, and then the cloud-and-ocean sound of *dharma* comes forth. Upon hearing this sound of *dharma*, may all the *karman* of their previous lives be eliminated, and may their thoughts never stray from the mind of awakening until they realize awakening. (Based on 84000, cf. D 503, 259a4–7)<sup>590</sup>

<sup>588</sup> D 503: *de'i smon lam chen (259a2) po dang po ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag log par lta ba can gyi khyim du skyes pa | sangs rgyas dang | chos dang | dge 'dun la sems ma dad pa | byang (259a3) chub kyi sems yid la byed pa las ring du gyur pa de dag gis bdag gi ming thos nas | bdag gi mthus las kyi sgrib pa de zad par gyur nas byang chub kyi mthar thug gi bar du yang dag pa'i lta ba can gyur cig | sangs rgyas dang | chos dang | dge 'dun la dad pa mi phyed pa (259a4) dang ldan par gyur cig | byang chub kyi sems yid la byed pa las phyir mi ldog par gyur cig ces btab bo || (259a1–4)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「次申供養等：「今對諸佛諸大菩薩聖眾面前，若聞法海雷音佛名號，正念思惟稱揚聖號，恭敬供養禮拜七遍威神之力，亦如法海雷音如來，所發最勝微妙上願。惟願我等及諸有情，若生於彼邪見之家，於佛法僧不生淨信，遠離無上菩提之心。惟願我等乃至證得無上菩提，無明邪慧日夜消除，於三寶所深生正信，不復退轉無上菩提之心。」(CBETA 2025.R2, T19, no. 925, p. 37b2-9)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第一大願：願我來世得菩提時，若有眾生，生邪見家，於佛、法、僧不生淨信，遠離無上菩提之心；若聞我名，至心稱念，由是力故，無明、邪慧日夜消滅，於三寶所深生正信，不復退轉，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412b1-5)

<sup>589</sup> *chos rnams* as plural in DP.

<sup>590</sup> D 503: *de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na (259a5) sems can gang dag gang na sangs rgyas kyi sgra mi grag pa dang | chos kyi sgra mi grag pa | dge 'dun gyi sgra mi grag pa | yul mtha' 'khob dag tu skyes te | mi dge ba'i bshes gnyen gyi rgyus sdig pa'i las byed pa de dag de nas shi 'phos nas ngan song gsum du ltung zhing dge ba'i (259a6) chos rnams las yongs su nyams par 'gyur ba de dag la bdag gi mthus bdag gi ming rna lam du grag cing chos kyi sprin dang | rgya mtsho'i sgra 'byung bar gyur cig | de dag gis chos kyi sgra de thos nas sngon gyi las zad par gyur cig | byang chub kyi mthar thug gi bar du byang chub kyi (259a7) sems yid la byed pa dang mi 'bral bar gyur cig ces btab bo || (259a4–7)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等及諸有情，生在邊地，由近惡友造眾罪業不修善品，三寶名字曾不經耳，命終之後墮三惡趣。彼諸眾生暫時得聞法海雷音如來名字，亦聞法雲法海音聲，聞此法音。惟願我等及諸眾生，乃至證得無上菩提，所有如是業障消除，遇善知識不墮惡趣，於菩提心永不捨離。」(CBETA 2025.R2, T19, no. 925, p. 37b9-16)

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T 451:《藥師琉璃光七佛本願功德經》卷 1：「第二大願：願我來世得菩提時，若有眾生，生在邊地，由近惡友，造眾罪業，不修善品，三寶名字曾不經耳，命終之後墮三惡趣；彼諸眾生，暫聞我名者，由是力故，業障消除，遇善知識，不墮惡趣，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412b6-10)

### 2.3.1.5.3 His third great aspiration

bdag cag la

bdag cag la *sogs pa sems (P301b5) can  
gang dag | gos dang |*

(folio 45 missing)

[see appendix 4.2.9]

### 2.3.1.5.4 His fourth great aspiration

(46r1) \$ |:| rang rang gi rdzas dang | long  
spyod dang | dbang phyug gi<sup>591</sup> mcog<sup>592</sup>  
shes par gyur cig |

*byang chub kyi mthar thug gi bar du rang  
rang gi rdzas dang | longs (P302a3) spyod  
dang dbang phyug dag gis chog shes par  
gyur cig |*

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<sup>591</sup> gi] dag gis DP.

<sup>592</sup> mcog] chog DP.

### 2.3.1.5.3 His third great aspiration

“We and [...]”<sup>593</sup>

### 2.3.1.5.4 His fourth great aspiration

May [their] own material possessions, wealth and power become satisfied (*mcog shes*). (cf. D 503, 259b2–6)<sup>594</sup>

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<sup>593</sup> Full aspiration: “There are sentient beings including us and so forth who lack clothing, jewelry, perfumes, garlands, ointments, bedding, and medicine, suffer because of what they lack, and perform misdeeds. May they obtain clothing, jewelry, perfumes, garlands, ointments, bedding, medicines, material possessions, and wealth as soon as they think about them, and may they lack nothing. May none of them lack anything in any way whatsoever until they realize awakening.” (Based on 84000, cf. D 503, 259a7–b2)

D 503: *de'i smon lam chen po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag gos dang | rgyan dang (259b1) spos dang | phreng ba dang | byug pa dang | mal cha dang | na ba'i gsos sman dang bral zhing mi ldan pa'i dbang gis sdug bsngal myong zhing sdig pa byed pa de dag bdag gi mthus gos dang | rgyan dang | spos dang | phreng ba dang | byug pa dang | mal cha dang | na ba'i gsos sman dang (259b2) yongs su spyad pa dang | longs spyod rnams bsams ma thag tu 'byung zhing mi ldan pa med par gyur cig | byang chub kyi mthar thug gi bar du su yang ci dang yang mi ldan pa med par gyur cig ces btab bo || (259a7–b2)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「願我等及諸有情，衣服飲食臥具醫藥，資生所須悉皆乏少，由此因緣生大憂苦為求覓故造眾惡業。惟願我等乃至證得無上菩提，衣服飲食臥具醫藥資生所須，隨念皆得無不具足。」 (CBETA 2025.R2, T19, no. 925, p. 37b16-20)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第三大願：願我來世得菩提時，若有眾生，衣服、飲食、臥具、醫藥，資生所須，悉皆乏少，由此因緣，生大憂苦，為求覓故，造眾惡業；若聞我名，至心稱念，由是力故，有所乏少，隨念皆得，乃至菩提。」 (CBETA 2024.R3, T14, no. 451, p. 412b11-15)

<sup>594</sup> D 503: *de'i smon lam chen po bzhi pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na (259b3) med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de na | sems can gang dag sngon gyi las kyi rnam par smin pas phan tshun 'thab mo dang | 'thab pa dang | rtsod pa dang | 'gyed par gyur cing gcig la gcig gnod pa bya ba dang | gsad par bya ba'i (259b4) phyir brtul ba | mtshon dang | mda' dang | dbyug pa dag gis bsun pa de na gang dag gis de'i tshe bdag gi ming thos shing yid la gnas pa de dag bdag gi mthus bdag gi ming yid kyi brjod na mda' dang | mtshon dang | dbyug pa la sogs pa slar ldog par gyur cig | (259b5) phyir phyogs par gyur cig | dgra thams cad kyang byams pa la gnas par gyur cig | su'i srog gi dbang po yang 'gag par ma gyur cig | byang chub kyi mthar thug gi bar du rang rang gi rdzas dang | longs spyod dang | dbang phyug dag gis chog shes par gyur cig ces btab (259b6) ste | (259b2–6)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1: 「又願我等及諸有情，造諸惡業殺盜邪淫，於其現身受刀杖苦，當墮惡趣。設得人身短壽多病生貧賤家，衣服飲食悉皆乏少，常受寒熱饑渴等苦，身無色光所感眷屬皆不賢良。惟願我等乃至證得無上菩提，隨所願求飲食衣服悉皆充足，如彼諸天身光可愛得善眷屬。」 (CBETA 2023.Q3, T19, no. 925, p. 37a13-19)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第四大願：願我來世得菩提時，若有眾生，由先惡業，共相鬪諍，作不饒益，弓箭刀杖，互為傷損；若聞我名，至心稱念，由是力故，各起慈心，不相損害，不善之念尚自不生，況於前人欲斷其命？常行喜捨，乃至菩提。」 (CBETA 2024.R3, T14, no. 451, p. 412b16-21)

'di nas shi 'phos nas gyang<sup>595</sup> | (2) de bzhin  
gshegs pa<sup>596</sup> chos sgrags<sup>597</sup> | rgya mtsho<sup>598</sup>  
dbyangs gyI sangs rgyas gyI zhing du | pad  
ma 'i snying po seng 'ge (3) 'i khri | las<sup>599</sup>  
rdzus te skyes zhing | skyes ○ ma thag du  
gzungs dang ting nge 'dzin la stsogs pa<sup>600</sup> |  
(4) yon tan gyI tshogs thams cad | mngon du  
gyur te | ston pa bla na myed pa chos  
bsgrags rgya mtsho 'i (v1) dbyangs la stsogs  
pa phogs bcu 'I sangs rgyas thams cad las |  
bka' lung yang dag par nod<sup>601</sup> || (2) thugs  
mnyes par byed cing | skad ci○g<sup>602</sup> gcig la  
| sangs rgyas gyI zhing thams cad du thogs  
pa myed (3) par | 'jug par gyur cig |

gzhan<sup>603</sup> ○ yang bdag cag la stsogs pa sems  
can thams cad<sup>604</sup> sdig (4) pa thams cad  
yongs su byang bar gyur cig | sangs rgyas  
gyI byang cub las | phyir myI ldog par gyur  
cig || (47r1) skye ba thams chad du tshe rabs  
dran bar gyur chig || tshe rabs thams chad du  
de bzhin gshegs pha dang phrad par gyur (2)  
chig || rtag du nad myed cing tshe ring bar  
○ gyur chig || log pa<sup>605</sup> ltung bar 'gro bar  
nam du yang<sup>606</sup> ma gyur chig |

'di nas shi 'phos nas kyang de bzhin gshegs  
pa dgra bcom pa yang dag par rdzogs pa'i  
sangs rgyas chos (D259b3) bsgrags rgya  
mtsho'i dbyangs kyi (P302a4) sangs rgyas  
kyi zhing du padma'i snying po seng ge'i  
khri la rdzus te skye zhing skyes ma thag tu  
gzungs dang | ting nge 'dzin la sogs pa'i<sup>607</sup>  
yon tan gyi tshogs thams cad mngon du  
gyur te | ston pa bla na med pa chos bsgrags  
rgya (P302a5) mtsho'i dbyangs la sogs  
(D259b4) pa | phyogs bcu'i sangs rgyas  
thams cad las bka' lung yang dag par nod pa  
dang | thugs mnyes par byed cing skad cig  
skad cig la sangs rgyas kyi zhing thams cad  
du thogs pa med par (P302a6) 'jug par gyur  
cig |

gzhan yang bdag cag la sogs pa sems can  
(D259b5) thams cad kyi sdig pa thams cad  
yongs su byang bar gyur cig | sangs rgyas  
kyi byang chub las phyir mi ldog par gyur  
cig | skye ba (P302a7) thams cad du tshe  
rabs dran par gyur cig | tshe rabs thams cad  
du de bzhin gshegs pa dang phrad par gyur  
cig | rtag tu nad med cing tshe ring (D259b6)  
bar gyur cig | log par ltung bar nam yang  
(P302a8) 'gro bar ma gyur cig |

<sup>595</sup> gyang] kyang DP.

<sup>596</sup> de bzhin gshegs pa] dgra bcom pa yang dag par  
rdzogs pa'i sangs rgyas *add.* DP.

<sup>597</sup> sgrags] bsgrags DP.

<sup>598</sup> mtsho] mtsho'i DP.

<sup>599</sup> las] la DP.

<sup>600</sup> pa'] pa'i D, pa P.

<sup>601</sup> nod] pa dang *add.* DP.

<sup>602</sup> cig] skad *add.* DP.

<sup>603</sup> gzhan] gzhar Ms.

<sup>604</sup> thams cad] kyi *add.* DP.

<sup>605</sup> pa] par DP.

<sup>606</sup> 'gro bar nam du yang] nam yang 'gro bar DP.

<sup>607</sup> pa'i] pa P.

“Even when they pass away, may they be spontaneously born in the buddhafield of Tathāgata  
 \*Dharmakīrtisāgaraghoṣa, upon a lion throne in the middle of a lotus. And as soon as they are  
 born, may they actualize the entire mass of the qualities of recollection, meditative absorption,  
 and so forth, and properly receive instruction from the unexcelled Master  
 \*Dharmakīrtisāgaraghoṣa and all the other buddhas of the ten directions! May they be delighted,  
 and instantaneously, without hindrance, enter all buddhafields!

“Further, may all misdeeds of all sentient beings including us and so forth be completely  
 purified. May they become non-returners from the awakening of a Buddha. May they recall  
 their former lives. May they encounter Tathāgata in all lives. May they have no diseases forever  
 and be long-lived. May they never fall into being misguided.” (cf. D 503, 259b6–260a2)<sup>608</sup>

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<sup>608</sup> D 503: *'jam dpal gang la la zhig bcom ldan (259b7) 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas chos bsgrags rgya mtsho'i dbyangs de'i mtshan thos pa dang | 'dzin pa dang | dad par byed pa dang | rab tu gus par mchod pa byed pa de sdig pa thams cad yongs su byang nas sangs rgyas kyi byang chub (260a1) las phyir mi ldog par 'gyur | tshe rabs thams cad du tshe rabs dran par 'gyur | nam du yang byang chub kyi sems yid la byed pa dang mi 'bral bar 'gyur | skye ba thams cad du de bzhin gshegs pa dang phrad par 'gyur | rtag tu nad med cing tshe ring bar 'gyur | (260a2) 'di nas shi 'phos nas kyang 'jig rten gyi kham der skyes par 'gyur |*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 1：「又願我等從此命終，即得往生法海雷音佛國土之中，諸寶蓮花獅子座上蓮花化生，證得種種陀羅尼門三摩地門一切功德。復於導師法海雷音如來、十方如來，聽聞妙法承事供養，蒙佛歡喜，經須臾間，於諸佛國無礙得入。」 (CBETA 2023.Q1, T19, no. 925, p. 37b26-c3)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「曼殊室利！是為彼佛、如來、應、正等覺，行菩薩道時，所發四種微妙大願。若有淨信男子、女人，聞彼佛名，至心禮敬、慇懃供養、受持念誦，業障消滅，得不退轉菩提之心，具宿命智，所生之處常得見佛，無病長壽，命終之後生彼國中，衣服、飲食、資生之具，隨念皆至，無所乏少。曼殊室利！彼佛世尊具足如是無量功德，是故眾生常當憶念，勿令忘失。」 (CBETA 2024.R3, T14, no. 451, p. 412b22-29)

### 2.3.1.6 To \*Dharmasāgarāgramativikrīḍitābhijñā

\$ |:| de bzhin gshegs pa chos rgya mtsho  
mchog gi bloṣ rnam par rol pa mngon bar  
mkhyen pa'I mtshan nas brjod de | (v1)  
mchod nas | smon lam du gsol ba || :: ||<sup>609</sup>

bcom ldan 'das de bzhin gshegs pa (2) dgra  
bcom ba yang dag par rdzogs pa'I O sangs  
rgyas chos rgya mtsho mchog gi bloṣ rnam  
par rol pa mngon (3) bar mkhyen pa la gus  
par<sup>610</sup> phyag 'tsal lo<sup>611</sup> || mchod do | skyabsu  
mchI'o || de skad lan bdun bzlas | (4)  
skabs 'dir mchod pa ci 'byor pa dbul || |<sup>612</sup>  
deng rgyal ba sras dang bcas pa'i tshogs  
(48r1) \$ |:| gdan tshom<sup>613</sup> ba'I spyā ngar de  
bzhin gshegs pa chos rgya mtsho mchog gi  
bloṣ rnam par<sup>614</sup> rol pa mngon bar<sup>615</sup> |  
mkhyen pa'i (2) mtsan thos te | yid la dran  
zhing lan bdun brjod de<sup>616</sup> mchod pa la  
stsogs pa'I mthus || de bzhin gshegs (3) pa  
chos rgya mtsho mchog gi bloṣ rnam par O  
rol pa mngon bar mkhyen pa de'i sngon gyi  
smon<sup>617</sup> lam khyad bar (4) can dang mthun  
bar ||

#### 2.3.1.6.1 His first great aspiration

bdag cad la stsogs pa sems can gang dag ||  
zhing las dang sa bon 'debs pa dang (v1)  
tshong byed dang | thab mo byed pa<sup>618</sup> dang  
| rtsod pa la spro ba sdig pa'I las byed pa de  
dag thams chad | bsams ma thag du | (2)  
mtshog<sup>619</sup> cas<sup>620</sup> thams cad 'byor par gyur  
chig | gnod<sup>621</sup> sems myed par gyur cig | rtag  
du dge ba 'I chos spyod par gyur cig ||<sup>622</sup>

bcom ldan 'das de bzhin gshegs pa dgra  
bcom pa yang dag par rdzogs pa'i sangs  
rgyas chos rgya mtsho mchog gi bloṣ rnam  
par rol pa mngon par mkhyen pa (P302b1)  
la phyag 'tshal ba dang | mchod pa snga ma  
bzhin (D259b7) du byas te | smon lam 'di  
skad ces btab bo || deng rgyal ba sras dang  
bcas pa'i tshogs gdan 'dzom pa'i spyān  
sngar | de bzhin gshegs pa chos (P302b2)  
rgya mtsho mchog gi bloṣ rnam par rol pa  
mngon par mkhyen pa'i mtshan thos te yid  
la dran zhing lan bdun brjod de phyag 'tshal  
pa dang | (D260a1) mchod pa la sogs pa'i  
mthus de bzhin gshegs pa (P302b3) chos  
rgya mtsho mchog gi rnam par rol pa mngon  
par mkhyen pa de'i sngon gyi smon lam  
khyad par can dang mthun par |

bdag cag la sogs pa sems can gang dag  
zhing las dang sa bon 'debs pa (P302b4)  
dang | tshong (D260a2) byed pa dang | 'thab  
mo dang rtsod pa la spro ba | sdig pa'i las  
byed pa de dag thams cad bsams ma thag  
tu 'tshog chas thams cad 'byor par gyur cig  
| gnod sems med par gyur cig | rtag tu dge  
ba'i (P302b5) sems spyod par gyur cig |

<sup>609</sup> de bzhin ... gsol ba] *om.* DP.

<sup>610</sup> gus par] *om.* DP.

<sup>611</sup> lo] ba dang DP.

<sup>612</sup> mchod do ... dbul] mchod pa ... btab bo DP.

<sup>613</sup> tshom] 'dzom DP.

<sup>614</sup> rnam par] rnam pa<<r>> Ms.

<sup>615</sup> mngon par] <<mngon bar>> Ms.

<sup>616</sup> de] phyag 'tshal pa dang *add.* DP.

<sup>617</sup> smon] smen P.

<sup>618</sup> byed pa] *om.* DP.

<sup>619</sup> mtshog] 'tshog DP.

<sup>620</sup> cas] chas DP.

<sup>621</sup> gnod] gned Ms., gnod DP.

<sup>622</sup> gnod sems myed par gyur cig | rtag du dge ba 'I  
chos spyod par gyur cig ||] <<gned sems myed par  
gyur cig | rtag du dge ba 'I chos spyod par gyur cig  
>> Ms.

### 2.3.1.6 To \*Dharmasāgarāgramativikrīḍitābhijña

Invoke the name of Tathāgata \*Dharmasāgarāgramativikrīḍitābhijña, and after offering, express the aspirations.

“We pay homage to the Bhagavat the Tathāgata the Arhat the perfectly awakened Buddha \*Dharmasāgarāgramativikrīḍitābhijña. We make offerings to [him]. We take refuge in [him].” Recite these words seven times. At this moment, make offering whatever you can. Now, in front of the thrones of the victorious ones together with their sons, having heard the name of Tathāgata \*Dharmasāgarāgramativikrīḍitābhijña, keep it in mind and recite [it] seven times, with the power of offering and so forth, [express aspirations] as the same as the previous great aspirations of Tathāgata \*Dharmasāgarāgramativikrīḍitābhijña:

#### 2.3.1.6.1 His first great aspiration

“There are sentient beings including us and so forth who work the fields, sow seeds, trade in goods, fight battles, delight in arguing, and commit misdeeds. May they gain an abundance of all manner of goods as soon as they think of them. May they harbor no ill intention and may their conduct always be virtuous. (Based on 84000, cf. D 503, 260a6–b1)<sup>623</sup>

<sup>623</sup> D 503: *de'i smon lam chen po dang po ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de'i tshe | bdag byang chub thob pa na | sems can gang su dag zhing las dang | sa bon 'debs (260a7) pa dang | tshong byed pa dang | 'thab mo dang | rtsod pa la spro ba dang | sdig pa'i las byed pa de dag thams cad kyis | bdag gi ming thos nas bdag gi mthus bsams ma thag tu 'tshog chas thams cad 'byor bar gyur cig | gnod sems mang bar ma gyur cig | rtag tu dge ba'i (260b1) chos spyod par gyur cig ces btab bo || (260a6–b1)*

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「次申供養等: 「今對諸佛諸大菩薩聖眾面前, 若聞法海勝慧遊戲神通佛名號, 正念思惟稱揚聖號, 恭敬供養禮拜七遍威神之力, 亦如法海勝慧遊戲神通如來所發最勝微妙上願。」

惟願我等及諸有情, 造眾惡業種植耕耘損諸生命, 或復興易欺誑他人, 戰陣兵戈常為殺害。惟願我等, 乃至證得無上菩提, 資生之具不假營求隨心滿足。」 (CBETA 2023.Q1, T19, no. 925, p. 37c15-22)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第一大願: 願我來世得菩提時, 若有眾生, 造眾惡業, 種植耕耘, 損諸生命, 或復興易, 欺誑他人, 戰陣兵戈, 常為殺害; 若聞我名, 至心稱念, 由是力故, 資生之具, 不假營求, 隨心滿足, 常修眾善, 乃至菩提。」 (CBETA 2023.Q1, T14, no. 451, p. 412c6-11)

### 2.3.1.6.2 His second great aspiration

bdag cag la stsogs pha sems can gang dag myi dge ba bcu'i las (3) gyi lam yang dag par blang pas |○| sems can dmyal bar 'gro bar 'gyur ba || de dag thams cad (4) dge ba bcu'i las gyi lam dang | ldan bar gyur chig || sems can gang dag<sup>624</sup> dmyal bar 'gro bar ma 'gyur<sup>625</sup> chig ||

bdag cag la sogs pa sems (D260a3) can gang dag mi dge ba bcu'i las kyi lam yang dag par blangs pas sems can dmyal bar 'gro bar 'gyur ba de dag thams cad dge ba bcu'i (P302b6) las kyi lam dang ldan par gyur cig | sems can gang yang dmyal bar 'gro bar ma gyur cig |

### 2.3.1.6.3 His third great aspiration

(49r1) \$ |:| bdag cag la stsogs pa sems can gang dag gzhan gyI dbang du song ste || chad pas bchad pa dang | brdeg<sup>626</sup> pa dang (2) go rar gzhug pa dang | gsad<sup>627</sup> pa'I 'os su ○ 'gyur<sup>628</sup> ba de dag thams chad byang cub gyi mthar du bcing ba dang (3) brdeg pa la stsogs pa las thar par gyur ○ chig || bla na myed pa'i rang dbang phun sum tsogs pa dang ldan (4) bar gyur chig ||

bdag cag la sogs pa sems can (D260a4) gang dag gzhan gyi dbang du song ste | chad pas bcad pa dang | brdeg<sup>637</sup> (P302b7) pa dang | go rar gzhug pa dang | bsad pa'i 'os su gyur pa de dag thams cad byang chub kyi mthar thug gi bar du bcing ba dang brdeg pa la sogs pa las thar bar gyur cig | bla na med pa'i rang dbang phun (P302b8) sum (D260a5) tshogs pa dang ldan par gyur cig |

### 2.3.1.6.4 His fourth great aspiration

bdag cag la stsogs pha sems can gang dag tshe thung bar 'gyur ba'I sdig pa myi dge ba rnam tshogs (v1) byas te || 'chi bar 'gyur ba de dag thams chad sdig pa'i las thams chad yongsu byang ste |<sup>629</sup> dus ma yin bar 'chi bas<sup>630</sup> (2) 'chi ba<sup>631</sup> nam yang 'ga<sup>632</sup> yang<sup>633</sup> ma 'gyur<sup>634</sup> chig |○| 'chi kar yang de bzhin gshegs pa chos rgya mtsho mchog gI blos (3) rnam par rol pa mngon bar mkhyen pa'I ○ mtshan | rna lam du grag cing<sup>635</sup> rjes su dran na | bde 'gro'i<sup>636</sup> mtho ris (4) gyI 'jig rten du skye bar gyur chig || byang cub gyi mthar thug gi bar du lha dang myi'i bde ba mnyong bar gyur cig ||

bdag cag la sogs pa sems can gang dag tshe thung bar 'gyur ba'i sdig pa mi dge ba rnam pa sna tshogs byas te | 'chi bar 'gyur ba de dag thams cad sdig pa'i (P303a1) las thams cad yongsu byang ste tshe ring zhing dus ma yin par 'chi bar 'gyur bas (D260a6) nam yang 'ga' yang 'chi bar ma gyur cig | 'chi kar yang de bzhin gshegs pa chos rgya mtsho mchog (P303a2) gi blos rnam par rol pa mngon par mkhyen pa'i mtshan rna lam du grags shing<sup>638</sup> rjes su dran nas | bde 'gro mtho ris kyi 'jig rten du skye bar gyur cig | byang chub kyi mthar (D260a7) thug gi bar du lha dang mi'i bde ba myong bar (P303a3) gyur cig |

<sup>624</sup> dag] yang DP.

<sup>625</sup> 'gyur] gyur DP.

<sup>626</sup> brdeg] brdeg DP.

<sup>627</sup> gsad] bsad DP.

<sup>628</sup> 'gyur] gyur DP.

<sup>629</sup> ste] tshe ring *add.* DP.

<sup>630</sup> bas] bar DP.

<sup>631</sup> 'chi ba] 'gyur bas DP.

<sup>632</sup> gyi] kyi DP.

<sup>633</sup> yang] 'chi bar *add.* DP.

<sup>634</sup> 'gyur] gyur DP.

<sup>635</sup> cing] shing D.

<sup>636</sup> 'gro'i] 'gro DP.

<sup>637</sup> brdeg] brdag D.

<sup>638</sup> shing] cing P.

### 2.3.1.6.2 His second great aspiration

“There are sentient beings including us and so forth who have taken the path of the ten non-virtues and would thus proceed to the hell realms. May they follow the path of the ten virtues. May these sentient beings not go to the hell realms. (Based on 84000, cf. D 503, 260b1–3)<sup>639</sup>

### 2.3.1.6.3 His third great aspiration

“There are sentient beings including us and so forth who have come under the control of others, are judged by punishment, beaten, imprisoned, and are about to be killed. May they be freed from bondage and beating until they realize awakening. May they obtain the supreme complete independence. (Based on 84000, cf. D 503, 260b3–5)<sup>640</sup>

### 2.3.1.6.4 His fourth great aspiration

“There are sentient beings including us and so forth who have committed various types of unwholesome misdeeds that make one’s lifespan short and die. May all of them become purified of misdeeds, and do not have untimely death whenever and whatever. At the moment of death, if [they] hear the name of \*Dharmasāgarāgramativikrīḍitābhijña even once and keep it in mind, may they be born in the world of high realms of fortunate existences. May they enjoy the

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<sup>639</sup> D 503: *de'i smon lam chen po gnyis pa ni gang gi tshe bdag ma 'ongs pa'i dus na bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de'i tshe bdag byang chub thob pa na | sems can gang su dag mi dge ba bcu'i* (260b2) *las kyi lam yang dag par blangs te | yang dag par blangs pas sems can dmyal bar 'gro bar 'gyur ba de dag gis bdag gi ming thos nas | bdag gi mthus dge ba bcu'i las kyi lam dang ldan par gyur cig | sems can gang yang sems can dmyal bar* (260b3) *'gro bar ma gyur cig ces btab bo ||* (260b1–3)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，造十惡業殺害等罪，由此因緣當墮地獄。惟願我等乃至證得無上菩提，於十善道皆得成就不墮惡趣。」(CBETA 2025.R2, T19, no. 925, p. 37c22-25)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第二大願：願我來世得菩提時，若有眾生，造十惡業，殺生等罪，由此因緣，當墮地獄；若聞我名，至心稱念，於十善道皆得成就，不墮惡趣，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412c11-14)

<sup>640</sup> D 503: *de'i smon lam chen po gsum pa ni gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de'i tshe | bdag byang chub thob pa na | sems can gang ji snyed cig gzhan gyi* (260b4) *dbang du song ste | chad pas bcaḍ pa dang | brdeg pa dang | go rar gzhuḡ pa dang | gsad par 'os pa de dag gis bdag gi ming thos nas | bdag gi 'od kyis byang chub kyi mthar thug gi bar du bcing ba dang | brdeg pa de dag rgyun chad par gyur cig ces btab bo ||* (260b3–5)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，不得自在繫屬於他，或被禁繫桎械枷鎖，鞭杖苦楚乃至極刑。惟願我等乃至證得無上菩提，所有厄難禁繫鞭撻皆得解脫，獲得自在威德滿足。」(CBETA 2025.R2, T19, no. 925, p. 37c25-29)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第三大願：願我來世得菩提時，若有眾生，不得自在，繫屬於他，或被禁繫，桎械枷鎖，鞭杖苦楚，乃至極刑；若聞我名，至心稱念，由是力故，所有厄難皆得解脫，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412c15-19)

pleasures of gods and humans until they realize awakening. (Based on 84000, cf. D 503, 260b5–b7)<sup>641</sup>

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<sup>641</sup> D 503: (260b5) *de byang chub sems dpa'i spyad pa spyod pa'i tshe | smon lam chen po bzhi pa btab pa ni | gang gi tshe bdag ma 'ongs pa'i dus na | bla na med pa yang dag par rdzogs pa'i byang chub mngon par rdzogs par sangs rgyas pa de'i tshe bdag byang chub thob pa na | sems can gang su dag tshe thung bar* (260b6) *'gyur ba'i sdig pa mi dge ba rnam pa sna tshogs byas te 'chi bar 'gyur ba de dag 'chi ba'i dus kyi tshe | bdag gi ming rna lam du grag par gyur cig | de dag gis bdag gi ming thos nas bde 'gro mtho ris kyi 'jig rten du skye bar gyur cig | byang chub kyi mthar thug gi bar du lha dang* (260b7) *mi'i bde ba myong bar gyur cig | sdig pa'i las thams cad yongs su byang bar gyur cig ces btab ste |* (260b5–b7)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，造諸惡業壽命短促，於諸時中不遭夭橫，臨命終時暫時耳聞法海勝慧遊戲神通如來名號，正念現前解脫眾難，常生中國受勝妙樂。惟願我等乃至證得無上菩提，永離諸難常受人天殊勝妙樂。」(CBETA 2025.R2, T19, no. 925, pp. 37c29–38a5)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第四大願：願我來世得菩提時，若有眾生，造眾惡業，不信三寶，隨虛妄見，棄背正理，愛樂邪徒，謗毀佛經，言非聖說，外道典籍，恭敬受持，自作教人，俱生迷惑，當墮地獄，無有出期，設得為人，生八難處，遠離正道，盲無慧目；如是之人，若聞我名，至心稱念，由是力故，臨命終時，正念現前，解脫眾難，常生中國，受勝妙樂，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 412c20–27)

(50r1<sup>642</sup>) \$ |:| 'di nas shi 'phos nas<sup>643</sup> kyang  
 || bcom ldan 'das de bzhin gshegs pa dgra  
 bcom ba yang dag par rdzogs pa'i sangs (2)  
 rgyas chos rgya mtsho mchog gi blo rnam  
 par rol pa mngon bar mkhyen pa'i | sangs  
 rgyas gyi zhing pad ma'i<sup>644</sup> snying po (3)  
 seng ge'I khri las<sup>645</sup> rdzus te skye zhing | ○  
 | skyes ma thag du gzungs dang ting  
 nge 'dzin la stsogs pha yon tan gyi (4)  
 tshogs | thams chad mngon du gyur te | ston  
 pa bla na myed pa chos rgya mtsho mchog  
 gi blo rnam par rol pa mngon bar mkhyen  
 (50v1) pa la stsogs pa || phyogs bcu'i sangs  
 rgyas thams chad las || bka' lung yang dag  
 par nod<sup>646</sup> || (2) thugs mnyes par byed cing |  
 skad chig ○ gcig<sup>647</sup> la || sangs rgyas gyi  
 zhing thams chad du (3) thogs pa myed  
 par 'jug par ○ gyurd<sup>648</sup> chig ||<sup>649</sup>

(folio 51 missing)

'di nas shi 'phos nas kyang bcom ldan 'das  
 de bzhin gshegs pa dgra bcom pa yang dag  
 par rdzogs pa'i sangs rgyas chos rgya mtsho  
 mchog gi blo rnam par rol ba mngon par  
 mkhyen pa'i (P303a4) sangs rgyas kyi  
 zhing du padma'i snying po'i (D260b1)  
 seng ge'i khri la rdzus te skye zhing | skyes  
 ma thag tu gzungs dang ting nge 'dzin la  
 sogs pa yon tan gyi tshogs thams cad mngon  
 du gyur te | ston pa bla na med pa chos rgya  
 mtsho mchog (P303a5) gi blo rnam par rol  
 pa mngon par mkhyen pa la sogs pa phyogs  
 bcu'i sangs rgyas thams cad (D260b2) las  
 bka' lung yang dag par nod pa dang | thugs  
 mnyes par byed cing skad cig skad cig la  
 sangs rgyas kyi zhing thams cad du (P303a6)  
 thogs pa med par 'jug par gyur cig |

[see appendix 4.2.10]

<sup>642</sup> Wrong folio number in Ms.: *nga nyis* (52), the right folio number should be 50.

<sup>643</sup> nas] <<nas>> Ms.

<sup>644</sup> ma'i] mo'i Ms., ma'i DP.

<sup>645</sup> las] la DP.

<sup>646</sup> nod] pa dang *add.* DP.

<sup>647</sup> gcig] skad cig DP.

<sup>648</sup> gyurd] gyur DP.

<sup>649</sup> Only three lines on this folio.

“Even when they pass away, may they be spontaneously born in that buddhafield of Tathāgata  
\*Dharmasāgarāgramativikrīḍitābhijñā, upon a lion throne in the middle of a lotus, as soon as  
they are born, may they actualize the entire mass of the qualities of recollection, meditative  
absorption, and so forth, and properly receive instruction from the unexcelled Master  
\*Dharmasāgarāgramativikrīḍitābhijñā and from all the other buddhas of the ten directions. May  
they be delighted, and instantaneously, without hindrance, enter all buddhafields.”<sup>650</sup>

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<sup>650</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等從此命終，即得往生法海勝慧遊戲神通佛國土之中，諸寶蓮花獅子座上蓮花化生，證得種種陀羅尼門三摩地門一切功德。復於導師法海勝慧遊戲神通如來、十方如來，聽聞妙法承事供養，蒙佛歡喜，經須臾間，於諸佛國無礙得入。」  
(CBETA 2025.R2, T19, no. 925, p. 38a5-11)

### 2.3.1.7 To Bhaiṣajyaguruvaidūryaprabha

#### 2.3.1.7.1 His first great aspiration

(52r1) \$ |:| chad | skyes bu chen po<sup>651</sup>  
mtshan sum cu rtsa gnyis dang | dpe byad  
bzang po brgyad cus legs par brgyan pa<sup>652</sup> |  
lus gyI 'od (2) gyis 'jig rten gyi khams  
grangs myed dpag gis myi lang ba lam me  
lhan ne lhang nger gyur chig ||

#### 2.3.1.7.2 His second great aspiration

lus<sup>653</sup> nor bu rin po (3) che be du rya  
ji<sup>654</sup> 'dra ba de 'drar<sup>655</sup> phyi nang shin du ○  
yongsu dag pa dang | dri ma myed pa<sup>656</sup>  
la 'od gtsal ba dang | kho lag (4) yangs  
shing che ba dang dpal dang gzI brjid 'bar  
ba dang legs par gnas pha dang | nyi ma  
dang zla ba bas lhag pa'I (v1) 'od gzer gyi  
dra ba rnams gyis legs par brgyan par gyur  
pa || de bzhin gshegs pa sman gyi bla be du  
rya'i 'od<sup>657</sup> ji<sup>658</sup> 'dra ba de (2) 'dra bar gyur  
te<sup>659</sup> | sems can gang dag 'jig rten gyi bar  
dag du skyes pa dag dang myI'I 'jIlg rten na  
| mtshan mo<sup>660</sup> mun (3) nag<sup>661</sup> gi nang na ||  
phyogs tha dad par 'gro ○ ba de dag bdag  
cag gI 'od gyis phyogs<sup>662</sup> dga' dgur 'gro  
zhing las (4) rnams<sup>663</sup> byed par gyur chig ||

*de bzhin gshegs pa sman gyi bla bai  
dūrya'i 'od kyi rgyal po de'i sngon gyi smon  
lam khyad par can dang mthun par bdag  
(P303b1) cag la sogs pa sems can thams  
cad skyes bu chen po'i mtshan sum cu rtsa  
(D260b5) gnyis dang | dpe byad bzang po  
brgyad cus legs par brgyan pa | de bzhin  
gshegs pa de ci 'dra ba de bzhin du | sems  
can (P303b2) thams cad kyang de 'dra bar  
gyur cig | lus kyi 'od kyis 'jig rten gyi  
khams grangs med dpag gis mi lang ba |  
lham me | lhan ne | (D260b6) lhang nger  
gyur cig |*

*bdag cag la sogs pa sems can (P303b3)  
thams cad lus nor bu rin po che bai dūrya  
ci 'dra ba de 'dra bar phyi nang shin tu  
yongsu dag pa dang | dri ma med la 'od  
gsal ba dang | kho lag yangs shing che ba  
dang | dpal dang gzi brjid 'bar ba dang |  
(P303b4) legs (D260b7) par gnas pa dang |  
nyi ma dang zla ba las lhag pa'i 'od zer gyi  
dra ba rnams kyis legs par brgyan par gyur  
pa | de bzhin gshegs pa sman gyi bla bai  
dūrya'i 'od kyi rgyal po ci 'dra ba de 'dra  
bar gyur cig | (P303b5) sems can gang  
dag 'jig rten gyi bar dag tu skyes pa dag  
dang | (D261a1) mi'i 'jig rten na mtshan mo  
mun pa mun gnag gi nang na | phyogs tha  
dad par 'gro ba de dag de bzhin gshegs pa  
de'i 'od kyis phyogs bcu'i<sup>664</sup> (P303b6) dga'  
dgur 'gro zhing las kyang byed par gyur cig  
|*

<sup>651</sup> chen po] chen po'i DP.

<sup>652</sup> brgyan pa] de bzhin ... gyur cig | *add.* DP.

<sup>653</sup> lus] bdag cag la sogs pa sems can thams cad lus  
DP.

<sup>654</sup> ji] ci DP.

<sup>655</sup> 'drar] 'dra bar DP.

<sup>656</sup> pa] *om.* DP.

<sup>657</sup> 'od] kyi rgyal po *add.* DP.

<sup>658</sup> ji] ci DP.

<sup>659</sup> te] cig DP.

<sup>660</sup> mtshan mo] mun pa *add.* DP.

<sup>661</sup> nag] gnag DP.

<sup>662</sup> bdag cag gI 'od gyis phyogs] de bzhin gshegs pa  
de'i 'od kyis phyogs bcu'i D, de bzhin gshegs pa de'i  
'od kyis phyogs bcur P.

<sup>663</sup> rnams] kyang DP.

<sup>664</sup> bcu'i] bcur P.

### 2.3.1.7 To Bhaiṣajyaguruvaiḍūryaprabha<sup>665</sup>

#### 2.3.1.7.1 His first great aspiration

“May [all beings] be adorned with the thirty-two marks of a great person and the eighty minor marks, and shine the countless, immeasurable, illuminating worlds with the radiance of their bodies. (Based on 84000, cf. D 503, 261b1–5, D 504, 274b4–6)<sup>666</sup>

#### 2.3.1.7.2 His second great aspiration

“May [their] bodies be like a precious blue beryl gem, pure inside and out, radiating stainless light, manifest a broad and tall body, ablaze with glory and splendor, stand firmly, be adorned with halos of light so bright that it outshines the sun and moon, and be like what Bhaiṣajyaguruvaiḍūryaprabha looks like. There are sentient beings who are born in the spaces between worlds and so forth, as well as in the human world, traveling to various places during the dark night. May they proceed with merriment (*dga' dgur*)<sup>667</sup> in the places by our light, and perform deeds. (Based on 84000, cf. D 503, 261b3–5)<sup>668</sup>

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<sup>665</sup> Since this section has a Sanskrit parallel, the Tibetan parallel in D 503 will be provided only in Appendix 4.1. For the Tibetan parallel, I quote D 504 instead of D 503, since the section on the twelve great aspirations has already been included in D 503, and the corresponding sections in D 503 and D 504 are therefore almost identical.

<sup>666</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「惟願我等及諸有情，以三十二大丈夫相、八十隨好，莊嚴其身光明熾燃，照耀無量無邊世界。惟願我等令諸有情，亦復如是等無有異。」 (CBETA 2023.Q1, T19, no. 925, p. 38a16-19)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第一大願：願我來世得菩提時，自身光明照無邊界，三十二相、八十隨好，莊嚴其身，令諸有情如我無異。」 (CBETA 2023.Q1, T14, no. 451, p. 413a7-10)

<sup>667</sup> *dga' mgur* “joyfully” in DP, the meaning of *dga' dgu* as “merriment” is attested in the *Monlam Ti-En Dictionary*.

<sup>668</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，身如琉璃內外明徹，淨無瑕穢光明廣大，功德巍巍身善安住，焰網莊嚴過於日月。惟願我等及諸有情，乃至證得無上菩提，如藥師琉璃光王如來等無有異，幽冥眾生悉蒙開曉互得相見，隨意所趣作諸事業。」 (CBETA 2023.Q1, T19, no. 925, p. 38a20-25)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第二大願：願我來世得菩提時，身如琉璃，內外清徹，光明廣大，遍滿諸方，焰網莊嚴，過於日月，鐵圍中間，幽冥之處，互得相見，或於此界，闇夜遊行，斯等眾生見我光明，悉蒙開曉，隨作眾事。」 (CBETA 2023.Q1, T14, no. 451, p. 413a10-15)

### 2.3.1.7.3 His third great aspiration

de bzhin gshegs pa sman gyi bla be du  
rya'i 'od gyi rgyal po de'i<sup>669</sup> shes rab dang  
thabs

(folio 53 missing)<sup>670</sup>

### 2.3.1.7.4 His fourth great aspiration<sup>671</sup>

### 2.3.1.7.5 His fifth great aspiration<sup>672</sup>

### 2.3.1.7.6 His sixth great aspiration

(54r1) |:| lus la nad gyis btab pa de dag  
thams chad | las gyi sgrib pa byang nas |  
thams chad<sup>673</sup> dbang po tshang zhing yan  
lag (2) yongsu rdzogs par gyur chig ||

### 2.3.1.7.7 His seventh great aspiration

gang dag<sup>674</sup> ○ nad sna tshogs gyis<sup>675</sup> gzil  
pa skyabs myed pha | mgon myed pha |  
tshogs (3) chas<sup>676</sup> dang | sman myi bdog pa  
| dpung nyen<sup>677</sup> ○ myed pha | dbul ba sdug  
bsngal ba<sup>678</sup> | de dag gi<sup>679</sup> nad thams chad  
rab (4) du zhi bar gyur cig || byang cub gyi  
mthar thug gi bar du nad myed cing | gnod  
pa myed la yo byad phun sum tshogs (v1)  
par gnas phar gyur cig ||

de bzhin gshegs pa sman gyi bla bai  
dūrya'i 'od kyi rgyal po (D261a2) de shes  
rab dang thabs *dpag tu med pas* |

[see appendix 4.2.11]

*smyon pa dang* | lus la nad kyis btab pa de  
dag thams cad (D261a5) (P304a4) las kyi  
sgrib pa thams cad byang nas dbang po  
tshang zhing yan lag yongsu rdzogs par  
gyur cig |

*bdag cag la sogs pa sems can* gang dag nad  
sna tshogs kyis lus gzir ba | skyabs med pa |  
mgon med pa | (P304a5) 'tshog chas dang |  
sman mi bdog pa | dpung gnyen (D261a6)  
med pa | dbul ba | sdug bsngal ba de dag  
gi<sup>680</sup> nad thams cad rab tu zhi bar gyur cig |  
byang chub kyi mthar thug gi bar du nad  
med cing gnod pa (P304a6) med la | yo byad  
phun sum tshogs pas gnas par gyur cig |

<sup>669</sup> de'i] de DP.

<sup>670</sup> Thus the fourth and fifth great aspirations are also missing.

<sup>671</sup> Folio missing.

<sup>672</sup> Folio missing.

<sup>673</sup> byang nas | thams cad] thams cad byang nas DP.

<sup>674</sup> gang dag] bdag cag la sogs pa sems can gang dag DP.

<sup>675</sup> kyis] gyis lus DP.

<sup>676</sup> tshogs chas] 'tshog chas DP.

<sup>677</sup> dpung nyen] dpung gnyen DP.

<sup>678</sup> ba'] ba DP.

<sup>679</sup> gi] gis P.

<sup>680</sup> gi] gis P.

### 2.3.1.7.3 His third great aspiration

“[... by] the wisdom and means of King Bhaiṣajyaguruvaīḍūryaprabha [...] (Based on 84000, cf. D 503, 260b5–7)<sup>681</sup>

### 2.3.1.7.4 His fourth great aspiration

(folio missing, cf. D 503, 261b7–262a2)<sup>682</sup>

### 2.3.1.7.5 His fifth great aspiration

(folio missing, cf. D 503, 262a2–4)<sup>683</sup>

### 2.3.1.7.6 His sixth great aspiration

“[...] may all those whose bodies are struck by illness become pacified from the karmic obstructions, and all their faculties become whole, and their limbs become perfectly complete. (Based on 84000, cf. D 503, 262a4–6)<sup>684</sup>

### 2.3.1.7.7 His seventh great aspiration

“[There are sentient beings including us and so forth] whose bodies are afflicted by various types of illnesses, have no refuge, have no protection, have no necessities (*tshog chas*), possess no medicines, have no final relief (*dpung nyen*), impoverished, and suffering. May all their

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<sup>681</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「又願我等及諸有情，是彼藥師琉璃光王如來，而以無量智慧方便，復令我等及諸眾生，乃至證得無上菩提，皆得無盡所受用物，莫令眾生有所乏少。」(CBETA 2023.Q1, T19, no. 925, p. 38a25-28)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第三大願：願我來世得菩提時，以無量無邊智慧方便，令諸有情所受用物，皆得無盡。」(CBETA 2023.Q1, T14, no. 451, p. 413a15-17)

<sup>682</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「又願我等及諸有情行邪道者。惟願我等及諸有情，乃至證得無上菩提，悉令安住菩提正路，若行聲聞獨覺劣乘，皆以大乘願安立之。」(CBETA 2025.R2, T19, no. 925, p. 38a28-b2)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第四大願：願我來世得菩提時，若諸有情，行邪道者，悉令遊履菩提正路，若行聲聞、獨覺乘者，亦令安住大乘法中。」(CBETA 2025.R2, T14, no. 451, p. 413a17-19)

<sup>683</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「又願我等及諸有情，於佛法中修行梵行，一切皆令得不缺戒，善防三業無有毀犯。惟願我等乃至證得無上菩提，設有毀犯還得清淨，不墮惡趣。」(CBETA 2025.R2, T19, no. 925, p. 38b2-6)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第五大願：願我來世得菩提時，若諸有情，於我法中修行梵行，一切皆令得不缺戒，善防三業，無有毀犯、墮惡趣者。設有毀犯，聞我名已，專念受持，至心發露，還得清淨，乃至菩提。」(CBETA 2025.R2, T14, no. 451, p. 413a20-24)

<sup>684</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「又願我等及諸有情，諸根不具醜陋頑愚，盲聾瘡癰癱瘓皆偏，白癩癲狂種種病苦之所纏逼。惟願我等及諸眾生，乃至證得無上菩提，所有病苦悉皆消滅，諸根具足端嚴智慧。」(CBETA 2023.Q1, T19, no. 925, p. 38b6-10)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第六大願：願我來世得菩提時，若諸有情，諸根不具、醜陋頑瘕、盲聾瘡癰、癱瘓背偻、白癩癲狂，種種病苦之所纏逼；若聞我名，至心稱念，皆得端嚴，眾病除愈。」(CBETA 2023.Q1, T14, no. 451, p. 413a25-29)

illnesses be quelled. May they have no harm and live with prosperous substances until they realize awakening. (Based on 84000, cf. D 503, 262a6–b1)<sup>685</sup>

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<sup>685</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，貧窮困苦無救無歸，無醫無藥無親無家。惟願我等及諸有情，乃至證得無上菩提，眾病消除眷屬增盛，資財無乏身心安樂。」(CBETA 2023.Q1, T19, no. 925, p. 38b10-13)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第七大願：願我來世得菩提時，若諸有情，貧窮困苦，無有歸趣，眾病所逼，無藥無醫；暫聞我名，眾病消散，眷屬增盛，資財無乏，身心安樂，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 413a29-b4)

### 2.3.1.7.8 His eighth great aspiration

bud myed gang dag bud myed gyI skyon  
brgya dag gIs kun<sup>686</sup> nyon mongs par gyur  
pa<sup>687</sup> | (2) bud myed gyi dngos po la myi  
dga' ba | bud ○ myed gyi skye gnas las thar  
par 'dod pa | de dag thams cad bud<sup>688</sup> myed  
gyI (3) dngos pho<sup>689</sup> las log par gyurd<sup>690</sup>  
chig | ○ | byang cub gyi mthar thug gi bar du  
skyes pa'i dbang po dang ldan (4) bar gyur  
chig ||

### 2.3.1.7.9 His ninth great aspiration

bdag cag la stsogs pha sems can thams  
chad<sup>691</sup> bdud gyi zhags pha las yongsu thar  
par gyur (55r1) \$ |:| chig || lta ba tha dad pa  
myi 'thun<sup>692</sup> ba || gzing gzIng<sup>693</sup> ba<sup>694</sup> dag  
spangs te || yang dag par<sup>695</sup> lta ba la gnas par  
gyur chig | (2) byang cub gyi spyod pa rlabs  
po che rdzogs ○ par gyur chig ||

bud med gang dag bud med kyi skyon brgya  
dag gis kun nas nyon mongs (D261b1) par  
gyur pa | bud med kyi dngos po la mi dga'  
ba | bud med kyi skye (P304a7) gnas las thar  
bar 'dod pa de dag thams cad bud med kyi  
dngos po las log par gyur cig | byang chub  
kyi mthar thug gi bar du skyes pa'i dbang  
po dang ldan par gyur cig |

bdag cag la sogs (P304a8) pa sems (D261b2)  
can gang dag bdud kyi zhags pa las yongs  
su thar bar gyur cig | lta ba tha dad pa mi  
mthun pa gzing gzing bas mi mthun ba dag  
spangs te | yang dag pa'i lta ba la gnas par  
gyur (P304b1) cig | byang chub kyi spyod  
ba rlabs po che rdzogs par gyur cig |

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<sup>686</sup> kun] nas *add.* DP.

<sup>687</sup> pa'] pa DP.

<sup>688</sup> thams cad] <<bud>> Ms.

<sup>689</sup> pho] po DP.

<sup>690</sup> gyurd] gyur DP.

<sup>691</sup> thams cad] gang dag DP.

<sup>692</sup> 'thun] mthun DP.

<sup>693</sup> gzIng] <<gzIng>> Ms. Both adding “+” and deleting “-” have been scribed.

<sup>694</sup> ba] bas mi mthun pa DP.

<sup>695</sup> par] pa'i DP.

### 2.3.1.7.8 His eighth great aspiration

“There are women who are afflicted by the hundreds of disadvantages of being a woman, dislike the fact (*dn̄gos po*) of being a woman, and wish to be free from the womb of a woman. May all of them turn backwards from the fact (*dn̄gos po*) of being a woman and be endowed with the faculties of a man until they realize awakening. (Based on 84000, cf. D 503, 262b1–3)<sup>696</sup>

### 2.3.1.7.9 His ninth great aspiration

“May all sentient beings<sup>697</sup> including us and so forth be released from Māra’s bonds. May they get rid of the contradictory different, disordered views and so on, and abide in the correct views. May the enormously efficient conduct of a bodhisattva be accomplished. (Based on 84000, cf. D 503, 262b3–5)<sup>698</sup>

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<sup>696</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，為女人身百惡逼惱，極生厭惡願捨女身。惟願我等及諸有情，乃至證得無上菩提，一切皆得轉女成男具丈夫相。」(CBETA 2023.Q1, T19, no. 925, p. 38b13-16)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第八大願：願我來世得菩提時，若有女人，為女眾苦之所逼切，極生厭離，願捨女身；若聞我名，至心稱念，即於現身，轉成男子，具丈夫相，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 413b4-8)

<sup>697</sup> The canonical versions DP have *gang dag*, rather than *thams cad* here.

<sup>698</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，為魔羅網及諸外道之所纏縛，若墮種種惡見稠林。惟願我等及諸有情，乃至證得無上菩提，皆當攝授遠離邪見令生正見，漸令修習諸菩薩行，速證無上正等菩提。」(CBETA 2023.Q1, T19, no. 925, p. 38b16-21)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第九大願：願我來世得菩提時，令諸有情出魔羅網，復有種種邪見之徒，皆當攝受，令生正見，漸令修習諸菩薩行，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 413b8-12)

### 2.3.1.7.10 His tenth great aspiration

gang dag<sup>699</sup> rgyal pos 'jigs skrag pa bcing ba dang (3) brdeg pa dang go rar 'jug<sup>700</sup> pa dang | bsad ○ par 'os pha | sgyu<sup>701</sup> du mas kun du gtses pa | nga rgyal dang bral ba || (4) lus dang ngag dang sems sdug bsngal gyis nyen pa de dag thams chad gnod pa thams cad las yongsu thar par gyur chig |

### 2.3.1.7.11 His eleventh great aspiration

(v1) gang dag<sup>702</sup> bkres pa dang skom ba'i mye rab du 'bar<sup>703</sup> ba | kha zas tshol ba la rab du brtson ba | sdig pa'i las byed pa de (2) dag thams chad kha dog dang dri dang rol ldan ○ ba'i bza' btung gis tshim bar gyur chig || dam pa'i chos gyi (3) ros shin du bde ba la gnas par gyur chig ||

*bdag cag la sogs pa (D261b3) sems can gang dag rgyal pos 'jigs skrag pa bcing ba dang | brdeg pa dang | go rar gzhug pa dang | bsad par (P304b2) 'os pa rgyu<sup>704</sup> du mas kun du gtses pa | nga rgyal dang bral ba | lus dang ngag dang | sems sdug bsngal gyis nyen pa de dag thams cad gnod pa thams (D261b4) cad las yongsu thar bar gyur cig |*

*bdag cag la (P304b3) sogs pa sems can gang dag bkres pa dang | skom pa'i me rab tu 'bar<sup>705</sup> ba | kha zas tshol ba la rab tu brtson pa | sdig pa'i las byed pa de dag thams cad kha dog dri dang ror ldan pa'i bza' btung gis tshim (P304b4) par gyur (D261b5) cig | dam pa'i chos kyī ros shin tu bde ba la gnas par gyur cig |*

<sup>699</sup> gang dag] bdag cag la sogs pa sems can gang dag DP.

<sup>700</sup> 'jug] gzhug DP.

<sup>701</sup> sgyu] rgyu D, rgyun P.

<sup>702</sup> gang dag] bdag cag la sogs pa sems can gang dag DP.

<sup>703</sup> 'bar] brtson P.

<sup>704</sup> rgyu] rgyun P.

<sup>705</sup> 'bar] brtson P.

### 2.3.1.7.10 His tenth great aspiration

“Those who are terrified due to their king, and are bound, beaten, put into prison, are going to be killed, and are oppressed by many deceitfulnesses (*sgyu*),<sup>706</sup> are away from respect (*nga rgyal*), are pained due the bodily, verbal, and mental suffering, may all of them be liberated from all harm. (Based on 84000, cf. D 503, 262b5–7)<sup>707</sup>

### 2.3.1.7.11 His eleventh great aspiration

“Those who are scorched by fire of hunger and thirst, exert great effort searching for food, and commit sinful actions. May they be satisfied with food and drink that possess color, fragrance, and taste. May they stay in complete bliss through the taste of the *dharma*. (Based on 84000, cf. D 503, 262b7–263a2)<sup>708</sup>

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<sup>706</sup> *rgyu* in D stands for “reason” and *rgyun* in P stands for “continuum”, however, Bhg<sup>Skt</sup>. *māyā* supports the reading of *sgyu*.

<sup>707</sup> T 925: 《藥師琉璃光七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情，王法所拘幽禁牢獄，枷鎖鞭撻乃至極刑，復有眾多苦楚之事，逼切憂惱無暫樂時。惟願我等及諸有情，乃至證得無上菩提，仗佛威力一切憂苦皆得解脫。」(CBETA 2023.Q1, T19, no. 925, p. 38b21-25)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第十大願：願我來世得菩提時，若諸有情，王法所拘，幽禁牢獄，枷鎖鞭撻，乃至極刑，復有眾多苦楚之事，逼切憂惱，無暫樂時；若聞我名，以我福德威神力故，皆得解脫一切憂苦，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 413b12-17)

<sup>708</sup> T 925: 《藥師琉璃光七佛本願功德經念誦儀軌》卷 2：「又願我等及諸有情饑火所惱，為求食故告諸惡業。惟願我等及諸有情，乃至證得無上菩提，仗佛威力能令皆得上妙飲食隨意飽滿，復以法味而得安樂。」(CBETA 2023.Q1, T19, no. 925, p. 38b25-28)

T 451: 《藥師琉璃光七佛本願功德經》卷 1：「第十一大願：願我來世得菩提時，若諸有情，飢火所惱，為求食故，造諸惡業；若聞我名，至心稱念，我當先以上妙飲食，隨意飽滿，後以法味，令住勝樂，乃至菩提。」(CBETA 2023.Q1, T14, no. 451, p. 413b17-21)

### 2.3.1.7.12 His twelfth great aspiration

gang dag<sup>709</sup> sgren mo dang<sup>710</sup> bgo ba myed pa  
dang<sup>711</sup> | dbul ba | sdug bsngal (4) ba | grang  
ba dang tsha ba dang | sbrang bu dang sha  
sbrang dagis nyin mtshan sdug bsngal gyI  
tshor ba myong ba de dag thams chad

(folio 56–58 missing)

(59r1) bkres skom gyis nyen pa dang | khal  
chen pos gzir bar 'gyur pa dang | brgya la myir  
skyes na yang (2) rtag tu rigs dma' ba dang |  
bran du 'gyur zhing gzhan gyi dbang du 'gyur  
bar skye bar 'gyur ba 'am || (3) skyes pa de  
dag thams cad | sdug ○ bsngal ba<sup>712</sup> thams  
cad las yongsu thar par gyur nas || (4) dbang  
po rno ba dang mkhas pa dang | gtsal ba dang  
yid gzhungs pha dang | dge ba yongsu btsal ba  
la || (v1) brtson pa dang rtag tu dge ba'i bshes  
gnyen dang 'grogs pa dang bdud kyi zhags pa  
gchod pa dang | ma rig (2) pa'I sgo nga'i sbubs  
gcog pha dang | ○ nyon mongs pa'I chu klung  
skems bar gyur cig || skye ba dang rga ba dang  
(3) mya ngan dang smre sngags 'don pa dang  
| ○ sdug bsngal ba dang yId myi bde ba dang  
| 'khrug pa rnams las yongs su thar bar gyur  
chig ||

*bdag cag la sogs pa sems can* gang dag sgren  
mo bgo ba med pa | dbul ba | sdug bsngal ba |  
grang ba dang | (P304b5) tsha ba dang | sbrang  
bu dang | sha sbrang dag gis nyin mtshan du  
sdug bsngal gyi tshor ba myong ba (D261b6)  
de dag thams cad *gos sna tshogs dang* |

[see appendix 4.2.12]

bkres skom gyis nyen pa dang | khal chen pos  
gzir bar gyur pa dang | brgya la mir skyes na  
yang rtag tu rigs dma' ba dang | bran du 'gyur  
zhing gzhan gyi dbang du 'gyur bar skye  
bar 'gyur ba'am | skyes pa de dag thams cad  
sdug bsngal thams cad las yongs su thar bar  
gyur nas dbang po rno ba dang | mkhas pa  
dang | gsal ba dang | yid gzhungs pa dang | dge  
ba yongs su btsal ba la brtson pa dang | rtag tu  
dge ba'i bshes gnyen dang 'grogs pa dang |  
bdud kyi zhags pa gcod pa dang | ma rig pa'i  
sgo nga'i sbubs gcog pa dang | nyon mongs  
pa'i chu klung skems par gyur cig | skye ba  
dang | rga shi dang | mya ngan dang | smre  
sngags 'don pa dang | sdug bsngal ba dang |  
yid mi bde ba dang | 'khrug pa rnams las yongs  
su thar bar gyur cig |

<sup>709</sup> gang dag] bdag cag la sogs pa sems can gang dag  
DP.

<sup>710</sup> dang] *om.* DP.

<sup>711</sup> dang] *om.* DP.

<sup>712</sup> ba] *om.* DP.

### 2.3.1.7.10 His twelfth great aspiration

“Those who are experiencing the feeling of suffering day and night due to being naked, having no clothes, impoverished and tormented, [and due to] cold, heat, flies, and meat flies [...], [may] all of them... (Based on 84000, cf. D 503, 263a2–4)<sup>713</sup>

[... whose bodies] are afflicted by hunger and thirst, burdened by great loads. Even if they are born as human one hundred times, they are always born into inferior families, become servants, and are born into being under the control of others. May they be liberated from all sufferings, then [have] sharp faculties, and be learned, elucidate, prudent, endeavor in pursuing virtue, always associate with virtuous friends, cut Māra’s bonds, burst the eggshell (*sgo nga’i sbubs*) of ignorance, and [may] the river of the afflictions be dried up. May they be liberated from birth, old age, and from weeping, suffering, unhappiness, and conflict. (Based on 84000, cf. D 503, 264b2–6)<sup>714</sup>

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<sup>713</sup> T 925: 《藥師琉璃光七佛本願功德經念誦儀軌》卷 2: 「又願我等及諸有情，身無衣服蚊蟲寒熱之所逼惱。惟願我等及諸有情，乃至證得無上菩提，仗佛威力隨其所好，即得種種上妙衣服，寶莊嚴具香花伎樂，適意相忤，皆令豐足，無諸苦惱。」 (CBETA 2023.Q1, T19, no. 925, p. 38b28-c3)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「第十二大願：願我來世得菩提時，若諸有情，身無衣服，蚊虻、寒熱之所逼惱；若聞我名，至心稱念，隨其所好，即得種種上妙衣服、寶莊嚴具、伎樂香華，皆令滿足，離諸苦惱，乃至菩提。」 (CBETA 2023.Q1, T14, no. 451, p. 413b21-26)

<sup>714</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「復次，曼殊室利！若諸有情，慳貪嫉妬，造諸惡業，自讚毀他，命終當墮三惡趣中，無量千歲受諸劇苦；從彼終已，來生人間，或作牛、馬、駝、驢之屬，恒被鞭撻，飢渴纏心，身常負重，困苦疲極；若得為人，生居下賤、奴婢、僕使，被他驅役，恒不自在。由昔人中曾聞藥師琉璃光如來名號，彼善根力，今復憶念，至心歸依，以佛神力，眾苦解脫，諸根聰利，智慧多聞，恒求勝法，常遇善友，永斷魔羂，破無明殼，竭煩惱河，解脫一切生老病死、憂悲苦惱，乃至菩提。」 (CBETA 2025.R2, T14, no. 451, p. 414a15-25)

sems can gang dag phra ma la dga' zhing |  
 phan tsun 'thab pa dang rtsod pha'I (60r1) \$  
 |:| semsu gyur pas | phan tsun gnod par bya  
 ba'I phyir lha tha dad pa dang 'byung po tha  
 dad pa dag 'gug<sup>715</sup> par byed<sup>716</sup> || (2)  
 dud 'gro dag gI srog gcod cing | sha za ○  
 dang khrag za ba'i srin po rnams mchod nas  
 dgra bo'i mying nas brjod de | (3) gzugs  
 byas nas || rig sngags ○ drag po sgrub<sup>717</sup>  
 cing | byad dang ro langs gyI sbyor bas srog  
 gi bar chad (4) bya ba dang | lus rnam par  
 gzhi pa 'dod pa | de dag thams cad gang gis  
 kyang gcig la gcig || (v1) bar chad byed myi  
 nus te | phan tsun byams pa dang phan ba'I  
 sems su gyur cig || gnod sems myed par (2)  
 gyur chig || lha 'dre dang byad dang ro langs  
 ○ dang | phra men gyi sbyor ba ngan pa  
 thams chad rang zhi cing<sup>718</sup> zhi bar (3)  
 gyur chig || rang rang gI bdog ○ pas chog  
 shes par gyur chig ||

bdag cag la stsogs pha (4) sems can gang  
 dag | de bzhin gshegs pha tshe dpag du  
 myed pha<sup>719</sup> bzhugs pa'I 'jig rten<sup>720</sup> khams  
 bde ba

(folio 61 missing)

sems can gang dag phra ma la dga' zhing  
 phan tshun 'thab pa dang | rtsod pa'i sems  
 su gyur pas phan (P305b7) tshun gnod par  
 bya ba'i phyir lha tha dad pa dang | 'byung  
 po tha dad pa dag 'gugs par byed<sup>721</sup> |  
 dud 'gro dag gi srog gcod cing sha dang  
 khrag za ba'i srin po rnams mchod nas dgra  
 bo'i (D262b5) ming nas (P305b8) brjod de  
 | gzugs byas nas rig sngags drag po bsgrub  
 cing byad dang ro langs kyi sbyor bas srog  
 gi bar chad bya ba dang | lus rnam par gzhi  
 par 'dod pa de dag thams cad gang (P306a1)  
 gis kyang gcig la gcig bar chad byed mi nus  
 te | phan tshun byams pa dang | phan pa'i  
 (D262b6) sems su gyur cig | gnod sems med  
 par gyur cig | lha 'dre dang | (P306a2) byad  
 dang | ro langs dang | phra men gyi sbyor ba  
 ngan pa thams cad rang zhi cing<sup>722</sup> zhi bar  
 gyur cig | rang rang gi bdog pas chog shes  
 par gyur cig |

bdag cag la sogs pa sems can gang dag |  
 (P306a3) de (D262b7) bzhin gshegs pa tshe  
 dpag med bzhugs pa'i 'jig rten gyi khams  
 bde ba *can du skye bar smon pa de dag  
 thams cad 'chi kar byang chub sems dpa'  
 brgyad rdzu 'phrul gyis lhags nas lam ston  
 cing (P306a4) bde ba can du rdzus te skye  
 bar gyur cig |*

[see appendix 4.2.13]

<sup>715</sup> 'gug] 'gugs DP.

<sup>716</sup> byed] pa *add.* D.

<sup>717</sup> sgrub] bsgrub DP.

<sup>718</sup> cing] rang *add.* D.

<sup>719</sup> dpag du myed pha] dpag med DP.

<sup>720</sup> 'jig rten] gyi *add.* DP.

<sup>721</sup> byed] pa *add.* D.

<sup>722</sup> cing] cing rang D.

“There are sentient beings who turn their mind into being delighted in slander and provoke fights and disputes among one another. Due to this, for the purpose to harm each other, they summon various deities and various malignant beings (*bhūta*, *'byung po*). They take the lives of animals and so on, after offering [them] to the *rākṣasas* who eat flesh and blood, invoke the names of their enemy and create an effigy (*gzugs*), cast a violent spell [at them], and enlist cursing spirits (*kākhorda*, *byad*) and walking deads (*vetāḍa*, *ro langs*). By engaging in these, they hope to create obstacles in [their enemy's] life and to destroy their body completely. May they be unable to create obstacles for each other and change [their] mind into being kind to each other. May they harbor no mind of harm. May all the evil engage with gods, demons, cursing spirits, walking deads, she-devils become appeased. May they become satisfied with their own possessions. (Based on 84000, cf. D 503, 264b6–265a4)<sup>723</sup>

“There are the sentient beings who [will be born in] the worldly realm of Amitāyus's abode [...] (cf. D 503, 265a4–7)<sup>724</sup>

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<sup>723</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「復次，曼殊室利！若諸有情，好熹乖離，更相鬪訟，惱亂自他，以身語意造諸惡業，展轉常為不饒益事，互相謀害；告召山林、樹塚等神，殺諸眾生，取其血肉，祭祀藥叉、羅刹神等，書怨人名，或作形像，以惡呪術而呪詛之，厭魅、蟲道、呪起死屍，令斷彼命，及壞其身。是諸有情，若得聞此藥師琉璃光如來名號，彼諸惡緣悉不能害，一切展轉皆起慈悲，利益安樂，無損惱意，及嫌恨心，於自所有，常生喜足。」(CBETA 2023.Q1, T14, no. 451, p. 414a26-b7)

<sup>724</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「復次，曼殊室利！若有四眾，苾芻、苾芻尼、近事男、近事女，及餘淨信男子、女人，若能受持八支齋戒，或經一年，或復三月，受持學處，以此善根，願生西方極樂世界，見無量壽佛。」(CBETA 2025.R2, T14, no. 451, p. 414b7-10)

(62r1) \$ |:| mthong ba dang gnas gang du  
 bkra myi shis pa | brgya snyed gnas pa de  
 dag thams chad kyang rmyi lam dang | lta  
 ngan (2) dang | bkra myi shis pa'I dngos<sup>725</sup>  
 po thams ○ chad mthong bar myi 'gyur  
 zhing zhi bar gyur cig || mye dang chu  
 dang<sup>726</sup> (3) mtshon dang | dug dang g.yang  
 sa dang ○ glang po che gtum po dang | stag  
 dang dom dang | dred dang | (4) sbrul<sup>727</sup>  
 dang sdig pha dang | rka<sup>728</sup> lag brgya pa  
 dang | pha rol gyi dmag<sup>729</sup> tsogs dang rkun  
 po dang chom<sup>730</sup> po'i 'jigs (v1) pa thams  
 chad las yongsu<sup>731</sup> thar par gyur chig ||

*sdig ba can (P306a8) gyi rmi lam rmis pa  
 dang | lta ngan sna tshogs mthong ba dang  
 | gnas gang du bkra mi shis pa brgya snyed  
 (D263a4) gnas pa de dag thams cad kyang  
 rmi lam ngan pa dang | lta ngan pa dang |  
 bkra mi shis pa'i (P306b1) dngos<sup>732</sup> po  
 thams cad mthong bar mi 'gyur zhing zhi  
 bar gyur cig | chu dang | me dang | mtshon  
 dang | dug dang | g.yang sa dang | glang po  
 che gtum po dang | stag dang | (P306b2)  
 dom dang | dred dang | (D263a5) sprul gdug  
 pa dang | sdig pa dang | rkang lag brgya pa  
 dang | pha rol gyi dmag<sup>733</sup> tshogs dang |  
 rkun po dang | tshom po'i 'jigs pa thams cad  
 las thar par (P306b3) gyur cig |*

<sup>725</sup> dngos] dbang D.

<sup>726</sup> mye dang chu dang] chu dang | me dang | DP.

<sup>727</sup> sbrul] gdug pa *add.* DP.

<sup>728</sup> rka] rkang DP.

<sup>729</sup> dmag] dmags P.

<sup>730</sup> chom] tshom DP.

<sup>731</sup> yongsu] *om.* DP.

<sup>732</sup> dngos] dbang D.

<sup>733</sup> dmag] dmags P.

“[There are sentient beings who experience bad dreams,] see [ominous signs,] or dwell in places where the one hundred inauspicious things exist. May all such locations, even bad dreams, bad omens, and inauspicious things become no longer manifest and become appeased. May they be freed from all these dangers caused by fire, water, weapons, poison, steep cliffs, raging elephants, tigers, bears, hyenas, snakes, scorpions, centipedes, enemy armies, thieves, and bandits. (Based on 84000, cf. D 503, 266a6–b2)<sup>734</sup>

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<sup>734</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「若復有人，忽得惡夢，見諸惡相，或怪鳥來集，或於其家，百怪出現，此人若以上妙資具，恭敬供養彼諸佛者，惡夢、惡相、諸不吉祥，悉皆隱沒，不能為患。或有水火、刀毒、懸崖、險道、惡象、師子、虎狼、熊羆、蛇蠍、蜈蚣如是等怖，若能至心憶念彼佛，恭敬供養，一切怖畏皆得解脫。若他國侵擾，盜賊反亂，憶念恭敬彼如來者，所有怨敵悉皆退散。」 (CBETA 2023.Q1, T14, no. 451, p. 415a17-25)

bdag cag la stsogs pha sems can gang dag |  
skyabs (2) gsum 'am<sup>735</sup> | bslab pa'I gzhi  
lga 'am | ○ | bcu 'am | byang cub sems  
dpa'<sup>736</sup> sdom ba bzhi brgya po 'am | (3) dge  
slong gyi bslab pa nyis brgya lga bcu ○  
po<sup>737</sup> 'am | dge slong ma<sup>738</sup> bslab pa'I gzhI  
lga brgya po yongsu 'dzin pha (4) de  
dag<sup>739</sup> las bslab pa'I gzhi bzung<sup>740</sup> ba gang  
yang rung ba zhi | nyams te || ngan song  
ngan 'gros 'jigs skrag (\*63r1<sup>741</sup>) \$ |: | pa de  
dag thams cad ltung ba dang sgrib pa'i<sup>742</sup>  
sdig pa de dag thams cad byang zhing bstsal  
par gyur chig || (2) ngan 'gro<sup>743</sup> gsum gyi  
sdug bsngal gtan<sup>744</sup> ○ myi 'byung bar gyur  
chig || bud med gang dag (3) bu btsa ba'I  
sdug bsngal drag po myong ba de dag || sdug  
○ bsngal te rab du zhi bar gyur chig || bu  
yang yan lag yongsu (4) tshang bar btsa  
zhing<sup>745</sup> | gzugs bzang la<sup>746</sup> | blta na sdug pa  
dang | dbang po rno zhing blo dang ldan ba  
dang || (v1) nad myed cing gnod pa myed  
par gyur chig || de la myi ma yin bas |  
mdangs 'phrog<sup>747</sup> par<sup>748</sup> myi nus par gyur (2)  
chig || : : || ○ |

bdag cag la sogs pa sems can gang dag  
skyabs gsum mam | bslab pa'i gzhi lga'am  
| bcu'am | (D263a6) byang chub sems dpa'i  
sdom pa bzhi brgya po'am | dge slong gi  
bslab (P306b4) pa nyis brgya lga bcu'am |  
dge slong ma'i bslab pa'i gzhi lga brgya po  
yongs su 'dzin pa de las | bslab pa'i gzhi  
gzung ba gang yang rung ba zhi nyams te |  
ngan song ngan 'gros 'jigs skrag pa de  
(D263a7) thams cad ltung ba dang sdig pa  
(P306b5) dang sgrib pa de dag thams cad  
byang zhing bsal bar gyur cig | ngan song  
gsum gyi sdug bsngal gtan<sup>749</sup> mi 'byung bar  
gyur cig | bud med gang dag bu btsa' ba'i  
sdug bsngal drag po myong ba de dag  
(P306b6) sdug bsngal de rab tu zhi bar gyur  
cig | bu yang (D263b1) yan lag yongs su  
tshang bar btsa' zhing<sup>750</sup> gzugs bzang ba  
blta na sdug pa dang dbang po rno zhing blo  
dang ldan pa dang | nad med cing gnod pa  
(P306b7) med par gyur cig | de la mi ma yin  
pas mdangs 'phrogs<sup>751</sup> mi nus par gyur cig |

<sup>735</sup> 'am] mam DP.

<sup>736</sup> dpa'] dpa'i DP.

<sup>737</sup> po] om. DP.

<sup>738</sup> ma] ma'i DP.

<sup>739</sup> dag] om. DP.

<sup>740</sup> bzung] gzung DP.

<sup>741</sup> In the manuscript, the folio number here changes to 33, and the following folio number seems to made the mistake by taking 33 as 63 due to the similarity of 3 (*so*) and 6 (*ro*). The text, however, remains continuous. Therefore, I use “\*63” instead of “33”, and then “\*64” and so forth.

<sup>742</sup> sgrib pa'i] om. DP.

<sup>743</sup> 'gro] song DP.

<sup>744</sup> gtan] nas *add.* D.

<sup>745</sup> btsa] btsas D, btsa' P; zhing] shing D.

<sup>746</sup> la] ba P.

<sup>747</sup> 'phrog] phrogs D, 'phrog P.

<sup>748</sup> par] om. DP.

<sup>749</sup> gtan] nas *add.* D.

<sup>750</sup> btsa' zhing] btsas shing D.

<sup>751</sup> 'phrog] phrogs D.

There are sentient beings including us and so forth who are taking refuge in the Three Jewels, keep the five or ten precepts, the four hundred precepts of a bodhisattva, or the two hundred and fifty precepts of the monks, or the five hundred precepts of the nuns, have the fear of breaking any precepts, and then fall into the inauspicious destinations. May all evil deeds of downfall (*ltung ba*) and the obstructions become purified and be eliminated (*bstsal pa*<sup>752</sup>). May the suffering of the three inauspicious destinations become not exist permanently. There are women who endure the fierce suffering of giving birth. May their suffering be immediately pacified. May [their] sons be born with all limbs intact and possess good physique, good appearance, sharp faculties, intelligence, have no diseases, and have no harm. May [their] vital energy cannot be able to be stolen by the nonhuman beings. (Based on 84000, cf. D 503, 266b3–7)<sup>753</sup>

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<sup>752</sup> *bstsal pa* is an Old Tibetan form of *bsal ba* in DP.

<sup>753</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「復次，曼殊室利！若有淨信男子、女人等，乃至盡形，不事餘天，惟當一心歸佛、法、僧，受持禁戒，若五戒、十戒、菩薩二十四戒、苾芻二百五十戒、苾芻尼五百戒，於諸戒中，或有毀犯，怖墮惡趣，若能專念彼佛名號、恭敬供養者，必定不生三惡趣中。或有女人，臨當產時，受於極苦，若能至心稱名，禮讚恭敬，供養七佛如來，眾苦皆除，所生之子顏貌端正，見者歡喜，利根聰明，少病安樂，無有非人奪其精氣。」(CBETA 2023.Q1, T14, no. 451, p. 415a25-b7)

tad yā<sup>754</sup> thā | ghu me ghu mai<sup>755</sup> | e<sup>756</sup> mi<sup>757</sup>  
 ne mi hi | ma ti ma ti (3) sab<sup>758</sup> ta | ta tha<sup>759</sup>  
 ga tā<sup>760</sup> sa mā | dhya<sup>761</sup> dhi ṣṭhī<sup>762</sup> te ○ a te  
 ma te ba<sup>763</sup> le pā pa<sup>764</sup> sho dha ni | sa rba pā  
 pan<sup>765</sup> sha ya ma ma (4) bud dhe | bud dhod  
 tam<sup>766</sup> me u me | ku me | bud dha gshe<sup>767</sup> tra  
 pa rI sho dha ni | dha me ni rdha me<sup>768</sup> | me  
 ru me ru | me ru shi kha re (\*64r1) \$ | : | sa  
 rba | a ka<sup>769</sup> lā<sup>770</sup> mre<sup>771</sup> tyu nI | ba<sup>772</sup> ra ṇi  
 bud dhe | su bhud dhe | bud dha a<sup>773</sup> dhī ṣṭhi  
 ne<sup>774</sup> na | rag kshan<sup>775</sup> du<sup>776</sup> me sa rba dhe<sup>777</sup>  
 ba<sup>778</sup> (2) sa me a sa me | sa ma nwa<sup>779</sup> ha ran  
 du<sup>780</sup> ○ sa rba bud dha | bo dhi sa dwa<sup>781</sup>  
 sha me sha me | pra sha man du<sup>782</sup> me | (3)  
 sa rba I tyu ba tra<sup>783</sup> ba byā dha<sup>784</sup> ya<sup>785</sup> |  
 pu'ū ra ○ ṇe<sup>786</sup> | pu'ū ra ṇe<sup>787</sup> | pu'ū<sup>788</sup> ra ya  
 me | sa rba ā shā<sup>789</sup> be ḍu rya<sup>790</sup> pra<sup>791</sup> ti (4)  
 ba<sup>792</sup> se sa rba pā ba<sup>793</sup> ksha<sup>794</sup> yang<sup>795</sup>  
 kaṃ<sup>796</sup> rI swā hā ||

tadya thā | ghu me ghu me | i mi<sup>797</sup> ne | mi  
 hi | ma ti ma ti | sapta ta thā ga ta sa mā  
 dhya<sup>798</sup> dhiṣṭhi te | a te ma te | (P306b8) pā  
 le pā paṃ<sup>799</sup> sho dha ni | sarba pā paṃ<sup>800</sup> na  
 nā sha ya | ma ma buddhe | buddhotta<sup>801</sup> me  
 | u me ku me | buddha | kṣe tra pa ri sho dha  
 ni dha me nir dha me<sup>802</sup> | (D263b2) me ru  
 me ru | me ru shi kha re | sarba a kā la mrI  
 tyu ni | bha<sup>803</sup> ra ṇi | (P307a1) buddhe su  
 buddhe | buddhā dhiṣṭhi te na rakṣaṃ<sup>804</sup> tu  
 me | sarba de bā | sa me a sa me | sa ma nwā  
 ha rantu me | sarba buddha bo dhi satwa |  
 sha me sha me | pra sha mantu<sup>805</sup> me | sarba  
 i tyu (P307a2) pa dra ba byā dha<sup>806</sup> yaḥ |  
 pūrṇe<sup>807</sup> pūrṇe<sup>808</sup> | pū<sup>809</sup> ra ya me | sarba ā  
 (D263b3) sha bai ḍūrya pra ti bha se | sarba  
 pā paṃ<sup>810</sup> kṣa yaṃ ka ri swā hā |

<sup>754</sup> tad yā] tadya DP.

<sup>755</sup> mai] me DP.

<sup>756</sup> e] i DP.

<sup>757</sup> mi] me P.

<sup>758</sup> sab] sap DP.

<sup>759</sup> tha] thā DP.

<sup>760</sup> ta tha ga tā] ta thā ga ta DP.

<sup>761</sup> dhya] dhyā P.

<sup>762</sup> ṣṭhī] ṣṭhi DP.

<sup>763</sup> ba] pā DP.

<sup>764</sup> pa] paṃ D.

<sup>765</sup> pan] paṃ D.

<sup>766</sup> bud dhod tam] buddhotta D, bu ddho ta ta P.

<sup>767</sup> gshe] kṣe DP.

<sup>768</sup> ni rdha me] nir dha me D, ni ra dha me P.

<sup>769</sup> ka] kā DP.

<sup>770</sup> lā] la DP.

<sup>771</sup> mre] mrI DP.

<sup>772</sup> ba] bha D.

<sup>773</sup> bud dha a] buddhā D.

<sup>774</sup> ne] te DP.

<sup>775</sup> rag kshan] rakṣaṃ D, rakṣan P.

<sup>776</sup> du] tu DP.

<sup>777</sup> dhe] de DP.

<sup>778</sup> ba] bā DP.

<sup>779</sup> nwa] nwā DP.

<sup>780</sup> du] tu DP.

<sup>781</sup> dwa] twa DP.

<sup>782</sup> man du] mantu D, mam tu P.

<sup>783</sup> ba tra] pa dra DP.

<sup>784</sup> dha] dhā P.

<sup>785</sup> ya] yaḥ DP.

<sup>786</sup> pu'ū ra ṇe] pūrṇe D, pū ra ṇi P.

<sup>787</sup> pu'ū ra ṇe] pūrṇe D, pū ra ṇi P.

<sup>788</sup> pu'ū] pū D, pu P.

<sup>789</sup> shā] sha DP.

<sup>790</sup> be ḍu rya] bai ḍūrya DP.

<sup>791</sup> pra] bra Ms.

<sup>792</sup> ba] bha DP.

<sup>793</sup> ba] paṃ D.

<sup>794</sup> ksha] kṣa DP.

<sup>795</sup> yang] yaṃ DP.

<sup>796</sup> kaṃ] ka DP.

<sup>797</sup> mi] me P.

<sup>798</sup> dhya] dhyā P.

<sup>799</sup> paṃ] pan P.

<sup>800</sup> paṃ] pan P.

<sup>801</sup> buddhotta] bu ddho ta ta P.

<sup>802</sup> ni rdha me] nir dha me D, ni ra dha me P.

<sup>803</sup> bha] ba P.

<sup>804</sup> rakṣaṃ] rakṣan P.

<sup>805</sup> mantu] mam tu P.

<sup>806</sup> dha] dhā P.

<sup>807</sup> pūrṇe] pū ra ṇi P.

<sup>808</sup> pūrṇe] pū ra ṇi P.

<sup>809</sup> pū] pu ra P.

<sup>810</sup> paṃ] ba P.

‘tadyathā ghume ghume imi nimihi matimati saptatathāgatasamādhyaḥiṣṭhite  
atimate pāle pāpaṃ śodhani sarvapāpaṃ nāśaya mama budhe buddhottame ume  
kume buddhakṣetrapariśodhani dhame nidhame meru meru meruśikhare  
sarvākālamṛtyunivāraṇī buddhe subuddhe buddhādhiṣṭhāna rakṣantu me sarvadevā  
same asame samanvāharantu me sarvabuddhabodhisattvānām śame śame  
praśamantu me sarva ityupadravavyādhayaḥ pūraṇi pūraṇi pāraya me sarvāsāya  
vaiḍūryapratibhāse sarvapāpaṃ kṣayaṃ kari svāhā.’ (Based on 84000, cf. D 503,  
271a2–4)<sup>811</sup>

<sup>811</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「但姪他(一)矩彌矩彌(二)曳蔑尼彌(三)麼  
帝麼帝(四)薩嚩(二合)陀但他誡多(五)三麼姪帝瑟致帝(六)阿帝摩帝(七)婆例鉢婆秣陀尼(八)薩哩嚩(三合)  
鉢那那設耶(九)麼麼菩帝(十)菩多帝蔑(十一)鳴蔑矩蔑(十二)菩陀(十三)佉姪婆哩秣陀尼(十四)馱蔑尼馱彌  
(十五)密嚩密嚩(十六)密嚩室佉哩(十七)薩哩(二合)嚩阿伽邏彌哩(二合)覩(十八)尼婆囉尼(十九)菩帝蘇菩  
帝(二十)菩陀阿底瑟提帝拏(二十一)囉乾覩彌(二十二)薩哩(二合)嚩帝嚩(二十三)三藐阿三藐(二十四)薩摩  
那訶囉覩(二十五)薩哩(二合)嚩菩馱(二十六)菩提薩埵(二十七)設彌設彌(二十八)鉢囉(二合)設曼覩彌(二  
十九)薩哩嚩(二合)曳底(合口)鉢姪婆別陀耶(三十)部烏哩尼(三十一)部囉耶彌(三十二)薩哩嚩(二合)阿設  
耶(三十三)毘琉璃耶鉢囉(二合)帝婆昔(三十四)薩哩嚩(二合)鉢婆乞叉(二合)陽伽哩莎訶(三十五)」  
(CBETA 2022.Q1, T19, no. 925, pp. 38c26-39a11)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「但姪他 具謎具謎瞿尼謎膩(四)上 末底末底 馱頌但  
他揭多三摩地頌提瑟恥帝 頌帝末帝波例 波跋輸但爾 薩婆波跋那世也 敦睇勃圖 唱答謎隄謎矩謎  
佛鐸器但羅 鉢里輸但爾曇謎呢曇謎 謎嚩謎嚩 謎嚩尸揭囉薩婆哥羅 蜜栗覩(丁庚) 尼婆囉爾 勃  
提蘇勃睇 佛陀陀頌提瑟佉泥娜曷略叉覩謎 薩婆提婆 三謎頌三謎三曼掇(奴和)漢囉覩謎薩婆佛陀菩  
提薩埵 苦謎苦謎 鉢唎苦謎曼 覩謎 薩婆伊底隄波達婆薩婆毘何大也 薩婆薩埵難者哺囉泥哺囉泥  
(去)哺囉也謎 薩婆阿舍 薛琉璃也 鉢唎底婆細 薩婆波跋 著楊羯囉莎訶」(CBETA 2023.Q1, T14,  
no. 451, p. 417a12-25)

bdag cag la stsogs pa sems can thams chad  
 (v1) de bzhin gshegs pha dang byang chub  
 sems dpa'<sup>812</sup> thams chad gyis dgongs pha  
 gyur chig || rdo rje 'dzin<sup>813</sup> thams (2) chad  
 gyis<sup>814</sup> yang dag par bsrung bar gyur chig |  
 ○| lha dang brgya byin dang tshangs pa  
 thams chad dang rgyal po chen po bzhi<sup>815</sup> (3)  
 yongsu bskyabs<sup>816</sup> par gyurd<sup>817</sup> chig |  
 mtshams ○ myed pa<sup>818</sup> las stsogs pa'i<sup>819</sup>  
 las gyI sgrib pa thams chad yongsu byang  
 bar (4) gyur chig || nad thams chad gyis  
 myi 'debs<sup>820</sup> par gyur chig || yun ring  
 du 'tsho zhing dus ma yin bar 'chi ba'I 'jigs  
 pa'<sup>821</sup>

(folio \*65, \*66 missing)

bdag cag la sogs pa sems can thams cad de  
 bzhin gshegs pa dang | (D263b4) (P307a3)  
 byang chub sems dpa' thams cad kyis  
 dgongs par gyur cig | rdo rje 'dzin<sup>822</sup> thams  
 cad kyis<sup>823</sup> yang dag par bsrung bar gyur cig  
 | lha dang brgya byin dang | tshangs pa  
 thams cad dang | (P307a4) rgyal po chen po  
 bzhis yongs su bskyangs par gyur cig |  
 mtshams med pa lnga la sogs pa las  
 (D263b5) kyi sgrib pa thams cad yongs su  
 byang bar gyur cig | nad thams cad kyis mi  
 thebs par gyur (P307a5) cig | yun ring  
 du 'tsho zhing dus ma yin par 'chi ba'i 'jigs  
 pa *thams cad las thar bar gyur cig* |

[see appendix 4.2.14]

<sup>812</sup> byang chub sems dpa'] de bzhin gshegs pha Ms.

<sup>813</sup> 'dzin] pa *add.* D.

<sup>814</sup> gyis] kyis D, kyi P.

<sup>815</sup> bzhi] bzhis DP.

<sup>816</sup> bskyabs] bskyangs DP.

<sup>817</sup> gyurd] gyur DP.

<sup>818</sup> myed pa] lnga *add.* DP.

<sup>819</sup> las stsogs pa'i] la sogs pa DP.

<sup>820</sup> 'debs] thebs DP.

<sup>821</sup> pa'] pa DP.

<sup>822</sup> 'dzin] pa *add.* D.

<sup>823</sup> kyis] kyi P.

“May all sentient beings including us be thought of by all the Tathāgatas and the bodhisattvas. May [they] be perfectly protected by all the Vajra Bearers. May [they] be fully guarded by all the gods, Śakra, and all the Brahman gods, and the Four Great Kings. May all their karmic obscurations, even down to the five inexpressible acts, become purified. May [they] not be contacted any illnesses. May [they] have long lives. And may [they be freed from all] fears of untimely death [...] (Based on 84000, cf. D 503, 271b1–4)<sup>824</sup>

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<sup>824</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「若有善男子善女人，以此琉璃寶光陀羅尼呪，至心誦持滿千八遍，彼諸如來及諸菩薩悉皆護念，執金剛菩薩并諸釋梵四天王等亦來衛護。是人所有五無間罪，一切業障悉皆消滅無病延壽，亦無橫死及諸疾疫。」(CBETA 2024.R3, T19, no. 925, p. 39a12-16)

T 451: 《藥師琉璃光七佛本願功德經》卷 2：「若有善男子、善女人，若王、王子、妃后、大臣、寮庶之類，若於此呪，受持、讀誦、聽聞、演說，以妙香花供養經卷，著新淨衣，在清淨處，持八戒齋，於諸含識常生慈愍，如是供養，得無量福。若復有人，有所祈願，應當造此七佛形像，可於靜處，以諸香華、懸繒幡蓋、上妙飲食、及諸伎樂，而為供養，并復供養菩薩諸天，在佛像前端坐誦呪，於七日中持八戒齋，誦滿一千八遍，彼諸如來及諸菩薩悉皆護念，執金剛菩薩并諸釋梵四天王等，亦來擁衛此人，所有五無間罪，一切業障悉皆消滅，無病延年，亦無橫死及諸疾疫，」(CBETA 2024.R3, T14, no. 451, p. 417b1-13)

(\*67r1) |:| las gyi sgrib pa<sup>825</sup> thams cad dang  
| nad thams cad rab du zhi bar 'gyur || bde<sup>826</sup>  
ba thams chad yongsu (2) rdzogs  
par 'gyur<sup>827</sup> || sangs rgyas O gyi byang cub  
las<sup>828</sup> | phyir myi ldog par 'gyur ro zhes ji  
skad bka' (3) stsal pa dang ||

yang 'di skad du 'jam O dpal de lta bas na  
|| bcom ldan 'das de bzhin gshges pa (4) rIn  
po che dang | zla ba dang pad mas rab du  
brgyan pa | mkhas pha gzi<sup>829</sup> brjid gyi<sup>830</sup>  
sgra dbyangs<sup>831</sup> rgyal po'I mtsan (v1) nyin  
lan gsum mtsan lan gsum yid la bya | gus<sup>832</sup>  
par gzung zhing dad par<sup>833</sup> sku gzugs bya ||  
(2) me tog dang bdug pa dang | spos  
dang 'phreng<sup>834</sup> ba dang | byug pa dang rol  
mo'i sgra dang mar mye rnams gyis mchod  
par bya | (3) yan lag brgyad pa'I bsnyen  
gnas la O nye bar gnas la nyin bdud gtsang  
bar<sup>835</sup> byas te | sa phyogs gtsang (4) bar<sup>836</sup>  
gnas<sup>837</sup> shing | sangs rgyas gyI zhing der  
skye bar smon lam gdab || sems can thams  
cad la byams pha dang |

(folio \*68–\*70 missing)

las kyi sgrib pa<sup>838</sup> thams cad dang | nad  
thams cad rab tu zhi bar 'gyur | re ba thams  
cad yongs su rdzogs par 'gyur<sup>839</sup> | sangs  
rgyas kyi byang chub la phyir mi ldog  
par 'gyur ro zhes ji skad (P307b6) bka' stsal  
pa dang |

yang 'di skad du 'jam dpal de lta bas na |  
(D264a5) bcom ldan 'das de bzhin gshegs  
pa rin po che dang zla ba dang padmas rab  
tu brgyan pa mkhas pa gzi<sup>840</sup> brjid sgra  
dbyangs kyi rgyal po de'i mtshan (P307b7)  
nyin lan gsum mtshan lan gsum yid la bya |  
gus<sup>841</sup> par gzung zhing dad par bya | sku  
gzugs bya | me tog dang | bdug pa dang |  
spos (D264a6) dang | phreng ba dang | byug  
pa dang | rol mo'i sgra (P307b8) dang | mar  
me rnams kyis mchod par bya | yan lag  
brgyad pa'i bsnyen gnas la nye bar gnas la  
nyin bdun gtsang mar<sup>842</sup> byas te | sa phyogs  
gtsang mar byas shing sangs rgyas kyi zhing  
der skye bar smon lam (P308a1) gdab | *sems  
can thams cad la byams pa dang* |

[see appendix 4.2.15]

<sup>825</sup> las gyi sgrib pa] de'i sdig pa P.

<sup>826</sup> bde] re DP.

<sup>827</sup> 'gyur] om. P.

<sup>828</sup> las] la DP.

<sup>829</sup> gzi] bzi P.

<sup>830</sup> gyi] om. DP.

<sup>831</sup> sgra dbyangs] kyi add. DP.

<sup>832</sup> gus] gud P.

<sup>833</sup> dad par] bya add. DP.

<sup>834</sup> 'phreng] phreng DP.

<sup>835</sup> bar] mar D.

<sup>836</sup> bar] mar D.

<sup>837</sup> gnas] nas a.c. Ms., byas DP.

<sup>838</sup> las kyi sgrib pa] de'i sdig pa P.

<sup>839</sup> 'gyur] om. P.

<sup>840</sup> gzi] bzi P.

<sup>841</sup> gus] gud P.

<sup>842</sup> mar] bar P.

“...all their karmic obscurations, and all their illnesses will be completely pacified. All their bliss will be fulfilled, and they will not return from the path to the awakening of a buddha.” As this [he] has said, [the Buddha] further instructed: “Mañjuśrī! In this way, they should focus on the name of the Bhagavat the Tathāgata \*Ratnacandrapadmasvalaṃkṛtakūśalatejonirghoṣa three times each day and three times each night, bear it in mind, build a statue (*sku gzugs*) [of this Tathāgata] with respect and devotion, make offerings [to him] with flowers, incense, perfumes, garlands, ointments, sound of music, and oil lamps, keep the eightfold precepts and purify themselves for seven days. [They should] sit in a spot that has been purified, pronounce the aspiration to be born in that buddhafield, and [generate an attitude of love and] compassion toward all beings. (Based on 84000, cf. D 503, 254b1–4)<sup>843</sup>

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<sup>843</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「次申供養等: 「婆伽梵曼殊室利, 為彼惡世一切有情業障覆蔽, 種種疾病之所逼迫, 憂悲苦惱常被撓害, 種種惡見之所纏繞, 漸漸墮落鄙下地位, 憐愍是等一切眾生故, 令人聞彼如來名號, 決定菩提得不退轉, 所有罪業一切障難悉皆消滅, 令諸魔類不復欺凌, 諸惡苦惱使令殄滅, 及諸希求亦令圓滿隨心滿足。」 (CBETA 2023.Q1, T19, no. 925, p. 39b7-14)

T 451: 《藥師琉璃光七佛本願功德經》卷 1: 「「曼殊室利! 若有淨信男子、女人、國王、王子、大臣、輔相、中宮、嫔女, 晝夜六時, 殷重至心, 恭敬供養彼佛世尊, 及稱名號, 并造形像, 香花、音樂、燒香、末香、塗香而為奉獻, 清淨嚴潔, 於七日中, 持八戒齋, 於諸眾生起慈悲意, 願生彼土;」 (CBETA 2023.Q1, T14, no. 451, p. 410c9-14)

(\*71r1) \$ |:| de bzhin gshegs pa mya ngan myed mchog dpal || de'i sangs rgyas gyi zhing du rin po che sna bdun (2) gyi pad ma'I<sup>844</sup> khri las<sup>845</sup> rdzuste skye bar ○ 'gyur || lha thams cad gyis rjes su gzung<sup>846</sup> bar 'gyur ro zhes (3) ji skad bka' stsal pha dang |

yang ○ 'di skad du de bzhin gshegs pha chos bsgrags rgya mtso<sup>847</sup> byangs (4) de'I mtsan thos pha dang | 'dzin pa dang | dad par byed pa dang | rab du gus par mchod pa byed pa'<sup>848</sup> de | (v1) sdig pa thams chad yongsu byang nas || sangs rgyas gyi byang chub las phyir myi ldog par 'gyur || tshe rabs (2) thams chad du tshe rabs dran bar 'gyur | ○ | nam du yang byang cub gyi sems dang myi 'bral bar 'gyur<sup>849</sup> || (3) skye ba thams chad du de bzhin gshegs pha ○ dang | phrad par 'gyur || rtag du nad myed cing tshe ring bar 'gyur | (4) 'di nas shi 'phos nas | de bzhin gshegs pa chos bsgrags rgya mtso dbyang gyI<sup>850</sup> zhing der skyes bar 'gyur |

de bzhin gshegs pa mya ngan med mchog dpal de'i (D265a2) sangs rgyas kyi zhing du rin po che sna bdun (P308b7) gyi padma'i snying po'i seng ge'i khri la rdzus te skye bar 'gyur | lha thams cad kyis rjes su gzung<sup>851</sup> bar 'gyur ro zhes ji skad bka' stsal pa dang |

yang 'di skad du de bzhin gshegs pa chos (P308b8) bsgrags rgya mtsho'i dbyangs de'i mtshan thos pa dang | 'dzin (D265a3) pa dang | dad par byed pa dang | rab tu gus pas mchod par byed pa de sdig pa thams cad yongsu byang nas sangs rgyas (P309a1) kyi byang chub las phyir mi ldog par 'gyur | tshe rabs thams cad du tshe rabs dran par 'gyur | nam du yang byang chub kyi sems dang 'bral bar mi 'gyur | skye ba thams (D265a4) (P309a2) cad du de bzhin gshegs pa dang phrad par 'gyur | rtag tu nad med cing tshe ring bar 'gyur | 'di nas shi 'phos nas kyang de bzhin gshegs pa chos bsgrags rgya mtsho'i dbyangs kyi sangs rgyas kyi zhing (P309a3) der skye bar 'gyur |

<sup>844</sup> pad ma'I] snying po'i seng ge'i *add.* DP.

<sup>845</sup> las] la DP.

<sup>846</sup> gzung] bzung P.

<sup>847</sup> mtso] mtsho'i DP.

<sup>848</sup> pa'] pa DP.

<sup>849</sup> myi 'bral bar 'gyur] 'bral bar mi 'gyur DP.

<sup>850</sup> gyI] sangs rgyas kyi *add.* DP.

<sup>851</sup> gzung] bzung P.

“...they will take miraculous rebirth in Tathāgata \*Aśokottamaśrī’s buddhafield on a throne bedecked with the seven precious substances upon a lotus, and all the gods will show favor to them.” As this [he] has said, further, [the Buddha] instructed: “[all sentient beings] who hear the name of Tathāgata \*Dharmakīrtisāgaraghoṣa, bear it in mind, cultivate faith in it, and make offerings with complete devotion, after all misdeeds having been purified, [they] will not return from the path to the awakening of a buddha, will remember their [past] lives in all lifetimes, and their thoughts will never stray from the mind of awakening. They will encounter the Tathāgatas in all their rebirths, and always be healthy and live long lives. When they pass away, they will be born in the land of Tathāgata \*Dharmakīrtisāgaraghoṣa...” (Based on 84000, cf. D 503, 259b7–260a2)<sup>852</sup>

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<sup>852</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 1：「『曼殊室利！是為彼佛、如來、應、正等覺，行菩薩道時，所發四種微妙大願。若有淨信男子、女人，聞彼佛名，至心禮敬、慇懃供養、受持念誦，業障消滅，得不退轉菩提之心，具宿命智，所生之處常得見佛，無病長壽，命終之後生彼國中，衣服、飲食、資生之具，隨念皆至，無所乏少。曼殊室利！彼佛世尊具足如是無量功德，是故眾生常當憶念，勿令忘失。』」(CBETA 2023.Q1, T14, no. 451, p. 412b22-c1)

(folio \*72 missing)

(\*73r1) \$ |:| sangs rgyas thams chad gyis  
byin gyis brlabs par 'gyur te || sangs rgyas  
gyi byang cub gyi bar du mngon bar (2)  
rdzogs par 'tshang rgya bar 'gyur | ro zhes  
○ ji skad bka' stsal pa dang || yang 'dI skad  
du 'jam dpal de bzhin (3) gshegs pa sman  
gyi bla be du rya'I 'od gyI ○ rgyal po  
de'i<sup>853</sup> smon lam dang | thabs mkhas pa  
nI<sup>854</sup> tshad myed cing bskal pa las<sup>855</sup> | (4)  
lhag par yang brjod myi nus so ||

[see appendix 4.2.16]

*yo byad thams cad kyis mchod pa byed pa  
de* (D265b1) sangs rgyas thams cad kyis  
byin gyis brlabs par 'gyur te | sangs rgyas  
(P309a8) kyi byang chub kyi bar du mngon  
par rdzogs par 'tshang rgya bar 'gyur ro  
zhes ji skad bka' stsal pa dang | yang 'di  
skad du | 'jam dpal de bzhin gshegs pa sman  
gyi bla bai dūrya'i 'od kyi rgyal po de'i  
smon (D265b2) lam dang (P309b1) thabs  
mkhas pa tshad med cing bskal pa las<sup>856</sup>  
lhag par yang brjod mi nus so ||

<sup>853</sup> de'i] der *a.c.* Ms., <<smon lam dang>> Ms.

<sup>854</sup> nI] *om.* DP.

<sup>855</sup> las] bas DP.

<sup>856</sup> las] bas DP.

“...[they] will be blessed by all the buddhas and pursue the path of becoming a perfect buddha until attain the awakening of a buddha.” As this [he] has said, [the Buddha] further instructed: “Mañjuśrī, the aspirations and skillful expediency of King Bhaiṣajyaguruvaiḍūryaprabha are immeasurable and cannot be fully described within an eon.”

'jam dpal so so'i skye bo gang dag dge ba dang  
 myi dge ba myi shes pa dag (v1) yod de || de  
 dag nI chags pas zil gyis gnon<sup>857</sup> cing | <sup>858</sup>  
 sbyin ba'I 'bras bu myi shes te || nor btsogs<sup>859</sup>  
 shing<sup>860</sup> bsrung ba (2) la brtson gyI || sbyin ba  
 yang dag par O bged<sup>861</sup> pa la sems myI 'gro  
 ste || sbyin ba'I dus nye bar gnas pa na | (3) rang  
 gi lus gyi sha las bcad pa bzhin du O yid myi  
 dga' bar 'gyur ba<sup>862</sup> bdag nyid kyang du mar<sup>863</sup>  
 yong su (4) myi spyod na || pha ma dang bu  
 smad dang | g.yog 'khor la lta ga la ster<sup>864</sup> ||  
 gzhan slong ba rnams la || (\*74r1) (lta) smos  
 kyang ji dgos pa'I sems can de lta bu dag nI  
 shi 'phos na | ri dags<sup>865</sup> sam dud 'gro'i skye bar  
 (2) ('gyuro) || de la gang dag sngon myir  
 gyur<sup>866</sup> O pa na | de bzhin gshegs pa sman gyi  
 bla be du rya 'od gyi rgyal po (3) (de'i mtshan)  
 thos pa de dag ni | yi dags O sam dud 'gro'i  
 skye gnas gang yang rung ba der | de bzhin (4)  
 (gshegs) pa sman gyi bla be du rya'I 'od gyi  
 rgyal po de'i mtshan mngon du 'gyur zhing |  
 dran ba thag tsam gyis (v1) (tshe 'phos) na  
 yang myI'i 'jig rten du skye zhing | tshe rabs  
 dran bar 'gyur || ngan 'gro'I 'jigs pas skrag nas  
 (2) ('dod pa'i) yon tan don du | mi gnyer ba  
 dang | sbyin ba la dga' ba dang | sbyin ba'i  
 bsngags pa brjod pa dang | (3) (bdog) pa thams  
 cad yongsu gtong bar O 'gyur te<sup>867</sup> || rim gyis  
 rang gi mgo dang yan lag dang sha khrag (4)  
 (slong) ba rnams la rab tu sbyin bar 'gyur na |  
 nor gyI phung po gzhan lta smos kyang jI dgos  
 ||

'jam dpal so so'i skye bo gang dag dge ba dang  
 mi dge ba mi shes pa dag yod de | de dag ni  
 chags bas zil (P309b2) gyis non cing | *sbyin pa*  
*dang* sbyin pa'i 'bras bu mi shes te | nor sog  
 cing bsrung ba (D265b3) la brtson gyi sbyin pa  
 yang dag par 'gyed pa la sems mi 'gro ste |  
 sbyin pa'i dus nye bar gnas pa na (P309b3)  
 rang gi lus kyi sha las bcad pa bzhin du yid mi  
 dga' bar 'gyur ba<sup>868</sup> | bdag nyid kyang du ma  
 yongs su mi spyod na | pha ma dang | bu smad  
 dang | g.yog 'khor la lta ga la ster | (D265b4)  
 (P309b4) gzhan slong ba rnams la *lta* smos  
 kyang ci dgos pa'i sems can de lta bu dag ni  
 shi 'phos nas yi dags sam dud 'gror skye  
 bar 'gyur ro || de la gang dag sngon mir gyur<sup>869</sup>  
 pa na de bzhin gshegs (P309b5) pa sman gyi  
 bla bai dūrya'i 'od kyi rgyal po *de'i mtshan*  
 thos pa de dag ni yi dags sam | dud  
 (D265b5) 'gro'i skye gnas gang yang rung ba  
 der de bzhin gshegs pa sman gyi bla bai  
 dūrya'i 'od kyi rgyal po de'i mtshan mngon du  
 (P309b6) 'gyur zhing dran ma thag pa tsam  
 gyis *tshe 'phos nas kyang* mi'i 'jig rten du skye  
 zhing tsha rabs dran par 'gyur |  
 ngan 'gro'i 'jigs pas skrag nas *'dod pa'i* yon  
 tan don (D265b6) du mi gnyer ba dang | sbyin  
 pa (P309b7) la dga' ba dang | sbyin pa'i  
 bsngags pa brjod pa dang | *bdog* pa thams  
 cad yongsu gtong bar 'gyur<sup>870</sup> | rim gyis rang gi  
 mgo dang yan lag dang | sha khrag *kyang slong*  
 ba rnams (P309b8) la rab tu sbyin par 'gyur na  
 | nor gyi phung po gzhan lta smos (D265b7)  
 kyang ci dgos |

<sup>857</sup> gnon] non DP.

<sup>858</sup> cing] sbyin pa dang *add.* DP.

<sup>859</sup> btsogs] sog DP.

<sup>860</sup> shing] cing DP.

<sup>861</sup> bged] 'gyed DP.

<sup>862</sup> ba] la P.

<sup>863</sup> mar] ma DP.

<sup>864</sup> ster] ster DP.

<sup>865</sup> ri dags] yi dags DP.

<sup>866</sup> gyur] 'gyur P.

<sup>867</sup> te] *om.* D.

<sup>868</sup> ba] la P.

<sup>869</sup> gyur] 'gyur P.

<sup>870</sup> 'gyur] te *add.* P.

“Mañjuśrī, there are ordinary beings who do not know about virtue and non-virtue. Overcome by greed, they do not understand the ripened result of generosity. They strive to accumulate and maintain wealth, their minds are not disposed toward generosity and correctly sharing (*bged pa*).<sup>871</sup> When it is time to give a gift, they become unpleasant as if cutting flesh from their own bodies. They themselves scarcely enjoy their material wealth, how much less (*smos kyang ji dgos pa*) do they give to their parents, wives, sons, servants, and even beggars. When such beings pass away, they are reborn as deers or animals. For those among them who have heard Tathāgata Bhaiṣajyaguruvaiḍūryaprabha’s [name] in their previous lives as humans, regardless of whether they are born in the world of ghosts or in the animal realm, Tathāgata Bhaiṣajyaguruvaiḍūryaprabha’s name will appear before them. And only by recollecting it, after they eventually pass away, they will be reborn once again in the human realm. They will remember their [former] lives, and fearing the danger of the lower realms, they no longer look for (*gnyer ba*) sensual pleasures. They will delight in generosity, praise generosity, and give away everything that they own (*bdog pa*). Gradually, they will even give their own heads, limbs, flesh, and blood to anyone who asks (*slong ba*), how much more other things like accumulated wealth. (Based on 84000, cf. D 503, 263b3–264a3)<sup>872</sup>

<sup>871</sup> Presumably *bged* is an Old Tibetan form of *gyed* in DP.

<sup>872</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「復次，曼殊室利！若有眾生，不識善惡，惟懷貪惜，不知惠施及施果報，愚癡少智，無有信心；多畜珍財，勤勞守護，見乞者來，心生不喜；設不獲已，行惠施時，如割身肉，深生悵惜。復有無量慳貪有情，積集資財，然於自身，尚不能用，況當供給父母、妻子、奴婢、僕使及來乞者？彼諸有情，從此命終，生餓鬼中，或傍生趣。由昔人間曾聞藥師琉璃光如來名故，雖在惡趣，還得憶念彼如來名，即於彼沒，生在人中，得宿命智，念畏惡趣苦，不樂欲樂，好行惠施，讚歎施者，所有財物無慳悵心，漸次尚能以頭目、手足、血肉、身分施來求者，況餘財物？」(CBETA 2023.Q3, T14, no. 451, pp. 413c17-414a1)

(folio \*75 missing)

[see appendix 4.2.17]

(\*76r1) @|:| po de'i mtshan mngon du gyur<sup>873</sup>  
te || de das shi 'phos nas kyang myi 'jig rten  
du skye zhing yang dag par<sup>874</sup> lta ba (2) can  
dang | brtson 'grus dang ldan ba dang | ○ dge  
ba'i bsam ba can du 'gyur || khyim spangs  
te<sup>875</sup> | sangs rgyas (3) gyi bstan pa la rab du  
byung nas | byang ○ cub sems dpa'i spyad pa  
spyod par 'gyur ro ||

*de bzhin (D266a3) gshegs pa sman gyi bla bai  
dūrya'i 'od kyi rgyal po de'i mtshan mngon  
du 'gyur te | de nas shi 'phos nas kyang  
mi'i 'jig rten du skye zhing (P310a5) yang dag  
pa'i lta ba can dang | brtson 'grus dang ldan pa  
dang | dge ba'i bsam pa can du 'gyur || khyim  
spangs nas sangs rgyas kyi bstan pa la rab tu  
(D266a4) byung nas | byang chub sems dpa'i  
spyad pa spyod par (P310a6) 'gyur ro ||*

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<sup>873</sup> gyur] 'gyur DP.

<sup>874</sup> yang dag par] yang dag pa'i DP.

<sup>875</sup> te] nas DP.

... [Tathāgata Bhaiṣajyaguruvaiḍūryaprabha's] name will appear before them. By simply recollecting it, after they pass away, they will be reborn in the human realm. They will be endowed with the correct view, have diligence, and have the minds toward virtue. They will leave home, go forth in the teaching of the Buddha,<sup>876</sup> and practice the conduct of a bodhisattva. (Based on 84000, cf. D 503, 264a6–b1)<sup>877</sup>

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<sup>876</sup> *de bzhin gshegs pa* (Tathāgata) in D 503.

<sup>877</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「此諸有情，墮於地獄、傍生、鬼趣，若曾聞此藥師琉璃光如來名號，由彼如來本願威力，於地獄中憶佛名號，從彼命盡，還生人間。正見精進，意樂調善，捨俗出家，於佛法中受持學處，無有毀犯，正見多聞，解甚深義，離於憍慢，不謗正法，不為魔伴，漸次修行諸菩薩行，乃至菩提。」 (CBETA 2023.Q3, T14, no. 451, p. 414a8-14)

(4) 'jam dpal gzhan yang sems can gang dag  
bdag la stod<sup>878</sup> cing | gzhan la smod pa de  
dag nI | (\*76v1) ngan song gsum po dag du  
lo stong phrag mang por sdug bsngal<sup>879</sup>  
zhing | 'di nas 'chI 'phos<sup>880</sup> nas kyang || ba  
(2) lang dang rta dang rnga mo dang bong  
bu la stsogs pa dud 'gror skyes te || dbyig<sup>881</sup>  
lcag gis brdeg pa dang bkres skom (3)  
gyis<sup>882</sup> nyen pha dang | khal chen pos gzir  
○ par 'gyur ro || brgya la myir skyes na  
yang || rtag du rigs (4) dma' ba dang bran  
du 'gyur zhing | gzhan gyi dbang du 'gyur  
ro ||

gang dag sngon de bzhin gshegs pa sman  
gyi bla (\*77r1) \$ | be du rya'I 'od de'i<sup>883</sup>  
mtsan thos pha de dag ni dge ba'I rtsa ba des  
|| sdug bsngal thams chad las yongsu (2) thar  
par 'gyur || dbang po rno bar 'gyur | mkhas  
pa dang gtsal ba dang | yid gzhungs (3) pha  
dang | dge ba yongsu (4) btsal ba la mngon  
bar brtson ba dang<sup>884</sup> | ○ | rtag du dge ba'I  
bshes gnyen dang 'grog pa rnyed par 'gyur  
| bdud gyi zhags pa gchod pa dang | ma rIlg  
pa'I sgo nga'I sbubs gchog pa dang | nyon  
mongs pa'I chu klung (v1) skems par 'gyur  
|| skye ba dang rga shi dang mya ngan dang  
smre sngags 'don pa dang | sdug bsngal ba  
dang yid myi (2) bde ba dang | 'khrug pa  
rnams las yongsu ○ thar par 'gyur ro ||

'jam dpal gzhan yang sems can gang dag  
bdag la bstod cing gzhan la smod pa de dag  
ni ngan song gsum po dag tu lo stong phrag  
mang por sdug bsngal myong zhing 'di nas  
shi 'phos nas kyang | ba lang (P310a7) dang  
| rta dang (D266a5) rnga mo bong bu la sogs  
pa dud 'gror skyes te | dbyug lcag gis brdeg  
pa dang | bkres skom gyis<sup>885</sup> nyen pa dang |  
khal chen pos gzir bar 'gyur ro || brgya la  
mir skyes na yang rtag tu (P310a8) rigs dma'  
ba dang | bran du 'gyur zhing gzhan gyi  
dbang du 'gyur ro ||

gang dag sngon de (D266a6) bzhin gshegs  
pa sman gyi bla bai dūrya'i 'od kyi rgyal  
po'i mtshan thos pa de dag ni dge ba'i rtsa  
ba des sdug bsngal (P310b1) thams cad las  
yongs su thar bar 'gyur | dbang po rno  
bar 'gyur | mkhas pa dang gsal ba dang | yid  
gzhungs pa dang | dge ba yongs su btsal ba  
la mngon (D266a7) par brtson pa rtag tu  
(P310b2) dge ba'i bshes gnyen dang 'grog  
pa rnyed par 'gyur | bdud kyi zhags pa gcod  
pa dang | ma rig pa'i sgo nga'i sbubs gcog  
pa dang | nyon mongs pa'i chu klung skems  
par 'gyur | (P310b3) skye ba dang | rga shi  
dang | mya ngan dang | smre sngags 'don pa  
dang | (D266b1) sdug bsngal ba dang | yid  
mi bde ba dang | 'khrug pa rnams las yongs  
su thar bar 'gyur ro ||

<sup>878</sup> stod] bstod DP.

<sup>879</sup> sdug bsngal] myong *add.* DP.

<sup>880</sup> 'chI 'phos] shi 'phos DP.

<sup>881</sup> dbyig] dbyug DP.

<sup>882</sup> gyis] gyi P.

<sup>883</sup> de'i] 'os kyi rgyal po'i DP.

<sup>884</sup> dang] *om.* DP.

<sup>885</sup> gyis] gyi P.

“Moreover, Mañjuśrī, there are beings who praise themselves and denigrate others. They will suffer in the three lower realms for many thousands of years. After that, they will pass away and be reborn in the animal realm as cows, horses, camels, donkeys, and so forth, and will be beaten with sticks (*dbyig*) and whips (*lcag*), they will be afflicted by hunger and thirst, and burdened by great loads. Even if they are born as a human once in a hundred times, they will always be born into inferior families, be servants, and be under the control of others.

“Those who have previously heard the name of Tathāgata Bhaiṣajyaguruvaidūryaprabha, will be liberated from all manner of suffering due to that root of virtue. They will be intelligent. They will be learned, bright, prudent, endeavor in pursuing virtue, and always associate with virtuous friends. They will cut Māra’s bonds, burst the eggshell (*sgo nga’i sbubs*) of ignorance, and [may] the river of afflictions will be dried up. They will be liberated from birth, old age, death, anguish, lamentation, suffering, unhappiness, and disturbed [mind]. (Based on 84000, cf. D 503, 264b1–b6)<sup>886</sup>

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<sup>886</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「復次，曼殊室利！若諸有情，慳貪嫉妬，造諸惡業，自讚毀他，命終當墮三惡趣中，無量千歲受諸劇苦；從彼終已，來生人間，或作牛、馬、駝、驢之屬，恒被鞭撻，飢渴纏心，身常負重，困苦疲極；若得為人，生居下賤、奴婢、僕使，被他驅役，恒不自在。由昔人中曾聞藥師琉璃光如來名號，彼善根力，今復憶念，至心歸依，以佛神力，眾苦解脫，諸根聰利，智慧多聞，恒求勝法，常遇善友，永斷魔羂，破無明殼，竭煩惱河，解脫一切生老病死、憂悲苦惱，乃至菩提。」(CBETA 2022.Q1, T14, no. 451, p. 414a15-26)

'jam dpal gzhan yang sems can gang (3) dag  
phra ma la dga' zhing | phan tsun 'thab pa  
dang rtsod pa dang | 'gyed pa<sup>887</sup> byed  
du 'jug pa dag yod de | sems (4) can de dag  
rtsod pa'I sems su gyur pas || lus dang ngag  
dang yid gyis myi dge ba rnam pa sna tshogs  
| (\*78r1) \$ |:| 'du byed de | phan tsun gnod  
pa<sup>888</sup> bya ba'I phyir || nags tsal gyi lha dang  
shing gyi lha dang | ri'i lha dang dur khrod  
gyi (2) 'byung po tha dad pa dag 'gug<sup>889</sup> par  
byed | 〇 | dud 'gro dag gyi srog gcod cing  
sha dang khrag za ba'I srin po rnams (3)  
mchod par byed de ||<sup>890</sup> de'I mying nas 〇  
brjod de || gzugs byas nas | der rigs sngags  
drag po (4) sgrub cing byad dang ro langs  
gyi sbyor bas || srog<sup>891</sup> bar chad bya ba dang  
| lus rnam par gzhig par 'dod pa la | (v1<sup>892</sup>)  
gang dagis<sup>893</sup> de bzhin gshegs pa sman gyi  
bla be du rya'i 'od gyi rgyal po de'i mtshan  
thos par gyur pa de dag la | gang gis (2)  
kyang bar chad myid nus te || de dag phan  
tshun 〇 byams pa'i sems dang phan ba'i  
sems dang | gnod pa'I<sup>894</sup> sems (3) myed pa'I  
sems<sup>895</sup> gnas par 'gyuro<sup>896</sup> || 〇 rang rang gi  
bdog pas chog shes par 'gyuro ||

'jam dpal gzhan yang (P310b4) sems can  
gang dag phra ma la dga' zhing phan  
tshun 'thab pa dang | rtsod pa dang 'gyed  
par byed du 'jug pa dag yod de | sems can  
de dag rtsod pa'i (D266b2) sems su gyur pas  
| lus dang ngag dang yid kyis mi (P310b5)  
dge ba rnam pa sna tshogs 'du byed de |  
phan tshun gnod par bya ba'i phyir | nags  
tshal gyi lha dang | shing gi lha dang | ri'i  
lha dang | dur khrod kyi 'byung po tha dad  
pa 'gugs par byed | dud 'gro (P310b6) dag  
gi srog gcod cing | (D266b3) sha dang khrag  
za ba'i srin po rnams mchod par byed de |  
dgra bo de'i ming nas brjod de gzugs byas  
nas der rig sngags drag po sgrub cing byad  
dang ro langs kyi sbyor bas srog gi (P310b7)  
bar chad bya ba dang | lus rnam par gzhig  
par 'dod pa la gang dag gis de bzhin gshegs  
pa sman gyi (D266b4) bla bai dūrya'i 'od  
kyi rgyal po de'i mtshan thos par gyur pa de  
dag la gang gis kyang bar chad bya bar mi  
nus te | de dag (P310b18) phan tshun byams  
pa'i sems dang | phan pa'i sems dang | gnod  
sems med pa'i sems su gnas par 'gyur | rang  
rang gi bdog pas chog shes par 'gyur ro ||  
(D266b5)

<sup>887</sup> pa] par DP.

<sup>888</sup> pa] par DP.

<sup>889</sup> 'gug] 'gugs DP.

<sup>890</sup> byed de || dgra bo *add.* DP.

<sup>891</sup> sgro] gi *add.* DP.

<sup>892</sup> This folio is very cursive, esp. line 2, 3, 4.

<sup>893</sup> dagis] dag gis DP.

<sup>894</sup> pa'I] *om.* DP.

<sup>895</sup> sems] su *add.* DP.

<sup>896</sup> 'gyuro] 'gyur DP.

“Mañjuśrī, there are also sentient beings who are delighted in slander and invoke fights and disputes and quarrels (*'gyed pa*) with each other. Since these sentient beings have turned their mind towards fights, they commit various types of non-virtuous actions with their body, speech, and mind, and for the purpose to harm each other, they summon a forest deity, tree deity, or mountain deity, or they summon the various spirits (*bhūta*, *'byung po*) in the ceremony grounds. They take the lives of animals and so on, after offering [them] to the *rākṣasas* who eat flesh and blood, they invoke the names of them [i.e., their enemies] and create an effigy (*śarīrapratimā*, *gzugs*), cast a violent spell [at them], and enlist cursing spirits (*kākhorda*, *byad*) and walking deads (*vetāḍa*, *ro langs*). By engaging in these, they hope to create obstacles in [their enemy's] life and to destroy their bodies completely. For those who have heard the name of Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, they are not able to create whatever obstacles [for each other] and change [their] mind into being kind to each other and have no evil thoughts. And they will become satisfied with their own possessions. (Based on 84000, cf. D 503, 264b6–265a4)<sup>897</sup>

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<sup>897</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「復次，曼殊室利！若諸有情，好熈乖離，更相鬪訟，惱亂自他，以身語意造諸惡業，展轉常為不饒益事，互相謀害；告召山林、樹塚等神，殺諸眾生，取其血肉，祭祀藥叉、羅刹神等，書怨人名，或作形像，以惡呪術而呪詛之，厭魅、蠱道、呪起死屍，令斷彼命，及壞其身。是諸有情，若得聞此藥師琉璃光如來名號，彼諸惡緣悉不能害，一切展轉皆起慈悲，利益安樂，無損惱意，及嫌恨心，於自所有，常生喜足。」(CBETA 2022.Q1, T14, no. 451, p. 414a26-b7)

'jam dpal (4) gzhan yang 'khor bzhi po rnams dang | gzhan yang dad pa'I rigs<sup>898</sup> bu 'am rigs gyi bu mo gang dag yan lag (folio \*79 missing)

(\*80r1) \$ |:| rgyal rigs dang bram ze dang || khyim bdag<sup>899</sup> shing sa<sup>900</sup> la chen po lta bu'i khyim dag dang | nor dang 'bru dang mdzod dang (2) bang ba mang po'I 'byor pa'i khriim dag du skye ○ bar 'gyur te | gzugs dang dbang phyug dang g.yog 'khor phun sum tshogs pa (3) dang | dpa' dang brtul<sup>901</sup> phod pa dang | tshan po ○ che chen po'i stobs gyI shugs dang ldan bar 'gyur ro || bud myed gang (4) gis de bzhin gshegs pa'I sman gyi bla be du rya'I 'od gyi rgyal po 'i mtshan thos pa | de'i<sup>902</sup> bud myed gyi dngos po tha ma pa<sup>903</sup> (v1) yin bar shes par bya'o ||

'jam dpal de bzhin gshegs pa sman gyi bla be du rya'i 'od<sup>904</sup> de'I sku gzugs byas te || nyin zhag (2) bdun du bsnyen gnas la kha zas gtsang ma bza<sup>905</sup> zhing lus legs par bkru te || gos dri ma myed par bgo zhing | pyogs (3) gtsang ma<sup>906</sup> men<sup>907</sup> tog sna tshogs sil mar<sup>908</sup> ○ bkram ba | spos sna tsogs gyis gdugs<sup>909</sup> pha | ras<sup>910</sup> dang gdugs dang (4) rgyal mthan sna tshogs gyis brgyan pa'I sa pyogsu dri<sup>911</sup> ma dang rnyog<sup>912</sup> pa dang | gnod sems myed pa'i sems dang (\*81r1) \$ |:| byams pa dang btang snyoms dang | mnyam ba'I sems su bya | rol<sup>913</sup> mo'i sgra dang | sil snyan dang | klu<sup>914</sup> dbyangs (2) blang zhing || de bzhin gshegs pa'I<sup>915</sup> gzugs ○ de la bskor bar<sup>916</sup> bya ste<sup>917</sup> || de'i sngon gyI smon lam yang yId la bya zhing (3) mdo 'di yang bstan<sup>918</sup> na || gang bsams ○ pa dang | gang smon pa'I bsam ba thams cad yongsu rdzogs par (4) gyur te | tshe ring bar smon na nI tshe ring bar 'gyur ro ||

<sup>898</sup> rigs] kyi *add.* DP.

<sup>899</sup> bdag] gi rigs *add.* DP.

<sup>900</sup> sa] sā DP.

<sup>901</sup> brtul] rtul D.

<sup>902</sup> pa | de'i] pa'i P.

<sup>903</sup> tha ma pa] tham pa Ms., tha ma DP.

<sup>904</sup> 'od] kyi rgyal po *add.* DP.

<sup>905</sup> bza] bza' DP.

<sup>906</sup> ma] mar DP.

<sup>907</sup> men] me DP.

<sup>908</sup> mar] ma DP.

<sup>909</sup> gdugs] bdugs DP.

'jam dpal gzhan yang 'khor bzhi (P311a1) po rnams dang | gzhan yang dad pa'i rigs kyi bu'am | rigs kyi bu mo gang dag yan lag *brgyad* [...]

[see appendix 4.2.18]

*gzhan du na yang* rgyal rigs dang | bram ze dang | khyim bdag gi rigs shing sā la chen po lta (P311a6) bu'i khyim dag dang | nor dang | (D267a2) 'bru dang | mdzod dang | bang ba mang po 'byor ba'i khyim dag tu skye bar 'gyur te | gzugs dang dbang phyug dang | g.yog 'khor phun sum tshogs pa dang | dpa' ba dang | rtul<sup>919</sup> phod (P311a7) pa dang | tshan po che chen po'i stobs kyi shugs dang ldan par 'gyur ro || bud med gang gis (D267a3) de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyi rgyal po'i mtshan thos pa de'i<sup>920</sup> bud med kyi dngos po de tha ma yin par shes par (P311a8) bya'o ||

'jam dpal de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyi rgyal po de'i sku gzugs byas te | nyin zhag bdun du bsnyen gnas la gnas la kha (D267a4) zas gtsang ma bza' zhing lus legs par bkru te | gos dri (P311b1) med pa bgo zhing phyogs gtsang mar me tog sna tshogs kyi sil ma bkram pa | spos sna tshogs kyis bdugs pa | ras<sup>921</sup> dang gdugs dang rgyal mtshan sna tshogs kyis brgyan pa'i sa phyogs su dri ma dang | rnyog pa dang | (D267a5) gnod (P311b2) sems med pa'i sems dang byams pa dang btang snyoms dang mnyam pa'i sems su bya | rol mo'i sgra dang sil snyan dang | glu dbyangs blang zhing de bzhin gshegs pa'i sku gzugs de la bskor ba byas te | de'i sngon (P311b3) gyi smon lam yang yid la bya zhing mdo 'di yang bton na gang (D267a6) bsam pa dang | gang smon pa'i bsam pa thams cad yongsu rdzogs par 'gyur te | tshe ring bar smon na ni tshe ring bar 'gyur ro ||

<sup>910</sup> ras] rang P.

<sup>911</sup> dri] dra Ms., dri D, nirmala- Bhg<sup>Skt</sup>.

<sup>912</sup> rnyog] rtog Ms., rnyog DP, akaluṣa- Bhg<sup>Skt</sup>.

<sup>913</sup> rol] ro<<|>> Ms.

<sup>914</sup> klu] glu DP.

<sup>915</sup> gshegs pa'I] sku *add.* DP.

<sup>916</sup> bar] ba DP.

<sup>917</sup> bya ste] byas te DP.

<sup>918</sup> bstan] bton DP.

<sup>919</sup> rtul] brtul P.

<sup>920</sup> pa | de'i] pa'i P.

<sup>921</sup> ras] rang P.

“Moreover, Mañjuśrī, among the fourfold assembly,<sup>922</sup> as well as among other faithful sons or daughters of good family who keep the [eightfold] precepts...

“[Some] will be born into the households of *kṣatriyas*, brahmins, and householders which are like great *sāla* trees (*mahāsālakula*, *shing sa la chen po lta bu*), and into the households who are rich in numerous treasures, grains, treasure-houses, and storehouses. They will have excellent physiques, be powerful, have plentiful attendants, courageous and heroic, and have the strength of a great number of powers. Any woman who hears the name of Tathāgata Bhaiṣajyaguruvaiḍūryaprabha should know that it is the last time that she is of the entity (*dn̄gos po*) as a woman.” (Based on 84000, cf. D 503, 265a4–265b3)<sup>923</sup>

[The Bhagavat said:] “Mañjuśrī! [People] should build a statue of Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, keep the eightfold precepts for seven days and seven nights, eat pure food and thoroughly wash their bodies. They should wear fine, clean clothes. Then, in a clean location, they should scatter the fragments [of] various flowers and perfume [the location] with various fragrances (*spos*). They should then decorate the place with various cloths, umbrellas, and banners. There, they should then cultivate a stainless, untainted mind, a mind free from ill intent, a benevolent, impartial mind, and equanimous mind. They should then play music, instruments, and sing songs as they circumambulate the statue of that Tathāgata. If they contemplate his previous aspirations and teach this *sūtra*, whatever they have thought and whatever they wish in their minds will be fulfilled. If they wish for a long life, they will have a long life. (Based on 84000, cf. D 503, 266a1–a5)<sup>924</sup>

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<sup>922</sup> D 503 with full detail: *'khor bzhi po dge slong dang | dge slong ma dang | dge bsnyen dang | dge bsnyen ma de dag dang*: fourfold assembly, i.e., monks, nuns, male lay practitioners, and female lay practitioners.

<sup>923</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「復次，曼殊室利！若有四眾，苾芻、苾芻尼、近事男、近事女，及餘淨信男子、女人，若能受持八支齋戒，或經一年，或復三月，受持學處，以此善根，願生西方極樂世界，見無量壽佛。若聞藥師琉璃光如來名號，臨命終時，有八菩薩，乘神通來示其去處，即於彼界種種雜色眾寶花中自然化生。或有因此生於天上，雖生天中，而昔善根亦不窮盡，不復更生諸餘惡趣。天上壽盡，還生人間，或為輪王，統攝四洲，威德自在，勸化無量百千有情，於十善道令其修習；或生剎帝利、婆羅門、居士、貴族，多饒財寶，倉庫盈溢，形相端嚴，眷屬隆盛，聰明智慧，勇健威猛，有大身力。若是女人，得聞藥師琉璃光如來名號，至心受持，於後不復更受女身。」(CBETA 2023.Q1, T14, no. 451, p. 414b7-22)

<sup>924</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「佛告曼殊室利：「如是！如是！如汝所說。曼殊室利！若有淨信男子、女人，欲供養彼七如來者，應先敬造七佛形像，安在清淨上妙之座，散花、燒香，以諸幢幡，莊嚴其處；七日七夜，受八戒齋，食清淨食，澡浴身體，著新淨衣；心無垢濁，亦無恚害，於諸有情常起利樂、慈悲喜捨、平等之心；鼓樂絃歌，稱讚功德，右繞佛像；念彼如來所有本願，讀誦此經，思惟其義，演說開示。隨其所願，求長壽得長壽，」(CBETA 2025.R2, T14, no. 451, p. 415a7-16)

long spyod dang ldan bar smon na nI long  
 spyod 'byor par (v1) 'gyur ro || dbang phyug  
 dang ldan bar smon na nI tshegs chu du<sup>925</sup>  
 rnyed par 'gyur ro || bu 'dod na ni bu rnyed  
 par 'gyuro || (2) gang dag sdig pa can gyI rmyi  
 lam rmyis sam || gang du khwa<sup>926</sup> dang ltas  
 ngan mthong ngam | gnas gang du bkra myi  
 shis pa (3) brgya dag gnas par gyur pa la gang  
 dag ○ gis de bzhin gshegs pa sman gyi bla be  
 du rya'I 'od<sup>927</sup> de la mchod pa rnam (4) pa sna  
 tshogs gyis bkur sti<sup>928</sup> byed na | rmyi lam ngan  
 pa dang | ltas ngan pa dang bkra myi shis pa'I  
 dngos<sup>929</sup> po thams chad (\*82r1) \$ |:| mthong  
 bar myi 'gyur ro || gang dag mye dang chu dang  
 mtshon dang dug dang g.yang sa dang glang po  
 che gtum<sup>930</sup> po dang (2) seng ge dang stag dang  
 dom dang dred dang | ○ sbrul gdug pa dang |  
 sdig pa dang rka<sup>931</sup> lag brgya pas 'jigs pha dang  
 (3) pha rol gyi dmag<sup>932</sup> tsogs dang rkun po ○  
 dang chom pos<sup>933</sup> 'jigs pa de dag gis kyang | de  
 zhing gshegs pha (4) sman gyI bla be du  
 rya'I 'od<sup>934</sup> de la mchod pa byas na<sup>935</sup> | 'jigs pa  
 de dag thams chad las yongsu thar par (v1)  
 'gyur ro ||

longs spyod dang ldan par (P311b4) smon na  
 ni longs spyod 'byor par 'gyur ro || dbang  
 phyug dang ldan bar smon na ni tshegs chung  
 dus rnyed par 'gyur ro || bu 'dod na ni bu  
 (D267a7) rnyed par 'gyur ro || gang dag sdig  
 pa can gyi rmi lam rmis sam | gang du bya  
 khra'am<sup>936</sup> ltas ngan mthong (P311b5) ngam |  
 gnas gang du bkra mi shis pa brgya dag gnas  
 par gyur pa la | gang dag gis de bzhin gshegs  
 pa sman gyi bla bai dūrya'i 'od kyi rgyal po  
 de la mchod pa rnam pa sna tshogs kyis  
 (D267b1) bkur stir byed na rmi lam ngan pa  
 dang | ltas ngan pa dang | (P311b6) bkra mi  
 shis pa'i dbang po thams cad mthong bar  
 mi 'gyur ro || gang dag me dang | chu dang |  
 mtshon dang | dug dang | g.yang sa dang |  
 glang po che gtum po dang | seng ge dang |  
 stag dang | dom dang | dred dang | sbrul gdug  
 pa (D267b2) dang | (P311b7) sdig pa dang |  
 rkang lag brgya pas 'jigs pa dang | pha rol gyi  
 dmag<sup>937</sup> tshogs dang | rkun po dang | chom  
 po'i<sup>938</sup> 'jigs pa de dag gis kyang de bzhin  
 gshegs pa sman gyi bla bai dūrya'i 'od kyi  
 rgyal po de la mchod pa byas na  
 (P311b8) 'jigs pa de dag thams cad las yongs  
 su thar bar 'gyur ro ||

<sup>925</sup> chu du] chung dus D, chung du P.

<sup>926</sup> khwa] bya khra'am D, bya khwa 'am P.

<sup>927</sup> 'od] kyi rgyal po *add.* DP.

<sup>928</sup> sti] stir DP.

<sup>929</sup> dngos] dbang DP.

<sup>930</sup> gtum] gsum Ms., gtum DP.

<sup>931</sup> rka] rkang DP.

<sup>932</sup> dmag] dmags P.

<sup>933</sup> po'i] po yid P.

<sup>934</sup> one syllable is erased between 'od and de, 'od] kyi  
 rgyal po *add.* DP.

<sup>935</sup> na] na{ {s} } Ms., na DP.

<sup>936</sup> bya khra'am] bya khwa 'am P.

<sup>937</sup> dmag] dmags P.

<sup>938</sup> pos] po'i D, po yid P.

“If they wish for wealth, they will have wealth. If they pray to become a powerful ruler, they will achieve that with little trouble (*tshegs chu du*). If they wish for a son, they will have a son. Those who have a bad dream, see a bad omen like a crow (*khwa*), or dwell in a location where exist the one hundred inauspicious things, if they make veneration to Tathāgata Bhaiṣajyaguruvaiḍūryaprabha with various offerings, all the bad dreams, bad omens, and inauspicious things will become no longer visible. Those who face dangers from fire, water, weapons, poison, steep cliffs, raging elephants, lions, tigers, bears, hyenas, snakes, scorpions, centipedes, danger from enemy armies, thieves, and bandits, if they make offering to Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, they will be freed from all these dangers. (Based on 84000, cf. D 503, 266a5–b2)<sup>939</sup>

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<sup>939</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「求富饒得富饒，求官位得官位，求男女得男女，一切皆遂。若復有人，忽得惡夢，見諸惡相，或怪鳥來集，或於其家，百怪出現，此人若以上妙資具，恭敬供養彼諸佛者，惡夢、惡相、諸不吉祥，悉皆隱沒，不能為患。或有水火、刀毒、懸崖、險道、惡象、師子、虎狼、熊羆、蛇蠍、蜈蚣如是等怖，若能至心憶念彼佛，恭敬供養，一切怖畏皆得解脫。若他國侵擾，盜賊反亂，憶念恭敬彼如來者，所有怨敵悉皆退散。」(CBETA 2025.R2, T14, no. 451, p. 415a16-25)

'jam dpal gzhan yang gang dag skyabs  
gsum<sup>940</sup> 'dzin pa dang | bslab pa'I gzhi lnga  
po (2) dag dang | bslab pa'I gzhi bcu po dag  
dang | byang chub sems ○ dpa'I bslab pa'I  
gzhi bzhi brgya po dag dang | dge slong gl  
bslab pa nyis brgya lnga bcu po dag<sup>941</sup> | dge  
slong ma'I bslab ○ pa'I gzhi lnga brgya po  
de dag 'dzin pa (3) de dag ji ltar yongsu  
bzung ba'I bslab ○ pa'i gzhi gang yang  
rung ba zhig nyams te | ngan 'gro ngan song  
gis (4) 'jigs skrag pa de dag gis | de bzhin  
gshegs pa sman gyi bla be du rya'I 'od<sup>942</sup> de  
la mchod pa sna tshogs byed na (\*83r1) \$ |:  
de dag ngan song gsum gyi<sup>943</sup> sdug bsngal  
myed par shes par bya'o || bud myed gang  
dag bu btsas<sup>944</sup> pa'I (2) dus na || sdug bsngal  
drag po myong ○ ba des || de bzhin gshegs  
pa sman gyi bla be du rya'I 'od<sup>945</sup> de la (3)  
mchod na | de sdug bsngal las myur ○ du  
thar par 'gyur ro || bu yang yan lag yongsu  
tsang bar (4) btsa<sup>946</sup> zhing | gzugs bzang  
la<sup>947</sup> | blta<sup>948</sup> na sdug pa dang | dbang po rno  
zhing blo dang ldan ba dang | nad myed cing  
gnod (v1) pa myed par 'gyur ro || de la myi  
ma yin bas mdangs 'phrog par myi nus so ||

(D267b3) 'jam dpal gzhan yang gang dag  
skyabs gsum 'dzin pa dang | bslab pa'i gzhi  
lnga po dag dang | bslab pa'i gzhi bcu po  
dag dang | byang chub sems (P312a1) dpa'i  
sdom pa bslab pa'i gzhi bzhi brgya po dag  
dang | dge slong gi bslab pa'i gzhi nyis  
brgya lnga bcu po dag dang | dge slong  
(D267b4) ma'i bslab pa'i gzhi lnga brgya  
po dag 'dzin pa de dag ji ltar yongsu bzung  
ba'i bslab pa'i (P312a2) gzhi gang yang  
rung ba zhig nyams te | ngan 'gro ngan song  
gis 'jigs skrag pa de dag gis de bzhin gshegs  
pa sman gyi bla bai dūrya'i 'od kyi rgyal po  
de la mchod pa sna tshogs byed na | de dag  
la ngan (D267b5) song gsum po'i sdug  
bsngal med par shes (P312a3) par bya'o ||  
bud med gang du btsa' ba'i dus na sdug  
bsngal drag po myong ba des | de bzhin  
gshegs pa sman gyi bla bai dūrya'i 'od kyi  
rgyal po de la mchod na | de sdug bsngal las  
myur du thar bar 'gyur | bu yang yan lag  
yongs (D267b6) su tshang bar btsa' zhing  
(P312a4) gzugs bzang la<sup>949</sup> lta na sdug ba  
dang | dbang po rno zhing blo dang ldan pa  
dang | nad med cing gnod pa med par 'gyur  
ro || de la mi ma yin pas mdangs 'phrog par  
mi nus so ||

<sup>940</sup> gsum] sum DP.

<sup>941</sup> dag] <<byang chub sems dpa'I bslab pa'I gzhi  
bzhi brgya po dag dang | dge slong gl bslab pa nyis  
brgya lnga bcu po dag>> Ms., dang *add.* DP.

<sup>942</sup> 'od] kyi rgyal po *add.* DP.

<sup>943</sup> gyi] po'i DP.

<sup>944</sup> btsas] btsa' DP.

<sup>945</sup> 'od] kyi rgyal po *add.* DP.

<sup>946</sup> btsa] btsa' DP.

<sup>947</sup> la] ba P.

<sup>948</sup> blta] lta DP.

<sup>949</sup> la] ba P.

“Moreover, Mañjuśrī, [there are] those who take refuge in the Three Jewels, keep the five precepts, the ten precepts, the four hundred precepts of a bodhisattva, the two hundred and fifty precepts of the monks, and the five hundred precepts of the nuns, fear breaking a single one of the precepts that they are keeping, and then falling into the inauspicious destinations. If they make offerings to Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, they will not know the suffering of the three inauspicious destinations. When there are women who experience fierce suffering at the time of giving birth, if they make offerings to Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, they will be free from sufferings. [Their] sons will be born and possess good physique, good appearance, sharp faculties, intelligence, have no diseases, and have no harm. [Their] vital energy will not be able to be stolen by the nonhuman beings. (Based on 84000, cf. D 503, 266b3–7)<sup>950</sup>

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<sup>950</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「復次，曼殊室利！若有淨信男子、女人等，乃至盡形，不事餘天，惟當一心歸佛、法、僧，受持禁戒，若五戒、十戒、菩薩二十四戒、苾芻二百五十戒、苾芻尼五百戒，於諸戒中，或有毀犯，怖墮惡趣，若能專念彼佛名號、恭敬供養者，必定不生三惡趣中。或有女人，臨當產時，受於極苦，若能至心稱名，禮讚恭敬，供養七佛如來，眾苦皆除，所生之子顏貌端正，見者歡喜，利根聰明，少病安樂，無有非人奪其精氣。」 (CBETA 2023.Q1, T14, no. 451, p. 415a25-b7)

ITJ 433: gzhan yang kun dga' bo ma dad (2)  
 cing | yid myi ches te spong du zin kyang ○  
 de bzhin gshegs pa sman gyi bla be du  
 rya'I 'od<sup>951</sup> de'i mtsan suyI<sup>952</sup> rna (3) lam  
 du grag<sup>953</sup> par gyur pa de | ngan 'gro ○  
 ngan song du 'gro bar gyur ba'I gnas ma yin  
 te | go skabs (4) myed do || kun dga' bo  
 sangs rgyas rnams gyi sangs rgyas gyI  
 spyod yul nI yid ches par dka' ba'o  
 (\*85r1)<sup>954</sup> \$ |:| zhes ci skad bka' stsald<sup>955</sup>  
 pha dang |||

gzhan yang kun dga' bo ma dad cing yid mi  
 ches te spong du zin kyang de bzhin  
 (D267b7) (P312a5) gshegs pa sman gyi bla  
 bai dūrya'i 'od kyi rgyal po de'i mtshan su'i  
 rna lam du grags par gyur pa de ngan 'gro  
 ngan song du 'gro bar 'gyur pa ni gnas ma  
 yin te go skabs med do || kun dga' bo sangs  
 rgyas rnams kyi sangs rgyas kyi spyod yul  
 ni yid ches (P312a6) par dka' ba'o zhes  
 (D268a1) ji skad bka' stsald pa dang |

<sup>951</sup> 'od] kyi rgyal po *add.* DP.

<sup>952</sup> suyI] su'i DP.

<sup>953</sup> grag] grags DP.

<sup>954</sup> The original folio number 54 of the mss. is missing, however, the corresponding text D 3132 here is continuous.

<sup>955</sup> stsald] stsald DP.

“Further, Ānanda, even those who lack faith, do not trust and reject (*spong*) to believe, when they hear about the name of Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, they will no longer live in the inauspicious destinations, and there will not be [such] an occasion (*go skabs*). Ānanda, the buddha domain of the buddhas is difficult to believe.” Thus has been said. (Based on 84000, cf. D 503, 267a5–7)<sup>956</sup>

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<sup>956</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「佛告阿難：「彼諸有情，若得耳聞諸佛名號，墮惡趣者，無有是處，唯除定業不可轉者。阿難！此是諸佛甚深境界，難可信解。汝能信受，當知皆是如來威力。阿難！一切聲聞及獨覺等，皆不能知，唯除一生補處菩薩。阿難！人身難得；於三寶中信敬、尊重，亦難可得；得聞七佛如來名號，復難於是。阿難！彼諸如來無量菩薩行、無量巧方便、無量廣大願，如是行願、善巧方便，我若一劫、若過一劫，說不能盡。」」 (CBETA 2023.Q1, T14, no. 451, p. 415b16-27)

tad dya thā | ghu me ghu me | e<sup>957</sup> mI ne mi  
hi | ma ti (2) ma ti | sab ta<sup>958</sup> | ta thā ga tā<sup>959</sup>  
| sa<sup>960</sup> ma<sup>961</sup> dhya dhī ○ ṣḍhī te | a te ma te  
| pā le pā pa<sup>962</sup> sho dha ne<sup>963</sup> | sa rba pā  
pan<sup>964</sup> nā sha yā<sup>965</sup> | (3) ma ma bud dhe bud  
dhod ta<sup>966</sup> me | su me ku me | bud dha  
gshe<sup>967</sup> tra pa rī sho dā<sup>968</sup> nī | dha me nī ra<sup>969</sup>  
dha me | me ru me ru | (4) me ru shī kha re  
sa rba a ka<sup>970</sup> la mri tyu nī ba<sup>971</sup> ra nī<sup>972</sup> | bud  
dhe su bud dhe | bud dha a<sup>973</sup> dhī ṣṭhin<sup>974</sup> na  
| ra ksha na<sup>975</sup> du<sup>976</sup> me | (v1) sa rba dhe  
ba<sup>977</sup> | sa me | a sa me | sa ma nba<sup>978</sup> | ha ran  
du<sup>979</sup> sa rba | bud dha bo dhi<sup>980</sup> sad dha<sup>981</sup> |  
sha me sha me | pra sha man du<sup>982</sup> me (2) sa  
rba i tyu ba<sup>983</sup> dra bā<sup>984</sup> byā dā<sup>985</sup> ya<sup>986</sup> |  
pu'u ra ṇe<sup>987</sup> | ○ pu'u ra ṇe<sup>988</sup> | pu'u<sup>989</sup> ra ya  
me | sa rba ā shām<sup>990</sup> be du rya | pra tī bha  
se | (3) sa rba pā pā<sup>991</sup> ksha<sup>992</sup> yang<sup>993</sup> ka ri  
swā hā | ○ |

tadya thā | ghu me ghu me | i mi ne | mi hi |  
ma ti ma ti | sapta ta thā ga ta<sup>994</sup> sa<sup>995</sup> mā  
dhya dhiṣṭhi te | a te ma te | pā le pā paṃ<sup>996</sup>  
sho dha nī | sarba pā paṃ<sup>997</sup> nā sha ya | ma  
ma buddhe | buddhotta me | u me ku me |  
buddha | kṣe tra pa ri sho dha nī dha me nir  
dha (P312a7) me | (D268a2) me ru me ru |  
me ru shī kha re | sarba a kā la mri tyu nī |  
bha ra ṇi | buddhe su buddhe | buddhā  
dhiṣṭhi te na rakṣaṃ tu me | sarba de bā | sa  
me a sa me | sa ma nwā ha rantu me | sarba  
buddha bo dhi<sup>998</sup> satwa<sup>999</sup> | sha me sha me |  
pra sha mantu me | sarba i tyu pa dra ba byā  
dha ya:<sup>1000</sup> | pūrṇe pūrṇe<sup>1001</sup> | pū ra ya me |  
(P312a8) sarba ā (D268a3) sha bai ḍūrya  
pra ti bha se | sarba pā paṃ kṣa yaṃ ka ri  
swā hā |

<sup>957</sup> e] i DP.

<sup>958</sup> sab ta] sapta DP.

<sup>959</sup> tā] ta D.

<sup>960</sup> sa] om P.

<sup>961</sup> ma] mā DP.

<sup>962</sup> pa] paṃ D, pan P.

<sup>963</sup> ne] ni DP.

<sup>964</sup> pan] paṃ na D.

<sup>965</sup> yā] ya DP.

<sup>966</sup> bud dhod ta] buddhotta D, bu ddho tta P.

<sup>967</sup> gshe] kṣe DP.

<sup>968</sup> dā] dha DP.

<sup>969</sup> nī ra] nir DP.

<sup>970</sup> ka] kā DP.

<sup>971</sup> ba] bha DP.

<sup>972</sup> nī] ṇi DP.

<sup>973</sup> bud dha a] buddhā D.

<sup>974</sup> dhī ṣṭhin] dhiṣṭhi te DP.

<sup>975</sup> ra ksha na] rakṣaṃ DP.

<sup>976</sup> du] tu DP.

<sup>977</sup> dhe ba] de bā DP.

<sup>978</sup> nba] nwā DP.

<sup>979</sup> ran du] rantu DP, me] add. DP.

<sup>980</sup> dhi] dhe P.

<sup>981</sup> sad dha] satwa D, sa twa P.

<sup>982</sup> man du] mantu DP.

<sup>983</sup> ba] pa DP.

<sup>984</sup> bā] ba DP.

<sup>985</sup> dā] dha DP.

<sup>986</sup> ya] yaḥ D.

<sup>987</sup> pu'u ra ṇe] pūrṇe D; the vocal sign of *ṇe* on the Ms. seems like a reversed *e*, according to the canonical version, it should be a normal *e*.

<sup>988</sup> pu'u ra ṇe] pūrṇe D, om. P.

<sup>989</sup> pu'u] pū DP.

<sup>990</sup> shām] sha DP.

<sup>991</sup> pā] paṃ DP.

<sup>992</sup> ksha] kṣa DP.

<sup>993</sup> yang] yaṃ DP.

<sup>994</sup> ta] tā P.

<sup>995</sup> sa] om P.

<sup>996</sup> paṃ] pa P.

<sup>997</sup> paṃ] pan P, na add. D.

<sup>998</sup> dhi] dhe P.

<sup>999</sup> satwa] sa twa P.

<sup>1000</sup> yaḥ] ya P.

<sup>1001</sup> pūrṇe] om. P.

‘tadyathā ghume ghume imi nimihi matimati saptatathāgatasamādhyaḥiṣṭhite  
atimate pāle pāpaṃ śodhani sarvapāpaṃ nāśaya mama budhe buddhottame ume  
kume buddhakṣetrapariśodhani dhame nidhame meru meru meruśikhare sarvā-  
kālamṛtyunivāraṇī buddhe subuddhe buddhādhiṣṭhāna rakṣantu me sarvadevā same  
asame samanvāharantu me sarvabuddhabodhisattvānām śame śame praśamantu me  
sarva ityupadravavyādhayaḥ pūraṇi pūraṇi pāraya me sarvāśāya vaiḍūryapratibhāse  
sarvapāpaṃ kṣayaṃ kari svāhā.’ (Based on 84000, cf. D 503, 271a2–4)<sup>1002</sup>

<sup>1002</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「但姪他(一)矩彌矩彌(二)曳蔑尼彌(三)麼  
帝麼帝(四)薩嚩(二合)陀但他識多(五)三麼姪帝瑟致帝(六)阿帝摩帝(七)婆例鉢婆秣陀尼(八)薩哩嚩(三合)  
鉢那那設耶(九)麼麼菩帝(十)菩多帝蔑(十一)鳴蔑矩蔑(十二)菩陀(十三)佉姪婆哩秣陀尼(十四)馱蔑尼馱彌  
(十五)密嚩密嚩(十六)密嚩室佉哩(十七)薩哩(二合)嚩阿伽邏彌哩(二合)覩(十八)尼婆囉尼(十九)菩帝蘇菩  
帝(二十)菩陀阿底瑟提帝拏(二十一)囉乾覩彌(二十二)薩哩(二合)嚩帝嚩(二十三)三藐阿三藐(二十四)薩摩  
那訶囉覩(二十五)薩哩(二合)嚩菩馱(二十六)菩提薩埵(二十七)設彌設彌(二十八)鉢囉(二合)設曼覩彌(二十  
九)薩哩嚩(二合)曳底(合口)鉢姪婆別陀耶(三十)部烏哩尼(三十一)部囉耶彌(三十二)薩哩嚩(二合)阿設耶  
(三十三)毘琉璃耶鉢囉(二合)帝婆昔(三十四)薩哩嚩(二合)鉢婆乞叉(二合)陽伽哩莎訶(三十五)」(CBETA  
2021.Q4, T19, no. 925, pp. 38c26-39a11)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「但姪他 具謎具謎瞿尼謎膩(上) 末底末底 馱頌但  
他揭多三摩地頌提瑟恥帝 頌帝末帝波例 波跋輸但爾 薩婆波跋那世也 敦睇勃圖 唱答謎隄謎矩謎  
佛鐸器但羅 鉢里輸但爾曇謎呢曇謎 謎嚩謎嚩 謎嚩尸揭囉薩婆哥羅 蜜栗覩(丁庚) 尼婆囉爾 勃  
提蘇勃睇 佛陀陀頌提瑟佉泥娜曷略叉覩謎 薩婆提婆 三謎頌三謎三曼掇(奴和)漢囉覩謎薩婆佛陀菩  
提薩埵 苦謎苦謎 鉢喇苦謎曼 覩謎 薩婆伊底隄波達婆薩婆毘何大也 薩婆薩埵難者哺囉泥哺囉泥  
(去)哺囉也謎 薩婆阿舍 薛琉璃也 鉢喇底婆細 薩婆波跋 著楊羯囉莎訶」(CBETA 2023.Q1, T14,  
no. 451, p. 417a12-25)

bcom ldan 'das de bzhin gshegs pa'I ting nge  
(4) 'dzin gyi stobs bskyed pha || be du  
rya'I 'od ches bgyI<sup>1003</sup> ba'I gzungs 'di gang la  
la zhig

(folio \*86 missing)

(\*87r1) \$ |: 'jigs pa thams cad las yongsu thar  
par 'gyur<sup>1004</sup> || 'chi ba dang dgra dang dgon  
pa'I gnod pa dang (2) 'thab pa dang rtsod pa  
dang | 'gyed pa thams ○ chad rab du zhi  
bar 'gyur || dgra thams chad gyi dbang du myi  
(3) 'gro bar 'gyur || ci bsams pa'I bsam ba  
thams chad yongsu rdzogs (4) par 'gyur ro  
zhes ji skad bka' stsal pha || 'di ltar gnyi<sup>1005</sup>  
zla nI dog sar lhung yang gda' || ri rab ri'i rgyal  
po nI (v1) gnas nas 'pho yang gda' || rgya  
mtsho chen po ni dus las yol yang gda' ||<sup>1006</sup>  
dog sa ni nam kar<sup>1007</sup> 'gyur (2) chab nI  
zhugsu 'gyur | zhugs nI ○ chab du 'gyur ||  
bser ma ni zhags pas bzung du rung bar 'gyur  
(3) yang gda'I || lha dang myI'I ston pha ○  
yang dag par rdzogs pa'I sangs rgyas | thams  
chad mkhyen (4) cIng | thams chad gzigs pha  
|| sku dang gsung dang thugs gyi kun du spyod  
pa la yongsu ma dag pa

(folio \*88, \*89 missing)

bcom ldan 'das de bzhin gshegs pa'i ting  
nge 'dzin gyi stobs bskyed pa bai dūrya'i 'od  
ces bgyi ba'i gzungs 'di gang la la zhig *sems  
can thams cad la mchog tu snying rje (P312b1)*  
*ba'i sems kyis de bzhin gshegs pa bdun po  
(D268a4) de dag gi sku gzugs byas te |*

[see appendix 4.2.19]

*dus (P312b4) ma yin par 'chi ba'i 'jigs pa  
thams cad las yongsu thar bar 'gyur ro || 'chi  
ba dang | dgra dang | dgon pa'i gnod (D268a7)  
pa dang | 'thab pa dang | rtsod pa dang | 'gyed  
pa thams cad rab tu zhi bar 'gyur | dgra thams  
cad kyi (P312b5) dbang du mi 'gro bar 'gyur |  
ci bsams pa'i bsam pa thams cad yongsu  
rdzogs par 'gyur ro zhes ji skad bka' stsal  
pa 'di ltar nyi zla ni dog sar ltung yang gda' |  
(D268b1) ri rab ri'i rgyal po ni gnas nas 'pho  
yang gda' | (P312b6) rgya mtsho chen po ni  
dus las yol yang gda' | nam mkha' ni dog  
sar 'gyur | dog sa ni nam mkhar 'gyur | chab  
ni zhugsu 'gyur | zhugs ni chab tu 'gyur | bser  
ma ni zhags pas bzung du rung par 'gyur yang  
gda'i | (P312b7) lha dang mi'i ston pa yang  
dag par rdzogs pa'i sangs rgyas bcom  
ldan 'das thams cad mkhyen cing thams cad  
gzigs pa sku dang gsung dang | thugs kyi kun  
du spyod pa la yongsu ma dag pa *mi mnga'  
ba de bzhin gshegs pas legs par (P312b8)*  
*gsungs pa'i bka' ni gzhan du 'gyur (D268b3)*  
*ba ma mchis pa lags na |**

[see appendix 4.2.20]

<sup>1003</sup> bgyI] {{bgyi}} Ms.

<sup>1004</sup> 'gyur] ro *add.* DP.

<sup>1005</sup> gnyi] nyi DP.

<sup>1006</sup> yang gda'] nam mkha' ni dog sar 'gyur | *add.* DP.

<sup>1007</sup> kar] mkhar DP.

The *dhāraṇī* is “*Mantra of the beryl light producing the samādhi power of the Bhagavat the Tathāgata*”, those who...

“[...they] will be freed from all fears. The harm of death, enemies, wilderness, and all fights, arguments, and disputes, will be pacified. They will not become controlled by [their] enemies, and whatever they wish will be fulfilled.” Thus it is said. In this way: the sun and the moon may (*gda'*) may fall into the narrow gorge, Mountain Sumeru the king of mountains may shift from its location (*gnas*), the great ocean may fail to be on time; the narrow gorge may be the sky, water may become fire, fire may become water; cold wind may be seized by a lasso. However (*gda'I*), the Teacher of deities and human beings, the Buddha who is completely awaked, knows everything, oversees all, and [has no (*mi mnga' ba*)] impurity in all his manners of body, speech and mind, [the auspicious teaching of the Tathāgata does not change.]<sup>1008</sup>

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<sup>1008</sup> T 451: 《藥師琉璃光七佛本願功德經》卷 2：「阿難白言：「世尊！我於如來所說契經深義，不生疑惑。所以者何？一切如來身、語、意業，皆無虛妄。世尊！此日月輪，可令墮落；妙高山王，可使傾動；諸佛所言，終無有異。世尊！然有眾生，信根不具，聞說諸佛甚深境界，作是思惟：『云何但念七佛名號，便獲爾所功德、勝利？』由此不信，便生誹謗。彼於長夜，失大利樂，墮諸惡趣。」「」(CBETA 2024.R3, T14, no. 451, p. 415b9-16)

(\*90r1) \$ |:| pa'I sems can las gyi sgrib pa  
sna tshogs<sup>1009</sup> bsgribs pa | nad sna tshogs  
gyis gzir pha || mya ngan (2) dang | sdug  
bsngal sna tshogs gyis gtses pa || lta ba ngan  
pa sna tshogs gyis | glags<sup>1010</sup> pa lam dang sa  
dman bar (3) 'og nas 'og du ltung bar 'gyur  
ba'I O sems can rnams la | thugs brtse bar  
dgongs te | gang thos (4) pa tsam gyis ji<sup>1011</sup>  
nas kyang | sems can thams cad bla na myed  
pa'I byang cub las phyir myi ldog par 'gyur  
(v1) ba dang | sdig pa las gyi sgrib<sup>1012</sup> pa  
thams cad yongs su byang zhing bas  
par 'gyur ba dang | bdud sdig can gyis myi  
rji<sup>1013</sup> (2) bar 'gyur ba dang | gnod pa dang  
myi bde ba O thams chad rab du zhi  
bar 'gyur ba dang | 'dod dgu'i re ba rdzogs  
shing (3) bsam ba thams chad<sup>1014</sup> 'grub  
par 'gyur O ba<sup>1015</sup> | de bzhin gshegs pa  
bdun gyi mtshan dang sngon gyi smon lam  
gyi (4) khyad bar rgyas pa'I mdo sde ston  
pa | bcom ldan 'das<sup>1016</sup> shag kya thub pa la  
dmyigis gyis

(folio \*91 missing)

(\*92r1) \$ |:| pa de dag dus ma lags par 'chi  
bar<sup>1017</sup> mi 'gyur ||

*bcom ldan 'das 'phags pa 'jam dpal dus  
ngan pa'i sems can las kyī sgrib pa sna  
tshogs kyis bsgribs pa | nad sna tshogs  
(P313a7) kyis gzir ba | (D269a1) mya ngan  
dang sdug bsngal sna tshogs kyis gtses pa |  
lta ba ngan pa sna tshogs kyis bklags pa |  
lam dang sa dman par 'og nas 'og tu ltung  
bar 'gyur ba'i sems can rnams la thugs  
(P313a8) brtse bar dgongs te | gang thos pa  
tsam gyis ci nas kyang sems can (D269a2)  
thams cad bla na med pa'i byang chub las  
phyir mi ldog par 'gyur ba dang | sdig pa  
dang las kyī sgrib pa thams cad yongs su  
(P313b1) byang zhing bas par 'gyur ba dang  
| bdud sdig can gyis mi brdzi<sup>1018</sup> bar 'gyur  
ba dang | gnod pa dang mi bde ba thams cad  
rab tu zhi bar 'gyur ba dang | 'dod (D269a3)  
dgu'i re ba rdzogs shing bsam pa thams cad  
yid (P313b2) bzhin du 'grub par 'gyur  
ba<sup>1019</sup> de bzhin gshegs pa bdun gyi mtshan  
dang sngon gyi smon lam gyi khyad par  
rgyas pa'i mdo sde ston pa bcom ldan 'das  
dpal shākya thub pa la dmigs kyis *zhu ba  
mdzad cing* (P313b3) *gdan 'dzom pa'i dbus  
su* (D269a4) 'di skad ces bcom ldan 'das  
slad ma'i tshe slad ma'i dus na |*

[see appendix 4.2.21]

*mdo sde 'di 'dzin pa de dag dus ma lags  
par 'gum par mi 'gyur |*

<sup>1009</sup> sna tshogs] kyis *add.* DP.

<sup>1010</sup> glags] bklags DP.

<sup>1011</sup> ji] ci DP.

<sup>1012</sup> sgrib] sdig Ms.

<sup>1013</sup> rji] brdzi D, rdzi P.

<sup>1014</sup> thams chad] yid bzhin du *add.* DP.

<sup>1015</sup> ba] bar P.

<sup>1016</sup> bcom ldan 'das] dpal *add.* DP.

<sup>1017</sup> 'chi bar] 'gum par DP.

<sup>1018</sup> brdzi] rdzi P.

<sup>1019</sup> ba] bar P.

“[...] think pathetically towards these sentient beings those who are obscured by the various karmic obscurations, tormented by assorted ailments, burdened by various sorrows and suffering, treading on the inferior paths and lands, are falling down lower and lower, and enter (*glags pa*)<sup>1020</sup> the various evil views. Whoever, by all means, merely hears [the names of the Buddhas], all [such] sentient beings will become irreversible from the supreme awakening. All their misdeeds [and] all their karmic obscurations will be thoroughly quelled and resolved. They will be undisturbed by the wicked Māra (*bdud sdig can*), and all harm and unhappiness will become completely pacified. [Their] hope of nine desires (i.e., all desires) are fulfilled and all intentions will be accomplished. By relying upon the Bhagavat Śākyamuni, who has elucidated the names and the *sūtra* of the particular previous great aspirations of the seven Tathāgatas [...]

...they will not die untimely. (Based on Newman 2009)

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<sup>1020</sup> *bklags pa* “to read” in DP might be wrong.

sus kyang mdangs 'phrog<sup>1021</sup> par myi nus te ||  
 progs (2) na yang | slar phrogs par 'gyur ro  
 zhes ○ bgyi ba la stsogs pa gsungs shing  
 || 'phags pa'i bka' (3) yang dag pa tshad mar  
 gyur pas | zhal ○ gyis bzhes pa bzhin du  
 deng 'dir yang mchod pa<sup>1022</sup> sbyar pa'I (4)  
 pho brang gi dkyil 'khor 'dir bzhugs te ||  
 mchod pa bzhes shing | de bzhin gshegs pa  
 gdan 'tshom<sup>1023</sup> (v1) (4) ba la thugs dam las  
 glengs te bskul ba dang | mdo sde<sup>1024</sup> cho ga  
 rdzogs par bskang ba'i phrin las mdzad de (2)  
 mdo sde'i phan yon ji skad bka' ○ stsal pa  
 thams chad | bdag cag la stsogs pha sems can  
 (3) thams chad gyis 'thob<sup>1025</sup> par byin gyis ○  
 brlab cing | bka' stsal par ji gnang<sup>1026</sup> ||

(folio \*93 missing)

sus kyang mdangs 'phrog<sup>1027</sup> par (P313b8) mi  
 nus te | phrogs na yang slar 'phrog par 'gyur  
 ro zhes bgyi ba la sogs pa gsungs shing  
 | 'phags pa'i bka' yang dag pa tshad mar gyur  
 pas (D269b1) zhal gyis bzhes pa bzhin du  
 deng (P314a1) 'dir yang mchod pa'i tshogs  
 sbyar ba'i pho brang gi dkyil 'khor 'dir bzhugs  
 te mchod pa bzhes shing | de bzhin gshegs pa  
 gdan 'dzom pa la thugs dam (P314a2) las  
 glengs te bskul ba dang | mdo sde'i cho ga  
 rdzogs par bskang ba'i phrin las (D269b2)  
 mdzad de | mdo sde'i phan yon ji skad bka'  
 stsal pa thams cad bdag cag la sogs pa sems  
 can thams (P314a3) cad kyis thob par byin  
 gyis brlab cing stsal du gsol | *byang chub sems*  
*dpa' sems dpa' chen po skyabs grol la*  
*phyag 'tshal zhing skyabs su mchi'o* ||

[see appendix 4.2.22]

<sup>1021</sup> 'phrog] phrogs D.

<sup>1022</sup> pa] pa'i tshogs DP.

<sup>1023</sup> 'tshom] 'dzom DP.

<sup>1024</sup> sde] sde'i DP.

<sup>1025</sup> 'thob] thob DP.

<sup>1026</sup> bka' stsal par ji gnang] stsal du gsol DP.

<sup>1027</sup> 'phrog] phrogs D.

“...No one will be able to steal their vital energy, and even if it has been taken away, they will regain it”. Thus, and so forth, it is said.

Since the speech of the noble ones is true and sure (*tshad mar gyur pa*), as they have promised, here today, please remain in this *maṇḍala* palace that has been fashioned for worship. Accept worship, exhort the assembled Tathāgatas by expressing their vows, and carry out activities to fulfill the completion of the liturgy of the *sūtra*. Therefore, please bless and instruct us, as well as all other sentient beings, so that [we] swiftly obtain all the benefits mentioned in the *sūtra*.  
(Based on Newman 2009)

(\*94r1) \$ |:| du pyogs || mdza<sup>1028</sup> bshes dang  
nye du dang | snag<sup>1029</sup> gI gnyen mtshams du  
ba rnam gyIs<sup>1030</sup> bskor || (2) pyogs rnam nI  
mun par mthong | gshin ○ rje'i myi rnam<sup>1031</sup>  
nI<sup>1032</sup> drangs te || de'i lus 'di na nyal yang (3)  
rnam par shes pha chos gyi rgyas po gshin ○  
rje'i mdun du khrid cing | myi de dang lhan  
cig skyes pa'i (4) lha slad bzhin du 'brang ba  
gang lags pa des<sup>1033</sup> ni || des<sup>1034</sup> dge ba 'am<sup>1035</sup>  
myi dge ba bgyis pa de dag thams (v1) cad  
legs par yi ger bris nas || chos gyi rgyal po  
gzhin rje la phul ba dang chos gyi rgyal po  
gshin (2) rjes de la dris shing brtags nas |○|  
dge ba 'am myi dge ba ji ltar bgyis pa de bzhin  
du bsgo ba la (3) gang dag nad pa de'I don du  
| bcom ○ ldan 'das de bzhin gshegs pa sman  
gyi bla be rya'I 'od<sup>1036</sup> de la (4) skyabsu mchi  
zhing<sup>1037</sup> 'di dra ba'i sbyor bas mchod pa  
bgyis na || de'I rnam par shes pa slar (\*95r1)  
\$ |:| ldog cing rmyi lam rmyis pa bzhin du  
bdag nyid gyis 'tsal par 'gyur<sup>1038</sup> ba'I gnas  
de<sup>1039</sup> mchi ste (2) yang na ni gdugs bdun |  
yang na nI gdugs nyi shu rtsa gcig | yang na ni  
gdugs sum bu rtsa lnga (3) yang na nI gdugs  
bzhi bcu rtsa dgu<sup>1040</sup> ○ de'i rnam par shes pa  
slar ldog<sup>1041</sup> cing | dran ba rnyed la (4) de dge  
ba dang myi dge ba'i rnam par smyin pa bdag  
nyid gyi<sup>1042</sup> mngon sum du gyur te || srog gi  
slad du (v1) yang sdig pa'i las myi bgyid do ||

'gum pa la ni mngon du phyogs | mdza' bshes  
dang | nye du dang | snag<sup>1043</sup> gi gnyen  
mtshams du ba rnam kyis ni bskor | (D269b5)  
phyogs rnam ni mun par mthong | (P314a7)  
gshin rje'i mi rnam kyis ni sgor drangs te |  
de'i lus 'di na nyal yang rnam par shes pa chos  
kyi rgyal po gshin rje'i mdun du khrid cing |  
mi de dang lhan cig skyes pa'i lha slad bzhin  
du 'brang ba (P314a8) gang lags pa de ni dge  
ba dang mi dge ba bgyis pa de dag (D269b6)  
thams cad legs par yi ger bris nas chos kyi  
rgyal po gshin rje la phul ba dang | chos kyi  
rgyal po gshin rjes de la dris shing brtags nas  
(P314b1) | dge ba'am mi dge ba ji ltar bgyis  
pa de bzhin du bsgo ba la | gang dag nad pa  
de'i don du bcom ldan 'das de bzhin gshegs  
pa sman gyi bla (D269b7) bai dūrya'i 'od kyī  
rgyal po de la skyabs su mchi zhing<sup>1044</sup> | 'di  
(P314b2) 'dra ba'i spyor bas mchod pa bgyis  
na | de'i rnam par shes pa slar ldog cing rmi  
lam rmis pa bzhin du | bdag nyid kyis 'tshal  
bar 'gyur ba'i gnas der<sup>1045</sup> mchis te | yang na  
ni gdugs (P314b3) bdun | yang na ni gdugs nyi  
shu rtsa gcig | (D270a1) yang na ni gdugs sum  
cu rtsa lnga | yang na ni gdugs bzhi bcu rtsa  
dgu la | de'i rnam par shes pa slar bzlog cing  
dran pa rnyed la | de dge (P314b4) ba dang mi  
dge ba'i rnam par smin pa bdag nyid kyis  
mngon sum du 'gyur te | srog gi slad du yang  
sdig pa'i las mi bgyid do ||

<sup>1028</sup> mdza] mdza' DP.

<sup>1029</sup> snag] rnag P.

<sup>1030</sup> gyIs] <<gyIs>> Ms.

<sup>1031</sup> rnam] kyis *add.* DP.

<sup>1032</sup> ni] sgor *add.* DP.

<sup>1033</sup> des] de DP.

<sup>1034</sup> phrogs] phrog D, 'phrog P.

<sup>1035</sup> 'am] dang DP.

<sup>1036</sup> 'od] kyī rgyal po *add.* DP.

<sup>1037</sup> zhing] zhang P.

<sup>1038</sup> 'gyur] <<'>>gyur Ms.

<sup>1039</sup> de] der D, *om.* P.

<sup>1040</sup> dgu] la *add.* DP.

<sup>1041</sup> ldog] bzlog DP.

<sup>1042</sup> gyi] kyis DP.

<sup>1043</sup> snag] rnag P.

<sup>1044</sup> zhing] zhang P.

<sup>1045</sup> der] *om.* P.

“They will approach their demise surrounded by weeping friends, acquaintances, and relatives. They will see darkness in all directions and be led by Yama’s people. While their bodies still lie there, their consciousness will be brought before the Dharma King Yama. The deity who was born together with that person and accompanies him [*slad bzhin du ’brang ba*], having recorded all that person’s virtuous and non-virtuous actions in writing, will then present it to the Dharma King Yama. The Dharma King Yama will then question and interrogate the person and issue his judgment according to how many of their actions were virtuous or non-virtuous. If those who are ill take refuge in the Bhagavat Tathāgata Bhaiṣajyaguruvaidūryaprabha, and make the offering in this way to benefit them, their consciousness (*rnam par shes pa*) will turn back, just as if they had been dreaming, to the place where they are sought (*’tsal pa*). For some, the consciousness will return on the seventh day; for others, on the twenty-first, thirty-fifth, or forty-ninth day, and they will regain the remembrance (*dran pa rnyed*). The ripening of virtuous and non-virtuous actions will now become directly manifest (*mngon sum du ’gyur*) to them, and even in their future life (*srog gi slad du*), they will no longer commit unwholesome actions. (Based on 84000, cf. D 503, 267b5–268a4)<sup>1046</sup>

<sup>1046</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「次申供養等 大聖救脫菩薩。為彼惡世一切有情煩惱困苦。憐愍饒益是等眾生故。對世尊前在大眾中而白佛言。世尊於後末世像法起時。若有眾生為諸病苦之所逼惱。身形羸瘦不能飲食。喉唇乾燥目視皆暗死相現前。父母親屬朋友知識啼泣圍繞。身臥本處見彼琰魔法王之使。引其神識將至王所。然諸有情有俱生神。隨其所作善惡之業。悉皆記錄授與彼王。王即依法問其所作。隨彼罪福而處斷之。是時病人親屬知識。若能為彼歸依藥師琉璃光如來及諸如來。種種莊嚴如法供養。而彼神識或經七日。或二七日至七七。如從夢覺復本精神。皆自憶知善不善業所得果報。由自證見業報不虛。乃至命難亦不造業。」(CBETA 2022.Q1, T19, no. 925, p. 39c4-18)

T 451: 《藥師琉璃光七佛本願功德經》卷 2：「爾時，眾中有一菩薩摩訶薩，名曰救脫，即從座起，偏袒右肩，右膝著地，合掌向佛，白言：「世尊！於後末世像法起時，若有眾生，為諸病苦之所逼惱，身形羸瘦，不能飲食，喉唇乾燥，目視皆暗，死相現前，父母、親屬、朋友、知識，啼泣圍繞。身臥本處，見彼琰魔法王之使，引其神識，將至王所。然諸有情，有俱生神，隨其所作善惡之業，悉皆記錄，授與彼王，王即依法問其所作，隨彼罪福，而處斷之。是時，病人親屬、知識，若能為彼歸依諸佛，種種莊嚴，如法供養。而彼神識，或經七日，或二七日，乃至七七，如從夢覺，復本精神，皆自憶知善、不善業所得果報，由自證見業報不虛，乃至命難亦不造惡。是故，淨信男子、女人，皆應受持七佛名號，隨力所能，恭敬供養。」」(CBETA 2023.Q1, T14, no. 451, p. 415b27-c14)

mchod pa'i sbyor ba ni btsun ba kun dga' bo gang dag nad chen po (2) las yongsu thar par 'dod pa | ○ de dag gis nad pa de'i don du nyin mtshan bdun<sup>1047</sup> yang lan lag (3) brgyad dang ldan ba'i gso sbyong gi ○ sdom ba blang bar bya || dge slong gi dge 'dun la zas dang (4) skom<sup>1048</sup> dang yo byad thams chad gyis ji nus su mchod pa<sup>1049</sup> dang rim gro bya || nyin<sup>1050</sup> mtsan lan gsum du (\*96r1) \$ |;| bcom ldan 'das sman gyi bla be du rya<sup>1051</sup> 'od<sup>1052</sup> la stsogs pa de bzhin gshegs pa bdun gyi mtshan yid (2) la bya || mdo sde 'di mtsan<sup>1053</sup> lan bzhi bcu rtsa dgu<sup>1054</sup> 'don<sup>1055</sup> par bya'o || zhag bzhi bcu rtsa dgur mar me (3) bud par bya'o || sku gzugs ○ bdun bya'o || sku gzugs bdun gyi<sup>1056</sup> spyang ngar<sup>1057</sup> mar me bdun (4) bdun gzhang<sup>1058</sup> go || mar me re re'i tshad ni<sup>1059</sup> shing rta<sup>1060</sup> phang<sup>1061</sup> lo tsam du bgyis<sup>1062</sup> te || ji nas kyang zhag (v1) bzhi bcu rtsa dgur mar myed myi zad par bya'o || tshon sna lnga'i<sup>1063</sup> ba dan bzhi bcu rtsa dgu las lhag par bya'o |

mchod pa'i (D270a2) sbyor ba ni btsun pa kun dga' bo gang dag nad (P314b5) chen po las yongsu thar bar 'dod pa de dag gis | nad pa de'i don du nyin bdun<sup>1064</sup> du yan lag brgyad dang ldan pa'i gso sbyong gi sdom pa blang bar bya | dge slong gi dge (P314b6) 'dun la zas dang skom rnam dang | yo byad thams cad kyis ci nus su (D270a3) mchod pa dang rim gro bya | nyin lan gsum mtshan lan gsum du bcom ldan 'das sman gyi bla bai dūrya'i 'od kyi rgyal po la (P314b7) sogs pa de bzhin gshegs pa bdun gyi mtshan yid la bya | mdo sde 'di lan bzhi bcu rtsa dgur gdon par bya'o || zhag bzhi bcu rtsa dgur mar me bud par bya'o || sku (D270a4) gzugs (P314b8) bdun bya'o || sku gzugs re re'i spyang ngar mar me bdun bdun gzhang go || mar me re re'i tshad kyang shing rta'i 'phang lo tsam du bya ste | ci nas kyang zhag bzhi bcu rtsa dgur mar me mi (P315a1) zad par bya'o || tshon sna lnga pa'i ba dan bzhi bcu rtsa dgu las lhag par bya'o ||

<sup>1047</sup> nyin mtshan bdun] nyin bdun D, nyin bdun mtshan bdun P.

<sup>1048</sup> skom] rnam add. DP.

<sup>1049</sup> pa] pa'i a.c. Ms.

<sup>1050</sup> nyin] lan gsum add. DP.

<sup>1051</sup> be du rya] bai dūrya'i DP.

<sup>1052</sup> 'od] kyi rgyal po add. DP.

<sup>1053</sup> mtsan] om. DP.

<sup>1054</sup> dgu] dgur DP.

<sup>1055</sup> 'don] 'gon DP.

<sup>1056</sup> bdun gyi] re re'i. DP.

<sup>1057</sup> spyang ngar] spyang ngar DP.

<sup>1058</sup> gzhang] bzhang P.

<sup>1059</sup> ni] om. DP.

<sup>1060</sup> rta] rta'i DP.

<sup>1061</sup> phang] 'phang DP.

<sup>1062</sup> bgyis] bya DP.

<sup>1063</sup> lnga'i] lnga pa'i DP.

<sup>1064</sup> nyin bdun] mtshan bdun add. P.

“The method of veneration: ‘Venerable Ānanda, those who wish to free themselves from a grave illness should keep the eightfold purification precepts for seven days and seven nights to benefit the sick person. They should make as many offerings as possible to the monastic *saṅgha* of food, drink, and provisions, and offer service. They should concentrate on the name of the Bhagavat Tathāgata King Bhaiṣajyaguruvaiḍūryaprabha three times each day and three times each night. They should recite this discourse forty-nine times, offer oil lamps for forty-nine days, and make seven statues. They should place seven oil lamps in front of each statue, and each of the oil lamps should be as large as a chariot wheel, ensuring that the oil lamps will not go out during the forty-nine days. They should make more than forty-nine five-colored flags.’”  
(Based on 84000, cf. D 503, 268a4–7)<sup>1065</sup>

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<sup>1065</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「供養法者[。] 大德阿難！若有病人及餘災厄欲令脫者，當為其人七日七夜持八齋戒，應以飲食及餘資具，隨其所有供佛及僧，晝夜六時恭敬供養，禮拜七佛如來，讀誦此經四十九遍，燃四十九燈。造彼如來形像七軀，一一像前各置七燈，其七燈狀圓若車輪，乃至四十九夜光明不絕。造雜綵幡四十九首，并一長幡四十九尺。放四十九生。」(CBETA 2023.Q1, T19, no. 925, p. 39c18-25)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「爾時，具壽阿難問救脫菩薩曰：「善男子！恭敬供養彼七如來，其法云何？」

救脫菩薩言：「大德！若有病人及餘災厄，欲令脫者，當為其人七日七夜持八戒齋；應以飲食，及餘資具，隨其所有，供佛及僧；晝夜六時，恭敬禮拜七佛如來，讀誦此經四十九遍；然四十九燈，造彼如來形像七軀，一一像前各置七燈，其七燈狀圓若車輪，乃至四十九夜，光明不絕；造雜綵幡四十九首，并一長幡四十九尺；放四十九生。如是即能離災厄難，不為諸橫、惡鬼所持。大德阿難！是為供養如來法式。若有於此七佛之中，隨其一佛稱名供養者，皆得如是無量功德，所求願滿，何況盡能具足供養？」」(CBETA 2023.Q1, T14, no. 451, p. 415c14-27)

## 2.3.2 To the *saṅgha*

### 2.3.2.1 To Bodhisattva Trāṇamukta

(2) btsun ba kun dga' bo gzhan yang |○| rgyal po rgyal rigs spyi bo nas dbang bskur ba rnams la (3) nad gyis<sup>1066</sup> gnod pa 'am || rang ngam ○ pha rol gyi dmag<sup>1067</sup> tsogs gyi<sup>1068</sup> gnod pa 'am | rgyu skar ram | (4) gza' zla ba 'am | gza' nyi ma'I gnod pa 'am | dus ma yin ba'I rlung ngam char ram | than ba'I (\*97r1) \$ |:| gnod pa yang rung te | gnod pa dang nad 'og ba dang | 'khrug pa zhig nye bar gnas par gyur na || (2)<sup>1069</sup> rgyal rigs spyi bo nas dbang bskur ba des | sems can thams cad la byangs pa'I semsu bya || (3) btson du bzung ba rnams btang<sup>1070</sup> bar ○ bya zhing || gong du smos pa bzhin du | bcom ldan 'das (4) sman gyi bla be du rya'I 'od<sup>1071</sup> de la de lta bu'I<sup>1072</sup> mchod pa byas na || rgyal po'I de'I dge ba'I rtsa ba de dang (v1) bcom ldan 'das sman gyi bla de du rya'I 'od<sup>1073</sup> de'i sngon gyi smon lam gyi khyad bar can gyis yul (2) bde ba dang lo legs par 'gyur |○| rlung dang char dus su ldang zhing lo tog 'grub par 'gyur | (3) yul de na gnas pa'I sems can ○ thams chad kyang | nad mye pa dang bde ba dang<sup>1074</sup> srin po dang (4)'byung po dang | sha za<sup>1075</sup> ma rungs pa<sup>1076</sup> sems can rnams la 'tshe<sup>1077</sup> bar myi 'gyur ro || ltas ngan pa (\*98r1) thams chad mthong bar myi 'gyur ro || rgyal po de'i tshe dang mdog dang stobs dang (2) nad myed pa dang dbang pyug rnams 'phel bar 'gyur ro zhes bgyi ba la stsogs pa gsungs (3) shing || 'phags pa'i bka' ○ yang dag pa tshad mar gyur pas || zhal gyis bzhes pha (4) bzhin du || deng 'di yang mcod pa'I tshogs sbyar pa'I pho brang gi dkyil 'khor 'dir (v1) bzhugs te mchod pa bzhes shing | de bzhin gshegs pa | gdan tshom<sup>1078</sup> ba thugs dam las glengste (2) bskul ba dang || mdo sde'I cho ga ○ rdzogs par bskang ba'I 'phrin<sup>1079</sup> las mdzad cing<sup>1080</sup> | mdo sde'i phan yon ji skad bka' stsal pha' ○ thams chad | bdag cag la stsogs pa sems can thams (4) chad gyis thob<sup>1081</sup> par byin gyis brlab<sup>1082</sup> cing stsald par ji gnang<sup>1083</sup> ||

btsun pa kun dga' (D270a5) bo<sup>1084</sup> gzhan yang rgyal po rgyal rigs spyi bo nas dbang (P315a2) bskur ba rnams la nad kyis<sup>1085</sup> gnod pa'am | rang ngam pha rol gyi dmag<sup>1086</sup> tshogs kyis gnod pa'am | rgyu skar ram | gza' zla ba'am | gza' nyi ma'i gnod pa'am | dus ma (P315a3) yin pa'i rlung ngam | char ram than pa'i gnod pa yang rung ste | gnod (D270a6) pa dang | nad 'og pa dang | 'khrug pa zhig nye bar gnas par gyur na rgyal po rgyal rigs spyi bo nas (P315a4) dbang bskur ba des sems can la byams pa'i sems su bya | btson du bzung ba rnams gtang<sup>1087</sup> bar bya zhing gang du smos pa bzhin du | bcom ldan 'das sman gyi (P315a5) bla bai dūrya'i 'od kyī rgyal po de la de lta (D270a7) bu'i<sup>1088</sup> mchod pa byas na | rgyal po de'i dge ba'i rtsa ba de dang | bcom ldan 'das sman gyi bla bai dūrya'i 'od kyī rgyal po de'i sngon gyi smon lam gyi khyad par (P315a6) gyis | yul bde ba dang lo legs par 'gyur | rlung dang char dus su ldang zhing lo tog 'grub par 'gyur | yul de na gnas pa'i sems can (D270b1) thams cad kyang nad med pa dang | (P315a7) bde ba dang | *mchog tu dga' ba mad bar 'gyur ro || yul der gnod sbyin dang* | srin po dang | 'byung po dang | sha za ma rungs pas sems can rnams la (P315a8) gtse bar mi 'gyur ro || ltas ngan thams cad mthong bar mi 'gyur ro || rgyal po de'i tshe dang mdog dang (D270b2) stobs dang | nad med pa dang dbang phyug rnams 'phel bar (P315b1) 'gyur ro zhes bgyi ba la sogs pa gsungs shing 'phags pa'i bka' yang dag pa tshad mar gyur pas zhal gyis bzhes pa bzhin du | deng 'dir yang mchod pa'i tshogs sbyar ba'i pho brang gi (P315b1) dkyil 'khor 'dir bzhugs te | mchod pa (D270b3) bzhes shing de bzhin gshegs pa gdan 'dzom pa la thugs dam las glengs te bskul ba dang | mdo sde'i cho ga rdzogs par bskang ba'i (P315b3) phrin las mdzad de | mdo sde'i phan yon ji skad bka' stsal pa thams cad bdag cag la sogs pa sems can thams cad kyis 'thob par byin gyis brlab<sup>1089</sup> (D270b4) cing stsald du gsol |

<sup>1066</sup> gyis] kyi P.

<sup>1067</sup> dmag] dmags P.

<sup>1068</sup> gyi] kyis DP.

<sup>1069</sup> na] rgyal po *add.* DP.

<sup>1070</sup> btang] gtang D.

<sup>1071</sup> 'od] kyi rgyal po *add.* DP.

<sup>1072</sup> bu'I] bu P.

<sup>1073</sup> 'od] kyi rgyal po *add.* DP.

<sup>1074</sup> dang] mchog tu dga' ba mad bar 'gyur ro || yul der gnod sbyin dang | *add.* DP.

<sup>1075</sup> sha za] dang *add.* Ms.

<sup>1076</sup> pa] pas DP.

<sup>1077</sup> 'tshe] gtse DP.

<sup>1078</sup> tshom] 'dzom DP.

<sup>1079</sup> 'phrin] phrin DP.

<sup>1080</sup> cing] de P.

<sup>1081</sup> thob] 'thob DP.

<sup>1082</sup> brlab] brlabs P.

<sup>1083</sup> stsald par ji gnang] stsal du gsol DP.

<sup>1084</sup> bo] *om* D.

<sup>1085</sup> gyis] kyi P.

<sup>1086</sup> dmag] dmags P.

<sup>1087</sup> gtang] btang P.

<sup>1088</sup> bu'i] bu P.

<sup>1089</sup> brlab] brlabs P.

“Venerable Ānanda, if the consecrated *kṣatriya* kings face the harm of illness, the harm of their own or enemy armies, the harm of lunar mansions, lunar eclipse, solar eclipse, whatever the harm of unseasonable winds and rains, and drought, any harm, illness (*nad 'og pa*) and disturbance, then those consecrated *kṣatriya* kings should be benevolent toward all beings. If they release their prisoners, as aforementioned, make the offering in this way to the Bhagavat Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, the roots of virtue of those consecrated *kṣatriya* kings and this detailed account of the previous aspiration prayers of the Bhagavat Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, will ensure that the country is blissful, the year will be auspicious, the winds and rains will come on time, and there will be a harvest of crops. All beings whoever live in that country will be healthy and happy, and the wicked *rākṣasas*, *bhūtas*, and *piśācas* will not harm beings. All evil omens will not appear, and the lifespans, appearance, energy, health, and power of those consecrated *kṣatriya* kings will increase.” (Based on 84000, cf. D 503, 268b1–6) Thus it has been said. The words of the noble ones are trustworthy, as promised (*zhal gyis bzhes*). Even now, enter this *maṇḍala* palace, accept the offerings, cast (*gleng*) and send forth (*bskur ba*) [the pledge] from the pledge (*thugs dam*) of the Tathāgatas on the assembled thrones, and complete the correct actions for accomplishing the liturgy of the *sūtra*. May all sentient beings, including us and others, obtain all the benefits described in this *sūtra*. Please give us bless and grant it (*stsald par ji gngang*).<sup>1090</sup>

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<sup>1090</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「大德阿難！是為供養如來法式。所謂人眾疾疫難、他國侵逼難、自界叛逆難、星宿變怪難、日月薄蝕難、非時風雨難、過時不雨難，彼剎帝利灌頂王等，爾時當於一切有情，起大悲心，放大恩赦，脫諸幽厄苦惱眾生。如前法式供養藥師琉璃光如來及諸如來，由此善根及彼如來本願力故，令其國界即得安穩，風雨順時穀稼成熟，國內眾生無病安樂，又無暴惡藥叉等神共相惱亂，一切惡相悉皆隱沒，面剎帝利灌頂王等，皆得增益壽命色力，無病自在。」是故亦如經中所說，大聖妙旨真實正等，無有變易不捨本誓。惟願住此供養香壇受用供養。亦願住彼如來會前，勸請警覺往昔弘誓，圓滿我等儀軌道場。亦願我等一切有情，見前獲得如經所說功德善利。願垂攝授！願賜攝授！」 (CBETA 2023.Q1, T19, no. 925, pp. 39c26-40a13)

(\*99r1) \$ |:| byang cub sems dpa' sems dpa'  
 chen po phyag na rdo rje dang | lha'i dbang  
 po brgya byin dang (2) rgyal po chen po  
 bzhi la stsogs pa dam pa'i chos skyong ba  
 rnams la phyag 'tsal te || mchod nas (3)  
 smon lam du gsol ba' | ○ |<sup>1091</sup>

byang cub sems dpa' sems dpa' chen po  
 dpal (4) phyag na rdo rje phyag 'tsalo ||  
 mchod do skyabsu mcl'o || <sup>1092</sup> lha'i dbang  
 po brgya byin dang rgyal po chen po (v1)  
 yul 'khor srung dang | 'phags skyes po dang  
 | myig myi bzang dang | ku be ra la stsogs  
 pa dam pa'i chos skyong<sup>1093</sup> ba<sup>1094</sup> (2) lha'i  
 dge bsnyen thams chad la phyag 'tsal lo ||  
 mchod do skyabsu mchi'o ||

(P315b4) byang chub sems dpa' sems dpa'  
 chen po dpal phyag na rdo rje la  
 phyag 'tshal lo || mchod do skyabs su  
 mchi'o || tshangs pa dang | lha'i dbang po  
 brgya byin dang | rgyal po chen (P315b5) po  
 yul 'khor srung dang | 'phags skyes po dang  
 | mig mi bzang dang | ku be ra la sogs pa  
 dam (D270b5) pa'i chos skyong<sup>1095</sup> ba'i  
 lha'i dge bsnyen thams cad la phyag 'tshal  
 lo || mchod do skyabs (P315b6) su mchi'o ||

<sup>1091</sup> byang cub ... gsol ba'] *om.* DP.

<sup>1092</sup> mcl'o] tshang pa dang *add.* DP.

<sup>1093</sup> skyong] song D.

<sup>1094</sup> ba] ba'i D.

<sup>1095</sup> skyong] song D.

Pay homage to all protectors of true *dharma*, including the bodhisattvas, the great sentient being Vajrapāṇi, Śakra, and the Four Great Kings and so forth. After making offerings, then express aspirations.

“I pay homage to the Bodhisattva the great sentient being Vajrapāṇi, I make offerings and take refuge in [him]! I pay homage to all protectors of true *dharma*, including the lord of gods, Indra, and the Four Great Kings [i.e.,] Dhṛtarāṣṭraḥ, Virūḍhaka, Virūpākṣa, Kubera and so on, and divine devotees. I make offerings and take refuge in [them]!”<sup>1096</sup>

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<sup>1096</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「南無歸依供養金剛手菩薩摩訶薩 南無歸依供養大梵天王天主帝釋持國天王增長天王廣目天王多聞天王諸優婆塞及諸護法一切聖眾(如是七遍)。」 (CBETA 2022.Q1, T19, no. 925, p. 40a13-16)

### 2.3.2.2 To Vajrapāṇi and other deities

skabs 'dir mchod pa dbul |<sup>1097</sup>

(3) byang cub sems dpa' sems dpa' ○ chen  
po pyag na rdo rje dang<sup>1098</sup> lha'i dbang po  
brgya byin dang || (4) rgyal po chen po  
yul 'khor srung dang 'phags skyes po dang  
myig myi bzang dang ku be ra la stsogs pha  
dam<sup>1099</sup> (\*100r1) \$ |:| chos skyong ba || lha'I  
dge bnyen chen po rnams gyis || ji ltar sngon  
gdan 'tshom ba chen po'i spyang ngar (2) lha'I  
tshig bden bas || mdong stsol<sup>1100</sup> ○ du  
gsung gchig kho nar 'di skad ches || bcom  
ldan (3) 'das bdag cag gis | de bzhin ○  
gshegs pa bdun gyi smon lam gyi khyad bar  
(4) rgyas pa yang thos || de bzhin gshegs pa  
rnams<sup>1101</sup> mnong sum du mthong ste mchod  
pa bgyis so || ○

byang chub sems dpa' sems dpa' chen po  
phyag na rdo rje dang | tshangs pa dang |  
lha'i dbang po brgya byin dang | rgyal po  
chen po yul 'khor srung dang | 'phags skyes  
(P315b7) po dang | mig mi bzang dang |  
(D270b7) ku be ra la sogs pa dam pa'i chos  
skyong ba lha'i dge bnyen chen po rnams  
kyis | ji ltar sngon gdan 'dzom pa chen po'i  
spyang ngar | lha'i tshig bden pas  
mdangs<sup>1102</sup> (P315b8) gsol du gsung gcig  
kho nar 'di skad ces | bcom ldan 'das bdag  
cag gis de bzhin gshegs pa bdun gyi smon  
lam (D270b7) gyi khyad par rgyas pa yang  
thos | de bzhin gshegs (P316a1) pa rnams  
kyang mngon sum du mthong ste | mchod  
pa bgyis so ||

<sup>1097</sup> skabs 'dir mchod pa dbul |] *om.* DP.

<sup>1098</sup> dang] tshang pa dang *add.* DP.

<sup>1099</sup> dam] pa'i *add.* DP. The second half of this folio is very cursive.

<sup>1100</sup> mdong stsol] mdangs gsol D, mdong gsol P.

<sup>1101</sup> rnams] kyang *add.* DP.

<sup>1102</sup> mdangs] mdong P.

On this occasion, make offering.

All protectors of true *dharma*, including the Bodhisattva the great being Vajrapāṇi, the lord of gods, Indra, the Four Great Kings [i.e.,] Dhṛtarāṣṭra, Virūḍhaka, Virūpākṣa and Kubera, and so on, being divine devotees [of the Buddha], previously, before the great assembly, with the truthful words of the gods, congratulated (*mdong stsol*) and promised: “Bhagavat, we have heard the extensive previous special aspirations of the seven Tathāgatas. And, having directly seen the Tathāgatas, we worshiped them.”<sup>1103</sup>

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<sup>1103</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「次申供養等: 「金剛手菩薩摩訶薩, 大梵天王、天主帝釋、持國天王、增長天王、廣目天王、多聞天王諸優婆塞, 及諸護法一切聖眾, 往昔在彼眾會面前, 真實天語白言: 『世尊! 我等大眾皆已得聞七佛本願殊勝功德, 及見諸佛親承供養[。]」<sup>1103</sup>」 (CBETA 2023.Q1, T19, no. 925, p. 40a17-22)

(v1) yang bcom ldan 'das sa phyogs gang na de  
bzhin gshegs pa rnams mtsan dang gzungs gyi  
tshig 'di dag spyod pa der (2) bdag cag g.yog<sup>1104</sup>  
dang bcas te mchi bar bgyi'o ||

rigs gyi bu 'am | rigs gyi bu mo gang  
zhig 'chang ba dang (3) klog pa dang mchod pa  
bgyid pa<sup>1105</sup> yi ge<sup>1106</sup> ○ 'drir stsol pa der bdag  
chag 'thun bar<sup>1107</sup> lhan chig<sup>1108</sup> mchiste | (4) rigs  
gyi bu 'am rigs gyi bu mo 'am | rgyal po 'am |  
rgyal po'i blon po mdo sde<sup>1109</sup> dbang po 'dzin  
pa dang (\*101r1) 'dri ba de la || de bzhin gshegs  
pa'i byin gyi rlabs<sup>1110</sup> gyis bsrung bar bgyi'o<sup>1111</sup>  
|| grong dang grong khyer dang (2) pyogs kyang  
yongsu bskyang bar bgyi'o<sup>1112</sup> || 'chi bar dang  
dgra dang dgon<sup>1113</sup> pa dang nad thams chad rab  
du zhi bar (3) bgyi'o ||

bdag cag ni de bzhin ○ gshegs pa dang | sems  
can thams chad la byas pa gzo (4) ba lags te ||  
dus ma lags par bkum<sup>1114</sup> ba thams chad bzlog  
par bgyi'o<sup>1115</sup> || 'thab pa dang 'thab (v1) mo  
dang rtsod pa dang | 'gyed pa thams chad rab du  
zhi bar bgyi'o<sup>1116</sup> || ji ltar bsams pa<sup>1117</sup> yid bzhin  
du (2) grub<sup>1118</sup> pa dang | sems dang lus bde  
zhing ○ long spyod dang dbang pyug dang nor  
dang 'bru rnams 'phel bar (3) bgyi'o<sup>1119</sup> || thams  
cad du bsrung bar ○ bgyi'o<sup>1120</sup> || bcom  
ldan 'das bdag cag gis rang gi (4) bro bor ba  
dang dam bcas pa 'di dag || rigs gyi bu dang<sup>1121</sup>  
rigs gyi bu mo des rjes su dran bar bgyi'o |

(\*102r1) \$ :| tad ya thā | a<sup>1122</sup> ghu ma ghu me<sup>1123</sup>  
| da<sup>1124</sup> ra ghu ma ma ghu | ghu re | ha hu he |  
mra mra mra mra | dzu dzu re dzu re swā hā ||

yang bcom ldan 'das sa phyogs gang na de  
bzhin gshegs pa rnams kyi mtshan dang | gzungs  
kyi tshig (P316a2) 'di dag spyod pa der bdag  
cag g.yog<sup>1125</sup> 'khor dang bcas te mchi bar  
(D271a1) bgyi'o ||

rigs kyi bu 'am rigs kyi bu mo gang zhig 'chang  
ba dang | klog pa dang | mchod pa bgyid pa dang  
| yi ger (P316a3) 'drir stsol ba der bdag cag  
mthun par lhan cig tu mchis te | rigs kyi bu 'am  
rigs kyi bu mo 'am | rgyal po 'am | rgyal po'i blon  
po mdo sde'i dbang po 'dzin (D271a2) pa dang  
| 'dri ba de la (P316a4) de bzhin gshegs pa'i  
byin gyi rlabs<sup>1126</sup> kyis bsrung bar bgyi | grong  
dang grong khyer dang | phyogs kyang yongsu  
bskyang bar bgyi | 'chi ba dang | dgra dang  
dgon<sup>1127</sup> pa dang nad thams cad rab (P316a5) tu  
zhi bar bgyi'o ||

bdag cag ni de bzhin gshegs pa dang | sems can  
thams cad la (D271a3) byas pa gzo ba lags te |  
dus ma lags par 'gum pa thams cad bzlog par  
bgyi | 'thab pa dang | (P316a6) 'thab mo dang |  
rtsod pa dang | 'gyed pa thams cad rab tu zhi bar  
bgyi | ji ltar bsams pa yid<sup>1128</sup> bzhin du 'grub pa  
dang | sems dang lus bde zhing longs spyod  
dang | dbang phyug dang | (P316a7) nor dang |  
(D271a4) 'bru rnams 'phel bar bgyi | thams cad  
du bsrung bar bgyi'o || bcom ldan 'das bdag cag  
gis rang gi bro bor ba dang dam bcas pa 'di dag  
rigs kyi bu 'am rigs kyi bu mo (P316a8) des rjes  
su dran par bgyi'o ||

tadya thā | a ghu | ma ghu | ta ra ghu ma ma ghu  
| ghu re | ha hu he | mra mra mra mra | dzu dzu  
re dzu re swā hā |

<sup>1104</sup> g.yog] g.yogs 'khor D, g.yog 'khor P.

<sup>1105</sup> bgyid pa] dang *add.* DP.

<sup>1106</sup> ge] ger DP.

<sup>1107</sup> 'thun bar] mthun par DP.

<sup>1108</sup> chig] tu *add.* DP.

<sup>1109</sup> de] de'i DP.

<sup>1110</sup> rlabs] brlabs P.

<sup>1111</sup> bgyi'o] bgyi DP.

<sup>1112</sup> bgyi'o] bgyi DP.

<sup>1113</sup> dgon] gnod P.

<sup>1114</sup> bkum] 'kum DP.

<sup>1115</sup> bgyi'o] bgyi DP.

<sup>1116</sup> bgyi'o] bgyi DP.

<sup>1117</sup> bsams pa] bzhin *add.* Ms.

<sup>1118</sup> grub] 'grub DP.

<sup>1119</sup> bgyi'o] bgyi DP.

<sup>1120</sup> dgon] gnod P.

<sup>1121</sup> dang] 'am DP.

<sup>1122</sup> a] <<a>> Ms.

<sup>1123</sup> me] *om.* DP.

<sup>1124</sup> da] ta DP.

<sup>1125</sup> g.yog] g.yogs D.

<sup>1126</sup> rlabs] brlabs P.

<sup>1127</sup> dgon] gnod P.

<sup>1128</sup> yid] *om.* D.

“Then, Bhagavat, we and our attendants will be present wherever the names of these Tathāgatas and these *dhāraṇī* verses are practiced. When any son or daughter of good family holds them, recites them, makes offerings to them, and requests (*stsol ba*) [others] to write them down, we will be there with them. The blessing of these Tathāgatas will protect any son or daughter of good family, as well as any king or minister who upholds and writes (*'dri ba*) this *sūtreṇḍra* down. We will protect their villages, towns, and regions, and pacify all manner of death, enemies, wilderness, and illnesses. We, out of our gratitude (*byas pa gzo pa*) for the Tathāgatas and all beings, will prevent all manner of untimely death. We will pacify all manner of fights, battles, arguments, and disputes. Whatever [they] wish will be fulfilled just as desired, and their mind and body will be pleasant. We will increase their wealth, power, riches, harvests and so on. We will protect all [of them]. Bhagavat, these are our oaths and promises, any son or daughter of a good family should bear them in mind.

‘tadyathā aghu maghu taraghu mamaghu ghure hā hū he mra mra mra mra dzu dzuri dzuri svāhā.’ (Based on 84000, cf. D 503, 271b6–272a5)<sup>1129</sup>

<sup>1129</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「世尊。若於其處有此經典及七佛名陀羅尼法，流通供養乃至書寫，我等悉皆承佛威力，即往其處，擁護於彼國王、大臣、城邑、聚落、男子、女人，勿令眾苦及諸疾病之所惱亂。我等即是報諸佛恩，亦令是等不為橫死，鬪諍、戰陣、言訟、饑渴亦皆消滅，有所願求無不遂意，常得安穩財食豐足，一切時中常當衛護。世尊！我等親於佛前自立要誓，若有淨信男子女人，憶念我者，應誦此呪。即說呪曰：

「『但姪他(一) 阿矩麼矩陀羅矩(二) 麼麼矩矩麗(三) 訶呼醯(四) 麼囉(二合)麼囉(二合)麼囉(二合)麼囉(二合)(五) 粗粗麗(六) 粗麗莎嚩(二合)訶(七)』」(CBETA 2023.Q1, T19, no. 925, p. 40a22-b5)

T 451: 《藥師琉璃光七佛本願功德經》卷 2：「爾時，執金剛菩薩、釋梵四天王從座而起，合掌恭敬，禮釋迦牟尼佛足，白言：「世尊！我等大眾，皆已得聞諸佛本願殊勝功德，及見諸佛慈悲至此，令我眾生親承供養。世尊！若於其處，有此經典，及七佛名、陀羅尼法，流通供養，乃至書寫，我等悉皆承佛威力，即往其處擁護於彼。國王大臣、城邑聚落、男子女人，勿令眾苦及諸疾病之所惱亂，常得安隱，財食豐足。我等即是報諸佛恩。世尊！我等親於佛前，自立要誓：若有淨信男子、女人，憶念我者，應誦此呪。」即說呪曰：

「但姪他 惡婁莫婁 咀羅婁 麼麼婁具囉 訶呼(去) 醯(去) 末囉末囉末囉 緊樹囉布囉 莎訶」(CBETA 2023.Q1, T14, no. 451, p. 417b17-c1)

(2) gang la la zhig de bzhin gshegs pa'I mtsan  
rnams dang | gzungs gyI tshig 'di dag 'chang ba  
dang || (3) klog pa dang yI ger 'dri<sup>1130</sup> ba dang ○  
yi ger 'drir<sup>1131</sup> stsol pa dang | rab du<sup>1132</sup> gus par  
mchod (4) pa<sup>1133</sup> bgyId<sup>1134</sup> pa de ni<sup>1135</sup> || ngan  
song gsum du myi mchi bar rig par<sup>1136</sup> bgyI ste ||  
de ni<sup>1137</sup> bla na mye pa yang dag par (v1) rdzogs  
pha'i byang cub las slar myi ldog par 'gyur<sup>1138</sup> || ji  
ltar 'tsal ba'I sangs rgyas gyi zhing | (2) de dag du  
skye bar 'gyur || de bzhin gshegs pa<sup>1139</sup> mthong  
bar 'gyur || tshe rabs dran bar 'gyur || (3) ting  
nge 'dzin dang gzungs kyang thob<sup>1140</sup> ○ par 'gyur  
ro zhes gsung zhing<sup>1141</sup> zhal gyis bzhes pha dang  
(4) yang<sup>1142</sup> byang cub sems dpa' phyag<sup>1143</sup> na rdo  
rjes khyad bar du yang<sup>1144</sup> 'di skad ches<sup>1145</sup> mdo  
sde'i dbang po 'dzin pha<sup>1146</sup> (\*103r1) \$ | de dag  
gi don du || bdagi<sup>1147</sup> gzungs gyi gsang sngags<sup>1148</sup>  
stsal<sup>1149</sup> par bgyis<sup>1150</sup> || <sup>1151</sup> dgongsu gsol || (2)  
yang dag par rdzogs pa'i sangs rgyas bdun po dag  
la phyag 'tsal lo || rdo rje 'dzin thams chad la  
phyag (3) 'tsal lo ||

tad yā thā ōm || ○ ba dzre ba dzre ma ha<sup>1152</sup> ba  
dzre<sup>1153</sup> pā sha dha ri ni<sup>1154</sup> sa ma sa ma (4) sa man  
ta | a bra<sup>1155</sup> ti ha ta ba drze || sha ma sha ma pra  
sha man du<sup>1156</sup> sa rba byā<sup>1157</sup> dha<sup>1158</sup> ya<sup>1159</sup> || ku ru  
ku ru | sa dha<sup>1160</sup> | <sup>1161</sup> ka<sup>1162</sup> rma nī<sup>1163</sup> (v1) sa ma  
ya ma nu sma ra bha ga ban<sup>1164</sup> ba dzra pa<sup>1165</sup> nī |  
sa rba a<sup>1166</sup> sham<sup>1167</sup> me pa ri pu<sup>1168</sup> ra ya swa<sup>1169</sup>  
hā |

- 
- <sup>1130</sup> 'dri] 'bri P.  
<sup>1131</sup> 'drir] 'brir P.  
<sup>1132</sup> rab tu] rab tu {{ras}} Ms.  
<sup>1133</sup> pa] par DP.  
<sup>1134</sup> bgyId] bgyed *a.c.* Ms.  
<sup>1135</sup> ni] dag DP.  
<sup>1136</sup> rig par] rig pa<<r>> Ms.  
<sup>1137</sup> ni] *om.* DP.  
<sup>1138</sup> 'gyur] 'gyar *a.c.*, Ms., 'gyur DP.  
<sup>1139</sup> gshegs pa] rnams *add.* DP.  
<sup>1140</sup> thob] 'thob DP.  
<sup>1141</sup> zhing] shing Ms.  
<sup>1142</sup> yang] de nas DP.  
<sup>1143</sup> phyag] lag P.  
<sup>1144</sup> khyad bar du yang] de bzhin gshegs pa de dag la  
DP.  
<sup>1145</sup> ches] gang *add.* DP.  
<sup>1146</sup> The second half of this line on the Ms. is very  
cursive.  
<sup>1147</sup> bdagi] bdag gis DP.  
<sup>1148</sup> gsang sngags] kyi gzhi rnams rab tu *add.* DP.  
<sup>1149</sup> stsal] bstsal P.  
<sup>1150</sup> bgyis] bgyi DP.  
<sup>1151</sup> sangs rgyas bcom ldan 'das rnams bdag la] *om.*  
DP.  
<sup>1152</sup> ha] hā DP.  
<sup>1153</sup> ba dzre] ba dzre {{ba dzre}} Ms., ba dzra *add.*  
Ms.

(D271a5) gang la la zhig de bzhin (P316b1)  
gshegs pa'i mtshan rnams dang | gzungs kyi  
tshigs 'di dag 'chang ba dang | klog pa dang | yi  
ger 'dri<sup>1170</sup> ba dang | yi ger 'drir<sup>1171</sup> stsol ba dang |  
rab tu gus par mchod par (P316b2) bgyid pa de  
dag ngan song gsum du mi mchi bar rig par bgyi  
ste | de bla<sup>1172</sup> na med pa yang dag par rdzogs pa'i  
(D271a6) byang chub las slar mi ldog par 'gyur |  
ji ltar 'tshal ba'i sangs rgyas (P316b3) kyi zhing  
de dag tu skye bar 'gyur | de bzhin gshegs pa  
rnams mthong bar 'gyur | tshe rabs dran par 'gyur  
| ting nge 'dzin dang gzungs kyang 'thob par 'gyur  
ro (P316b4) zhes gsungs shing zhal gyis bzhes pa  
dang | de (D271a7) nas byang chub sems dpa'  
phyag<sup>1173</sup> na rdo rjes de bzhin gshegs pa de dag  
la 'di skad ces | gang mdo sde'i dbang po 'dzin pa  
de dag (P316b5) gi don du bdag gis gzungs kyi  
gsang sngags kyi gzhi rnams rab tu stsal<sup>1174</sup> bar  
bgyi | sangs rgyas bcom ldan 'das rnams bdag la  
dgongs su gsol | yang dag (D271b1) par rdzogs  
pa'i sangs (P316b6) rgyas bdun po dag la  
phyag 'tshal lo || rdo rje 'dzin thams cad la  
phyag 'tshal lo ||  
tadya thā | ōm badzra badzre ma hā badzre badzra  
pā sha dha ri ni<sup>1175</sup> | sa ma sa ma | sa manta a  
(P316b7) pra ti ha ta badzre | sha ma sha ma | pra  
sha mantu | sarba byā<sup>1176</sup> dhā<sup>1177</sup> yah<sup>1178</sup> | ku ru ku  
ru | sarba ka rma nī | sa ma ya ma nu sma (D271b2)  
ra bha ga wān<sup>1179</sup> badzra pā nī | sarba ā<sup>1180</sup>  
shām<sup>1181</sup> me pa ri pū ra ya swā hā |

- <sup>1154</sup> ni] nī D.  
<sup>1155</sup> bra] pra DP.  
<sup>1156</sup> man du] mantu DP.  
<sup>1157</sup> byā] bya P.  
<sup>1158</sup> dha] dhā D.  
<sup>1159</sup> ya] yah D.  
<sup>1160</sup> sa dha] sa rva DP.  
<sup>1161</sup> dha] <<|>> Ms.  
<sup>1162</sup> ka] {{}} Ms.  
<sup>1163</sup> nī] nī DP.  
<sup>1164</sup> ban] wān D, bān P.  
<sup>1165</sup> pa] pā DP.  
<sup>1166</sup> a] ā D.  
<sup>1167</sup> sham] shām D, sham P.  
<sup>1168</sup> pū] pu DP.  
<sup>1169</sup> swa] swā DP.  
<sup>1170</sup> 'dri] 'bri P.  
<sup>1171</sup> 'drir] 'brir P.  
<sup>1172</sup> bla] ba D.  
<sup>1173</sup> phyag] lag P.  
<sup>1174</sup> stsal] bstsal P.  
<sup>1175</sup> ni] nī D.  
<sup>1176</sup> byā] bya P.  
<sup>1177</sup> dhā] dha P.  
<sup>1178</sup> yah] ya P.  
<sup>1179</sup> wān] bān P.  
<sup>1180</sup> ā] a P.  
<sup>1181</sup> shām] sham P.

“Anyone who holds the names of the Tathāgatas and this *dhāraṇī* verse, reads them, writes them down, give them to [others] to be written down, and makes offerings to them with devotion, will never know (*rig pa?*) how to go to the three lower realms. They will never regress on the path to unsurpassed and perfect awakening. They will be reborn in whichever buddhafields they wish, see the Tathāgatas, and remember their past lives. They will attain meditative absorption and recollection.” Thus it has been said and been promised (*zhal gyis bzhes*).”

Thereupon Bodhisattva Vajrapāṇi particularly said: “please grant me your permission, and I shall pronounce secret *dhāraṇī* verses for the benefit of those who uphold this *sūtreन्द्रa*:

‘Homage to the seven perfect buddhas. Homage to all Vajrapāṇis. tadyathā om vajre vajre mahāvajre vajrapāśadhāraṇi sama sama samanta apratihata vajre śama śama praśamantu sarvavyādhayaḥ kuru kuru sarvakarmāṇi samayam anusmara Bhagavat vajrapāṇi sarvāśām me paripūraya svāhā.’” (Based on 84000, cf. D 503, 272a5–b5)<sup>1182</sup>

<sup>1182</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「若有淨信男子女人。誦七佛名及此神呪。讀誦書寫恭敬供養。現世皆得無病長壽離眾苦惱不墮三塗。得不退轉乃至菩提。彼諸佛土隨意受生。常見諸佛得宿命智。念定總持無不具足。如是發大弘願要誓。爾時執金剛菩薩摩訶薩。詣彼佛所白言世尊。為護未來持經之人。令無眾惱所求滿足。我今為說陀羅尼曰。

南無馱多喃(一)三藐三菩陀喃(二)南無薩哩嚩(二合)嚩日囉(二合)陀囉喃(三)怛姪他(四)唵嚩日哩(二合)嚩日哩(二合五)摩訶嚩日哩(二合六)嚩日囉(二合)婆設陀哩尼(七)三摩三摩三曼頌(八)阿鉢囉(二合)帝訶馱嚩日哩(二合九)設麼設麼(十)鉢囉(二合)設曼觀(十一)薩哩嚩(二合)毘耶(二合)陀耶(十二)矩嚩矩嚩(十三)薩哩嚩(二合)伽囉(二合)麼尼(十四)薩摩耶麼奴瑟麼(二合)囉婆伽梵(十五)嚩日囉(二合)婆尼(十六)薩哩嚩(二合)阿商彌鉢哩脯囉夷莎嚩(二合)訶(十七)」(CBETA 2022.Q1, T19, no. 925, p. 40b6-23)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「若有淨信男子、女人、國王、王子、大臣、輔相、中宮、嫔女，誦七佛名及此神呪，讀誦書寫，恭敬供養，現世皆得無病長壽，離眾苦惱，不墮三途，得不退轉，乃至菩提。彼諸佛土，隨意受生，常見諸佛，得宿命智，念定總持，無不具足。若患鬼瘡等病，當書此呪，繫之肘後，病若差已，置清淨處。」爾時，執金剛菩薩詣七佛所，右遶三匝，各申禮敬，白言：「世尊！惟願慈悲，護念於我，我今為欲饒益未來男子、女人，持是經者，我更為說陀羅尼呪。」時，彼七佛讚執金剛言：「善哉！善哉！執金剛！我加護汝，可說神呪，為護未來持經之人，令無眾惱，所求滿足。」時，執金剛菩薩即說呪曰：

「南麼馱多喃 三藐三佛陀喃 南麼薩婆跋折囉達囉喃怛姪他 唵跋折囉 跋折囉 莫訶跋折囉 跋折囉波捨 陀囉爾三麼三麼 三曼頌 阿鉢囉底嚩多 跋折囉 苦麼苦麼 鉢囉苦曼觀謎 薩婆毘阿大也 矩嚩矩嚩 薩婆羯麼 阿伐囉拏爾叉也 三麼也末奴三末囉薄伽畔跋折囉波爾薩婆舍謎鉢哩 脯囉也莎訶」(CBETA 2023.Q1, T14, no. 451, p. 417c2-23)

bcom ldan 'das gang (2) la la zhig || de bzhin  
 gshegs pa ○ de dag gi mtshan dang sngon  
 gyi smon lam gyi khyad bar rgyas pa<sup>1183</sup>  
 dang<sup>1184</sup> (3) chos gyi rnam  
 grangs 'di 'chang ba dang ○ klog pa de'i re  
 ba thams chad bdagis yongsu bskang bar (4)  
 bgyi'o<sup>1185</sup> || gal te des bdag mthong bar 'tsal  
 na || chos gyi rnam grangs 'di yi ger 'drir<sup>1186</sup>  
 stsal par bgyi |<sup>1187</sup> (\*104r1) \$ |:| de bzhin  
 gshegs pa 'di dag gi sku gzugs bdun yang  
 bgyi || rdo rje 'dzin kyang<sup>1188</sup> sku gdung  
 dang bcas par bgyi | (2) de bzhin gshegs pa  
 de dag la yang ji skad gong du smos pa  
 bzhin du spos dang bdug pa dang | mar mye  
 dang 'phreng<sup>1189</sup> ba (3) dang | rgyan dang  
 rol mo'I sgra dang |○| snyil<sup>1190</sup> snyan dang  
 pheg<sup>1191</sup> rdob pa rnams gyis mchod de  
 bskor bar (4) bgyI || gzungs gyi gsang  
 sngags gzhi 'di dag kyang 'don<sup>1192</sup> par bgyI  
 ||<sup>1193</sup> sems can thams cad la yang | (v1) phan  
 ba'i sems dang byams pa'i semsu bgyi  
 || 'phags pa'i lam yan lag brgyad pa'I  
 bsnyen gnas la gnaste (2) lan gsum khru  
 bgyi zhing<sup>1194</sup> gos lan gsum brje bar bgyi ||  
 tshes brgyad nas brtsams te || zla ba phyi  
 ma<sup>1195</sup> (3) bco lnga nya'i bar du nyin  
 chig<sup>1196</sup> bzhin<sup>1197</sup> ○ rigs sngags lan brgya  
 rtsa brgyad bzlas na | de la bdagis rmyi (4)  
 lam du mthong stsal par bgyi || 'bel<sup>1198</sup> pa'I  
 bka' mchid kyang bgyi || re ba thams chad  
 kyang<sup>1199</sup> yongsu (\*105r1) bskang bar  
 bgyI'o zhes bgyi ba la stsogs pa |<sup>1200</sup>

bcom ldan (P316b8) 'das gang la la zhig de  
 bzhin gshegs pa 'di dag gi mtshan dang |  
 sngon gyi smon lam gyi khyad par rgyas  
 pa'i chos kyi rnam grangs 'di 'chang ba  
 dang | klog pa de'i re ba thams cad bdag gis  
 (P317a1) yongsu bskang bar bgyi |  
 (D271b3) don thams cad kyang bsgrub par  
 bgyi'o || gal te des bdag mthong bar 'tshal  
 na chos kyi rnam grangs 'di yi ger 'drir<sup>1201</sup>  
 (P317a2) stsal bar bgyi | de bzhin gshegs  
 pa 'di dag gi sku gzugs bdun yang bgyi | rdo  
 rje 'dzin yang sku gdung dang bcas par bgyi  
 | de bzhin gshegs pa de dag la yang ji  
 (D271b4) skad (P317a3) gong du smos pa  
 bzhin du spos dang | bdug pa dang | mar me  
 dang | phreng ba dang | rgyan dang | rol mo'i  
 sgra dang | sil snyan dang | pheg rdob pa  
 rnams kyis mchod de bskor (P317a4) bar  
 bgyi | gzungs kyi gsang sngags kyi gzhi 'di  
 dag kyang gdon par bgyi | sems can thams  
 cad la yang phan pa'i (D271b5) sems dang  
 | byams pa'i sems su bgyi | 'phags (P317a5)  
 pa'i lam yan lag brgyad pa'i bsnyen gnas la  
 gnas te lan gsum khru bgyi zhing gos lan  
 gsum brje bar bgyi | tshes brgyad nas  
 brtsams te zla ba phyi'i<sup>1202</sup> bco lnga'i nya'i  
 bar du nyin (P317a6) gcig bzhin du rig  
 sngags lan brgya rtsa brgyad (D271b6)  
 bzlas na de la bdag gis rmi lam du mthong  
 bar stsal bar bgyi | 'phel ba'i bka' mchid  
 kyang bgyi | re ba thams cad yongsu  
 (P317a7) bskang bar bgyi'o zhes

<sup>1183</sup> rgyas pa] rgyas pa'i DP.

<sup>1184</sup> dang] *om.* DP.

<sup>1185</sup> bskang bar bgyi'o] bskang bar bgyi | don thams  
 cad kyang bsgrub par bgyi'o || DP.

<sup>1186</sup> 'drir] 'brir P.

<sup>1187</sup> This line on the Ms. is very cursive.

<sup>1188</sup> kyang] yang DP.

<sup>1189</sup> 'phreng] phreng DP.

<sup>1190</sup> snyil] sil DP.

<sup>1191</sup> pheg] phoeg Ms., pheg DP.

<sup>1192</sup> 'don] gdon DP.

<sup>1193</sup> The first half of this line on the Ms. is very  
 cursive.

<sup>1194</sup> zhing] zhing {{la}} Ms.

<sup>1195</sup> phyi ma] phyi'i D, phyi ma'i P.

<sup>1196</sup> chig] gcig DP. *chig* is the Old Tibetan form of  
*cig*, shares the same meaning with *gcig* in DP.

<sup>1197</sup> bzhin] du *add.* DP.

<sup>1198</sup> 'bel] 'phel DP.

<sup>1199</sup> khyang] *om.* DP.

<sup>1200</sup> bgyi ba la stsogs pa |] *om.* DP.

<sup>1201</sup> 'drir] 'brir P.

<sup>1202</sup> phyi'i] phyi ma'i P.

“Bhagavat, I shall fulfill every wish of anyone who bears and recites these names of the Tathāgatas, the detailed account of their previous aspirations, and this *dharma* discourse. If they wish to see me, they should give this *dharma* discourse [to others] to be written down, make seven statues of these Tathāgatas, and create a bodily representation of Vajrapāṇi. Just as has previously been said to those Tathāgatas, they should offer perfumes, incense, oil lamps, garlands, ornaments, sound of music, cymbals, and drums, and circumambulate them. They should chant these secret *dhāraṇī* root verses. They should arouse a loving attitude and the intention to benefit all beings. They should keep the noble eightfold precepts. They should take a bath three times and change clothes three times. Then, if they recite the incantation (*rig sngags*) one hundred and eight times each day from the eighth day [of this month] until the full moon on the fifteenth day of the next month, I will grant them a vision in their dreams. I will plentifully instruct them, and I will fulfill all their wishes.” And so on... (Based on 84000, cf. D 503, 272b5–273a3)<sup>1203</sup>

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<sup>1203</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「『世尊！若復有人持七佛名，憶念彼佛本願功德，并持此呪讀誦演說，我令彼人所願滿足無所乏少。若欲見我問善惡者，應當書寫此經，造七佛像，并執金剛菩薩像，皆於像身安佛舍利，於此像前如上所說，以諸香華懸繒幡蓋，上妙飲食及諸伎樂，而為供養禮拜旋遶，於眾生處起慈悲心，受八戒齋，日別三時澡浴清淨三時更衣。從白月八日至後月十五日，每日誦呪一百八遍心無散亂，我於夢中即現自身共為言說，隨所求者皆令滿足。』」 (CBETA 2023.Q1, T19, no. 925, p. 40b24-c4)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「『世尊！若復有人，持七佛名，憶念彼佛本願功德，并持此呪，讀誦演說，我令彼人所願滿足，無所乏少。若欲見我，問善惡者，應當書寫此經，造七佛像，并執金剛菩薩像，皆於像身，安佛舍利，於此像前，如上所說，種種供養，禮拜旋繞。於眾生處起慈悲心，受八戒齋，日別三時，澡浴清淨，三時衣別，從白月八日至十五日，每日誦呪一百八遍，心無散亂。我於夢中即自現身，共為言說，隨所求者，皆令滿足。』」 (CBETA 2023.Q1, T14, no. 451, pp. 417c24-418a4)

'phags pa'i bka' myi 'bab<sup>1204</sup> pa | tshad mar gyur pas<sup>1205</sup> (2) zhal gyis bzhes pa bzhin du | deng 'dir yang mchod pa'I tshogs sbyar pa'i pho brang gl dkyil 'khor 'dir (3) bzhugs te<sup>1206</sup> | mchod pa bzhes shing<sup>1207</sup> ○ gdan 'tshom bas mdo sde'i cho ga yongsu rdzogs par bskang<sup>1208</sup> (4) ba'I prin las mdzad de | phan yon ji skad bka' stsal pa thams chad bdag cag la stsogs pha (v1)<sup>1209</sup> thams cad kyis thob par byin gyis brlab par ji gang<sup>1210</sup> ||

lhag par yang de bzhin gshegs pa bdun gyI (2) sngon gyi smon lam gyi khyad par rgyas pa<sup>1211</sup> la stsogs pa'i<sup>1212</sup> gsung rab dam pa'i chos yun ring du rgyas par bgyi ba dang |

sgo thams (3) cad nas | chos spyod pa rnams<sup>1213</sup> | bar chad ○ dang bgegs su gyur pa | bdud gyi pyogs thams cad dang | (4) yul pyogs su myi nad<sup>1214</sup> pyugs nad<sup>1215</sup> dang 'thab pa<sup>1216</sup> dang | sad<sup>1217</sup> ser ba la stsogs pas lo tog<sup>1218</sup> ma rungs bar bgyid pa

(folio \*106 missing)

'phags pa'i bka' mi 'gyur ba tshad mar gyur par zhal gyis bzhes pa bzhin du | deng 'dir yang mchod pa'i tshogs sbyar ba'i pho brang gi (D271b7) dkyil 'khor (P317a8) 'dir bzhugs shing mchod pa zhes te | gdan 'dzom pas mdo sde'i cho ga yongsu rdzogs par bskang<sup>1219</sup> ba'i phrin las mdzad de | phan yon ji skad bka' stsal pa thams cad (P317b1) bdag cag la sogs pa sems can thams cad kyis thob par byin gyis brlab tu gsol ||

lhag par yang de (D272a1) bzhin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i mdo la sogs pa (P317b2) gsung rab dam pa'i chos yun ring du rgyas par bgyi ba dang |

sgo thams cad nas chos spyod pa rnams la bar chad dang bgegs su gyur ba bdud kyi phyogs thams cad dang | yul phyogs su mi (D272a2) (P317b3) nad dang phyugs nad gtong ba dang | than pa dang sad dang ser ba la sogs pas lo thog<sup>1220</sup> ma rungs bar bgyid pa *dang* |

[see appendix 4.2.23]

<sup>1204</sup> 'bab] 'gyur DP.

<sup>1205</sup> pas] par DP.

<sup>1206</sup> te] shing DP.

<sup>1207</sup> shing] te DP.

<sup>1208</sup> bskang] bkang P.

<sup>1209</sup> la stsogs pha] sems can *add.* DP.

<sup>1210</sup> brlab par ji gang] brlab tu gsol DP.

<sup>1211</sup> pa] pa'i mdo DP.

<sup>1212</sup> pa'i] pa DP.

<sup>1213</sup> rnams] la *add.* DP.

<sup>1214</sup> nad] dang *add.* DP.

<sup>1215</sup> nad] gtong ba *add.* DP.

<sup>1216</sup> 'thab ba] than pa DP.

<sup>1217</sup> sad] dang *add.* DP.

<sup>1218</sup> tog] thog D.

<sup>1219</sup> bskang] bkang P.

<sup>1220</sup> tog] thog D.

Just as has been promised (*zhal gyis bzhes*) with the words of the noble ones that never fail (*'bab pa*) and are certain (*tshad mar gyur pa*), so too here and now, may [the noble ones] remain in this *maṇḍala* palace where offerings are arranged, accept the offerings, and perform activities to perfectly complete the liturgy of the *sūtra* by assembling on the thrones, and bless all sentient beings including us with all means to obtain all benefits that have been proclaimed.

And, especially, please make the scriptures of the *Extensive Sūtra on the Former Special Aspirational Prayers of the Seven Tathāgatas* [i.e., D 503] and so forth, the true *dharma*, flourish for a long time!

There are demons in all directions who bring hindrances and obstructions to the *dharma* practitioners in any manner. They [spread] human disease, domestic animal disease and fights in the land. They destroy the crops with frost, hail, and so forth... (Based on Newman 2009)<sup>1221</sup>

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<sup>1221</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「是故亦如經中所說，大聖妙旨真實正等，無有變易不捨本誓。惟願住此供養香壇受用供養，亦願慈悲圓滿我等儀軌道場。又願我等一切有情，見前獲得如經所說功德善利，願垂攝授！願賜攝授！

「復願《七佛本願功德經》及諸經典一切法寶，久住世間流布十方，願大興隆增盛利樂。  
「又願我等受持法門，及國界中所有人民，及諸孳畜，而生種種疾病疫癘種種患難，旱澇霜雹損壞苗稼，妖孽變怪一切惡相，不吉祥事惱害眾生。如是等類諸惡鬼神，常在於國往來惱害，起諸災難如是等難。」  
(CBETA 2023.Q1, T19, no. 925, p. 40c5-16)

### 2.3.2.3 To the Twelve Yakṣa Generals

(\*107r1) \$ |:| gnod sbyin gyi sde dpon bcu  
gnyis la mchod de phyag 'tsal nas smon lam  
du gsol ba' ||<sup>1222</sup>

(2) mthu dpal dang ldan ba'I<sup>1223</sup> dge snyen  
dam pa || gnod sbyin gyi sde dpon bcu  
gnyis<sup>1224</sup> la || 'di lta ste || (3) gnod sbyin gyI  
sde dpon chen po ci<sup>1225</sup> ○ 'jigs la  
phyag 'tsalo | mchod do | skyabsu mchi'o ||  
(4) gnod sbyin gyI sde dpon chen po rdo rje  
la phyag 'tsalo | mchod do | skyabsu mchi'o  
|| gnod sbyin gyi sde dpon (v1) chen po  
rgyan 'dzin la phyag 'tsolo | mchod do  
skyabsu mchi'o || gnod sbyin gyI sde dpon  
chen po (2) bza'<sup>1226</sup> 'dzin la phyag 'tsal lo |  
mchod do | skyabsu mchi'o || gnod sbyin gyi  
sde dpon chen po rlung la (3) phyag 'tsalo |  
mchod do | skyabsu mchi'o || gnod sbyin  
gyi sde dpon chen po gnas bcas la (4)  
phyag 'tsalo mchod do skyabsu mchi'o ||  
gnod sbyin gyi sde dpon chen po  
dbang 'dzin la phyag 'tsalo | (5)<sup>1227</sup> mchod  
do | skyabsu mchi'o || gnod sbyin gyi sde  
dpon chen po btung 'dzin la phyag 'tsal lo ||

(folio \*108 missing)<sup>1228</sup>

(\*109r1)<sup>1229</sup> \$ |:| gnod sbyin gyI sde dpon  
chen po g.yo ba 'dzind<sup>1230</sup> la phyag 'tsal lo ||  
mchod do skyabsu mchi'o || gnod sbyin gyi  
(2) sde dpon chen po rdzogs byed la  
phyag 'tshal lo || mchod do | skyabs su  
mchi'o || skabs 'dir mchod pa dbul ||<sup>1231</sup>

(verso blank)

mthu dpal (P318a1) dang ldan pa'i lha'i dge  
bsnyen dam pa gnod sbyin gyi sde dpon bcu  
(D272a6) gnyis po la 'di lta ste | gnod sbyin  
gyi sde dpon chen po ji 'jigs la phyag 'tshal  
lo || mchod do (P318a2) skyabs su mchi'o ||  
gnod sbyin gyi sde dpon chen po rdo rje la  
phyag 'tshal lo || mchod do skyabs su  
mchi'o || gnod sbyin gyi sde dpon chen po  
rgyan 'dzin la phyag 'tshal lo || mchod do  
(P318a3) skyabs su mchi'o || (D272a7)  
gnod sbyin gyi sde dpon chen po gza' 'dzin  
la phyag 'tshal lo || mchod do skyabs su  
mchi'o || gnod sbyin gyi sde dpon chen po  
rlung la phyag 'tshal lo || (P318a3) mchod  
do skyabs su mchi'o || gnod sbyin gyi sde  
dpon chen po gnas bcas la phyag 'tshal lo ||  
mchod do skyabs su mchi'o || gnod sbyin  
gyi sde (D272b1) dpon chen po dbang 'dzin  
la (P318a5) phyag 'tshal lo || mchod do  
skyabs su mchi'o || gnod sbyin gyi sde dpon  
chen po btung 'dzin la phyag 'tshal lo ||

[see appendix 4.2.24]

gnod sbyin gyi sde (P318a7) dpon chen po  
g.yo ba 'dzin la phyag 'tshal lo || mchod do  
skyabs su mchi'o || gnod sbyin gyi sde dpon  
chen po rdzogs byed la phyag 'tshal lo ||  
mchod do skyabs su mchi'o ||

<sup>1222</sup> gnod sbyin ... gsol ba' ||] *om.* DP.

<sup>1223</sup> ldan ba'I] lha'i *add.* DP.

<sup>1224</sup> bcu gnyis] po *add.* DP.

<sup>1225</sup> ci] ji DP.

<sup>1226</sup> bza'] gza' DP.

<sup>1227</sup> This folio has five lines while most folios have only four lines.

<sup>1228</sup> Folio \*108 is missing, the missing text is however partially added by one single folio without folio number and verso.

<sup>1229</sup> This folio has no folio number, and there is a sign of “+” before the beginning of the texts, seems to be a short sentence that has been added.

<sup>1230</sup> 'dzind] 'dzin DP.

<sup>1231</sup> skabs 'dir mchod pa dbul ||] *om.* DP.

After offering, pay homage to the twelve great Yakṣa generals and express the aspirations.

To the true devotees with glorious power, the twelve great Yakṣa generals, viz., to the great Yakṣa general Kiṃbhīra (Ci 'jig pa),<sup>1232</sup> I pay homage, make offering and take refuge; to the great Yakṣa general Vajra (rDo rje), I pay homage, make offering and take refuge; to the great Yakṣa general Mekhila (rGyan 'dzin); [to the great Yakṣa general Anala (bZa' 'dzin),<sup>1233</sup> I pay homage, make offering and take refuge;] to the great Yakṣa general Anīla (rLung), I pay homage, make offering and take refuge; to the great Yakṣa general Sanīla (gNas bcas), I pay homage, make offering and take refuge; to the great Yakṣa general Indāla (dBang 'dzin), I pay homage, make offering and take refuge; to the great Yakṣa general Pāyila (bTung 'dzin), I pay homage, make offering and take refuge; [to the great Yakṣa general Māhula (sMra 'dzin), I pay homage, make offering and take refuge; to the great Yakṣa general Cindāla (bSam 'dzin), I pay homage, make offering and take refuge;] to the great Yakṣa general Codhura (g.Yo ba), I pay homage, make offering and take refuge; to the great Yakṣa general Vikala (rDzogs byed), I pay homage, make offering and take refuge. On this occasion, make offerings.<sup>1234</sup>

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<sup>1232</sup> The Tibetan names are added by the author.

<sup>1233</sup> There are only eleven names listed in Schopen 1978. The name of the fourth one, Anala, is updated in Schopen 2017. However, according to Ding, Fan, Harrson et al., forthcom., this name should instead be Anamta.

<sup>1234</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2: 「吉祥威德優婆塞十二藥叉大將者 南無歸依供養宮毘羅藥叉大將 南無歸依供養跋折羅藥叉大將 南無歸依供養迷企羅藥叉大將 南無歸依供養安底羅藥叉大將 南無歸依供養頹爾羅藥叉大將 南無歸依供養珊底羅藥叉大將 南無歸依供養因陀羅藥叉大將 南無歸依供養波夷羅藥叉大將 南無歸依供養摩虎羅藥叉大將 南無歸依供養真陀羅藥叉大將 南無歸依供養招住羅藥叉大將 南無歸依供養毘羯羅藥叉大將。」(CBETA 2022.Q1, T19, no. 925, pp. 40c24-41a6)

T 451: 《藥師琉璃光七佛本願功德經》卷 2: 「爾時，眾中有十二藥叉大將，俱在會坐。其名曰：宮毘羅大將，跋折羅大將，迷企羅大將，頹爾羅大將，末爾羅大將，娑爾羅大將，因陀羅大將，波夷羅大將，薄呼羅大將，真達羅大將，朱杜羅大將，毘羯羅大將。」(CBETA 2023.Q1, T14, no. 451, p. 416b9-16)

(\*110r1) \$ |:| sman gyi bla be du rya'i 'od<sup>1235</sup>  
 de'i mtshan 'chang ba dang | mchod pa dang  
 | rim gro byed pa'I sems can (2) de dag la  
 bdag chag gis bsrung bar bgyi || yongsu  
 bskyang bar bgyi || gnod pa thams chad las  
 (3) yongsu thar par bgyi || bsam ○ ba thams  
 chad yongsu rdzogs par bgyi | 'o |  
 zhes 'phags (4) pa'I ngag brtags pas zhal  
 gyis bzhes shing || thugs dam du blangs<sup>1236</sup>  
 te || ston pa bcom (5) ldan 'das gyis kyang |  
 gang gI phyir khyed<sup>1237</sup> | de bzhin gshegs pa  
 sman gyi bla be du rya'i 'od<sup>1238</sup> de la (v1)  
 byas pa gzo zhing rjes su dran la || sems can  
 thams chad la phan ba'I phyir zhugs pa  
 legso (2) legs<sup>1239</sup> shes<sup>1240</sup> rjes su gnang ba |  
 bon pa<sup>1241</sup> de bzhin du | deng 'dir yang  
 mchod pa'i tshogs (3) sbyar pa'I pho brang  
 gi dkyil 'khor ○ 'dir dul zhing zhi  
 ba'i 'khor<sup>1242</sup> dang ldan bar byams pha (4)  
 dang thugs brtse<sup>1243</sup> bas | mchod pa bzhes  
 shing mdo sde'i cho ga yongsu rdzogs par  
 bskang ste || (5) phan yon ji skad bka' stsal  
 pa thams cad || bdag cag la stsogs pha sems  
 can (\*111r1) \$ |:| thams chad  
 gyis<sup>1244</sup> 'thob<sup>1245</sup> par byin gyi brlab par ji  
 gnang<sup>1246</sup> ||

*gang bcom ldan 'das de bzhin gshegs pa*  
 sman gyi bla bai dūrya'i (D272b6) 'od kyi  
 rgyal po de'i mtshan (P318b5) 'chang ba  
 dang | mchod pa dang | rim gro byed pa'i  
 sems can de dag la bdag cag gis bsrung bar  
 bgyi | yongsu bskyang bar bgyi | gnod pa  
 thams cad las yongsu thar bar bgyi | bsam  
 (P318b6) pa thams cad yongsu rdzogs par  
 bgyi'o zhes 'phags pa'i ngag (D272b7)  
 brtags pas zhal gyis bzhes shing thugs dam  
 du glengs te | ston pa bcom ldan 'das kyi  
 kyang gang gi phyir khyod<sup>1247</sup> de bzhin  
 gshegs (P318b7) pa sman gyi bla bai  
 dūrya'i 'od kyi rgyal po de la byas pa gzo  
 zhing rjes su dran la | sems can thams cad la  
 phan pa'i phyir zhus pa legs so<sup>1248</sup> zhes rjes  
 su gnang ba de (D273a1) bzhin du |  
 deng 'dir yang (P318b8) mchod pa'i tshogs  
 sbyar ba'i pho brang gi dkyil 'khor 'dir dul  
 zhing zhi ba'i sems dang ldan par byams pa  
 dang thugs brtse<sup>1249</sup> bas mchod pa bzhes  
 shing mdo sde'i cho ga yongsu rdzogs par  
 bskang (P319a1) ste | phan yon ji skad bka'  
 stsal pa thams (D273a2) cad bdag cag la  
 sogs pa sems can thams cad kyi<sup>1250</sup> thob  
 par byin gyis brlab tu gsol |

<sup>1235</sup> 'od] kyi rgyal po *add.* DP.

<sup>1236</sup> blangs] glengs DP.

<sup>1237</sup> khyed] khyod D.

<sup>1238</sup> 'od] kyi rgyal po *add.* DP.

<sup>1239</sup> legs] *om.* D, legs so P.

<sup>1240</sup> shes] zhes DP.

<sup>1241</sup> bon pa] *om.* DP.

<sup>1242</sup> 'khor] sems DP.

<sup>1243</sup> brtse] brtso D, rtse P.

<sup>1244</sup> gyis] kyi P.

<sup>1245</sup> 'thob] thob DP.

<sup>1246</sup> par ji gnang] tu gsol DP.

<sup>1247</sup> khyod] khyed P.

<sup>1248</sup> legs so] legs so *add.* P.

<sup>1249</sup> brtse] brtso D, rtse P.

<sup>1250</sup> kyi] kyi P.

“[And whosoever] keeps Bhaiṣajyaguruvaiḍūryaprabha’s name in mind, worships him, and serves him, we will guard those sentient beings, care for them, liberate them from all harm, and fulfill all their wishes.” (cf. D 503, 269b4–5)

Just as has been promised (*zhal gyis bzhes*) with the words of the noble ones, having made [their] pledge, and by the Teacher, the Bhagavat, who bestowed (*rjes su gnang ba*) this instruction: “Since you gratitude and keep in mind Tathāgata Bhaiṣajyaguruvaiḍūryaprabha, engaging in benefiting all sentient beings, it is well-done, well-done!” Likewise, here and now, may [the noble ones] remain in this *maṇḍala* palace where offerings are arranged, with kindness and compassion for the tamed and peaceful attendants, accept the offerings, and perform activities to perfectly complete the liturgy of the *sūtra*, and bless all sentient beings including us to obtain all the stated benefits. (Based on Newman 2009)<sup>1251</sup>

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<sup>1251</sup> T 927: 《藥師七佛供養儀軌如意王經》：「隨於何處。城邑聚落空閒淨野。此經流布之處或復受持藥琉璃師璃光王如來名號。恭敬供養者。我等眷屬。衛護是人。既恒擁護。令脫眾難。所有願求。悉皆滿足。所說如是。存念勝意。爾時世尊。稱言汝等。念報藥師琉璃光王如來恩德者。常應如是。利益安樂。一切有情。善哉善哉。隨給宣說。如是今在合和供品壇宇。柔善眷屬。發慈愍心。受享供養。共憶前緣。補修儀軌。聖事流通。本經所說一切饒益。令我等。一切眾生。速得成就攝授垂錫。」(CBETA 2022.Q1, T19, no. 927, p. 60b18-28)

(2) lhag par yang de bzhin gshegs pa bdun  
gyl<sup>1252</sup> smon lam gyi khyad bar rgyas pa'i mdo  
las stsogs pha (3) gsung rab dam pa'i chos yun  
O ring du rgyas par bgyi ba dang |<sup>1253</sup>

sgo thams chad nas | chos spyod pa (4) rnams la  
| bar chad dang bgegsu 'gyur ba | bdud gyl<sup>1254</sup>  
pyogs thams chad dang | yul pyogsu (5) myi  
nad<sup>1255</sup> pyugs nad gtong ba dang || than ba dang  
sad ser la stsogs pa<sup>1256</sup> ma rung<sup>1257</sup> bar bgyid pa  
dang (v1) gnod pa dang mtsan ma ngan pa dang  
| bkra myi shis pa mang po ston cing | sems can  
la sdang bar (2) sems pa'I gdon<sup>1258</sup> rigs tha dad  
pa mang po khamdang yul pyogs 'dir rgyu ba  
mchis so 'tsal<sup>1259</sup> che ge mo la sngon gyi las  
gyi<sup>1260</sup> bda'Os<sup>1261</sup> pa 'am | 'phral gyi rkyen las  
gyur pa 'am | yul (3) pyogs dang pha tsan dang  
rigs rgyud O gyi sri gcan<sup>1262</sup> du gyur pa yang  
rung ste || che ge mo'i lus (4) dang srog dang  
chu srid<sup>1263</sup> dang | dbang phyug dang<sup>1264</sup> 'khor  
dang | yo byad la stsogs pha | gang yang rung ba  
la (\*112r1) \$ | ci yang rung ba'I sgo nas gnod  
pa bgyid pa'i gdon bgegs ji<sup>1265</sup> mchis pa thams  
chad | gang la (2) gang 'tsham ba'i thabs gyis  
gdul zhing khon<sup>1266</sup> dang gnod pa'I bsam  
ba 'dor du stsal te | zhi ba dang dge (3) ba dang  
|| byams pa'i bsam ba O can du bsgyur<sup>1267</sup> zhing  
|| sngan<sup>1268</sup> chad bkra myi shis pa dang || (4)  
gnod pa'I sbyor ba ngan pa bgyis pa rnams  
kyang 'jig cing 'dor<sup>1269</sup> du stsald<sup>1270</sup> || slan chad  
kyang<sup>1271</sup> (v1) gnod pa'i bag jI yang myi bgyid  
par || so so'i rigs gyi bro dam pos bsgag<sup>1272</sup> cing  
gdan 'tshom ba'i (2) spyang ngar | dam tshig chen  
po stsal pa'i prin las chang kyur<sup>1273</sup> mdzad par  
ji gnang<sup>1274</sup> ||

lhag par yang (P319a2) de bzhin gshegs pa bdun  
gyi sngon gyi smon lam gyi khyad par rgyas  
pa'i mdo la sogs pa | gsung rab dam pa'i chos  
yun ring du rgyas par bgyi ba dang |

sgo thams cad nas (D273a3) chos spyod pa  
(P319a3) rnams la bar chad dang bgegs su gyur  
pa bdud kyi phyogs thams cad dang | yul phyogs  
su mi nad<sup>1275</sup> dang phyugs nad gtong ba dang  
than pa dang sad ser la sogs pas ma rungs<sup>1276</sup> bar  
bgyid pa dang | (P319a4) gnod pa dang | mtshan  
ma ngan pa dang | bkra mi shis pa mang po ston  
cing | sems can (D273a4) la sdang bar sems pa'i  
gdon<sup>1277</sup> bgegs rigs tha dad pa mang po khamdang  
yul phyogs 'dir rgyu (P319a5) ba mchis  
so 'tshal dang che ge mo la sngon gyi las  
kyis 'das<sup>1278</sup> pa 'am | 'phral gyi rkyen las gyur  
pa 'am | yul phyogs dang | pha tshan dang | rigs  
rgyud kyi sri can du gyur pa (P319a6) yang rung  
ste | che ge mo'i (D273a5) lus dang srog dang |  
chab srid dang | dbang phyug 'khor dang | yo  
byad la sogs pa gang yang rung pa la ci yang  
rung ba'i sgo nas gnod pa bgyid pa'i (P319a7)  
gdon bgegs ci mchis pa thams cad gang la  
gang 'tsham pa'i thabs kyis gdul zhing 'khon  
dang gnod pa'i bsam pa 'dor du stsal te | zhi ba  
dang (D273a6) dge ba dang byams pa'i bsam pa  
can du bgyi zhing (P319a8) sngon chad bkra mi  
shis pa dang | gnod pa'i sbyor ba ngan pa ci  
bgyis pa rnams kyang 'jig cing mdor<sup>1279</sup> du stsal  
| slan chad<sup>1280</sup> gnod pa'i bag ci yang mi bgyid  
par so so'i rigs kyi bro dam pos (P319b1) dgag  
cing | gdan 'dzom pa'i spyang ngar dam tshig  
(D273a7) chen po stsal ba'i phrin las mdzad du  
gsol |

<sup>1252</sup> gyl] sngon gyi *add.* DP.

<sup>1253</sup> || *om.* Ms.

<sup>1254</sup> gyl] kyi DP.

<sup>1255</sup> nad] dang *add.* D.

<sup>1256</sup> pa] pas DP.

<sup>1257</sup> rung] rungs D.

<sup>1258</sup> gdon] bgegs *add.* DP, bdon P.

<sup>1259</sup> 'tsal] dang *add.* DP.

<sup>1260</sup> gyi] kyis DP.

<sup>1261</sup> bda's] 'das D, gdas P.

<sup>1262</sup> gcan] can DP.

<sup>1263</sup> chu srid] chab srid DP.

<sup>1264</sup> dang] *om.* DP.

<sup>1265</sup> ji] ci DP.

<sup>1266</sup> khon] 'khon DP.

<sup>1267</sup> bsgyur] bgyi DP.

<sup>1268</sup> sngan] sngon DP.

<sup>1269</sup> 'dor] mdor D.

<sup>1270</sup> stsald] stsal DP.

<sup>1271</sup> kyang] *om.* D.

<sup>1272</sup> bsgag] dgag DP.

<sup>1273</sup> chang kyur] *om.* DP.

<sup>1274</sup> par ji gnang] du gsol DP.

<sup>1275</sup> dang] *om.* P.

<sup>1276</sup> rung] rungs D.

<sup>1277</sup> gdon] bdon P.

<sup>1278</sup> 'das] gdas P.

<sup>1279</sup> mdor] 'dor P.

<sup>1280</sup> kyang] *add.* P.

And especially, please make the scriptures, the true *dharma*, including the *Extensive Sūtra on the Former Special Aspirational Prayers of the Seven Tathāgatas* [i.e., D 503] and so forth, flourish for a long time!

There are demons in all directions who bring hindrances and obstructions to *dharma* practitioners in all approaches. They [spread] human diseases, domestic animal diseases and fights in the land. They viciously [destroy] crops with frost, hail, and so forth. They give rise to many harm, as well as evil and inauspicious signs. There are many different kinds of malevolent spirits (*gdon rigs*) with the mind of hatred towards sentient beings, who (*'o 'tshal*) roam this region and country, arising from our (saying one's own name) previous *karman* as well as present or temporary conditions. They are demons (*sri gcan*) for the country, [one's] paternal relatives, or the family line (*rigs rgyud*). There are also the evil spirits (*gdon bgegs*) who in various ways harm our (saying one's own name) bodies, vitality, dominion (*chu srid*), power, attendants, necessities, and so forth. Please subdue them by whatever means are suitable. Please cause them to abandon their malicious and harmful minds, be become them peaceful and virtuous, to change to become benevolent, and cause them to give up their whatever former inauspicious, evil, and harmful activities, never again to inflict even the slight harm in the future, and make them accumulate (*chang kyur*) activities in swearing secure oaths (*bro dam pos bsgag*) appropriate to their individual kind, and then in front of the assembly thrones, bestow the great pledge. (Based on Newman 2009)<sup>1281</sup>

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<sup>1281</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「復願《七佛本願功德經》及諸經典一切法寶，久住世間流布十方，願大興隆利樂有情。

「又願我等受持法門，及國界中所有人民及諸孳畜，而生種種疾病疫癘種種患難，旱澇霜雹損壞苗稼，妖孽變怪一切惡相，不吉祥事惱害眾生。如是等類諸惡鬼神，常在於國往來惱害，起諸災難如是等難，我(某甲)等由先業招或現業感，及為方所祖宗相繼，與(某甲)等身命國界，威力自在眷屬資具，人民孳畜一切盛事，而作障礙於諸鬼神，以諸方便隨各作宜悉皆調伏，棄捨怨恨惱害之心，以慈善心辟除向前，諸不吉祥一切惡事願皆隱沒。從今向去使諸鬼神，莫起惡心勿作障礙，隨各部類於諸聖前令自發願，安立要誓住三摩耶，常行善事如是現前。願垂攝授！願賜攝授！」(CBETA 2023.Q1, T19, no. 925, p. 41a22-b8)

(3) \$ |:] re re nas mchod pa dbul<sup>1282</sup> zhing ○ smon lam gdab rdzogs pa'i skabs 'dir gzungs (4) gyl snying po log<sup>1283</sup> shig du pyung<sup>1284</sup> ba | lan bdun yan<sup>1285</sup> lan<sup>1286</sup> bzhi bcu rtsa dgu man cad ji nusu slak<sup>1287</sup> go<sup>1288</sup> |:] (\*113r1) \$ |:] ston pa bcom ldan 'das dpal shag kya thub pa'i mtsan nas brjod de mchod nas smon (2) lam du gsol ba' || mdor ○ bsdus pa || |<sup>1289</sup> ston pa bcom ldan 'das de bzhin (3) gshegs pa dgra bcom ba yang dag ○ par rdzogs pa'i sangs rgyas dpal shag kya thub pa la gus (4) par<sup>1290</sup> pyag 'tsal lo<sup>1291</sup> | mchod do | skabsu mchI'o || de skad lan bdun bzlas | skabs 'dir mchod (5) pa jI 'byor pa dbul ||<sup>1292</sup> ston pa bcom ldan 'das de bzhin gshegs pa dpal shag kya thub pas (v1) bdag cag la stsogs pa sems can las gyl sgrib pa sna tshogs gyis bsgribs pa | nad sna tshogs gyis (2) gzird<sup>1293</sup> | mya ngan dang sdugs bsngal sna tshogs gyls gtses pha | phongs par gyur pa thams chad rjesu gzung<sup>1294</sup> (3) zhing || lha dang myi rnams gyi don ○ dang | sman<sup>1295</sup> pa dang bde ba'i slad du | de bzhin gshegs pa (4) bdun gyi thabs mkhas pha dang || ○ sngon gyi smon lam gyi khyad bar rgyas par byin gyis (5) brlabs shing | dpal gyi mgur nas yang dag par gsungs nas | phan yon dpag du ma mcis pha (\*114r1) rgyas par bka' stsal pa || 'di lta<sup>1296</sup> gnyi<sup>1297</sup> zla ni dog sa la<sup>1298</sup> ltung yang gda' || ri rab ri'i rgyal (2) po nI gnas nas 'pho yang gda' | ○ | rgya mtsho chen po ni dus las yol yang gda' ||<sup>1299</sup> dog sa ni (3) nam kar 'gyur | chab nI zhugsu ○ 'gyur || zhugs ni chab du 'gyur | bser ma nI zhags pas (4) bzung<sup>1300</sup> du rung bar 'gyur<sup>1301</sup> yang gda'i | ○ | lha dang myi'i ston pa yang dag par rdzogs pa'i sangs (5) rgyas thams cad mkhyen cing<sup>1302</sup> | thams cad gzigs pa | sku dang gsung dang thugs gyi<sup>1303</sup> kun du (v1) spyod pa la yongsu ma dag pa myi mnga' ba ||

re re nas mchod pa 'bul zhing smon lam gdab pa rdzogs pa'i skabs 'dir | gzungs kyi (P319b2) snying po logs shig tu byung<sup>1304</sup> ba lan bdun yan chad bzhi bcu rtsa dgu man chad ci nus su bklag | ston pa bcom ldan 'das de bzhin gshegs pa (D273b1) dgra bcom pa yang dag par rdzogs pa'i sangs rgyas (P319b3) shākya thub pa la phyag 'tshal ba dang | *mchod pa snga ma bzhin du byas ste* | *mdor bsdus pa'i gsol ba 'di skad gdab bo* || ston pa bcom ldan 'das de bzhin gshegs pa dpal shākya thub (P319b4) pas bdag cag la sogs pa sems can (D273b2) las kyi sgrib pa sna tshogs kyis bsgribs pa | nad sna tshogs kyis gzir ba | mya ngan dang sdug bsngal sna tshogs kyis gtses pa | phongs (P319b5) par gyur pa thams cad rjes su bzung zhing | lha dang mi rnams kyi don dang phan pa dang bde ba'i slad du de bzhin gshegs pa bdun gyi thabs mkhas pa dang | sngon (D273b3) gyi smon lam khyad par rgyas pa (P319a6) byin gyis brlabs shing dpal gyi mgur nas yang dag par gsungs nas | phan yon dpag tu ma mchis pa rgyas par bka' stsal pa 'di ltar nyi zla ni dog sar lhung yang gda' | ri rab ri'i rgyal po ni (P319b7) gnas nas 'pho yang gda' | rgya mtsho chen po ni dus las (D273b4) yol yang gda' | nam mkha' ni dog sar 'gyur | dog sa ni nam mkhar 'gyur | chab ni zhugs su 'gyur | zhugs ni chab tu (P319b8) 'gyur | bser ma ni zhags pas gzung<sup>1305</sup> du rung yang gda'i | lha dang mi'i ston pa yang dag par rdzogs pa'i sangs rgyas thams cad mkhyen nyid<sup>1306</sup> thams cad (D273b5) gzigs pa | sku dang gsung dang (P320a1) thugs kyis<sup>1307</sup> kun du spyod pa la yongs su ma dag pa mi mnga' ba |

<sup>1282</sup> dbul] 'bul DP.

<sup>1283</sup> log] logs DP.

<sup>1284</sup> pyung] byung D, phung P.

<sup>1285</sup> yan] yan {nga}} Ms.

<sup>1286</sup> lan] chad DP.

<sup>1287</sup> slak] bklag DP.

<sup>1288</sup> go] om. DP.

<sup>1289</sup> ston pa ... bsdus pa |||] om. DP.

<sup>1290</sup> gus par] om. DP.

<sup>1291</sup> lo] ba dang DP.

<sup>1292</sup> mchod do ... pa dbul ||] mchod pa ... bdag bo || DP.

<sup>1293</sup> gzird] gzir D, ba add. DP.

<sup>1294</sup> gzung] bzung DP.

<sup>1295</sup> sman] phan DP.

<sup>1296</sup> lta] ltar DP.

<sup>1297</sup> gnyi] nyi DP.

<sup>1298</sup> sa la] sar DP.

<sup>1299</sup> gda'] nam mkha' ni dog sar 'gyur | add. DP.

<sup>1300</sup> bzung] gzung D.

<sup>1301</sup> bar 'gyur] om. DP.

<sup>1302</sup> cing] nyid DP.

<sup>1303</sup> gyi] kyis D.

<sup>1304</sup> byung] phung P.

<sup>1305</sup> gzung] bzung P.

<sup>1306</sup> nyid] cing P.

<sup>1307</sup> kyis] kyi P.

Make offerings to each of them. Upon establishing the aspirations, cast the recitation (*log shig tu pyung ba?*)<sup>1308</sup> of the essence of the *dhāraṇī* as much as seven times up to forty-nine times.

Invoke the name of the Teacher, the Bhagavat Śrī Śākyamuni, after making offerings, express the aspirations [which are] briefly [stated] (*mdor bsdus pa*).

“We pay homage to the Bhagavat, the Tathāgata, the Arhat, the perfectly awakened Buddha Śākyamuni. We make offerings to [him]. We take refuge in [him].” Recite these words seven times.

On this occasion, offer whatever you can.

“The Teacher, Tathāgata Śākyamuni, will take care of all the sentient beings including us and so forth who are hindered due to the karmic obstructions and are tormented by various diseases, oppressed by various miseries and sufferings, and are in poverty (*phongs par gyur pa*). And for the sake of the benefits, profits (*sman pa*) and pleasure of deities and human beings, [Śākyamuni] will bless the skillful expediency and the particular previous great aspirations of the seven Tathāgatas, will teach authentically (*yang dag par gsung nas*) with the auspicious voice, benefits and advantages will become immeasurably abundant.” As it is said in this way, the sun and the moon may fall into the narrow gorge, Mountain Sumeru, king of mountains, may shift from its location (*gnas*), the great ocean may fail to be on time; the narrow gorge may become the sky, water may become fire, fire may become water, cold wind may be seized by a lasso. However (*gda'i*), the Teacher of deities and human beings, the fully awakened Buddha, who knows all, oversees all, and [has no (*mi mnga' ba*)] impurity in all his manners of body, speech and mind, [the auspicious teaching of the Tathāgata does not change.]<sup>1309</sup>

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<sup>1308</sup> *log* is probably wrong for *klog* “to recite”, and *pyung ba* in the Ms. should be an Old Tibetan form of *phyung ba* “to cast out, come forth, etc.”.

<sup>1309</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「南無歸依供養婆伽梵、如來、應、正等覺釋迦牟尼佛。」(如是七遍)  
次申供養等：「今對諸佛諸大菩薩聖眾面前，若聞釋迦牟尼佛名號，正念思惟稱揚聖號，恭敬供養禮拜七遍威神之力。我等導師釋迦牟尼佛，為利當來一切有情業障覆蔽，種種疾病之所逼迫，憂悲苦惱常被撓害，及諸貧窮困苦有情而作義利，亦為人天利益安樂攝受圓滿。七佛如來善巧方便，廣大殊勝微妙上願歡喜，而告曼殊室利：」(CBETA 2023.Q3, T19, no. 925, p. 38c10-19)

de bzhin gshegs pas legs par gsung pa'i bka'  
 (2) nI gzhan du 'gyur ba ma mchis pa<sup>1310</sup> ||  
 lags na || che ge mo la stsogs pa'I don du  
 dpal gyi mgur nas (3) gsungs pa'I mdo sde  
 las byung<sup>1311</sup> ba'I O tsul bzhin du || de bzhin  
 gshegs pa bdun dang | ston pa (4) bde bar  
 gshegs pa rnams gdan 'tshom ba'i spyar ngar  
 mchod pa ji 'byor pa bshamste | mchod nas  
 (5) smon lam du gsol ba<sup>1312</sup> || rdo ji thog<sup>1313</sup>  
 pa'i nyams gyis dpag ste bgyis ba<sup>1314</sup> tsam  
 zhig |

(folio \*115 missing)

(\*116r1) 'phags pa rnams la so so re re nas  
 || mchod pa dbul<sup>1317</sup> zhing smon lam gdab<sup>1318</sup>  
 pa dang || (2) gzungs gyi snying po bzlas  
 rdzogs O pa'i 'og du || spyir mchod pa dbul  
 zhing | bsod nam (3) dmyigs gyis bsngo  
 ba'i smon lam O gdab pa ||::||

de bzhin gshegs pas legs par gsungs pa'i bka'  
 ni gzhan du 'gyur pa ma mchis pa lags  
 (P320a2) na | che ge mo la sogs pa'i don du  
 dpal gyi mgur nas gsungs pa'i mdo sde  
 las 'byung<sup>1315</sup> (D273b6) ba'i tshul bzhin du  
 | de bzhin gshegs pa bdun dang | ston pa bde  
 bar gshegs pa rnams (P320a3) gdan 'dzom  
 pa'i spyar ngar mchod pa ci 'byor pa  
 bshams te | mchod nas smon lam gsol ba rdo  
 ci thogs<sup>1316</sup> pa'i nyams kyis dpag ste bgyis  
 pa 'di tsam zhig |

[see appendix 4.2.25]

'phags pa rnams la so sor re re nas mchod  
 pa phul zhing smon lam btab pa dang |  
 gzungs kyis snying po bzlas pa rdzogs  
 pa'i 'og tu | (P320a7) spyir mchod pa dbul  
 zhing bsod nam (D274a2) dmigs kyis  
 bsngo ba'i smon lam gdab pa |

<sup>1310</sup> ma mchis pa] ma mchis <<pa>> Ms.

<sup>1311</sup> byung] 'byung ba D.

<sup>1312</sup> ba'] ba DP.

<sup>1313</sup> thog] thogs D.

<sup>1314</sup> bgyis ba] 'di add. DP.

<sup>1315</sup> 'byung] ba add. D.

<sup>1316</sup> thogs] thog P.

<sup>1317</sup> dbul] phul DP.

<sup>1318</sup> gdab] btab DP.

If the teachings, well taught by the Tathāgata, are truly unchangeable into other things, for the benefits of us (saying one's own name) and others, according to the *sūtra* taught with the auspicious voice, arrange offerings whatever one can afford in front of the assembling thrones of the seven Tathāgatas and the Teacher Sugata. After offering, express the aspirations. Measure with impeded thinking by whatever as the stone (*rdo ji thog pa?*), and merely do this.<sup>1319</sup>

Having made offerings to the noble ones one by one, express the aspirations. After completing the recitation of the essence of the *dhāraṇī*, arrange offerings as usual, [and then] express the aspiration of dedication the merit.

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<sup>1319</sup> The meaning of this sentence is not very clear and is therefore translated attentively.

### 3. The end

#### 3.1 Offering

'phags pa gdan 'tshom ba<sup>1320</sup> spyir (4) mchod pa ji 'byor pa dbul<sup>1321</sup> || de bzhin gshegs pa bdun gyi sngon gyi smon lam gyi (v1) khyad bar rgyas pa'i mdo sde las 'byung ba bzhin du | mchod pa'I tshogs sbyar pa'I pho brang gi dkyil (2) 'khor 'dir | de bzhin gshegs pa dgra bcom ba yang dag par rdzogs pa'i sangs rgyas (3) mtshan legs par yongs O bsgrags<sup>1322</sup> rgyal po dang | de bzhin gshegs pa rin po che (4) dang | zla ba dang pad mas rab du brgyan pa mkhas pha | gzI brjid gyi<sup>1323</sup> sgra dbyangs<sup>1324</sup> rgyal po dang | (\*117r1) de bzhin gshegs pa gser bzangs<sup>1325</sup> drl myed rin cen snang brtul zhugs grub pa dang || de bzhin gshegs pa (2) mya ngan myed mchog dpal dang || de bzhin gshegs pa chos sgrags rgya mcho<sup>1326</sup> dbyang dang || de bzhin (3) gshegs pa rgya mtsho mchog gi blos rnam phar rol pha mngon<sup>1327</sup> bar mkhyed pa dang | de bzhin gshegs (4) pa sman gyI bla be du rya'i<sup>1328</sup> 'od gyi rgyal po dang | ston pa bcom ldan 'das dpal shag kya thub pa 'khor (v1) dang bcas pa spyang drangs nas || mtshan nas brjod de phyag 'tsal<sup>1329</sup> ba dang | mchod cing 'phags pa (2) de dag gi sngon gyi smon lam khyad bar can dang bka' lung dang 'thun<sup>1330</sup> bar smon lam gsol ba dang | (3) gzhan yang 'phags pa de dag gi O spyang sngar dngo<sup>1331</sup> sdig<sup>1332</sup> bshags pa dang rjes su yi rang ba phul (4) ba<sup>1333</sup> bskul zhing gsol ba gdab<sup>1334</sup> pa | la stsogs pa'I bsod nams ji mchis pa'I stobs dang | (\*118r1) \$ | : | 'phags pa de dag gi mthu dpal dang | byin gyi<sup>1335</sup> rlabs<sup>1336</sup> gyis ||<sup>1337</sup> (2) <sup>1338</sup> | thog ma mamchis pa'i 'khor ba nas | bstasgs (3) pa'I dngo<sup>1339</sup> sdig dang | sgrib pa ji O mnga' ba thams chad zhu<sup>1340</sup> byang bar gyur chig ||

'phags pa gdan 'dzom pa'i spyir mchod pa ci 'byor pa phul ba dang | de bzhin gshegs pa (P320a8) bdun gyi smon lam gyi khyad par rgyas pa'i mdo sde las 'byung ba bzhin du mchod pa'i tshogs sbyar ba'i pho brang gi dkyil 'khor 'dir | de bzhin (D274a3) gshegs pa dgra bcom pa yang dag (P320b1) par rdzogs pa'i sangs rgyas mtshan legs par yongs bsgrags dpal gyi rgyal po dang | de bzhin gshegs pa rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra (P320b2) dbyangs kyi rgyal po dang | de bzhin gshegs pa gser bzangs<sup>1341</sup> (D274a4) dri med rin chen snang brtul zhugs grub pa dang | de bzhin gshegs pa mya ngan med mchog dpal dang | de bzhin gshegs (P320b3) pa chos bsgrags rgya mtsho'i dbyangs dang | de bzhin gshegs pa chos rgya mtsho mchog gi blos rnam par rol ba mngon par mkhyen pa dang | de bzhin gshegs (D274a5) pa sman gyi bla bai dūrya'i<sup>1342</sup> (P320b4) 'od kyi rgyal po dang | ston pa bcom ldan 'das dpal shākya thub pa 'khor dang bcas pa spyang drangs nas mtshan nas brjod de phyag 'tsal<sup>1343</sup> ba dang | mchod cing 'phags pa de dag gi sngon gyi smon (P320b5) lam khyad par can dang | bka' lung dang mthun par smon lam (D274a6) gsol ba dang | gzhan yang 'phags pa de dag gi spyang sngar<sup>1344</sup> sdig pa bshags pa dang | rjes su yi rang (P320b6) ba phul ba dang bskul zhing gsol ba btap pa la sogs pa'i bsod nams ci mchis pa'i stobs dang | 'phags pa de dag gi mthu dpal dang byin gyi<sup>1345</sup> rlabs<sup>1346</sup> kyis | lha sras kyi (P320b7) zhal snga (D274a7) nas kyis<sup>1347</sup> thog ma ma mchis pa'i 'khor ba nas bsags pa'i dngos sdig dang | sgrib pa ci mnga' ba thams cad<sup>1348</sup> byang bar gyur cig |

<sup>1320</sup> ba] pa'i DP.

<sup>1321</sup> dbul] phul ba dang DP.

<sup>1322</sup> bsgrags] dpal gyi *add.* DP.

<sup>1323</sup> gyi] *om.* DP.

<sup>1324</sup> dbyangs] gyi *add.* DP.

<sup>1325</sup> bzangs] bzang P.

<sup>1326</sup> mcho] mtsho'i DP.

<sup>1327</sup> mngon] nyid *add.* DP.

<sup>1328</sup> du rya 'I] dūrya P.

<sup>1329</sup> 'tsal] btsal P.

<sup>1330</sup> 'thun] mthun DP.

<sup>1331</sup> dngo] *om.* D, deng 'dir P.

<sup>1332</sup> sdig] pa *add.* DP. dngo sdig ~ dngos sdig.

<sup>1333</sup> phul ba] dang *add.* DP.

<sup>1334</sup> gdab] btap DP.

<sup>1335</sup> gyi] gyis P.

<sup>1336</sup> rlabs] brlab P.

<sup>1337</sup> The end of this line is blank.

<sup>1338</sup> The first half of this line is blank; gyis] lha sras kyi zhal snga nas kyis *add.* DP.

<sup>1339</sup> dngo] dngos DP.

<sup>1340</sup> zhu] *om.* D.

<sup>1341</sup> bzangs] bzang P.

<sup>1342</sup> dūrya 'i] dūrya P.

<sup>1343</sup> 'tsal] btsal P.

<sup>1344</sup> spyang sngar] deng 'dir *add.* P.

<sup>1345</sup> gyi] gyis P.

<sup>1346</sup> rlabs] brlab P.

<sup>1347</sup> kyis] kyi P.

<sup>1348</sup> zhu] *om.* P.

Present whatever offerings you can to the noble assembly. As taught in the *Extensive Sūtra on the Former Special Aspirational Prayers of the Seven Tathāgatas* [i.e., D 503], Tathāgata the King Suparikīrtitanāmadheyaśrī, Tathāgata \*Ratna-candra-padma-svalaṃkṛtakūśalatejoni-rghoṣa, Tathāgata \*Suvarṇabhadravimalaratnaprabhāsavratasiddhi, Tathāgata \*Aśokottamaśrī, Tathāgata \*Dharmakīrtisāgaraghoṣa, Tathāgata \*Dharmasāgarāgramativikrīḍitābhijña, Tathāgata the King Bhaiṣajyaguruvaīḍūryaprabha, the Teacher Tathāgata Śākyamuni and their companions, are invited to the *maṇḍala* palace where offerings are arranged. Having invoked [their names] and paid homage to [them], express the aspirations in accordance with the teachings of the previous particularly great aspirations of these noble ones. Furthermore, through the force of merit by confessing misdeeds in front of these noble ones, by offering rejoicing [in virtuous roots], imploring [the Buddha] to turn [the *dharma* wheel] and so forth, and through the glorious power (*mthu dpal*) and consecration of the noble ones, may all evil deeds accumulated by oneself and obstructions whatever have existed since the *saṃsāra* beginning be purified!<sup>1349</sup>

<sup>1349</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「如是一一由諸供養發願祈禱已。復次誦陀羅尼令作沐浴。復於諸聖通申供養又祈禱云：

「依七佛如來本願功德經儀軌；修建香壇供養道場。奉請婆伽梵、如來、應、正等覺七佛如來，釋迦牟尼佛，一切聖眾，稱揚聖號恭敬禮拜，亦如本願發大誓願，對諸聖前懺悔罪業，隨喜善根請轉法輪，勸住世間諸善根力，及仗威德微妙上願攝授之力。伏願大聖皇帝[Interestingly, here Shaluoba added *dasheng huangdi* 大聖皇帝 “the great Holy Emperor”] 無始已來，所有罪業願盡消滅，」(CBETA 2023.Q1, T19, no. 925, p. 41b8-18)

sku la (4) snyun<sup>1350</sup> myi mnga' zhing || sku  
tshe dpag du myed par ring ba dang | dbu  
rmog brtsan<sup>1351</sup> | chab srid 'byam bar (v1)  
<sup>1352</sup>che zhing || 'jigs rten dang 'jig rten  
las 'das pa'I dpal phun sum tshogs pa<sup>1353</sup>  
mnga' brnyes (2) par gyur chig || mthar yang  
tshogs nyis yongsu rdzogs pa<sup>1354</sup> || g.yung  
drung gi sku chos gyi rgyal po (3) chen po |  
sangs rgyas bcom ldan ○ 'das gyI  
go 'phang brnyes par gyur chig ||

chags<sup>1355</sup> (4)'og tu gtogs pa'I 'bangs thams  
cad kyang | phyi nang gi gnod pa thams cad  
rab du zhi zhing (\*119r1) \$ |:| bde<sup>1356</sup> skyid  
pa dang || 'phral yun du legs pa'I chos bzang  
po la gnas par gyur chig ||

(2) mnga' ris gyi yul khams thams cad du  
yang || myi nad pyugs nad dang lo nyes pa  
dang | (3) dgra'I tshogs pa la stsogs pa<sup>1357</sup> ○  
gnod pa dang bkra myi shis pa'i bag ci<sup>1358</sup>  
myi 'byung ba dang | (4) char chu dus  
su 'bab<sup>1359</sup> ste | lo phyugs 'phel zhing rgyas  
pha dang bde skyid<sup>1360</sup> dpal phun sum  
tshogs pha dang (v1) ldan bar gyurd<sup>1361</sup> chig  
|| dam pa'i chos yun<sup>1362</sup> du gnas shing sgo  
thams chad nas | dar (2) cing<sup>1363</sup> rgyas par  
gyur chig || sgo'i bsod ○ nams bgyid pa la  
nI || mjugi<sup>1364</sup> bsngo<sup>1365</sup> ba<sup>1366</sup> so so nas | (3)  
ji ltar dad pa bzhin<sup>1367</sup> bris te || 'debsu stsald  
to<sup>1368</sup> ||

sku la bsnyun mi mnga' zhing sku tshe dpag  
tu (P320b8) med pa ring ba dang | dbu rmog  
btsan pa dang | chab srid 'byam par rgya che  
zhing | 'jig rten dang 'jig rten las 'das  
(D274b1) pa'i dpal phun sum tshogs pa la  
mnga' brnyes par gyur cig | mthar yang  
tshogs (P321a1) gnyis yongs su rdzogs pa'i  
g.yung drung gi sku chos kyi rgyal po chen  
po sangs rgyas bcom ldan 'das kyi  
go 'phang brnyes par gyur cig |

chab 'og tu gtogs (P321a2) pa'i 'bangs  
thams cad kyang phyi nang gi (D274a2)  
gnod pa thams cad rab tu zhi zhing bde  
zhing skyid pa dang | 'phral yun du legs pa'i  
chos bzang po la gnas par gyur cig |

mnga' ris kyi yul (P321a3) khams thams cad  
du yang mi nad dang | phyugs nad dang | lo  
nyes<sup>1369</sup> dang dgra'i tshogs la sogs pa'i gnod  
pa dang | bkra mi shis pa'i (D274a3) bag ci  
yang mi 'byung ba dang | char chu dus su  
(P321a4) bab ste | lo phyugs 'phel zhing  
rgyas pa dang | bde skyid kyi dpal phun sum  
tshogs pa dang ldan par gyur cig | dam pa'i  
chos yun ring du gnas shing | sgo thams cad  
nas dar (P321a5) zhing rgyas par gyur cig |  
sgo'i bsod nams bgyid pa la ni mjug<sup>1370</sup>  
(D274a4) gi bsngo<sup>1371</sup> bas so so nas ji ltar  
dad pa bzhin du bris te 'debs su stsal lo ||

<sup>1350</sup> snyun] bsnyun DP.

<sup>1351</sup> brtsan] pa *add.* DP.

<sup>1352</sup> 'byam bar] rgya *add.* DP.

<sup>1353</sup> pa] la *add.* DP.

<sup>1354</sup> pa] pa'i DP.

<sup>1355</sup> chags] chab DP.

<sup>1356</sup> bde] zhing *add.* DP.

<sup>1357</sup> pa] pa'i DP.

<sup>1358</sup> ci] yang *add.* DP.

<sup>1359</sup> 'bab] bab DP.

<sup>1360</sup> skyid] kyi *add.* DP.

<sup>1361</sup> gyurd] gyur DP.

<sup>1362</sup> yung] ring *add.* DP.

<sup>1363</sup> cing] zhing DP.

<sup>1364</sup> mjugi] 'jug gi P.

<sup>1365</sup> bsngo] sngo P.

<sup>1366</sup> bsngo ba] bsngo bas D, sngo bas P.

<sup>1367</sup> bzhin] tu *add.* DP.

<sup>1368</sup> 'debsu stsald to] 'debs su stsal lo DP.

<sup>1369</sup> nyes] nyas D.

<sup>1370</sup> mjug] 'jug P.

<sup>1371</sup> bsngo] sngo P.

May their bodies be free from illness, their lifespan unfathomable long, their helmet mighty (*dbu rmog brtsan*), and their governance widespread, and obtain prosperous auspiciousness of both this mundane and the supramundane world. And, ultimately, may they entirely complete the two collections [i.e., merit and wisdom], and attain the state of the eternal body of the great king of *dharma*, the Bhagavat Buddha. May they eliminate all the subjects within attachments, as well as in all outer and inner harm, and abide in well-being and the auspicious, good *dharma*.

May human diseases, domestic animal diseases, crop failures, harm of enemies and so on, or any slight inauspicious not appear in all lands of the country. May the rain fall on time, harvests flourish and increase, and be endowed with prosperous well-being and auspiciousness.

May the true *dharma* endure for a long time, and spread and flourish in all ways. (Based on Newman 2009)

The merits which have been done at the beginning, [should be] dedicated separately at the end. Just as has been recorded and bestowed (*'debsu stsald*).<sup>1372</sup>

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<sup>1372</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「無諸疾病，壽命延長，天冠永固，寶域無疆，世出世間種種盛事願得豐富，圓滿二種福智資糧，究竟願證三界法王正等正覺金剛寶位。百官黎庶一切人民，無內外難安樂豐足，究竟願證無上菩提。」(CBETA 2023.Q1, T19, no. 925, p. 41b18-22)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願國內一切人民及諸眾生，所有疾疫種種災難，禾稼不熟，冤賊侵逼，不吉祥事願令殄滅。風雨順時，五穀豐登，孳畜增益，一切人民及諸眾生永受快樂。當來願生極樂世界，面見世尊聽聞妙法，速得圓滿二種資糧，克證無上佛果菩提。」

「又願法寶永住世間，願大興隆利樂有情。」(CBETA 2023.Q1, T19, no. 925, p. 41b22-28)

### 3.2 Confessing

(\*120r1) \$ |:| smon lam thams chad rdzogs  
pa'i 'og tu || gyes kar bzod pa gsol zhing slar  
gshegs par (2) gdas<sup>1373</sup> par bgyi ba ||

bcom ldan 'das de bzhin gshegs pa mtshan legs  
par yongs bsgrags<sup>1374</sup> (3) rgyas po dang | de  
bzhin gshegs pa ○ rin po che dang | zla ba dang  
| pad mas rab du brgyan pha | (4) mkhas pa gzi  
brjid gyi<sup>1375</sup> sgra dbyangs<sup>1376</sup> rgyal po dang | de  
bzhin gshegs pha gser bzangs dri myed (v1) \$ |:|  
rin chen snang brtul zhugs grub pa dang | de  
bzhin gshegs pa mya ngan myed mchog dpal  
dang | de bzhin (2) gshegs pa chos bsgrags rgya  
mtsho<sup>1377</sup> byangs dang | de bzhin gshegs pa chos  
rgya mtsho mchog gi (3) blos rnam par rol pa  
mngon bar ○ mkhyen pa dang | de bzhin gshegs  
pa sman gyi bla de du (4) rya'i 'od gyi rgyal po  
dang | ston pa bcom ldan 'das shag kya thub  
pa 'khor dang bhas pha (\*121r1) gdan  
tshom<sup>1378</sup> bar<sup>1379</sup> spyang drangs nas || mtshan nas  
brjod de pyag 'tshal<sup>1380</sup> zhing mchod pa dang |  
(2) mdo dang 'thun<sup>1381</sup> bar smon lam ○ gsol<sup>1382</sup>  
ba'i skabs 'dir || bdag cag dus ngan pa'i sems  
can spyod pa dman zhing (3) ma dag par gyur  
pas ma 'tshal pa dang | ○ bag ma mchis pa la  
stsogs pa'i dbang gyis lus dang ngag dang (4)  
yId kyI spyod pa thams cad nyon mongs pa  
rnams dang | 'dres pa dang mchod pa'i dngos po  
cung<sup>1383</sup> | gtsang sbra<sup>1384</sup> ma (5) phyed pha dang  
| mdo las 'byung ba'I<sup>1385</sup> cho ga bzhin du ma  
lcog pa<sup>1386</sup> la stsogs pha | 'khrug<sup>1387</sup> cing<sup>1388</sup>  
nongs par gyur pa (v1) thams cad 'phags pa  
thugs rje chen po dang ldan ba thams chad la  
bzod pa<sup>1389</sup> gsol zhing mchis na | thugs brtse (2)  
bar mdzad de || bzod pa<sup>1390</sup> bzhes shing 'phral  
yun gnyis su bdag cag la skrib<sup>1391</sup> pa dang | gnod  
pa myi 'gyur (3) bar byin gyis brlab par ji  
gnang<sup>1392</sup> | ○ |

smon lam thams cad yongs su (P321a6) rdzogs  
pa'i 'og tu | gyes khar bzod par gsol zhing slar  
gshegs par gnas par bgyi ba |

bcom ldan 'das de bzhin gshegs pa mtshan legs  
par yongs bsgrags dpal (D274a5) (P321a7) gyi  
rgyal po dang | de bzhin gshegs pa rin po che  
dang zla ba dang padmas rab tu brgyan pa  
mkhas pa gzi brjid sgra dbyangs kyi rgyal po  
dang | de bzhin gshegs pa gser bzangs dri med  
(P321a8) rin chen snang brtul zhugs grub pa  
dang | de bzhin gshegs pa mya ngan med mchog  
dpal dang | de bzhin (D274a6) gshegs pa chos  
bsgrags rgya mtsho'i dbyangs dang | de bzhin  
gshegs (P321b1) pa chos rgya mtsho mchog gi  
blos rnam par rol pa mngon par mkhyen pa dang  
| de bzhin gshegs pa sman gyi bla bai  
dūrya'a'i 'od kyi rgyal po dang | ston pa bcom  
ldan 'das dpal shākya thub pa 'khor dang bcas  
(P321b2) pa gdan 'dzom (D274a7) pa spyang  
drangs nas mtshan nas brjod de | phyag 'tshal<sup>1393</sup>  
zhing mchod pa dang | mdo dang mthun par  
smon lam gsol *ba dang* | *che ge mo la sogs*  
*pa 'gro ba mang po'i don mdzad par gsol*  
(P321b2) ba'i skabs 'dir | bdag cag dus ngan  
pa'i sems can spyod pa dman zhing ma dag par  
gyur pas ma 'tshal (D275a1) ba dang | bag ma  
mchis pa la sogs pa'i dbang gis lus dang ngag  
dang | yid kyi (P321b3) spyod pa thams cad  
nyon mongs pa rnams dang 'dres pa dang |  
mchod pa'i dngos po chung<sup>1394</sup> zhing ngan la  
gtsang sbras ma phyed pa dang | mdo las 'byung  
ba'i cho ga bzhin du ma lcogs pa la sogs  
(D275a2) pa 'khrul (P321b4) zhing nongs par  
gyur pa thams cad 'phags pa thugs rje chen po  
dang ldan pa thams cad la bzod par gsol zhing  
mchis na | thugs brtse bar mdzad de bzod par  
bzhes shing | 'phral yun gnyis su (P321b5) bdag  
cag la sgrib pa dang gnod par mi 'gyur bar byin  
gyis brlab tu gsol |

<sup>1373</sup> gdas] gnas DP.

<sup>1374</sup> bsgrags] dpal gyi *add.* DP.

<sup>1375</sup> gyi] *om.* DP.

<sup>1376</sup> dbyangs] kyi *add.* DP.

<sup>1377</sup> mtsho] mtsho'i DP.

<sup>1378</sup> tshom] 'dzom DP.

<sup>1379</sup> bar] pa DP.

<sup>1380</sup> pyag 'tshal] pyag btsal P.

<sup>1381</sup> 'thun] mthun DP.

<sup>1382</sup> gsol] ba dang | *che ge mo la sogs pa 'gro ba mang*  
*po'i don mdzad par gsol add.* DP.

<sup>1383</sup> cung] chungs DP, zhing ngan la *add.* DP.

<sup>1384</sup> sbra] sbras DP.

<sup>1385</sup> 'byung ba'I] 'byung ba'I { {ma} } Ms.

<sup>1386</sup> ma lcog pa] ma lcogs pa DP.

<sup>1387</sup> 'khrug] 'khrul DP.

<sup>1388</sup> cing] zhing DP.

<sup>1389</sup> pa] par DP.

<sup>1390</sup> pa] par DP.

<sup>1391</sup> skrib] sgrib DP.

<sup>1392</sup> par ji gnang] tu gsol DP.

<sup>1393</sup> 'tshal] btsal P.

<sup>1394</sup> chung] chungs P.

After completing all aspirations, ask for forgiveness for separation. Express (*gdas pa*) the speech for returning.

Having invited Tathāgata the King Suparikīrtitanāmadheyaśrī, Tathāgata the King \*Ratnacandra-padma-svalaṃkṛtakūśalatejonirghoṣa, Tathāgata \*Suvarṇabhadravimalaratnaprabhāsvratasiddhi, Tathāgata \*Aśokottamaśrī, Tathāgata \*Dharmakīrtisāgaraghoṣa, Tathāgata \*Dharmasāgarāgramativikrīḍitābhijña, Tathāgata the King Bhaiṣajyaguruvaiḍūryaprabha, the Teacher Tathāgata Śākyamuni and their accompanies to the assembling thrones, invoke the names [of them] and pay homage to [them], offering to [them], suplicate (*gsol ba*) the aspirations according to the *sūtra*: “On the occasion, sentient beings of this degenerate age, like us, have poor conduct, and are unmindful since we stay in impurity. With no attention (*bag*) and so forth, our physical, verbal, and mental activities are entangled with mental afflictions. The materials for worship are poor and cannot be distinguished as purity (*gtsang sbra ma phyed pha*, i.e., unclean). We were unable to do so in accordance with the liturgy of the *sūtra*. We have committed irritation (*'khrug*) and mistakes. If we ask the noble compassionate ones for forgiveness, may they engage in with compassion, accept our forgiveness, and bless us temporarily or perpetually, so that [we] have no obscuration and have no harm.” (Based on Newman 2009)<sup>1395</sup>

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<sup>1395</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「復次求索忍納[。] 奉送者：「婆伽梵、如來、應、正等覺七佛如來，我等導師釋迦牟尼佛、菩薩聖眾！我(某甲)等為諸有情請作利益故，然由我等惡世眾生，心行鄙劣皆不清淨無知放逸，身語意業共煩惱俱，供養資具不能具足，垢染觸污，修彼儀軌不能如法。乖諸聖意所有罪愆。惟願聖眾不捨慈悲，憐愍我等願垂忍納。」(CBETA 2023.Q1, T19, no. 925, p. 41b29-c6)

### 3.3 Sending the noble ones back to their places

'phags pa rnam gyis<sup>1396</sup> deng ngam de  
bar<sup>1397</sup> dgung 'di'i (4) bar du bdag cag la  
stsogs pa<sup>1398</sup> phongs shing nyam thag pa'I  
sems can thams cad gyi<sup>1399</sup> phan ba dang |  
bde ba'i (5) don mdzad cing | bka' drin<sup>1400</sup>  
stsal lags te<sup>1401</sup> || da dung yang bdag cag la  
thugs brtse bas || ○ (\*122r1) \$ |:| yang dang  
yang du gdan 'tshom ba<sup>1402</sup> mdzad par  
dgongs shing || so so'i sangs rgyas gyi zhing  
| rnam par (2) dag pa rnam su 'gro ba'i don  
la gshes par ji gnang<sup>1403</sup> ||

### 3.4 Dedication

(3) ○ (4) \$ |:| mjug 'dir bngo<sup>1404</sup> ba'I  
tshigsu<sup>1405</sup> bcad pa slag<sup>1406</sup> ||<sup>1407</sup>

'phags (D275a3) pa rnam kyis kyang deng  
ngam dgung 'di'i bar du bdag cag la sogs  
pa 'gro ba phongs shing nyam (P321b6)  
thag pa'i sems can thams cad kyis phan pa  
dang bde ba'i don mdzad cing bka' stsal pa  
yang | da dung yang bdag cag la thugs brtse  
bas yang dang yang du gdan 'dzom par  
mdzad par (P321b7) dgongs shing | so so'i  
(D275a2) sangs rgyas kyis zhing rnam par  
dag pa rnam su 'gro ba'i don la gshegs su  
gsol |

mjug 'dir bsngo<sup>1408</sup> ba'i tshigs bcad kyang  
bklag go || *rdzogs so* ||

<sup>1396</sup> kyis] kyang *add.* DP.

<sup>1397</sup> de bar] *om.* DP.

<sup>1398</sup> la stsogs pa] 'gro ba *add.* DP.

<sup>1399</sup> gyi] kyis DP.

<sup>1400</sup> drin] *om.* DP.

<sup>1401</sup> lags te] pa yang DP.

<sup>1402</sup> ba] par DP.

<sup>1403</sup> par ji gnang] su gsol DP.

<sup>1404</sup> bsngo] sngo P.

<sup>1405</sup> tshigsu] tshigs DP.

<sup>1406</sup> slag] bklag go DP.

<sup>1407</sup> ||] rdzogs so || (P322a1) dbang phyug dam pa'i  
mnga' bdag dpal lha btsan po lha sras khri srong  
lde'u btsan gyi sku tshe bsring ba dang | dbu rmog  
btsan pa dang | chab srid mtho ba dang | las sgrib  
sbyang (P322a2) ba dang | tshogs gnyis spel ba'i  
ched du | de bzhin gshegs pa bdun gyi sngon gyi  
smon lam gyi khyad par rgyas pa'i mdo sde'i man  
ngag | slob dpon bo dhi satwas mdzad || *add.* DP.  
These two sections (3.3, 3.4) can also be found in PT  
179 folio 66.

<sup>1408</sup> bsngo] sngo P.

### 3.3 Sending the noble ones back to their places

Today, or until today, during this day (*dgung*), the noble ones have made and bestowed benefits and bliss upon the extremely destitute and miserable sentient beings including us and so forth. Even now, please be compassionate towards us, contemplate the assembly thrones over and over again, and then, please return to [your] completely pure buddhafi elds one by one as long as for the benefits of sentient beings.<sup>1409</sup>

### 3.4 Dedication

In the end, express the stanza of dedication.

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<sup>1409</sup> T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「又願我等所有善事，莫令轉為諸障礙事。惟願如是願垂攝授！願賜攝授！」(CBETA 2023.Q1, T19, no. 925, p. 41c7-9)

T 925: 《藥師琉璃光王七佛本願功德經念誦儀軌》卷 2：「奉送者：

「汝今利益有情已，隨所希求賜成就，

奉送世尊歸本土，當請慈悲願降臨。」

「惟願世尊具大慈悲憐愍我等，已作利益請諸聖眾，以大神通願歸本土。」(CBETA 2023.Q1, T19, no. 925, p. 41c8-12)

## 4. Appendix

### 4.1 A full synopsis of the Old Tibetan version of liturgy, and the Bhg text both in Tib. and Skt.

ITJ 433: (52r1) \$ |::| chad |  
skyes bu chen po mtshan sum  
cu rtsa gnyis dang | dpe byad  
bzang po brgyad cus legs par  
brgyan pa | lus gyI 'od (2)  
gyis 'jig rten gyi khams grangs  
myed dpag gis myi lang ba  
lham me lhan ne lhang nger  
gyur chig ||

lus nor bu rin po (3) che be du  
rya jI 'dra ba de 'drar phyi  
nang shin du ○ yongsu dag pa  
dang | dri ma myed pa la 'od  
gstsal ba dang | kho lag (4)  
yangs shing che ba dang dpal  
dang gzI brjid 'bar ba dang  
legs par gnas pha dang | nyi  
ma dang zla ba bas lhag pa'I  
(v1) 'od gzer gyi dra ba rnams  
gyis legs par brgyan par gyur  
pa || de bzhin gshegs pa sman  
gyi bla be du rya'i 'od ji 'dra  
ba de (2)'dra bar gyur te | sems  
can gang dag 'jig rten gyi bar  
dag du skyes pa dag dang  
myI'I 'jI g rten na | mtshan mo  
mun (3) nag gi nang na ||  
phyogs tha dad par 'gro ○ ba  
de dag bdag cag gI 'od gyis  
phyogs dga' dgur 'gro zhing  
las (4) rnams byed par gyur  
chig ||

D 504: [§5.1] [...] *sems can*  
*thams* cad skyes bu chen po'i  
mtshan sum cu rtsa gnyis dang  
| dpe byad bzang po brgyad  
cus legs par brgyan par gyur *te*  
| *bdag ci 'dra ba de bzhin du*  
*sems can thams cad kyang de*  
*'dra bar gyur cig ces btab bo* |

[§5.2] *de'i smon lam chen*  
(274b7) *po gnyis pa ni gang gi*  
*tshe bdag ma 'ongs pa'i dus*  
*na | bla na med pa yang dag*  
*par rdzogs pa'i byang chub*  
*mngon par rdzogs par sangs*  
*rgyas pa de'i tshe bdag byang*  
*chub thob pa na* | lus nor bu rin  
po che bai dū rya *ci 'dra ba de*  
*'dra bar* phyi nang shin tu  
yongs su dag pa dang | dri ma  
(275a1) *med la 'od gsal ba*  
*dang* | kho lag yangs shing che  
ba dang | dpal dang gzi brjid  
'bar ba dang | legs par gnas pa  
dang | nyi ma dang zla ba bas  
lhag pa'i 'od zer gyi dra ba  
rnams kyis legs par brgyan par  
gyur *cig* | *de na* sems can  
(275a2) gang dag 'jig rten gyi  
bar du skyes pa dag dang |  
*gang dag yang* mi'i 'jig rten  
'di na mtshan mo mun pa mun  
nag gi nang na phyogs tha dad  
par 'gro ba de dag bdag gi 'od  
*kyis* phyogs dga' *mgur* 'gro  
*bar gyur cig* |

Bhg: [§5.1]<sup>1410</sup> [...] *dvātriṃśadbhiḥ mahāpuruṣa-*  
*lakṣaṇai [samanvāgato aśīti-*  
*bhiś cānuvyamjanair alaṃkṛ-*  
*tadehas tathaiva sarvasatvā*  
[...].

[§5.2] [...] *xmam diseaxxx*  
*nānādiśām gaccheren kāni ca*  
*karmāni kuxxx*]. (Schopen  
1978)

*yathepsitā diśo gacchatām*  
*karmāni ca kurvatām mamām-*  
*bhayātheṣṭā diśā gaccheran*  
*karmāni ca kurvīrann i[d]am*  
*dvitīyaṃ mahāprañidhānam*  
*abhūt* || (ed. Ding, Fan,  
Harrison, et al. forthcom.)

<sup>1410</sup> Hereafter the numbering and the Sanskrit text following Schopen 1978.

ITJ 433:

de bzhin gshegs pa sman  
gyi bla be du rya'I 'od gyi  
rgyal po de'i shes rab dang  
thabs (folio 53 missing)  
(54r1) |:| lus la nad gyis  
btab pa de dag thams chad  
| las gyi sgrib pa byang nas  
| thams chad dbang po  
tshang zhing yan lag (2)  
yongsu rdzogs par gyur  
chig ||  
gang dag ○ nad sna  
tshogs gyis gzil pa skyabs  
myed pha | mgon myed  
pha | tshogs (3) chas dang |  
sman myi bdog pa | dpung  
nyen ○ myed pha | dbul  
ba sdug bsngal ba' | de dag  
gi nad thams chad rab (4)  
du zhi bar gyur cig || byang  
cub gyi mthar thug gi bar  
du nad myed cing | gnod  
pa myed la yo byad phun  
sum tshogs (v1) par gnas  
phar gyur cig ||  
bud myed gang dag bud  
myed gyI skyon brgya dag  
gIs kun nyon mongs par  
gyur pa' | (2) bud myed gyi  
dngos po la myi dga' ba |  
bud ○ myed gyi skye gnas  
las thar par 'dod pa | de dag  
thams cad bud myed gyI (3)  
dngos pho las log par  
gyurd chig | ○ | byang cub  
gyi mthar thug gi bar du  
skyes pa'I dbang po dang  
ldan (4) bar gyur chig ||  
bdag cag la stsogs pha  
sems can thams chad bdud  
gyi zhags pha las yongsu  
thar par gyur (55r1) \$ |:|  
chig || lta ba tha dad pa  
myi 'thun ba || gzing gzIng  
ba dag spangs te || yang  
dag par lta ba la gnas par  
gyur chig | (2) byang cub  
gyi spyod pa rlabs po che  
rdzogs ○ par gyur chig ||

D 504:

[§5.3] [...] *bdag gi shes rab dang*  
*thabs dpag tu med pas sems can gyi*  
*kham (275a4) dpag gis mi lang ba*  
*dag longs spyod mi zad pa dang*  
*ldan par gyur te | [...]*

[§5.6] *gzhan yang gang su dag lus*  
*la nad kyis btab pa de dag gis bdag*  
*gi ming thos nas thams cad dbang*  
*po tshang zhing yan lag yongsu*  
*rdzogs par gyur cig ces btab bo ||*

[§5.7] *sems can gang su dag nad sna*  
*tshogs kyis gzir ba | skyabs med pa*  
*| mgon med pa | 'tshog chas dang |*  
*sman mi bdog pa | dpung (275b5)*  
*gnyen med pa | dbul ba | sdug*  
*bsngal ba gang dag gi rna lam du*  
*bdag gi ming grag pa de dag ni nad*  
*thams cad rab tu zhi bar gyur cig |*  
*byang chub kyi mthar thug gi bar du*  
*nad med cing gnod pa med par gnas*  
*par gyur cig ces btab bo ||*

[§5.8] bud med gang la la bud med  
kyi skyon brgya dag gis kun *nas*  
nyon mongs par gyur pa | bud med  
kyi (275b7) dngos po la *smo pa* |  
bud med kyi skye gnas las yongsu  
thar bar 'dod pa de dag bud med kyi  
dngos po las log par gyur cig |  
byang chub kyi mthar thug gi bar  
skyes pa'i dbang po byung bar gyur  
cig *ces btab bo ||*

[§5.9] [...] *sems can thams cad*  
*bdud kyi zhags pa rnam las yongsu*  
*su thar bar bya'o | lta ba tha dad pa*  
*mi mthun (276a2) pa zing zing bas*  
*mi mthun par gyur pa dag yang dag*  
*pa'i lta ba la dgod par bya'o | mthar*  
*gyis byang chub sems dpa'i spyod*  
*pa bstan par bya'o zhes btab bo |*

Bhg:

[§5.3] *bodhiprāptasya ca me*  
*aprameyaprajñopāyabalādhā-*  
*nena-aparimāṇāṃ*  
*sattvadhātavaḥ [...]*

[§5.6] *śaṣṭhaṃ tas[ya] mahā-*  
*prāṇidhānam abhūt: [...]*  
cānye śarīrajavyādhayas, te  
mama nāmadheyam śrutvā  
sarve sakalendriyā supari-  
pūrṇagātrā bhavyeḥ.

[§5.7] *saptamaṃ mahāprāṇi-*  
*dhānam abhūt: bodhiprāptasya*  
*ca me ye nānāvyādhiparipīḍitā*  
*atrāṇā aśaraṇā bhaisajyopaka-*  
*raṇavirahitā anāthādaridrā*  
*duḥkhitā, sacet teṣāṃ mama*  
*nāmadheyam karṇapute nipa-*  
*tet, te-ṣāṃ sarvavyādhaya pra-*  
*śameyuḥ nirogāś ca nirupadra-*  
*vāś ca syūr yāva bodhiparya-*  
*vasānam[.]*

[§5.8] *aṣṭamaṃ tasya mahā-*  
*prāṇidhānam abhūt: ye kaści*  
*mātrgrāmo nānāstrīdoṣasatai*  
*saṃkliṣṭaṃ strībhāvaṃ vijugu-*  
*psan, mātrgrāmayoniṃ pari-*  
*moktukāmo, mama nāmadhe-*  
*yaṃ dhāraye[t], tasya mātrgrā-*  
*masya na strībhāvaṃ bhaved*  
*yāva bodhiparyavasānāṃ.*

[§5.9] [...] *bodhiprāpto 'haṃ*  
*sarvasatvā māra-pāśaiḥ*  
*parimocayeyam, nānādr̥ṣṭiga-*  
*hanasaṃkaṭaprapṛtāḥ tān sar-*  
*yagdr̥ṣṭyāṃ pratiṣṭhāpayeyam,*  
*anupūrvam bodhisatvacārikāṃ*  
*saṃdarśayeyam.*

ITJ 433:

gang dag rgyal pos 'jigs skrag  
pa bcing ba dang (3) brdeg pa  
dang go rar 'jug pa dang | bsad  
par 'os pha | sgyu du mas kun  
du gtses pa | nga rgyal dang  
bral ba || (4) lus dang ngag  
dang sems sdug bsngal gyis  
nyen pa de dag thams chad  
gnod pa thams cad las yongsu  
thar par gyur chig |

(v1) gang dag bkres pa dang  
skom ba'i mye rab du 'bar ba |  
kha zas tshol ba la rab du  
brtson ba | sdig pa'i las byed  
pa de (2) dag thams chad kha  
dog dang dri dang rol ldan ○  
ba'i bza' btung gis tshim bar  
gyur chig || dam pa'i chos gyi  
(3) ros shin du bde ba la gnas  
par gyur chig ||

gang dag sgren mo dang bgo  
ba myed pa dang | dbul ba |  
sdug bsngal (4) ba | grang ba  
dang tsha ba dang | sbrang bu  
dang sha sbrang dagis nyin  
mtshan sdug bsngal gyI tshor  
ba myong ba de dag thams  
chad

(folio 56–58 missing)

D 504:

[§5.10] [...] *bdag byang chub  
thob pa na sems can gang su*  
dag rgyal po'i 'jigs pas skrag  
pa *dang* | *gang dag* bcing ba  
*dang* | brdeg pa dang | go rar  
*gzhug pa dang* | gsad par 'os  
pa | sgyu du mas kun tu gtses  
(276a4) pa | nga rgyal dang  
bral ba lus dang ngag dang  
sems sdug bsngal gyis nyen pa  
de dag *bdag gi bsod nams kyi*  
*mthus* gnod pa thams cad las  
yongs su thar bar gyur cig *ces*  
*btāb bo* |

[§5.11] [...] *bdag byang chub  
thob pa na sems can gang su*  
dag bkres pa dang | skom pa'i  
me rab tu 'bar ba | kha zas  
tshol ba la rab tu brtson pa |  
sdig pa'i las byed pa de dag  
*bdag gis kha* (276a6) dog dang  
| dri dang | ror ldan pa'i *kha*  
*zas* kyis *lus* tshim par *byas te* |  
*phyis* chos kyi ros shin tu bde  
ba la *dgod par bya'o zhes btāb*  
*bo* |

[§5.12] [...] *sems can gang su*  
dag sgren mo bgo ba med pa  
dbul *ba* | sdug bsngal ba |  
grang ba dang | tsha ba dang |  
sbrang bu dang | sha sbrang  
dag gis nyin mtshan *du* sdug  
bsngal gyi tshor ba myong ba  
dag *la* (276b1) *bdag gis gos*  
*yongs su spyad par 'os pa*  
*tshon sna tshogs su kha bsgyur*  
*ba dag sbyin par bya'o* || *ji*  
*ltar 'dod pa bzhin du rin po*  
*che'i rgyan sna tshogs dang* |  
*spud pa dang* | *phreng ba*  
*dang* | *spod dang* | *byug pa*  
*dang* | *rol mo'i sgra dang* | *sil*  
*snyan dang* | *pheg rdob pa*  
(276b2) *rnams kyis sems can*  
*rnams kyi bsam pa thams cad*  
*yongs su rdzogs par gyur cig*  
*ces btāb bo* ||

Bhg:

[§5.10] *daśaman tasya mahā-  
prañidhānam abhūt: bodhi-  
prāptasya me ye* kecit satvā  
rājādibhayabhītā ye ca ban-  
dhanatāḍanāvaruddhā va-  
dhyārḥā anekamāyābhir upa-  
drutā vimānitāḥ kāyikacaita-  
sikaduḥkhair abhyāhatā, te  
*madīyena puṇyānubhāvena*  
parimucyeran sarvopadrave-  
bhyāḥ.

[§5.11] *ekadaśamaṁ tasya  
mahāprañidhānam abhūt: bo-  
dhiprāptasya me ye* kacit  
satvā kṣudhāgninā prajvalitā-  
āhāra-paryeṣṭyabhiyuktāḥ pā-  
paṁ karma kurvanti, ahaṁ  
teṣāṁ varṇagandharasopete-  
nāhāreṇa śārīraṁ santarpaye-  
yaṁ, paścā dharmaraseṇa-  
tyantasukhe pratiṣṭhāpayeyaṁ.

[§5.12] *dvadaśamaṁ tasya ta-  
thāgatasya idaṁ mahāprañi-  
dhānam a(bhūt): bodhiprāpta-  
sya me ye* kecit satvā nagnā va-  
sanavirahitā daridrā śītoṣṇa-  
daṁśamaśakai rātrimdivaṁ  
duḥkhāṁ vedanāṁ vedanti,  
*ahaṁ teṣāṁ vastraparibhogam*  
*upanāmayeyaṁ nānāraṅgara-  
kt(x)xxxx yathākāmam vividhaiś*  
*ca ratnābharaṇavibhūṣaṇamā-*  
*l(y)agandhavilepanavādyatūrya*  
*tāḍāvacaraiḥ sarvasatvānāṁ*  
*sarvābhiprāyān paripūrayeyaṁ.*

ITJ 433: 'jam dpal so so'I  
 skye bo gang dag dge ba  
 dang myi dge ba myi shes pa  
 dag (\*73v1) yod de || de dag  
 nI chags pas zil gyis gnon  
 cing | sbyin ba'I 'bras bu  
 myi shes te || nor btsogs  
 shing bsrung ba (2) la brtson  
 gyI || sbyin ba yang dag par  
 ○ bged pa la sems myI 'gro  
 ste || sbyin ba'I dus nye bar  
 gnas pa na | (3) rang gi lus  
 gyi sha las bcad pa bzhin du  
 ○ yid myi dga' bar 'gyur ba  
 bdag nyid kyang du mar  
 yong su (4) myi spyod na ||  
 pha ma dang bu smad dang |  
 g.yog 'khor la ltag la sterd ||  
 gzhan slong ba rnams la ||

(\*74r1) (lta) smos kyang ji  
 dgos pa'I sems can de lta bu  
 dag nI shi 'phos na | ri dags  
 sam dud 'gro'i skye bar (2)  
 ('gyuro) || de la gang dag  
 sngon myir gyur ○ pa na |  
 de bzhin gshegs pa sman gyi  
 bla be du rya 'od gyi rgyal  
 po (3) (de'i mtshan) thos pa  
 de dag ni | yi dags ○ sam  
 dud 'gro'i skye gnas gang  
 yang rung ba der | de bzhin  
 (4) (gshegs) pa sman gyi bla  
 be du rya'I 'od gyi rgyal po  
 de'i mtshan mngon du 'gyur  
 zhing | dran ba thag tsam  
 gyis (v1) (tshe 'phos) na  
 yang myI'i 'jig rten du skye  
 zhing | tshe rabs dran  
 bar 'gyur ||

D 504: [§7] [...] 'jam dpal sems can  
 so so'i skye bo gang dag dge ba dang  
 mi dge ba mi shes pa dag yod de | de  
 dag ni chags pa'i zil gyis non pa |  
*sbyin* (277a2) *pa* dang sbyin pa'i  
 'bras bu *rnam par smin pa* mi shes  
 pa'o || *de dag ni byis pa glen pa dad*  
*pa'i dbang po dang bral ba* | nor sog  
 cing | srung ba la *mngon par* brtson  
 gyi | sbyin pa yang dag par 'gyed pa  
 la de dag gi sems mi 'gro ba ste |  
 sbyin pa'i dus nye (277a3) bar gnas  
 pa na rang gi lus kyi sha las bcad pa  
 bzhin du yid mi dga' bar 'gyur ro |  
*sems can de dag ni* bdag nyid kyang  
 du ma yongs su mi spyod na pha ma  
 dang | *chung ma dang* | *bu dang* | *bu*  
*mo la mi ster pa lta smos kyang ci*  
*dgos* | *bran pho dang* | bran mo dang  
 | *las byed* (277a4) *pa rnams la lta*  
*smos kyang ci dgos* | gzhan slong ba  
 rnams la lta smos kyang ci dgos |  
 sems can de lta bu de dag ni 'di nas  
 shi 'phos nas yi dags kyi 'jig rten du  
 skye bar 'gyur | yang na dud 'gro'i  
 skye gnas su skye bar 'gyur ro || de  
 la gang dag sngon mir gyur pa na |  
 (277a5) bcom ldan 'das de bzhin  
 gshegs pa sman gyi bla bai dū  
 rya'i 'od de'i mtshan thos par gyur  
*pa* de dag ni *gshin rje'i 'jig rten na*  
*gnas kyang rung* | dud 'gro'i skye  
 gnas na gnas kyang rung *ste* | der de  
 bzhin gshegs pa de'i mtshan mngon  
 du 'gyur zhing dran ma thag pa tsam  
 gyis (277a6) *de nas shi 'phos nas*  
 yang mi'i 'jig rten du skye bar 'gyur  
 tshe rabs dran par 'gyur ro |

[§7] *punar api bhaga-*  
*vān maṃjuśrīyaṃ ku-*  
*mārabhūtaṃ āmantra-*  
*yati sma:* santi maṃju-  
 śrīḥ satvā ye na jānanti  
 kuśalākuśalaṃ karmaṃ  
 lobhābhibhūtā, ajāna-  
 nto dānan dānasya [ca]  
 phalavipākam, [bā-lā]  
 mūrkhā śraddhendri-  
 yavikalā dhanasaṃca-  
 yarakṣaṇābhi yuktā na  
 ca teṣāṃ dānasaṃvi-  
 bhāge cittaṃ krāmata;  
 dānakāla upasthite sva-  
 śarīramāṃsaccheda i-  
 vānāttamanaso bhava-  
 nti. aneke ca te satvā ye  
 svayam evātmana na  
 paribhūṃjanti, prāḡ eva  
 dāsadāsīkarmakarāṇām,  
 prāḡ evānyeṣāṃ yāca-  
 nakānām; te tādrśā sa-  
 tvā itaś cyutā pretaloka  
 upapadyante yadi vā ti-  
 ryagyonau. yai pūrvaṃ  
 manuṣyabhūtaiḥ śrutam  
 bhaviṣyati tasya bhaga-  
 vato bhaiṣajyaguruvai-  
 dūryaprabhasya tathā-  
 gatasya nāmadheyam,  
 tatra teṣāṃ yamaloke  
 sthitānām vā tiryagyo-  
 nau sthitānām vā tasya  
 tathāgatasya nāma āmu-  
 khībhaviṣyati. saha  
 smaraṇamātreṇa tataś  
 cyutvā punar api ma-  
 nuṣyaloke upapatsya-  
 nti, jātismarāś ca bhavi-  
 ṣyanti

ITJ 433: ngan 'gro'I 'jigs pas  
skrag nas (2) ('dod pa'i) yon  
tan don du | mi gnyer ba dang  
| sbyin ba la dga' ba dang |  
sbyin ba'i bsngags pa brjod  
pa dang | (3) (bdog) pa thams  
cad yongsu gtong bar ○  
'gyur te || rim gyis rang gi  
mgo dang yan lag dang sha  
khrag (4) (slong) ba rnams la  
rab tu sbyin bar 'gyur na | nor  
gyI phung po gzhan lta smos  
kyang jI dgos || rim gyis rang  
gi mgo dang yan lag dang sha  
khrag (4) (slong) ba rnams la  
rab tu sbyin bar 'gyur na | nor  
gyI phung po gzhan lta smos  
kyang jI dgos ||

(folio \*75 missing)

(\*76r1) \$ |:| po de'i mtshan  
mngon du gyur te || de das  
shi 'phos nas kyang myi 'jig  
rten du skye zhing yang dag  
par lta ba (2) can dang |  
brtson 'grus dang ldan ba dang  
| ○ dge ba'i bsams ba can  
du 'gyur || khyim spangs te |  
sangs rgyas (3) gyi bstan pa la  
rab du byang nas | byang ○  
cub sems dpa'i spyad pa spyod  
par 'gyur ro ||

D 504: ngan 'gro'i 'jigs pas  
skrag nas *yang* 'dod pa'i yon  
tan *dag* don du mi gnyer ba  
dang | sbyin pa la *mngon par*  
dga' ba dang | sbyin pa'i  
bsngags pa brjod pa dang |  
bdog pa (277a7) thams cad  
yongs su gtong bar gyur te |  
rim gyis rang gi mgo dang |  
lag pa dang | *rkang pa dang* |  
*mig dang* | sha *dang* | khrag  
*kyang* slong ba rnams la rab  
tu sbyin par 'gyur na | nor gyi  
phung po gzhan lta smos  
kyang ci dgos |

[§8] [...] *gang dag sngon mir*  
*gyur (277b4) pa na bcom*  
*ldan 'das de bzhin gshegs pa*  
*sman gyi bla bai dū rya'i 'od*  
*de'i mtshan thos par gyur pa*  
*de dag ni sems can dmyal ba*  
*na gnas kyang der sangs*  
*rgyas kyi mthus de bzhin*  
*gshegs pa di'i mtshan mngon*  
*du 'gyur te | de dag de nas shi*  
*'phos nas yang mi'i 'jig rten*  
*du skye (277b5) bar 'gyur |*  
*yang dag pa'i lta ba can dang*  
*| brtson 'grus dang ldan pa*  
*dang | dge ba'i bsam pa can*  
*du 'gyur ro | de dag khyim*  
*spangs te de bzhin gshegs*  
*pa'i bstan pa la rab tu byung*  
*nas mthar gyis byang chub*  
*sams dpa'i spyad pa spyod*  
*par 'gyur ro ||*

Bhg: durgatibhayabhītā na  
bhūyaḥ kāmagaṇair arthikā,  
dānābhīratā dānasya ca va-  
rṇavādināḥ sarvāstiparityāgi-  
no 'nupūrvena śīrṣakaracara-  
ṇanayanasvamāṃsaṣaṇitāṃ  
yācakānāṃ pradāsyanti prāg  
evānyaṃ dhana-skandhaṃ.

[§8] [...] *yai śrutam bha-*  
*viṣyati tasya bhagavato bhai-*  
*ṣajyaguruvaiḍūryaprabhasya*  
*tathāgatasya nāmadheyam,*  
*teṣāṃ tatra narake sthitānāṃ*  
*buddhānubhāvena tasya ta-*  
*thāgatasya nāma āmukhī-*  
*bhaviṣyati. te tataś cyutvā pu-*  
*nar api manuṣyaloke upapa-*  
*tsyanti samyagdr̥ṣṭikā vīrya-*  
*vantaḥ kalyāṇāśayās te gr̥hān*  
*utsrjya tathāgatānāṃ śāsane*  
*pravrajītvānupūrveṇa bodhi-*  
*satvacārikāṃ carisyanti.*

ITJ 433: (4) 'jam dpal gzhan yang sems can gang dag bdag la stod cing | gzhan la smod pa de dag nI | (v1) ngan song gsum po dag du lo stong phrag mang por sdug bsngal zhing | 'di nas 'chI 'phos nas kyang || ba (2) lang dang rta dang rnga mo dang bong bu la stsogs pa dud 'gror skyes te || dbyig lcag gis brdeg pa dang bkres skom (3) gyis nyen pha dang | khal chen pos gzir ○ par 'gyur ro || brgya la myir skyes na yang || rtag du rigs (4) dma' ba dang bran du 'gyur zhing | gzhan gyi dbang du 'gyur ro ||

gang dag sngon de bzhin gshegs pa sman gyi bla 24- (\*77r1) \$ |;| be du rya'I 'od de'i mtsan thos pha de dag ni dge ba'I rtsa ba des || sdug bsngal thams chad las yongsu (2) thar par 'gyur || dbang po rno bar 'gyur | mkhas pa dang gtsal ba dang | yid gzhungs (3) pha dang | dge ba yongsu (4) btsal ba la mngon bar brtson ba dang | ○ | rtag du dge ba'I bshes gnyen dang 'grogs pa rnyed par 'gyur | bdud gyi zhags pa gchod pa dang | ma rIg pa'I sgo nga'I sbubs gchog pa dang | nyon mongs pa'I chu klung (v1) skems par 'gyur || skye ba dang rga shi dang mya ngan dang smre sngags 'don pa dang | sdug bsngal ba dang yid myi (2) bde ba dang | 'khrug pa rnams las yongsu ○ thar par 'gyur ro ||

D 504: [§9] 'jam dpal (277b6) gzhan yang sems can gang dag bdag gi bsngags pa brjod cing phrag dog gis gzhan dag *la mi snyan par rjod pa yod de* | bdag la bstod cing gzhan la smod pa'i *sEMS can* de dag ngan song gsum po dag tu lo stong phrag mang por sdug bsngal *myong bar 'gyur ro | de dag* (277b7) *lo stong phrag du ma 'das nas de nas shi 'phos nas ba lang dang | rta dang | rnga mo dang | bong bu la sogs pa dud 'gro'i skye gnas rnams su skye bar 'gyur | lcug lcag dang | dbyug lcag rnams* kyis brdeg pa dang | bkres *pa dang | skom pas lus nyen pa dang |* (278a1) khal chen po *bkal te lam du 'gro bar 'gyur ro | gal te brgya la mi'i skye ba rnyed* na yang rtag tu rigs dma' ba *rnams kyi nang du skye bar 'gyur ro | bran du 'gyur zhing* gzhan gyi dbang du 'gyur ro | gang dag sngon *mir gyur pa na bcom ldan 'das* (278a2) de bzhin gshegs pa sman gyi bla bai dū rya'i 'od de'i mtshan thos *par gyur pa | de dag ni dge ba'i rtsa ba des sdug bsngal thams cad las yongs su thar bar 'gyur | dbang po rno bar 'gyur | mkhas pa dang | gsal ba dang | yid gzhungs pa dang | dge ba yongs* (278a3) su btsal la mngon par brtson pa dang | rtag tu dge ba'i bshes gnyen dang 'grogs pa rnyed par 'gyur | bdud kyi zhags pa gcod pa dang | ma rig pa'i sgo nga'i sbubs gcog pa dang | nyon mongs pa'i chu klung skems par 'gyur | skye ba dang | rga shi (278a4) dang | mya ngan dang | smre sngags 'don pa dang | sdug bsngal ba dang | yid mi bde ba dang | 'khrug pa rnams las yongs su thar bar 'gyur ro ||

Bhg: [§9] punar aparaṃ maṃjuśrī santi satvā ye ātma- nasya varṇaṃ bhāṣanti, pare- ṣāṃ mātṣaryenāvarṇaṃ niś- cārayanti; *te* ātmoṭkarṣakā tṛṣv apāyeṣu bahūni varṣasa- hasrāṇi duḥkham *anubha- viṣyanti*; *te* 'nekānāṃ varṣa- sahasrāṇāṃ atyayena tataś cyutvā go[']vāśvoṣṭragarda- bhādiṣu tiryagyoniśūpapa- dyante; kaśādaṇḍaprahārais tāḍitā kṣuttarṣa[pīḍita]śarīrā mahāntaṃ bhāraṃ vahaṃānā *mārgaṃ gacchanti*. yadi ka- dācit manuṣyapratilābhaṃ lapsyanti, [te nityakālaṃ nī- cakuleṣūpapatsyanti, dāsatve paravaśagā bhaviṣyanti.] yaiḥ pūrvaṃ *manuṣyabhūtais* ta- sya *bhagavato* bhaiṣajyagu- ruvaidūryaprabhasya tathāga- tasya nāmadheyam śrutam bhaviṣyati, etena kuśalamū- lena sarvaduḥkhebhyaḥ pari- mokṣyanti. tīkṣṇendriyā bha- viṣyanti paṇḍitā vyaktā me- dhāvinaḥ kuśalamūlaparyeṣa- nābhīyuktā nityaṃ ca kal- yāṇamitrasamavadhānaṃ pratilapsyanti. cchindanti mā- rapāsaṃ bhindanti vidyāṇḍa- koṣaṃ ucchoṣayanti kleśana- dīm parimucyanti, jātījarāma- raṇaśokaḍuḥkhadaurmana- syopāyāsebhyaḥ.

ITJ 433: 'jam dpal gzhan yang  
sems can gang (3) dag phra ma  
la dga' zhing | phan tsun 'thab  
pa dang rtsod pa dang | 'gyed  
pa byed du 'jug pa dga yod de  
| sems (4) can de dag rtsod pa'I  
sems su gyur pas || lus dang  
ngag dang yid gyis myi dge ba  
rnam pa sna tshogs | (\*78r1) \$  
|:| 'du byed de | phan tsun gnod  
pa bya ba'I phyir || nags tsal  
gyi lha dang shing gyi lha  
dang | ri'i lha dang dur khrod  
gyi (2) 'byung po tha dad pa  
dag 'gug par byed | ○ |  
dud 'gro dag gyi srog gcod  
cing sha dang khrag za ba'I  
srin po rnams (3) mchod par  
byed de || de'I mying nas ○  
brjod de || gzugs byas nas | der  
rigs sngags dgra po (4) sgrub  
cing byad dang ro langs gyl  
sbyor bas || srog bar chad bya  
ba dang | lus rnam par gzhig  
par 'dod pa la | (v1) gang dagis  
de bzhin gshegs pa sman gyi  
bla be du rya'i 'od gyi rgyal po  
de'i mtshan thos par gyur pa  
de dag la | gang gis (2) kyang  
bar chad myid nus te || de dag  
phan tshun ○ byams pa'i  
sems dang phan ba'i sems  
dang | gnod pa'I sems (3)  
myed pa'I sems gnas  
par 'gyuro || ○ rang rang gi  
bdog pas chog shes par 'gyuro  
||

D 504: [§10] 'jam dpal gzhan  
yang sems can gang dag phra  
ma la *mngon par* dga' zhing  
*sems can gang dag* phan tshun  
'thab (278a5) pa dang | rtsod  
pa dang | 'gyed par byed du  
'jug pa dag yod de | sems can  
de dag *rnam par* rtsod pa'i  
sems su gyur pas lus dang  
ngag dang | yid kyis mi dge ba  
rnam pa sna tshogs *mngon par*  
'du byed do || *gcig la gcig*  
*phan pa ma yin pa 'dod cing*  
*rtag tu* phan (278a6) tshun  
gnod par bya ba'i phyir *brtson*  
*te* | *de dag* nags tshal gyi lha  
*dang* | shing gi lha dang | ri'i  
lha '*gugs par byed* | dur khrod  
*rnams su* 'byung po tha dad pa  
dag 'gugs par byed | dud 'gro'i  
*skye gnas su song ba'i srog*  
*chags rnams* kyi srog gcod  
cing sha dang (278a7) khrag  
za ba'i *gnod sbyin dang* | srin  
po rnams mchod par byed de |  
dgra bo de'i ming nas brjod  
*pa'am* | gzugs byas nas der rig  
sngags drag po sgrub cing |  
byad stems dang | ro langs kyi  
sbyor bas srog *gi* bar chad bya  
ba dang | lus rnam par gzhig  
par (278b1) 'dod pa la gang  
dag gis bcom ldan 'das de  
bzhin gshegs pa sman gyi bla  
bai dū rya'i 'od kyi rgyal po  
de'i mtshan thos par gyur pa  
de dag la gang gis kyang bar  
chad bya bar mi nus te | de dag  
phan tshun byams pa'i sems  
dang | phan pa'i sems dang |  
gnod pa'i sems (278b2) med  
pa'i sems *su gnas* par 'gyur |  
rang rang gi bdog pas chog  
shes par 'gyur ro ||

Bhg: [§10] punar aparaṃ  
maṃjuśrīḥ santi satvā ye  
paśunyaḥbhiratāḥ *satvānām*  
parasparaṃ kalahavigrahavi-  
vādāṃ kārāpayanti, te para-  
sparaṃ vighracittāḥ satvā nā-  
nāvidham akuśalam abhisam-  
skurvanti kāyena vācā mana-  
sānyonyāhitakāmā nityaṃ pa-  
rasparaṃ anarthāya parākrā-  
manti. te vanadevatām āvāha-  
yanti; vṛkṣadevatā giridevatā  
śmaśāneṣu pṛthakpṛthagbhū-  
tānām āvāhayanti; tiryagyonī-  
gatānām prāṇinām jīvitād  
vyavaropayanti māṃsarudhi-  
rabhākṣāṃ vā kṛtvā yakṣarā-  
kṣasān pūjayanti. tasya śatru-  
sya nāmaṃ vā śārīrapratimāṃ  
vā kṛtvā tatra ghoravidyāṃ  
sādhayanti kākḥordavetāḍa-  
prayogena jīvitāntarāyaṃ vā  
śārīravināśaṃ vā kartukāmā;  
yai śrutam bhaviṣyati tasya  
bhagavato bhāṣajaguruvai-  
dūryaprabhasya tathāgatasya  
nāmadheyam, teṣāṃ na śa-  
kyam kenacid antarāyam kar-  
tum sarve te parasparaṃ mai-  
tracittā hitacittā avyāpanna-  
cittā viharanti; svakasvakena  
parigraheṇa saṃtuṣṭā.

ITJ 433: 'jam dpal (4)  
gzhan yang 'khor bzhi po  
rnams dang | gzhan yang  
dad pa'I rigs bu 'am rigs  
gyi bu mo gang dag yan  
lag

(folio \*79 missing)

(\*80r1) \$ |: rgyal rigs dang  
bram ze dang || khyim  
bdag shing sa la chen po  
lta bu'i khyim dag dang |  
nor dang 'bru dang mdzod  
dang (2) bang ba mang  
po'I 'byor pa'i khrim dag  
du skye ○ bar 'gyur te |  
gzugs dang dbang phyug  
dang g.yog 'khor phun  
sum tshogs pa (3) dang |  
dpa' dang brtul phod pa  
dang | tshan po ○ che  
chen po'i stobs gyI shugs  
dang ldan bar 'gyur ro ||

bud myed gang (4) gis de  
bzhin gshegs pa'I sman  
gyi bla be du rya'I 'od gyi  
rgyal po 'i mtshan thos pa  
| de'i bud myed gyi dngos  
po tha ma pa (v1) yin bar  
shes par bya'o ||

(\*81r1) \$ |: byams pa dang  
btang snyoms dang |  
mnyam ba'I sems su bya |  
rol mo'i sgra dang | sil  
snyan dang | klu dbyangs  
(2) blang zhing || de bzhin  
gshegs pa'I gzugs ○ de la  
bskor bar bya ste ||

D 504: [§11] 'jam dpal  
gzhan yang 'khor bzhi po  
*dge slong dang | dge slong*  
*ma dang | dge bsnyen ma*  
*de dag dang | gzhan yang*  
dad pa'i rigs kyi bu 'am |  
(278b3) rigs kyi bu mo  
gang dag yan lag *brgyad*  
*dang ldan pa'i bsnyen*  
*gnas la nye bar gnas te |*

[...]

gzhan du na yang rgyal  
rigs shing sā la chen po lta  
bu'i (278b7) khyim dag tu  
skye bar 'gyur | bram ze  
shing sā la chen po lta bu'i  
khyim dag dang | khyim  
bdag shing sā la chen po  
lta bu'i kyim dag dang |  
nor dang 'bru dang |  
mdzod dang | bang ba  
mang po 'byor pa'i khyim  
dag tu skye bar 'gyur te |  
gzugs phun sum tshogs pa  
dang | dbang (279a1)  
phyug phun sum tshogs pa  
dang | *g.yog phun sum*  
*tshogs pa dang | dpa' ba*  
dang | rtul phod pa dang |  
tshan po che chen po'i  
stobs kyi shugs dang ldan  
par 'gyur ro ||

[§12] bud med gang gis de  
bzhin gshegs pa de'i  
mtshan thos *shing bzung*  
*ba* de'i bud (279a2) med  
kyi dngos po de tha ma yin  
par shes par bya'o ||

[§14] [...] byams pa'i  
*sems dang | btang snyoms*  
*kyi sems dang | mnyam*  
pa'i sems su bya | rol mo'i  
sgra dang | sil (279b3)  
snyan dang | glu dbyangs  
blang zhing de bzhin  
gshegs pa'i *sku* gzugs de la  
bskor bar bya ste |

Bhg: [§11] punar aparaṃ ete catvāraḥ  
pariṣā bhikṣubhikṣuṇyupāsakopāsi-  
kāḥ, ye ca śrāddhāḥ kulaputrā vā kula-  
duhitā vāṣṭāṃgasamanvāgatam upa-  
vāsam upavasanti, ekavārṣikam vā  
traimāsikam vā śikṣāpadan dhāra-  
yanti, yeṣāṃ evābhiprāyaṃ praṇi-  
dhānam: anena vayaṃ kuśalamūlena  
paścimāyāṃ diśāyāṃ sukhāvatyāṃ  
lokadhātāv upapadyema yatrami-  
tāyus tathāgataḥ; yaiḥ punaḥ nāma-  
dheyam śrutam bhaviṣyati tasya  
bhagavato bhaiṣajyaguruvaiḍūrya-  
prabhasya tathāgatasya nāmadhe-  
yam, teṣāṃ maraṇakālasamaya aṣṭau  
bodhisatvā rddhyā-āgatvā mārgam  
upadarśayanti, te tatra nānāraṅgeṣu  
padmeṣūpapādukā prādurbhaviṣyanti.  
kecit punar devaloke upapatsyanti,  
teṣāṃ tatropapannānāṃ tatpūrvakam  
kuśalamūlam na kṣīyati, na ca  
durgatigāminam bhaviṣyanti. te tataś  
cyutveha manuṣyaloke bhaviṣyanti  
caturdvīpeśvarāś cakravartino 'nekā-  
ni satvakoṇīniyutaśatasahasrāṇi da-  
śasu kuśaleṣu karmapatheṣu prati-  
ṣṭhāpayiṣyanti. apare punaḥ kṣatri-  
yamahāsālakuleṣu grhapatimahāsā-  
lakuleṣu brāhmaṇamahāsālakuleṣu  
prabhūtaḥ prajāpātyakāśakoṣṭhāgā-  
rasamṛddheṣu kuleṣūpapatsyanti. te  
rūpasampannā aiśvaryasampannā pa-  
rivārasampannā śūrā ca vīrā ca mahā-  
nagnabalavegadadhāriṇo bhaviṣyanti.

[§12] yane mātṛgrāmena tasya tathā-  
gatasya nāmadheyam śrutam bhavi-  
ṣyati *udgrhītam* sa tasya paścimo mā-  
tṛgrāmabhāvaḥ pratikāṅkṣitavyaḥ.

[§14] [...] nirmalacittanākaluṣa-  
cittanāvyāpādacittena bhavitavyam;  
vādyatūryasaṃgītipravāditena sā ta-  
thāgatapratimā pradakṣiṇīkartavyā

ITJ 433: de'i sngon gyI smon  
lam yang yId la bya zhing (3)  
mdo 'di yang bstan na || gang  
bsams ○ pa dang | gang  
smon pa'I bsam ba thams cad  
yongsu rdzogs par (4) gyur te  
| tshe ring bar smon na nI tshe  
ring bar 'gyur ro || long spyod  
dang ldan bar smon na nI long  
spyod 'byor par (v1) 'gyur ro  
|| dbang phyug dang ldan bar  
smon na nI tshegs chu du  
rnyed par 'gyur ro || bu 'dod  
na ni bu rnyed par 'gyuro ||  
(2) gang dag sdig pa can gyI  
rmyi lam rmyis sam || gang du  
khwa dang ltas ngan mthong  
ngam | gnas gang du bkra myi  
shis pa (3) brgya dag gnas par  
gyur pa la gang dag ○ gis de  
bzhin gshegs pa sman gyi bla  
be du rya'I 'od de la mchod  
pa rnam (4) pa sna tshogs gyis  
bkur sti byed na | rmyi lam  
ngan pa dang | ltas ngan pa  
dang bkra myi shis pa'I dngos  
po thams chad (\*82r1) \$ |: |  
mthong bar myi 'gyur ro ||  
gang dag mye dang chu dang  
mtshon dang dug dang g.yang  
sa dang glang po che gtum po  
dang (2) seng ge dang stag  
dang dom dang dred dang | ○  
sbrul gdug pa dang | sdig pa  
dang rka lag brgya pas 'jigs  
pha dang (3) pha rol gyi dmag  
tsogs dang rkun po ○ dang  
chom pos 'jigs pa de dag gis  
kyang | de zhing gshegs pha  
(4) sman gyI bla be du  
rya'I 'od de la mchod pa byas  
na | 'jigs pa de dag thams  
chad las yongsu thar par (v1)  
'gyur ro ||

D 504: de'i sngon gyi smon  
lam yang yid la bya zhing mdo  
'di yang bstan na gang bsams  
pa dang | gang smon pa'i bsam  
pa de thams cad yongsu  
rdzogs par 'gyur te | *gal te* tshe  
ring (279b4) bar smon na ni  
tshe ring por 'gyur ro || *gal te*  
longs spyod dang ldan par  
smon na ni longs spyod 'byor  
par 'gyur ro || *gal te* dbang  
phyug dag ldan par smon na ni  
tshegs chung dus rnyed par  
'gyur ro || *gal te* bu 'dod na na  
ni bu rnyed par 'gyur ro ||  
gang dag sdig pa can gyi rmi  
(279b5) lam rmis sam | gang  
du bya khwa *ta dang* | ltas  
ngan pa mthong ngam | gnas  
gang du bkra mi shis pa brgya  
dag gnas par gyur pa la | gang  
dag bcom ldan 'das de bzhin  
gshegs pa sman gyi bla bai dū  
rya'i 'od de la mchod pa rnam  
pa sna tshogs kyis bkur sti  
byed na rmi lam ngan (279b6)  
pa dang | ltas ngan pa dang |  
bkra mi shis pa'i dngos po  
thams cad mthong bar mi  
'gyur ro || gang dag mes '*jigs*  
*pa dang* | chus '*jigs pa dang* |  
mtshon *gyis 'jigs pa dang* | dug  
*gis 'jigs pa dang* | g.yang sas  
'*jigs pa dang* | glang po che  
gtum pos (279b7) '*jigs pa*  
*dang* | seng ges '*jigs pa dang* |  
stag *gis 'jigs pa dang* | dom  
dang | dred dang | sbrul gdug  
pas '*jigs pa dang* | *sbrul dang* |  
sdig pa dang | rkang lag brgya  
pas '*jigs pa de dag gis de*  
*bzhin gshegs pa de la mchod*  
*pa byas na 'jigs pa* (280a1)  
*thams cad las yongsu thar*  
*bar 'gyur ro* || gang dag pha  
rol gyi dmag tshogs *kyis 'jigs*  
*pa dang* | rkun pos '*jigs pa*  
*dang* | chom pos 'jigs pa de  
dag gis kyang de bzhin gshegs  
pa de la mchod pa bya'o ||

Bhg: tasya tathāgatasya pūrva-  
praṇidhānaṃ manasikarta-  
vyam idaṃ sūtraṃ prakāśa-  
yitavyaṃ; yaṃ cintayaṃti yaṃ  
prārthayati taṃ sarvābhi-  
prāyaṃ paripūrayanti; yadi dīr-  
ghāyuskatāṃ prārthayanti dīr-  
ghāyuskā bhavanti, yadi bho-  
gān prārthayanti bhogasamṛ-  
ddho bhavati, yady aiśvaryaṃ  
prārthayanty alpakṛcchreṇa la-  
bhanti, yadi putrābhi-lāṣiṇo  
bhavanti putralābhaṃ pratilā-  
bhante.

ye pāpakaṃ svapnaṃ paśyanti  
yatra vāyasaḥ sthito bhavanti  
durnimittaṃ vā paśyanti yatra  
sthāne śatam alakṣmīṇāṃ  
upasthito bhavati, te tasya bha-  
gavato bhaisajyaguruvaidū-  
ryaprabhasya tathāgatasya nā-  
nāprakāreṇa pūjābhisamskā-  
raṃ kurvanti sarvaduḥsvapna-  
durnimittāṃ cāmaṃgalabhāvā  
na paśyanti.

ITJ 433: 'jam dpal gzhan yang gang dag skyabs gsum 'dzin pa dang | bslab pa'I gzhi lnga po (2) dag dang | bslab pa'I gzhi bcu po dag dang | byang chub sems ○ dpa'I bslab pa'I gzhi bzhi brgya po dag dang | dge slong gl bslab pa nyis brgya lnga bcu po dag | dge slong ma'I bslab ○ pa'I gzhi lnga brgya po de dag 'dzin pa (3) de dag ji ltar yongsu bzung ba'I bslab ○ pa'i gzhi gang yang rung ba zhiḡ nyams te | ngan 'gro ngan song gis (4) 'jIgs skrag pa de dag gis | de bzhin gshegs pa sman gyi bla be du rya'I 'od de la mchod pa sna tshogs byed na (\*83r1) \$ |:| de dag ngan song gsum gyi sdug bsngal myed par shes par bya'o || bud myed gang dag bu btsas pa'I (2) dus na || sdug bsngal drag po myong ○ ba des || de bzhin gshegs pa sman gyi bla be du rya'I 'od de la (3) mchod na | de sdug bsngal las myur ○ du thar par 'gyur ro || bu yang yan lag yongsu tsang bar (4) btsa zhiḡ | gzugs bzang la | blta na sdug pa dang | dbang po rno zhiḡ blo dang ldan ba dang | nad myed cing gnod (v1) pa myed par 'gyur ro || de la myi ma yin bas mdangs 'phrog par myi nus so ||

D 504: [§15] 'jam dpal (280a2) gzhan yang *dad pa'i rigs kyi bu'am | rigs kyi bu mo gang dag ji srid 'tsho'i bar du dkon mchog gsum la skyabs su 'dzin cing | lha gzhan mi 'dzin pa dang | gang dag yang* bslab pa'i gzhi lnga po dag 'dzin pa dang | gang dag bslab pa'i gzhi bcu po dag 'dzin (280a3) pa dang | gang dag byang chub sems dpa'i sdom pa bslab pa'i gzhi bzhi brgya po dag 'dzin pa dang | khyim gyi gnas nas byung ba'i dge slong gang dag bslab pa'i gzhi nyis brgya lnga bcu po dag 'dzin pa dang | dge slong ma gang dag bslab pa'i gzhi lnga brgya po dag 'dzin pa dang | (280a4) gang dag ji ltar yongs su bzung ba'i bslab pa'i sdom pa de dag gi nang nas bslab pa'i gzhi gang yang rung ba zhiḡ las nyams *par gyur te* | ngan 'gro ngan song gis 'jigs skrag pa gang dag bcom ldan 'das de bzhin gshegs pa sman gyi bla bai dū rya'i 'od de la mchod pa rnam pa sna (280a5) tshogs byed na | de dag la ngan song gsum gyi sdug bsngal med par shes par bya'o ||

bud med gang *la la* bu btsa' ba'i dus na sdug bsngal *ma rungs pa* drag po *mi bzad pa* myong ba des | bcom ldan 'das de bzhin gshegs pa sman gyi bla bai dū rya'i 'od de la mchod na | de myur du (280a6) yongs su thar bar 'gyur |

bu yang yan lag yongs su tshang bar btsa' zhiḡ gzugs bzang ba dang | *mdzes pa dang* | blta na sdug pa dang | dbang po rno ba dang | blo dang ldan pa dang | nad med cing gnod pa nyug bar 'gyur ro || de la mi ma yin pas mdangs 'phrog par (280a7) mi nus so ||

Bhg: [§15] punar aparaṃ maṃjuśrīr ye śrāddhāḥ kulaputrā kuladuhitaro vā yāvajjīvaṃ triśaraṇaṃ udgrhṇanti ananyadevatā, ye pañca śikṣāpadāni dhārayanti, ye daśa śikṣāpadāni dhārayanti, ye bodhisatvasaṃvaram śataṃ śikṣāpadāni dhārayanti; ye punar niṣkrāntaḡhāvāsā bhikṣavaḡ dviśatapaṃcāśa śikṣāpadāni dhārayanti, yā bhikṣuṇyaḡ pañcaśataśikṣāpadāni dhārayanti; yathā-parigrhītā śikṣāsaṃvarā tato 'nyataraṇyatara-śikṣāpadabhraṣṭā bhavanti, durgatyabhayaabhītā, ye tasya bhagavato bhaiṣajyaguruvaiddūryaprabhasya tathāgatasya namasyanti pūjāṃ kurvanti, na teṣāṃ tryapāyaduḡkhaṃ pratikāṃkṣitavyaṃ. yaḡ kaści mātṛgrāmaḡ prasa-vanakāle atīvatīvrāṃ duḡkhāṃ vedanāṃ vedayati, yas tasya bhagavato bhaiṣajyaguruvaiddūryaprabhasya tathāgatasya namasyati pūjā ca kurvati śīghraṃ parimucyati, sarvāṃgaparipūrṇaṃ

putraṃ janayiṣyaty abhirūpaṃ prāsādiko darśanīyaḡ tīkṣṇendriyo buddhimān nirogo 'lpābādho, na tasya śakyam amānuṣeṇa ojo grahī-tum[.]

ITJ 433: gzhan yang kun dga'  
 bo ma dad (2) cing | yid myi  
 ches te spong du zin kyang  
 ○ de bzhin gshegs pa sman  
 gyi bla be du rya'I 'od de'i  
 mtsan suyI rna (3) lam du  
 grag par gyur pa de |  
 ngan 'gro ○ ngan song  
 du 'gro bar gyur ba'I gnas  
 ma yin te | go skabs (4)  
 myed do || kun dga' bo sangs  
 rgyas rnams gyi sangs rgyas  
 gyI spyod yul nI yid ches par  
 dka' bo'o (\*85r1) \$ |:| zhes  
 ci skad bka' stsald pha dang  
 |||

D 504: [§16] *de dag mi dad*  
 cing yid mi ches te | spong  
*bas yun ring por gnod pa*  
*dang | mi sman pa dang | mi*  
*bde ba dang | log par ltung*  
*bar 'gyur ro || bcom*  
*ldan 'das kyis bka' stsal pa |*  
*kun dga' bo* de bzhin gshegs  
 pa *de'i* mtshan su'i rna lam  
 du (280b6) grag par gyur pa  
 de ngan 'gro ngan song  
 du 'gro bar 'gyur ba *ni* gnas  
 med *de* go skabs *ma yin no*  
 || *kun dga' bo sangs rgyas*  
*rnams kyi sangs rgyas kyi*  
*spyod yul ni yid ches par dka'*  
*ba'o ||*

Bhg: [§16] *te na śradda-*  
*dhanti na pattīyanti pratikṣi-*  
*panti, teṣāṃ dīrgharātram*  
*anarthāyāhitāyāsukhāya vi-*  
*nipātāya bhaviṣyati. bhaga-*  
*vān āha: asthānam ānandā-*  
*navakāśo yeṣāṃ tasya tathā-*  
*gatasya nāmadheyam karṇa-*  
*puṭe nipateta yat tasya dur-*  
*gatyapāyagamaanam bhavet.*  
*duḥśraddhānīyam ānanda*  
*buddhānām buddhagoca-*  
*raṃ.*

ITJ 433: tad dya thā | ghu me  
ghu me | e mI ne mi hi | ma ti  
(2) ma ti | sab ta | ta thā ga tā |  
sa ma dhya dhI ○ ṣḍhI te | a te  
ma te | pā le pā pa sho dha ne |  
sa rba pā pan nā sha yā | (3) ma  
ma bud dhe bud dhod ta me |  
su me ku me | bud dha gshe tra  
pa rI sho dā nI | dha me nI ra  
dha me | me ru me ru | (4) me  
ru shI kha re sa rba a ka la mri  
tyu ni ba ra nI | bud dhe su bud  
dhe | bud dha a dhI ṣṭhin na | ra  
ksha na du me | (v1) sa rba dhe  
ba | sa me | a sa me | sa ma nba  
| ha ran du sa rba | bud dha bo  
dhi sad dba | sha me sha me |  
pra sha man du me (2) sa rba i  
tyu ba dra bā byā dā ya | pu'u  
ra ne | ○ pu'u ra ne | pu'u ra  
ya me | sa rba ā shām be du rya  
| pra tI bha se | (3) sa rba pā pā  
ksha yang ka ri swā hā | ○ |

(\*90r1) \$ :| semsu gyur pas |

phan tsun gnod par bya ba'i  
phyir lha tha dad pa  
dang 'byung po

tha dad pa dag 'gug<sup>1411</sup> par  
byed<sup>1412</sup> || (2) dud 'gro dag gI

srog gcod cing | sha za ○ dang  
khrag za ba'i srin po rnam  
mchod nas dgra bo'i mying  
nas brjod de | (3) gzugs byas  
nas || rig sngags ○ drag po  
sgrub cing |

D 504: [§10] 'jam dpal gzhan  
yang sems can gang dag phra  
ma la mngon par dga' zhing  
sems can gang dag phan tshun  
'thab (278a5) pa dang | rtsod  
pa dang | 'gyed par byed du  
'jug pa dag yod de | sems can  
de dag rnam par rtsod pa'i  
sems su gyur pas lus dang  
ngag dang | yid kyis mi dge ba  
rnam pa sna tshogs mngon par  
'du byed do || gcig la gcig  
phan pa ma yin pa 'dod cing  
rtag tu phan (278a6) tshun  
gnod par bya ba'i phyir brtson  
te | de dag nags tshal gyi lha  
dang | shing gi lha dang | ri'i  
lha 'gugs par byed | dur khrod  
rnams su 'byung po tha dad pa  
dag 'gugs par byed | dud 'gro'i  
skye gnas su song ba'i srog  
chags rnams kyi srog gcod  
cing sha dang (278a7) khrag  
za ba'i gnod sbyin dang | srin  
po rnam mchod par byed de |  
dgra bo de'i ming nas brjod  
pa'am | gzugs byas nas der rig  
sngags drag po sgrub cing |

Bhg: [§10] punar aparaṃ  
maṃjuśrīḥ santi satvā ye  
paiśunyaḥbhiratāḥ satvānāṃ  
paraśparaṃ kalahavigrahavi-  
vādāṃ kārāpayanti, te para-  
śparaṃ vighrahacittāḥ satvā  
nānāvidham akuśalam abhi-  
saṃskurvanti kāyena vācā  
manasānyonyāhitakāmā ni-  
tyaṃ paraśparaṃ anarthāya  
parākrāmantī. te vanadevatām  
āvāhayanti; vṛkṣadevatā giri-  
devatā śmaśāneṣu pṛthak-  
pṛthagbhūtānām āvāhayanti;  
tiryagyonigatānām prāṇinaṃ  
jīvitād vyavaropayanti māṃ-  
sarudhirabhakṣāṃ vā kṛtvā ya-  
kṣarākṣasān pūjayanti. tasya  
śatrusya nāmaṃ vā śarīrapra-  
timāṃ vā kṛtvā tatra ghoravi-  
dyāṃ sādhayanti

<sup>1411</sup> 'gug] 'gugs DP.

<sup>1412</sup> byed] pa add. D.

ITJ 433:

byad dang ro langs gyI sbyor  
bas srog gi bar chad (4) bya ba  
dang | lus rnam par gzhig  
pa 'dod pa | de dag thams cad

gang gis kyang gcig la gcig ||  
(v1) bar chad byed myi nus te  
| phan tsun byams pa dang  
phan ba'I sems su gyur cig ||  
gnod sems myed par (2) gyur  
chig || lha 'dre dang byad dang  
ro langs ○ dang | phra men  
gyi sbyor ba ngan pa thams  
chad rang zhig cing zhi bar (3)  
gyur chig || rang rang gI bdog  
○ pas chog shes par gyur chig  
||

bdag cag la stsogs pha (4)  
sems can gang dag |

de bzhin gshegs pha tshe dpag  
du myed pha bzhugs 'jig rten  
khams bde ba

(folio \*91 missing)

D 504:

byad *stems* dang | ro langs kyi  
sbyor bas srog gi bar chad bya  
ba dang | lus rnam par gzhig  
par (278b1) 'dod pa la gang  
dag gis *bcom ldan 'das de*  
*bzhin gshegs pa sman gyi bla*  
*bai dū rya'i 'od kyi rgyal po*  
*de'i mtshan thos par gyur pa*  
*de dag la* gang gis kyang bar  
chad bya bar mi nus te | *de dag*  
phan tshun byams pa'i sems  
dang | phan pa'i sems dang |  
gnod pa'i sems (278b2) med  
pa'i *soms su gnas par 'gyur* |  
rang rang gi bdog pas chog  
shes par 'gyur ro ||

[§11] [...] *zla ba gsum du*  
*bslab pa'i gzhi rnams 'dzin*  
*cing gang dag gis bsam pas*  
*bdag gis dge ba'i rtsa ba 'dis*  
*nub phyogs gang na de bzhin*  
*gshegs pa tshe dpag med*  
(278b4) *bzhugs pa'i 'jig rten*  
*gyi khams bde ba can du skye*  
*bar shog shig ces smon lam de*  
*lta bu btab bdag las* | [...]

Bhg:

*kākhordavetādaprayogena jī-*  
*vitāntarāyaṃ vā śārīravinaśaṃ*  
*vā kartukāmā; yai śrutam*  
*bhaviṣyati tasya bhagavato*  
*bhaiṣajyaguruvaidūryaprabh*  
*asya tathāgatasya nāmadhe-*  
*yaṃ, teṣāṃ na śakyaṃ kenacid*  
*antarāyaṃ kartuṃ sarve te*  
*parasparaṃ maitracittā hita-*  
*cittā avyāpannacittā viharanti;*  
*svakasvakena parigraheṇa sa-*  
*ṃtuṣṭā.*

[§11] [...] *ekavārṣikaṃ vā*  
*traiṃśikaṃ vā śikṣāpadan*  
*dhārayanti | teṣāṃ evaṃ pra-*  
*ṇidhānam evaṃ abhiprāyaṃ*  
*anena vayaṃ kuśalamūlena*  
*paścimāyāṃ diśi sukhāva-*  
*tyāṃ lokadhātāv upapadye-*  
*ma yatrāmitāyus tathāgataḥ |*  
[...]

ITJ 433: (62r1) \$ |:| mthong  
 ba dang gnas gang du bkra  
 myi shis pa | brgya snyed  
 gnas pa de dag thams chad  
 kyang rmyi lam dang | ltas  
 ngan (2) dang | bgra myi shis  
 pa'I dngos po thams ○ chad  
 mthong bar myi 'gyur zhing  
 zhi bar gyur cig || mye dang  
 chu dang (3) mtshon dang |  
 dug dang g.yang sa dang ○  
 glang po che gtum po dang |  
 stag dang dom dang | dred  
 dang | (4) sbrul dang sdig pha  
 dang | rka lag brgya pa dang |  
 pha rol gyi dmag tsogs dang  
 rkun po dan chom po'i 'jigs  
 (v1) pa thams chad las  
 yongsu thar par gyur chig ||

D 504: [§14] *gang dag sdig  
 pa can gyi rmi (279b5) lam  
 rmis sam | gang du bya khwa  
 ta dang | ltas ngan pa mthong  
 ngam | gnas gang du bkra mi  
 shis pa brgya dag gnas par  
 gyur pa la | gang dag bcom  
 ldan 'das de bzhin gshegs pa  
 sman gyi bla bai dū rya'i 'od  
 de la mchod pa rnam pa sna  
 tshogs kyis bkur sti byed na  
 rmi lam ngan (279b6) pa  
 dang | ltas ngan pa dang | bkra  
 mi shis pa'i dngos po thams  
 cad mthong bar mi 'gyur ro ||  
 gang dag mes 'jigs pa dang |  
 chus 'jigs pa dang | mtshon  
 gyis 'jigs pa dang | dug gis  
 'jigs pa dang | g.yang sas 'jigs  
 pa dang | glang po che gtum  
 pos (279b7) 'jigs pa dang |  
 seng ges 'jigs pa dang | stag  
 gis 'jigs pa dang | dom dang |  
 dred dang | sbrul gdug pas  
 'jigs pa dang | sbrul dang |  
 sdig pa dang | rkang lag brgya  
 pas 'jigs pa de dag gis de  
 bzhin gshegs pa de la mchod  
 pa byas na 'jigs pa (280a1)  
 thams cad las yongs su thar  
 bar 'gyur ro ||*

Bhg: [§14] [...] *ye pāpakam  
 svapnam paśyanti yatra vā-  
 yasaḥ sthito bhavati, durni-  
 mittam vā paśyanti yatra śa-  
 tam alakṣmīṇām upasthito  
 bhavati, te tasya bhagavato  
 bhaiṣajyaguruvaiḍūryapra-  
 bhasya tathāgatasya nānā-  
 prakāreṇa pūjābhisamkā-  
 raṃ kurvanti. sarvaduḥsva-  
 pñadurnimittam cāmaṅgala-  
 bhāvāḥ na paśyanti. yeṣāṃ  
 agnibhayam udakabhayaṃ  
 caṇḍahastibhayaṃ siṃha-  
 vyāghrabhayaṃ rikṣatara-  
 kṣāśīviṣavṛścikaśatapāda-  
 bhayaṃ tais tasya tathāga-  
 tasya pūjā kartavyā, sarve-  
 bhyo bhayebhyaḥ parimokṣ-  
 yanti;*

*rikṣa° ] ikṣa° Schopen.*

ITJ 433: bdag cag la stsogs pha sems can gang dag | skyab (2) gsum 'am | bslab pa'I gzhi lnga 'am | ○ | bcu 'am | byang cub sems dpa' sdom ba bzhi brgya po 'am | (3) dge slong gyi bslab pa nyis brgya lnga bcu ○ po 'am | dge slong ma bslab pa'I gzhi lnga brgya po yongsu 'dzin pha (4) de dag las bslab pa'I gzhi bzung ba gang yang rung ba zhig | nyams te || ngan song ngan 'gro 'jigs skrag (\*63r1) \$ |: pa de dag thams cad ltung ba dang sgrib pa'i sdig pa de dag thams cad byang zhing bstsal par gyur chig || (2) ngan 'gro gsum gyi sdug bsngal gtan ○ myi 'byung bar gyur chig ||

bud med gang dag (3) bu btsa ba'I sdug bsngal drag po myong ba de dag || sdug ○ bsngal te rab du zhi bar gyur chig ||

bu yang yan lag yongsu (4) tshang bar btsa zhing | gzugs bzang la | blta na sdug pa dang | dbang po rno zhing blo dang ldan ba dang || (v1) nad myed cing gnod pa myed par gyur chig || de la myi ma yin bas | mdangs 'phrog par myi nus par gyur (2) chig || : : || ○ |

D 504: [§15] 'jam dpal (280a2) gzhan yang *dad pa'i rigs kyi bu'am | rigs kyi bu mo gang dag ji srid 'tsho'i bar du dkon mchog gsum la skyabs su 'dzin cing | lha gzhan mi 'dzin pa dang | gang dag yang bslab pa'i gzhi lnga po dag 'dzin pa dang | gang dag bslab pa'i gzhi bcu po dag 'dzin (280a3) pa dang | gang dag byang chub sems dpa'i sdom pa bslab pa'i gzhi bzhi brgya po dag 'dzin pa dang | khyim gyi gnas nas byung ba'i dge slong gang dag bslab pa'i gzhi nyis brgya lnga bcu po dag 'dzin pa dang | dge slong ma gang dag bslab pa'i gzhi lnga brgya po dag 'dzin pa dang | (280a4) gang dag ji ltar yongs su bzung ba'i bslab pa'i sdom pa de dag gi nang nas bslab pa'i gzhi gang yang rung ba zhig las nyams par gyur te | ngan 'gro ngan song gis 'jigs skrag pa gang dag bcom ldan 'das de bzhin gshegs pa sman gyi bla bai dū rya'i 'od de la mchod pa rnam pa sna (280a5) tshogs byed na | de dag la ngan song gsum gyi sdug bsngal med par shes par bya'o ||*

bud med gang la la bu btsa' ba'i dus na sdug bsngal *ma rungs pa drag po mi bzad pa myong ba des | bcom ldan 'das de bzhin gshegs pa sman gyi bla bai dū rya'i 'od de la mchod na | de myur du (280a6) yongs su thar bar 'gyur |*

bu yang yan lag yongs su tshang bar btsa' zhing gzugs bzang ba dang | *mdzes pa dang | blta na sdug pa dang | dbang po rno ba dang | blo dang ldan pa dang | nad med cing gnod pa nyug bar 'gyur ro || de la mi ma yin pas mdangs 'phrog par (280a7) mi nus so ||*

Bhg: [§15] punar aparaṃ maṃjuśrīr ye śrāddhāḥ kula-putrā kuladuhitaro vā yāva-jjīvaṃ triśaraṇam udgrhṇanti ananyadevatā, ye pañca śikṣāpadāni dhārayanti, ye daśa śikṣāpadāni dhārayanti, ye bodhisatvasaṃvaram śatam śikṣāpadāni dhārayanti; ye punar niṣkrāntagravāsā bhi-kṣavaḥ dviśatapamañcāśa śikṣāpadāni dhārayanti, yā bhi-kṣuṇyaḥ pañcaśataśikṣāpadāni dhārayanti; yathāparigrhītā śikṣāsaṃvarā tato 'nyatarānyatara-śikṣāpadabhraṣṭā bhavanti, durgatyabhayaabhītā, ye tasya bhagavato bhaiṣa-jyaguruvaiḍūryaprabhasya tathāgatasya namasyanti pū-jāṃ kurvanti, na teṣāṃ trya-pāyaduhkhaṃ pratikāṃkṣi-tavyaṃ.

yaḥ kaści mātṛgrāmaḥ prasavanakāle atīvatīvrāṃ duḥkhāṃ vedanāṃ vedayati, yas tasya bhagavato bhaiṣa-jyaguruvaiḍūryaprabhasya tathāgatasya namasyati pūjā ca kurvati śīghraṃ parimucyati, sarvāṃgapari-pūrṇaṃ

putraṃ janayiṣyaty abhirūpaṃ prāsādikō darśanīyaḥ tīkṣṇendriyo buddhimān niro-go 'lpābādho, na tasya śa-kyam amānuṣeṇa ojo grahī-tum[.]

ITJ 433: (\*94r1) \$ |: du pyogs  
 || mdza bshes dang nye du  
 dang | snag gI gnyen mtshams  
 du ba rnams gyls bskor || (2)  
 pyogs rnams nI mun par  
 mthong | gshin ○ rje'i myi  
 rnams nI drangs te || de'i  
 lus 'di na nyal yang (3) rnam  
 par shes pha chos gyi rgyas  
 po gshin ○ rje'i mdun du  
 khrid cing | myi de dang lhun  
 cig skyes pa'i (4) lha slad  
 bzhin du 'brang ba gang lags  
 pa des ni || des dge ba 'am myi  
 dge ba bgyis pa de dag thams  
 (v1) cad legs par yi ger bris  
 nas || chos gyi rgyal po gzhin  
 rje la phul ba dang chos gyi  
 rgyal po gshin (2) rjes de la  
 dris shing brtags nas |○| dge  
 ba 'am myi dge ba ji ltar bgyis  
 pa de bzhin du bsgo ba la (3)  
 gang dag nad pa de'I don du |  
 bcom ○ ldan 'das de bzhin  
 gshegs pa sman gyi bla be  
 rya'I 'od de la (4) skyabsu  
 mchi zhing 'di dra ba'i sbyor  
 bas mchod pa bgyis na || de'I  
 rnam par shes pa slar (\*95r1)  
 \$ |: ldog cing rmyi lam rmyis  
 pa bzhin du bdag nyid  
 gyis 'tsal par 'gyur ba'I gnas  
 de mchi ste (2) yang na ni  
 gdugs bdun | yang na nI  
 gdugs nyi shu rtse gcig | yang  
 na ni gdugs sum bu rtse lnga  
 (3) yang na nI gdugs bzhi bcu  
 rtse dgu ○ de'i rnam par shes  
 pa slar ldog cing | dran ba  
 rnyed la (4) de dge ba dang  
 myi dge ba'i rnam par smyin  
 pa bdag nyid gyi mngon sum  
 du gyur te || srog gi slad du  
 (v1) yang sdig pa'i las myi  
 bgyid do ||

D 504: [§17] 'gum pa la ni  
 mngon du phyogs | mdza'  
 bshes dang | nye du dang | snag  
 gi gnyen mtshams (281a6) du  
 ba rnams kyis na bskor |  
 phyogs rnams ni mun par  
 mthong | gshin rje'i mi rnams  
 kyis ni drangs te | de'i lus 'di na  
 nyal yang rnam par shes pa  
 chos kyī rgyal po gshin rje'i  
 mdun du khrid cing | mi de  
 dang lhan cig skyes pa'i lha  
 slad bzhin 'brang ba gang  
 (281a7) lags pa des ni des dge  
 ba dang | mi dge ba bgyis pa de  
 thams cad legs par yi ger bris  
 nas chos kyī rgyal po gshin rje  
 la phul ba dang | chos kyī rgyal  
 po gshin rjes de la dris shing  
 brtags nas dge ba 'am | mi dge  
 ba ji ltar bgyis pa de bzhin du  
 bsgo (281b1) ba las | gang dag  
 nad pa de'i don du bcom ldan  
 'das de bzhin gshegs pa sman  
 gyi bla bai dū rya'i 'od de la  
 skyabs su mchi zhing 'di 'dra  
 ba'i sbyor bas mchod pa bgyid  
 na | de'i rnam par shes pa slar  
 ldog cing rmi lam rmis pa  
 bzhin du bdag nyid kyis 'tshal  
 ba'i gnas (281b2) der mchis te  
 | yang na ni gdugs bdun | yang  
 na ni gdugs nyi shu rtse gcig |  
 yang na ni gdugs sum cu rtse  
 lnga | yang na ni gdugs bzhi  
 bcu rtse dgu la | de'i rnam par  
 shes pa slar ldog cing dran pa  
 rnyed la | de dge ba dang | mi  
 dge ba'i las kyī (281b3) rnam  
 par sman pa bdag nyid kyī  
 mngon sum du 'gyur te srog gi  
 slad du yang | sdig pa'i las mi  
 bgyid do || de lta lags pas dad  
 pa'i rigs kyī bu'am | rigs kyī bu  
 mos de bzhin gshegs pa de la  
 mchod par bgyi 'o ||

Bhg: [§17] [...] *marañābhimu-*  
*khā*, *rodamānai mitrajñātisālo-*  
*hitai parivāritā*, *andhakārān di-*  
*śaḥ paśyanto yamapuruṣair apa-*  
*karṣamāṇā*; *tasya kaḍevaram a-*  
*tra śayitaṃ, vijñānaṃ yamasya*  
*dharmarājasyāgrata-m-upanīyati;*  
*yā ca tasya puruṣasya saha-jā*  
*prṣṭ[h]ānubaddhā devatā, yat te-*  
*na kuśalam akuśalam vā kṛtaṃ*  
*bhavet, tac ca sulikhitam kṛtvā,*  
*yamasya dharmarājasyopanā-*  
*myate; yamo dharmarājas taṃ*  
*prcchati, gaṇayati, yathākṛtaṃ*  
*kuśalam akuśalam vā tathājñā-*  
*m ājñāpayati; ye tasya bhagavato*  
*bhaiṣajyaguruvaidūryaprabha-*  
*sya tathāgatasya śaraṇaṃ gamiṣ-*  
*yanti tasyāturasyārthāyedrśena*  
*prayogena pūjāṃ kurvanti, sthā-*  
*nam etad vidyate yat tasya vijñā-*  
*naṃ punar eva pratinivarteta*  
*svapnāntara ivātmānaṃ saṃjā-*  
*nāti; yadi vā saptame divase, ya-*  
*di vaikaviṃśatime divase, yadi*  
*vā pañcatriṃśatime divase, yadi*  
*vā navacatvāriṃśatime divase*  
*tasya vijñānaṃ nivarteta, smṛtim*  
*upalabhet; so kuśalam akuśalam*  
*karmavipākam svayam eva pra-*  
*tyakṣo bhavati; jīvitahetor api*  
*pāpaṃ karma na karoti | tasmāc*  
*chrāddhena kulaputreṇa vā kula-*  
*duhitā vā tasya tathāgatasya pūjā*  
*kartavyāḥ.*

ITJ 433: mchod pa'I sbyor ba ni btsun ba kun dga' bo gang dag nad chen po (2) las yongsu thar par 'dod pa | ○ de dag gis nad pa de'I don du nyin mtshan bdun yang lan lag (3) brgyad dang ldan ba'I gso sbyong gl ○ sdom ba blong bar bya || dge slong gl dge 'dun la zas dang (4) skom dang yo byad thams chad gyis ji nus su mchod pa dang rim gro bya || nyin mtsan lan gsum du (\*96r1) \$ |:| bcom ldan 'das sman gyi bla be du rya 'od la stsogs pa de bzhin gshegs pa bdun gyi mtshan yid (2) la bya || mdo sde 'di mtsan lan bzhi bcu rtsa dgu 'don par bya'o || zhag bzhi bcu rtsa dgur mar mye (3) bud par bya'o || sku gzugs ○ bdun bya'o || sku gzugs bdun gyi spyang ngar mar mye bdun (4) bdun gzhang go || mar mye re re'i tshad ni shing rta phang lo tsam du bgyis te || ji nas kyang zhag (v1) bzhi bcu rtsa dgur mar myed myi zad par bya'o || tshon sna lnga'i ba dan bzhi bcu rtsa dgu las lhag par bya'o |

D 504: [§18] [...] *byang chub sems dpa' kyabs grol gyis smras pa* | btsun pa kun dga' bo gang dag nad chen (281b5) po las yongsu thar bar 'dod pa de dag gis nad pa de'i don du | nyin bdun mtshan bdun du yan lag brgyad dang ldan pa'i gso sbyong gi sdom pa blang bar bya'o || dge slong gi dge 'dun la zas dang | skom rnams dang | yo byad thams cad kyis ci nus su mchod pa dang | (281b6) rim gro bya'o || nyin lan gsum mtshan lan gsum du | bcom ldan 'das de bzhin gshegs pa sman gyi bla bai dū rya'i 'od'i mtshan yid la bya'o || mdo 'di lan bzhi bcu rtsa dgu gdon par bya'o || zhag bzhi bcu rtsa dgur mar me bud par bya'o || sku gzugs (281b7) bdun bya'o || sku gzugs *re re'i* spyang ngar yang mar me bdun bdun gzhang go || mar me re re'i tshad kyang shing rta'i 'phang lo tsam du byas te | ci nas kyang zhag bzhi bcu rtsa dgur mar me mi zad par bya'o || tshon sna lnga pa'i ba dan bzhi bcu rtsa dgu las lhag par bya'o ||

Bhg: [§18] [...] *trāṇamukto bodhisatva āha:* ye bhadantānanda vyādhitaṃ mahato vyādhe parimocitukāmās tais tasyāturasyārthāya sapta rātriṃdivasam aṣṭāṅgasamanvāgatam upoṣadhasaṃvaram gṛhītavyaṃ, bhikṣusaṃghasya cāhārapānai sarvopakaraṇair ya-thāśaktyā pūjopasthānaṃ kartavyaṃ; triṣkṛtvā rātrau triṣkṛtvā divase tasya bhagavato bhaiṣajyaguruvaiddūryaprabhāṣya tathāgatasya namasyitavyaṃ, navacatvāriṃśadvāraṃ sūtram [an]uśmārayitavyaṃ navacatvāriṃśad dīpāḥ pradīpitavyāḥ, sapta pratimāḥ kartavyāḥ, *ekaikāyā* pratimāyāḥ sapta sapta dīpāḥ sthāpayitavyāḥ, ekameko dīpaḥ śakaṭacakrapramāṇaḥ kartavyaḥ. yadi navacatvāriṃśad divase āloko na kṣīyate, paṃcaramṅikāś ca patākā navacatvāriṃśad dṛṣṭikā(?) kartavyāḥ.

ITJ 433: (2) btson ba kun dga' bo gzhan yang |○| rgyal po rgyal rigs spyi bo nas dbang bskur ba rnamṣ la (3) nad gyis gnod pa 'am || rang ngam ○ pha rol gyi dmag tsogs gyi gnod pa 'am | rgyu skar ram | (4) gza' zla ba 'am | gza' nyi ma'I gnod pa 'am | dus ma yin ba'I rlung ngam char ram | than ba'I (\*97r1) \$ |:| gnod pa yang rung te | gnod pa dang nad 'og ba dang | 'khrug pa zhiḡ nye bar gnas par gyur na || (2) rgyal rigs spyi bo nas dbang bskur ba des | sems can thams cad la byangs pa'I semsu bya || (3) btson du bzung ba rnamṣ btang bar ○ bya zhiḡ || gong du smon pa bzhiḡ du | bcom ldan 'das (4) sman gyi bla be du rya'I 'od de la de lta bu'I mchod pa byas na || rgyal po'I de'I dge ba'I rtsa ba de dang (v1) bcom ldan 'das sman gyi bla be du rya'I 'od de'i sngon gyi smon lam gyi khyad bar can gyis yul (2) bde ba dang lo legs par 'gyur |○| rlung dang char dus su ldang zhiḡ lo tog 'grub par 'gyur | (3) yul de na gnas pa'I sems can ○ thams chad kyang | nad mye dpa dang bde ba dang srin po dang (4)'byung po dang | sha za ma rungs pa sems can rnamṣ la 'tshe bar myi 'gyur ro || ltaṣ ngan pa (\*98r1) thams chad mthong bar myi 'gyur ro ||

D 504: [§19] (282a1) btsun pa kun dga' bo gzhan yang rgyal po rgyal rigs spyi bo nas dbang bskur ba rnamṣ la | nad kyi gnod pa 'am | rang *gi dmag tshogs sam* | pha rol gyi dmag tshogs kyi gnod pa 'am | rgyu skar *gyi gnod pa* 'am | gza' (282a2) zla ba'i *gnod pa* 'am | gza' nyi ma'i gnod pa 'am | dus ma yin pa'i rlung *dang* char *gyi gnod pa* 'am | than pa'i gnod pa yang rung ste | gnod pa dang | nad 'go ba dang | 'khrug pa zhiḡ nye bar gnas par gyur na | rgyal po rgyal rigs spyi bo (282a3) nas dbang bskur ba des | sems can thams cad la byams pa'i sems su bya | btson du bzung ba rnamṣ gtang bar bya zhiḡ gong du smos pa bzhiḡ du bcom ldan 'das de bzhiḡ gshegs pa sman gyi bla bai dū rya'i 'od de la de lta bur mchod pa byas na | rgyal po *rgyal rigs* (282a4) *spyi bo nas dbang bskur ba* de'i dge ba'i rtsa ba de dang | bcom ldan 'das de bzhiḡ gshegs pa sman gyi bla bai dū rya'i 'od de'i sngon gyi smon lam gyi khyad par gyis yul bde ba dang | lo legs par 'gyur | rlung dang char dus su ldang zhiḡ lo tog 'grub par 'gyur | (282a5) yul de na gnas pa'i sems can thams cad kyang nad med pa dang | bde ba dang | *mchog tu dga' ba mang bar* 'gyur ro || *yul der gnod sbyin dang* | srin po dang | 'byung po dang | sha za *ma rungs pas* sems can rnamṣ la *geo bar mi* 'gyur ro || ltaṣ (282a6) ngan pa thams cad mthong bar mi 'gyur ro ||

Bhg: [§19] punar aparam bhadantānanda ye rājñāṃ kṣatriyāṇāṃ mūrdhābhiṣiktānāṃ upadravopasargopāyāsāḥ pratyupasthitā bhavēyuh, vyādhipīḍā vā svacakraparacakrapīḍā vā nakṣatrapīḍā vā nakṣatragrahapīḍā va kālena vātavrṣṭipīḍā anāvṣṭipīḍā vā, tena rājñā *kṣatriyeṇa mūrdhābhiṣikṭena* sarvasatveṣu mai-tracittena bhavitavyam, bandhanagatā mokṣitavyā tasya bhagavato bhaiṣajyaguruvaidūryaprabhasya tathāgatasya tādṛśā pūjā kartavyā yathāpūrvokta. tasya rājñāḥ *kṣatriyasya mūrdhābhiṣiktasyaitena* kuśalamūlena tasya bhagavato bhaiṣajyaguruvaidūryaprabhasya tathāgatasya pūrvapraṇidhānaviśeṣavistareṇa tatra viṣaye kṣemaṃ bhaviṣyati, subhikṣam, kālena vātavrṣṭisasya sampatsyati; sarve ca viṣayanivāsināḥ satvā arogā sukhitā pramodyabahulā bhaviṣyanti; na ca tatra viṣaye duṣṭayakṣarākṣasabhūtapīśācā satvānāṃ viheṭhayanti sarvādurnimittā na paśyanti.

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|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------|
| <p>ITJ 433: rgyal po de'i tshe<br/> dang mdog dang stobs dang (2)<br/> nad myed pa dang dbang pyug<br/> rnams 'phel bar 'gyur ro zhes<br/> bgyi ba la stsogs pa gsungs (3)<br/> shing    'phags pa'i bka' ○<br/> yang dag pa tshad mar gyur<br/> pas    zhal gyis bzhes pha (4)<br/> bzhin du    deng 'di yang mcod<br/> pa'I tshogs sbyar pa'I pho<br/> brang gi dkyil 'khor 'dir (v1)<br/> bzhugs te mchod pa bzhes<br/> shing   de bzhin gshegs pa  <br/> gdan tshom ba thugs dam las<br/> glengste (2) bskul ba dang   <br/> mdo sde'I cho ga ○ rdzogs<br/> par bskang ba'I 'phrin las<br/> mdzad cing   mdo sde'i phan<br/> yon ji skad bka' stsal pha' ○<br/> thams chad   bdag cag la stsogs<br/> pa sems can thams (4) chad<br/> gyis thob par byin gyis brlab<br/> cing stsald par ji gnang   </p> | <p>D 504: rgyal po rgyal rigs spyi<br/> <i>bo nas dbang bskur ba de'i</i><br/> tshe dang   mdog dang   stobs<br/> dang   nad med pa dang  <br/> dbang phyug rnams mngon<br/> par 'phel bar 'gyur ro   </p> | <p>Bhg: tasya rājñāḥ kṣatriyasya<br/> <i>mūrdhābhiṣiktasyāyurvarṇa-</i><br/> <i>balārogyaiśvaryābhivṛddhir</i><br/> bhaviṣyati.</p> |
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|------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| ITJ 433: (2) mthu dpal dang<br>ldan ba'I dge snyen dam pa   <br>gnod sbyin gyi sde dpon bcu<br>gnyis la    'di lta ste | D 504: [§21] <i>de nas 'khor der</i><br>gnod sbyin gyi sde dpon chen<br>po bcu gnyis <i>'dus par gyur te</i> | Bhg: [§21] <i>atha tatra</i> parṣadi<br>dvādaśa mahāyakṣasenāpata-<br>yaḥ saṃnipatitā abhūvan: |
| (3) gnod sbyin gyI sde dpon<br>chen po ci ○ 'jigs la<br>phyag 'tsalo   mchod do  <br>skyabsu mchi'o                    | gnod sbyin gyi sde dpon chen<br>po ji 'jigs <i>dang</i>                                                      | kimbhīro mahāyakṣasenāpa-<br>tir,                                                              |
| (4) gnod sbyin gyI sde dpon<br>chen po rdo rje la phyag 'tsalo<br>  mchod do   skyabsu mchi'o                          | gnod (282b7) sbyin gyi sde<br>dpon chen po rdo rje <i>dang</i>                                               | vajro mahāyakṣasenāpatir,                                                                      |
| gnod sbyin gyi sde dpon<br>(*107v1) chen po rgyan 'dzin<br>la phyag 'tsolo   mchod do<br>skyabsu mchi'o                | gnod sbyin gyi sde dpon chen<br>po rgyan 'dzin <i>dang</i>                                                   | mekhilo mahāyakṣasenāpatir                                                                     |
| gnod sbyin gyI sde dpon chen<br>po (2) bza' 'dzin la phyag 'tsal<br>lo   mchod do   skyabsu<br>mchi'o                  | gnod sbyin gyi sde dpon chen<br>po gza' 'dzin <i>dang</i>                                                    | [missing in Skt.]                                                                              |
| gnod sbyin gyi sde dpon chen<br>po rlung la (3) phyag 'tsalo  <br>mchod do   skyabsu m○chi'o<br>                       | gnod sbyin gyi sde dpon chen<br>po rlung <i>dang</i>                                                         | anīlo mahāyakṣasenāpatih,                                                                      |
| gnod sbyin gyi sde dpon chen<br>po gnas bcas la (4)<br>phyag 'tsalo mchod do<br>skyabsu mchi'o                         | gnod sbyin gyi sde dpon chen<br>po gnas bcas <i>dang</i>                                                     | sanīlo mahāyakṣasenāpatir,                                                                     |
| gnod sbyin gyi sde dpon chen<br>po dbang 'dzin la phyag 'tsalo<br>  (5) mchod do   skyabsu<br>mchi'o                   | gnod sbyin gyi sde (283a1)<br>dpon chen po dbang 'dzin<br><i>dang</i>                                        | indālo mahāyakṣasenāpatir,                                                                     |
| gnod sbyin gyi sde dpon chen<br>po btung 'dzin la phyag 'tsal<br>lo                                                    | gnod sbyin gyi sde dpon chen<br>po btung 'dzin <i>dang</i>                                                   | pāyilo mahāyakṣasenāpatir,                                                                     |
|                                                                                                                        | <i>gnod sbyin gyi sde dpon chen<br/>po smra 'dzin dang</i>                                                   | <i>māhuro mahāyakṣasenāpatiś,</i>                                                              |
|                                                                                                                        | <i>gnod sbyin gyi sde dpon chen<br/>po bsam 'dzin dang</i>                                                   | <i>cindālo mahāyakṣasenāpatiś,</i>                                                             |
| (*109r1) \$  :  gnod sbyin gyI<br>sde dpon chen po g.yo<br>ba 'dzind la phyag 'tsal lo   <br>mchod do skyabsu mchi'o   | gnod sbyin gyi sde dpon chen<br>po g.yo ba 'dzin (283a2) <i>dang</i><br>                                     | codhuro mahāyakṣasenāpatir,                                                                    |
| gnod sbyin gyi (2) sde dpon<br>chen po rdzogs byed la<br>phyag 'tshal lo    mchod do  <br>skyabsu mchi'o               | gnod sbyin gyi sde dpon chen<br>po rdzogs byed <i>de</i>   [...]                                             | vikalo mahāyakṣasenāpatir<br><br><i>ete dvādaśa mahāyakṣasenā-<br/>pataya [...]</i>            |

## 4.2 The parts of the liturgy which are missing in the Old Tibetan manuscripts according to the canonical versions

### 4.2.1 (folio 92 missing)

kyang zla ba bstar<sup>1413</sup> te phyed du gzhus | mchod pa bshams pa ni mdor na tshad nges pa med de || bde ba can gyi (P287a7) zhing gi yon tan gyi bkod pa dang mthun (D248a4) par nus kyang rung | tha ma maṇḍal byas<sup>1414</sup> te | me tog chu phor gang tsam gyis mchod kyang rung ste | rang gi 'byor pa'i nyams kyis ci lcogs su 'bad de (P287a8) bya'o || yid kyi mchod pa ni ci nas kyang rgya che zhing bzang bar bsam zhing<sup>1415</sup> bden pa bdar te | smon lam yang gdab | lha bshos kyi cha (D248a5) dang | mar me'i grangs kyang mi 'byor na nyung du bsdur yang rung | 'byor na ci 'os pa mang du bskyed kyang rung ngo ||

### 4.2.2 (folio 1, 2 missing)

mchod pa'i tshogs (D250a3) bden pas byin gyis brlabs pa'i 'og tu 'phags pa spyen drang ba | pus mo btsugs<sup>1416</sup> te me tog blangs thal mo (P289b8) sbyar nas tshig 'di skad ces | shar phyogs kyi 'jig rten gyi khams gzhan gyis mi thub pa na | de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs (D250a4) rgyas mtshan legs par (P290a1) yongs su bsgrags dpal gyi rgyal po zham 'bring ba byang chub sems dpa'i 'khor bye ba khrag khrig bzhugs pa dang | shar phyogs kyi 'jig rten gyi (P290a2) khams rin po che dang ldan pa na | de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs (D250a5) rgyas rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra (P290a3) dbyangs kyi rgyal po | byang chub sems dpa'i 'khor dpag tu med pa bzhugs pa dang | shar phyogs kyi 'jig rten gyi khams spos kyis yongs su gang ba rin chen bsags pa na | (P290a4) de bzhin gshegs pa (D250a6) dgra bcom pa yang dag par rdzogs pa'i sangs rgyas gser bzangs<sup>1417</sup> dri med rin chen snang brtul zhugs grub pa | byang chub sems dpa' bye ba khrag khrig brgya stong (P290a5) du mas kun nas bskor te bzhugs pa dang | shar phyogs kyi 'jig rten gyi khams mya ngan med pa na de bzhin gshegs pa dgra (D250a7) bcom pa yang dag par rdzogs pa'i sangs rgyas mya ngan (P290a6) med mchog dpal byang chub sems dpa'i tshogs dpag tu med pas bskor te bzhugs pa dang | shar phyogs kyi 'jig rten gyi khams chos kyi rgyal mtshan de bzhin gshegs pa dgra (P290a7) bcom pa yang dag par rdzogs pa'i (D250b1) sangs rgyas chos bsgrags rgya mtsho'i dbyangs | byang chub sems dpa'i tshogs dpag tu med pas kun nas bskor te bzhugs pa dang | (P290a8) shar phyogs kyi 'jig rten gyi khams rin po che'i rgya mtshor legs par gnas pa na | bcom ldan 'das de bzhin gshegs pa

### 4.2.3 (folio 4–21 missing)

sna (P290b5) tshogs kyis bsgrigs pa | nad sna tshogs kyis (D250b5) lus gzir ba | mya ngan dang sdug bsngal sna tshogs kyis gtses pa | phongs par gyur pa'i sems can thams cad rjes su bzung zhing (P290b6) lha dang mi rnams kyi<sup>1418</sup> don dang | phan pa dang bde ba'i slad du de bzhin gshegs pa rnams kyi thabs mkhas pa mang po dang | sngon gyi smon lam gyi (D250b6) khyad

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<sup>1413</sup> zla ba bstar] zla la bltar P.

<sup>1414</sup> byas] bya P.

<sup>1415</sup> bsham zhing] bshams shing P.

<sup>1416</sup> btsugs] gtsugs P.

<sup>1417</sup> bzangs] bzang P.

<sup>1418</sup> kyi] kyis P.

par rgyas pa bzang zhing rlabs che ba dang | mthu dang byin (P290b7) gyi rlabs<sup>1419</sup> dpag tu ma mchis pa mnga' ba la brten te | che ge mo la sogs pa 'gro ba mang po bskyab pa'i slad du | mgon skyabs dang dpung gnyen du spyen 'dren cing mchis na | mchod pa'i tshogs (P290b8) sbyar ba'i pho brang gi (D250b7) dkyil 'khor 'dir gshegs shing gdan 'dzom pa chen po mdzad de byin gyis brlab tu gsol | da ltar bdag cag gi ston pa sangs rgyas bcom ldan 'das dpal shākya thub pa gdul bya'i (P291a1) dbang du 'dzam bu'i gling 'dir mya ngan las 'das pa'i tshul bstan kyang 'jig rten gyi (D251a1) kham gshegs dag tu de bzhiin gshegs pa'i rnam par rol pa<sup>1420</sup> sna tshogs kyis 'gro ba'i don mdzad (P291a2) cing bzhugs pa yang | de bzhiin gshegs pa'i thugs rje chen po dang | sngon gyi smon lam chen po dang | sngon gyi smon lam khyad par can las glengs te | (D251a2) bdag cag rnam mnga' ris kyi gdul bya phyag (P291a3) mtshan du bzhes pa'i nang du gtogs te | bka' drin thob pa'i 'phro ma<sup>1421</sup> mchis pa tsam la brten te | che ge mo la sogs pa 'gro ba mang po bskyab pa'i slad du | mgon skyabs dang dpung gnyen (P291a4) du spyen 'dren cing mchis na | mchod (D251a2) pa'i tshogs sbyar ba'i pho brang gi dkyil 'khor 'dir gshegs shing gdan 'dzom pa chen po mdzad de byin gyis brlab tu gsol | byang chub sems dpa' (P291a5) sems dpa' chen po 'phags pa 'jam dpal gzhon nur gyur pa dang | dpal phyag na rdo rje dang | rgyal ba'i sras po skyabs grol la (D251a3) sogs pa byang chub sems dpa' sems dpa' (P291a6) chen po gang dag sngon de bzhiin gshegs pa bdun gyi<sup>1422</sup> smon lam gyi khyad par rgyas pa'i mdo sde bka' tsal pa'i tshe gdan 'dzom par 'dus te | mdo sde byin gyis brlabs shing de bzhiin (P291a7) gshegs pa'i bka' sgrub par thugs bskyed pa<sup>1423</sup> (D251a4) de dag thams cad kyang che ge mo la sogs pa 'gro ba mang po bskyab pa'i slad du mgon skyabs dang dpung gnyen du spyen 'dren zhing mchis na | mchod pa'i cho gas sbyar (P291a8) ba'i pho brang gi dkyil 'khor 'dir gshegs shing gdan 'dzom pa chen po mdzad de byin gyis brlab tu gsol || sngon (D251a6) de bzhiin gshegs pa gdan 'dzom pa chen pos bkas gtad<sup>1424</sup> cing so so nas kyang lha'i tshig (P291b1) bden pas mdongs gsol du zhal gyis bzhes te | dam pa'i chos dang 'khor rnam bzhi skyong bar mdzad cing | de bzhiin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par rgyas pa'i (D251a7) mdo sde 'di yang lhag (P291b2) par phyag mtshan du bzhes pa tshangs pa dang | lha'i dbang po brgya byin dang | rgyal po chen pa yul 'khor srung dang | 'phags skyes po dang | mig mi bzang dang | rnam thos kyi sras la sogs pa 'phags (P291b3) pa chos skyong ba thams cad kyang che ge mo la sogs (D251b1) pa 'gro ba mang po bskyab pa'i slad du mgon skyabs dang dpung gnyen du spyen 'dren cing mchis na | mchod pa'i tshogs sbyar ba'i pho brang gi dkyil 'khor 'dir (P291b4) gshegs shing gdan 'dzom pa chen po mdzad de byin gyis brlab tu gsol | sngon de bzhiin gshegs pa gdan 'dzom pa chen (D251b2) po'i spyen sngar | de bzhiin gshegs pa bdun gyi sngon gyi smon lam gyi khyad par (P291b5) rgyas pa'i mdo sde 'chang ba dang mchod pa la sogs pa'i sems can de dag phyag mtshan du bzhes shing bsrung bar zhal gyis bzhes pa gnod sbyin gyi sde dpon chen po ji 'jigs dang | gnod sbyin gyi sde (D251b3) dpon (P291b6) chen po rdo rje dang | gnod sbyin gyi sde dpon chen po rgyan 'dzin dang | gnod sbyin gyi sde dpon chen po gza' 'dzin dang | gnod sbyin gyi sde dpon chen po rlung dang | gnod sbyin gyi sde dpon chen po (P291b7) gnas bcas dang | gnod sbyin gyi sde dpon chen po dbang 'dzin dang | gnod (D251b4) sbyin gyi sde dpon chen po ltung 'dzin<sup>1425</sup> dang | gnod sbyin gyi sde dpon chen po smra 'dzin dang | gnod (P291b8) sbyin gyi sde dpon chen po bsam 'dzin dang | gnod sbyin gyi sde dpon chen po g.yo ba 'dzin dang | gnod sbyin gyi sde dpon chen po rdzogs byed de | gnod sbyin gyi sde dpon<sup>1426</sup> bcu (P292a1) gnyis (D251b5) po thams cad la yang sngon gyi thugs dam bzang po las glengs te | che ge mo la sogs pa 'gro ba mang po bskyab pa'i slad du | mgon (P292a2) skyabs dang dpung gnyen du spyen 'dren zhing mchis na | mchod pa'i tshogs sbyar ba'i pho

<sup>1419</sup> gyi rlabs] gyis brlabs P.

<sup>1420</sup> pa] pas P.

<sup>1421</sup> ma] om. P.

<sup>1422</sup> gyi] sngon gyi add. P.

<sup>1423</sup> bskyed pa] skyed pa P.

<sup>1424</sup> gtad] btad P.

<sup>1425</sup> ltung 'dzin] btung 'dzin P.

<sup>1426</sup> sde dpon] chen po add. P.

brang gi dkyil 'khor 'dir gshegs shing gdan 'dzom (D251b6) pa chen po mdzad de | byin gyis (P292a3) brlab tu gsol |

skabs 'dir lha klu spyang drang ste |

phyogs skyong 'jig rten skyong ba dbang dang ldan ||  
thugs rje thabs mkhas thugs bsgom<sup>1427</sup> dkyel po che ||  
lha dang (P292a4) drang srong gshin rje srin po klu |  
rlung lha gnod sbyin bgegs gza' rgyu skar (D251b7) bcas ||

de dag so so'i dbang po'i skur ston pa ||  
phyogs bcu'i 'jig rten skyong ba bzhugs (P292a5) so 'tshal ||  
bstan pa rgyas pa'i slad du spyang 'dren na ||  
'gro ba'i don phyir mchod kyis gshegs su gsol ||

sa mā dzah<sup>1428</sup> | de ltar spyang drangs pa thams cad kyang rdzu 'phrul (D252a1) (P292a6) gyis nam mkha' la byon par bsam mo || spyang drang ba'i cho ga rdzogs pa'i rjes la | de bzhin gshegs pa thams cad mkhyen pa dang | 'phags pa lha'i snyan dang spyang rnam (P292a7) par dag pa mnga' ba rnams kyis gsol tshig 'das ma thag tu rdzu 'phrul gyis (D252a2) nam mkha' nas gshegs te | gzhal yas khang gi dbus kyis seng ge'i khri chen po brgyad la de bzhin (P292a8) gshegs pa brgyad bzhugs | g.yas g.yon gyi gral stod du 'khor byang chub sems dpa' rnams bzhugs | g.yas g.yon gyi gral smad du tshangs pa dang | (D252a3) lha'i dbang (P292b1) po brgya byin dang | rgyal po chen po bzhi dang | gnod sbyin gyi sde dpon<sup>1429</sup> bcu gnyis bzhugs | gdan 'dzom pa'i dbus su padma'i gdan la byang chub sems dpa' 'jam (P292b2) dpal dang | phyag na rdo rje dang | skyabs grol gsum ldan<sup>1430</sup> 'dzom pa la | sngon gyi thugs (D252a4) dam bskul zhing gsol ba'i phrin las mdzad cing bzhugs par sngon<sup>1431</sup> du dmigs shing bsam | (P292b3) pho brang gi dkyil 'khor dang mchod pa'i tshogs kyang sngar bden pa bdar ba'i tshul dang 'dra bar gyur par bsam zhing mos pa bskyed de<sup>1432</sup> spyang drangs pa'i rjes la | 'phags pa gdan (D252a5) 'dzom pa la spyir (P292b4) phyag 'tshal zhing mchod nas bskul zhing gsol ba | de nas mchod pa'i tshogs kyis brgyan pa'i pho brang na | 'phags pa gdan 'dzom pa bzhugs par mngon du dmigs bzhin du | mchod yon (P292b5) la sogs pa mchod pa ci 'byor pa dbul zhing rol mo bya | (D252a6) de nas phyag 'tshal ba 'greng phyag bdun bdun bya ste | de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas (P292b6) mtshan legs par yongs bsgrags dpal gyi rgyal po zham 'bring ba<sup>1433</sup> byang chub sems dpa'i 'khor bye ba khrag khrig dang bcas pa la phyag (D252a7) 'tshal lo || skyabs su mchi'o || de bzhin gshegs pa dgra bcom pa yang dag (P292b7) par rdzogs pa'i sangs rgyas rin po che dang | zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyis rgyal po byang chub sems dpa'i 'khor dpag tu med pa dang bcas pa la (D252b1) phyag 'tshal lo || (P292b8) skyabs su mchi'o || de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas gser bzang dri med rin chen snang brtul zhugs grub pa byang chub sems dpa' bye ba khrag khrig (P293a1) brgya stong du mas kun nas bskor ba dang bcas pa la phyag 'tshal (D252b2) lo || skyabs su mchi'o || de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i (P293a2) sangs rgyas mya ngan med mchog dpal byang chub sems dpa'i tshogs dpag tu med pas bskor ba dang bcas pa la phyag 'tshal lo || skyabs su mchi'o || de bzhin gshegs pa (D252b3) (P293a3) dgra bcom pa yang dag par rdzogs pa'i sangs rgyas chos bsgrags rgya

<sup>1427</sup> bsgom] bsgam P.

<sup>1428</sup> dzah] dzāḥ P.

<sup>1429</sup> sde dpon] chen po *add.* P.

<sup>1430</sup> ldan] gdan P.

<sup>1431</sup> sngon] mngon P.

<sup>1432</sup> de] *om.* P.

<sup>1433</sup> ba] *om.* P.

mtsho'i dbyangs byang chub sems dpa'i tshogs dpag tu med pas bskor ba dang bcas pa la phyag 'tshal lo || (P293a4) skyabs su mchi'o || bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par (D252b4) rdzogs pa'i sangs rgyas chos rgya mtsho mchog gi blos rnam par rol pa mngon par mkhyen pa byang (P293a5) chub sems dpa'i tshogs grangs med pas kun nas bskor ba dang bcas pa la phyag 'tshal lo || skyabs su mchi'o || bcom ldan 'das de bzhin gshegs pa dgra bcom pa (D252b5) yang (P293a6) dag par rdzogs pa'i sangs rgyas sman gyi bla bai dūrya'i 'od kyi rgyal po 'khor byang chub sems dpa' nyi ma ltar rnam par snang byed dang | zla ba ltar rnam par snang byed la sogs pa byang chub (P293a7) sems dpa'i tshogs grangs med pa dang bcas pa la phyag 'tshal lo || skyabs su mchi'o || ston pa bcom (D252b6) ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par<sup>1434</sup> rdzogs (P293a8) pa'i sangs rgyas dpal shākya thub pa la phyag 'tshal lo || skyabs su mchi'o || byang chub sems dpa' sems dpa' chen po 'phags pa 'jam dpal gzhon nur gyur pa dang | (P293b1) phyag na rdo rje dang | skyabs (D252b7) grol la sogs pa la gus par phyag 'tshal lo || skyabs su mchi'o || tshangs pa dang | lha'i dbang po brgya byin dang | rgyal po chen po bzhi la sogs pa (P293b2) dam pa chos skyong ba thams cad la phyag 'tshal lo || skyabs su mchi'o || gnod sbyin gyi sde dpon chen po ji 'jigs (D253a1) la sogs te | gnod sbyin gyi sde dpon chen po bcu gnyis la (P293b3) phyag 'tshal lo || skyabs su mchi'o || 'phags pa'i tshogs de dag thams cad la mchod yon dang byug pa | me tog dang bdug spos | zhal zas dang mar me | rol mo dang (P293b4) sil snyan | (D253a2) gdugs dang ba dan la sogs pa dngos su ci 'byor ba 'di dag dang | phyogs bcu na bdag pos ma bzung zhing<sup>1435</sup> lha dang mi'i rdzas dam pa bde ba'i yo byad phun sum tshogs (P293b5) pa thams cad dang gzungs dang | rigs pa'i<sup>1436</sup> mthu dang | mos pa'i stobs kyis bskyed pa'i mchod pa'i sprin (D253a3) bzang pho spyod pa'i smon lam las 'byung ba<sup>1437</sup> rgya mtsho thams cad (P293b6) kyis nam mkha'i mthas klas pa | chos kyi dbyings su gtogs pa thams cad rgyas par bkang ste | dbul lo mchod do || ming 'di zhes bgyi ba dang | bdag cag gis thog (P293b7) ma ma mchis pa nas 'khor ba'i tshe rabs (D253a4) thams cad du sdig pa mi dge ba'i las mdor na mi bgyi bar rigs pa'i las ni bgyis | bgyi bar 'os pa'i las ni ma<sup>1438</sup> bgyis pa la sogs pa'i (P293b8) dngos<sup>1439</sup> sdig ci mchis pa thams cad yang dag par 'chags so || dus gsum gyi 'phags pa dang skye bo'i dge ba mtha' dag gi (D253a5) bsod nams thams cad la rjes su yi rang ngo || phyogs (P294a1) bcu'i rgyal ba thams cad la chos kyi 'khor lo bla na med pa bskor bar bskul lo || 'jig rten gyi sgron ma gang dag mya ngan las 'da' ba'i tshul ston par bzhed pa (P294a2) de dag thams cad la mya ngan las mi 'da' bar 'jig rten gyi ngon (D253a6) mdzad cing yun ring du bzhugs par gsol ba<sup>1440</sup> 'tshal lo || bcom ldan 'das gdan 'dzom pa chen po dgongs su (P294a3) gsol || bcom ldan 'das thugs rje chen po rnams kyis slad ma'i dus lnga brgya pa tha ma la dam pa'i chos ltar bcas pa 'byung ba na<sup>1441</sup> | sems can las kyi sgrib pa (D253a7) sna tshogs (P294a4) kyis bsgribs pa | nad sna tshogs kyis lus gzir ba | mya ngan dang sdug bsngal sna tshogs kyis gtses pa | phongs par gyur pa'i sems can thams cad rjes su bzung zhing (P294a5) lha dang mi rnams kyi don dang phan pa<sup>1442</sup> dang bde ba'i slad du | sngon bcom ldan 'das de bzhin (D253b1) gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas bdun gyi thabs (P294a6) mkhas pa dang | sngon gyi smon lam gyi khyad par rgyas pa rlabs po che ji ltar btab cing byin gyis brlabs pa dang | don de nyid de ltar bdag cag gi ston pa bcom ldan 'das (P294a7) dpal shākya (D253b2) thub pas ji ltar bka' stsal cing byin gyis brlabs pa dang | 'phags pa 'jam dpal dang | phyag na rdo rje dang | skyabs grol la sogs pa byang chub (P294a8) sems dpa' sems dpa' chen po rnams kyis | bcom ldan 'das de dag gi bka' lung yang dag par bsgrub pa dang | (D253b3) so so'i dgongs spyod rgya chen po rdzogs par bskang

<sup>1434</sup> pa'i] pa P.

<sup>1435</sup> bzung zhing] bzhung ba'i P.

<sup>1436</sup> rigs pa'i] rig pa'i P.

<sup>1437</sup> 'byung ba] 'byung P.

<sup>1438</sup> ma] mi P.

<sup>1439</sup> dngos] dang P.

<sup>1440</sup> gsol ba] gsol bar P.

<sup>1441</sup> na] ni P.

<sup>1442</sup> phan pa] phan pa'i P.

(P294b1) ba'i slad du | mdo sde'i don bsgrub pa'i phrin las mdzad par 'phags pa'i bka' btags pa'i zhal gyis bzhes shing ji ltar byin gyis brlabs pa dang | tshangs pa dang | lha'i dbang po brgya (P294b2) byin dang | rgyal po chen po bzhi dang | (D253b4) gnod sbyin gyi sde dpon chen po bcu gnyis la sogs te | lha'i dge bsnen chen po thams cad kyis gdan 'dzom pa'i spyang sngar mdo sde dang | mdo sde 'dzin (P294b3) pa'i sems can bsrung ba dang bskyab par zhal gyis bzhes pa la sogs pa | sngon 'phags pa rnams kyis ji ltar (D253b5) byin gyis brlabs shing bka' stsal pa | mdo sde las 'byung ba bzhin du | bcom ldan 'das (P294b4) de bzhin gshegs pa sras dang bcas pa de rnams gdan 'dzom par mdzad pa'i pho brang gi dkyil 'khor bshams | 'byor pa'i stobs ci mchis pas<sup>1443</sup> sbyar nas | gdan 'dzom pa'i (D253b6) spyang (P294b5) sngar mtshan nas brjod de mchod pa 'bul | bskul zhing smon lam gsol te bka' drin nod cing mchis na | gdan 'dzom pas sngon ji ltar byin gyis brlabs shing bka' stsal pa bzhin du | mdo sde'i cho (P294b6) ga yongs su rdzogs par mdzad cing phan yon ji skad 'byung ba'i bka' (D253b7) drin thams cad che ge mo la sogs pa bdag cag gis<sup>1444</sup> 'phral du thob par mdzad du gsol | de'i 'og tu 'phags pa rnams la re re (P294b7) nas mchod pa 'bul zhing smon lam gdab ste | bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas (D254a1) mtshan legs par yongs bsgrags dpal gyi rgyal po la (P294b8) phyag 'tshal zhing skyabs su mchi'o zhes lan bdun brjod de ci 'byor pa'i mchod pa phul la smon lam 'di skad ces gdab po || deng rgyal ba sras dang bcas pa'i tshogs gdan 'dzom pa'i spyang (P295a1) sngar | de (D254a1) bzhin gshegs pa mtshan legs par yongs bsgrags dpal gyi rgyal po'i mtshan thos te | yid la dran zhing lan bdun brjod pa dang | phyag 'tshal zhing mchod pa (P295a2) la sogs pa'i mthus | de bzhin gshegs pa mtshan legs par yongs bsgrags dpal gyi rgyal po (D254a2) de'i sngon gyi smon lam

#### 4.2.4 (folio 27 missing)

zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po la phyag 'tshal ba dang | mchod (P296b2) pa snga ma bzhin du byas te | smon lam (D256a4) 'di skad ces gdab bo || deng rgyal ba sras dang bcas pa'i tshogs gdan 'dzom pa'i spyang sngar de bzhin gshegs pa rin po che dang zla ba dang padmas rab tu brgyan pa (P296b3) mkhas pa gzi brjid sgra dbyangs kyi rgyal po'i mtshan yid la dran zhing lan bdun brjod pa dang | phyag 'tshal zhing (D256a5) mchod pa la sogs pa'i mthus | bcom ldan 'das rin po che dang zla ba dang padmas rab tu (P296b3) brgyan pa

#### 4.2.5 (folio not missing, but content missing)

bdag cag la sogs pa sems can gang dag mtshan mo mun pa mun nag na rnam par rgyu ba | las kyi mtha' rnam pa sna tshogs la (D256a1) zhugs pa | sdig pa can gyi gdon sna (P297b1) tshogs kyis gtses pa | 'jigs pas smre sngags sna tshogs 'don pa dang<sup>1445</sup> | de dag thams cad byang chub kyi mthar thug gi bar du mun pa mun nag<sup>1446</sup> thams cad med par gyur cig | (P297b2) sdig pa can gyi gdon thams cad (D256a2) byams pa la gnas par gyur cig | mchod pa dang rim gro bya ba sna tshogs la mngon par brtson par gyur cig |

#### 4.2.6 (folio 31 missing)

<sup>1443</sup> mchis pas] mchod pa'i tshogs *add.* P.

<sup>1444</sup> gis] gi P.

<sup>1445</sup> dang] *om.* P.

<sup>1446</sup> nag] gnag P.

yongs su nyams pa de dag thams cad byang chub kyi mthar thug gi bar du ting nge 'dzin dang | dran pa (P297b5) dang | stobs dang | byang chub kyi yan lag dang | (D256a4) gzungs kyi sgo rnams mngon du gyur cig | shes rab chen po rjes su rgyu bar gyur cig |

bdag cag la sogs pa sems can gang dag (P297b6) dman pa la mos shing nyan thos kyi theg pa dang | rang sangs rgyas kyi theg pa la 'dod pa bskyed de | de la gnas shing bla na med pa yang dag (D256a5) par rdzogs pa'i byang chub la rgyab kyis phyogs (P297b7) par gyur pa de dag thams cad byang chub kyi mthar thug gi bar du bla na med pa yang dag par rdzogs pa'i byang chub las phyir mi ldog par gyur cig | nyan thos dang rang sangs rgyas kyis las (P297b8) yang dag par 'da' bar gyur cig | byang chub<sup>1447</sup> (D256a6) yid la byed pa dang | mi 'bral bar gyur cig |

bdag cag la sogs pa sems can gang dag bskal pa chen po zad pa'i tshe

#### 4.2.7 (folio 33, 34 missing)

yang dag par nod pa dang | thugs mnyes par byed (P298a6) cing skad cig skad cig la sangs rgyas kyi zhing thams cad du thogs pa med par 'jug par gyur cig |

gzhan yang (D256b3) bdag cag la sogs pa sems can thams cad de bzhin gshegs (P298a7) pa rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po dang | byang chub sems dpa' thams cad kyis dgongs par gyur cig | sdig pa dang las (P298a8) kyi sgrib pa thams cad byang (D256b4) bar gyur cig | 'dod chags dang | zhe sdang dang | gti mug bsrabs par gyur cig | yun ring du 'tsho zhing nad med par gyur cig | gang (P298b1) bsams pa'i bsam pa thams cad yongs su rdzogs par gyur cig | 'thab pa dang | 'thab mo dang | rtsod pa dang | 'gyed pa thams (D256b5) cad rab tu zhi bar gyur cig | bcom ldan 'das de bzhin gshegs (P298b2) pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas gser bzangs dri med rin chen snang brtul zhugs grub pa la phyag 'tshal ba dang | mchod pa snga ma bzhin du byas te smon lam 'di skad ces gdab go | (D256b6) (P298b3) deng rgyal ba sras dang bcas pa'i tshogs gdan 'dzom pa'i spyang sngar | de bzhin gshegs pa gser bzangs<sup>1448</sup> dri med rin chen snang brtul zhugs grub pa'i mtshan yid la dran zhing lan bdun brjod pa dang | phyag 'tshal zhing (P298b4) mchod pa la sogs pa'i mthus | de bzhin gshegs (D256b7) pa gser bzangs dri med rin chen snang brtul zhugs grub pa de'i sngon gyi smon lam khyad par can dang mthun par bdag cag la sogs pa sems (P298b5) can gang dag srog gcod pa | srog gcod pa'i mi dge ba'i las rnam pa sna tshogs byed pa | srog chags rnam pa sna tshogs kyi srog (D257a1) gcod par byas pas tshe thung zhing nad mang ba dang | chu dang | dug dang |

#### 4.2.8 (folio 37 missing)

(P299a8) su barṇe brahma ghoṣe | brahma dhyu ṣi te | sarbārthe<sup>1449</sup> ṣā pa rā dzi te | sarba tra a pra ti ha ta | tsa tuṣṭi buddha | ko ṭi bha ṣi te | na maḥ<sup>1450</sup> sarba (D257b1) ta thā ga ta tri mān<sup>1451</sup> swā hā |

<sup>1447</sup> byang chub] kyi sems *add.* P.

<sup>1448</sup> bzangs] bzang P.

<sup>1449</sup> sarbārthe] sarba artha P.

<sup>1450</sup> na maḥ] na ma P.

<sup>1451</sup> tri mān] ṭi nān P.

bcom ldan 'das de bzhin (P299b1) gshegs pa gser bzangs dri med rin chen snang brtul zhugs grub pa des byang chub kyi shing drung du bzhugs te | sems can 'dod chags dang | zhe sdang dang | gti mug gis (P299b2) bsgrigs pa | nad sna tshogs kyis lus (D257b2) gzir ba | 'ching ba<sup>1452</sup> dang | dgra dang | dgon pas gnod par gyur pa | tshe bskal par thub pa'i<sup>1453</sup> sems can dmyal bar gzhol (P299b3) ba'i sems can rnams gzigs nas | de dag gi don dang | sangs rgyas kyi byang chub la dgod pa dang | las kyi sgrib pa thams cad zad par bya ba'i (D257b3) phyir | gzungs sngags kyi (P299b4) gzhi gsungs pa 'di dag bzlas pa'i mthu dang | bcom ldan 'das gser bzangs dri med rin chen snang brtul zhugs grub pa'i byin gyi rlabs<sup>1454</sup> kyis bdag cag la sogs pa sems can (P299b5) thams cad kyi mtshams

#### 4.2.9 (folio 45 missing)

sogs pa sems (P301b5) can gang dag | gos dang | rgyan dang | spos dang | phreng ba dang | byug pa dang | mal cha dang | na ba'i gso sman dang bral zhing mi ldan pa'i dbang gis sdug bsngal myong zhing sdig pa'i las (P301b6) byed pa de dag thams cad gos (D259a6) dang | rgyan dang | spos dang | phreng ba dang | byug pa dang | mal cha dang | na ba'i gso sman dang | yongs su spyad pa dang | longs spyod rnams bsags ma thag (P301b7) tu 'byung zhing mi ldan pa med par gyur cig | byang chub kyi mthar thug gi bar du su yang ci la yang mi ldan (D259a7) pa med de | dpal phun sum tshogs pa la dbang 'byor bar gyur cig | bdag cag la sogs (P301b8) pa sems can gang dag sngon gyi las kyi rnam par smin pas phan tshun 'thab mo dang 'thab pa dang | rtsod pa dang | 'gyed par gyur cing gcig la gcig gnod par bya ba dang | gsad par bya ba'i phyir (D259b1) brtul (P302a1) ba mtshon dang mda' dang dbyug pa dag gis bsngal pas sdug bsngal bar gyur pa'am 'gyur ba de dag thams cad mda' dang mtshon dang dbyug pa la sogs pa slar log cing phyir phyogs (P302a2) par gyur cig | dgra thams cad kyang byams pa la gnas par gyur cig | su'i srog gi (D259b2) dbang po yang 'gag par ma gyur cig | byang chub kyi mthar thug gi bar du

#### 4.2.10 (folio 51 missing)

bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas sman gyi bla bai (D260b3) dūrya 'od kyi rgyal po la gus par phyag 'tshal ba dang | mchod pa snga (P303a7) ma bzhin du byas te smon lam 'di skad ces gdab bo || deng rgyal ba sras dang bcas pa'i tshogs gdan 'dzom pa'i spyang sngar de bzhin gshegs pa sman gyi bla bai dūrya 'od kyi rgyal po'i mtshan thos te | yid la (D260b4) dran (P302a8) zhing lan bdun brjod de phyag btsal ba dang | mchod pa la sogs pa'i mthus | de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyi rgyal po de'i sngon gyi smon lam khyad par can dang mthun par bdag (P302b1) cag la sogs pa sems can tham

#### 4.2.11 (folio 53 missing)

dpag tu med pas | bdag cag la sogs pa sems can gyi khams dpag (P303b7) gis mi lang ba dag longs spyod zad mi shes ba dang ldan par gyur te | su yang cis kyang brel ba med par gyur cig | bdag cag la sogs pa sems can gang dag lam ngan par (D261a3) zhugs pa dang | nyan thos

<sup>1452</sup> 'ching ba] 'chi ba P.

<sup>1453</sup> thub pa'i] thug pa'i P.

<sup>1454</sup> rlabs] brlabs P.

(P303b8) dang rang sangs rgyas kyi lam du zhugs pa de dag thams cad theg pa chen po<sup>1455</sup> bla na med pa'i lam la zhugs par gyur cig |

bdag cag la sogs pa sems can gang dag de bzhin gshegs pa de'i<sup>1456</sup> drung na tshangs par (P304a1) spyad pa spyod pa dang | sems can (D261a4) dpag tu med cing dpag gis mi lang ba de dag thams cad byang chub kyi mthar thug gi bar du | sdom pa gsum gyis bsdoms pa dang | tshul khrims (P304a2) nyams pa med par gyur cig | su yang tshul khrims log par zhugs te ngan 'gror 'gro bar ma gyur cig |

bdag cag la sogs (D261a5) pa sems can gang dag lus ngan pa dang | dbang po ma tshang ba dang | mdog (P304a3) mi sdug pa dang | bems po dang | yan lag skyon can dang | sgur po dang | sha bkra can dang | zhar ba dang | long ba dang | 'on ba dang | smyon pa dang |

#### 4.2.12 (folio 56–58 missing)

gos sna tshogs dang | rin po che'i rgyan dang | spud pa dang | phreng ba dang | byug pa dang | rol mo (P304b6) sna tshogs kyis bsam pa thams cad yongs su rdzogs shing 'phags pa dgyes pa'i tshul khrims kyi<sup>1457</sup> dga' ba dang yang ldan te | nyon mongs pa sna tshogs kyi gnod (D261b7) pas mi brdzi<sup>1458</sup> bar rnam par grol ba'i bde ba la gnas (P304b7) par gyur cig |

'di nas shi 'phos nas kyang de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyi rgyal po'i sangs rgyas kyi zhing du padma'i snying po'i seng ge'i khri la rdzus te skye zhing | skyes ma thag tu gzungs dang | ting nge (P304b8) 'dzin la (D262a1) sogs pa yon tan gyi tshogs thams cad mngon du gyur te | ston pa bla na med pa sman gyi bla bai dūrya'i 'od kyi rgyal po la sogs pa phyogs bcu'i sangs rgyas thams cad las | bka' lung yang dag par (P305a1) nod pa dang | thugs mnyes par byed cing skad cig skad (D262a2) cig la sangs rgyas kyi zhing thams cad du thogs pa med par 'jug par gyur cig | gzhan yang bdag cag la (P305a2) sogs pa sems can gang dag chags pa dang | ser snas zil gyis non pa'i dbang gis yi dags sam | dud 'gror skyes pa'am | skye bar 'gyur ba de (D262a3) dag thams cad mi'i 'jig rten du skye (P305a3) zhing tshe rabs dran pa dang | ngan 'gro'i 'jigs pas skrag nas 'dod pa'i yon tan don du mi gnyer ba dang | sbyin pa la dga' ba dang | sbyin pa'i bsngags<sup>1459</sup> pa brjod pa dang | bdog pa thams cad (P305a4) yongs su btang<sup>1460</sup> ste | nor gyi phung po gzhan lta ci (D262a4) smos te | rang gi mgo dang yan lag dang sha khrag kyang slong ba rnams la rab tu sbyin par 'gyur ba'i ngang tshul can du gyur cig | bdag cag la sogs pa (P305a5) sems can gang dag de bzhin gshegs pa'i bslab pa'i gnas log par 'dzin te | tshul khrims dang ldan pa | tshul (D262a5) khrims tsam srung gi | mang du thos pa yongs su mi tshol ba rnams<sup>1461</sup> dang | mang du thos pa (P305a6) mdo sde rnams kyi don zab mo mi shes<sup>1462</sup> shing lhag pa'i nga rgyal can du gyur pa<sup>1463</sup> | gzhan dag la phrag dog byed cing | dam pa'i chos la dbang za zhing spong ba'i dbang gis sems can (D262a6) dmyal ba mi bzad par<sup>1464</sup> ltung pa (P305a7) 'am | 'gro bar 'gyur ba de dag thams cad ngan 'gro'i gnas nas thar la | mi'i 'jig rten du skye zhing yang dag pa'i lta ba can dang | brtson 'grus dang ldan pa'i<sup>1465</sup> dge ba'i bsam pa

<sup>1455</sup> chen po] chen po'i P.

<sup>1456</sup> de bzhin gshegs pa de'i] de bzhin gshegs pa'i P.

<sup>1457</sup> kyi] kyis P.

<sup>1458</sup> brdzi] rdzi P.

<sup>1459</sup> bsngags] sngags P.

<sup>1460</sup> btang] gton P.

<sup>1461</sup> rnams] om. P.

<sup>1462</sup> mi shes] mi shis P.

<sup>1463</sup> pa] te P.

<sup>1464</sup> bzad par] zad par P.

<sup>1465</sup> pa'i] zhing P.

can du gyur cig | (P305a8) khyim spangs te sangs rgyas kyi bstan pa la (D262a7) rab tu byung nas | byang chub sems dpa'i spyad pa spyod par gyur cig |

bdag cag la sogs pa'i sems can gang dag bdag la bstod cing gzhan la smod pa'i (P305b1) dbang gis ngan song gsum po dag tu lo stong phrag mang por sdug bsngal zhing de las thar nas kyang | ba lang dang | rta dang | (D262b1) rnga mo dang bong bu la sogs pa dud 'gro dbyug lcag (P305b2) gis<sup>1466</sup> brdeg pa dang |

#### 4.2.13 (folio 61 missing)

can du skye bar smon pa de dag thams cad 'chi kar byang chub sems dpa' brgyad rdzu 'phrul gyis lhags nas lam ston cing (P306a4) bde ba can du rdzus te skye bar gyur cig |

de las gang dag lhar skyes pa dag gi (D263a1) sngon gyi dge ba'i rtsa ba zad par mi 'gyur zhing ngan 'gror mi ltung ba dang | 'di nas shi 'phos nas mi'i 'jig rten 'dir (P306a5) gling bzhi pa'i dbang phyug 'khor los<sup>1467</sup> sgyur ba'i rgyal por gyur nas | sems can bye ba khrag khrig brgya stong mang po dge ba bcu'i las kyi lam la (D263a2) 'god par gyur cig |

gzhan du na yang rgyal rigs (P306a6) dang | bram ze dang | khyim bdag shing sā la chen po lta bu'i khyim dag dang | nor dang | 'bru dang bang ba mang po 'byor pa'i khyim dag tu skye zhing | gzugs dang dbang phyug dang | g.yog 'khor (P306a7) phun sum tshogs pa (D263a3) dang | dpa' ba dang | brtul phod pa dang | tshan po che<sup>1468</sup> chen po'i stobs kyi shugs dang ldan par gyur cig | bu 'dod pa thams cad bu rnyed par gyur cig | sdig ba can (P306a8) gyi rmi lam rmis pa dang | lta ngan sna tshogs

#### 4.2.14 (folio \*65, 66 missing)

thams cad las thar bar gyur cig | 'chi ba dang | dgra dang | dgon pa'i gnod pa dang | 'thab pa dang | rtsod pa dang | 'gyed (D263b6) pa (P307a6) thams cad rab tu zhi bar gyur cig | dgra thams cad kyi dbang du mi 'gro bar gyur cig | ci bsams pa dang | gang smon pa'i bsam pa<sup>1469</sup> thams cad yongs su rdzogs par gyur cig | (P307a7) ston pa bcom ldan 'das dpal shākya thub pa nas bzung ste | gnod sbyin gyi sde dpon bcu gnyis kyi (D263b7) bar du phyag 'tshal ba dang | mchod pa snga ma bzhin du byas la so sor zhal (P307a8) gyis bzhes pa dang | thugs dam bcas pa bzhin du gsol ba gdab par bya'o || ston pa bcom ldan 'das de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas (P307b1) dpal shākya thub pa la (D264a1) phyag 'tshal zhing skyabs su mchi'o || ston pa bcom ldan 'das de bzhin gshegs pa dpal shākya thub pas bdag cag la sogs pa sems can gang dag las kyi sgrib pa sna (P307b2) tshogs kyis bsgribs pa | nad sna tshogs kyis gzir ba | mya ngan dang sdug bsngal (D264a2) sna tshogs kyis<sup>1470</sup> gtses pa | phongs par gyur pa thams cad rjes su bzung zhing lha dang mi rnams kyi don dang | sman (P307b3) pa dang bde ba'i slad du | de bzhin gshegs pa bdun gyi thabs mkhas pa dang | sngon gyi smon lam khyad par rgyas pa'i byin gyis brlabs shing dpal gyi mgur nas (D264a3) 'di skad du | 'jam dpal de lta bas na yon (P307b3) tan don du gnyer ba rnams kyis nyon mongs pa dang ma 'dres par de bzhin gshegs pa mtshan legs par yongs bsgrags dpal gyi rgyal po de'i mtshan gzung<sup>1471</sup> bar

<sup>1466</sup> gyis] *om.* P.

<sup>1467</sup> 'khor los] 'khor lo P.

<sup>1468</sup> che] *om.* P.

<sup>1469</sup> bsam pa] bsams pa P.

<sup>1470</sup> kyis] kyi P.

<sup>1471</sup> gzung] bzung P.

bya | bklag par bya | rab tu gus pas (P307b4) mchod par byas na<sup>1472</sup> | de'i (D264a4) sdig pa thams cad dang |

#### 4.2.15 (folio \*68–\*70 missing)

snying rje ba'i sems su byas nas | de la de bzhin gshegs pa rin po che dang zla ba dang padmas rab tu (P308a2) brgyan pa mkhas pa gzi brjid sgra dbyangs kyi rgyal po des dgongs par 'gyur | byang chub sems dpa' chen po rnams kyang sems par 'gyur | sdig pa thams (D264b1) cad dang las kyi (P308a3) sgrib pa thams cad byang bar 'gyur | byang chub kyi sems yid la byed pa dang mi 'bral bar 'gyur | 'dod chags dang zhe sdang dang gti mug dang bral bar 'gyur | yun ring du 'tsho (P308a4) zhing nad med par 'gyur | gang bsams pa'i bsam pa thams cad yongs su (D264b2) rdzogs par 'gyur | 'thab pa dang | 'thab mo dang | rtsod pa dang | 'gyed pa thams (P308a5) cad rab tu zhi bar 'gyur | 'di nas shi 'phos nas kyang sdig pa thams cad zad par 'gyur nas | de bzhin gshegs pa rin po che dang zla ba dang padmas rab tu brgyan pa mkhas pa gzi (P308a6) brjid (D264b3) sgra dbyangs kyi rgyal po de'i sangs rgyas kyi zhing der padma'i snying po'i seng ge'i khri la rdzus te skye bar 'gyur zhing skyes ma thag tu ting nge 'dzin dang | gzungs kyi sgo rnams mngon du 'gyur ro zhes ji skad bka' (P308a7) stsal pa dang | yang 'di skad du grogs po dag de bzhin gshegs pa gser (D264b4) bzangs dri med rin chen snang brtul zhugs grub pa'i mtshan dang | gzungs kyi tshig 'di dag nyin lan gsum mtshan lan (P308a8) gsum du sems can thams cad la snying rje ba'i sems kyis me tog la sogs pas mchod de | gtsang mar byas nas 'phags pa'i lam yan lag brgyad dang (D264b5) ldan par byas na | de'i mtshams med pa lnga (P308b1) la sogs pa sdig pa thams cad yongs su byang bar 'gyur | 'di nas shi 'phos nas kyang 'jig rten gyi khams der padma'i snying po'i seng ge'i khri la rdzus te skye bar 'gyur | nad thams cad (P308b2) rab tu zhi bar 'gyur | 'chi ba dang | dgra dang | (D264b6) dgon pa'i gnod pa thams cad rab tu zhi bar 'gyur | 'chi ba'i dus kyi tshe yang de bzhin gshegs pas dgongs par 'gyur | re ba (P308b3) dang bsam pa thams cad yongs su rdzogs par 'gyur ro zhes ji skad bka' stsal pa dang | yang 'di skad du 'jam dpal gang dag gis bcom ldan (D264b7) 'das de bzhin gshegs pa mya ngan med (P308b4) mchog dpal de'i mtshan thos te | nyin lan gsum mtshan lan gsum brjod pa dang | sems can thams cad la byams pas gnas par bya ste | de bzhin gshegs pa mya ngan med (P308b5) mchog dpal de la mchod pa byed pa de dag gi<sup>1473</sup> las kyi sgrib (D265a1) pa thams cad yongs su byang bar 'gyur | mya ngan dang | sdug bsngal dang | 'khrug pa thams cad las yongs su thar bar 'gyur | (P308b6) byang chub kyi mthar thug gi bar du log par ltung bar 'gro bar mi 'gyur |

#### 4.2.16 (folio \*72 missing)

gzhan yang log par ltung bar 'gro bar mi 'gyur | gang dang gang du (D265a5) skyes par bsams ma thag tu gos dang | rgyan dang | spos dang | phreng ba dang | mal cha dang | na ba'i (P309a4) gsos sman dang | yo byad dang | longs spyod dang | dbang phyug dang ldan par 'gyur ro zhes ji skad bka' stsal pa dang | yang 'di skad du | 'jam dpal gang la la zhig gis (D265a6) yang dag (P309a5) par rdzogs pa'i sangs rgyas bdun po de dag gi mtshan thos la thos nas kyang 'dzin pa dang | nang par langs nas yid la byed pa dang | dad par byed pa dang | me tog dang | spos dang | phreng ba dang | byug (P309a6) pa dang | rol mo'i sgra dang | sil snyan dang | phebrdob pa dag (D265a7) gis mchod pa dang | glegs bam du bris te 'chang ba dang | chos kyi rnam grangs 'di yi ger 'dri ba dang | yi ger 'drir 'jug pa dang | (P309a7) sems btud de gzhan las nyan pa dang | chos smra ba de dag la yang 'tshog chas dang | yo byad thams cad kyis mchod pa byed pa de

<sup>1472</sup> na] nas P.

<sup>1473</sup> gi] gis P.

#### 4.2.17 (folio \*75 missing)

'jam dpal gzhan yang sems can gang dag de bzhin gshegs pa rnam kyī bslab pa'i gnas log par 'dzin (P310a1) pa dag yod de | gang dag tshul khrims dang ldan pa de dag ni tshul khrims tsam srung<sup>1474</sup> gi mang du thos pa yongs su mi tshol | mang du thos pa dag (D266a1) ni mdo sde rnam kyī don zab mo mi shes shing (P310a2) lhag pa'i nga rgyal can du gyur te | gzhan dag la phrag dog byed cing dam pa'i chos la dbang za zhing spong bar 'gyur ro || mi blun po bdud kyī phyogs rang yang lam ngan par zhugs la | gzhan bye ba khrag (P310a3) khrig brgya stong (D266a2) phrag du ma dag kyang g.yang sa chen por ltung bar byed pa de lta bu de dag ni sems can dmyal ba mi bzad par 'gro bar 'gyur ro || gang dag sngon de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyī rgyal (P310a4) po'i mtshan thos pa de dag ni sems can dmyal ba'i gnas der | de bzhin (D266a3) gshegs pa sman gyi bla bai dūrya'i 'od kyī rgyal

#### 4.2.18 (folio \*79 missing)

brgyad dang ldan pa'i bsnyen<sup>1475</sup> gnas pa gang dag bdag gi<sup>1476</sup> dge ba'i rṭsa ba 'dis (P311a2) nub phyogs gang na de bzhin gshegs pa tshe dpag med bzhugs (D266b6) pa'i 'jig rten gyi khams bde ba can du skye bar shog shig<sup>1477</sup> ces smon lam btab pa de dag las | gang dag gis de bzhin gshegs pa sman gyi bla (P311a3) bai dūrya'i 'od kyī rgyal po de'i<sup>1478</sup> mtshan thos pa de dag 'chi kar yang byang chub sems dpa' brgyad rdzu 'phrul gyis lhag nas lam ston te | bde (D266b7) ba can der padma tshon sna tshogs can la rdzus te skye bar 'gyur ro || (P311a4) gang la la lha'i 'jig rten du skyes pa de dag ni sngon gyi dge ba'i rṭsa ba zad par mi 'gyur zhing | ngan 'gror 'gro bar mi 'gyur te | de nas shi 'phos nas kyang mi'i 'jig rten 'dir gling bzhi pa'i dbang phyug 'khor los (D267a1) (P311a5) sgyur ba'i rgyal por 'gyur te | sems can bye ba khrag khrig brgya stong mang po dge ba bcu'i las kyī lam la dgod<sup>1479</sup> par 'gyur ro || gzhan du na yang

#### 4.2.19 (folio \*86 missing)

sams can thams cad la mchog tu snying rje (P312b1) ba'i sems kyis de bzhin gshegs pa bdun po (D268a4) de dag gi sku gzugs byas te | me tog la sogs pas mchod pa byed cing 'chang ngam | klog gam | mchod dam | nyin zhag bdun du gso spyang<sup>1480</sup> yan lag brgyad la gnas te | gzungs kyī tshig lan stong (P312b2) rṭsa brgyad du bton na de la de bzhin gshegs pa rnam dgongs par (D268a5) 'gyur | byang chub sems dpa' thams cad sems par 'gyur | rdo rje 'dzin pa thams cad kyang yang dag par bsrung bar 'gyur | lha dang brgya byin dang tshangs pa thams cad dang | (P312b3) rgyal po chen po bzhi po dag gis yongs su bskyang bar 'gyur | mtshams med pa lnga la sogs (D268a6) pa las kyī sgrib pa thams cad kyang yongs su byang bar 'gyur | nad thams cad kyis mi thebs par 'gyur | yun ring du 'tsho bar 'gyur | dus (P312b4) ma yin par 'chi ba'i

#### 4.2.20 (folio \*88, \*89 missing)

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<sup>1474</sup> srung] bsrung P.

<sup>1475</sup> bsnyen] gnas la nye bar *add.* P.

<sup>1476</sup> gi] gis P.

<sup>1477</sup> shig] cigP.

<sup>1478</sup> rgyal po de'i] rgyal po'i P.

<sup>1479</sup> dgod] 'god P.

<sup>1480</sup> spyang] spyong P.

mi mnga' ba de bzhin gshegs pas legs par (P312b8) gsungs pa'i bka' ni gzhan du 'gyur (D268b3) ba ma mchis pa lags na | che ge<sup>1481</sup> la sogs pa'i don du dpal gyi mgur nas gsungs pa'i mdo sde las 'byung ba'i tshul bzhin du<sup>1482</sup> de bzhin gshegs pa bdun dang | ston pa bde bar gshegs pa rnams gdan (P313a1) 'dzom pa'i spyang sngar mchod pa ci 'byor pa bshams te | mchod nas (D268b4) smon lam du gsol ba rngo ci thogs pa'i<sup>1483</sup> nyams kyis dpags te bgyis pa 'di tsam zhig sngon ji ltar<sup>1484</sup> byin gyis brlabs (P313a2) shing bka' stsal pa bzhin du | da yang gdan 'dzom pa chen pos cho ga yongs su rdzogs par bskangs te | byin gyis brlab cing phan yon ji skad bka' stsal pa (D268b5) thams cad bdag cag la sogs pa (P313a3) sems can thams cad kyis<sup>1485</sup> 'phral du thob par mdzad cing stsal du gsol |

de bzhin gshegs pa'i bka' yang dag pa tshad mar gyur pa 'gyur ba mi mnga' ba'i bden pa mngon sum du bstan du gsol |

(P313a4) byang chub sems dpa' sems dpa' (D268b6) chen po 'phags pa 'jam dpal gzhon nur gyur pa thugs dri ma dang skyon thams cad dang bral ba sku yon tan dri ma med pa'i tshogs kyis 'od zer gyis brgyan pa | zhabs rten (P313a5) gyi padma la lha dang | mi dang | lha ma yin dang | klu dang | rig sngags 'chang rnams kyis thor tshugs dang | (D268b7) cod pan gyis gtugs pa | ngan song gi 'gro ba sna tshogs 'joms (P313a6) pa la phyag 'tshal lo || mchod do skyabs su mchi'o ||

bcom ldan 'das 'phags pa 'jam dpal dus ngan

#### 4.2.21 (folio \*91 missing)

zhu ba mdzad cing (P313b3) gdan 'dzom pa'i dbus su (D269a4) 'di skad ces bcom ldan 'das slad ma'i tshe slad ma'i dus na | gang dag mdo 'di 'chang ba dang | klog pa dang | 'chad pa dang | gzhan dag la rgya cher yang dag par ston pa dang | (P313b4) yi ger 'dri ba dang | yi ger 'drir stsol ba dang | glegs bam la bris te me tog dang | bdug (D269a5) pa dang | spos dang | phreng ba dang | byug pa dang | gdugs dang | rgyal mtshan rnams (P313b5) kyis bkur stir bgyid pa'i rigs kyis bu'am rigs kyis bu mo de dag la | bdag gis de bzhin gshegs pa sman gyi bla bai dūrya'i 'od kyis rgyal po de'i mtshan rnam pa sna tshogs bsrag par<sup>1486</sup> (P313b6) bgyi'o || (D269a6) tha na rmi lam du yang sangs rgyas kyis mtshan rna lam du nye bar bsrag par<sup>1487</sup> bgyi'o || tshon sna lnga pa'i ras rnams kyis dkris te | phyogs gtsang mar bzhag na gang na mdo sde 'di gnas pa (P313b7) der rgyal po chen po bzhi 'khor dang bcas pa dang | lha bye ba khrag khrig brgya stong gzhan yang (D269a7) mchi bar<sup>1488</sup> 'gyur ro || mdo sde 'di 'dzin pa

#### 4.2.22 (folio \*93 missing)

byang chub sems dpa' sems dpa' chen po skyabs grol la phyag 'tshal zhing skyabs su mchi'o || bcom (D269b3) ldan 'das 'phags pa (P314a4) skyabs grol dus ngan pa'i sems can phongs shing sdug bsngal ba rnams la thugs brtse bar dgongs nas | ston pa bcom ldan 'das gdan 'dzom pa'i spyang sngar | 'di skad du btsun pa bcom ldan (P314a5) 'das slad ma'i tshe slad ma'i dus na |

<sup>1481</sup> che ge] mo *add.* P.

<sup>1482</sup> du] *om.* P.

<sup>1483</sup> thogs pa'i] thog pa P.

<sup>1484</sup> ji ltar] di ltar P.

<sup>1485</sup> kyis] kyis P.

<sup>1486</sup> bsrag par] bsgrags par P.

<sup>1487</sup> bsrag par] bsgrags par P.

<sup>1488</sup> mchi bar] 'chi bar P.

sems can bro (D269b4) nad sna tshogs kyis lus yongs su gzir te | yun ring po'i bro nad kyis lus  
kyi sha bas shing | bkres pa dang | skom pas gre ba (P314a6) dang mchu ni bskams | 'gum<sup>1489</sup>  
pa la ni mngon

#### 4.2.23 (folio \*106 missing)

dang | gnod pa dang mtshan ma ngan pa dang | bkra mi shis pa mang po ston cing | (P317b4)  
sems can la sdang bar sems pa'i<sup>1490</sup> gdon bgegs kyis rigs tha dad pa yul phyogs 'di na rgyu zhing  
gnas pa ci (D272a3) mchis pa thams cad dang | che ge mo la sngon gyi las kyis bsangs<sup>1491</sup> pa'am  
| 'phral (P317b5) gyi rkyen las gyur pa'am | yul phyogs dang pha tshan dang rigs rgyud kyis sri  
can du gyur pa yang rung ste | che ge mo'i lus dang | srog dang | chus srid dang | dbang phyug  
dang | 'khor (P317b6) dang | yo byad la sogs pa gang (D272a4) yang rung ba la ci yang rung  
ba'i sgo nas gnod pa bgyid pa'i gdon bgegs ci mchis pa thams cad gang la gang 'tsham pa'i  
thabs kyis gdul zhing 'khon dang (P317b7) gnod pa'i bsam pa 'dor du stsal te zhi ba dang dge  
ba dang byams pa'i bsam pa can du 'gyur<sup>1492</sup> zhing | sngon chad bkra mi shis pa dang gnod pa'i  
sbyor ba bgyis (D272a5) pa rnams kyang 'jog cing 'dor<sup>1493</sup> du (P317b8) stsal | slan chad kyang  
gnod pa'i bag ci yang mi bgyid par so so'i rigs kyis bro dam pos bsgag cing gdan 'dzom pa'i  
spyen sngar dam tshig chen po stsal ba'i phrin las mdzad du gsol |

#### 4.2.24 (folio \*108 missing)

mchod do skyabs su mchi'o || gnod sbyin gyi sde dpon chen (P318a6) po smra 'dzin la  
phyag 'tshal lo || mchod do skyabs su mchi'o || gnod sbyin gyi sde dpon chen po bsam  
(D272b2) 'dzin la phyag 'tshal lo || mchod do skyabs su mchi'o || gnod sbyin gyi sde (P318a7)  
dpon chen po g.yo ba 'dzin la phyag 'tshal lo || mchod do skyabs su mchi'o || gnod sbyin gyi  
sde dpon chen po rdzogs byed la phyag 'tshal lo || mchod do skyabs su mchi'o || (P318a8) mthu  
dpal dang ldan pa'i dge bsnyen dam pa | (D272b3) gnod sbyin gyi sde dpon chen po bcu gnyis  
po re re la yang g.yog gnod sbyin bdun 'bum dang bcas pa rnams dgongs su gsol || (P318b1) ji  
ltar sngon gdan 'dzom pa chen po'i spyen sngar lha'i ngag bden pas gsungs gcig tu 'di skad ces  
| sangs rgyas kyis mthus bdag cag gis bcom ldan 'das (D272b4) de bzhin gshegs pa sman gyi bla  
(P318b2) bai dūrya'i 'od kyis rgyal po de'i mtshan thos te | bdag cag la yang ngan 'gror mchi  
ba'i<sup>1494</sup> 'jigs pa 'byung bar mi 'gyur ro || de nas bdag cag lhan cig tu mthun par ji srid 'tsho'i  
bar du | sangs (P318b3) rgyas la skyabs su mchi'o || chos la skyabs su mchi'o || dge (D272b5)  
'dun la skyabs su mchi'o || sems can thams cad kyis don dang | phan pa dang | bde ba'i slad du  
spro bar bgyi'o || (P318b4) bye brag tu ni grong ngam<sup>1495</sup> grong khyer ram | grong rdal lam |  
dgon pa'i gnas gang na mdo sde 'di spyod pa dang | gang bcom ldan 'das de bzhin gshegs pa

#### 4.2.25 (folio \*115 missing)

sngon ji ltar byin gyis (P320a4) brlabs shing (D273b7) bka' stsal pa bzhin du | da yang gdan  
'dzom pa chen pos tshog yongs su rdzogs par bskangs te | byin gyis brlab<sup>1496</sup> cing phan yon ji

<sup>1489</sup> 'gum] 'gul P.

<sup>1490</sup> sems pa'i] sems P.

<sup>1491</sup> bsangs] gdas P.

<sup>1492</sup> 'gyur] bsgyur P.

<sup>1493</sup> 'dor] mdor P.

<sup>1494</sup> mchi ba'i] 'chi ba'i P.

<sup>1495</sup> ngam] ngan P.

<sup>1496</sup> brlab] brlabs P.

skad bka' stsal pa thams cad (P320a5) bdag cag la sogs pa sems can thams cad kyi<sup>1497</sup> don  
'bral<sup>1498</sup> du mdzad cing stsal du gsol | de bzhin gshegs pa'i bka' yang dag (D274a1) pa tshad  
mar gyur ba | 'gyur ba mi mnga' ba'i (P320a6) bden pa mngon sum du bstan du gsol |

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<sup>1497</sup> kyi] kyis P.

<sup>1498</sup> don 'bral] 'phral P.