

# ON THE SCRIPTURES INTRODUCING THE PROHIBITION OF MEAT AND ALCOHOL BY DOL PO PA

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## *Introduction*

In the collected works of Dol po pa Shes rab rgyal mtshan (1292-1361), who established the philosophical doctrine called “the great Madhyamaka” and “the other-emptiness” of the Jo-nang pa school in Tibetan Buddhism, there is a small text named *the Scriptures introducing the Prohibition of Meat and Alcohol* (*Sha chang bkag pa'i lung 'dren nams*).<sup>1</sup> As its title suggests, it consists of citations from scriptures in which it is forbidden to eat meat<sup>2</sup> or to drink alcohol.<sup>3</sup>

The author divides the purpose of this text into two, namely an explanation of drinking alcohol which brings offenses, and an explanation of the faults of meat-eating which is a reason to make the breath of animated beings violent. Further he divides each topic into three, the precepts of the Śrāvaka vehicle, of the Bodhisattva vehicle and of the secret vehicle.

The content of the text and the scriptures cited in it are as follows:

### 0. Introduction

#### 1. Prohibition of drinking alcohol (325a1)

##### 1.1. Precepts of the Śrāvaka vehicle (325a1)

\* *Upāsakaśīlasūtra*, *Prātimokṣasūtra*, *Mātrceta*<sup>4</sup>

##### 1.2. Precepts of the Bodhisattva vehicle (325b2)

\* *Mahopāyakaśālyabuddhopakārasūtra*, *Amoghapāśasūtra*, *Mahāprīnirvāṇasūtra*,  
*Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*

##### 1.3. Precepts of the Mantra vehicle (326a6)

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<sup>1</sup> *gSum 'bum / Shes-rab rgyal-mtshan ('dzam thang)*. Tibetan Buddhist Resource Centre, W 21208 (= Z), Ya 324a-332a7; Kapstein 1992, p. 56, No.37. I can use only a single manuscript from it, but it is not easy for me to read this text exactly. I could not read some passages and could not identify some citations because I am not a specialist on tantric Buddhism. But I think that I can supply important information of Buddhist literature on the prohibition of meat-eating and drinking alcohol, so I attach here my poor English translation and its simple text in Tibetan. See also Mochizuki 2009.

<sup>2</sup> On the Buddhist literature in which meat-eating is forbidden, see Shimoda 1997, pp. 388-419, Kawasaki 1992, pp. 210-220 and Schmithausen 2005.

<sup>3</sup> On the Buddhist literature in which drinking alcohol is forbidden, see Sugimoto 1999, 251-283 and Horiuchi 2004.

<sup>4</sup> This citation does not come from his texts, but from the *Saddharmasmṛtyupasthānakārikā* by Dhārmikasubhūtiḥoṣa.

1.3.1. Provisional meaning (326a6)

1.3.1.1. Literal meaning (326b6)

*Vajraśekharaḡuhyayogatantra, Acalaçaḡatantra:*

1.3.1.2. Not literal meaning (326b1)

*Hevajatantra*

1.3.2. Definitive meaning (327a2)

*Mahājalāmahātantra, Karḡatantra, the commentary on the Kālacakratantra, Kālacakra-  
tantra, Guhyasamājatantra:*

2. Prohibition of eating meat (328a1)

2.1. Percepts of the Śrāvaka vehicle (328a1)

2.2. Percepts of the Bodhisattva vehicle (328a2)

*Mañjuśrīpariḡchāsūtra, Bodhisattvagocaropāyaviḡayavikurvāḡanirdeśasūtra, Laḡkava-  
tārasūtra,*

2.3. Percepts of the Mantra vehicle (331a1)

2.3.1. Literal meaning (331a2)

*Kālacakratantra, Ādibuddhatantra, Hevajatantra*

2.3.2. Not literal meaning (331b2)

*Kālacakratantra, ḡākāḡavatantra, the commentary on the ḡākāḡavatantra:*

Just by looking at the construction of his text, we can see how different scriptures have different rules. Though he classifies these prohibitions into three vehicles, it is permitted not only to drink alcohol but also to eat meat in some of the later tantric texts. And regarding eating meat in the Śrāvaka vehicle, he can not assert its prohibition because it is not prohibited in earlier literatures and he can refer to a special case of permission, not to a prohibition. He acknowledges the negative aspect of drinking alcohol and eating meat, but the scriptures do not always prohibit them. In order to explain these contradictions he uses the words literal meaning and not literal meaning or “provisional meaning (*neyārtha*)” and “definitive meaning (*nītārtha*).” This means that he admits that authorized Yogins were permitted not only to drink alcohol but also to eat meat.

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## English Translation of *the Scriptures introducing to the Prohibition of Eating Meat and Drinking Alcohol*

[Here begins *the Scriptures introducing to the Prohibition of Eating Meat and Drinking Alcohol*.]

Om! I will take refuge in the Buddha and Bodhisattvas.

I will give homage to the noble guru of glory and the inseparable conqueror with my respect and take refuge in them.

I make a request [to them] to support me and all sentient beings in the three worlds with their great affections at any time.

I make a bow to those who enter into the pair of accumulation [of merits], abandon an inclination to the two obscurations like a great flood, and have immeasurable good qualities of the two kinds of knowledge and accompany the sons of the Buddha.

Because you should purify the purpose received in the appropriate manner from profound and wide teachings of words related by him and your sacred vow, I will relate here only a proper order to be observed as well as possible.

### 0. *Introduction*

After indicating here the wide arrangement of the sacred vow in the Mahāyāna, this should be explained to those who lost the order of the sacred vow because it might be useful for the low minded and to restore also my remembrance. The purposes are two. They are, firstly, a detailed explanation of the order of drinking alcohol, which brings offenses, and an explanation of the faults of meat-eating which makes breath of sentient beings violent.

### 1. *Prohibition of drinking alcohol*

The first are three, a contradictory manner to the percepts of the outer Śrāvaka [vehicle], those of the secret Bodhisattva [vehicle] and those of the inner Mantra [vehicle].

#### 1.1. *Percepts of the Śrāvaka vehicle*

The first is related only in the *Upāsakaśīlasūtra*,<sup>5</sup>

Alcohol from grain like rice, barley, and grape and so on, and distilled liquor like liquor

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<sup>5</sup> Tib: *dge bsnyen bya la zhugs [sic: zhugss] pa tsam*.

from sugar cane, from honey, from horse, and so on, in brief, so as to be intoxicated is forbidden and not permitted [to drink]. Though it is a very sinful fault for a teacher and his disciple to drink alcohol in an impure method during the learning [precepts] of a lay person, a novice monk (*śrāmaṇa*) or a monk (*bhikṣu*), how do they think of offenses by those who cling or long for the [five] sensual objects (*kāmaguṇa*) very much? Who can count [their faults]? Alas, ethical wise men who polish the teaching of the Buddha should widely see the monastic disciplines (*vinaya*) of the profound words by Buddha and abandon the last place of all sins. It is related in the monastic discipline that man can give a sick man alcohol after boiling it three times after blending it with medicine. You [should] abandon corn-beer firstly among the same kinds of alcohol, or distilled liquor which makes you be intoxicated and careless.<sup>6</sup>

When we do not abandon it, some faults [of drinking alcohol] that we consider are related in the *Prātimokṣasūtra*:

If man drinks corn-beer, or distilled liquor so as to be intoxicated, man falls into offense<sup>7</sup>.

And [it is related] in its verses:

There are a special corn-beer blended with crushed corn and a distilled liquor blended with juice from stems, flowers and fruits.

Those who wish nature to be appreciated and benefit from effort of obligations (*samvara*) do not drink them. Their minds will be damaged after drinking them and an ascetic person will lose his attention.

Their ascetic practices will be damaged after losing his attention, therefore you should do a favor for your teachers. Because intoxication makes offense enlarged, you should not drink [even alcohol] from the supreme leaves.

It also causes one to fall into offense of intoxication. It is said also by ācārya Mātṛceta:

Those who enjoy well-tasting alcohol will be born in an atrocious Yakṣa after dying.<sup>8</sup>

This is widely related in other texts, but I will not write any more here because there are too many

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<sup>6</sup> Cf. 仏説優婆塞戒經, T. No. 1476, p. 944a ff. See also Hirakawa 1994, pp. 544-548.

<sup>7</sup> *Pātimokkhasutta* 51, *Lokottaramahāsāṅghikaprātimokṣasūtra* 76, \**Dharmaguptakavinaya* 57, \**Sarvāstivādavīnaya* 79. Cf. Pachow 1955, p. 166, Hirakawa, *op. cit.*, p.541.

<sup>8</sup> I could not identify this citation, but find it in the *Saddharmasmṛtyupasthānakārikā* by Dhārmikasubhūtiḥoṣa.

scripts. Therefore those who want to keep themselves pure also should not drink [alcohol].

## 1.2. *Percepts of the vehicle of Bodhisattva*

The second is related in the \**Mahopāyakaśālyabuddhopakārasūtra*:<sup>9</sup>

The Buddha [says] on the teaching of Kāśyapa, “On account of the fault to drink alcohol, a lay person commits adultery through longing for a wife of other person, kills a cock of other person after robbing it, and also tells a lie that he did not do anything though he had done such acts after other person had done acts to you. Therefore he transgresses the basic four [precepts] only by [drinking] alcohol.”

And it appears in the same scripture.

You should abandon drinking alcohol because otherwise you will abandon all practices like reading scriptures, reciting them and so on.

As for some actions to be avoided, the reasons to remain forgetfulness, to damage every accomplishment of hearing and contemplating, to assemble laziness, not to perceive one’s happiness or drowning, and to bring about several destructions come from drinking alcohol, therefore those who make efforts to accomplish hearing and contemplating should renounce drinking alcohol. Those who long for cleverness in this method, long for wildness, long for their purity, long for a rapid accomplishment of every activity and long for wealth also should renounce drinking alcohol even more. It is related also in the method of the confession of transgression:

Those who adhere to many faults should abandon drinking alcohol perfectly.

To drink alcohol is related to be renounced in every way (*upāya*) to complete the [steps to become a] god of wisdom and it is also related in the *Amoghapāśāsūtra*:<sup>10</sup>

Those who long for Alcohol, meat, onion, garlic or the rest of things given to Nāga should renounce them.

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<sup>9</sup> *Thabs mkhas pa chen po sangs rgyas drin lan bsab pa'i mdo*. This Tibetan translation is translated from Chinese translation (大方便報恩經, T. No. 156) of the same text, not from its Sanskrit text, so there is no information on its Sanskrit title. Cf. Tokiya 2003.

<sup>10</sup> Cf. Tsukamoto 1989, pp. 126-127.

And it is related in the *Mahāprīṇīrvāṇasūtra*:

It is explained that five activities are not permitted for monks. What are the five? It is not permitted to trade humans, weapons, alcohol, yogurt and grains.

And small offenses are also forbidden:

It is not permitted to go five places. What are the five? They are a butcher shop, a brothel, a beer-house, the inside of a palace and a house of low birth.

It is related also in the *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*:

Those who rejoice in drinking alcohol will always practice lazily in every meaning, be blamed by wise men, and have [their minds] obscured here and there. Therefore wise men will give up rejoicing in alcohol, accomplish their property with it and teach it to others.

It is related in the same text:

The great king, to drink alcohol will cause damage to one's remembrance.

Therefore Bodhisattvas should not drink alcohol. You should know its details from the teaching related widely in the scripture.

### 1.3. *Percepts of the vehicle of Mantra*

Thirdly, there are two, namely, the provisional meaning and the definitive meaning.

#### 1.3.1. *Provisional meaning*

The first has [two], literal [meaning] and not literal [meaning].

##### 1.3.1.1. *Literal meaning*

The first is related in the *Vajrasēkharaguhyayogatantra*:

You should renounce [drinking] alcohol which causes every destruction.



And it is related in the *Acalacaṇḍatantra*:<sup>11</sup>

You should not kill any sentient beings, rob possessions of another person, nor tell a lie.

The intellectual should not drink alcohol, renounce condemnation in the external world, and practice with respect in this bright place.

And it is also related in the same text:

You should not drink alcohol, which makes man intoxicated anywhere.

### 1.3.1.2. *Not Literal meaning*

The second is related in the *Hevajatantra*:

You should not renounce alcohol, and also meat.<sup>12</sup>

Likewise, to drink alcohol is related in many secret tantras. If you say that it is not permitted to drink alcohol during the Gaṇacakra feast,<sup>13</sup> it is indeed true. To drink alcohol during the Gaṇacakra is, to be sure, related [in the tantric texts], but it is not related for those who have no fortune to drink alcohol. Because it is also not related for those Yogins who do not obtain ordinary bodies and the stage of development to be able to drink alcohol and it is not right for monks to drink alcohol, you should drink no alcohol. If you intend to drink alcohol and get an ability to drink it, you should enter the teaching of Yogins after giving their masters and disciples every teaching for monks. And from a tantra you should acknowledge the legend that ācārya Śāntideva drank alcohol and Virūpa<sup>14</sup> also drank alcohol. Because those Yogins who can drink alcohol obtain two [stages of] development and completion exactly and they can change anything to drink into nectar, so a black aconite can not damage them and also turns to nectar. And [there is also] a wild man like Nāropa who drank thousand hands of water<sup>15</sup> after changing it into nectar and man like Virūpa who never got intoxicated no matter how much he drank. Yogins who attain the state of perfection like this drink five kinds of nectar and alcohol and eat five kinds of meat during the Gaṇacakra feast for offering excellent twenty four lands<sup>16</sup> and so on, to hero and heroine on a auspicious day. Because this scripture is related

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<sup>11</sup> Cf. Tsukamoto 1989, pp.316-321.

<sup>12</sup> *Hevajatantra* II. Xi 15cd. See Farrow, p. 291.

<sup>13</sup> See Shizuka 2007, pp. 127-162.

<sup>14</sup> In the Catalogue of the Tibetan Tripiṭaka, Peking Edition, we can see his text in no. 2615, *Uḍḍiyānaśrīyoginī-svayambhūsambhogaśmaśānakalpa* translated by Prajñāśrījñānakīrti.

<sup>15</sup> Tib.: *chu khri phul ba*.

<sup>16</sup> Twenty-four Lands. According to Hevajra Tantra I. vii. 12-17 (Snellgrove 1959, Part I, pp. 69-70), they are

widely also in the chapter of consecration of the inner offering and the chapter of the consecration of strewing-oblation (*gtor ma*) in the profound tantras, it is related, “You should see these [chapters].” And it is also related:

Alas, do those who became monks today think of not even one hero after anointing incantations called “mantras” variously, or, oh, alas, are those who make various wrong practices not imposed by the Evil one (*māra*)?

### 1.3.2. *Definitive meaning*

The Second is that fast drinking of alcohol without establishing the essential mind of enlightenment becomes the supreme thing. And those who make the essential mind of enlightenment firm by concentrating energy on their minds become the supreme ones by drinking alcohol. Sixteen kinds of joy<sup>17</sup> also become clear. It is related in the *Mahājālāmahātāntra*:<sup>18</sup>

It is related, “sixteen kinds [of joy] are grasped separately.” And the four kinds of body become clear by making the mind of enlightenment firm. [And it is related], “You will obtain the peak of the four contemplations.”

It is related in the *Karṇatantra*:

You will obtain the four kinds of body, namely [the body of his essentiality], the body of reality, the body of perfect rapture and the emanational body after the reaching of drops to the head in reverse and obtaining of the essentiality of sexuality (*rdo rje nor bu*).

It is related in the commentary on the *Kālacakratāntra*:<sup>19</sup>

Those who explain this detailed commentary should see this. If a man says, “Would there be any faults if the Bodhisattva would not fall [into sin] and not drink this alcohol?” it is related in the basic tantra:

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Jālandhara, Oḍḍiyāna, Paurṅgiri, Kāmarūpa, Mālava, Sindhu, Nagara, Munmuni, Kāruṇyapāṭaka, Devikoṭa, Karmārapāṭaka, Kulatā, Arbuda, Godāvāri, Himādri, Harikela, Lampāka, Kāñci, Saurāṣṭra, Kaliṅga, Kokaṇa, Caritra, Kośala, and Vindhyākaumārāpurikā. See Sugiki 2007, pp. 77-95.

<sup>17</sup> They are delight (*dga' ba*), supreme delight (*dga' mchog*), absence of delight (*dga' bra*) and coemergent delight (*lhan skyes pa'i dga' ba*) and each of them has four aspects through its contact with the other three, making sixteen in all.

<sup>18</sup> Tib. P. No. 102.

<sup>19</sup> Cf. Tsukamoto 1989, pp. 336-338.

Man should not get rid of attachment. He will get rid of attachment after death. He will be suffering after getting rid of attachment. It is said that he spends the element of suffering and dies after spending it. Then he exists again after death and he dies again after his existence.

And it is related in the *Guhyasamājatantra*:

Where can man establish his deliverance if a drop of seed is abandoned? Therefore ascetic should continuously renounce an instantaneous joy of cyclic existence (*samsāra*).

It is said in the third chapter on the consecration of the basic tantra:

If you do not tremble at precepts received before your lord, you will go to call for them.

It is also explained that the five basic sins also occur through renouncement of the essential mind of enlightenment. Therefore it is supreme to drink alcohol properly without losing the enlightened mind in the definitive meaning after renouncing these sins. Likewise, because inside [the teaching of] Avadhūtipa the essence of sweat is stable, blood and, likewise, excrement without drips are food, discharged urine is drink, and blood and meat have the same taste as the supreme one. It is related in the great commentary on the *Kālacakratāntra*:

It is related by Avalokiteśvara, “It is said to drink nectar. The blood of human being is ...” Who drinks, in the provisional meaning, human blood here outside is a fly. In the definitive meaning, one drinks essence of Avadhūtipa’s sweat on occasion to transfer others [into a higher realm of existence]. This fly of the excellent god or man [drinks] nectar and it means that Avadhūtipa’s solitude is taken away. Those who vomit food outside exist in sexuality by word of mouth of the secret vomit of enlightened mind in the definitive meaning, and they do not enter into a lotus (*chu skyes*) of wisdom. Likewise, excrement, urine, blood and meat without transference have a supremely same taste and a cessation to enter into imperishable vomit will have no obscuration. They will become nectars of wisdom and the five kinds of nectars without transference are indicated in tantras by teachers of the three levels of existence. Outside non-Buddhists do not depend on excrement, etc., for the sake of the realization (*dn̄gos grub*).

Therefore it is same as that man who produces impurity even in dough offering (*gtor ma*) and wishes to get the realization through impure food.

## 2. Prohibition of eating meat

Second, the disadvantages of meat-eating are three, that is to say, first the manner of prohibition in the precepts of the Śrāvaka [vehicle], in those of the secret Bodhisattva [vehicle] and in those in the Mantra [vehicle].

### 2.1. Percepts of the Śrāvaka vehicle

Firstly, the precept in the teaching of Śrāvaka is related:

Only deliberate killing when dealing in a marketplace is permitted.

But it should be explained later.

### 2.2. Percepts of the Bodhisattva vehicle

Second, [to eat] meat is not permitted in the precepts of Bodhisattvas. It is related by *Āryamañjuśrīpariṣchāsūtra*:

Muni does not deprive meat of others and give meat [from his body] because he has no thought of anger. You are the Buddha in this life.<sup>20</sup>

And it is also related:

Does fish meat bought by possessions also mean purchase of food? It is related in the *Hastikakṣyasūtra*,<sup>21</sup> the *Mahāmeghasūtra*,<sup>22</sup> and the *Mahāparinirvāṇasūtra*,<sup>23</sup> and further two, namely the *Aṅgulimāliyasūtra*<sup>24</sup> and the *Lankāvatārasūtra*<sup>25</sup>, “I did not permit meat eating.”

When man kills [a sentient being] to get any materials or pays money to eat meat, he will be a killer in each case. He cooks before those who lament.

If man does not kill a sentient being for materials and not give materials, [killing is completed] by nobody. Whenever an action and an agent are connected, to kill sentient beings will be completed.

If there is no evil deed when householders buy fish, how do actions in a physical form and so on become merits like this?

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<sup>20</sup> But I could not identify it in the Tibetan translation of the *Mañjuśrīpariṣchāsūtra* (P. No. 839).

<sup>21</sup> Tib. No. 873, Chin. T. Nos. 813-814.

<sup>22</sup> Tib. No. 898, Chin. T. Nos. 387-388. See Suzuki 2003.

<sup>23</sup> Tib. P. No. 788, Chin. T. Nos. 374-375. See Shimoda 1997, pp. 388-419.

<sup>24</sup> Tib. P. No. 879, Chin. T. Nos. 118-120. See Kano 2000, p. 78.

<sup>25</sup> LAS and Tib. P. Nos. 775 and 776.

Though a stūpa is built by a specialist and a fish is killed by a fisherman, those who worship the stūpa do not build it and those who eat the fish are not agents of killing.

If there is no evil deed [to kill the fish] for those who eat the fish, there is also no merit to build the stūpa for those who offer the stūpa.

Both those who kill [fish] and those who eat [it] are also different. Those who kill [fish] love possession and those who eat [it eat] for food.

A killer loves jewels and will be boiled during hundred thousands kalpas. An eater loves meat and will be boiled during hundreds kalpas.

Though a fisherman kills fish for Śrāvaka, a woman selling alcohol makes alcoholic drink for Brāhman, it is not different from sinlessness.

Those who eat meat firstly fall into the realm of pretas and into the screaming [hell] later.

There is no compassion in meat-eating, no rejoice in drinking alcohol, no teaching in wishing for another man's woman no equanimity in action in blaming [others].<sup>26</sup>

This [teaching] belongs also to [the precepts of] the Mantra. It is related in the *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*:

Great King, a wise man should not kill [sentient beings]. Why should they not? Great king, those sentient beings who kill [others] will make their lives short and be repeatedly born in the hell, the state of animals, and the world of the god of the dead. It is related [in the verse] as follows:

Those people who kill [sentient beings] will die young, have many disease and are born in the very unpleasant hell.

Therefore those who wish for no affliction but happiness in this life should not kill others and protect sentient beings like themselves.

And it is related in the *Laṅkāvatārasūtra*:

Mahāmati, Bodhisattvas who have a nature of compassion should not eat any kinds of meat on account of innumerable reasons. Only one direction will be explained to them. In this long course of transmigration of sentient being here, Mahāmati, it is not easy to get the form of a living being that has not transmigrated into your mother, father, brother, sister, son, daughter, relative, friend, or kinsman. When your friend or kinsman acquires a body in another life and transmigrates into a state like a deer, cattle, or a bird, how can all Bodhisattvas or Mahāsattvas

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<sup>26</sup> See note 20.

who wish all beings to seek the discourse of the Buddha and to acquire a birth like them eat the flesh which comes from all animated beings? Mahāmati, even the demons depart from eating meat after listening to the discourse of the Tathāgata and possess compassion after leaving the nature of demons. How much more those who wish the discourse [of the Buddha]? Thus, Mahāmati, Bodhisattvas who possess the nature of compassion should not eat any kinds of meat because they think that all sentient beings become friends or kinsmen in each existence of rebirth and practice with a thought as if all animated beings would become their children.<sup>27</sup>

It is also related:

Mahāmati, Bodhisattvas should not eat meat because they are wished their purities and meat is produced from [impure] semen and blood. Mahāmati, Bodhisattvas who wish affection (*maitrī*) and yogins should not eat any kinds of meat because [eating meat] causes fear to animated beings. For example, Mahāmati, when a dog sees even from a distance a hunter, an outcast, a fisherman, and so on, who eats meat of a dog, he barks with fear and thinks of death that they come to kill him. In the same way, Mahāmati, when even other minute beings that live in the air, on earth, or in water see meat-eaters from a distance and soon perceive the odour [of meat-eaters] with their keen sense of smell, preta will quickly run away from demons and someone will also fear death. Therefore, Mahāmati, Bodhisattvas who abide in compassion should not eat any kinds of meat because it causes fear to them.<sup>28</sup>

It is also related:

Mahāmati, Bodhisattvas who have the essence of kindness should eat any kinds of in order to guard the mind of many exalted people and want to renounce blasphemy against the discourse [of the Buddha]. For example, Mahāmati, there is someone in this world who blasphemes against the discourse [of the Buddha] and says, “Oh, are there any good activities<sup>29</sup> of them? Are there also those who enter the [practice of] Brahma anywhere? Likewise, their good activities are damaged. To renounce their offense is ruined. There is not only no discourse [of the Buddha] in them, but also no monastic rules.” Those who have minds that originated like this blaspheme the discourse in many forms. Therefore, Mahāmati, Bodhisattvas who have the essence of kindness should not eat any kinds of meat because they guard the minds of many

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<sup>27</sup> Suzuki 1999, p. 212.

<sup>28</sup> Suzuki 1999, p. 213.

<sup>29</sup> Tib.: *dge sbyor*. LAS: *dge sbyong, śrāmaṇya*.

exalted people and the wish to renounce blasphemy against the discourse [of the Buddha].<sup>30</sup>

It is also related:

Mahāmati, in the future irrational people consider the monastic discipline and relate it in many forms. They are put in [defilement] by passion of lineage of the meat-eater and cling terribly to avarice of taste, therefore they can not perceive [the meat] as a food originated from killing. Mahāmati, Bodhisattvas or Mahāsattvas who have made offering to the previous conqueror, have planted roots of virtue, have had faith [to the Buddha], have had no discrimination, have been noble good sons of Śākya [lineage], noble children, or noble daughters, do not cling to their bodies, lives and property, do not long for the taste, are not addicted to the taste, wish every being to be like themselves with compassion and see agreeably all animated beings as their sons are explained as grasping this thought.<sup>31</sup>

It is also related:

If, Mahāmati, in this life they lived in a village called “seven huts,” excessively longed for meat and depended on the future, they would be born in yogina or yogonī.<sup>32</sup> In the life of transmigration, Mahāmati, because they have been addicted to meat, they will fall into births as lions, tigers, leopards, wolves, hyenas, wild-cats, jackals and owls that eat many kinds of meat or births as furious demons and so on that eat various kinds of meats. It is hard for those who fall into these births to obtain a birth as a human, so it is needless to say that they can not obtain the state of peace (*nirvāṇa*). If, Mahāmati, offenses caused from meat-eating are like this, ...<sup>33</sup>

It is also related:

Mahāmati, if nobody eats meat, animated beings will not be killed. Mahāmati, animated beings will mostly be killed for their price without any faults. It is rare that they are killed for other reasons.<sup>34</sup>

It is also related:

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<sup>30</sup> Suzuki 1999, pp. 213-214.

<sup>31</sup> Suzuki 1999, pp. 215-216.

<sup>32</sup> Tib.: *mi'i za ba'i phra min dang / phra min ma rung*.

<sup>33</sup> Suzuki 1999, pp. 216-217.

<sup>34</sup> Suzuki 1999, p. 217.

In the future, Mahāmati, those who leave their houses according my teaching are recognized as sons of the Śākya, put on the robe of saffron colour as a badge, but are in thought evilly affected by erroneous reasonings, relate the monastic rules looking through various aspects and cling to the taste of meat, decide the rules about meat-eating and each explain his interpretation. They give me an calmny that I am not right.<sup>35</sup>

It is also related:

What is done for the sake of [the three kinds of pure meat] is not also forbidden. Therefore, though the ten kinds of meat from dead beings are essentially forbidden [to eat on some occasions], all kinds of meat are here completely forbidden without exception. Likewise, Mahāmati, I have not permitted anyone to eat meat, do not permit it and will never permit it. Mahāmati, I explain that it is not proper for an ordained monk to eat meat. Mahāmati, a stupid man thinks with blasphemy against me that the Tathāgata also ate meat. Mahāmati, those who stay with obstructions of offenses based of their acts will make meaningless, damaged and unpleasant acts for long time.<sup>36</sup>

It is also related:

Bodhisattvas or Mahāsattvas should not eat meat, garlic nor onion and should not drink alcohol.<sup>37</sup>

It is also related:

Yogins do not eat any kinds of meat because meats consist of [impure] semen and blood and animated beings will fear [them if they eat meat]. Yogins will always refrain from meat, garlic, onion, various kinds of liquor, leek and so on.<sup>38</sup>

It is also related:

Sentient beings are killed for profits and money is paid for meat. They are both sinful acts and [the doers] will be burned in the crying hell and so on.

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<sup>35</sup> Suzuki 1999, pp. 217-218.

<sup>36</sup> Suzuki 1999, pp. 218-219.

<sup>37</sup> LAS 8.1ab. Suzuki 1999, p. 219.

<sup>38</sup> LAS 8.4b-5. Suzuki 1999, p. 220.



Because man destroys the two kinds of worlds when man eats meat with wrong thought, trespassing against the words of the Buddha, man should accept the manner taught in the discourse of Śākyamuni.

Those who performed sinful acts will fall into the intolerable hell. Those who eat [any kinds of] meat are burned in the atrocious [hell], the lamentable and so on.<sup>39</sup>

It is also related:

Sentient beings eat one another and will obtain a birth as a meat eater.

They will be born in an existence with an unpleasant odour, lewdness and insanity. They will be born also as a fisherman, a lineage of outcast or a dyer.

It is taught that they will stay in the state of the sorcerer<sup>40</sup> or will be born in the lineage of a meat eater. These people in the lowest class will be born into the womb of a demon or a cat.<sup>41</sup>

It is also related:

Likewise, to eat meat and to drink alcohol, etc. will be hinderance. A stupid person who eats meat in the future time will say, “Buddha explain [eating meat] as sinless and proper.”<sup>42</sup>

Therefore [prohibition of meat-eating] is related widely in the [mahāyāna] sūtras. Also in the precepts it is properly intended that there is no occasion to permit meat[-eating] because Pratyekabuddha himself relates that it is not permitted in the precepts. If you say, “Is it permitted in the basic sutras”, this is a precept belonging to the Mūlasarvāstivāda and it is needed to see [precepts] of other schools.

### 2.3. Precepts of the vehicle of Mantra

Then, thirdly, there are two meanings in the precepts of mantra. They are a literal [meaning] and a not literal one.

#### 2.3.1. Literal meaning

Firstly, is mahāyāna not important in the tantra? It should be related here. Slaughtered meat is not permitted here. It is related by Ārya Mañjuśrī previously and is related later in the *Kālacakratantra*:<sup>43</sup>

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<sup>39</sup> LAS 8.9-11. Suzuki 1999, p. 220.

<sup>40</sup> “*Pra minī*” should be read “*pra menī*”.

<sup>41</sup> LAS 8.13cd-15. Suzuki 1999, p. 221.

<sup>42</sup> LAS 8.20cd-21. Suzuki 1999, p. 221.

<sup>43</sup> Cf. Matsumoto 1997, pp. 4-5.

In the next life, those who kill sentient beings with their five limbs will be born as lions, snakes, mongeese, tigers, crows and so on. A king will change into three from the nine kinds of birth. Even after making action [of killing], entering into action or rejoicing [it], ordained monks without compassion seek the taste of meat by their tongues, but they will fall into hells by faults to kill themselves and so on. Novice monks and monks also are taught about a large bleeding of sick monks by a doctor and so on. Those who die by faults of finishing their lives not for the other side nor ritual of worship but by lightning, fire and water are taught [that meat] is food whenever it did not turn to fault in reasoning. Because meats are something to have ten powers for monks, they are exactly torn if they die. Those who eat meat and so on undoubtedly will go to the underground and their bodies will become larger. Those sentient beings will be born exactly in the realm of hungry ghosts.

It is also related in the *Ādibuddhatantra*:

Both meat-eaters and killers kill [sentient beings].<sup>44</sup>

Then, what are the five kinds of meat? Yogins should eat [meat in] the size of a juniper fruit here for the purpose of sacred commitment after establishing nectar pills from the five kinds of meat of essentially dead beings, namely those not killed for their meats. They [eat meat] in order to enlarge their physical abilities, to destroy arrogances of [sentient beings in various] classes and to lead these sentient beings [to enlightenment]. Here yogins who have no ability to lead sentient beings eating meat should not eat any kinds of meat. It is said in the *Hevajatantra*:

The wise should eat meat and each sentient being will be dominated [by him].

### 2.3.2. Not Literal meaning

Secondly, in the definitive meaning, five kinds of organs like eyes and so on do not rush into their inhabited places but stay in the inner state of meditation. It is related in the *Kālacakrantra*:

The inner five nectars are five aggregates. The five kinds of organs means five kinds of lamps by the word “and so on.” Not depending on them causes you to approach recitation. You should completely renounce desire of your bodies and possessions.

It is related in the *Dākāṇḍavatāntra*.<sup>45</sup>

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<sup>44</sup> 松本 1997, p. 5 and note 14.

Every source of perception is meat. To promote [it is made] by a comfortable mind.

It is related also in its commentary:

“A lotus in a ship is a parāśa tree by diamond” means an ox bound by auditory faculty.

It is also related:

They eat conceptualization through wisdom itself.

It is also related:

“The meat of elephant” is related in the olfactory sensory faculty...

It is also related:

“All meat is in Varāhī” is also made through gustatory sense faculty.

It is also related:

The meat of dog, horse, water buffalo and so on, are seen from their taste, their sensation and their mental field. A taste of the characteristic of the secret seat means to eat conceptualization of taste of wisdom, etc.

It is also related:

Eating thought is renounced in the meditation of the characteristics of the six collections of cognitions like visual consciousness.

You should know like this. Explaining it here, they eat five kinds of sense perception in which five kinds of meat circulate in five kinds of sensed objects, spreading the force of nonconceptual thought, and sit in the center of the outer circle of the five energies without moving, eat every kind of meat of thought causing the five kinds of affliction and eat the five kinds of meat, spreading the force of cognitions.

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<sup>45</sup> Tib. P. No. 19. See Tsukamoto pp. 255-256.

Alas, they do not see scriptures or commentaries like the sun and the moon as a blindman, and seek jewels in the midst of darkness. Those who love food censure the Victorious one. Alas, where does a place for sentient beings exist?

Alas, though the word “the great vehicle” is dead, the lock of the six limits and the four modes<sup>46</sup> are made tight. The teacher of noble family does not warm himself with [secret] instruction and they are under the delusion that the Mighty One arrogantly assumes his action by wealth.

Even if a man wishes to search for the key to the six limits and the four modes, those who have no eyes of wisdom are lacking the hands of exertion. Those who lick the meat of wealth sit on a seat of sensory enjoyments. Those who have wrong intellect tell us that they comprehend [the meaning of] the scriptures and tantras.

Do those who are devoid of the pure eyes of wisdom deceive themselves and others through many meaningless teachings? They practice different kinds of unsuitable manners for “the words of the Victorious One.” Seeing a dharma holder, armies refute him. They purify themselves and hinder what is made by others.

Alas, oh, they give up the scriptures and tantras and throw them out. If you connect a discourse of scripture with that of tantra, you will be a specialist of hypocrisy. If you teach nothingness as emptiness, you will be a principal of two legs. If you distinguish two truths, you can understand conventional [truth]. Alas, how do I understand the intention of the Victorious one!

There is an interval here.

After making all sentient beings in the three realms free from emotional defilement (kleśa) by virtuous roots arranged here, protect the stainless three trainings of discipline!

This [text] is arranged on the twenty-first day in December of the year of the wrathful deity at the front<sup>47</sup> of the great palace of the Nāga Anavatapta who lives in the river Gaṅgā and its neighborhood by those who have the four kinds of reliance.

May this [text] be of benefit to the teaching and sentient beings! Good luck to evreoyne!

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<sup>46</sup> The six limits are the views of the 1) expedient meaning (*drang don*), 2) definitive meaning (*nges don*), 3) the implied (*dgongs pa can*), 4) the not implied (*dgongs pa can ma yin pa*), 5) the literal (*sgra ji bzhin pa*), and 6) the not literal (*sgra ji bzhin ma yin pa*). The four modes are the 1) literal (*tshig*), 2) general (*spyi*), 3) hidden (*sbas*), and the 4) ultimate (*mthar thug*).

<sup>47</sup> I can not read “*ma bang gi 'gram du*.”

The Tibetan Text of *the Scriptures introducing to the Prohibition of Eating Meat and Drinking Alcohol*

\* // // sha chang bkag pa'i lung 'dren nmams bzhugs so //

(324b) \*\* // : / om gu ru bud dha bo dhi sa twa bdyo na mo na mah

dpal ldan bla ma dam pa dang dbyer med pa'i rgyal ba sras dang bcas pa nmams la gus pas  
phyag 'tshal zhing skyabs su mchi'o //

bdag dang khams gsum sems can thams cad la brtse ba chen pos / dus thams cad du rjes su bzung  
du gsol //

tshogs gnyis zung 'jug rlabs chen gyi //  
sgrib gnyis bag chags kun spangs shing //  
mkhyen gnyis yon tan tshad med pa'i //  
thub dbang sras dang bcas la 'dud //  
de yis legs par gsungs pa'i bka' //  
zab cing rgya che'i chos nmams las //  
tshul bzhin nyams su len don dang //  
dam tshig nmam par dag bya'i phyir //  
bsrung bya'i rim pa 'ga' zhig dag /  
ji ltar nus bzhin 'dir brjod bya /

0. de la 'dir theg pa chen po'i dam tshig gi mam bzhag rgya chen po gsungs pa las blo dman pa 'ga'  
zhig la phan pa dang / rang nyid kyi 'ang dran pa gso bar bya ba'i phyir / dam tshig gi mam  
bzhag 'thor bu pa 'ga' zhig bshad par bya ba la / don gnyis te / thog mar nyes byed chang gi mam  
bzhag rgya cher bshad pa dang / sems can nmams kyi srog dbugs la rngam par byed pa'i (325a) rgyu  
sha'i nyes dmigs dang nmam bshad gnyis so /

1. dang po la gsum ste / phyi nyan thos kyi / gsang ba byang sems kyi / nang gsang sngags kyi bslab  
pa dang 'gal tshul lo /

1.1. de la dang po ni dge bsnyen gyi bslab bya la zhugs<sup>48</sup> pa tsam nas /

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<sup>48</sup> sic. zhugss.

'bras dang nas dang / rgun 'bru la sogs pa 'bru'i chang mtha' dag dang / bur chang dang / sbrang chang rta chang la sogs pa bcos pa'i chang mtha' dag dang / mdor na myos 'gyur com bkag cing gnang ba ni med mod kyi / cho ga ma dag pa 'ga' zhig dge bsnyen dang dge tshul dang dge slong gi bslab pa'i dus mkhan slob dag gis chang 'thung ba ni nyes pa shin tu yang che mod kyang / 'dod yon la ches cher chags shing zhen pa dag gis nyes pa la ci zhig sems / skyon sus brtsi / kye ma sangs rgyas kyi bstan pa gdar byed pa'i mkhas pa tshul khirms dang ldan pa mams kyis rgyal ba'i bka' zab mo 'dul ba rnams la rgya cher lta<sup>49</sup> zhing nyes pa'i gnas mtha' dag spang bar bya'o / 'dul bar ni nad pa la ni chang lan gsum du bskor grangs byas pa la smon sbyar nas gtod par gsungs so / de 'dra las mchog tu 'bru'i chang dang / btsos pa'i chang dang / myos par 'gyur ba / bag med pa'i gnas spangs te

zhes gsungs shing / de ma spangs na skyon ci yod snyam na / so sor thar pa'i mdor<sup>50</sup> /

'bru'i chang dang / btsos pa'i chang dang myos par 'gyur ba 'thung na ltung byed do /

zhes dang / ka ri kar yang /

'bru btags phab dang sbyar ba yi //  
 btung ba'i bye brag 'bru yi chang //  
 sdod bu me tog 'bras bu las //  
 sbyar ba'i khu ba bcos pa'i chang //  
 des ni mos par 'gyur rigs dang //  
 sdom brtson phan 'dod mi btung ngo /  
 de 'thungs nas ni dran nyams shing //  
 brtul zhugs ldan pa bag med 'gyur //  
 bag med pa las brtul zhugs nyams //  
 de bas ston pa'i bka' drin bya //  
 myos 'gyur nyes pa 'phel 'gyur bas //  
 rtswa mchog gis (325b) kyang mi btung ngo //

<sup>49</sup> sic. Lha.

<sup>50</sup> Tatia 1975, p.27: *surāmaireyamadyapānaṃ pācattikaṃ* /; Fino 1913, pp. 521-522: *surāmaireyamadyapānāt pātayantikā*; Vin. Vol. IV, p. 110: *surāmerayapāne pācittiyam* /. Cf. Tib. D. No. 2, Ca 16a5-6, Chin. 『摩訶僧祇律大比丘戒本』, T. No. 1426, p. 553c; 『四分僧戒本』, T. No. 1430, p. 1027a; 『弥沙塞五分戒本』, T. No. 1422, p. 198a; 『十誦律比丘波羅提木叉戒本』, T. No. 1436, p. 476a; 『根本說一切有部戒經』, T. No. 1454, p. 506a; 『解脱戒經』, T. No. 1460, p. 663b.

myos par 'gyur ba'i ltung byed 'byung ba'o // slob dpon ma ti tsi tras kyang //

chang zhim dag la dga' ba'i mi //  
shi nas gnod sbyin ma rungs pa //  
chen po mams su skye bar 'gyur //<sup>51</sup>

zhes gsungs pa dang / gzhan yang rgya cher gsungs pa mang mod yi ge mang la 'jigs pas ma bris so //  
des na thar thob par 'dod pa mams kyis chang btung bar mi bya'o // gtsang sbra dang ldan par 'dod pa  
mams kyis kyang btung bar mi bya'o //

1.2. gnyis pa ni / drin lan bsab pa'i mdo /

sangs rgyas 'od srung gi bstan pa'i gzhug tu / dge bsnyen zhig gis chang 'thungs pa'i skyon gyis  
gzhan gyi chung ma la 'dod pas / log par g-yem pa yang byas / pha rol po'i bya pho rkus nas  
bsad pa dang / gzhan dag gis khyod de lta bu byas nas ci byed byas pas ma byas zer nas / brdzun  
kyang smras pas rtsa ba bzhi ka'ang chang kho nas brlag par byas par<sup>52</sup>

gsungs shing / gzhan yang mdo de nyid du /

mdo sde klags pa dang / kha don du bya ba la sogs pa thams cad re zhig 'dor bar byed pas  
chang spang bar bya'o //<sup>53</sup>

gsungs pa dang mthun snang du yang / de ring bya rgyu'i las 'ga' zhig kyang / brjed la lus pa dang /  
thos bsam bsgrub pa thams cad la shin tu gnod cing snyom las la 'dus pa dang rang nyid g-yang dang  
chus khyer ba yang mi tshor ba dang / gzhan yang phung khrol mtha' dag byed pa'i rgyu chang yin  
pas / thos pa dang / bsam pa dang / sgrub pa don du gnyer ba mams kyis kyang chang spang bar<sup>54</sup>  
bya'o // tha na cho 'dir grung por 'dod pa dang / rgod por 'dod pa dang / gtsang bar 'dod pa dang /  
bya ba thams cad myur du grub par 'dod pa dang / nor rdzas 'dod pa mams kyis kyang chang spang  
bar bya'o / de skad du / gso sbyong gi cho ga las kyang /

<sup>51</sup> *Saddharmasmṛtyupasthānakārikā* by Dhārmikasubhūtiḡhoṣa, D. No. 4179, Nge 37b2:

chang zhim dag la dga' ba'i ni //  
shi nas gnod sbyin ma rungs pa //  
chang la dga' ba mams su skye //

<sup>52</sup> *Thabs mkhas pa chen po sangs rgyas drin lan bsab pa'i mdo*. Tib. P. No. 1022, Ke 179a2-4, Chin. T. No. 156, vol. 3, p. 158a6-8.

<sup>53</sup> *Thabs mkhas pa chen po sangs rgyas drin lan bsab pa'i mdo*. Tib. P. No. 1022, Ke 179a6, Chin. T. No. 156, vol. 3, p. 158a10-11.

<sup>54</sup> *sic.* par.

skyon ni mang po nyer brten pa //  
chang ni (326a) yongs su spang bar bya /

zhes dang / shes rab kyi lha sgrub pa'i thabs kun tu'ang chang spang gsungs pa dang / don zhags kyi  
mdor yang /

chang dang / sha dang / tsong dang / sgog skya dang / bde bhyed la byin pa'i lhag ma khyad  
par du bsrung bar 'dod pas 'di mams spang bar bya'o<sup>55</sup>

zhes dang myang 'das su /

dge slong mams la dngos po lnga byed du mi gngang ba 'chad de / lnga gang zhe na / mi  
dang / mtshon dang / chang dang / zho dang / 'bru mar 'tshon du mi gngang ste<sup>56</sup>

zhes dang /

gnas lngar 'gror mi gngang ste / lnga gang zhe na / bshan pa dang / smang 'tshong ma dang /  
chang 'tshong ma dang / rgyal po'i pho brang gi nang dang / rigs ngan gyi khyim ste lnga'o<sup>57</sup>

zhes pa ni nyes pa chung kyang bkag pa dang / de yang byang chub sems dpa'i spyod yul gyi thabs  
kyi yul la nam par 'phrul pa bstan pa'i mdor yang //

chang dga' dgongs<sup>58</sup> pa thams cad la //  
rtag tu bag med spyod par 'gyur //  
mkhas pa rnams kyis smad 'gyur zhing //  
'di dang gzhan du nam par rmongs<sup>59</sup> //  
de bas skyes bu mkhas pa yis //  
chang la dga' ba spang bar bgyi //  
des<sup>60</sup> ni yon tan 'grub<sup>61</sup> par bgyi //

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<sup>55</sup> Cf. 不空羅索神變真言經, Chin. T. No. 1092, Vol. 20, p. 282b4.

<sup>56</sup> *Mahāprīṇirvāṇasūtra*, Tib. P. No. 787, Ju 313a4, Chin. T. No. 374, p. 473c3-4.

<sup>57</sup> *Mahāprīṇirvāṇasūtra*, Tib. P. No. 787, Ju 313a5, Chin. T. No. 374, p. 473c4-6.

<sup>58</sup> BGU, dgos.

<sup>59</sup> BGU, mongs.

<sup>60</sup> BGU de.

<sup>61</sup> BGU 'grib.



gzhan du 'ang ston<sup>62</sup> par bgyid pa lags /<sup>63</sup>

zhes dang / yang de nyid du /

rgyal po chen po chang gi btung ba ni dran pa yongs su nyams par 'gyur ba'i rgyu ste /<sup>64</sup>

zhes gsungs pa'i phyir byang chub sems dpa' mams kyis ni chang btung bar mi bya ste / rgyas par ni  
mdo sder rgya cher gsungs pas de nyid du shes so /

1.3. gsum pa la gnyis te / drang ba'i don dang / nges pa'i don to /

1.3.1. dang po la 'ang / sgra ci bzhin pa dang / ci bzhin pa ma yin pa ste /

1.3.1.1. dang po ni rdo rje rtse mor //

phung khrol kun gyi rtsa ba ni //  
chang ni yongs su spang bar bya //

zhes dang / mi g-yo ba gtum po'i rgyud du /

srog chags bsad par mi bya zhing //  
pha rol nor ni phrog mi bya //  
brdzun gyi tshig kyang smra mi bya //  
blo ldan chang ni btung mi bya //  
'jig (326b) rten smod pa spang bar bya //  
rab gsal bslab pa'i gnas 'di ni //  
gus pa dang bcas spyad par bya /

zhes dang / yang de nyid du /

myos byed chang gi btung ba ni //

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<sup>62</sup> BGU 'di smod.

<sup>63</sup> *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*, Tib. P. No. 813 (=BGU), Nu 73a7-8, Chin. T. No. 271, vol. 9, p. 308a3, No. 272, p. 340c20-23.

<sup>64</sup> *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*, Tib. P. No. 813, Nu 73a5-6, Chin. T. No. 271, vol. 9, p. 308a, No. 272, p. 340c17-18.

bdag gis gang du'ang btung mi bya /

zhes gsungs so /

1.3.1.2. gnyis pa ni kye'i rdo rjer /

chang ni spang bar mi bya ste //  
khyad par du yang sha nyid do /<sup>65</sup>

zhes gsang sngags kyi rgyud sde mang por chang btang bar gsungs shing / khyad par du tshogs 'khor gyi dus su chang gi btung ba gnang ma yin nam zer na / de ni bden mod kyi tshogs kyi 'khor lo'i dus su chang btung bar gsungs kyang / gnas gang thod thod du skal pa dang mi ldan pa'i mi su thod thod kyi rtsar chang btung bar ma gsungs pa dang / gzhan yang tha mal ba'i gzugs dang skyed rim la brtan pa ma thob pa'i rnal 'byor pa mams kyi kyang chang btung bar ma gsungs na / rab tu byung bas ni chang gi btung ba shin tu yang mi rigs pas btung bar mi bya'o / gal te btung bar sems shing btung ba'i nus pa dang ldan par gyur na / rab tu byung ba'i chos mtha' dag mkhan slob la phul nas rnal 'byor pa'i chos su zhugs par bya ste / slob dpon zhi ba lhas chang gsol ba dang / bir wa pas chang gsol ba'i gtam rgyud las shes par bya'o // de lta chang btung bar nus pa'i rnal 'byor pa ni bskyed rdzogs gnyis la brtan pa thob pas gang 'thung thams cad bdud rtsir bsgyur nus pas dug ha la nag pos kyang gnod par mi nus shing / slar bdud rtsir 'gyur ba ste / nā ro pa lta bu mi rgod mams kyi chu khri phul ba bdud rtsir bsgyur nas gsol ba dang / ci tsam btung kyang myos par mi 'gyur ba bhir wa pa lta bu mams te / de lta bu'i grub pa thob pa'i rnal 'byor pa mams kyi gnas nyi shu rtsa bzhi la sogs pa phun sum tshogs par dus bzang po la dpa' po dang dpa' mo mams mchod pa'i don du tshogs kyi 'khor lo la bdud rsti lnga dang chang dang sha lnga la sogs pa'i bza' ba (327a) mams bza' bar gsungs te / 'di'i lung rnam ni rgyud sde zab mo mtha' dag tu ni nang mchod byin gyis brlabs pa'i skabs dang / gtor ma byin gyis brlabs pa'i skabs su rgya cher gsungs pas / de mams lta bar bya'o / zhes smras pa //

kye ma ding sang rab tu byung ba 'ga' //  
gsang sngags pa zhes sngags la khag bskus nas //  
dpa' po gcig pa tsam yang mi dran par //  
spyod log sna tshogs byed pa'i skye po mams //  
kye ma kyi hud bdud kyi<sup>66</sup> ma bslus sam /

<sup>65</sup> *Hevajratāntra* II. Xi 15cd. Snellgrove 1959, pp.98-99:  
(skt.) *balasya bhakṣaṇan tatra kuryāt karpūrahetaṇā* //  
(Tib.) sha ni bza' ba nyid du 'gyur // khyad par du ni chang nyid do //

<sup>66</sup> *sic.*, kyi.

1.3.2. gnyis pa ni / khams byang chub kyis sems 'jog med du brtan pa'i chang btung ba ni rab mchog  
tu gyur pa nyid de / de'ang rlung sems la gnad du bsnun pas khams byang chub kyis sems su brtan par  
gyur pa gang yin pa de ni chang btung ba'i mchog te / dga' ba bcu drug kyang mngon du 'gyur ba'o //  
de skad du sgyu 'phrul dra ba las /

bcu drug phyar phyed thig le 'dzin /

ces gsungs so / de yang byang sems yer brtan pas sku bzhi mngon du 'gyur te //

bsam gtan bzhi yi rtse mo 'chang /

zhes pa dang / snyan rgyud du /

thig le gyen log spyi bor 'gro //  
rdo rje nor bu'i ngo bo nyid //  
thob nas chos dang longs sku dang //  
sprul sku mam bzhi thob par 'gyur /

zhes dang / dus 'khor 'grel chen du /

de'i mam bshad rgya cher bshad pas de nyid du blta bar bya'o / 'o na byang sems ltung bar  
gyur cing / chang<sup>67</sup> de thung ma nus na skyon ci yod bsam<sup>68</sup> na / rtsa rgyud du /

chags bral bar ni mi bya'o //  
'pho pa las ni chags bral 'gyur //  
chags bral las ni sdug bsngal 'gyur //  
sdug bsngal skyes bu'i khams zad byed //  
zad las 'chi ba zhes su brjod //  
'chi nas de nas slad yang srid //  
srid pa las ni slar 'chi 'pho /

zhes dang / bsdus rgyud du /

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<sup>67</sup> *sic.*, chad.

<sup>68</sup> *sic.*, pa sam.

sa bon thig le btang na thar par ga la 'gyur / de phyir 'khor ba'i bde ba skad cig ma ni brtul  
shugs can nmams kyis ni rgyud du spang bar bya /

zhes dang / dbang gsum pa'i skabs su / rtsa rgyud (327b) las /

gtso bo'i mdun du blangs pa yi //  
sdom pa skyod par mi byed na //  
de tsho du 'bod du 'gror 'gyur /

ces dang / khsam byang chub kyis sems spangs pas rtsa ba'i ltung ba lnga pa'ang 'byung bar bshad  
do / des na nyes byed 'di dag spangs nas nges pa'i don byang chub kyis sems 'dzag med du brtan pa'i  
chang btung bar bya ba ni mchog go / de bzhin du / a wa dhu ti'i nang du rdul gyi khams brtan pa'i  
phyir khrag dang / de bzhin du 'dzag pa med pa'i bshang<sup>69</sup> pa ni bza' ba dang / gci ba ni btung ba  
dang // khrag dang / sha ni ro mchog tu mnyam pa'o / de skad du / dus 'khor 'grel chen du /

spyan ras gzigs kyis gsungs pa / de ni bdud rtsi btung ba gsungs pa / gang zag gi khrag ni  
zhes pa la sogs pa ste / 'dir phyi rol tu drang ba'i don gyis gang zhig gi khrag 'thung bar byed pa  
de ni sbrang bu'o / nges pa'i don gyis ni a ba dhu ti'i gang zhig 'pho ba'i dus su rdul gyi  
khams 'thung ba'o / rab mchog lha mi nmams kyis sbrang bu de ni bdud rtsi ste a wa dhu ti'i gcig  
pur 'gog pa'o / zhes pa'i don to / phyi rol tu zas kyis skyugs pa gang yin pa de ni nges pa'i don  
gyi byang chub sems kyis skyugs pa gsang ba la sogs pa'i kha nas rdo rje nor bu la gnas te / shes  
rab kyis chu skyes kyis nang du zhugs pa ni ma yin no / de bzhin du 'pho ba med pa'i bshang ba  
dang / gci ba dang / khrag dang / sha ni mchog tu ro mnyam ste mi zag pa skyugs pa'i dbus su  
rab tu zhugs pa zhes pa 'gags pa ni sgrub par med par 'gyur ro / 'di dag ni ye shes kyis bdud  
rtsir 'gyur zhing 'pho ba med pa'i bdud rtsi lnga ni srid pa gsum gyi bla ma yis rgyud nmams kun  
tu bstan te / phyi rol gyi ni bshang ba la sogs dngos grub kyis ni slad du bstan pa ma yin no /

zhes gsungs pa'i phyir / 'dir 'ga' zhig dag gtor ma'i nang du 'ang mi gtsang ba bskyed par byed pa  
dang / mi gtsang ba zos pas dngos grub thob par 'dod pa dang 'dra'o /

2. (328a) gnyis pa sha zos pa'i nyes dmigs la gsum ste / dang po nyan thos gsang pa byang sems kyis  
nang gsang sngags bslab pa nmams su'ang bkag tshul lo /

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<sup>69</sup> sic., bshad.

2.1. dang po nyan thos gsung gi bslab par bya ba ni / tshong dus 'drim zhing ched du ma bsad pa tsam  
zhig gnang ngo / zhes 'chad mod na yang / 'og nas bshad par bya'o /

2.2. gnyis pa byang chub sems dpa'i bslab par bya bar sha ye nas gnang ba med de / 'phags pa 'jam  
dpal gyis //

zhe sdang bsam pa med pa'i phyir //  
gzhan gyi sha mams ma 'phrog cing //  
thub pas rang gi sha mams byin //  
skye ba 'dir ni khyod sangs rgyas /<sup>70</sup>

zhes dang /

yang rdzas kyis nyos pa nya'i sha //  
zos pa blus pa yin nam ci //  
glang po'i rtsal dang sprin chen dang //  
myang 'das dang ni sor<sup>71</sup> phreng can //  
lang kar gshegs pa'i mdo gnyis las  
bdag gis sha ni ma gnang ngo //  
rdzas thob don du srog gcod dang //  
bza' ba'i don du rin 'jal ba //  
gnyis po dag kyang gsod po ste //  
ngu 'bod la sogs mams su 'tshed //  
rdzas kyi don du sems can gsod //  
rdzas ster med na sus kyang min //  
bya dang byed po yang dag 'brel //  
rtag tu srog chags gsod pa po //  
gang tshe rdzas kyi nya nyos pas //  
khyim gnas mams la sdig med na //  
de bzhin sku gzugs la sogs pa //  
byas pa 'ang ji ltar bsod nams 'gyur //  
mchod rten rtsigs mkhan gyis byas dang //  
nya ni nya bas bsad pa ste //

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<sup>70</sup> 文殊師利問經, Chin. T. No. 468, Vol. 14, p. 492c26-28.

<sup>71</sup> *sic.*, song.

mchod rten phyag byed byed do min //  
 nya zos gsod pa po la min //  
 gang tshe nya de zos pa yi //  
 sdig pa za ba por med na //  
 de tshe mchod rten mchod pa yi //  
 bsod nams mchod byed po la med //  
 gsod pa po dang za ba po //  
 gnyis po dag kyang so so ste //  
 gsod pa po ni nor la sred //  
 za ba po ni zas kyi don //  
 gsod po nor la sred pa dag /  
 bskal pa 'brum du 'tshed pa'o //  
 za po sha la sred pa dang //  
 (328b) bskal pa bye bar 'tshed pa'o //  
 nyan thos kyis ni tshed dag tu //  
 nya bas nya ni bsad pa dang //  
 bram ze yi ni ched dag tu //  
 chang mas chang ni byas pa dang //  
 kha na ma tho med gzhan min //  
 sha za ba yi mi gang zhig //  
 dang po yi dwags 'gro ba ste //  
 phyi nas ngu 'bod 'gro ba'o //  
 sha za ba la snying rje dang //  
 chang 'thung ba la dga' ba dang //  
 pha rol bud med 'dzin gsungs pa //  
 smad pa'i las byed btang snyoms med <sup>72</sup>

ces pa 'di ni gsang sngags su 'ang gtogs so // byang chub sems dpa'i spyod yul gyi thabs kyi yul mam  
 par 'phrul pa bstan pa'i mdo las /

rgyal po <sup>73</sup> mkhas pas ni srog gcod pa mi bgyi'o / de ci'i slad du zhe na / rgyal po chen po  
 skyes bu de <sup>74</sup> gang zag srog gcod pa ni tshe thung bar 'gyur ba dang / sems can dmyal ba dang /

<sup>72</sup> 文殊師利問經, Chin. T. No. 468, Vol. 14, p. 493a5-22.

<sup>73</sup> BGU, rgyal po chen po.

<sup>74</sup> BGU, *om*.

dud 'gro'i skye gnas dang / gshin rje'i 'jig rten du / skye<sup>75</sup> bar 'gyur ba'i slad du'o / de la 'di  
skad ces bgyi ste //

srog gcod bgyid pa'i gang zag ni //  
tshe thung nad kyang rab tu mang //  
gang na mi bde che ba yi //  
sems can dmyal bar skye bar 'gyur //  
de bas sdug bsngal mi 'tshal zhing //  
tshe 'dir bde 'tshal mkhas pa yis<sup>76</sup> //  
gzhan gyi srog gcod mi bgyi ste //  
srog chags mams ni bdag bzhin bsrungs<sup>77</sup> /<sup>78</sup>

zhes dang / lang kar gshegs pa'i mdor /

blo gros chen po byang chub sems dpa' snying brtze ba'i bdag nyid can gyis rgyu tshad med  
pa'i phyir / sha bza' bar mi bya ste / de dag las phyogs tzam zhig bshad par bya'o / de la blo  
gros chen po srog chags yun ring po nas 'khor ba mams la gang / pha 'am / ma 'am / spun 'am /  
sring mo 'am / bu 'am / bu mo 'am / gnyen bshes sam / gnyen nam / gnyen lta bu gang yang  
rung bar ma gyur pa'i sems can de ni rnyed par sla ba'i mnam pa gang yang med do / gnyen dang  
gnyen lta bur gyur pa de dag tshe gzhan tu lus rjes pa / ri dwags dang / (329a) phyugs dang /  
bya'i skye gnas gang yang rung bar gyur la / byang chub sems dpa' sems dpa' chen pos sangs  
rgyas kyi chos 'dod pa 'byung po thams cad bdag dang 'dra bar 'gyur bar 'dod pas / skye bo  
srog chags las gyur pa thams cad las byung ba'i sha ji skad du za bar bya / blo gros chen po /srin  
po mams kyang / de bzhin gshegs pa mams kyi chos nyid zab mo 'di thos nas sha za ba las  
mnam par ldog cing / srin po'i rang bzhin dang bral nas snying rje can du 'gyur na / chos 'dod  
pa'i skye bo mams smos ci dgos / de ltar na blo gros chen po tshe rabs 'phos pa de dang de dag  
tu sems can thams cad gnyen bshes dang gnyen du gyur pa'i 'du shes kyi sems can thams cad  
la bu gcig gi 'du shes su bsgom pa'i phyir / byang chub sems dpa' snying brtze ba'i bdag nyid  
can gyi sha thams cad mi za'o /<sup>79</sup>

<sup>75</sup> BGU, mchi.

<sup>76</sup> BGU, yi.

<sup>77</sup> BGU, bsrung.

<sup>78</sup> *Bodhisattvagocaropāyaviṣayavikurvāṇanirdeśasūtra*, Tib. P. No. 813, Nu 72b2-5, Chin. T. No. 271, vol. 9, p. 307c12-15, No. 272, p. 340b19-25.

<sup>79</sup> LAS, pp. 245.8-246.4: aparimitairmahāmate kāraṇairmāṃsaṃ sarvamabhakṣyaṃ kṛpātmano bodhisattvasya / tebhyastūpadeśamātraṃ vakṣyāmi / iha mahāmate anena dīrghenādhvanā saṃsaratām prāṇināṃ nāstyasau kaścit sattvaḥ sulabharūpo yo na matābhūtpitā vā bhrātā vā bhagini vā putro vā

zhes dang /

blo gros chen po gtsang bar 'dod pa'i phyir / yang / byang chub sems dpa' sha ni khu chu dang khrag las byung ba'i phyir / yang sha mi za'o / 'byung po mams dngang bar byed pa'i phyir yang / blo gros chen po byang chub sems dpa' byams par 'dod pa dang / mal 'byor can gyis sha thams cad bza' bar mi bya'o / 'di lta ste / blo gros chen po sme sha can / gdol pa dang nya pa la sogs pa khyi'i sha za ba'i sems can mams ni rgyang ma nas mthong yang / khyi mams 'jigs par zug ste / la la ni bdag cag kyang gsod du 'ong ngo zhes shi la thug par 'gyur ro / de bzhin du blo gros chen po nam mkha' dang sa dang chu la gnas pa'i 'gro ba shin tu phra ba gzhan yod pa de dag kyang sha za ba mams rgyang ma nas mthong ma thag tu / sna'i dbang po rnon pos dri tshor nas / srin po las yi dwags myur du 'byol pa bzhin te / la la ni shir dogs pas kyang 'gyur ro / blo gros chen po de'i phyir dngang bar 'gyur bas byang chub sems dpa' byams pa la gnas pas sha mi za'o /<sup>80</sup>

zhes dang / yang /

blo gros (329b) chen po 'phags pa'i skye bo mang po'i sems rjes su bsrung ba'i phyir dang / bstan pa la bskur pa spang bar 'dod pa'i phyir / byang chub sems dpa' snying rje'i bdag nyid can gyis sha mi za'o / 'di lta ste / blo gros chen po 'jig rten na bstan pa la bsku bar smra ba dag yod de / kye ma 'di dag gi dge sbyor<sup>81</sup> ni ji zhig yod / 'di dag gi tshangs par 'jug pa yang ga la yod de / de ltar 'di dag gi dge sbyor nyid ni nyams so / 'di dag gi sdig spangs pa nyid ni zhig go / 'di dag la ni chos kyang med / 'dul ba yang med do / zhes de ltar ldang ba'i sems 'chang ba

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duhitā vā anyatarānyataro vā svajanabandhubandhūbhūto vā / tasya anyajanmaparivṛttāśrayasya mṛgapaśupakṣiyonyantarbhūtasya bandhor bandhubhūtasya vā sarvabhūtātambhūtānupāgantukāmena sarvajantuprāṇībhūtasambhūtarī māṁsārī kathamiva bhakṣyārī syādbuddhadharmakāmena bodhisattvena mahāsattvena / rākṣasasyāpi mahāmate tathāgatānāmimām dharmasudharmatāmupaśrutya upagatarakṣabhāvāḥ kṛpālavā bhavanti māṁsabhakṣaṇavinivṛttāḥ, kimuta dharmakāmā janāḥ / evaṁ tāvanmahāmate teṣu teṣu jātiparivarteṣu sarvasattvāḥ svajanabandhubhāvasamjñāḥ sarvasattvaikaputrakasamjñābhāvanārtharī māṁsārī sarvamabhakṣyam / kṛpātmano bodhisattvasyābhakṣyārī māṁsam /

<sup>80</sup> LAS, pp. 246.10-247.3: ukraṣoṇitasamībhavādapi mahāmate śucikāmatāmupādāya bodhisattvasya māṁsamabhakṣyam / udvejanakarātvdapi mahāmate bhūtānām maitrīmicchato yogino māṁsarī sarvamabhakṣyārī bodhisattvasya / tadyathāpi mahāmate ḍombacāṇḍālakaivartādīn piśitāśīnaḥ sattvān dūrata eva dṛṣtvā śvānaḥ prabhayanti bhayena, maraṇaprāptāścaike bhavanti-asmānapi mārāyīsyantīti / evameva mahāmate anye'pi khabhūjalasamīśritān sūkṣmajantavo ye māṁsāsīno darśanāddūrādeva paṭunā ghrāṇenāghrāya gandharī rākṣasasyeva mānuṣā drutamapasarpanti, maraṇasamīdehāścaike bhavanti / tasmādapi ca mahāmate udvejanakarātvanmahāmaitrīvihārīṇo yogino māṁsamabhakṣyārī bodhisattvasya //

<sup>81</sup> LAS, sbyong.



rnams / nmam pa du mas bstan pa la bskur / de'i phyir blo gros chen po skye bo mang po'i sems  
rjes su bsrung ba'i phyir dang / bstan pa la bskur pa spang bar 'dod pa'i byang chub sems dpa'  
snying brtze ba'i bdag nyid can gyis sha thams cad mi za'o /<sup>82</sup>

zhes sogs dang / yang

blo gros chen po ma 'ongs pa'i dus na / skyes bu blun po 'dul ba la nmam par rtog pa nmam  
pa mang pos smra ba / sha zan gyi rigs kyi bag chags kyis bgos pa / ro la sred pa la shin tu chags  
pa kha cig ni 'di gsod pa'i kha zas yin par mi 'dzin te / blo gros chen po sngon gyi rgyal ba la  
bya ba byas pa / dge ba'i rtsa ba bskyed pa dad pa can nmam par rtog pa mi mnga' ba shākya'i  
rigs kyi bu'am / rigs kyi bu pho dang/ rigs kyi bu mo lus dang srog dang longs spyod la ma  
chags pa / ro la ma zhen pa / ro la ma brkam pa / snying rje can 'byung po thams cad bdag bzhin  
du red par 'dod pa / sems can thams cad la bu gcig bzhin du sdug par lta ba'i byang chub sems  
dpa' sems dpa' chen po rnams ni de snyam du 'dzin par bshad do /<sup>83</sup>

zhes sogs dang / yang

blo gros chen po tshe 'di nyid la yang khyim bdun po'i grong na / sha la shin tu brkam zhing  
ma 'ongs par bstan na / mi'i za ba'i phra min dang / phra min ma rung (330a) pa dag tu skye'o /  
blo gros chen po de dag thse rjes nas kyang / sha'i ro la chags pa de nyid kyis / seng ge dang /  
stag dang / gzig dang / spyang ku dang / rta rag shu dang / byi la dang / wa dang / 'ug pa sha  
mang po za ba'i skye gnas dang / sha mang du za ba'i srin po la sogs pa shin tu gtum pa'i skye  
gnas su yang ltung bar byed do / der ltung ba rnams mi'i skye gnas kyang thob par dka' na /

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<sup>82</sup> LAS, pp. 247.8-248.2 (Tokiwa 1994, vol.2, p. 206): bahujanacittānurakṣaṇatayāpy apavādaparihāraṁ  
cecchataḥ śāsanasya mahāmate māṁsamabhakṣyaṁ kṛpātmano bodhisattvasya / tadyathā mahāmate  
bhavanti loke śāsanāpavādavaktāraḥ / kimcittēṣāṁ śrāmaṇyam, kuto vā brāhmaṇyam / yannāmaite  
pūrvarṣibhojanāny apāsya kravyādā ivāmiṣāhārāḥ paripūrṇakukṣayaḥ khabhūmijalasarṇiśritān  
sūksmānstrāsayaṇtaḥ jantūn samutrāsayaṇtaḥ imarṇ lokarṇ samantataḥ paryaṭanti / nihataṁ eṣāṁ  
śrāmaṇyam, dhvastam eṣāṁ brāhmaṇyam, nāstyeṣāṁ dharmāḥ na vinayaḥ, ityaneka-  
prakārapratihatacetasāḥ śāsanam evāpavadanti / tasmādbahujanacittānurakṣaṇatayāpi apavāda-  
parihāraṁ cecchataḥ śāsanasya mahāmate māṁsarṇ sarvamabhakṣyaṁ kṛpātmano bodhisattvasya //

<sup>83</sup> LAS, p. 250.3-12 (Tokiwa, *op.cit.*, p. 207): na ca mahāmate 'nāgate'dhvani ekeṣāṁ mohapurūṣāṇāṁ  
vividhavinayavikalpavādināṁ kravyādakulavāsanāvāsītānāṁ rasatṛṣṇāvyavasītānāṁ idarṇ praṇītarṇ  
bhojanarṇ pratibhāṣyate / na tu mahāmate pūrvajinakṛtādhikārāṇāṁ avaropitakuśalamūlānāṁ  
śrāddhānāṁ avikalpānāṁ bahulānāṁ śākyakulakulīnānāṁ kulaputrāṇāṁ kuladuhitṛṇāṁ kāya-  
jīvitabhogānadhavyavasītānāṁ arasagrādhṛāṇāṁ alolupānāṁ kṛpālūnāṁ sarvabhūtātmabhūtāṁ  
upagantukāmānāṁ sarvasattvaikaputrakapriyadarśināṁ bodhi- sattvānāṁ mahāsattvānamiti vadāmi //

mya ngan las 'das pa lta ci smos te / blo gros chen po / sha za ba'i nyes pa yang de dag la sog  
pa yin na /<sup>84</sup>

zhes dang / yang

blo gros chen po gal te ji ltar yang sha su yang mi za na ni / de'i phyir srog chags mams  
kyang gsod par mi 'gyur na / blo gros chen po srog chags nyes pa med par rin gyi phyir bsad pa  
la ni phal che'o / de dag las gzhan gyi phyir na nyung ngu'o /<sup>85</sup>

zhes dang / yang

blo gros chen po ma 'ongs pa'i dus na nga nyid kyi bstan pa la rab tu byung zhing shākyā'i  
sras yin no / zhes khas len pa ngur smrig gi rgyal mtshan thogs pa / skyes bu glen pa log pa'i  
rtog gis sems nyams par gyur pa 'dul ba la mam pa mang por mnam par rtog pa smra ba / 'jigs  
tshogs la lta ba rgyas pa / ro'i sred pa la chags pa mams sha za ba'i gtan tshigs su bcad par snang  
ba de dang de dag bstan te / nga la yang dag pa ma yin par bskur 'debs par sems so /<sup>86</sup>

zhes dang / yang

de'i ched du byas pa mams kyang bkag te de'i phyir / rang bzhin gyis shi ba bcu'i sha ni ma  
bkag mod kyi / 'dir ni thams cad kyi thams cad mnam pa thams cad du kun thabs med par ril gyis  
bkag ste / de ltar blo gros chen po ngas sha'i zas ni su la 'ang ma gngang mi gnas / gngang bar  
mi 'gyur te / blo gros chen po rab tu byung ba mams la sha'i zas ni mi rung bar bshad do / blo  
gros chen po gang yang nga la de bzhin gshegs pas kyang gsol te / zhes bskur pa 'debs par sems  
pa de yang blo gros chen po (330b) skyes bu blun po rang gi las kyi nyes pa'i sgrub pa la gnas pa  
de dag la yun ring por don med pa dang / gnod pa dang mi bde ba bsgrub par 'gyur ro /<sup>87</sup>

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<sup>84</sup> LAS, p. 252.2-10 (Tokiwa, *op.cit.*, p. 208): ihaiva ca mahāmate janmani saptakuṭīrake 'pi grāme pracura-  
māmsalauḷyād atiprasaṅgena niṣevamānāḥ mānuṣamāmsādā ghorā ḍākā vā ḍākinyas ca samjāyante /  
jātiparivarte ca mahāmate tathaiva māmsarasādhyavasānatayā simhavyāghradvīpivṛkatarakṣumārjāra-  
jambukolūkādipracura- māmsādayoniṣu pracuratarapīṣitāsānā rākṣasādighoratarayoniṣu vinipātyante /  
yatra vinipatītānāḥ duḥkhena mānuṣayoni api samāpadyate, prāḅ eva ḥnirvṛtīḥ / ityevamādayo  
mahāmate māmsādadoṣāḥ //

<sup>85</sup> LAS, pp. 252.15-253.1: yadi ca mahāmate māmsaḥ na kathāncana kecana bhakṣayeyuḥ, na tannidānam  
ghāteran / mūlyahetorhi mahāmate prāyaḥ prāṇino niraparādhino vadhyante svalpādanyahetoḥ /

<sup>86</sup> LAS, pp. 253.11-254.1 (Tokiwa, *op.cit.*, p. 209): bhaviṣyanti tu punarmahāmate anāgate 'dhvani mamaiva  
śāsane pravrajitvā śākyaputrīyatvaḥ pratijānānāḥ kāśyadhvajadhāriṇaḥ mohapurusaḥ mithyā-  
vitarkopahatacetasāḥ vividhavinaya-vikalpavādināḥ satkāyadrṣṭiyuktāḥ rasatṛṣṇādhyavasitāḥ stāḥ tām  
māmsabhakṣaṇahetvābhāsāḥ granthaviṣyanti /

<sup>87</sup> LAS, p. 255.2-11 (Tokiwa, *op.cit.*, p. 209): na tad uddīśya kṛtāni pratiśiddhāni / tato 'nthaśaḥ pañcāni vā

zhes dang / yang

byang chub sems dpa' sems chen gyis //  
sha dang chang dang sgog tshong dang //  
bza' zhing btung bar mi bgyi'o //<sup>88</sup>

zhes dang / yang /

khu chu khrag las byung ba'i phyir //  
'byung po mams kyi dngang 'gyur bas //  
rnal 'byor can gyi sha mi za //  
sha mams dang ni sgog tshong dang //  
chang dag mam pa sna tshogs dang /  
shi dang sgog skya de bzhin te //  
rnal 'byor can gyi rtag tu spang //<sup>89</sup>

zhes dang / yang /

khe yi phyir ni sems can gsod //  
sha yi phyir ni nor sbyin byed //  
de dag gnyis ka sdiag las can //  
ngu 'bod la sogs mams su 'tshed //  
gang gi thub pa'i tshig 'das te //  
bsam pa ngan pa sha za na //  
'jig rten gnyis ni gzhig pa'i phyir //  
shākya'i bstan la brtul shugs blangs //

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daśāni vā prakṛtimṛtāny api māṁsāni pratiśiddhāni / iha tu sūtre sarveṇa sarvaṁ sarvathā sarvaṁ  
nirupāyena sarvaṁ pratiśiddham / yato'haṁ mahāmate māṁsabhojanaṁ na kasyacid anujñātavān,  
nānujñāmi, nānujñāsyāmi / akalpyaṁ mahāmate pravrajitānāṁ māṁsabhojanaṁ iti vadāmi / yad api ca  
mahāmate mamābhyākhyānaṁ dātavyaṁ maṁsyante tathāgatenāpi paribhuktam iti, tadanyeṣāṁ  
mahāmate mohapuruṣāṇāṁ svakarmadoṣāvaraṇāvṛtānāṁ dirgharātram anarthāyāhitāya samvartakam  
bhaviṣyati /

<sup>88</sup> LAS 8.1cd, p. 255.2-11: bodhisattvairmahāsattvairbhāṣadbhirjinapuringavaiḥ // 1 //

<sup>89</sup> LAS 8.4b-5, p. 256.8: śukraśoṇitasambhavāt /  
udvejanīyaṁ bhūtānāṁ yogī māṁsaṁ vivarjayet // 4 //  
māṁsāni ca palāṇḍūṁśca madyāni vividhāni ca /  
grñjanaṁ laśunaṁ caiva yogī nityaṁ vivarjayet // 5 //

shin tu mi bzad dmyal bar yang //  
sdig gi las can de dag 'dong //  
ma rungs 'o dod 'bod sogs su //  
sha za de dag btso bar 'gyur //<sup>90</sup>

zhes dang / yang /

sems can gcig la gcig za ba //  
sha zan dag gi rigs su skye //  
dri mi zhim zhing smad pa dang //  
smyon pa rnam su skye bar 'gyur //  
gdol pa sme sha can rigs dang //  
btso blags mkhan du yang skye'o //  
phra min rigs kyi skye gnas dang //  
sha za 'i rigs su skye bar bstan //  
mi yi tha ma de dag ni //  
srin dang byi la 'i mngal du skye //<sup>91</sup>

zhes dang / yang //

de ltar sha dang chang la sogs //  
bar chad byed par 'gyur ba'o //  
ma 'ongs pa yi dus su ni //  
sha zan gti mug smra ba dag /  
sha ni sdig med rung ba zhes //  
sangs rgyas kyis ni bshad ces zin //<sup>92</sup>

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<sup>90</sup> LAS 8.9-11 p. 257.6-11 (Tokiwa, *op.cit.*, p. 210): lābhārtham hanyate sattvo mānsārtham dīyate dhanam /  
ubhau tau pāpakarmāṇau pacyete rauravādiṣu // 9 //  
yo 'tikramya muner vākyam mānsam bhakṣati durmatih /  
lokadvayavināśārtham dikṣitaḥ śākyaśāsane //10//  
te yānti paramam ghoram narakam pāpakarmiṇaḥ /  
rauravādiṣu raudreṣu pacyante mānsakhādakāḥ // 11 //

<sup>91</sup> LAS 8.13cd-15, pp. 257.15-258.3 (Tokiwa, *op.cit.*, p. 210):  
anyonyabhakṣaṇāḥ sattvāḥ kravyādakulasambhavāḥ //13//  
durgandhi kutsanīyās ca unmattās cāpi jāyate |  
caṇḍālapukkasakule ḍombeṣu ca punaḥ punaḥ //14 //  
ḍākinijātiyonau ca mānsāde jāyate kule |  
rākṣasīmārjārayonau ca jāyate'sau naro 'dhamah //15//

<sup>92</sup> LAS 8.20cd-21, p. 258.13-15 (Tokiwa, *op.cit.*, p. 210):

zhes pa la sogs pa mdo sde rnams su rgya cher gsungs pa'i phyir ro / 'dul bar yang sha la gnang ba'i skabs med par rigs dgongs te rang sangs rgyas nyid kyis (331a) 'dul bar ma gnang bar gsungs pa'i phyir ro / mdo rtsar gnang ngo zhe na / 'di gzhi yod smra'i yin la sde pa gzhan bzhir yang lta dgos pa'i phyir ro //

2.3. da ni gsum pa gsang sngags kyi bslab bya la gnyis te / sgra ci bzhin pa dang ci bzhin ma yin pa'o /

2.3.1. dang po ni / theg pa chen po gsang sngags su gnang ba ma yin nam zhe na / 'di la brjod par bya ste / 'dir bsad pa'i sha ni ye nas ma gnang ste / sngar 'phags pa 'jam dpal gyis gsungs pa dang / dus kyi 'khor lo'i rgyud /

phyi mar / yan lag lnga pos srog chags bsad de seng ge sbrul dang ne'u le stag dang bya rog sogs su skye / rgyal po skye dgu'i gsum po rnams kyis 'gyur te byas dang byed du bcug dang yi rang nyid las kyang / dge slong snying rje med pa lce yis sha'i ro myong ro rnams su yongs su tshol bar byed rnams kyis / bdag nyid gsod pa la sogs skyon gyis dmyal bar rab tu 'jug ste dge tshul dag dang dge slong yang / dge slong nad pa rnams la sman pas khrag chen po'i sogs kyis bstan pa ste / pha'i phyogs dang mchod sbyin<sup>93</sup> la yang ma yin glog dang me chu tshe zad skyon gyis shi rnams kyis ji ltar rigs pas thams cad gang tshe nyes par gyur pa min pa de tshe bza' bar gsungs pa ste / dge slong rnams la sha ni gang de stobs bcu ldan pas 'chi na gzhom pa las ni gzhan pa min / sha la sogs pa zos pas gdon mi za bar sa'i 'og tu gang gis lus ni ches che ba / srog chags yi dwags sogs su nges par skye bar 'gyur te /

zhes sogs du ma gsungs pa dang / dang po'i sangs rgyas kyi rgyud du yang /

za ba po dang gsod pa po //  
gnyis po dag kyang gsod pa ste /

zhes gsungs pa'i phyir ro / 'o na sha lnga la sogs ji ltar zhe na / de la 'dir rang bzhin gyis shi ba ste / sha'i ched du ma bsad pa'i sha lnga la (331b) bdud rtsi'i ril lu bsgrub nas / rgya shug gi tshig tsam mal 'byor pas dam tshig gi don du bza' bar bya ste / lus kyi stobs 'phel ba dang / rigs kyi nga rgyal

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tathaiva māṁsamadyādyāḥ antarāyakaro bhavet //20//  
vaksyantyanāgate kāle māṁsādā mohavādinaḥ /  
kalpikaṁ niravadyaṁ ca māṁsaṁ buddhānuvaṁitam //21 //

<sup>93</sup> sic., spyin.

bcag pa dang / sems can de dag drang bar byed pa'i don to / 'dir rnal 'byor pas sha zos pa'i sems can  
de dag drang nus pa ma gtogs pas sha bza' bar bya ba ma yin te / kye'i rdo rjer //

sha ni mkhas pas bza' bya ba //  
sems can de de dbang du 'gyur /

ces gsungs pa ltar ro //

2.3.2. gnyis pa nges pa'i don du na / mig la sogs pa'i dbang po lnga yul la mi rgyug par nang du ting  
nge 'dzin la gnas pa ste / dus 'khor du /

nang du bdud rtsi lnga ni phung po lnga ste / sogs pa'i sgras dbang po lnga po sgron ma  
lnga'o / de mams la ltos pa med pa ni bsnyen pa ste / lus dang rdzas la sred pa yongs su spangs  
pa'o /

zhes dang / mkha' 'gro rgya mtshor //

skye mched mams ni sha kun ste //  
spar ba bde ba'i sems kyis so /

zhes dang / de'i 'grel par /

gru gzings du pad ma ba dzras / pa la sha zhes gsungs pa ni ma ba'i dbang po sdoms pas ba lang  
ste /

zhes dang / yang /

ye shes kyis bdag nyid kyis rnam par rtog pa za bar byed do /

zhes dang / yang /

glang po'i sha zhes gsungs pa ni / sna'i dbang por

zhes dang / yang /

phag mo la ni sha thams cad / ces gsungs pa ni / lce'i dbang por kyang bya ste /

zhes dang / yang /

khyi dang / rta dang / ma he la sogs pa'i sha ni / ro dang reg bya dang yid kyi yul las mthong  
ste / gsang ba'i gdan gyi mtshan nyid kyi ro ye shes kyi ro la sogs par nam par rtog par za ba  
zhes bya ba'i don to /

zhes dang / yang /

mig la sogs pa nam par shes pa drug gi mtshan nyid kyi ting nge 'dzin gyi dus su rtog pa za ba spong  
ngo /

zhes gsungs pa ltar rigs par bya'o / 'dir nam par bshad na / sha lnga yul lnga la rgyug pa'i dbang  
(332a) po'i nam shes lnga za zhing rtog med kyi stobs rgyas par byed pa dang / rlung lnga'i  
dkyil 'khor phyi rol du rgyu ba med par dbu mar gzhus pa dang / nyon mongs lnga bskyed pa'i nam  
rtog gyi sha thams cad za bar bya zhing / ye shes kyi stobs rgyas par sha lnga za ba'o //

kye ma mdo rgyud nyi zla ma mthong zhing //  
mun pa'i khrod du dmus long nor bu tshol //  
zas la sred pas rgyal la bskur pa 'debs //  
kye ma 'gro ba'i gnas gcig gang du yod //  
kye ma theg chen pa zhes kha 'chis yang //  
mtha' drug tshul bzhi'i sgo lcags dam po la //  
bla ma rigs ldan man ngag lde med par //  
dbang chen nor gyis byed par rlom pa 'khrul //  
mtha' drug tshul bzhi'i lde mig tshol 'dod kyang //  
shes rab mig bral brtson 'grus lag pas stong //  
nor sha ldag pas 'dod yon khri la bzhugs //  
log blo ldan pas mdo rgyud don rtogs smra //  
blo mig nam dag bral bas don min gyi //  
bstan chos mang pos rang gzhan ma bslus sam //  
rgyal ba'i bka' zhes tshul min sna tshogs byed //  
chos ldan mthong nas dpung gis sun 'byin byed //  
rang nyid ma sbyong gzhan gyis byas kyang 'gegs //

kye ma kyi hung mdo rgyud dor ba 'phangs //  
mdo rgyud gtam gyis sbrel na kha chos mkhan //  
cang med stong par bstan na rkang gnyis gtso //  
bden gnyis shan 'byed byas na tha snyad mkhan //  
kye ma rgyal ba'i dgongs pa ji ltar rtogs /

zhes pa ni bar skabs pa'o //

'di bkod dge rtsa gang yin des //  
khams gsum sems can thams cad kun //  
nyon mongs dri ma dang bral nas //  
dri med bslab gsum bsrung gyur cig //

ces pa 'di ni khro bo'i lo rgyal gyi zla ba'i ches nyar gcig gi nyin chu bo gang gā dang nye ba'i gnas  
klu ma dros pa'i pho brang chen po ma bang gi 'gram du rton pa bzhi ldan gyis bkod pa'o /  
'dis kyang bstan pa dang sems can la phan par gyur cig / sa rba mangga lam ///

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