

Ratnākaraśānti's
Sūtrasamuccayabhāṣyaṃ
Ratnālokālamkāra (II)

Kaie Mochizuki

2 Chapter 2: The Utmost Rareness of Being Born a Man⁽¹⁾

2.0 Introduction

gnyis pa mir 'gyur ba rnyed par dka' ba bstan pa ni / mir 'gyur
ba rnyed par dka' ste zhes bya ba gsungs te / (P.262a) rang gi 'byor
ba lnga mtshon'⁽²⁾ pa'i don du mir 'gyur ba smras so //

de la rang² gi 'byor ba lnga gang zhe na / mir gyur³ pa dang / yul
dbus su skyes pa dang / dbang po ma tshang ba med pa dang / gnas
la dad par gyur pa dang / las kyi mtha' ma log pa gang yin pa'o⁽³⁾ //

de la mir gyur pa gang zhe na / 'di ltar 'di na la la mi rnam dang
skal ba mnyam par skyes pa /³ skyes pa'i dbang po dang ldan
pa'am / bud med du skyes pa yin te / de ni mir gyur pa zhes
bya'o⁽⁴⁾ //

yul dbus su skyes pa gang zhe na / 'di ltar 'di na la la⁽⁵⁾ gang du /
'khor bzhi po rnam dang / dam pa rnam dang / yang dag par song

1) P mtshan. 2) ŚBh bdag. 3) P dang/, ŚBh (P) omits skyes pa/.

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ba (D.223a) rnam¹ dang / skyes bu dam pa rnam² 'gro ba'i dbus kyi
rkun ma' ma yin pa rnam³ dang / kla klo ma yin pa rnam⁴ su skye
zhing⁵ / rigs mthon po longs spyod phun sum tshogs pa dag tu skye ba
yin te / de ni yul dbus su skyes pa zhes bya'o //⁽⁶⁾

dbang po ma tshang ba med pa⁷ gang zhe na / 'di ltar 'di na la la
glen pa dang / dig pa dang / lkugs pa dang⁽⁷⁾ /⁽⁸⁾ lag pas brda byed
par gyur cing / legs par gsungs pa dang / nyes par bshad pa'i chos
rnam⁹ kyi don kun shes par mi nus pa ma yin pa dang /⁽⁸⁾ yan lag dang
nying lag ma tshang ba med par gyur pa rna ba⁴ ma tshang ba med pa la
sogs pa yan lag dang nying lag ma tshang ba med pas gang gis dge⁵
ba'i phyogs yang dag par bsgrub pa'i skal ba yod pa yin te / de ni
dbang po ma tshang ba (C.226a) med pa zhes bya'o //⁽⁹⁾

gnas la dad par gyur pa gang zhe na / 'di ltar 'di na la las de bzhin
gshegs pas gsungs pa'i chos 'dul ba la dad pa dang / sems dang ba
thob par gyur pa yin te / de ni gnas la dad par gyur pa zhes bya'o //
de la gnas zhes bya ba ni de bzhin gshegs pas gsungs pa'i chos 'dul ba
la bya ste / 'jig rten dang 'jig rten las 'das pa'i chos dkar po'i chos
thams cad skye ba'i gnas su gyur pa (P.262b) yin no // des sngon
du drangs pa'i dbang gis de la dad pa gang yin pa de ni gnas la dad
par gyur pa yin te / nyon mongs pa'i dri ma dang rnyog pa thams
cad bsal bar gyur pa'i⁶ phyir ro //⁽¹⁰⁾

las kyi mtha' ma log pa gang zhe na / gang gi<s> tshe 'di nyid la
mtshams med pa'i las lnga po dag⁽¹¹⁾ las gang yang rung ba ma byas

1) P mi, C,D omits ma, ŚBh(P) ma. 2) P, ŚBh(P) skyes shing.

3) P la. 4) D pa. 5) P dgi. 6) ŚBh dang bral ba'i.

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shing byed du ma bcug pa yin te / de ni las kyi mtha' ma log pa zhes
bya'o // tshe 'di nyid la mtshams med pa'i las lnga po de dag byas
shing bsags la yongs su ma spangs na' yongs su mya ngan las 'das shing²
'phags pa'i lam bskyed pa'i skal ba med pas na de'i phyir las kyi
mtha' de dag ni las kyi mtha' ma log pa zhes bya'o // ⁽¹²⁾

des bdag nyid kyi<s> lus de yan lag lnga po de dag gi 'byor bar byed
pas na de'i phyir bdag gi 'byor ba zhes³ bya'o // ⁽¹³⁾

de la rnyed par dka' ba'i 'og nas dpe bstan pa'o // 'o na lung
las/

ngas ni gang dag bstan pa yi //

mi khom brgyad po de dag spong // ⁽¹⁴⁾

zhes bya ba la (D.223b) sogs pa gsungs pas me tog gcig phul ba tsam
yang tha ma mya ngan las 'das pa'i rgyur gsungs na ni mi lus thob
pa smos kyang ci dgos / de ni bden te / 'dir ni de ni dud 'gro'i skye
gnas su skyes pa nas mi lus thob pa la bya ste / de ci'i phyir zhe na /
shin tu gti mug par gyur pa'i phyir / dmyal ba la sogs pa dag ni
rtog pa shas che shing skyob bskyed cing thar bar yang 'gyur ro //
de ci mngon zhe na / ⁽¹⁵⁾ 'phags pa nyid kyi zhal nas /

rgya mtsho che gnas gnya' shing bug pa dang //

rus sbal phrad pa las kyang dud 'gro las //

mi nyid ches thob dka' bas mi dbang gis //

dam chos spyad pas de' 'bras⁵ mchis par mdzod // ⁽¹⁶⁾

ces gsung so // rnam (C.226b) grangs gzhan yang dge ba bcu dang

1) P omits yongs su ma spangs na. 2) ŚBh 'da' zhing.

3) P omits zhes. 4) P omits de. 5) P 'bras bu.

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

ldan pa las mi lus thob pa ni dka' ba ma yin no // de lta bas na
las rnam pa gsum⁽¹⁷⁾ gyis na dpe ma nges pa ma yin no //

2.1 Samyuktāgama⁽¹⁸⁾ (P.173b6, D.149b1, T.50a25, BP.4.19)

de la phyogs snga ma ni ci lta zhe na zhes bya ba'o // lan ni dge
slong dag ces bya ba la (P.263a) sogs pa ste / sa chen po ni dbus kyi
gling bzhi ri rab dang bcas pa⁽¹⁹⁾ // dper na zhes bya ba la sogs pa
ni dpe dgod pa'o // rus sbal smos pa ni de de'i gnas yin pa'i phyir
dang / ha cang yang nyal ba'i phyir ro // thub pa ni tshe' i tshad'
do // 'tsho ba ni kha zas kyis' gnas po'o // nges par bzung ba'i
phyir bzlas te brjod pa ni / bcom ldan 'das stes' na 'gyur lags so //
bde bar gshegs pa stes na 'gyur lags te zhes bya'o // de la bde bar
gshegs pa zhes bya ba ni rang gi don phun sum tshogs pa dang / gzhan
gyi don phun sum tshogs pa'o // de la rang gi don phun sum tshogs
pa ni spangs pa dang / ye shes gnyis so // de la spangs pa phun sum
tshogs pa ni mi ldog par gshegs pa ste rims nad legs par byang ba lta
bu'o // ye shes phun sum tshogs pa ni ma lus par gshegs pa ste bum
pa legs par gang ba lta bu'o // gzhan gyi don phun sum tshogs pa
ni mdzes par gshegs pa ste gzugs bzang po lta bu'o // de la' khor
ba las thar ba ni zhi ba'o // phung po lhag ma dang bcas pa dang
lhag ma med pa ste / nyan thos dang rang rgyal ba'i theg pa ni bstan
pa'i chos so // theg pa chen po ni rab tu bstan pa'o // stes na
zhes bya ba ni las rnam pa (D.224a) gsum ci rigs pas so // las rnam
pa gsum⁽²⁰⁾ ni skyes nas myong ba dang / lan grangs gzhan la myong ba
dang / ma nges par myong ba'o⁽²¹⁾ // dpe des smos pa ni gong du

1) C tshod. 2) P kyi. 3) P des. 4) P lta. 5) P bar ro.

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sbyar ba dang / 'og tu sbyar ba'i phyir ro //

2.2 Colophon

mdo sde kun las btus pa'i bshad pa / lung gi tshad mas sbyar ba
las / mi lus thob pa rnyed par dka' ba' i gtam brjod pa ste gnyis
po'o //

Notes

- (1) This title of chapters is based on Pāsadika (1978) and (1979). This Rareness is told also in the Jaina literatures. See Nakamura (1993), pp.338.14—340.1.
- (2) In accordance with ŚBh Ratnākaraśānti refers to five advantage (relating to) others (parasampat) in the first chapter of RA [see Mochizuki (1993), pp.11.2-13.2]. He refers here to five advantage (relating to) oneself (ātmasampat) in accordance with the same text. The following explanation is completely identical with ŚBh.
- (3) Shukla (1973) , p.5.3-4 (Wayman (1961) , p.60.28-34, Shōmonji Kenkyūkai (1981) , p.16.9-10, Tib (P) 4a2-3, Chin. (T) p. 396b15-17) :
[ātma-sampat katamā / tad-yathā manuṣyatvaṃ, āryāyantane pratyā-jatiḥ,] indriyair avaiikalatā āyatanagataḥ prasādaḥ aparivṛtta-karmāntatā //
- (4) The first advantage [relating to] oneself is to be born as a human. See Shukla (1973), p.5.5-7 (Shōmonji Kenkyūkai (1981), p.16.12-14, Tib., (P) 4a3-4, Chin. (T) p.396b17-19) :
tatra manuṣyatvaṃ katamat / yathāpīhāikatyo manuṣyāṇām sabhāgatāyām pratyājāto bhavati / puruṣaś ca puruṣendriyena samanvāgato strīr vā / idam ucyate manuṣyatvaṃ //
- (5) Since ŚBh here has 'like above mentioned (pūrvavad; sngon du)', the following explanation has supplied from the explanation of 'lack of conscientiousness (pramāda)'. But unfortunately its Sanskrit manuscript is lacking. See Shōmonji Kenkyūkai (1981) , p.12-13.
- (6) The second advantage [relating to] oneself is to be born in the land of Noble ones. See Shukla (1973) , p.5.8-11 (Shōmonji Kenkyūkai

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(1981) , p.16.16-18, Tib. (P) 4a4-5, Chin. (T) p.396b19-21) ;

āryāyatane pratyājātiḥ katamā / yathāpīhāikatyo madhyeṣu
janapadeṣu pratyājāto bhavati, pūrvavad yāvad yatra gatiḥ
(adasyuṣu amleccheṣu, yatra-gatiś catasrṇām satām samyag-
gatānām) sat - puruṣāṇām / iyam ucyate āryāyatane
pratyājātiḥ //

(7) ŚBh has "gleng pa ma yin zhing dig pa dang lkugs pa ma yin pa"
with negative particle. See note 9) .

(8) ŚBh omits passage.

(9) The third advantage [relating to] oneself is not to lack any
sence-faculty. See Shukla (1973) , p.6.1-5 (Shōmonji Kenkyūkai (1981),
p.16.20-23, Tib. (P) 4a5-6, Chin. (T) p.396b21-25) :

indriyair avaikalatā katamā / yathāpīhāikatyaḥ ajaḍo bhavaty
aneḍa⟨mū⟩ka iti vistaraḥ / aṅga - pratyāṅgāvikalō vā yad -
rūpeṇāṅga - pratyāṅgāvaikalyena śrotrāvaikalyādi-kena bhavyaḥ
kuśala-pakṣa-samudāgamāya / idam ucyate indriyāvaiklyam //

(10) The fourth advantage [relating to] oneself is to have faith in a holy
dharma. Shukla (1973) , p.6.6-12 (Shōmonji Kenkyūkai (1981) , pp.16.
25-18.3, Tib. (P) 4a7—4b1, Chin. (T) p.396b25-c2) :

āyatana-gataḥ prasādaḥ katamaḥ / yathāpīhāikatyaena tathāgata-
pravedite dharma-vinaye śraddhā pratilabdhā bhavati / cetasaḥ
prasādaḥ / ayam ucyate āyatana-gataḥ prasādas / tatrā-
yatanam tathāgata-pravedito dharma-vinayaḥ sarveṣāṃ laukika-
lokottarāṇām śukla - dharmāṇām utpattaye / yā punar atra
śraddhā tena pūrvaṅgamenādhipatyena, sa āyatana - gataḥ
prasādaḥ / sarva-kleśa-mala-kāluṣyāpanayanāt //

(11) The five evil actions yielding immediate results (pañcānatarīyāṇi)
are killing one's father (pitṛghāta), killing one's mother (mātṛghāta),
killing an Arhat (arhadghāta), drawing blood from the body of a
Buddha(tathāgatasyāntike duṣṭa-citta-rudhirotpādanam) and causing
a schism within the saṃgha (saṃghabheda) . See AKBh Chapter 4,
Pradhan (1967) , p.259.8-9 (Fr.: la Vallée Poussin (1971), t.3, p.201.8-
10, Eng.:Pruden (1988), p679.4-6, Jap.: Funahashi (1987), p.438.9-10) :
pañcānantarbhāṇī karmāvaraṇam / tad-yathā mātṛ-vadhaḥ pitṛ-
vadho 'rhad-vadhaḥ saṃgha-bhedaḥ tathāgata-śarīre duṣṭa-citta-

rudhirotpādanam/

See also Mvy 2023-2328 and Rigzin (1986) , p.343.

- (12) The fifth advantage is abstention from committing any of the above-named evil actions. Shukla (1973) , p.6.13-21 (Shōmonji Kenkyūkai (1981) , p.18.5-12, Tib. (P) 4b1-8, Chin, (T) p.396c2-8) :

aparivṛtta-karmāntatā [katamā] / yena pañcānām ānantaryāṇām
karmāṇām, tad -yathā māṭṛ -vadhād piṭṛ-vadhād arthad-vadhāt
saṃgha -bhedaṭ tathāgatasyāntike duṣṭa -citta -rudhirotpādād
anyatmānyatamad ānantaryam karma dṛṣṭa eva dharme na kṛtam
bhavati nādhyācaritam, iyam ucyate aparivṛtta-karmāntatā /
itmāni pañcānantaryāṇi karmāṇi kṛtopacitāni dṛṣṭa eva dharme
parivartyābhavyo bhavati parinirvāṇyārya-mārgasyotpattaye /
tasmād etāni parivṛtta-karmāntatety ucyate //

- (13) Shukla (1973) , p.6.21-23 (Wayman (1961) , p.60.35-40, Shōmonji kenkyūkai (1981) , p.18.13-14, Tib. (P) 4b4-5, Chin. (T) p.396c8-9) :

svayam evānena sa ātma -bhāva ebhiḥ pañcabhir āṅgaiḥ
sampādito bhavati / tasmād ātma-sampad iti ucyate //

- (14) I have not been able to identify this passage. The eight adverse conditions (aṣṭāv akṣaṇāḥ) are : to be reborn in hell, as an animal, to be reborn in Yama's realm, among the long lived god, among people of border-countries, to be reborn without complete sense faculties, holding false views, and to be reborn when no Buddha appears in the world to teach the dharma. These subject are mainly dealt with in the next chapter. See Pāsadika (1979) , p.23.2-36 and Rigzin (1986) , pp.312-313.

- (15) Because the following verse is written by Nāgārjuna, this ācārya is attributed to him.

- (16) SL 59 (Tib. (P) , gi 77b4-5, Chin. (T) , No.1672, p.746c11-12, No.1673, p.749c1-2, No.1674, p.752c15-16, Eng. : Wenzel (1886) , p.18.9-19, Kawamura (1975) , p.54.7-11, Jamspal (1978) , p.36.3-7, Tharchin (1979) , p.92.19-22, Jap. : Uryuzu (1974) , p.332.1-3, Kitabatake (1985) , p.216.3-5). Cf. BCA 4.20 Bhattacharya (1960) , p.44.7-12 (Sharma (1990) , vol. 1,21, pp.95.12-96.2, Steinkellner (1989) , p.44.18-21, la Vallée Poussin (1907) , p.44.18.-21, Driessens (1993) , p.45.21-24, Lindtner (1981) , p.57.5-8, Kanakura (1965) , p.39.4-5) :

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ata evāha bhagavān mānuṣyam ati-durlabham /
mahārṇava-yugacchidra-kūrma-grīvārpaṇopamam //

(17) From the context I can not make out what is meant by these three kinds of karma. Rigzin [Rigzin (1986) , p.408-409] mentions four types of these items. This topics is again briefly referred to in the following sentence. See note (20)

(18) See Pāsādika (1979) , note (14) ; in his revised translation he has considerably expanded his annotation. He quotes SN 5.456-457. Cf, Norman (1990) , pp.156-160

(19) The four continents are Jambudvīpa, Pūrvavideha, Godāniya and Uttarakuru, and Mt. Smeru is in the centre of them. AKBh chapter 3, Pradhan (1967) , p.161.9 (Fr.: la Vallée Poussin (1971) , p.145.10-11, Jap.: Yamaguchi (1955) , p.376.8) :

tatra citvāro dvīpās-catuṣu sumeru-pāreṣeṣu /

See also Chaudhuri (1976) , pp.123.13-124.16.

(20) Cf. AK 4.45 and AKBh, Pradhan (1967) , p.227.4-6,10-12 (Fr.: la Vallée Poussin (1971), tome 3, p.105.16-18, Eng.: Pruden (1988), p.621.1-12 Jap.: Funahashi (1987) , pp.246.1-3, 247.2-6) :

trīṇi karmāṇi / kuśalaṃ karmākuśalam avyākṛtaṃ karmeti /
tatra

kṣemākṣemetarat karma kuśalākuśalātarat /

puṇyāpuṇy amaññijaṃ ca sukha-vedyādi ca trayam //45 //

trīṇi karmāṇi puṇyam apuṇyam āneñjaṃ ca / punaḥ trīṇi /
sukha - vedaniyaṃ karma duḥkha - vedaniyaṃ aduḥkhāsukha-
vedaniyaṃ ca //

La Vallée Poussin refers to MV (p.263a6) .

(21) AKBh for AK 4.50, Pradhan (1967), p.229.21-22 (Fr.: la Vallée Poussin (1971), t.3, p.115.7-12, Eng.: Pruden (1988), p.625.21-25, Jap.: Funahashi (1987), p.262.2-3) :

dr̥ṣṭa-dharma-vedaniyaṃ upapadya-vedaniyaṃ apara-paryāya-
vedaniyaṃ cēty etat trīvidhaṃ karma niyatam ity etac catur-
vidhaṃ karma bhavati cēty etat trīvidham saḥāniyata-
vedaniyena /

Although Vasubandhu mentions four kinds of karma in this context of AKBh, Ratnākaraśānti mentions only three.

3 Chapter 3 : The Rareness of Obtaining an Auspicious Rebirth

3.0 Introduction

da ni dal ba 'byor pa rnyed dka' ba de bstan pa'i phyir *dal ba 'byor pa rnyed par dka' ba ste* zhes dam bca' ba mdzad do⁽¹⁾ // gong du bshad pa'i lung las 'byung ba de drang ba'i don ma yin nam zhe na / gnyis pa ni nges don sgrub pa dang dal ba 'byor pa'i mtshan nyid rgyas par bshad pa'i phyir (P.263b) gsungs pa / dal ba 'byor pa rnyed (C.227a) dka' ste' zhes bstan pa yin no //

de² nyid kyang mi lus thob par³ dka' ba bstan pa<s> ni / dal ba'i mtshan nyid bstan la / dal 'byor rnyed dka' bas na⁽²⁾ 'byor pa lnga⁽²⁾ bstan te⁽³⁾ / ngan song gsum las log pas na mir gyur pa' o // *mtha' 'khob nas dge bsnyen ma mi 'ong ba'i nang du ma skyes pa'i* bar gyis ni yul dbus su skyes pa'o // glen pa ma yin pa la sogs pa<s> ni dbang po tshang ba bstan to // log par lta ba ma yin pas ni gnas la dang ba⁵ dang las kyi mtha' ma log pa /⁶ sangs rgyas 'jig rten du byung bas ni gzhan gyi 'byor pa lnga bstan to //

gzhan dag⁽⁴⁾ ni mi khom pa brgyad las log pa ni dal ba yin la⁽⁵⁾ / mi khom pa gang zhe na / sems can dmyal ba la sogs pa'o zhes bstan pa'i phyir de 'og nas kyang *gang zag tshangs par spyod pa la gnas pa'i dal' ba'i dus ni gcig⁸ ste* / zhes 'byung ba'i phyir ro zhes 'dod do // de la *bye brag mang po* zhes bya ba ni theg pa mtha' dag ston

1) C, D // . 2) D da. 3) P pa. 4) P ni. 5) C,D dad pa.

6) C omits. 7) P dul. 8) SS dang po.

pa las so //

3.1 Ekottarikāgama⁽⁶⁾ (P.174a6, D.149b6, T.50b8, BP.6.3)

gcig las 'phros pa zhes bya ba ni gong du 'dzeg pa la bya' o // chos sgrub pa'i gnas ma yin pas mi khom pa' o // gtso bo bsdu pa ni brgyad ces bya ste / rnam pa'i rab tu dbye ba ni mtha' yas pa' o // gang zag ces bya ba ni skyes pa dang bud med dag go //

de la *dmyal ba zhes bya ba ni khams bco brgyad do // dud 'gro'i skye gnas ni rigs bye ba phrag sum cu' rtsa drug go //*² *gshin rje'i rigs ni sum cu rtsa drug dag go //*³

de la rang bzhin dang lus dang dngos po bstan pas ni (D.224b) *dmyal ba'o // dud de 'gro ba'i phyir dang / blun pa'i phyir dud 'gro'o // gshin rje zhes bya ba ni 'gro ba'i bdag por gyur pa ste / de'i rigs ni yi dags kyi 'jig rten no //*

de la *dmyal ba'i khams ni bsdu na rnam pa brgyad de*⁽⁷⁾ / *yang sos dang / thig nag dang / bsdu 'joms dang / ngu 'bod dang / ngu 'bod chen po dang / tsha ba dang / rab tu tsha ba dang / mnar med pa (P.264a) ste chu bur⁴ can la sogs pa brgyad*⁽⁸⁾ / *ni yang sos la sogs par bsdu'o // nyi tshe ba*⁽⁹⁾ / *dang nye⁵ 'khor ba⁶ 'ang tsha ba brgyad kyi 'khor du bsdu'o // dud 'gro'i skye' gnas ni rdzus te skye ba dang / mngal nas skye ba dang / sgong las skye ba dang / drod gsher las skye ba ste skye gnas (C.227b) rnam pa bzhi'o*⁽¹⁰⁾ // *kham*

1) P tsu. 2) C /. 3) C /. 4) C pur. 5) P nyi. 6) C pa.

7) D skya.

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gyi zas dang / reg pa'i zas dang / yid la byed pa'i zas dang / rnam
 par shes pa'i zas can te⁽¹¹⁾ 'tsho ba'i phyir yang rnam pa bzhi'o //
 rkang pa med pa dang / rkang' gnyis pa dang / rkang bzhi ba dang /
 rkang mangs te gzugs can gyi rnam pa bzhi'o⁽¹²⁾ // yi dags ni phyi'i
 sgrib pa can dang / nang gi sgrib can dang / zas dang skom la sgrib
 pa can te bsdu na rnam pa gsum mo⁽¹³⁾ //

de la dmyal ba dag ni rdzu ba pa'o⁽¹⁴⁾ // yi dgas ni mngal nas skye
 ba dang / rdzu ba pa gnyis yod de⁽¹⁵⁾ // mngal nas skyes pa ci mngon
 zhe na / ji skad du /

bdag gis mtshan mo bu lnga dang //

de bzhin nyin mo bu lnga dag /

bskyed cing bskyed cing zos gyur te² //

'on kyang bdag ni 'grangs³ ma gyur //⁽¹⁶⁾

zhes bya ba lta bu'o //

lha tshe ring pō⁽¹⁷⁾ ni gzugs kyi khams kyi gnas rigs bzhi pa ste 'bras
 bu che'i phyogs gcig⁴ na gnas pa'o⁽¹⁸⁾ // de ci'i phyir mi⁵ khom pa yin
 zhe na / lus de zhi ba dang / tshe zad pa'i tshe log par lta ba'i
 phyir ro //

'khor rnam pa bzhi mi 'ong bas na *mtha'* 'khob pa'o⁽¹⁹⁾ // *mtha'*
 'khob gnyis' gang zhe na / *rku 'phrog byed pa'* la sogs pa ste / *kla*
klo ni kla klo nyid la bya'o // *brnab sems* ni chags sems can⁽²¹⁾ te yid
 kyis bdag gir byed pa'i phyir ro // *gnod sems* ni zhe sdang ba can
 no⁽²²⁾ // 'khor rnam pa bzhi ni gtso bo smos pa ste / dge tshul pha

1) P rkang ba. 2) P 'gyur. 3) P 'drangs. 4) P cig. 5) C,D ma.

6) P bo. 7) P gnyis gnyis. 8) P omits byed pa.

Ratnākaraśānti's Sūtrasamuccayabāṣyam Ratnalokāṃkāra II (Mochizuki)

ni *dge slong gi* 'khor du bsdu'o // dge tshul ma dang dge slob ma
ni *dge slong ma*'i 'khor du bsdu'o // bsnyen gnas ni *dge bsnyen gyi*
'khor du bsdu'o // ^(22a)

yid shas chung bas na *glen pa'o* // (D.225a) de nyid kyis na *don*
go ba'i mthu med pa'o // sgo lnga'i (P.264b) dbang po shas chung
bas na *lug ltar lhugs pa'o* // de nyid kyis na *lag brda byed pa'o* //
gang gi don zhe na / *legs par smras pa* zhes bya ba la sogs pa ste /
phan pa'i don ston pas na legs par smras pa'o // phan pa ma yin
pa'i don ston pas na nyes par smras pa'o // yang rna bar' snyan
pa ni² legs par smras pa'o // de las bzlogs³ pa ni nyes par smras
pa'o // ⁽²³⁾

log par lta ba rnam pa gsum ste / rgyu la skur ba dang / 'bras bu
la skur ba dang / byed pa la skur ba'o⁽²⁵⁾ // de la rgyu la skur ba
ni *sbyin pa yang med* ces bya ba la sogs pa ste / ma chags pa'i dge
ba'i rtsa ba nas sbyin pa ste / de ni phyugs pa'i rgyu yin pa'i phyir
ro // de nyid snyoms par byed pa dang / dus bzang por sbyin pas
na *mchod sbyin* te de ni rtsa 'dzing' dang skur bar 'gyur ba'i rgyu (C.
228a) yin pa'i phyir ro // sbyin pa de nyid kyi khyad par ni *sbyin*
sreg ces bya ste / de 'byor pa'i rgyu yin pa'i phyir ro // des na⁵

bzlas la brtson na dga' 'gyur zhing //

bsgom la brtson na grol bar 'gyur //

mchod la brtson na mchod 'gyur zhing //

me la sbyin sreg byas pas 'byor // ⁽²⁶⁾

-
- 1) P rnar. 2) P pa' i. 3) P bzlog. 4) RA 'jing. 5) P omits /.
6) P omits //.

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālaṃkāra II (Mochizuki)

zhe'o // byed pa la skur ba ni *legs par byas pa yang med* ces bya
ba la sogs pa ste / de la *legs par byas pa ni srog gcod pa spong* ba
la sogs pa ste / de dag ni tshe ring ba la sogs pa'i rgyu yin pa'i
phyir ro⁽²⁷⁾ // *nyes par byas pa ni srog gcod pa la sogs pa ste / de dag*
ni tshe thung ba la sogs pa'i rgyu yin pa'i phyir ro⁽²⁸⁾ // ji skad du /

srog gcod pa yis tshe thung 'gyur /
ma byin len pas dbul ba nyid /
byi bo' byas pas dgra dang bcas //
brdzun du smras pas skur pa ste /
phra ma yis ni bshes dang 'byed //
rtsub po'i tshig gis mi snyan thos //
ma 'brel smra ba(s) tshig mi btsun //
brnab sems yid la re ba 'joms /
gnod sems 'jigs pa sbyin par bshad //
log par lta bas lta ngan nyid //⁽²⁹⁾

ces bya ba la sogs pa lta bu' o // de la '*bras bu* rnam pa (P.265a)
bzhi ste⁽³⁰⁾ / rnam par smin pa dang / rgyu mthun pa dang / dbang⁽³¹⁾
dang / skyes bu byed pa'o⁽³²⁾ // 'di dag gi' bshad pa ni 'og gnas zhib
tu 'byung ngo // de la gtso ba yin pa'i phyir *rnam par smin pa* zhes
smras pa ste / mi 'dra bar smin (D.225b) pas rnam par smin pa'o //
ris mthun pa'i snang ba ni '*jig rten 'di'o* // ris mthun pa dor ba'i
ma 'ongs pa'i skye ba las kyi dbang gis 'grub pa ni³ *pha rol lo* // yod
pa' i dngos po 'jig par byed pa ni *pha yang med ma yang med* ces bya
ba la sogs pa' ste⁵ / de la *dge sbyong* zhes bya ba ni chos rnam pa lnga

1) D 'o. 2) C,D gyis, P omits gi. 3) RA pa'i. 4) P omits pa. 5) P te.

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

dang ldan pa' i phyir ro⁽³³⁾ // *bram ze'* ni spyod pa gtsang ba'i phyir /
kha na ma tho ba spangs pa'o // yang na rab tu byung ba sde lnga
ste / dge slong dang /² dge slong ma dang / dge tshul pha
dang / dge tshul ma' i sdom pa la brten nas don byed pa ni dge sbyong
ngo⁽³⁴⁾ // khyim pa'i rtags skra dang kha spu ma bregs shing gos dkar
po gyon bzhin du tshangs par spyod pa la sogs pa'i sgo nas don byed
pa ni bram ze'o // yang na chos 'di pa'i cha byad can ni (C.228b)
dge sbyong ngo // phyi rol pa'i cha byad can bram ze'o // yang
na dge sbyong ni rnam pa bzhi ste / lam rgyal ba dang / ston pa
dang / 'tsho ba dang / sun 'byin par byed pa'o⁽³⁵⁾ // de le dang po'i
dbang du byas nas de bzhin gshegs pa ni lam rgyal ba ste *yang dag
par song ba'o* // chos smra ba dang legs par zhugs pa ni ston pa
dang 'tsho ba ste *zhugs pa'o* // bram ze zhes bya ba ni rigs dang
ming dang sgrub pa' i dbang du byas pas rnam pa gsum ste⁽³⁶⁾ / don gyi
skabs 'dir sgrub pa bram ze la 'dod de bya ba byas shing mi dge ba'i
chos thams cad bsal bas na *yang dag par song ba'o* // yang na slob
pa dang mi slob pa dag ni mthong ba dang bsgom³ pas spang bar bya
ba'i⁴ nyon mongs pa dag las rnam par rgyal bas na lam rgyal ba'i
dge sbyong zhes bya ste⁽³⁷⁾ / de'i phyir rgyun du zhugs pa (P.265b) la sogs
pa⁵ la sbyar bar bya'o // de la rgyun du zhugs pa dang / lan cig
phyir 'ong ba dang phyir mi 'ong ba dag ni *yang dag par song ba'o* //⁽³⁸⁾
de dag ni rgyu la zhugs pa gsum dang / dgra bcom pa'i rgyu la zhugs
pa ni *yang dag par zhugs pa'o* // dgra bcom pa'i 'bras bu la gnas
pa ni *dgra bcom pa'o* // *dgra bcom pa'i yon tan gang zhe na* / 'jig

1) P za. 2) P omits /. 3) P bsgoms. 4) P ba'i /. 5) P omits pa

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

*rten rig pa zhes bya ba la sogs pa ste / lha'i mig gi mngon par shes
pa dang / 'chi' 'pho ba dang skye ba shes pa'i mngon par shes pa
dang / zag pa zad pa'i mngon par shes pa ni 'jig rten rjg pa'o⁽³⁹⁾ //
de⁽⁴⁰⁾ las (D.226a) bzlog pa ni gang zag tshangs par spyod pa la gnas
pa dal ba'i dus ni gcig ste zhes bya ba la sogs pa yin no // de bzhin
gshegs pas bstan pa'i chos gang zhe na </> thog mar dge ba zhes bya
ba la sogs pa gsungs te / chos kyi yon tan gyi rnam grangs ni 'di
lta ste / bshad par bya ba dang / khong du chud par bya ba'o² //
de ci'i phyir zhe na /*

*ston pa'i dam chos rnam gnyis te /
lung dang rtogs pa'i bdag nyid do //
de 'dzin byed dang smra byed dang //
sgrub³ par byed pa kho na'o⁽⁴¹⁾ /*

*zhes 'byung ba'i phyir ro // de lta bas na bshad par bya ba'i chos
bstan par bya ba ni thog mar dge ba / bar du dge ba / tha mar dge
ba zhes bya ste / lhag⁴ pa'i tshul khirms kyi bslab pa ston pas thog
mar dge ba ste⁽⁴²⁾ / tshul khirms dang ldan pa yin te / so sorthar ba'i
sdom pas bsdams pa dang / cho ga dang spyod yul phun (C.229a) sum
tshogs pa dang / kha na ma tho ba phra rab dag la 'jigs⁵ par lta
ba'o⁶ // bar du dge ba ni lhag pa'i sems kyi bslab pa ste / 'dod
pas dben pa la sogs pa'i bsam gtan bzhi'o // tha mar dge ba ni lhag
pa'i shes rab kyi bslab pa ste / 'phags pa'i bden pa bzhi shes pas⁷
'dod pa'i zag pa dang / srid pa dang / ma rig pa dang / lta ba'i*

-
- 1) P omits 'chi. 2) P bya'o. 3) P bsgrub. 4) P lhags. 5) P 'jig.
6) P lta'o. 7) RA par.

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

zag pa las sems rnam par grol ba'i ye shes mthong bar 'gyur ba'o //
de lta bu'i dus gsum du dge ba'i chos de yang ci 'dra zhe na /
(P.266a) brjod bya'i don ma log cing mehog tu gyur pa don phun sum
tshogs pas *don bzang po'o* // a la sogs pa brjod byed kyi tshig gsal
zhing don myur du² go bar byed pas *tshig 'bru bzang po'o* // de lta
bu'i chos des ci zhig sgrub cing ston ce na /³ *tshangs par spyod pa*
zhes bya ba ste / phun po lhag ma dang bcas pa la sogs pa'i mya ngan
las 'das pa ni tshangs pa'o // de la ci mngon zhe na / mdo las

zhi bar gyur pa⁴ tshangs par gyur pa / bsil bar gyur pa⁵ zhes bya
ba ni mya ngan las 'das pa'i grangs so⁽⁴³⁾

zhe'o // de'i rgyu yin pa'i phyir spyod pa ste / lam gyi 'dus
byas kyi gtso bo yin pa'i phyir ro // de yang /⁶

zag bcas zag pa med chos dang //

lam ma gtogs⁷ pa'i 'dus byas rnams //

zag bcas gang phyir de dag la /

zag rnams kun tu rgyas par 'gyur /⁸⁽⁴⁴⁾

zhe'o // (D.226b) de'i phyir na *tshangs par spyod pa* zhes bya bas
ni⁹ rtogs par bya ba don dam pa'i chos bstan to // don dam pa'i
chos de ci 'dra ba¹⁰ zhe na / mu stegs can dang *ma 'dres*¹¹ *pa'o* //
lam des khams gsum gyi nyon mongs pa spong bas *yongs su rdzogs*
pa'o // lam de rang bzhin gyis rnam par grol bas na *yongs su dag*
pa'o // lam de zag pa zad pa rnams kyi rgyud la skyes te rgyud
kyis¹² dag pas dag pa'i phyir *yongs su byang ba'o* //

1) RA ba, SS po. 2) P tu. 3) P omits /. 4) P pa dang.

5) P omits pa. 6) P omits /. 7) RA rtogs. 8) P omits /.

9) P mi. 10) P omits ba. 11) D 'dras. 12) C, D kyi.

Ratnākaraśānti's Sūtrasamuccayabāṣyam Ratnālokālamkāra II (Mochizuki)

la la dag⁽⁴⁵⁾ ni thos pa'i tshe dad bskyed pas *thog mar dge ba'o* //'
sems pa'i tshe dga' ba bskyed pas *bar du dge ba'o* // bsgom² pa'i
tshe blo rgya chen po bskyed pas *tha mar dge ba'o* // mtho ris dang
thar pa'i rgyu yin pa'i phyir mtho ris dang byang grol gyi don 'byung
bas *don bzang po'o* // de 'chad pa'i tshig gsal zhing zur phyi pas
tshig 'bru bzang po'o zhes zer ro //

kha cig na re mu stegs kyi chos kyi gnyen po yin (C.229b) pas /
thog ma la sogs par *dge ba'o* // de ci' i phyir zhe na / de dag tshig
snga phyi 'gal ba 'byung ste / mi 'tshe ba ni chos kyi mchog ces 'byung
la / phyugs bsad de mchod sbyin byas na mtho ris su 'gro⁽⁴⁶⁾ zhes bya
ba dang / brdzun gyis (P.266b) slu³ ba sdig pa'i mchog⁴ ces 'byung
la / rtsed mo dang / mi tshangs par spyod pa dang / bag ma len
pa dang / nor 'phrog pa dang / srog gi phyir ni brdzun smra bar
bya zhes⁽⁴⁷⁾ 'byung ngo //

yang bdag tu smra bas na *don bzang po* ma yin no // ma 'brel pa
dang / mi gsal ba dang / cal col du smra bas na *tshig 'bru* ngan
pa'o // mi thod can dang⁽⁴⁸⁾ / gcer bu pa' dang⁸ 'dres pas *ma 'dres*
pa yang ma yin no // sa 'og ma'i gnyen po tsam yin pas *yongs su*
rdzogs pa yang ma yin no // rang gi sa pa'i nyon mongs pa 'byung bas
yongs su dag pa yang ma yin no // sa gzhan gyi nyon mongs pa'i yid
dang⁹ rjes su 'brel pas¹⁰ *rnam par byang ba* yang ma yin no // mya ngan
las 'das pa'i rgyu ma yin pas tshangs par spyod pa yang ma yin no¹¹

1) P omits //. 2) P bsgoms. 3) P bslu. 4) C, D /. 5) P //.

6) P omits dang. 7) D ba. 8) P /. 9) P /.

10) D pa sa and P pa. 11) P //.

Ratnākaraśānti's Sūtrasamuccayabāṣyam Ratnālokālaṅkāra II (Mochizuki)

zhes zer ro //

gzhan dag ni thog mar dge ba ni don bzang po'i phyir ro // bar
du dge ba ni tshig 'bru bzang po'i phyir ro // tha mar dge ba ni ma
'dres pa la sogs pa tshig lnga yin no' zhes kyang zer ro //

3.2 Candragarbhaparivarta⁽⁴⁹⁾ I (p.175a8, D.150b6, T.50c15, BP.9.1)

'o na dal ba 'byor pa rnyed par dka' ba (D.227a) bstan pa drang ba'i
don ma yin nam zhe na / nges don gyi lung bstan pa ni grogs po
dag⁽⁵⁰⁾ ces bya ba la sogs pa yin no //

kha cig ni lung gzhan bstan pa'i sgo nas don bsdu ba yin no² zhes
kyang 'dod do //

la la dag³ ni dal ba 'byor ba ji ltar rnyed par dka' zhe na / gtan
tshigs gzhan bstan te </> dper na⁴ a ka ru nag po 'ga' zhig tu dri
'byung gi gtan du ma yin pa ltar dal ba 'byor pa yang tshul khrims
dang ldan zhing rgyu ma tshang ba med par⁵ tshogs pa las thob kyi
gyi na thob par mi 'gyur ro zhes bstan pa'i phyir mdo 'di smos so⁶ zhes
zer ro //

kha cig ni mdzes par bya ba'i phyir dang nges don du bya ba dang /
tshul bzhin' gyis bshad par⁸ bshad pa dang / slob dpon rang nyid kyi
gzigs pa bstan pa'i phyir bshad pa dang ma bshad pa'i lung gi don
mtha' dag bstan par rig par bya'o⁹ zhes zer ro //

kha cig ni mdzes par bya ba'i phyir / de ltar (P.267a) na mdo sde

1) P // . 2) P / . 3) P omits dag. 4) C,D / . 5) P pas.

6) P / . 7) C, D gzhan. 8) P omits bshad par. 9) P / .

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

sangs rgyas snying po⁽⁵¹⁾ las

dge slong dag dal 'byor (C.230a) ni rnam pa bcu ste / gzhan gyi
'byor pa lnga dang / rang gi 'byor pa lnga' o' /
zhes bya ba gsungs pa' i don slob dpon gyis mdo du mas bshad pa yin
no //

3.3 Candragarbhaparivarta II⁽⁵²⁾ (P.175a8, D.150b6, T.50c15, BP.9.1)

⁽⁵²⁾
da ni zla ba'i snying po'i le'u las 'byung ba'i dal 'byor gzhan bstan
pa'i phyir / yang de nyid las 'byung ba zhes smras so // rnam par
dag pa zhes bya ba ni yon tan bcu dang ldan pa'o // mnyam pa nyid
ces bya ba ni² ma tshang ba med pa'o // de nyid bstan pa ni /
rigs dma' ba spangs pa dang zhes bya ba la sogs pa'o // de la rigs
mtho bas na rigs dma' ba spangs pa'o // ci mi shes pas na glen
pa'o // bye brag mi phyed pas na blun pa'o // zhar ba dang rlig
pa phyung ba la sogs pa ni dbang po nyams pa'o // pho'i dbang po
dang ldan pa dang / de ma nyams pas phor skyes pa'o // 'o na
bud med kyang ci'i phyir ma smos she na / rten dman pa'i phyir ma
smos so // gzugs legs pas na gzugs bzang po'o // 'byor ba dang
ldan pas na' mi dbul ba'o // gzi brjid che bas na mi brnyas pa'o //
tshig btsun pas na tshig mnyan pa'o // mang pos bkur bas na skye
bo mang pos lta ba'o // de la mnyam pa nyid bcu yongs su rdzogs
pa ma yin pas gegs su 'gyur na ni ha cang thal ches par 'gyur la / ma
yin na don med par (D.227b) 'gyur ro zhe na / ma yin te 'on kyang yon
tan tshang bar' bstan pa'i phyir 'di smos pas⁵ nyes pa med do //

1) P // . 2) P 'di ni. 3) C,D ni 4) C,D tshad mar. 5) RA pa.

3.3 Colophon

mdo kun las btus pa'i bshad pa lung gi tshad mas sbyar ba las dal
ba 'byor pa rnyed bar dka' ba'i gтам brjod pa ste gsum pa'o///
dal 'byor gyi mtshan nyid bshad zin to /// ///

Notes

- (1) Ratnākaraśānti treats the same thema in the above two chapters, namely parasampad in the first chapter and ātmasampad in the second chapter, and here he treats kṣāṇasampad. Atiśa subsumes the first three chapters under kṣāṇasampad, and then he deals with the thema in three chapters on ātma-, para and daśasampada respectively. See Mochizuki (1993) , pp.11.2-13.5 and the above part of this text. For Atiśa's commentary for SS, see Mochizuki (1991) , p.349.14-15.
- (2) Because kṣāṇasampad consists of two kinds of five advantages (ātma- and para) , it is possible to read "Inga Inga" for "Inga."
- (3) The following five items of sampad are the same as already treated in the first chapter under ātma-sampad, therefore here Ratnākaraśānti does not go into detail.
- (4) The thema of this chapter are favourable and adverse conditions of lite, corresponding with that of the following sūtras in SS.
- (5) Ratnākaraśānti already mentions the eight akṣāṇas in the introduction to chapter 1. See Mochizuki (1993), note (29) and Rigzin (1986), pp.312-313.
- (6) Cf. AN,R.Morris (1899) , vol.4, pp.225.20-227.4. See Pāsādika (1979) , note (17) , but in his revised translation he quotes Pāli text at same length:

aṭṭhime, bhikkhave, akkhaṇā asamayā brahmacariyavāsāya /
katame aṭṭha / idha, bhikkhave, tathāgato ca loke uppanno hoti
. . . dhammo ca desiyati . . . ayaṃ ca puggalo nirayaṃ
upapanno hoti / ayaṃ, bhikkhave, paṭhamo akkhaṇo asamayo
brahmacariya-vāsāya / . . . puua ca paraṃ . . . ayaṃ ca

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

puggalo tiracchānayanim upapanno hoti. . . pettivisayaṃ upapanno hoti. . . aññataraṃ dighāyukaṃ devanikāyaṃ upapanno hoti. . . paccantimesu janapadesu paccājāto hoti aviññātāresu milakkhesu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ . . . ayaṃ ca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādīṭṭhiko viparīta-dassano 'natthi dinnaṃ, natthi yiṭṭhaṃ, natthi hutāṃ, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇa brāhmaṇā sammaggatā sammāpaṭipannā ye idaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti 'ti . . . ayaṃ ca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo na paṭibalo subhāsītadubbhāsītassaa ttham aññātum / . . . tathāgato ca loke anuppanno hoti . . . buddho bhagavā, dhammo ca na desiyati . . . ayaṃ ca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo . . . attham aññātum / ayaṃ, bhikkhave, aṭṭhamo akkhaṇo ca samayo brahma cariyavāsāya / . . . eko va kho, bhikkhave, khaṇo ca samayo ca brahmacariyavāsāya / katamo eko? idha . . . tathāgato ca loke uppanno hoti . . . dhammo ca desiyati . . . ayaṃ capuggalo majjhimesu . . . so ca hoti paññavā . . . atthamaññātum . . .

- (7) See YCB, V. Bhattacharya (1957), p.74.14-16, Chin. (T) p.294c10-12: aṣṭau mahānaraka-sthānāni / tad-yathā / sañjīvaṃ kālasūtraṃ saṃghātaṃ rauravaṃ mahārauravaṃ tāpanaṃ mahātāpanaṃ 'viciś-ca /
謂八大那落迦。何等為八。一等活。二黑繩。三衆合。四號叫。五大號叫。六燒熱。七極燒熱。八無間。

AKBh, Pradhan (1967), p.111.10-11 (Fr.: la Vallée Poussin (1971), t.2, p.2.3-4, Eng.: Pruden (1988) , p.365.19-20, Jap.: Yamaguchi (1955) , p.4.2-4) :

aṣṭau mahānarakāḥ / sañjīvaḥ kālasūtraḥ saṃghāto rauravo mahārauravas tāpanaḥ pratāpano 'viciś ceta /
or AKBh chap.3, Pradhan (1967) , p.163.8-9 (Fr.: la Vallée Poussin (1971), t.2, p.149.10-13, Eng.: Pruden (1988), p.457.5-6, Jap.: Yamaguchi

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālaṃkāra II (Mochizuki)

(1955) , p.382.5-7) :

tasmād avicer ūrdhvaṃ sapta narakāḥ upary upari saṃniviṣṭāḥ /
pratāpanas tāpano mahārauravo rauravaḥ saṃghātaḥ kālasūtraḥ
saṃjivāś ca /

The classification of AKBh is explained in Chaudhuri (1976) , pp.124.
17-125.18. See also Mvy. 4919-4927.

- (8) See AKK 3.59d, Pradhan (1967) , p.164.23 (Fr.: la Vallée Poussin
(1971) , t.2, p.154.3-5, Eng.: Pruden (1988) , p.459.15-17 and note 413,
Jap.: Yamaguchi (1955) , pp.390.14-391.1) :

śīta anye 'ṣṭāv arbudādayaḥ //

anye śīta-narakā aṣṭau / tad-yathā arbudo nir-arbudaḥ aṭaṭo
hahavaḥ huhuvaḥ utpalaḥ padmo mahāpadmaś ca /

See also Chaudhuri (1976) , pp.125.22-126.2 and Mvy. 4929-4936.

- (9) Mvy. 4944 and Hirakawa (1978) , p.78a; pratyekaṃ narakāḥ.

- (10) According to the following passage of YCB and AKBh "womb
of being born from eggs" are those beings who arise from eggs, geese,
cranes, peacocks, parrots, thrushes (Cf. Norman (1990) , p.69.25—28),
etc. "Womb of beings born from wombs" are those beings who arise
from a wom elephants, horses, cows, buffalos, asses, pigs, etc. "Womb
of beings born from moisture" are those beings who arise from the
exudation of the elements, earth, etc., worms, insects, butterflies,
mosquitos. "Womb of apparitional beings" are those beings who arise
all at once, with their organs neither lacking nor deficient, with all
their major and minor limbs, such as animals (triyoc) [Pruden:
gods] beings in hell, or beings in an intermediate existence (Pruden's
translation). [YCB: V.Bhattacharya (1957) , p.45.16-46.5, (Chin. (T) p.
288b10-19) , AKBh: Pradhan (1967) , pp.118.23-119, (Eng.:Pruden (1988),
pp.380.24-381.4, Jap.: Yamaguchi (1955) , pp.64.7-65.1)] .

Cf. DN III 33.1.11, Rhys Davids (1911) , p.230.23-24 [Chin. (T) , p.50c8];
catasso yoniyo. aṇḍaja-yoni, jalābuja-yoni, saṃsedaja-yoni,
opapātika-yoni.

and its Sanskrit in Saṅgītisūtra IV.29, Stache-Rosen (1968) , teil 1, p.
110.18-22;

catasro yonayaḥ / katamāś catasraḥ / aṇḍajā yonir jarāyujā
yonih saṃsvedajā yonir aupapādukā yonih /

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YCB, V.Bhattacharya (1957) , pp.44.17-45.1 (Chin (T) , p.288a26-27) :
catasro yonayo 'ṇḍajā jarāyujāḥ saṃsvedajā aupapādukāś ca /
AKK 3.8cd, Pradhan (1967), p.118.21-22 (Fr.: la Vallée Poussin (1971),
t.2, p.26.18-21, Eng.: Pruden (1988), p.380.19-23, Jap.: Yamaguchi
(1955), p.64.3-6) :

catasro yonayas-tatra sattvānām aṇḍajādayaḥ //

aṇḍajā yonir jarāyujā saṃsvedajā upapādukā yoniḥ /

See also Chaudhuri (1976) , p.130.1-7 and Mvy. 2278-2281.

(11) These four kinds of food are morsel food, contactual food, volitional food and perceptual food Cf. Wayman (1961) , pp.135-162.

See also DN III, 33.1.11, Rhys Davids (1911), p.228.3-5 (Chin, (T) p.50 c1-2):

cattāro āhārā. kabalinkāro āhāro oḷāriko vā sukhumo vā, phasso
dutiyo, mano-sañcetanā tatiyā, vijñānaṃ catuutthaṃ.

and its Sanskrit in Saṅgītisūtra IV.22, Stache-Rosen (1968) , teil 1, p.
104.14-17:

catvāra āhārāḥ / katāme catvārāḥ / kavaḍḍikāra āhārāḥ
audārikaḥ sūkṣmāś ca / sparśo dvitiyo manāḥsañcetanā tṛtīyā
vijñānaṃ caturthaṃ /

YCB, V.Bhattacharya (1957) , p.46.14-15 (Chin. (T) p.288b28-29) :

te punaś catvāra āhārāḥ / kavaḍḍikāra āhārāḥ sparśo manāḥ-
sañcetanā vijñānaṃ ca /

ŚBh, Sukhula (1973) , p.84.3- (Wayman (1961) , p.144.28-29, Shōmonji
kenkyūkai 3 (1986) , p.74.22-23) :

catvāra āhārāḥ / kavaḍḍikāraḥ, sparśo, manāḥ-sañcetanā,
vijñānaṃ ca.

AKK 3.39a, Pradhan (1967), p.152.9-14 (Fr.: la Vallée Poussin (1971),
t.2,p.119.8-9; Eng.: Pruden (1988), pp.439.28-440.2, Jap.: Yamaguchi
(1955), pp.322,12-323.6) :

catvāra āhārāḥ / kavaḍḍikārāhārāḥ prathamāḥ / . . . sparśo
dvitīyāḥ / manāḥ-sañcetanā tṛtīyāḥ / vijñānaṃ āhārāś
caturthaḥ /

See also Chaudhuri (1976) , pp.139.1-140.2 and Mvy. 2283-2287.

(12) These four kinds of being are no-foot beings like snakes, two-foot beings, i.e. humans, four-foot beings i.e. mammals, and many-foot

beings like a centipedes. See Samanthapāsādikā, Takakusu (1927), pp.362—364.

- (13) These three types of pretas are pretas with external obstructions concerning the partaking of food and drink, with internal obstructions and obstructions regarding the availability of food and drink. See YCB, V.Bhattacharya (1957) , p.87.17-18, Chin. (T) 297b5-6:

pretāḥ puna samāsatas trividhā bahir-bhojana-pāna-kṛtāvāraṇā
adhyātmaṃ bhojana-pāna-kṛtāvāraṇā bhojana-pāna-kṛtāvāraṇās
ca /

又餓鬼趣略有三種。一者由外障礙飲食。二者由內障礙飲食。三者飲食無有障礙。

Rigzin (1986) , p.380a.

- (14) YCB, V.Bhattacharya (1957) , p.46.3-5, Chin. (T) , p.288b17-19:
aupapādukā yoniḥ katamā / . . . tad-yathā nārakā devā ekatyās
ca tiryak preta-manuṣyāḥ /

云何化生。 . . . 如天那洛迦全。及人鬼傍生一分。

AKK 3.9b, Pradhan (1967), p.119.10, (Fr.: la Vallée Poussin (1971) , t.2, p.29.3-4, Eng.: Pruden (1988), p.381.19-20, Jap.: Yamaguchi (1955) , p.65.10) :

nārakā upapādukāḥ /

- (15) AKK 3.9d, Pradhan (1967) , p.119.13-14 (Fr.: la Vallée poussin (1971) , t.2, p.29.7, Eng.: Pruden (1988), p.381.22, Jap.: Yamaguchi (1955), p.65.12-13) :

pretā api jarāyujāḥ //

api-śabdād apy upapādukā iti /

- (16) Avadānaśataka, 49.1, Vaidya (1958), p.122.6—7:

pañca putrān ahaṃ rātrau divā pañca tathā parān /

bhakṣayāmi janitvā tān nāsti tṛptis tathāpi me //

This verse is also quoted in these context of the AKBh, therefore it might be taken from here. Pradhan (1967), p.119.15-16 (Fr.: la Vallée Poussin (1971) , t.2, p.29.10-11 and note 3, Eng.: Pruden (1988) , p.381.25-26, Jap.: Yamaguchi (1955) , pp.65.15-66.3 and Honjō (1984) , p.32-33, Pāsādikā (1989) , p.51.24-31.

According to la Vallée Poussin this verse is also quoted in MV (T.p. 626c17) and Kāraṇaprajñāpti [la Vallée Poussin (1913) , p.345.17-346.

13] .

- (17) Mvy 2302; dīrgāyūṣo devāḥ. Cf. Manorathapūraṇī IV (H.Kopp ed.), p.116.21—22:

dīghāyukam deva - nikāyan ti asñña - deva - nikāyam sandhāya
vuttam.

- (18) According to AKBh this sthāna belongs to the bṛhatphalas in the fourth dhyāna in the rūpadhātu. See AKK 3.2 and AKBh, Pradhan (1967) ,p.111.16-24 (Fr.: la Vallée Poussin (1971) , t.2., p.10-21, Eng.: Pruden (1988), pp.365.26-366.14, Jap.: Yamaguchi (1955), pp.8.15-9.9) :
ūrdhvam sapta-daśa-sthāno rūpa-dhātuḥ pṛthak pṛthak //
dhyānam tri-bhūmikam tatra caturtham tv aṣṭa-bhūmikam //
. . . caturtham anabhrakāḥ puṇya-prasavā bṛhat-phalāḥ abṛhāḥ
atapāḥ sudṛśāḥ sudarśanāḥ akaniṛthāḥ ity etāni sapta-daśa
sthānāni rūpadhātuḥ /

See also Ui (1938) , p.1041b.

- (19) Mvy 2303: pratyanta-janapadam.

- (20) ŚBh, Shōmonji kenkyū-kai (1981) , p.125-6:

mtha' 'khob kyi mi rkun ma rnams dang / kla klo rnams su
skyes pa yin te /

- (21) Cf. AKK 4.70bcd, Pradhan (1967), 242.9-10 (Fr.: la Vallée poussin (1971), t.3, p.150.12-14, Eng.: Pruden (1988), p.648.4, Jap.: Funahashi (1987) , p.329.9-11:

lobhataḥ //

para-stri-gamanābhidyādattādāna samāpanam //

- (22) Cf. AKK 4.70ab, Pradhan (1967) , p.242.7 (Fr.: la Vallée Poussin (1971), t.3, p.150.6-7, Eng.: Pruden (1988), p.647.30-31, Jap.: Funahashi (1987) , p.329.5-6) :

vadha-vyāpāda-pāruṣya-niṣṭhā dveṣeṇa.

AKK 4.77cd, Pradhan (1967) , p.247.10 (Fr.: la Vallée Poussin (1971), t.3, p.166.11-12, Eng.: Pruden (1988), p.5-6, Jap.: Funahashi (1987), p.361.5-6:

abhidhyā tu parasva-viṣama-sprhā //

and AKK 4.78a Pradhan (1967), p.247.26 (Jap.: Funahashi (1987), p.361.15) :

vyāpādaḥ sattva-vidveṣaḥ.

- (22a) Cf. AKK 4.14a and AKBh, Pradhan (1967) , p.205.18-20 (Fr.: la Vallée Poussin (1971) , pp.43.22-44.4, Eng.: Pruden (1988) , p.581.7-11, Jap.: Funahashi (1987), p.121.3-6 and Chaudhury (1976), pp.152.4-153.2) :

aṣṭdhā prātimokṣākhyāḥ

bhikṣu-saṃvaro bhikṣṇī-saṃvaraḥ śikṣamānā-saṃvaraḥ śrāmaṇera-saṃvaraḥ śrāmaṇeri-saṃvaraḥ upāsaka-saṃvara upāsikā-saṃvara upavāra-saṃvaraś ca /

- (23) The sixth of eight adverse conditions (indriya-vaikalya) described in SS is similar to the description in the beginning of ŚBh. ŚBh, Shōmonji Kenkyū-kai (1981) , pp.12.27-14.4:

'di ltar dbus kyi mi rnam su skyes pa'i bar du rgyas par . . .
de glen pa dang / dig pa dang / lkugs pa dang / lag pas brda
byed par gyur zhing legs par gsuugs pa dang / nyes par bshad
pa'i chos rnam kyi don kun shes par mi nus pa dang . . .

As Ratnākaraśānti sometimes refers to ŚBh, SS may be closely connected with ŚBh. Therefore, thinking about the author of SS, we must take it into consideration.

- (24) MVy 2305: mithyā-darśana.

- (25) Vasubandhu also quotes this adverse condition of the Ekottarikā-gama and classifies false views by into three; negating action, its result and the Āryans; but these three are different from the classification of RA. Yaśomitra explains them in detail. See AKK 4.78bc, Pradhan (1967) , p.247.28-32 (Fr.: la Vallée Poussin (1971) , t.3, pp.167.13-168.5 and note 4, Eng.: Pruden (1988) , p.657.23-29, Jap.: Funahashi (1987) , p.362.2-5) :

nāsti-dṛṣṭiḥ śubhāsubhe/

mithyā-dṛṣṭiḥ

śubhe cāsubhe ca karmaṇi yā nāstīti dṛṣṭiḥ sā mithyā-dṛṣṭiḥ /
tad-yathā "nāsti dattaṃ nāstīṣṭaṃ nāsti hutaṃ nāsti sucaritaṃ
nāsti duścaritaṃ ity evam-ādi yāvan na santi loke 'rhanta" iti /
saiṣā sākalyena karma-phalāryāpavādikā mithyā-dṛṣṭir bhavati /
and ABVy, Wogihara (1971b) , p.409. 19-24, Funahashi (1987) , p.363.
5-14.

- (26) This verse has not yet been identified.

- (27) See AKBh, Pradhan (1967) , p.254.20-22 (Fr.: la Vallée Poussin (19

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71) , t.3, p.188.18-22, Eng.: Pruden (1988), p.671.1-4, Jap.: Funahashi (1987) , p.405.3-5) :

prāṇātipāta-viratyaḥ āśevitayā bhāvitayā bahuli-kṛtayā deveṣu-
upapadyate / sa ced itthamtvam āgacchati maṇuṣyāṇāṃ
sabhāgatāṃ dirghāyur bhavati . . .

According to la Vallée Poussin the same context appears also in MV (T.p.589.18-21) .

(28) See AKBh, Pradhan (1967) , p.254.1 (Fr.: la Vallée Poussin (1971), t.3, p.186.3-4, Eng.: Pruden (1988) , p.669.11-12, Jap.: Funahashi (1987) , p.402.13) :

prāṇātipātenālpāyur bhavati.

(29) RĀ 14-16, Hahn (1982) , pp.6-9 (Eng.: Tucci (1934) , pp.311.4-312.3, Dan.: Lindtner (1991), pp.20.29-21.8, Jap.: Kitabatake (1988), pp.9.18-10.7, Uryuzu (1974) , pp.235.10-236.1 and Miyasaka (1983), pp.428.13-429.15) :

hiṃsaya jāyate 'lpāyur bahvābādho vihiṃsaya /
cauryeṇa bhogavyasaṇi saśatruḥ paradārikaḥ //
pratyākhyānāṃ mṛṣāvādāt paiśunyaṇ mitrabhedanam /
apriyaśravaṇaṃ raukṣyād abaddhād durbhagaṃ vacaḥ //
manorathān hantya abhidhya vyāpādo bhayadaḥ smṛtaḥ /
mithyādṛṣṭitvaṃ madhyapānān matibhramaḥ //

(30) In chapter four of AKK and AKBh Vasubandhu, inter alia, treats the relation between action and its result and classifies five kinds of results, which have already been treated in chapter two, by two, three or four according to their conditions. I can not say in which conditions Ratnākaraśānti associates with the ensuing four results or whether he leaves out the result of disconnection (viśamyoga-phala) ; we can study, however, the association of certain conditions with ensuing four results in AKBh:

1) good and bad action, not included in the path of abandoning, [comprise] four [results] - with the exception of the result of disconnection (yac cānyat prahāṇa-mārgāt sāsrāvaṃ kuśalaṃ karma yac cākuśalaṃ tad api caturbhir viśamyoga-phalaṃ hitvā /) [Pradhan (1967) , p.256.1-2] ; four results further pertain to:

2) neutral dharma of bad action ([aśubhasya] avyākṛtās catvāri

- visamyoga-phalaṃ hitvā /) [op cit, p.256.10 and AKK 4.89ab] ,
- 3) all dharmas of the three periods pertaining to the past action (atītasya karmaṇas traiyadhvikāḥ dharmāś catvāri phalāni / visamyoga-phalaṃ hitvā /) [op cit, p.256.17-18] ,
- 4) future dharmas of present action (pratyutpannasyāpi karmaṇo 'nāgatā dharmāś catvāri phalāny etāny eva /) [op cit, p.256.20] ,
- 5) dharmas of there own stage pertaining to action of a certain stage (svabhūmikasya karmaṇaḥ svabhūmikā dharmāś catvāri phalāni visamyoga-phalaṃ hitvā /) [op cit, p.257.3 and AKK 4.91a] ,
- 6) dharmas susceptible of being abandoned through meditation ([darśana-heyasya karmaṇo. . .] bhāvanā-heyāś catvāri visamyogap hitvā /) [op cit, p.257.18-19 and AKK 4.93a] ,
- 7) dharmas susceptible of being abandoned through meditation ([bhāvanā-heyā karmaṇo. . .] bhāvanā-heyāś catvāri visamyoga-phalaṃ muktvā /) [op cit, p.257.21-22 and AKK 4.93cd] .

(31) This term is commonly translated into *bdag po' i 'bras bu*; see e.g. Mvy 2273 or AKBh [Hirakawa (1978) ,p.123b]] .

(32) These four results are vipāka-, niṣyanda-, adhipati- and puruṣa-phalam. The relation between causes, conditions and their results explained in chapter 2 of AKK and AKBh [Sakurabe (1969) , pp.112-116 and pp.352-409] , YCB (V.Bhattacharya (1957) , p.106.15-107.4, Chin.(T) , p.301b13-14) and so forth. See also Mvy 2272-2277, Pruden (1988),p.359.13-15.

(33) I do not know what these five dharmas are. In Mvy 8708-8712 there are four dharmas expected from a śramaṇa, namely, not to retaliate a) for being reviled (ākruṣṭena na pratyākroṣṭavyam), b) for being been angered (roṣitena na pratiroṣitavyam) , c) for being blamed (bhaṇḍitena na pratibhaṇḍitavyam) and d) for being beaten (tāḍitena na pratitāḍitavyam) .

DN III, 33.2.1, Rhys Davids (1911), p.235.4-11 (Chin. (T), vol. 1. p.51 b14-19) :

pañca abhabba-ṭṭhānāni. abhabbo āvuso khīṇāsavo bhikkhu sañcicca paṇaṃ jivitā voropetum. abhabbo khīṇāsavo bhikkhu adinnaṃ theyya-saṃkhātaṃ ādātum. abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum. abhabbo khīṇāsavo bhikkhu

sampajāna-muā bhāsituṃ. abhabbo khīṇāsavo bhikkhu sannidhi
kārakaṃ kāme paribhuñjituṃ, seyyathā pi pubbe agāriya-bhūto.
and its Sanskrit in Saṅgītisūtra V. 16, Stache-Rosen (1968), teil 1, p.
145.32-41 [see also Sanskrit-Wörterbuch der buddhistischen Texte aus
den Turfan-Funden, vol.2, p.114a] :

pañcābhavya-sthanāni / abhavyo 'rhad bhikṣuḥ kṣīnāsravaḥ saṃ-
cintya prāṇinaṃ jīvitād vyaparopituṃ / abhavyo 'dattaṃ steya-
saṃkhyātam ādātum / abhavyo maithunaṃ dharmam prati-
sevitum / abhavyaḥ saṃprajānan mṛṣā vaditum / . . .

Cf. also Samantapāsādikā I, Takakusu (1924), vol.1, p.111.18 (B.
Sharma (1964), p.97.22) :

samitattā (samitapāpattā by Sharma) samaṇo ti vuccati.

- (34) Although five kinds of ascetics are mentioned, only four are actually
enumerated; "dge slob ma (śikṣāmāṇā)" seems to be missing here.
See ŚBh, Shukla (1973), p.342.3-5 (Chin. (T), p.447b4-5) :

tatra svākhyāta-dharma-vinayaḥ / bhikṣur bhikṣuṇī, śikṣamāṇā,
śrāmaṇeraḥ. śrāmaṇeri /

also Rigzin (1986), p.393b-394a.

- (35) These four types of śramaṇas are: the one who is victorious [by
means of] the path, the teacher of the path, who lives up to the path
and the one who defiles the path. See the following texts and Hartmann
(1993), p.258-9:

MPS 26.19, Waldschmidt (1950-1), p.258-9;

.

mārgajñās ca mārga-daiśiko

mārge jīvati yaś ca mārga-dūṣi //

長阿含經 (二) 遊行經, Chin. (T), vol.1, p.18b14:

如汝所問者 沙門凡有四

志趣 不同 汝當識別之

一行道殊勝 二善說道義

三依道生活 四為道作穢

Sn 84, D.Andersen (1948) (Eng.: Norman (1992), p.10.31-35, Jap.:
Nakamura (1984), p.27.6-8 and pp.268.20-269.22, cf. Pj II, 1.5, Smith
(1966), pp.161.16-162.14) :

caturō samaṇā na pañcamo 'tthi,

te te āvikaromi sakkhipuṭṭho
magga-jīno magga-desako ca
magge jīvati, yo ca magga-dūsi //

MV, Chin. (T), p.341c23-24:

四沙門者。一勝道沙門。二示道沙門。三命道沙門。四污道沙門。

ŚBh, Shukla (1973), p.338.11-12 (Wayman (1961), p.103.8-19, Chin. (T), p.446c8-12) :

tatra catvāraḥ śramaṇāḥ / mārga-jinaḥ / mārga-deśikaḥ /
mārga-jīvi / mārga-dūsi ca / tatra yaḥ sugataḥ sa mārga-
jinaḥ / yo dharmā-vādi sa mārga-deśakaḥ / tatra yaḥ
pratipannaḥ / sa mārga-jīvi / yo mithyā-pratipannaḥ sa
mārga-dūsi /

(36) There are three types of brāhmaṇas: the brāhmaṇa by birth, by name and by accomplishment. See ŚBh, Shukla (1973), p.340.6-13 (Wayman (1961), pp.103.20-104.32, Chin. (T), p.447a 6-7) :

tatra trayo brahmāṇāḥ / tad-yathā jāti-brahmaṇāḥ / saṃjñā-
brāhmaṇāḥ / pratipatti-brāhmaṇas ca / tatra jāti-brāhmaṇāḥ
yo 'yaṃ jāti-brāhmaṇa-kule jāto, yonito, māṭṭṭ-sambhūtaḥ, utpanno
māṭṭṭaḥ, pitṛtaḥ / tatra saṃjñā-brāhmaṇa (yad brāhmaṇa yasya)
iti loke nāma bhavati, saṃjñā, samajñā, prajñaptir vyavahāraḥ /
pratipatti-brāhmaṇāḥ / yo 'tyantaniṣṭho bhavati kṛtārthaḥ /
vāhitā bhavanty anena pāpakā akuśalā dharmāḥ /

(37) Cf. ŚBh, Shukla (1973), p.339.3 (Chin. (T), p.446c16) :

śaikṣāśaikṣā mārga-jinā ity-ucyante /

(38) See DN III, 33.1.11, Rhys Davids (1911), p.227.24-25 (Chin. (T), vol. 1, p.51a15-16) :

cattāri sāmāñña-phalāni. sotāpatti-phalaṃ, sakadāgāmi-phalaṃ,
anāgāmi-phalaṃ, arahatta-phalaṃ.

and its Sanskrit in Saṅgītisūtra IV, 10.a), Stache-Rosen (1968), t.1,p. 98.10-14:

catvāri śrāmaṇya-phalāni / katamāni catvāri / srotāpatti-phalaṃ
sakṛdāgāmi-phalaṃ anāgāmi-phalaṃ arhatvam /

MV, Chin. (T), p.336c23-24:

此中說有四沙門果。謂預流果一來果不還果阿羅漢果。

ŚBh, Shukla (1973), p.331.1-3 (Wayman (1961), p.102.4-9, Chin. (T),

p.445b29-cl) :

tatra bhāvanā-phalaṃ katamat / āha / catvāri śrāmaṇya-phalā
ni / srota-āpatti-phalaṃ, sakṛd-āgāmi-phalaṃ, anāgāmi-phalaṃ,
agra-phalaṃ arhattvaṃ /

- (39) Here only three higher spiritual powers (abhijñā) are referred to, but the other three abhijñās may also be quoted in this context [Sakurabe (1981) , pp.240.12-243.17]. See also AKK 7.42, Pradhan (1967), p.421.6-7 (Fr.: la Vallée Poussin (1971) , t.5, pp.97.14-98.4, Eng.: Pruden (1988) , pp.1157.13-1158.5) :

ṛddhi-śrotra-maṇḥ-pūrva-janma-cyuty-upapatkṣaye /
jñāna-sākṣī-kriyā 'bhijñā ṣaḍvighā
ṛddhi-viṣaye jñāna-sākṣāt kriyā abhijñā / divya-śrotra-cetaḥ
paryāya - pūrva - nivāsānusmṛti - cyuty - upapādāsrava-kṣaya-jñāna-
sākṣāt kriyā abhijñāḥ / etāḥ ṣaḍ-abhijñāḥ / āsāṃ pañca
pṛthag-janaiḥ sādharmaṇḥ /

- (40) Ratnākaraśānti does not refer to the eight adverse condition (the non-arising of a Tathāgata in this world). Here he starts commenting on the opposite (bzlog pa=viparīta) of the above, i.e.—without having to face adverse conditions—on actually practising the dharma by dint of "śikṣā".

- (41) AKK 8.39, Pradhan (1967), p.459.9-11 (Fr.: la Vallée Poussin (1971). t.5, pp.218.7-219-7, Eng.: Pruden (1988) , p.1281.5-14, Sakurabe (1981) , p.381.25-28;

sad-dharmo dvi-vidhaḥ śāstur āgamādhigamātmakaḥ /
dhātāras tasya vaktāraḥ pratipattāra eva ca //

- (42) In the following, the excellence (dge ba=kalyāṇa) of the dharma is commented upon by means of expaining the three kinds of training, śīla, dhyāna and jñāna, or prajñā, and again Ratnākaraśānti may have taken ŚBh as his authority. See ŚBh, Shukla (1973), pp.261.8-262.13 (Wayman (1961) , p.92.4-11, Chin. (T) , pp.435c24-436a7) :

tatra śikṣā katamā / āha / tisraḥ śikṣāḥ / adhiśīlaṃ śikṣā,
adhicittam adhiprajñāṃ śikṣā // tatrādhiśīlaṃ śikṣā katamā /
yathāpi tac chīlavā < n > viharattī vistareṇa pūrvavat //
tatrādhicittam śikṣā viviktaṃ kāmair viviktaṃ pāpakair akuśalair-
dharmaīḥ savitarkaṃ, savicāraṃ, vivekajaṃ, pṛtti-sukhaṃ

[cittaikāgratāñ ca] prathamam dhyānam yāvac caturtham dhyānam-upasampadya viharati / iyam adhicittam śikṣā / api khalu sarve ārupyās tad-anyās ca samādhi-samāpattayaḥ adhicittam śikṣety-ucyate / api tu dhyānāni niśritya tat-prathamataḥ satyābhisamayasyo nyāmāvakrāntir bhavati / na tu sarveṇa satvam vinā dhyānaiḥ </> tasmāt pradhānāni dhyānāni kṛtvā adhicittam śikṣety uktāni // tatrādhijrajñam śikṣā yā caturṣv ārya-satyēṣu yathābhūtam jñānam /

(43) I have not been able to identify this quotation.

(44) AKK 1.4, Pradhan (1967), p.3.6-11 (Ejima (1989), p.3.17-23, Fr.: la Vallée Poussin (1971), t.1,p.6.12-17, Eng.: Pruden (1988), p.58.17-15, Jap.: Sakurabe (1969), p.141.4-11) :

sāsravānāsravā dharmāḥ saṃskṛtā mārga-varjitāḥ /
sāsravāḥ āsravās teṣu yasmāt samanūserate //

(45) The excellence of the dharma is further commented upon by referring to the three kinds of wisdom, namely, wisdom obtained through hearing, thinking and meditation. Cf. AKK 6.5 and AKBh, Pradhan (1967), p.34.14-18 (Fr.: la Vallée Poussin (1971), t.4, pp.142.8-143.6) :

vṛttasthaḥ śrūta-cintśvān-bhāvanāyām prayujyate /
satyāni hi draṣṭukāma ādita eva śīlam pālayati / tataḥ satya-darśanasānūlomam śrutam udgrhṇāty artham vā śṛnoti /
śrutvā cintayati / aviparītam cintayitvā bhāvanāyām prayujyate samādhau /
tasya śrutamayīm prajñām niśritya cintāmayī jāyate /
cintāmayīm niśritya bhāvanāmayī jāyate /

(46) Vasubandhu quoted from Saṃyuktāgama, according to which there are three kinds of killing, and killing for ritual purposes is declared to be due to delusion. SĀ 1049, Pradhan (1967), p.240.15, Pāsādika (1989b), p.85.1-5, Honjo (1984), chap.4.82, pp.68-69:

prañātipāto bhikṣavas trividho lobhajo dveṣajo.

See also AKBh chapter 4, Pradhan (1967), p.240.21-22 (Fr.: la Vallée Poussin (1971), p.145.1-3, Eng.: Pruden (1988), p.645.19-20, Jap.: Funahashi (1987), p.322.8) :

mohajo yathā yājñikānam dharmā-buddhyā rājñām ca dharmā-pāṭhaka-prāmānyād dhīṃsatā /

(47) According to AKBh these lying is also due to delusion, but five

kinds of lying are not considered harmful. See AKBh, Pradhan (1967), p.241.12-15 (Fr.: la Vallée Poussin (1971), p.148.4-7, Eng.: Pruden (1988), p.646.24-26, Jap.: Funahashi (1987), p.324.4-9) :

mohajo mṛṣvādo yathā

na narma-yuktam anṛtaṃ hinasti

na strīṣu rājan na vivāha-kāle /

prāṇātyaye sarva-dhanāpahāre

pañcānṛtāny āhur apātākānti /

(48) Skt.: kapālin [Lokesh Chandra (1990), p.1798a], a man who has a skull. Monier Williams (p.250b) explains it as "the follower of a particular Śaiva sect (carrying skulls of men as ornament and eating and drinking from them)". The next word, "gcer bu pa (nirgrantha, naked man)" means a Jaina ascetic.

(49) The quotation from this text (CGP) is divided into two parts, for the first part, see CGP p.325a28 (=331c15) :

離八難難如順時香樹。

In SS, the key word of this passage is 'kṣaṇasampad' (dal ba 'byor ba; 時分和合), but in the Chinese version of CGP the term 'aṣṭākṣaṇa' (mi khom pa brgyad; 八難) occurs. Since there is no Sanskrit or Tibetan version of CGP, it is impossible to say which of the two terms was actually employed in the original. However, the author and compiler of SS, while quoting from CGP, might have preferred the former to the latter original term, because 'kṣaṇasampad' is the key word of the third theme of SS.

(50) Ratnākaraśānti evidently classifies sūtras mentioned in SS according to those needing further interpretation (neyārtha) and those of certain and definitive meaning (nitārtha). See Mochizuki (1992), note (43) and (47) and Mochizuki (1993), pp. 22.8-9 and 24.2-4.

(51) I have not been able to identify this text.

(52) For the second part of the quotation, see CGP p.325c1-5 (=332a16-21) :

於彼何者清淨平等。謂得人身具滿十德。何等為十。一者離下賊家。二者不鈍。三者不嘔。四者諸根不欠。五者得男子身。六者顏容端正。七者得好眷屬。八者不貧。九者不為他欺發言有中。十者多人瞻仰。

Ratnākaraśānti's Sūtrasamuccayabāṣyaṃ Ratnālokālamkāra II (Mochizuki)

Abbreviations and Original Sources (2)

- AKVy Abhidharmakośavyākhyā.
Skt.: Wogihara (1971b) .
Tib.: D.4092, P.5593.
- BCA Bodhicaryāvatāra.
Skt.: Bhattacharya (1960) .
Tib.: Bhattacharya (1960) .
Chin.: T. 1662.
- CGP 大方等大集經月藏品 Candragarbhaparivarta*.
Chin.: T.397, 46-56.
- MPS Mahāparinirvāṇasūtra.
Skt.: Waldschmidt (1950-1) .
- MV 阿毘達磨大毘婆沙論 Mahāvibhāṣā śāstra.*
Chin.: T.1545, 1546.
- Mvy Mahāvvyutpatti.
Ed.: Sakai (1981) .
- RĀ Ratnāvalī.
Skt.: Hahn (1982) .
Tib.: Hahn (1982) .
Chin.: Hahn (1982) .
- SL Suḥṛllekha.
Tib.: D.4182,4496, P.5409,5682.
Chin.: T.1672—1674.
- YCB Yogācārabhūmi, see also BBh and ŚBh.
Skt.: V.Bhattacharya (1957)
Chin.: T.1579.

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Supplementary note

After the publication of my preceding paper, I should like to provide the following corrigendum and addendum regarding notes respectively:

Mochizuki (1993) :

(74) CGP, Chin. (T) p.325a27-28 (=331c14-15) :

佛出世難如優曇花。

(75) Sources about udumbara, a symbol of rarity is related in Norman's "As rare as fig-flowers" [Norman (1993), pp. 245—250]. According to his paper this example is also used by the Jains and is not uncommon in Indian literature.

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