

## NOTES ON THE BODHISATTVABHŪMI

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In \* 1904 Unrai Wogihara (1869-1937) prepared two transcripts of the manuscript of the Bodhisattvabhūmi in the library of the University of Cambridge (C.). In the same year he published some lexical notes on the Bodhisattvabhūmi (Wogihara, 1904). In his Strassburg dissertation Wogihara studied in great detail the vocabulary of the Bodhisattvabhūmi (Wogihara, 1908 and 1930). Wogihara's edition of the text itself (W.) was published in 1930 and 1936 (Wogihara, 1930-1936). His second transcript was used by C. Bendall and L. de La Vallée Poussin for their summary of the text in which the technical terms are all quoted in Sanskrit (Bendall and de La Vallée Poussin, 1905, 1906, 1911). De La Vallée Poussin did not complete this summary, which covers pp. 1-113 of Wogihara's edition. In his publications, de La Vallée Poussin often refers to the Bodhisattvabhūmi, but it must be taken into account that he had at his disposal only an uncorrected copy (cf. de La Vallée Poussin, 1923-1931, 1928, 1928-1929 and 1929). The same copy was used by Johannes Rahder for his edition of the Vihārapaṭala and the Bhūmipaṭala of the Bodhisattvabhūmi (Rahder, 1926, appendice, pp. 1-28). After the publication of the first volume of Wogihara's edition, Ernst Leumann made a new edition of the first part of chapter I, 8 (pp. 95-110 in Wogihara's edition) and published an analysis of the chapter on "śīla" (Leumann, 1931, 1933-1936).

\* Abbreviations: C.: Cambridge manuscript of the Bodhisattvabhūmi - Ch.: Hsüan-tsang's translation of the Bodhisattvabhūmi - D.: Dutt's edition of the Bodhisattvabhūmi - K.: Kyōto manuscript of the Bodhisattvabhūmi - R.: Rāhula Sāṅkrtyāyana's manuscript of the Bodhisattvabhūmi - T.: Tibetan translation of the Bodhisattvabhūmi, Derge edition, Sems Tsam, vol. 7. Photomechanic reprint. Tokyo, The Sekai Seiten Kanko Kyokai Co.Ltd., 1980. W.: Wogihara's edition of the Bodhisattvabhūmi.

In his "Buddhist Hybrid Sanskrit Dictionary" (BHSD) Edgerton paid great attention to the vocabulary of the Bodhisattvabhūmi (Edgerton, 1953). It is difficult to know whether Edgerton had read the entire text or had mainly used Wogihara's detailed index to his edition. In any case, he made an important contribution to the lexicography of the Bodhisattvabhūmi. In 1961, H. Ui (1882-1963) published an index of the Bodhisattvabhūmi (Ui, 1961). His work consists of two parts, the first being a translation of selected passages (pp. 1-312) and the second an index of Sanskrit words accompanied by Hsüan-tsang's Chinese translation (Ch.) and Ui's Japanese translation (pp. 313-591). In many instances Ui discusses in some detail the meaning of difficult words. Ui relies very heavily on Hsüan-tsang's translation and does not take into account the Tibetan translation (T.). His work is useful, but only for those who are able to read Japanese.

In 1966 Nalinaksha Dutt (1893-1973) published a new edition (D.) based upon a manuscript photographed by Rāhula Sāṅkrtyāyana (R.) in 1938 in the Sha-lu monastery in Tibet. The readings of this manuscript are often superior to those found in the two manuscripts used by Wogihara (C. and K.), but Dutt's edition is established with much less care than Wogihara's edition. This has been shown convincingly by Gustav Roth who, on the basis of the same manuscript, published a new edition of the beginning (fol. 1b-2a) of the text (Roth, 1977). Whereas Wogihara had carefully compared the Tibetan translation and Hsüan-tsang's translation, Dutt does not seem to have consulted either of them. His notes refer only to the manuscript and to Wogihara's edition. As a consequence there are cases in which Dutt adopts the reading of Wogihara's edition although the correct reading is to be found in his own manuscript. For instance, one finds the following passage in Wogihara's edition: "an-āpattiḥ par'āhṛtam anena saṃbhāvayataḥ yato nidānam asyotpadyeta vadho vā bandho vā daṇḍo vā jyānir garhaṇā vā" (163.12-14). Dutt (III.25-26) keeps the reading "anena" and relegates to a note the MS reading "anayena", although the Tibetan translation (88a2, "mirigs-par") confirms "anayena", which of course is the correct reading. In other places Dutt prefers the readings of his manuscript to those found in Wogihara's edition even though the latter are undoubtedly correct. For instance, Wogihara's edition has: "saṃvara-stho bodhisattvaḥ sattva-kṛtyeṣv āghāta-cittaḥ pratigha-citto na sahāyībhāvaṃ gacchati. yad uta kṛtya-samarthe vā adhva-gaman'āgamane vā samyag-

vyavahāra-karmānta-prayoge vā bhoga-rakṣaṇe vā bhinna-pratisaṃ-dhāne vā utsave vā puṇya-kriyāyāṃ vā" (175.19-23). Dutt has: "... gacchati yac ca tatkr̥tyasamarthe.....samyakkarmāntaprayoge" (12o.21). "Yac ca tat" makes no sense and "yad uta" is confirmed by the Tibetan translation "'di-lta-ste". If Dutt's manuscript indeed has "samyakkarmāntaprayoge", it has to be pointed out that both the Tibetan translation and Hsüan-tsang's translation render "samyag-vyavahāra-karmānta-prayoge", cf. Tibetan "yañ-dag-pa'i tha-sñad dañ / las-kyi mtha' la sbyor-ba 'am" (94b5); Ch. : "Or in correct speech and the application of activity" (519c14-15). Both editions have "kr̥tyasamarthe" which has to be corrected to "kr̥tyasamarthane", cf. Tibetan "bya-ba gtan-la bebs-pa". The same translation is used to render "kr̥tyasamarthane" in a previous passage (W. 144.27-145.1). Dutt also repeats obvious errors in Wogihara's edition. For instance, Wogihara's edition reads: "guṇāṃś ca teṣāṃ āmukhīkr̥tya ghana-rasaṃ prasādaṃ cetasaḥ saṃjanayya parīttam vā yasya vā yācati śaktir hetubalaṃ ca" (153.9-11). Dutt maintains the impossible reading "yācati" (1o5.16). The Tibetan translation has: "de-dag-gi yon-tan-rnams kyañ mñon-sum-du byas-la bsam-pa thag-pa-nas dañ-ba'i sems sam / yañ-na des ci nus-pa dañ / rgyu'i stobs ci yod-pas chuñ-ñu yañ bskyed-la" (82b6-7). The Tibetan translation thus shows that the correct reading is "yāvatī" (cf. also Ch. 514b24). Instead of "saṃjanayya", R. has "saṃjanayitvā". There are quite a few gerunds in "tvā" from "aya" presents in R. but very few in the Cambridge manuscript used by Wogihara. According to Wogihara, C. was written in the eighth century or the beginning of the ninth.<sup>1</sup> The second manuscript which Wogihara used (K.) he has not described, but it is probably a recent copy made in the nineteenth century (cf. Goshima and Noguchi, 1983, pp. iii and 2o). It is interesting to note that there are several gerunds from "aya" presents in K. The following are found in both R. and K. (references are to D.): 1o.21-22 "vicchandayitvā" (W. "vicchandya"; D. "vicchandayitvā"); 16.1 "vipramokṣayitvā" (W. and D. "vimokṣya"); 46.19 "āvarjayitvā" (W. "āvarjya"; D. "āvarjayitvā"); 85.6 "parikleśayitvā" (W. and D. "pariklīśya"); 142.18 "paripūrayitvā" (W. and D. "paripūrya"). The following gerunds

1. On this manuscript see Cecil Bendall, "Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge" (Cambridge University Press, 1883), pp. xlii-li and 191-196.

in "tvā" are found only in R. : 76.10 "vivarjayitvā" (W. "vivarjya"; D. "vivarjayitvā"); 85.13 "vilobhayitvā" (W. and D. "vilobhya"); 85.13 "viśrambhayitvā" (D. "viśrambhayitvā"; not in W.); 85.15 "vibhedayitvā" (W. and D. "vibhedya"); 113.7 "saṃlakṣayitvā" (W. and D. "saṃlakṣya"); 129.1 "paripūrayitvā" (W. "paripūrya"; D. "paripūrayitvā"); 144.5 "vyāvartayitvā" (W. and D. "vyāvartya"); 145.23 "paripūrayitvā" (W. and D. "paripūrya").

Assuming that Wogihara and Dutt have correctly reproduced the readings of their manuscripts, it appears that there are very few compound gerunds in "tvā" from "aya" presents in C., several in K., and even more in R. Wogihara consistently adopted the readings of C. but Dutt acted rather arbitrarily. In some cases he kept the gerunds in "tvā", in others he replaced them by gerunds in "ya", even in the case of the same verb. For instance, in one place he read "paripūrayitvā" (129.1), but in another "paripūrya" (145.23), although in both places the manuscript has "paripūrayitvā"!

Two chapters of the Bodhisattvabhūmi have been translated into Western languages. Demiéville translated the chapter on "dhyāna" (Demiéville, 1957). His translation is accompanied by detailed notes. The introduction gives useful information on the three Chinese translations by Dharmakṣema (A.D. 418), Guṇavarman (431) and Hsüan-tsang (646-648) and the commentaries by K'uei-chi (632-682), Tun-lun and Fa-ch'eng. The chapter on "tattvārtha" has been translated by Janice Dean Willis (Willis, 1979), but the translation abounds in elementary errors (see "OLZ" 80, 1985, Sp. 195-198). The most important sections of this same chapter were translated more than twenty years earlier by Frauwallner (Frauwallner, 1956). Willis did not make any use of this excellent rendering of the philosophically most important parts of the whole Bodhisattvabhūmi. Finally, one will find a bibliography of the Japanese publications relating to the Bodhisattvabhūmi in volume 7 of the Japanese photomechanic reprint of the Derge edition of the "sems tsam" section of the Tanjur (cf. T.).

The importance of the Bodhisattvabhūmi is shown by the fact that one of its other titles is Bodhisattvapiṭakamāṭṛkā (W. 180.16, 274.21, 332.22, 409.14). Another title is Mahāyānasamgraha "Compendium of the Mahāyāna" (W. 409.15). Although its vocabulary has been studied by Wogihara, Edgerton, Ui, and other scholars, it is perhaps not

superfluous to discuss a few terms which are to be found in this interesting text.

"avaropita". W. 125.13-15: "tatra bodhisattvaḥ buddhāvaropitaṃ vā dharmāvaropitaṃ vā saṃghāvaropitaṃ vā dānamayaṃ puṇyakriyāvastu kartukāmas teṣāṃ evotsrjati". S.v. "avaropayati" Edgerton quotes Divyāvadāna 359.26 "buddhāvaropitānam akuśalāṇāṃ dharmāṇāṃ." According to Edgerton, "buddhāvaropita" means "that are (=are to be, can be) cut off (=obliterated) by the Buddha". In his translation of this section Ernst Windisch has "Unrecht dem Buddha zugefügt" (Windisch, 1895, p.169.<sup>2</sup> In the corresponding passage of the A-yü-wang ching (Taishō no. 2043, p. 160a 6-7) Māra is said "to have planted bad dharmas". The Tibetan translation of the Bodhisattvabhūmi renders "avaropita" with "brten" "depending on": "saṅs-rgyas la brten-pa 'am / chos dañ dge-'dun la brten-te /" (67b 6). It is obvious that "buddhāvaropita" means literally "planted in the Buddha". Good or bad dharmas and meritorious deeds ("puṇyakriyāvastu") are, as it were, planted in the Buddha, the Dharma and the Saṃgha, i.e. directed towards them.

"saṃjñapti". Edgerton distinguishes two meanings: (1) information, statement; (2) appeasement, mollification. For the second meaning Edgerton quotes two passages of the Bodhisattvabhūmi: 8.1 and 170.23. In 170.23 the Tibetan translation has "śad-kyis byañ-bar mi-byed-de". According to Chos-kyi grags-pa's dictionary ("Brda'-dag miñ-tshig gsal-ba", Peking, 1957), "śad-kyis 'chags" or "śad-kyis sbyaṅs" is "to confess" ("smras-te mthol-lo 'chags-so 'jes-pa lta-bu"). The same expression is rendered into Chinese as "to apologize, to speak out openly, to acknowledge errors, to repent, etc.". The meaning "to apologize" fits very well a passage in which the bodhisattva is unable to make a gift to a beggar because he had already promised it to somebody else: "sacet punaḥ sukhitasya yācanakasyecchāṃ na śaknoti paripūrayitum sa . . . taṃ yācakam evaṃ saṃjñāpya preṣayati. asya mayā duḥkhitasya pūrva-nisṛṣṭaṃ pūrva-pratijñātaṃ etad deya-vastu . . . ." (W. 124.7-11). In another passage it is said that the bodhisattva commits a grave sin ("pārājayika-sthānīya dharma") when he does not accept somebody's apology for his transgression: "pareṣāṃ aṃtikāt vyatikrama-saṃjñaptiṃ na pratigṛhṇāti" (W. 158.15; D. 108.20). He

2. Windisch remarks in a note: "Gewöhnlicher Sprachgebrauch wäre buddhāropitānām."

shows his patience by himself offering apologies to wrongdoers and by not accepting apologies from others in order not to cause them distress: "apakāriṣu ca svayam eva saṃjñaptim anuprayacchati na ca khedayitvā pareṣāṃ aṃtikāt saṃjñaptiṃ pratigṛhṇāti khedito bhavatu iti" (W. 198. 16-19). In the following passage the context does not help much in clarifying the meaning of "saṃjñapti": "na ca para-cittānuvartī bodhisattvaḥ parasya krodha-paryavasthānena paryavasthitasya saṃmukham avigate krodha-paryavasthāne varṇam api bhāṣate, prāg evā-varṇam. nāpi saṃjñaptim anuprayacchati" (W. 149. 16-19; D. 103. 15-17). In the presence of somebody possessed by anger, the bodhisattva does not praise or blame. Neither does he offer a "saṃjñapti". According to Sāgaramegha's commentary on the Bodhisattvabhūmi, the expression "saṃjñapti" here means "to ask for forbearance": "śad-kyis sbyoñ-ba ni bzod-pa gsol-pa'o" (Sems tsam, vol. 11, f. 159 a 3). Hsüan-tsang translated "saṃjñapti" here by "rebuke, remonstrance" (Ch. 513 c 13), but Sāgaramegha's explanation must be preferred because the meaning "rebuke" does not fit the other passages.

"pragraha". Edgerton quotes Bodhisattvabhūmi 205. 16 ("pragraha-kāle cittam pragrṇṇāti") and translates "pragraha" by "exertion, energetic activity". In another passage "pragraha" occurs between "śamatha" and "upekṣā": "śamatha-nimittālamḃanam. pragraha-nimittālamḃanam. upekṣā-nimittālamḃanam" (W. 209. 12-13; D. 144. 20-21). Demiéville has a long note on "pragraha" (Demiéville, p. 123, n. 11). He points out that "pragraha" is almost a synonym of "vipaśyanā". He writes: "Le "pragraha"...., c'est la "reprise" en main de l'esprit après l'opération purgative et calmante qu'est le "śamatha". ... Dans l'Āṅguttara-nikāya, III, c, 11-12 (vol. I, pp. 256-257; pas de parallèle chinois), il est prescrit au moine qui pratique les exercices mystiques ("adhicitta") de porter de temps en temps son attention sur trois particularités ou "marques": 1. le "samādhī-nimitta", faute de quoi il pourrait pencher à la paresse ("kossajja"); 2. le "paggāha-nimitta", faute de quoi il pourrait pencher à l'exaltation ("uddhacca"; point trop n'en faut); 3. l' "uppekkhā-nimitta", faute de quoi il ne détruirait pas correctement les "āsava" par le "samādhī". " Demiéville's rendering of "uddhacca" is not quite correct. Pāli "uddhacca" has the meaning of "excitement, agitation, restlessness". The same passage of the Āṅguttara-nikāya is quoted by Buddhaghosa in his Visuddhimagga (ed. Warren - Kosambi, H.O.S. 41, 1950, pp. 203-204). In his commentary

on the Aṅguttara-nikāya, Buddhaghosa says that "paggaha" is a name for "energy" ("viriya") (Manoratha-pūraṇī, ed. Walleser - Kopp, vol. 2, p. 364). In the Mahāniddeśa it is said that "paggāha" is necessary when the mind is sluggish: "līne cittamhi paggāho uddhatasmim viniggaho" (ed. La Vallée Poussin - Thomas, vol. II, p. 508).

In another passage of the Bodhisattvabhūmi one finds in the same sentence "śamathapragrahopekṣā" and "śamathavipaśyanopekṣā: śamatha-pragrahopekṣā-nimittēṣu samyag-upalakṣaṇā-pūrvikā śamathavipaśyanopekṣā'bhyāsa-ratiḥ" (W. 83.7-9). It seems therefore that in the Bodhisattvabhūmi "pragraha" and "vipaśyanā" are almost synonymous. However, it is interesting to note that in another part of the Yogācārabhūmi, the Śrāvakabhūmi, the two are clearly distinguished in that this text mentions four items and not three as in the passage quoted above (W. 209.12-13): "kālena kālaṃ śamatha-nimittaṃ vipaśyanā-nimittaṃ pragraha-nimittaṃ upekṣā-nimittaṃ bhāvayati" (Wayman, p. 116; Shukla, p. 391). In the Śrāvakabhūmi (Shukla, pp. 392-3) "pragraha" is defined as follows: "tatra pragrahaḥ katamaḥ / yānyatamānyatamena prasadanīyenālanbanenodgr̥hitena cittasamharṣaṇā samdarśanā samādāpanā", "What is "pragraha"? Gladdening the mind, instructing it, inciting it by taking hold of some pleasant object." One must read "cittasamharṣaṇāsamdarśanāsamādāpanā". According to the Tibetan translation the original Sanskrit text was as follows: "cittasamuttejanāsamharṣaṇāsamdarśanāsamādāpanā", "Inflaming the mind, etc." ("sems yañ-dag-par gzeñs-stod-par byed-pa dañ / yañ-dag-par dga'-bar byed-pa dañ / yañ-dag-par ston-par byed-pa dañ / yañ-dag-par 'dzin-du 'jug-par gañ yin-pa'o", Derge, f. 144 a 6). The verbal forms "samdarśayati", "samādāpayati", "samuttejayati" and "sampraharṣayati" are often found together (see Edgerton, s.v. "samādāpayati"). Just as in the Mahāniddeśa, the Śrāvakabhūmi states that "pragraha" is necessary when the mind is sluggish or is suspected to be sluggish, cf. Tib.: "de-la rab-tu 'dzin-pa'i dus gañ ze-na / sems byiñ-bar 'gyur-ba'i tshe 'am / byiñ-du dogs-pa'i tshe ste / bsgom-pa'i phyir rab-tu 'dzin-pa'i dus yin-no" (f. 144b7 - 145a1). The Sanskrit text is not clear: "tatra pragrahakālaḥ līnaṃ cittaṃ līnatvābhiśamkini pragrahasya kālo bhāvanāyai" (Shukla, p. 393.4-5). Read "tatra pragrahakālaḥ katamaḥ / līne citte līnatvābhiśamkini vā pragrahasya kālo bhāvanāyai"? The sluggish mind is also mentioned in Sthiramati's Madhāntavibhāgaṭikā (Yamaguchi, p. 172.1): "līnaṃ cittaṃ pragr̥hṇāti

saṃvedanīyapramodaṇīyadharmamanaskāraiḥ / uddhataṃ cittaṃ  
tasminn evālabhane samyakpradadhāti saṃvedanīyapramodaṇīyadharma-  
manaskāraiḥ"; (Yamaguchi, p. 185.7): "līne citte layābhiśaṅkini vābhi-  
nandanīyavastumanaskāraḥ pragrahanimittam".

According to these explanations the mind risks becoming sluggish after tranquillization ("śamatha") and must be roused in order to become capable of inspection ("vipaśyanā").

"viceṣṭate". The bodhisattva commits a sin if, with anger in his mind, he is indifferent towards violent and ill-behaved people: "bodhi-sattvaḥ raudreṣu duḥ-śīleṣu sattveṣv āghāta-cittaḥ pratigha-citta upekṣate" (W. 164.6-7). The text continues with "viceṣṭate" which is rendered into Tibetan by "khyad-du gsod" "to despise". According to Sāgaramegha's commentary "he is indifferent due to mental agitation and he despises due to a despising mind" ("sems 'khrul-pas yal-bar 'dor-ba dañ brñas-pa'i sems-kyis khyad-du gsod", op.cit., f. 165b6). Hsüan-tsang translates "viceṣṭate" by "not to bring benefit" (p. 516c26). Ui rightly puts a question mark after this rendering. Sāgaramegha's commentary confirms the interpretation of "viceṣṭate" as meaning "to despise" ("khyad-du gsod-pa"). In another place it is said that when the bodhisattva is born in a prominent family, whatever he asks people to do, they carry it out quickly without disputing his orders: "yatra yatra vastuni sattvān samādāpayati, te tejo-grastās tatra-tatrāṣu pratipadyante na vivadante na viceṣṭante a-kriyāyai" (W. 31.9-11; D. 21.9-11). W. has "vivahanti" for "vivadante" which is found in D. Edgerton renders "vi-vahati" by "strays away, is distracted", but the reading "vivadante" seems preferable although neither T. nor Ch. correspond exactly to it. Ch. has "to disobey, to oppose" (p. 485a8) and T. "zlog-par byed", which usually renders "nivartate", "nivartayati". "Viceṣṭante" is rendered into T. by "log-par byed" "to act wrongly", but according to Sāgaramegha's commentary "log-par byed-pa" here has the meaning "'dren-par byed-pa" ("log par mi byed-pa ni 'dren-par mi byed-pa ste", op.cit., p. 48a7). Probably "'dren-pa" is equivalent to "rkañ 'dren-pa" or "žabs 'dren-pa" which means literally "to drag by the feet". Jäschke gives the meanings "to insult, scoff, deride" for "rkañ 'dren-pa". Das lists the following meanings for "žabs 'dren-pa": "To disgrace, bring shame, insult". Ch. has "to act contrary to" (loc. cit.), but this translation is probably only an attempt to render the preverb "vi-", just as in T. "log-par byed-pa vi-" is rendered by "log-



par" "wrongly". It seems, therefore, that in these two passages of the Bodhisattvabhūmi "viceṣṭate" has the meaning "to despise, insult".

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