

Relocation of the Verses on 'The Equality of Self and Others' in the *Bodhicaryāvatāra*

Chiko ISHIDA

I. Introduction

There are two versions of the *Bodhi (sattva) caryāvatāra*, viz. the current version with ten chapters and an earlier version with nine chapters. The former is available in Sanskrit and is also included in the Tibetan Tripiṭaka, while the latter is found only in the Dun-huang manuscripts, in Tibetan. Hereafter, the current and the Dun-huang versions will be abbreviated as "BCA" and "BSA", respectively. Earlier studies have shown that in India both versions were used, and that in Tibet the earlier version was translated first and only later was the current version translated and, subsequently, retranslated. The latest translation has been widely used, especially by the Bka' gdams pa school.⁽¹⁾

In this paper I discuss a series of verses concerning the equality of self and other, one of the major topics upon which the two versions differ. The series of verses appear in both versions, but in different chapters. In the BSA they appear at the end of the 'Chapter on Strength' (*vīrya*), while in the BCA they are found at the end of the 'Chapter on Meditation' (*dhyāna*).⁽²⁾

Commentators have remarked on the differing location of the respective verse series, and have argued to which chapter the series properly belongs.⁽³⁾ However, they have not commented upon the dissimilarities between the respective series themselves, despite the fact that in the BCA the series contains a significantly greater number of verses, including verses that express ideas not found in the BSA.

Examining these differences, I have come to the conclusion that the characteristics of the verses exclusive to the BCA may have a significant relationship to the positioning of the verses in the text. In this paper I investigate how the relocation of the verses from the 'Chapter on Strength' in the BSA to the 'Chapter on Meditation' in the BCA may have influenced the content of the verse series.

II. The following table shows a comparison of the verse series in the two texts.

	BCA VIII (Chapter on <i>dhyāna</i>)	BSA VI (Chapter on <i>virya</i>)
Section I		
	(90)	—
	91-99	[Group A] 34-35** -36** -42
	(100-113)	[Group B] 43**
	114-119	[Group C] 44-46** -49
Section II		
	120-(135)-138	[Group D] 50-62* -63* -67
	(139-140-154)	[Group E] —
	155-(167)-173	68-85

The verses in the same row share the same contents. The verses with no marks are either identical in the two texts or the dissimilarities concern no more than the selection of different synonyms, so that one may presume they were translated from the same source. The verses in parentheses are those that lack corresponding verses in the BSA. The verses with an asterisk in the BSA column differ in details from the corresponding verses in the BCA column. Double asterisks indicate significant differences. Italicized numbers indicate verses with important features; these will be discussed later.

In both texts the verses on the equality of self and other are divided into two sections. Section I discusses the concept of equality itself, while Section II introduces practical meditations in which one exchanges one's identity with that of another person. The number of verses in these two sections is 84 in the BCA and 52 in the BSA. The 32 additional verses in the BCA are not found in the BSA, while all of the BSA verses have corresponding verses in the BCA, although with some differences in the contents. Most of these variations are not important, except in the case of BSA 43, which is significantly different from the corresponding verse, BCA 101.

The contents of the 32 additional verses in the BCA suggest that this text has taken a qualitatively different approach to understanding the well-known theory of the equality of self and other. In order to clarify the nature of this difference, I would like to focus mainly on a comparison of the verses in Section I of BSA and BCA. To facilitate the discussion I refer to the respective verse groups as A, B, C, D and E, as indicated in the table.

III. First, let us examine the role of BCA verse 90, which appears at the beginning of the verse series. The contents of the chapter up to verse 89 focus on the importance of physical and mental solitude. Verse 89 summarizes these ideas, after which verse 90 introduces the next topic. Let us examine verses 89 to 91. (Hereafter, translations of the BCA are based on the Sanskrit text, which is referenced in the footnotes; references for the Tibetan texts are given only when these specific texts are analysed.)

BCA VIII-89 By contemplative learning (*bhāvanā*) in regard to the virtues of solitude in such forms as these, imaginative thoughts being calmed, one should contemplate (*bhāvayed*) *bodhicitta*.⁽⁴⁾

BCA VIII-90 At first one should carefully contemplate the equality of self and others as follows: all [beings] share the same sufferings and the same pleasures. Thus I should protect them as I do myself.⁽⁵⁾

BCA VIII-91 Just as the body, although divided into many parts such as hands and so on, should be protected as a single entity, so too should be this entire world that is divided, but undivided in its nature of sharing the same sufferings and the same pleasures.⁽⁶⁾

Verse 90 clearly indicates the theme of the following verses, 'the equality of self and other', and thus functions as a heading. It is not included in the BSA, while verses 91 to 99 are almost identical in both versions. If verse 90 were not included in the BCA, the transition from verse 89 to verse 91 might seem rather abrupt and confusing. In the BSA, however, this series of verses appears in the second half of the 'Chapter on Strength', where a verse at the beginning of the chapter provides an overview of the contents (BSA VI-2), allowing the audience to anticipate the change of topic.⁽⁷⁾ For this reason I believe that, when the verse series in question was relocated from the 'Chapter on Strength' in the BSA to the 'Chapter on Meditation' in the BCA, verse 90 in the BCA played a vital role in clarifying the transition of topic.

Let me now draw the reader's attention to the fact that verse 90 tells advocates 'contemplation' (*bhāvayed/ bsgom*) on the equality of self and other. A causative form of $\sqrt{\text{bhū}}$ (*bhāvayet*) and its derivative (*bhāvanā*) are already present in verse 89, which directs the practitioner to 'contemplate' solitude and *bodhicitta*. The first half of the chapter in the BCA

(the section up to verse 89) and the series of verses on the equality of self and other originally discussed different themes. Thus putting them together without any editing would render the flow of the text unnatural. The repetitive use of the word '*bhāvayet*' appears to reflect the compiler's effort to facilitate continuity.

IV. Next let us discuss verse group B, comparing it with the verse groups A and C. The important issues discussed in these groups are the reason for protecting others from suffering and the attitude one should hold towards one's self. I begin my consideration of the first issue with an examination of verse group A. Let us look at verses 92-94.

BCA VIII-92 Even if my suffering does not cause pain to the bodies of others, that suffering is unbearable for me because of attachment to the self.⁽⁸⁾

BCA VIII-93 In the same way, even if I do not experience another's suffering in myself, that suffering is unbearable for him because of attachment to the self.⁽⁹⁾

BCA VIII-94 I should eliminate the sufferings of others because their suffering is as my own suffering. I should help others, too, because they are living beings as I am a living being myself.⁽¹⁰⁾

Verses 91 to 94 tell us that we should protect others from suffering because the world is one in its suffering (and in its pleasure) and because suffering is shared by everyone and is equally unbearable to all owing to our attachment to self. This concept is carried down to verse group C. Verse 114 reads as follows:

BCA VIII-114 One loves one's hands and other organs because they are parts of one's body. Why then not love all creatures who are parts of the world?⁽¹¹⁾

In this verse, the reason for loving all creatures is because they are part of this world. Thus, the reason for loving others and protecting them from suffering is the same in verse groups A and C.

Verse group C also discusses the second issue, the attitude towards one's self. Let us examine verses 115 and 117:

BCA VIII-115 As the idea of self [arises] out of one's moment-to-moment [identification] with one's own body which has no self, why would not the idea of self arise in others too out of such habitual [identification]?⁽¹²⁾

BCA VIII-117 Therefore as you wish to protect yourself from pain, grief and the like, so you should practise the mind of protection and the mind of compassion towards the world.⁽¹³⁾

These verses claim that one should have the same concept of self with regard to others that one normally holds out of habit towards one's own body, and thus that one should have the desire to protect others from suffering.

Let us now examine verse group B. Here are verses 99cd to 102.

BCA VIII-99cd A pain of the foot is not of the hand. Why then is the one (the foot) protected by the other (the hand)?⁽¹⁴⁾

BCA VIII-100 Even if this [reaction] is inappropriate, it derives from 'self-awareness'. [We say] that whatever is inappropriate in one's [perception of] self and of others should be eliminated to the best of one's ability.⁽¹⁵⁾

BCA VIII-101 (cf. BSA VI-43) Continua and aggregates are, like a line or an army, unreal. The one who experiences suffering does not exist. So to whom does that [suffering] belong?⁽¹⁶⁾

BCA VIII-102 There is no subject that experiences any suffering. [Thus suffering,] precisely because it is suffering, must be eliminated. Why should there be any restriction [of the suffering eliminated]?⁽¹⁷⁾

These verses tell us that such actions as protecting one's foot with one's hand when the foot is being hurt is an act of inappropriate self-awareness, and that no 'owner of suffering' exists to be misapprehended as a self. Therefore when suffering is present it must be eliminated. As mentioned above, verse groups A and C claim that the world is one in its shared suffering. Verse group B, however, represents a totally different perspective from the other two groups with regard to the reason for eliminating the suffering of others.⁽¹⁸⁾

Returning to the issue of self-awareness, verse 113cd concludes:

BCA VIII-113cd One should contemplate renouncing self-awareness and accepting other people.⁽¹⁹⁾

The word 'self-awareness' (*ātmabhāva/ bdag 'dzin*)⁽²⁰⁾ in this verse relates to '*ahaṃkāra/ bdag tu 'dzin pa*' in verse 100 in the BCA. Placing the same word in the first and the last verse makes it clear that verse group B's main theme is self-awareness.

As mentioned above, verse group C says that one should imagine oneself in the body of another person, so that one might learn to regard others as one's own self. In this case, the awareness of self is not eliminated but rather exchanged with the self-awareness of someone else, so that the self serves as a medium to generate compassion. Thus it is clearly different from the position of verse group B, which denies the existence of the self and advocates the eradication of self-awareness. In fact, the absence of an egoistic self or of an 'owner of suffering', as argued in verse group B, is discussed in detail in the 'Chapter on Wisdom' as part of the theory of 'no-self' in both the BSA and in the BCA.⁽²¹⁾

Let us now look at verse VI-43 in the BSA, which corresponds to verse VIII-101 in the BCA.

BSA VI-43 Continua and aggregates are, like garlands,⁽²²⁾ the flow of water, or forests,⁽²³⁾ delusions in one's memory and intellect. All of the world is the mind.⁽²⁴⁾

BCA VIII-101 denies the existence of an owner of suffering. However, BSA VI-43 does not include this important idea. This reveals the nature of verse group B in the BCA, which maintains the absence of self and makes this concept the basis for its theory of eliminating suffering.

V. In Section II I will focus on verse 135 and verse group E, which are found only in the BCA.

Verse 135 seems to comprise an isolated feature, qualitatively different from the surrounding verses (verse group D). First I will introduce several of the surrounding verses:

BCAVIII-120 Whoever wishes to liberate quickly both self and other should practise the supreme mystery: exchanging self and other.⁽²⁵⁾

BCAVIII-126 By injuring another for the sake of the self, one is tormented in hells and the like. However, by injuring oneself for the sake of another, one is granted prosperity.⁽²⁶⁾

BCA VIII-128 By ruling another for the sake of the self, one experiences slavery and the like. Whereas, by ruling the [self] for the sake of another, one experiences mastership and the like.⁽²⁷⁾

BCA VIII-136 Therefore, in order to allay my own suffering and to allay other's suffering, I give myself to others and accept others as my self.⁽²⁸⁾

Verse 135, however, presents a contrasting viewpoint:

BCA VIII-135 Without letting go of self, one cannot avoid suffering, just as without letting go of fire, one cannot avoid burning.⁽²⁹⁾

Verse 135 says that one must eliminate self in order to avoid suffering, while the other verses in group D speak of regarding others as the self. Verse 136, for example, seems to conclude that the supreme mystery of verse 120's 'exchanging self and other' is to consider others as oneself.

Now let us examine verse group E. Verse 140 introduces the contents of the following verses:

BCA VIII-140 Considering inferiors and the like as oneself, and [considering] also self as the other, contemplate envy and pride with an unhesitating mind.⁽³⁰⁾

Verses 141 to 154 explain in detail how to contemplate envy for someone superior, rivalry with someone equal, and pride toward someone inferior, and how to exchange self with other.⁽³¹⁾

VI. The verses that exist only in the BCA can be characterized as follows.

- 1) Verse 90, which serves as a heading for the succeeding verses, enhances the thematic continuity from the preceding verse.
- 2) Verse group B, which teaches that the reason to protect others from suffering lies in

the absence of an owner of suffering, focuses on the removal of self-awareness. This concept is qualitatively different from the one underlying verse groups A and C. A similar difference is also found in the BCA between verse 135 and its surrounding verses.

3) Verse group D advocates the contemplative understanding of envy and pride.

How do the characteristics of these verses relate to the relocation of the verse series in question? Those verses that are found only in the BCA discuss the nonexistence of the self, an ontological issue that is based on the concept of emptiness. If we regard the discussion of the nonexistence of self as a prelude to the discussion of the no-self theory in the 'Chapter on Wisdom', it is more natural to place this verse series in the 'Chapter on Meditation', which directly precedes the 'Chapter on Wisdom', rather than in the 'Chapter on Strength'. Furthermore, the verses proceed to advocate meditations to eliminate the concept of self, and to recommend contemplations on envy and pride. Since the concept of 'strength', as generally defined, does not include these considerations, they, too, may be more suitably included in the 'Chapter on Meditation'.

The verses mentioned in points 1, 2, and 3 above are also related in their use of the word '*bhāvayet (bhāvaya) / bsgom (par bya)*', which appears in BCA verses 90, 113 and 140 (it also appears in an unrelated usage in verse 107; it is not found in the corresponding BSA verses). Verses 90, 113 and 140 are each representative of the groups they are associated with, serving as an introduction for or outline of the verses immediately before or after. Thus the groups of verses that are found only in the BCA are almost all summarized by the three verses that contain the key word '*bhāvayet (bhāvaya)*'.

The word '*bhāvayet*' can be interpreted in various ways, and can be applied to all practices in this text. In the three verses above, however, it indicates meditation and observation. The corresponding verses in the BSA implicitly signify much that '*bhāvayet / bsgom pa*' does, but the words they employ do not explicitly express this.⁽³²⁾

What is interesting is the fact that of these three verses, verses 90 and 113 are included in the BcaSP and the BcaP,⁽³³⁾ which are two selections of the BCA compiled by Dharmapāla (middle tenth to early eleventh century), one of the teachers of Atiśa. It has been hypothesized that during the transformation from the BSA to the original version of the BCA (which, according to Saito, was compiled sometime during the latter half of the tenth century),⁽³⁴⁾ the verses from the two texts were altered and rearranged. The BcaSP and the BcaP provide evidence of this.

Dharmapāla chose verses 90, 113 and 120 from the verse series in question. Verse 120 is in the latter series of verses (that is, Section II, above). Here I would like to comment on the fact that he chose verses 90 and 113, which discuss the concept of equality (Section I), and which are only found in the BCA. He might have noticed that both of these verses serve as headings or summaries, and thus chose them as representative of the topic being discussed. This suggests that Dharmapāla set importance on the idea of the elimination of self. In any event, the existence of these verses in the BcaSP and the BcaP is worthy of note because it shows how this topic was being considered at around the time the BCA was compiled.

Some annotators have discussed the (re)arrangements of these verses; Vairocanaraṣita, for instance, claims that "the main constituent of [the theory of] equality of self and other and exchange of self and other is meditation, and therefore [this verse series] will be explained in the 'Chapter [on Meditation]'.⁽³⁵⁾ Kalyāṇadeva gives a similar explanation.⁽³⁶⁾ I suggest that these annotators, too, took note of the word "*bhāvayet* (*bhāvaya*)" which is found only in the BCA, and considered contemplative learning on removal of the self to be the focal point of this verse series.

VII. Conclusion

The BCA, in contrast to the BSA, insists that the self as the owner of suffering does not exist and that one should perform meditations in order to eliminate the notion of self, and thus protect others from suffering. The verses added to the BCA, which have ontological and meditative characteristics, are considered to be the focal point of the verse series on the equality of oneself and others. This may be why the compiler of the BCA thought it more appropriate to include these verses in the "Chapter on Meditation" than in the "Chapter on Strength."

Sigla, Abbreviations and Bibliography

BCA: *Bodhicaryāvatāra* (Śāntideva). de La Vallée Poussin, Louis (ed.), Calcutta 1901-1914.

BCABu: Byang chub sems dpa'i spyod pa la 'jug pa'i 'grel pa, Byang chub kyi sems gsal bar

- byed pa, Zla ba'i 'od zer (Bu ston rin chen grub). Chandra, Lokesh (ed.), *The collected Works of Bu-ston*, Part 19 (Śatapitaka Series 59), New Delhi 1971, 181-602 (repr. of the Lhasa Źol edition, Dza fol. 1-211b6).
- BCAK: Byang chub sems dpa'i spyod pa la 'jug pa'i legs par sbyar ba (Kalyānadeva). D 3874 (Śa), P 5275 (Śa).
- BCAP: Bodhicaryāvatārapañjikā (Prajñākaramati). See BCA.
- BcaP: Byang chub sems dpa'i spyod pa la 'jug pa'i don bsdus pa (Dharmapāla). D 3879 (Śa), P 5281 (La).
- BCAPt: Byang chub kyi spyod pa la 'jug pa'i dka' 'grel (Prajñākaramati). D 3872 (La), P 5273 (La).
- BcaSP: Byang chub sems dpa'i spyod pa la 'jug pa'i don sum cu rtsa drug bsdus pa (Dharmapāla). D 3878 (Śa), P 5280 (La).
- BCAt: Byang chub sems dpa'i spyod pa la 'jug pa (Śāntideva). D 3871 (La), P 5272 (La).
- BCAVa: Byang chub sems dpa'i spyod pa la 'jug pa'i dka' 'grel (Vairocanarakṣita). D 3875B (Śa), P 5277 (Śa).
- BCAVi: Byang chub kyi spyod pa la 'jug pa'i dgoñs pa'i 'grel pa khyad par gsal byed ces bya ba (Vibhūticandra). D 3880 (Śa), P 5282 (Śa).
- BSA: Byang cub sems dpa'i spyod pa la 'jug pa (Akṣayamati (=Śāntideva)). Stein Tibetan No. 628, in: Saito 2000.
- BSAP: Byang chub sems dpa'i spyod pa la 'jug pa'i rnam par bshad pa'i dka' 'grel. D 3873 (La), P 5274 (La).
- D: Tibetan Tripiṭaka, Derge edition.
- P: Tibetan Tripiṭaka, Peking edition.
- de La Vallée Poussin, Louis, *Bodhicaryāvatāra: Introduction à la pratique des futurs bouddhas*, Poème de Śāntideva, Traduit du sanscrit et annoté. Paris 1907.
- Crosby, Kate and Skilton, Andrew, *The Bodhicaryāvatāra*. Oxford/ New York 1996.
- Eimer, Helmut, "Suvarṇadvīpa's 'Commentaries' on the Bodhicaryāvatāra", in: Bruhn, Klaus and Wezler, Albrecht (eds.), *Studien zum Jainismus und Buddhismus Gedenkschrift für Ludwig Alsdorf* (Alt und Neu-Indische Studien 23). Wiesbaden 1981, 73-78.
- Ejima, Yasunori, "Shāntidēva no ātoman setsu hihan", in: *Maeda Sengaku hakushi kanreki kinen ronshū ga no shisō*. Tokyo 1991, 213-223.

Finot, Louis, *La Marche à la Lumière*. Paris 1920.

Ishida, Chiko, "The Theory of *Parātmāsamatā* in the *Bodhicaryāvatāra*: On the Structure of Chapter of *Vīrya* (*Nyū-bodaigyō-ron* ni okeru jita byōdō no shisō: shōjin-shō no kōsei ni tsuite)", in: *The Journal of the Nippon Buddhist Research Association* (*Nippon Bukkyōgakkai Nenpō*) 67. 2002, (113)-(128).

Kanakura, Ensho, *Satori e no michi*. Kyoto 1965.

Saito, Akira, "*Bodhisattvacaryāvatāra* ascribed to Ācārya Akṣayamati (Tonkō shutsudo Akṣayamati saku *Nyū-bosatsugyō-ron* to sono shūhen)", in: Yamaguchi, Zuiho (ed.), *Buddhism and Society in Tibet* (*Chibetto no bukkyō to shakai*). Tokyo 1986, 79-109.

———, *A Study of Akṣayamati (=Śāntideva)'s Bodhisattvacaryāvatāra as Found in the Tibetan Manuscripts from Tun-huang*, Grant-in-Aid for Scientific Research (C). Mie 1993.

———, "*Nyū-bodaigyō-ron* no nazo to shomondai: genkōbon daikyū chie no kansei 'han-nya haramitsu shō' o chūshin to shite", in: *Tōhōgaku* 87. 1994 (a), (147)-(136).

———, "Śāntideva's Philosophy as Expressed in the Early Version of his *Bodhisattvacaryāvatāra*, Chapter 8 (Shokibon *Nyū-bosatsugyō-ron* ni miru Śāntideva no shisō: dai-hachi 'chie no setsuji shō' o chūshin to shite)", in: *Journal of Tōkai Association of Indian and Buddhist Studies* (*Tōkai Bukkyō*) 39. 1994 (b), (114)-(98).

———, "Interpretations of Śāntideva's Philosophy in the Anonymous Commentary, *Bodhisattvacaryāvatāravivṛtti[-pañjikā]*", in: *Indian Thoughts and Buddhist Culture: Essays in Honour of Professor Junkichi Imanishi on His Sixtieth Birthday*. Tokyo 1996, 594 (355)-582 (367).

———, "Bu ston on the *sPyod 'jug* (*Bodhisattvacaryāvatāra*)", in: Eimer, Helmut (ed.), *Transmission of the Tibetan Canon*, Proceedings of the 7th Seminar of the International Association for tibetan Studies (Graz 1995), Volume III (Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse Denkschriften, 257. Band). Wien 1997 (a), 79-85.

———, "Śāntideva's criticism of *Self* in the early and later versions of *Bodhisattvacaryāvatāra* (*Nyū-bosatsugyō-ron* shinkyū ryōhon ni okeru jiga hihan)", in: *The Journal of the Nippon Buddhist Research Association* (*Nippon Bukkyōgakkai Nenpō*) 62. 1997 (b), (49)-(62).

———, "Remarks on the Tabo Manuscript of the *Bodhisattvacaryāvatāra*", in: Scherrer-Schaub, Cristina and Steinkellner, Ernst (eds.), *Tabo Studies II:*

- Manuscripts, Texts, Inscriptions and Arts* (Serie Orientale Roma 87). Roma 1999, 175-189.
- , *A Study of the Dūn-huáng Recension of the Bodhisattvacaryāvatāra*, A Report of Grant-in-Aid for Scientific Research (C), Tsu 2000.
- , “Bodhi (*sattva*) caryāvatāra and Śikṣāsamuccaya (Bodhi (*sattva*)-caryāvatāra to Śikṣāsamuccaya)”, in: *Hokkaido Journal of Indological and Buddhist Studies* (*Indotetsugaku Bukkyōgaku*) 16. 2001, 353 (1)-326 (28).
- Schmidt, Richrd, *Der Eintritt in den Wandel in Erleuchtung*, Paderborn 1923.
- Steinkellner, Ernst, *Śāntideva, Eintritt in das Leben zur Erleuchtung*, Poesie und Lehre des Mahāyāna-Buddhismus, München 1981.
- Williams, Paul, “The Absence of Self and the Removal of Pain: How Śāntideva Destroyed the Bodhisattva Path”, in: Williams, Paul, *Altruism and Reality*, Studies in the Philosophy of the Bodhicaryāvatāra. Richmond/ Surrey 1998.
- , “The Selfless Removal of Pain: A Critical Glance at Śāntideva’s Argument in *Bodhicaryāvatāra* 8: 101-3”, in: *Professor Gregory M. Bongard-Levin Felicitation Volume* (Indologica Taurinensia 23/ 24 (1997-98)). Torino 1999, 321-350.

* The present article is based on a paper delivered at the tenth seminar of the International Association for Tibetan Studies in Oxford, England, in September 2003. Readers interested in a further discussion of the issues addressed here may wish to refer to an article published in 2007 by Dr. Lambert Schmithausen, Professor Emeritus, Hamburg University, entitled, “Nichtselbst, Leerheit und altruistische Ethik im *Bodhicaryāvatāra*” (*Expanding and Merging Horizons: Contributions to South Asian and Cross-Cultural Studies in Commemoration of Wilhelm Halbfass*, edited by Karin Preisendanz; Vienna, 2007). Dr. Schmithausen’s article was translated into Japanese in 2009 by Naoki Saito (in: *Toyo no Shiso to Shukyo* 26).

Notes

- (1) Saito 1993, Saito 1997 (a) and Saito 1999.
- (2) Saito 1986: 98-100; Saito 1996: 593-591.
- (3) See articles listed above in note 1.
- (4) *evamādibhir ākārair vivekaṅṇabhāvanāt/
upaśāntavitarkaḥ san bodhicittam tu bhāvayet//
de la sogs pa'i rnam pa yis// dben pa'i yon tan bsam byas nas//*

- rnam rtog nye bar zhi ba dang// byang chub sems ni bsgom par bya//*
- (5) *parātmasamatām ādau bhāvayed evam ādarāt/
samaduḥkhasukhāḥ sarve pālaniyā mayātmavat//
bdag dang gzhan du mnyam pa ni// dang po nyid du 'bad de bsgom//
bde dang sdug bsngal mnyam pas na// thams cad bdag bzhin bsrung bar bya//*
- (6) (=BSA VI-34) *hastādibhedena bahuprakāraḥ kāyo yathaikaḥ paripālaniyaḥ/
tathā jagad bhīnnam abhinnaduḥkhasukhātmakam sarvam idaṃ tathaiva//*
- (7) Ishida 2002
- (8) (=BSA VI-35) *yady apy anyeṣu deheṣu madduḥkham na prabādhate/
tathāpi tadduḥkham mamātmasnehaduḥsaham//
gal te bdag gi sdug bsngal gyis// gzhan gyi lus la mi gnod pa//
da lta 'ang de bdag sdug bsngal de// bdag tu zhen pas mi bzod nyid//
BSA VI-35 bdag gi sdug bsngal myi bzad pa// gzhan la 'gro bar myi 'gyur ba//
rang gi lus la chags pa yis// sdug bsngal de nyid myi bzod pa//*
- (9) (=BSA VI-36) *tathā yady apy asaṃvedyam anyaduḥkham mayātmanā/
tathāpi tasya tadduḥkham ātmasnehena duḥsaham//
de bzhin gzhan gyi sdug bsngal dag// bdag la 'bab par mi 'gyur yang//
de lta 'ang de bdag sdug bsngal de// bdag tu zhen pas bzod par dka'//
BSA VI-36 de bzhin gzhan gyi sdug bsngal dag// bdag la 'bab par myi 'gyur yang//
rang gi nyams las dpaḡ byas nas// de'i sdug bsngal de myi bzod//*
- (10) (=BSA VI-37) *mayānyadduḥkham hantavyaṃ duḥkhatvād ātmaduḥkhatvat/
anugrāhyā mayānye 'pi sattvatvād ātmasattvatvat//*
- (11) (=BSA VI-44) *kāyasāvayavatvena yathābhīṣṭāḥ karādayaḥ/
jagato 'vayavatvena tathā kasmān na dehinaḥ//*
- (12) (=BSA VI-45) *yathātmabuddhir abhyāsāt svakāye 'smīn nirātmake/
pareṣv api tathātmavm kim abhyāsān na jāyate//*
- (13) (=BSA VI-47) *tasmād yathārtiśokāder ātmānaṃ goptum icchasi/
rakṣācittam dayācittam jagaty abhyasyatām tathā//*
- (14) (=BSA 42cd) *pādaduḥkham na hastasya kasmāt tat tena rakṣyate//*
- (15) *ayuktam api ced etad ahaṃkārāt pravartate/
yad ayuktam nivartyam tat svam anyac ca yathābalam//
gal te rigs pa min yang 'dir// bdag tu 'dzin pas 'jug ce na//
bdag gzhan mi rigs gang yin te// ci nus par ni spang bya nyid//*

- (16) (cf. BSA VI-43, see n. 24) *saṃtānaḥ samudāyaś ca pañktisenādivan mṛṣā/*
yasya duḥkhaṃ sa nāsty asmāt kasya tat svam bhaviṣyati//
rgyud dang tshogs ces bya ba ni// phreng ba ḍmag la sogs bzhin brdzun//
sdug bsngal can gang de meḍ pa// des 'di su zhig dbang bar gyur//
- (17) *asvāmikāni duḥkhāni sarvāṇy evāviśeṣataḥ/*
duḥkhatvād eva vāryāṇi niyamas tatra kiṃ kṛtaḥ//
- (18) Regarding verses 101 and 102, Paul Williams has argued that such a theory destroys the bodhisattva path. Williams 1998: 104 ff.; Williams 1999: 321-350.
- (19) *ātmabhāvaparitṛyāgam parādānaṃ ca bhāvayet//*
bdag 'dzin yongs su dor ba dang// gzhan blang ba ni bsgom par bya//
- (20) Regarding the Tibetan translation (BCAt) 'bdag 'dzin yong su dor ba', the BCAPt comments that 'bdag lus yongs su dor ba' (BCAPt: D 171a5, P 189a4, BCAP is missing.). Both interpretations are possible for 'ātmabhāvaparitṛyāgam'. But if we read verses 100 to 113 of the Chapter on Meditation (BCA VIII) as a unit, the translation of the BCAt is quite reasonable.
- (21) The discussion on no-self is found in the "Chapter on Wisdom"; in the BSA it is found in verses 37-87 and in the BCA in verses 58-154. Poussin 1907 (p. 110), Schmidt 1923 (p. 99), Steinkellner 1981 (p. 124ff.) and Saito 1997 (b) (pp. (49)-(62)) identify the beginning of the discussion as verse 58 in the BCA, while Ejima 1991 (pp. 213-223) and Crosby and Skilton 1996 (p. 111) place it at verse 57. Regarding the BSA, see Saito 1994 (b) (pp. (107)-(105)).
- (22) The word "phreng ba" may also mean 'rosary'. The word is used in verse BCAt VIII-101 and its corresponding Sanskrit is 'pañkti', and from this we can assume that the original Sanskrit word for "phreng ba" in this verse might also have been 'pañkti'. Normally the word "phreng ba" corresponds to the Sanskrit word 'mālā', which I imagined in this case to represent the long, rope-like flower garlands that seen on Buddhist sculptures in India. See also Williams 1998: 113-115 (=Williams 1999: 334-335).
- (23) Although the words 'phreng ba', 'chu rgyun' and 'nags tshogs' are not found in the corresponding verse of the BSA (VI-43), BCAt VIII-101, some commentaries on the BCA use these words to explain 'saṃtāna/ rgyud' and 'samudāya/ tshogs' in BCA VIII-101. The BCAP and the BCAt, for example, mention "phreng ba" and 'nags tshogs', and the BCAt mentions the word 'chu rgyun'. This suggests the mixture of the texts during transmission. In addition, Bu ston, whose high regard for the BSAP (Saito

1999) contributed to their inclusion in the Tibetan Tripiṭaka, mentions these words in his own commentary on the BCA. BCAP 335. 2: *ādiśabdān mālāvanādayo gr̥hyante/*; BCAVi D 249b1, P 297a8: *sogs pa'i sgras phreng ba dang nags la sogs pa 'o//*; BCAF D 61a6, P 72b1: *sogs pa'i sgras ni chu'i rgyun la sogs pa bzhin du brdzun te log pa yin no//*; BCABu 470. 3-5; BSAP D 332a1-4, P 376 a7-b2.

(24) *rgyud dang tshogs shes bya ba ni// 'phreng ba chu rgyun nags tshogs bzhin// dran dang blo la rmongs pa rnams// 'gro ba rnams ni gcig du sems//*

(25) *ātmānaṃ ca parāṃś caiva yaḥ śiḡhraṃ trātum icchati/ sa caret paramaṃ guhyaṃ parātmaparivartanam//*

(26) *ātmārthaṃ pīdayitvā 'nyam narakādiṣu pacyate/ ātmānaṃ pīdayitvā tu parārthaṃ sarvasaṃpadaḥ//*

(27) *ātmārthaṃ param ājñāpya dāsatvādy anubhūyate/ parārthaṃ tv enam ājñāpya svāmitvādy anubhūyate//*

(28) *tasmāt svaduḥkhaśāntyarthaṃ paraduḥkhaśamāya ca/ dadāmy anyebhya ātmānaṃ parān gr̥hṇāmi cātmatvat//*

(29) *ātmānam aparityajya duḥkhaṃ tyaktuṃ na śakyate/ yathāgnim aparityajya dāhaṃ tyaktuṃ na śakyate//*

(30) *hinādiṣv ātmatāṃ kṛtvā paratvam api cātmani/ bhāvayerśyaṃ ca mānaṃ ca nirvikalpyena cetasā//*

On pada d, BCAPt comments: *rnam rtog med pa zhes pa ni the tshom med pas so//* P 195a4, D 176a6-7. BCAP is missing here.

(31) De la Vallée Poussin 1907: 104-105, Schmidt 1923: 93-95 and Steinkellner 1981: 108-110 regard verse 140 as a summary of the contents of verses 141 to 154, whereas Finot 1920: 120-121 and Kanakura 1965: p. 164, note 9 see it as summarizing verses 141 to 151. The fact that the BSA lacks *all* of the verses corresponding to verses 141-154 of the BCA, and not only verses 141-151, may imply that verses 141-154 form a verse group. This interpretation is supported by the BCAPT's comments on verses 151 and 154. BCAPT: D 177a5, 178b4; P 197a8, 197b8-198a1 (the commentary on these verses is missing in the BCAP).

(32) In the "Chapter on Wisdom" in the BCA, there are five verses that use the word *bhāvanā* or causative forms of $\sqrt{bhū}$ (vv. BCA IX-49, 54, 55, 78, 93); in the Tibetan translation (BCAt), one more verse (v. 139) has been added (See Saito 1997 (a): pp. 82-83). Only two of these verses (vv. 54 and 55) have corresponding verses in the BSA,

and both speak of contemplative training in regard to *śūnyatā*. It is to be noted that verse BCA IX-78, which recommends contemplative learning in regard to ‘no-self’ (*varam nairātmyabhāvanā*), also has no corresponding verse in the BSA. The BSA and the BCA both discuss the no-self theory, but use of the word ‘*bhāvanā*’ with regard to no-self or removal of the concept of self are only found in the BCA, not in the BSA.

(33) Regarding these two texts, see Eimer 1981.

(34) Saito 1994 (a): (143)-(142); Saito 2001: 20.

(35) BCAVa: D 127b3-4, P 149b7. See also Saito 1996: 592; Ishida 2002: 115-116.

(36) BCAK: D 54a2, P 64b4.