The Newly Found Text of the *Puxian pusa xing yuan zan* 普賢菩薩行願讃(*Bhadracaryāpraṇidhāna*) in the Kongō-ji Manuscript Collection

Shoshun Hayashidera

The Newly Found Text of the *Puxian pusa xing yuan zan* 普賢菩薩行願讚 (*Bhadracaryāpraṇidhāna*) in the Kongō-ji Manuscript Collection

Shoshun Hayashidera

1. Introduction

An increasing number of Buddhist texts are being discovered among old manuscript collections extant in Japan—such as the Kongō-ji Manuscript Collection—that bear titles identical to the woodblock printed editions produced in China but that differ significantly in content.[1] The discovery in recent years of such texts is helping to shed light on different aspects of the transmission of Buddhist texts, aspects that we would not have learned from the study of the woodblock editions alone. Such discoveries have prompted the Research Institute for Old Japanese Manuscripts of Buddhist Scriptures to conduct studies of these collections. As a result of these ongoing studies, we have already found a considerable number of texts that differ from their corresponding woodblock printed editions. In this paper I would like to take up one such text, namely the text of the *Puxian pusa xing yuan zan* 普賢菩薩行願讚 (*Bhadracaryā-praṇidhāna* or *Bhadracarī-praṇidhāna*) in the Kongō-ji Manuscript

---

* This article is a revision of a paper presented at the 'Ancient Japanese Manuscripts' panel at the 16th Congress of the International Association of Buddhist Studies, held at the Dharma Drum Buddhist College in Taiwan, 23 June, 2011. That paper was, for the most part, an English translation of Hayashidera 2009.

[1] The discovery of manuscript versions of the *Maming pusa zhuan* in the Kōshō-ji and Nanatsu-dera Manuscript Collections marked the first such finding (see Ochiai 1994 and 2000). For a review of studies of texts in the Kongō-ji Manuscript Collection, including newly discovered texts, see Ochiai eds. 2004 and 2007.

Collection. This hitherto unknown text is comprised entirely of a phonetic transcription of Sanskrit in Chinese characters. Through an analysis of several characteristics of the text, I will show that it is an incomplete phonetic transcription of a Sanskrit text thought to belong to the same stemma as the one that Amoghavajra used to translate the *Bhadracaryā-praṇidhāna*. I will also demonstrate that a record of lectures given by Jiun Onkō 慈雲飲光（1718–1804）, a well-known Edo-era *siddham* 悉曇 scholar of the Shingon-ritsu Sect 眞言律宗, who was based at the Kōki-ji monastery,[2] suggests that he was familiar with a similar text. The complete text of the Kongō-ji manuscript can be seen on pages 117 through 123.

　　The Bhadracaryāpraṇidhāna is an important Mahāyāna encomium that circulated across much of Asia.[3] It describes a vow by bodhisattvas to practice ten kinds of *bhadra-caryā*s, such as taking refuge in, extolling, and making offerings to the Buddhas, and extols the act of taking refuge in Amitābha. The text has the following three Chinese translations, listed in order of year（s）translated:

1）The *Wenshushili fayuan jing*（文殊師利發願經, Taishō no. 296）, tr. by Buddhabhadra in 420 CE.
2）The *Puxian pusa xing yuan zan*（普賢菩薩行願讚, Taishō no. 297）, tr. by Amoghavajra between 746 and 771 CE.
3）The *Puxian guangdayuanwang qingjing jie*（普賢廣大願王清淨偈）at the end of the *Dafangguang fo huayan jing*,（大方廣佛華嚴經, Taishō no. 293, *Gaṇḍavyūha-sūtra*）, tr. by Prajña between 796 and 798 CE.

---

　　2 On the Sanskrit manuscripts of the *Bhadracaryāpraṇidhāna* preserved in the Kōki-ji, see Okukaze 2012.

　　3 In addition to Sanskrit versions, there are translations extant in Chinese, Tibetan, Khotanese, Tangut, and Mongolian. Incidentally, there is a 10th century inscription found at Nālandā, which includes a verse from the *Bhadracaryāpraṇidhāna*. See Schopen［1989］2005.

The *Wenshushili fayuan jing*[4] is a translation by Buddhabhadra (359–429), who is perhaps best known for his translation of the *Avataṃsaka Sūtra*, which is commonly known as the "Sixty-fascicle *Huayan jing*". The *Wenshushili fayuan jing* consists of 44 quatrains of five-character lines.[5]

The *Puxian pusa xing yuan zan* is a translation by Amoghavajra (705–774), who brought to China many Vajrayāna texts from Sri Lanka and was a central figure in establishing Chinese Esoteric Buddhism. This translation comprises 62 quatrains of seven-character lines. While "Puxian pusa xing yuan zan" is sometimes used generically to denote to any version of the *Bhadracaryāpraṇidhāna*, it most often refers eponymously to this Chinese translation.

The *Puxian guangdayuanwang qingjing jie* by Prajña (date of birth and death unknown; 8th to 9th centuries) is the third translation. Unlike the Buddhabhadra and Amoghavajra translations, which were of independent, self-contained texts, this rendering forms a part of the last fascicle of Prajña's translation of the *Avataṃsaka Sūtra*, which is commonly called the "Forty-fascicle *Huayan jing*".[6] Traditionally, the Chinese verses most frequently quoted and cited in China and Japan have been from this translation. Like Amoghavajra's version, Prajña's translation consists of 62 quatrains of seven-character lines. The two renderings are also largely in

---

[4] On the possibility that the title of this work is a translation of "*Mañjuśrīpraṇidhāna*(-*sūtra*)", see Izumi 1930, p. 227f.

[5] For side-by-side comparisons of Buddhabhadra's 44 verse translation and Amoghavajra's 62 verse translation, see Shiraishi [1961] 1988, pp. 438–439 and Kimura 2007, p. 23.

[6] These verses at the end of the *Forty-fascicle Huayan jing* are contained in neither Buddhabhadra's *Sixty-fascicle Huayan jing* nor Śikṣānanda's *Eighty-fascicle Huayan jing*, so we can assume that they were added to the Sanskrit original(s) between the years in which the *Eighty-fascicle Huayan jing* was produced (695–699) and the *Forty-fascicle Huayan jing* (796–798) was produced, i.e. sometime between the beginning to the middle of the 8th century. See Nakamura 1995, p. 851.

agreement content-wise. The order of the stanzas, however, widely differs in places.[7] If we accept the premise that the last two renditions of 62 verses represent the final, completed form of this work, it stands to reason that Buddhabhadra's translation consisting of 44 verses represents a transitional form.

Extant Sanskrit sources can be divided into two categories: the northern branch, as represented by manuscripts from Nepal,[8] and the southern branch, thought to have derived from Sri Lankan sources which Amoghavajra's translation likely based upon. There are differences in order of position as well as linguistic variances seen between these two branches, but linguistic clues suggest that the southern sources represent the older of the versions.[9]

The Sanskrit versions of *Bhadracaryāpraṇidhāna* transmitted to Japan that were collected and published by Jiun correspond to the southern versions, and are in complete agreement—from the first to the sixty-second verse—with Amoghavajra's translation.[10]

2. Characteristics of the newly discovered Kongō-ji *Puxian pusa xing yuan zan*

There is a Sanskrit-Chinese version of the pertinent text in Kongō-ji that has already been designated an Important Cultural Property,[11] but our

---

7 Stanzas 48 to 51 and 52 to 60 of Prajña's translation correspond to Stanzas 55 to 60 and 46 to 54 of Amoghavajra's translation, respectively. See Watanabe [1902] 1977, pp. 299–317, especially p. 314f.

8 The verses at the end of the *Gaṇḍavyūha-sūtra*, itself a part of the larger *Avataṃsaka Sūtra*, agree with the Nepalese manuscripts.

9 See Watanabe [1902] 1977, pp. 309–314.

10 See Watanabe [1902] 1977, pp. 314–316.

11 A Sanskrit (*bonji* 梵字) manuscript written horizontally to which Prajña's translation was written in as a side-by-side translation. Dated to the Heian period. Facsimile editions and exegeses are as follows: *Bonji kichō shiryō shūsei: Zuhan-hen*

studies have uncovered two additional texts in the collection of the *Puxian pusa xing yuan zan*. For the sake of convenience I will call these versions "Manuscript A" and "Manuscript B".[12] The content and line breaks of the two texts for the most part coincide. Hence, we are left to conclude that both are based on a common source text, or that either Manuscript A or Manuscript B served as a source text for the other. Both manuscripts are in scroll form and are tentatively dated to the Late Heian period. Manuscript A has been preserved in far better condition. Manuscript B is marked by passages destroyed by insects and such.[13]

　　Despite bearing the title *Puxian pusa xing yuan zan*, the newly discovered Kongō-ji text is quite unlike the three translations noted above. The distinctive features of this text can be summarized by the following four characteristics（from A to D）.

Characteristic A: The text is comprised entirely of a phonetic transcription

　　Unlike the Chinese versions cited above, which are actual *translations*

梵字貴重資料集成 図版篇 1980, p. 60f（partial reproduction）and *Bonji kichō shiryō shūsei: Kaisetsu-hen* 梵字貴重資料集成 解説編 1980, p. 158, *Jūyō bunkazai* 重要文化財 20, 1975, p. 127（facsimile of just the opening passage）, and Inokuchi ed. 1984, pp. 70–79（full facsimile）.

　[12] The physical characteristics and dimensions of the manuscripts are as follows. Manuscript A: total length of 114.6 cm, consisting of a first scroll sheet of 53.3 cm, a second of 55.0 cm, and a third of 6.3 cm. Each sheet of Manuscript A features a height of 25.5 cm, which consists of 19.6 cm of text bordered by a 2.6 cm margin at the top and 3.3 cm margin at the bottom. Line width is 1.9 cm. The three sheets of Manuscript B total 121.6 cm in length, and consist of a first sheet of 31.4 cm, a second sheet of 53.1 cm, and a third sheet of 37.1 cm. The total height of Manuscript B is 26.0 cm, which comprises a top margin of 3.5 cm, a bottom margin of 3.0 cm, and a text portion of 19.5 cm. The line width is 1.8 cm.

　[13] The existence of the two manuscript copies makes it possible to emend portions of the text that have been damaged in either.

of Sanskrit originals, the newly-discovered Kongō-ji version is merely a phonetic transcription of the Sanskrit text using a Chinese pronunciation scheme. This is evident, for example, from the opening line "曩謨三滿多跋梀囉 也," which is an obvious transcription of the Sanskrit "namaḥ Samantabhadrāya." In fact, aside from the title, which reads *Puxian pusa xing yuan zan* 普賢菩薩行願讚, the entire Kongō-ji text is comprised of a transcription in Chinese characters（See photograph 1 on the page 124）.

Characteristic B: Each quarter-verse is numbered, and the text ends at the 14th stanza

Each quarter-verse in this Kongō-ji version is serially numbered with Chinese numerals, the last being "57." Though not part of a verse, the initial salutation "namaḥ Samantabhadrāya" mentioned above is numbered in the text. Not counting this salutation, the text comprises 56 transcribed quarter-verses, and as Sanskrit stanzas typically consist of four *pāda*s, we have in the text a total of 14 transcribed stanzas.

Again, the Prajña and Amoghavajra translations of the *Bhadracaryā-praṇidhāna* both comprise 62 stanzas, but the Kongō-ji manuscript ends abruptly after the 14th stanza. It should be noted that the 14th stanza does not represent any kind of breakpoint in terms of content, and there is no apparent logic for concluding the text here. The reason for this abrupt termination remains unclear. While it is possible that the original copy text （i.e. the source text upon which the Kongō-ji text was based）consisted of 62 stanzas yet the portion after the 14th stanza was intentionally or unintentionally omitted when transcribed at Kongō-ji, such a scenario is unlikely. The reason is that both manuscripts have several lines worth of space at the end as well as oblique slits at the top and bottom of the paper. These features mark where the scroll rods were originally located. This suggests that the Kongō-ji text has always consisted of only these 14 stanzas（see photograph 2 on page 124）.

**Characteristic C: The text agrees with the Sanskrit（southern sources）
upon which Amoghavajra's translation was probably based**

As I stated in the introduction, extant Sanskrit sources can be divided
into northern and southern branches, and the Chinese translation that most
closely follows the Sanskrit texts collected in Japan by Jiun（southern
branch）is the one by Amoghavajra. Furthermore, a comparison of the
verse order shows that the Kongō-ji transcription corresponds to the
southern Sanskrit sources.[14] The excerpt shown in the following is a good
example of how the Kongō-ji text conforms to both the southern Sanskrit
sources and Amoghavajra's translation. For the purposes of comparison I
have also given the corresponding passage in Prajña's translation, which
also consists of 62 stanzas. The excerpt is the latter half of the 14th stanza. I
chose it because the Sanskrit sources upon which Amoghavajra and Prajña
were respectively based clearly diverge here, making it easy to see the
concordance among the Kongō-ji transcription, the southern Sanskrit, and
Amoghavajra's translation. The four versions are as follows:[15]

---

[14] The northern and southern Sanskrit sources are largely the same up until the
14th stanza, though there are differences in the way the verses are arranged. For
example, the latter halves of the fifth and sixth stanzas are reversed, and the 14th
stanza of the southern stemma corresponds to the latter half of the 13th stanza and
the first half of the 14th stanza in the northern stemma. See Watanabe [1902] 1977, p.
309f. In terms of these differences, the Kongō-ji transliteration is in agreement with
the southern stemma.

[15] The Sanskrit reading cited is from Shiraishi's critical editions of Sanskrit texts in
Japan collected by Jiun（southern sources）. See Shiraishi [1962] 1988. As far as this
verse is concerned, Ashikaga's critical edition（1958）is the same. On the other hand,
Watanabe's critical edition is based on northern sources, namely Nepalese
manuscripts, so is not cited here. Cf. Watanabe [1912] 1977. There is also a Sanskrit
edition with a corresponding English translation by Izumi Hōkei（Izumi 1929）.

Kongō-ji text: 夜引 嚩多計引 即娜設儞同上 始乞差二合引 怛囉引二合
五十六

婆帝二合引 跋里秫准 馱婆梡無幹反 覩嗢娜咯入引 五十七

Skt: yāvata keci daśad-diśi kṣetrās

te pariśuddha bhavantu udārāḥ

Amoghavajra: 所有十方諸刹土

願皆廣大咸清淨 (Taishō, Vol. 10, p. 880b)

Prajña: 我願普隨三世學

速得成就大菩提 (Ibid., p. 847a)

The Kongō-ji text cited above is a faithful phonetic transcription of the Sanskrit given. The Sanskrit ("May all of the fields [lands] in the ten directions be pure and vast") also maps well to Amoghavajra's translation (所有十方諸刹土　願皆廣大咸清淨), but does not correspond Prajña's translation (我願普隨三世學　速得成就大菩提) of the same.[16] We can infer from this agreement that it is probably not a coincidence that the Kongō-ji text bears the same title as Amoghavajra's translation of the *Bhadra-caryāpraṇidhāna*.

Characteristic D: The Kongō-ji text features notes for pronunciation and includes the character 打 ("to strike")

The Kongō-ji transcription features notes on pronunciation inserted into the text and makes frequent use of *fanqie* 反切, i.e. the traditional two-character Chinese phonetic annotation scheme using one character to indicate a consonant and another to signify the following vowel (and terminal consonant when present). In the 14th stanza shown above, for

---

[16] Amoghavajra's translation of the latter half of the 14th stanza (所有十方諸刹土 願皆廣大咸清淨) and the Sanskrit on which it is based correspond to the first half of the 15th stanza in Prajña's translation (所有十方一切刹　廣大清淨妙莊嚴).

example, the character 椀 used to represent *van* in *bhavantu* is followed by 無幹反, meaning that the initial consonant is the same as 無 and the sound that follows "rhymes" with 幹（where 反 is simply an indicator that *fanqie* is being used here）. In addition, the text uses other devices to specify pronunciation, such as the character 引 to denote a long vowel, the words 二合 and 三合 for conjunct consonants, 去 for *anusvāra*（ṃ）, and 入 for *visarga*（ḥ）. This use of pronunciation keys itself is not unique to the Kongō-ji text, as they are not uncommon in Chinese translations of *stotra* that retain some Sanskrit, *dhāraṇī*, and similar texts, but because the Kongō-ji text is comprised entirely of transcribed Sanskrit and uses *fanqie* and other devices to show how it is to be pronounced, it is possible that the text was primarily meant to be recited in rituals or rites, and that understanding the meaning of the text was of secondary importance.

There may be other evidence in the text supporting this possibility. The character 打, which is not part of the transliterated Sanskrit, appears three times throughout the text. In terms of the Chinese numerals that accompany each quarter-verse, 打 appears after quarter-verse no. 25（the end of the sixth verse in Sanskrit）, quarter-verse no. 41（the end of the 10th verse in Sanskrit）, and quarter-verse no. 57（the end of the 14th verse in Sanskrit）. The first instance of 打 corresponds to the sixth Sanskrit stanza, but it then occurs after the 10th and 14th, i.e. it appears at even intervals that are four stanzas long. I suspect that this 打（meaning "to strike" or "to hit"）is a cue to strike a percussion instrument or make some kind of striking motion, but without further information I cannot say for sure. I would be grateful for any insight on the matter.

3. Historical traces of a transcription belonging to the same stemma as the Kongō-ji text

So far I have described the aspects of this newly found text that make it unlike any of the Chinese translations of the *Bhadracaryāpraṇidhāna*.

Now I would like to note that a transcription belonging to the same stemma as the Kongō-ji text has actually left verifiable traces on the history of Japanese Buddhism. Specifically, those traces are found in a record of lectures given by Jiun Onkō, a learned monk who collected and studied Sanskrit manuscripts of the *Bhadracaryāpraṇidhāna* that transmitted to Japan (southern sources that correspond to Amoghavajra's translation). The record, titled *Fugengyōgansan bonpon kikigaki* 普賢行願讃梵本聞書, consists of notes taken by Jiun's disciple Hōgo 法護 for Jiun's lectures on the *Bhadracaryāpraṇidhāna* that began in 1767.[17] The lecture notes first present a Sanskrit text of the *Bhadracaryāpraṇidhāna* in *siddham* script, which is followed by a transcription in Chinese, and then by explanations of the individual words and phrases. What is of great interest here is that the Chinese transcription given is almost identical to the Kongō-ji text. Even more interesting is that, just as the Kongō-ji text, the transcription ends with the 14th stanza. After the phonetic rendering of the verse, the notes record Jiun as stating: "The transcription ends with this stanza. The verse from the 15th stanza onward has yet to be located. In the future you should search for these [stanzas] far and wide to fill in [the missing portion]."[18] We can therefore infer that the manuscript Jiun was using belonged to the same textual lineage as the Kongō-ji text. Unfortunately, the lecture notes make no mention of the nature of the provenance of the text Jiun was describing, the temple in which the manuscript was stored, or other useful information about this text. Jiun merely describes the work as an "exposition of phonetic transcription", and given his exhortation to his students to look for the remaining stanzas, we may assume that Jiun himself lacked detailed information on the text.

---

[17] This record is contained in the *Bongaku-shinryō* 梵學津梁, a compilation of Sanskrit texts and studies thereof by Jiun. See *Jiun Sonja Zenshū* [1926] 1977, Vol. 9 No. 2 慈雲尊者全集第九卷下, pp. 1–246.

[18] *Ibid.*, p. 92 f.

4. Conclusion

In the above I have analysed key characteristics of a newly discovered text of the *Puxian pusa xing yuan zan* from the Kongō-ji Manuscript Collection. This text comprises a phonetic transcription in Chinese of Sanskrit verse corresponding to the first 14 stanzas of the southern Sanskrit sources of the *Bhadracaryāpraṇidhāna*, i.e. the same manuscript tradition likely used as the basis for Amoghavajra's Chinese translation. It is unclear why the text abruptly ends after the 14th stanza, but the evidence suggests that it was not because of scribal errors that occurred during the transcription of the Kongō-ji text, but rather because the source manuscript upon which the Kongō-ji text was based likewise extended only to the 14th stanza. Given the use of *fanqie* and similar devices designed to convey the proper pronunciation, in addition to the inclusion of the character 打, which is not part of any transcription or pronunciation scheme, it is possible that the text was used for recitation purposes at rites or rituals of some sort. Furthermore, because we find a nearly identical Chinese transcription in a work recording lectures by Jiun, we know that he had access to a manuscript belonging to the same stemma as the Kongō-ji text. This is the only evidence I have been able to locate in literature documenting the history of Japanese Buddhism that corroborates the existence of a text of the same lineage as the Kongō-ji text.

One obvious question is whether the phonetic transcription was composed by a scholarly monk in Japan using a Sanskrit manuscript of the *Bhadracaryāpraṇidhāna* that had made its way to Japan, or was composed in China and then transmitted to Japan. At present, I believe the latter scenario to be more likely.

Among Sanskrit materials preserved in Japan is a manuscript titled 普賢菩薩所行行願讃.[19] This text features Chinese transcriptions alongside

---

[19] Inokuchi ed. 1984, pp. 100–120（reproduction）and p. 754（commentary）. This

the Sanskrit text. The postscript says that it was produced in the year 810 by Huilin 惠琳 (737–820) at Da Xing Shan-si 大興善寺. This manuscript gives phonetic readings for 62 stanzas. Although the Chinese characters used for the transcription differ slightly from those of the Kongō-ji text, we should note that Huilin not only was extremely proficient in Sanskrit—he authored the hundred-fascicle *Yin-yi* 音義 dictionary—but was also a direct disciple of Amoghavajra. Moreover, when we consider the fact that Amoghavajra urged his students to develop the ability to recite the *Bhadracaryāpraṇidhāna* from memory,[20] and that although the Kongō-ji text encompasses only the first 14 stanzas it is nevertheless in perfect concordance with the Sanskrit used by Amoghavajra to produce to the *Puxian pusa xing yuan zan*, it is quite possible that the transcribed text has roots in a text either used by or not far removed from Amoghavajra. In point of fact, the transcribed Chinese text of the Sanskrit *Prajñāpāramitā Hṛdaya* discovered among the Dunhuang manuscripts is now thought to have been authored by Amoghavajra,[21] a finding which may prove to be a useful clue in discussions of the transcribed *Bhadracaryāpraṇidhāna*. Many details of the newly found Kongō-ji manuscripts remain unclear. Nevertheless, this text, together with the Chinese transcription of the *Bhadracaryāpraṇidhāna* attributed to Huilin, deserves further study.

5. A Collation of the Kongō-ji Text with the Main Textual Versions

○ There are two manuscripts in Kongō-ji (which I term Ms. A and Ms. B). Ms. A, however, has suffered extensive insect damage, so the following text is based on Ms. B. Accordingly, the manuscript designation "Kj-m" below in fact refers to Ms. B.

○ Damaged characters are indicated with a box enclosure (□). In places where I

---

manuscript was copied in 1084 by a monk called Ryōyū 良祐, but there is no information available as to where the manuscript was stored.

20 Iwasaki 1997, pp. 365–378.

21 Fukui 2000, pp. 91–168.

have used Ms. A to emend such passages, I have placed the emended characters inside those enclosures.

○ In places where I have corrected readings in Ms. B using Ms. A, I have indicated so in the notes.

○ The line breaks used here are not the same as those in the manuscripts. I have based the line breaks here on the Chinese numerals shown in the text, which are assigned to each Sanskrit *pāda*.

○ Below the Kongō-ji Ms. I show the corresponding lines in the "Exposition of phonetic transcription" from *Fugengyōgansan bonpon kikigaki* 普賢行願讃梵本聞書 (abbreviated as "Jiun") as well as the critical edition by Shiraishi Shindō (abbreviated as "Skt"). Wherever characters in the Kongō-ji Ms. and the *siddham* version（Jiun）differ, I have underlined them.

○ I have added in square brackets those characters that are not present in either manuscript but that should be there from an editorial standpoint.

【Fascicle Title】普賢菩薩行願讃
　　　　　　［Kj-m］曩謨三去聲手 滿多跛梊囉也 ［一］
　　　　　　［Jiun］　曩謨三滿多跛捺羅也
　　　　　　［Skt］　　Namaḥ Samantabhadrāya[22]
【V.1 a】　［Kj-m］夜引 縛多計引茚娜設儞泥以反 始路引 計引 二
　　　　　　［Jiun］夜縛多。計即。娜設儞始。路計
　　　　　　［Skt］　yāvata keci daśad-diśi loke
【V.1 b】　［Kj-m］薩縛底哩二合 拽特嚩二合 誐跢曩囉僧思孕反去聲 賀二合 ［三］
　　　　　　［Jiun］薩嚩。底哩　拽特縛。誐跢。曩羅。僧賀
　　　　　　［Skt］　sarva-triyadhva-gatā nara-siṃhāḥ／
【V.1 c】　［Kj-m］跢曩護滿娜弭薩尾阿勢引 釤引 四
　　　　　　［Jiun］跢曩護。滿娜弭。薩尾。阿勢釤
　　　　　　［Skt］　tān ahu vandami sarvi aśeṣāṃ

---

[22] This phrase is missing in Ashikaga's edition.

【V.1 d】 ［Kj-m］ 迦引 也覩嚩引 左麼寧引 曩鉢囉二合 散諾入 五
         ［Jiun］ 迦也覩。縛左。麼寧曩。鉢羅散諾
         ［Skt］ kāyatu vāca manena prasannaḥ //1//

【V.2 a】 ［Kj-m］ 乞叉二合引 怛囉二合 祖祖魚反引 跛麼迦引 也鉢囉二合 麼引 乃引入 六
         ［Jiun］ 乞差怛羅。羅祖跛麼。迦也。鉢羅麼娜孕
         ［Skt］ kṣetra-rajopama-kāya-pramāṇaiḥ

【V.2 b】 ［Kj-m］ 薩嚩爾而以反 娜引 曩迦盧弭鉢囉二合 拏引 輪 车含反 七
         ［Jiun］ 薩縛。爾娜曩。迦盧弭。鉢羅拏輪
         ［Skt］ sarva-jināna karomi praṇāmaṃ /

【V.2 c】 ［Kj-m］ 薩嚩爾准前 曩引 鼻穆契引 曩麼寧曩 八
         ［Jiun］ 薩縛。爾曩。鼻穆契曩。麼寧曩
         ［Skt］ sarva-jinābhimukhena manena

【V.2 d】 ［Kj-m］ 跋棕囉二合 左哩鉢囉二合 枳駄引 曩沫黎曩 九
         ［Jiun］ 跋捺羅左哩。鉢羅扼駄曩。沫黎曩
         ［Skt］ bhadracarī-praṇidhāna-balena //2//

【V.3 a】 ［Kj-m］ 翳迦囉惹自欋[反]引 仡哩二合囉祖准上引 跛麼没淡引 十
         ［Jiun］ 翳迦。羅惹仡里。羅祖。跛麼。没淡
         ［Skt］ eka-rajāgri rajopama-buddhāṃ

【V.3 b】 ［Kj-m］ 没駄素引 頼曩頼 泥項反�, 釟 囉拏二合 矩沫弟引 十一
         ［Jiun］ 没駄。素跢曩。頼　殺羅拏。矩沫弟
         ［Skt］ buddha-sutāna niṣaṇṇaku madhye /

【V.3 c】 ［Kj-m］ 翳嚩麼勢引 灑多達麼多駄覩覩唵反 十二
         ［Jiun］ 翳縛。麼勢灑多。達麼多。駄覩
         ［Skt］ evam aśeṣata dharmata-dhātuṃ

【V.3 d】 ［Kj-m］ 薩嚩地没呰也二合 弭布引 囉拏二合 爾准上 寧引 欓入 十三
         ［Jiun］ 薩縛。地没呰也弭。布羅拏。爾寧擗
         ［Skt］ sarva'dhimucyami pūrṇa jinebhiḥ //3//

【V.4 a】 ［Kj-m］ 帝引 數上 左噁乞灑二合 也韈囉拏二合 娑母棕蘭二合引 十四
         ［Jiun］ 帝數左。噁乞灑也。韈囉拏。娑母捺蘭
         ［Skt］ teṣu ca akṣaya-varṇa-samudrāṃ

【V.4 b】 ［Kj-m］ 薩嚩二合 娑嚩朗誐引 誐娑母椊囉二合 嚕帝引 欛入 十五

　　　　 ［Jiun］ 薩縛。娑縛朗誐。娑母捺羅。嚕帝擗

　　　　 ［Skt］ sarva-svarāṅga-samudra-rutebhiḥ /

【V.4 c】 ［Kj-m］ 薩嚩爾准上 娜曩麌拏去聲引 婆拏麼引 拏 十六

　　　　 ［Jiun］ 薩縛。爾娜曩。麌拏。波拏麼拏

　　　　 ［Skt］ sarva-jināna guṇām bhaṇamānas

【V.4 d】 ［Kj-m］ 娑旦二合去引 素誐旦引 娑跋二合 嚩弭引 阿護薩鑁引 十七

　　　　 ［Jiun］ 娑旦。素誐旦。娑跢縛弭。阿護薩鑁

　　　　 ［Skt］ tāṃ Sugatāṃ stavamī ahu sarvāṃ //4//

【V.5 a】 ［Kj-m］ 補澀波二合 嚩隸引 鼻左麼引 里也二合 嚩隸引 欛入 十八

　　　　 ［Jiun］ *No transcription of this sentence

　　　　 ［Skt］ puṣpa-varebhi ca mālya-varebhiḥ

【V.5 b】 ［Kj-m］ 嚩引 儞也二合 尾黎引 跋曩椊囙囉二合 嚩隸引 欛入 十九

　　　　 ［Jiun］ *No transcription of this sentence

　　　　 ［Skt］ vādya-vilepana-cchatra-varebhiḥ /

【V.5 c】 ［Kj-m］ 薩嚩尾始瑟吒二合 尾愈引 賀嚩隸引 鼻 二十

　　　　 ［Jiun］ 薩縛。尾始瑟吒。尾兪賀。縛隸鼻

　　　　 ［Skt］ sarva-viśiṣṭa-viyūha-varebhiḥ

【V.5 d】 ［Kj-m］ 布引 惹准上後同 曩帝引 數上 爾娜引 曩迦盧引 弭 廿一[23]

　　　　 ［Jiun］ 布惹曩。帝數。爾娜曩。迦盧弭

　　　　 ［Skt］ pūjana teṣu jināna karomi //5//

【V.6 a】 ［Kj-m］ 嚩無鉢反 娑怛囉二合 嚩隸引 鼻左獻馱嚩隸引 鼻 廿二

　　　　 ［Jiun］ 縛娑怛羅。縛隸鼻左。獻馱。縛隸鼻

　　　　 ［Skt］ vastra-varebhi ca gandha-varebhiḥ[24]

【V.6 b】 ［Kj-m］ 室注二合引 羅拏二合 補齅鼻左銘引 嚕娑銘引 欛入 廿三

　　　　 ［Jiun］ 室注羅拏。補齅鼻。左銘嚕。娑銘擗

　　　　 ［Skt］ cūrṇa-puṭebhi ca Meru-samebhiḥ /

---

23 廿一 Missing in Ms. B; supplied from Ms. A.

24 ḥ Kongō-ji Mss and Jiun read ś.

【V.6 c】　[Kj-m]　儞泥以反引 跋嚩隷引 鼻左虞引 跋嚩隷引 樕入聲呼 廿四
　　　　　[Jiun]　儞跋。縛隷鼻。左度跋。嚩隷擗
　　　　　[Skt]　dīpa-varebhi ca dhūpa-varebhiḥ

【V.6 d】　[Kj-m]　布引 惹曩帝引 數上 爾娜引 曩迦廬引 弭 廿五 打
　　　　　[Jiun]　布惹曩。帝數。爾娜曩。迦廬弭
　　　　　[Skt]　pūjana teṣu jināna karomi //6//

【V.7 a】　[Kj-m]　夜引 左引 阿拏鼻 跢囉布引 惹嗢²⁵娜引 囉引 廿六
　　　　　[Jiun]　夜左。阿拏跢羅。布惹。嗢娜羅
　　　　　[Skt]　yā ca anuttara pūja udārā

【V.7 b】　[Kj-m]　跢地没㘕也二合 弭薩嚩爾曩引 南引 廿七
　　　　　[Jiun]　跢曩。地没㘕也弭。薩縛爾曩南
　　　　　[Skt]　tān adhimucyami sarva-jinānāṃ /

【V.7 c】　[Kj-m]　跋梒囉左哩引 阿地穆乞底二合 沬黎引 曩 廿八
　　　　　[Jiun]　跋捺羅。左哩。阿地穆乞底。沬黎曩
　　　　　[Skt]　bhadracarī-adhimukti-balena

【V.7 d】　[Kj-m]　滿娜弭布引 惹也弭引 爾曩薩鑁引 廿九
　　　　　[Jiun]　滿娜弭。布惹也弭。爾曩薩鑁
　　　　　[Skt]　vandami pūjayamī jina sarvāṃ //7//

【V.8 a】　[Kj-m]　栍左訖哩二合 擔平 麼以憺引 補婆吠引 夜引 三十
　　　　　[Jiun]　拽左。訖哩擔。麼以。播補。婆吠夜
　　　　　[Skt]　yac ca kṛtaṃ mayi pāpu bhaveyyā

【V.8 b】　[Kj-m]　囉引 誐覩禰吠二合引 灑覩莽引 賀嚩勢引 曩 三十一
　　　　　[Jiun]　羅誐覩。禰吠灑都。莽賀。縛勢曩
　　　　　[Skt]　rāgatu dveṣatu moha-vaśena /

【V.8 c】　[Kj-m]　迦団也覩嚩引 左麼寧引 梒多貸引 嚩 三十二
　　　　　[Jiun]　迦也都。縛左。麼儞捺。多貸縛
　　　　　[Skt]　kāyatu vāca manena tathaiva

―――――――――――

²⁵ 嗢 Ms. B reads 唱; corrected using Ms. A.

【V.8 d】[Kj-m] 擔平 鉢囉二合 底丁以反 禰引 捨也弭引 阿護薩鑁引 三十三

[Jiun] 擔。鉢羅底禰捨也弭。阿護薩鑁

[Skt] taṃ pratideśayamī ahu sarvaṃ //8//

【V.9 a】[Kj-m] 拽左娜設儞准上 始奔抳也二合 惹蘗寫 三十四

[Jiun] 拽左。娜設儞始。奔抳也。惹蘗寫

[Skt] yac ca daśad-diśi puṇya jagasya

【V.9 b】[Kj-m] 勢引 乞灑二合 阿勢引 乞灑二合 鉢囉二合 帝曳二合 迦爾曩引 喃引 三十五

[Jiun] 勢乞灑。阿勢乞灑。鉢羅帝曳迦。爾曩南

[Skt] śekṣa-aśekṣa-pratyekajinānāṃ /

【V.9 c】[Kj-m] 没馱素跢引 曩他薩嚩爾曩引 喃引 三十六

[Jiun] 没馱素跢曩他。薩縛爾曩南

[Skt] buddha-sutāna'tha sarva-jinānāṃ

【V.9 d】[Kj-m] 旦阿㝹鼻 謨引 娜也弭阿護薩鑁 三十七

[Jiun] 旦。阿努漠那也。弭。阿護薩鑁

[Skt] taṃ anumodayamī ahu sarvam //9//

【V.10 a】[Kj-m] 曳引 左娜設儞同上 始路迦鉢囉二合 儞准前反 播引 三十八

[Jiun] 曳左。娜設儞始。路迦鉢羅儞播

[Skt] ye ca daśad-diśi loka-pradīpā

【V.10 b】[Kj-m] 昌引 地尾没地也二合 阿僧去 誐多鉢囉二合 跢跛二合引 三十九

[Jiun] 昌地。尾没地也。阿僧誐多。鉢羅跢多

[Skt] bodhi vibudhya asaṅgata-prāptāḥ /

【V.10 c】[Kj-m] 跢引 曩護薩尾阿弟引 灑弭曩引 捺 去引 四十

[Jiun] 跢曩護。薩尾。阿弟灑弭。曩探

[Skt] tān ahu sarvi adhyeṣami nāthāṃ

【V.10 d】[Kj-m] 斫訖嚕二合引 阿㝹鼻音 跢嚕韈轉舌平 怛曩跢引 譯引入 四十一 打

[Jiun] 斫訖嚕。阿拏跢嚕。韈怛曩。跢譯

[Skt] cakru anuttaru vartanatāyai //10//

【V.11 a】[Kj-m] 曳比左儞寧逸反 物□二合 底同上 捺囉二合 始覩迦引 麼引 四十二

[Jiun] 曳比左。儞物 㗚底。捺羅始都。迦麼

[Skt] ye pi ca nirvṛti darśatu-kāmās

【V.11 b】[Kj-m] 娑跢曩鼻夜引 左弭跛蘭二合 惹哩歩引 跢都各反入 四十三

　　　　[Jiun] 娑跢曩。鼻夜左弭。跛蘭惹哩。歩跢

　　　　[Skt] tān abhiyācami prāṃjali-bhūtaḥ /

【V.11 c】[Kj-m] 乞差二合怛囉祖准上 跛摩羯臘波二合 志體二合地以反 旱覩 四十四

　　　　[Jiun] 乞差怛囉羅祖。跛麼。羯臘婆悉體旱都

　　　　[Skt] kṣetra-rajopama-kalpa sthihantu

【V.11 d】[Kj-m] 薩嚩惹藥寫呬跢引 也素佉引 也 四十五

　　　　[Jiun] 薩縛惹藥寫。呬跢也。素佉也

　　　　[Skt] sarva-jagasya hitāya sukhāya //11//

【V.12 a】[Kj-m] 滿娜曩布惹曩禰引 捨曩跢引 夜引 四十六

　　　　[Jiun] 滿那曩。布惹曩。禰捨曩。跢夜

　　　　[Skt] vandana-pūjana-deśanatāya

【V.12 b】[Kj-m] 阿弩鼻 謨引 娜曩引 弟引 灑拏夜引 左曩跢引 夜 引 四十七

　　　　[Jiun] 阿弩謨娜曩。弟灑拏夜。左曩。跢夜

　　　　[Skt] [anu][26]modanadhyeṣaṇa-yācanatāya /

【V.12 c】[Kj-m] 拽左秫詩聿反 波蒱囡反 麼以散呰覩緊去 茚 四十八

　　　　[Jiun] 拽左。秫婆。麼以。散呰都。緊即

　　　　[Skt] yac ca śubhaṃ mayi saṃcitu kiṃci

【V.12 d】[Kj-m] 昌引 代以曩引 麼以弭阿護薩鑁 四十九

　　　　[Jiun] 昌代以。曩麼也弭。阿護薩鑁

　　　　[Skt] bodhayi nāmayamī ahu sarvaṃ //12//

【V.13 a】[Kj-m] 薩嚩爾娜引 曩弩鼻音　始乞灑二合 也麼引 弩引 五十

　　　　[Jiun] 薩嚩。爾娜曩。弩始乞灑也。麼弩

　　　　[Skt] sarva-jināna'nuśikṣayamāṇo

【V.13 b】[Kj-m] 跛捹囉囗合左潾[27]跛哩布引 羅也麼引 拏入 五十囗

　　　　[Jiun] 跛捹羅左隣。跛里布羅也。麼拏

　　　　[Skt] bhadracariṃ paripūrayamāṇaḥ /

---

[26] anu- Missing in both Shiraishi's and Ashikaga's editions.

[27] 潾 Ms. A reads 隣.

【V.13 c】［Kj-m］布引 爾多坌 引 覩阿底多迦没馱引 五十□

　　　　　［Jiun］　布爾多。坌都。阿底多迦。没馱

　　　　　［Skt］　pūjita bhontu atītaka buddhā

【V.13 d】［Kj-m］曳左地哩二合 桄底娜設儞泥以反 始路引 計引 五十三[28]

　　　　　［Jiun］　曳左。地里拽底。那設儞始。路計

　　　　　［Skt］　ye ca dhriyanti daśad-diśi loke //13//

【V.14 a】［Kj-m］曳引 比阿曩引 誐哆帝引 攞二合 具坌覩 五十四

　　　　　［Jiun］　曳比。阿曩誐多。帝攞具。坌都

　　　　　［Skt］　ye pi anāgata te laghu bhontu

【V.14 b】［Kj-m］布羅拏麼努引 囉他昌引 地尾没馱引 五十五

　　　　　［Jiun］　布羅拏。麼拏羅他。昌地。尾没馱

　　　　　［Skt］　pūrṇa-manoratha bodhi-vibuddhāḥ /

【V.14 c】［Kj-m］夜引 嚩多計引 即娜設儞同上 始乞差二合引 怛囉 引二合 五十六

　　　　　［Jiun］　夜縛多。計引。娜設儞始。乞差怛囉

　　　　　［Skt］　yāvata keci daśad-diśi kṣetrās

【V.14 d】［Kj-m］娑帝二合引 跛里秫准 馱婆梡無幹反 覩嗢[29]娜咯入引 五十七 **打**

　　　　　［Jiun］　娑帝。跛里秫馱。婆挽都。㬜娜洛

　　　　　［Skt］　te pariśuddha bhavantu udārāḥ //14//

---

[28] 三 Corrected from 五 using Ms. A.

[29] 嗢 Corrected from 唱 using Ms. A.

Photograph 1: The Beginning of the Kongō-ji manuscript B
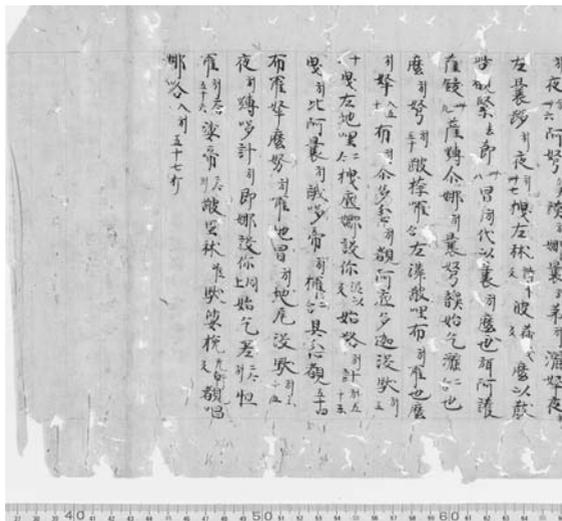
Photograph 2: The End of the Kongō-ji manuscript B

Bibliography

Ashikaga Atsu'uji 足利惇氏, 1958. '*Fugenbosatsugyōgansan* no bonpon 普賢菩薩行願讃の梵本,' in *Kyōtodaigaku bungakubu gojyusshūnen kinen ronshū*（*Miscellanea Kiotiensia: Essays in Celebration of the Semicentennial of the Faculty of Letters of Kyoto University*）京都大学文学部五十周年記念論集, pp. 1-16.

Bonji kichō shiryō kankōkai, 梵字貴重資料集成刊行会 ed., 1980. *Bonji kichō shiryō shūsei: Zuhan-hen* 梵字貴重資料集成 図版篇, Tokyo: Tokyo Bijutsu Inc. 東京美術.

Bonji kichō shiryō kankōkai, 梵字貴重資料集成刊行会 ed., 1980. *Bonji kichō shiryō shūsei: Kaisetsu-hen* 梵字貴重資料集成 解説編, ditto.

Fukui Fumimasa 福井文雅, 2000. *Han'nyashingyō no sōgōteki kenkyū*（*A Comprehensive Study of the Heart Sūtra: History, Society and Materials*）般若心経の総合的研究, Tokyo: Shunjūsha 春秋社.

Hase Hōshū 長谷宝秀 ed., [1926] 1977. *Jiun Sonja zenshū* 慈雲尊者全集 19 vols., Osaka: Kōki-ji 高貴寺.

Hayashidera Shoshun 林寺正俊, 2009. 'Kongō-ji no shinshutsu *Fugenbosatsugyōgansan* sansukuritto onshabon 金剛寺の新出『普賢菩薩行願讃』サンスクリット音写本,' *Indotetsugaku bukkyōgaku*（*Hokkaido Journal of Indological and Buddhist Studies*）印度哲学仏教学 24, pp. 83-102.

Inokuchi Taijun 井ノ口泰淳 ed., 1984. *Takakusu Junjirō kyūzō nihon bongogaku shiryō shūsei* 高楠順次郎旧蔵 日本梵語学資料集成, Tokyo: Meicho Fukyūkai 名著普及会.

Inokuchi Taijun 井ノ口泰淳, [1978&1982] 1995. '*Fugengyōgansan* kō 普賢行願讃考,' in *Chūō ajia no gengo to bukkyō* 中央アジアの言語と仏教（originally published in *Ryūkokudaigaku ronshū* 龍谷大学論集 412, pp. 35-50, and *Ditto* 同 420, pp. 23-33）, Kyoto: Hōzōkan 法蔵館, pp. 183-209.

Iwasaki Hideo 岩崎日出男, 1997. 'Fukū sanzō to *Fugenbosatsugyōgansan* 不空三蔵と『普賢菩薩行願讃』,' in *Kamata Shigeo hakushi kokikinen: Kegongaku ronshū* 鎌田茂雄博士古稀記念 華厳学論集, Tokyo: Daizō

Shuppan 大蔵出版, pp. 365–378.

Izumi Hōkei 泉 芳璟, 1929. 'Bonbun Fugenbosatsugyōgansan 梵文普賢菩薩行願讃,' *Ōtanigakuhō* 大谷学報 10-2, pp. 152–208.

Izumi Hōkei 泉 芳璟, 1930. 'The Hymn on the Life and Vows of Samantabhadra,' *The Eastern Buddhist* 5, pp. 226–247.

Jiun Sonja zenshū 慈雲尊者全集: see above Hase Hōshū.

Jūyō bunkazai 重要文化財: see below Mainichi Newspaper 'Jūyō bunkazai' Committee ed.

Kimura Kiyotaka 木村清孝 annotated tr., 2007. *Shin-kokuyakudaizōkyō Series 5: Kegon-bu no. 4, Jūjūkyō hoka* 新国訳大蔵経⑤華厳部４十住経他, Tokyo: Daizō Shuppan 大蔵出版.

Mainichi Newspaper 'Jūyō bunkazai' Committee 毎日新聞社「重要文化財」委員会事務局 ed., 1975. *Jūyō bunkazai Vol. 20* 重要文化財 20, Tokyo: Mainichi Newspapers Co. Ltd. 毎日新聞社.

Nakamura Hajime 中村元, 1995. *Daijōbukkyō no shisō* 大乗仏教の思想, Tokyo: Shunjūsha 春秋社.

Ochiai Toshinori 落合俊典, 1994. 'Kōshō-ji bon *Memyō-bosatsu-den* nitsuite 興聖寺本『馬鳴菩薩伝』について,' *Indogaku bukkyōgaku kenkyū* (*Journal of Indian and Buddhist Studies*) 印度学仏教学研究 41-1, pp. 293–299.

Ochiai Toshinori 落合俊典, 2000. 'Nishu no *Memyō-bosatsu-den* 二種の『馬鳴菩薩伝』―その成立と流伝―,' in *Chūgoku nihon senjutsu-kyōten senjutsu-sho* (*Scriptures and Commentaries Composed in China and Japan: The Long Hidden Scriptures of the Nanatsu-dera Research Series Vol. V*) 中國日本撰述經典(其之五)・撰述書(七寺古逸經典研究叢書第 5 巻), Tokyo: Daitō Shuppansha 大東出版社, pp. 619–646.

Ochiai Toshinori 落合俊典 ed., 2004. *Kongō-ji issaikyō no kisoteki-kenkyū to shinshutsu-butten no kenkyū* (Research Report: Grant-in-Aid for Scientific Research A-1 2000―2003) 金剛寺一切経の基礎的研究と新出仏典の研究(平成 12 年度～平成 15 年度科学研究費補助金基盤研究

（A）・（1）研究成果報告書).

Ochiai Toshinori 落合俊典 ed., 2007. *Kongō-ji issaikyō no sōgōteki-kenkyū to Kongō-ji shōgyō no kisoteki-kenkyū* (Research Report: Grant-in-Aid for Scientific Research A 2004–2006) 金剛寺一切経の総合的研究と金剛寺聖教の基礎的研究(平成 16 年度～平成 18 年度科学研究費補助金基盤研究(A) 研究成果報告書), 2 vols.

Okukaze Eikō 奥風栄弘, 2012. 'Kōki-ji zō bonbun *Fugengyōgansan* nitsuite 高貴寺蔵梵文『普賢行願讃』について,' *Indogaku bukkyōgaku kenkyū* (*Journal of Indian and Buddhist Studies*) 印度学仏教学研究 60-2, pp. 938–941.

Schopen, Gregory, [1989] 2005. 'A Verse from the Bhadracarīpraṇidhāna in a Tenth-Century Inscription Found at Nālandā,' in *Figments and Fragments of Mahayana Buddhism in India* (originally published in *Journal of the International Association of Buddhist Studies* 12–1, pp. 149–157), Honolulu: University of Hawai'i Press, pp. 299–305.

Shiraishi Shindō 白石真道, [1961] 1988. 'Über die Überlieferung und Komposition des Textes Samantabhadra's Bhadracarīpraṇidhāna,' in Shiraishi Toshiko 白石壽子 ed. *Shiraishi Shindō Bukkyōgaku ronbunshū* 白石真道仏教学論文集 (originally published in *Yamanashi daigaku gakugeigakubu kenkyūhōkoku* 山梨大学学芸学部研究報告 12, pp. 1–6), pp. 438–443

Shiraishi Shindō 白石真道, [1962] 1988. 'BHADRACARĪ,' in *Ibid.* (originally published in *Yamanashi daigaku gakugeigakubu kenkyūhōkoku* 山梨大学学芸学部研究報告 13, pp. 1–18), pp. 444–461.

Watanabe Kaikyoku 渡邊海旭, [1902] 1977. 'Fugengyōgansan no nihonbonbun nitsuite 普賢行願讃の日本梵文に就て,' in *Kogetsu Zenshū* Vol. 1 (of 2) 壺月全集上巻 (originally published in *Tōyō tetsugaku* 東洋哲學 9–11), Tokyo: Daitō Shuppansha 大東出版社, pp. 299–317.

Watanabe Kaikyoku 渡邊海旭, [1903] 1977, 'Sekkō "Fugengyōgansan no nihonbonbun nitsuite" no hoi 拙稿「普賢行願讃の日本梵文に就て」の

補遺,' in *Ibid*.（originally published in *Tōyō tetsugaku* 東洋哲學 10-2),
pp. 318-327.

Watanabe Kaikyoku 渡邊海旭, ［1912］1977, *Die Bhadracarī: Eine Probe
buddhistisch-religiöser Lyrik*, in *Ibid*., pp. 103-152.

Chief Research Fellow,
Research Institute for Old Japanese
Manuscripts of Buddhist Scriptures,
International College
for Postgraduate Buddhist Studies