VASUBANDHU ON TRAVEL AND SECLUSION

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Justly famed for his Abhidharmakośa, for his Vijñaptimātratāsiddhi, and other works, Vasubandhu looms large in the history of Indian Buddhism. But despite his fame one of his most important works is scarcely known to modern scholarship. This is the Vyākhya-yukti, or "Principles of Exegesis". The work was enormously influential, both in India and Tibet. Its importance in India may be seen, for example, in the Nibandhana on the Arthavinīcayatāsūtra composed by Vīryāśrīdatta at Nālandā during the reign of Dharmapāla (in the latter half of the eighth century), or in the work of Vīryāśrīdatta’s contemporary Hari-bhadra (see below). Evidence of the Vyākhya-yukti’s influence in Tibet may be seen in the Entrance Gate for the Wise (mKhas-pa 'jug-pa'i sgo) composed by Sa-skyā Pandita (1182–1251/2) or in Bu-ston’s History of Buddhism (Chos-'byün, composed circa 1323). In Tibet the Vyākhya-yukti is cited down to the present day.³

References to the Pāli canon are to the editions of the Pāli Text Society. References to the Pāli commentaries (Aṭṭhakathā) are to either Nālandā or Mahāmukta editions, as specified. Sīkṣa and references for Tibetan texts are given at the end of the article.

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³ Japanese scholars have written about the Vyākhya-yukti: see, for example, Hajime Nakamura, Indian Buddhism: A Survey with Bibliographical Notes, Hirakata City, 1980, p. 271, with reference in n. 24 to Susumu

What we may describe as the “Vyākhya-yukti literature” consists of three texts, two by Vasubandhu (Tib. dByig-gfön) himself and one by Gunamati (Tib. Yon-tan blo-gros). Originally composed in Sanskrit, they survive only in Tibetan translations made about 800 CE. They are preserved in the “Mind Only” (sems-tsam) division of the Tanjur, the collection of treatises and commentaries translated into Tibetan:⁴

1) Vyākhya-yukti: The Principles of Exegesis by Vasubandhu
2) Vyākhya-yukti-sūtrakhaṇḍasāta: One Hundred Extracts from the Discourses for the Principles of Exegesis by Vasubandhu

Yamaguchi: Kazunobu Matsuda, “Buddha’s Teaching and its Meaning based on Passages in the Vyākhya-yukti by Vasubandhu”, Journal of Buddhist Studies and Humanities, Otani University, 63.1 (1983), pp. 79–80, “On the Two Truths in the Vyākhya-yukti by Vasubandhu: Notes on Vasubandhu—Part II”, Journal of Indian and Buddhist Studies 33.2 (1985), pp. 750–756 (both papers in Japanese). As far as we know the only Western scholar to have recognized the importance of the work (at least in print) is José Ignacio Cabézon, in his “Vasubandhu’s Vyākhya-yukti on the Authenticity of the Mahāyāna Sūtras”, in Jeffrey R. Timm (ed.), Texts in Contexts: Traditional Hermeneutics in South Asia, Albany, 1992, pp. 221–243.

⁴ Bibliographical notices are given at the end of the article.
(3) Vyākhyāyukti-ṭīkā: Commentary on the Principles of Exegesis by Guṇamati.

The main text is the Principles of Exegesis, one of Vasubandhu’s most brilliant and fascinating works. It is a detailed exposition that not only sets forth a methodology for explication of the discourses of the Buddha, but also contains a spirited defence of the Mahāyāna. The short One Hundred Extracts from the Discourses for the Principles of Exegesis is a collection of sources in the form of brief citations from (almost entirely) canonical texts. Guṇamati’s Ṭīkā is a detailed prose commentary on the Vyākhyāyukti.

At the end of Chapter 1 of the Principles of Exegesis, Vasubandhu discusses the purpose of numerical categories of teaching. At the end of this section he gives numerical commentaries on four phrases drawn from the canon: seven reasons why the Buddha travelled from place to place; fifteen reasons why the monks travelled from place to place; reasons why the Buddha remained in seclusion and refrained from teaching for periods of a fortnight and of three months; fifteen reasons for going into the presence of another.

For the first two topics Vasubandhu gives a prose version followed by a verse summary or samgrahaśloka. Apart from a brief prose introduction the third topic is entirely in verse; it is not described as a samgrahaśloka, and indeed is partly cast in the first person, as the reported speech of the Buddha himself. The fourth topic is in verse only. In the present article, we have edited, studied, and translated these four passages. All of the passages pose difficulties, and our translations are provisional.

It is well-known that the Buddha travelled widely on foot across the Madhyadeśa for the forty-five years of his teaching career. The phrase used in the canon for “travel” is cārikām (or caryām) । cari. This is the subject of the first topic, which explains the phrase buddhaś carati cārikām. An equivalent Pāli formula from the Ambaṭṭhasutta, ekam samayam bhagavā kosalesu cārikāṃ caramano (Dīghanikāya I 87.2), is explained at

\[ \text{‘jog par mdzad pa dan, ci’i phyir tshe dan ldan pa gsus po che chen po tshe dan ldan pa sāri’i bu ga la ba der son no žes bya ba de la bu la sogs pa’i dgos pa yan brjod dgos so že na.} \]

7 For the rather complex problem of the samgrahaśloka, see Katumi Mimaki, “Sur le rôle de l’antarāśloka ou du samgrahaśloka”, in Indianisme et Bouddhisme, Mélanges offerts à Mgr Étienne Lamotte, Louvain-la-Neuve, 1980, pp. 233–244. The use of the samgrahaśloka is characteristic of Vasubandhu’s works. Mimaki (p. 233) notes two in the Abhidharmakosa-bhāṣya. In addition to the verses studied here, Vasubandhu uses them elsewhere in the Vyākhyāyukti, and also in his Pratītyasamutpādavibhanga-nirdeśa.

8 The phrase commented on (see above, n. 4) is mhan yod ga la bar der rgyu žin gṣegs so.

5 Here “canon” means the Sanskrit Tripiṭaka of the Mūlasarvāstivādin, one of the great Śrāvakas schools of the medieval Buddhist world.

6 The phrases commented on are given at P 43b4 dpér na mhan yod ga la bar (sic) der rgyu žin gṣegs so žes bya ba’i brjod par bya ba’i don ni ’jig rten na grags na, ci’i phyir sans rgyas sam nān thos ljon rgyu žin gṣegs pa dan, de bzin du ci’i phyir bcom idan ’das zla ba phyed dan gsum nān du yan dag par

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some length in the commentary, which also gives a number of reasons why Buddhas travel.\(^9\)

The monks and nuns, the disciples of the Buddha, also travelled. Early in his career the Blessed One urged the members of the fledgling sangha: “Travel, O monks, for the good of the many, for the happiness of the many, from compassion for the world, for the benefit, good, and happiness of gods and humankind” (Vinaya Mahāvagga I 21.1 caratha bhikkhave cārīkāṃ bahujanaḥitāya bahujanasukhāya lokānukampāya attāhāya hitāhāya sukhaḥ devamanussānāḥ). The Puṇḍa ovādasutta relates how Venerable Puṇḍa set out for Sunāparanta, despite the fact that the inhabitants of that country were fierce and rough. Puṇḍa’s journey is summed up with the stock phrase anupubbena cārīkāṃ caramāṇo yena sunāparanto janapado tad avasari (Majjhimanikāya III 269.23). The Mulasarvāstivādin counterpart from the Divyavadāna, the Pūrṇavadāna, reads: yena sronaparāntakā jana­padās tena cārīkāṃ caraṇ sronaparāntakā janapadān anu prāptah (ed. Cowell & Neil, p. 39.22). The second topic extracted here from the Principles of Exegesis explains why a monk travels: bhikṣuṣu carati cārīkāṃ.\(^{10}\)

We have not come across a comparable explanation in Pāli literature. The prose explanation of the Vyākyāyukti opens with a citation of a sūtra parallel to Anūttharanikāya III 258.

\(^9\) Ambañhathasutta-vanṇanā: Nālandā ed. I 264–269.

\(^{10}\) The question raised (see above, n. 4) is ci’i phyir sans rgyas sam ṣhan thos ljon ṣgyu žin gšegs pa.

The Buddha did not always travel and did not always teach. The Mahāvagga of the Saṃyuttanikāya mentions two occasions upon which he entered seclusion for half a month (addhāmāsas),\(^{11}\) and one occasion when he undertook a three month retreat.\(^{12}\) The commentaries (Aṭṭhakathā and Tīkā) on these suttas do not contain any narrative or attempt to explain the Blessed One’s motives. This is the subject of Vasubandhu’s third text, a citation in the first person that purports to give the Buddha’s own explanation.\(^{13}\) We do not know the source of the citation.

Our fourth topic comments on the stock phrase used to describe a visit paid by one person to another, for example, one monk to another monk. The example cited by Vasubandhu might be drawn from the Nidānasaṃyukta (ed. Chandrabhāl Tripāthi, § 23.3)

\(^{11}\) icchāmahām bhikkhave addhāmāsam patissaliḥitum: Saṃyuttanikāya V 12.10 (Magga-saṃyutta, Vihāra-vagga, Sutta 1), 320.13 (Ānāpāna-saṃyutta, Ekadhama­vagga, Sutta 9); Saṃyutta-ṭhākathā (Mahāmuktaḥāvayidhālaya ed.) III 208–09, 375; Saṃyutta-ṭīkā (Cāṇhasāṅgī ed.) II 403, 519.

\(^{12}\) Saṃyuttanikāya V 13.8 (Magga-saṃyutta, Vihāra-vagga, Sutta 2), icchāmāhām bhikkhave temāsam patissaliḥitum; Saṃyuttatākā II 406. The Sanskrit of Haribhadra reads “two months” (dvāṃ māsau), but the Tibetan of both the Vyākyāyukti and of Haribhadra reads “three months” (bla ba ... gsum). Chizen Akanuma, The Comparative Catalogue of Chinese Āgamas and Pāli Nikāyas, [Nagoya, 1929] Delhi, 1990, p. 236, does not list any parallels to the two Vihāra-vagga suttas in the Chinese Saṃyuktāgama or elsewhere in the Chinese Āgamas.

\(^{13}\) The question raised (see above, n. 4) is ci’i phyir bcom ldan ’das bla ba phyed dan gsum nan du yan dag par ’jog par medzad pa.
are discrepancies between Haribhadra’s Sanskrit and the Tibetan of the Vyūkhāyukti, and it is clear the verses are drawn from different manuscript traditions if not from different texts.

In Section I, we give English translations from the Vyūkhāyukti. In Section II, we give the Tibetan text from the Vyūkhāyukti, based on three editions of the Tanjur, plus the Sanskrit from the Abhisamayālaṃkārāloka along with its Tibetan translation (Peking edition only), and the regrettably brief commentary from Gunamati’s Vyūkhāyukti-ṭīkā (Peking and Derge editions).

I. Translations

1. Why the Buddha travelled from place to place

It should be known that Buddhas travel and wander for seven reasons:16

[1] to “tame” the residents of different regions (desāntara);
[2] to satisfy the residents there;
[3] to keep the hearers (śrāvaka) from staying too long in one place;
[4] to demonstrate non-attachment to one place;
[5] to transform different regions into shrines (caitya);
[6] to generate merit (puṇya) for numerous beings who would see and visit those [shrines];
[7] to appease disasters such as epidemics (īti), drought, etc.

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14 Vasubandhu’s citation (43b6) reads tshe dar i ldan pa gsus po che chen po tse dar i ldan pa sāri ’i bu ga la der soh no.
15 We use two editions: Wogihara = U. Wogihara (ed.), Abhisamayālaṃkārāloka Prajñāpāramitāvyākhyā, The Work of Haribhadra, Tokyo, 1932 [1973]; Vaidya = P.L. Vaidya (ed.), Aṣṭasāhasrikā Prajñāpāramitā with Haribhadra’s Commentary called Álōka (Buddhist Sanskrit Texts 4), Darbhanga, 1960.

16 Note that here the text has Buddhas in the plural (sān[ ]rgyas rnam). Elsewhere there is no plural marker, and the Sanskrit verse is in the singular.
The summarizing verses (samgrahaśloka):

The Buddha travelled and wandered [1] in order to “tame” different regions; [2] to satisfy the inhabitants there; [3] to have the hearers change their place of residence; [4] to demonstrate non-attachment; [5] to fill different regions with shrines; [6] and thereby enable the inhabitants [to make] merit; [7] and to appease epidemics and the like.

2. Why monks travelled from place to place

It should be known that hearers (śrāvaka) travel for fifteen reasons:

[1] Because five faults (ādīnava) have been taught. As the Blessed One has said (uktam hi bhagavatā): “There are five faults in staying too long in one place:
   (a) one has many tasks and many duties (bahu$kṛtyaḥ bahukaraṇīyaḥ);
   (b) one has many possessions and objects (bahu$bhandāḥ bahū$pakaraṇaḥ);
   (c) one becomes attached to a place, and clings to a place;
   (d) one becomes attached to a home, and clings to a home;
   (e) on leaving one leaves with attachment.”

[2] because of a lack of robes (cīvara), etc.;
[3] because of being tormented by discontent (arati);
[4] because of being afflicted with illness (roga);\(^{18}\)
[5] because of being afflicted by passion (rāga);
[6] because body and mind are tormented by others, by the deeds of humans and non-humans;\(^{19}\)
[7] out of a desire for gain, etc. (lābhādi);\(^{20}\)
[8] out of fondness (priyata) for others;
[9] out of compassion (anukampā) for others;
[10] out of respect for a teacher (gurugaurava);
[11] in order to see wonders in [other] lands;
[12] in order to attain to distinction (viśeṣa) in good qualities (kuśalapakṣa);
[13] in order to confess transgression (āpatti);
[14] in order to worship the Three Jewels (triratna);
[15] in order to pay homage to shrines (caityavandanā).

The summarizing verses (samgrahaśloka):

[1] The five faults (pañca-ādīnava), [2] the lack [of robes and requisites] (cīvāra dī) vaikalya);

\(^{17}\) Since the enumeration of the items is not entirely clear in the different versions, we follow Vasubandhu’s prose which lists fifteen distinct items, each ending with the phrase phyir dān. While the Tibetan of Haribhadra can be construed to give fifteen, the Sanskrit cannot, without adding items under the “etc.” (ādī of pāda) b. The difficulty lies in nos. 3 to 6 of our enumeration: the other items are straightforward. For a comparison of the texts see the Table at the end of this paper.

\(^{18}\) No. [4] is not mentioned in the verse versions, and must be subsumed under the “etc.” (ādī).

\(^{19}\) No. [6] is not mentioned in the verse versions, and must be subsumed under the “etc.” (ādī).

\(^{20}\) The “etc.” (la sog pa = ādī) here might refer to the stock compound lābhāsatkāra-śloka: “gain, honour, and praise”.

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3. Why the Blessed One spent periods in seclusion

The Blessed One spent a fortnight and three months in seclusion in order to cause his hearers (śrāvaka) to appreciate him. [through his absence]. Herein:

"It is not that now my compassion is weak; It is not that I am stingy with the dharma; It is not that I have the "teacher's fist"; It is not that I lack capability; It is not that I am in a state of suffering; It is not that I am finished with teaching; It is not that I expect anything from you: But because my trainees are not capable of knowing me And because they lack respect Therefore I should not teach". Knowing this, in order to cause [the disciples] to appreciate him, The Blessed One went into seclusion For a fortnight and for three months.

4. Fifteen motives for going into the presence of another

[1] For merit (punya), [2] wisdom (jñāna), [3] material gain (āmiṣa), [4] protection (trāna); [5] For pleasure (nandi), [6] to seek a chance to harm (avatāragavesaṇa);

Waldschmidt § 14.14. See Étienne Lamotte, L'Enseignement de Vimalakirti (Vimalakirtinirdeśa), Louvain, 1962, pp. 267, 347.

24 Gunamati comments: "Those to be trained are not capable of knowing me: because when the Dharma is taught, [their] faculties are not yet ripe (aparipakvendraṇa), because when listening to the Dharma being taught, they do not have respect—for that reason (hetu) [the Buddha] realized he should not teach, and, in order to cause them [the trainees] to appreciate him, he went into seclusion for a fortnight and for three months."

25 There is no Sanskrit citation of the verse to consult, and no prose to clarify the verses. Sanskrit terms given in parentheses are standard equivalents of the Tibetan.
[7] From friendship (mitrañī), [8] gratitude (kṛtajña), [9] [to seek out one] worthy of gifts (dakṣineya);
[10] From compassion for the one [one visits] or [11] for others [connected with him];
[12] From fear (bhaya), [13, 14] for the two spectacles (kutūhala), [15] and to follow another: For these fifteen motives, it is said “went in to the presence”.

26 The additions in brackets are based on Guṇamati’s commentary. Note that Guṇamati has sūn brtse where the Vyākyāyukti has, in all editions, gnis brtse.
27 itad mo gnis: we do not have any explanation of the “two spectacles”.
II. Texts

1. Why the Buddha travelled from place to place

Vyākhyaẏukti (D 39b1; G 57a6; P 44b3)

sāns rgyas rnams rgyu ʑin gsregs pa ni rgyu bdun dag gis rig (G57b) par bya ste/ yul gžan na 'khod pa rnams 'dul ba'i phyir dan/ de na 'khod pa rnams skom par bya ba'i phyir dan/ ṃan thos rnams gcig na ha can yun rin du gnas pa'i phyir dan/ ṇid de la chags pa mi mna' bar yun dag par bstan pa'i phyir dan/ yul rnams mchod rten du 'gyur ba'i phyir dan/ srog chags ma'i po rnams de'i drun du bita ba dan ḏro ba la sosgs pas bsod nams bskyed pa'i phyir dan/ yams kyi nad dan than pa la sosgs pa'i skyon rab tu ʑi bar bya ba'i phyir rol/ bs dus pa'i tshigs su bcad pa ni/ yul gžan 'dul bar bya phyir dan/ de na 'khod pa skom28 bya'i phyir// ṃan thos du ma gnas bya'i phyir// chags pa mi mna' bstan phyir dan/ yul rnams mchod rten 'gyur bya'i phyir29/ lus can rnams kyi bsod nams phyir// yams nad la sosgs ʑi bya'i phyir30/ saṅs rgyas rgyu ʑin gsregs par mdzad//

Haribhadra (Wogihara 7.18; Vaidya 271.29)

atha vā:

deśāntaravineyārthaṁ taṭasthānaṁ tarpaṇāya ca
sravakānekavārtham anāsaktīṁ ca darṣayaṁ/
deśānāṁ caityabhāvārthaṁ punyārthaṁ caiva dehināṁ
ityādīśaṁārthaṁ ca buddhaś ca sarīraṁ ca kārikāṁ/ iti/

Haribhadra (Tibetan, P5189, Vol. 90, śer phyin cha, 8a4)

yam na

yul gžan gdul bar bya phyir dan/ de na (gnas?) skom pa bskyed phyir dan// ṃan thos gnas ma'n bya phyir dan// chags pa med par bstan pa dan// yul rnams mchod rten bya phyir dan// 'gro ba'i bsod nams don ṇid dan// yams la sosgs pa ʑi don dūl saṅs rgyas rgyu bar mdzad pa yin//

2. Why monks travelled from place to place

Vyākhyaẏukti (D39b5; G57b4; P44b8)

28 skom GP : bsgom D.
29 'gyur bya'i phyir GP : 'gyur phyir dan D.
30 ʑi bya'i phyir DG : žes bya'i phyir P. We adopt ʑi bya'i phyir on the basis of the preceding prose (rab tu ʑi bar bya ba'i phyir). Similarly, we follow Wogihara's ṃāmārthaṁ against Vaidya's jñāpanārthaṁ, as also Wogihara's iti = yams nad against Vaidya's iti. The line refers to such events as the Buddha's visit to Vaiśāli to put an end to an epidemic, as related in the Pāli Ratana-sutta, the Mahāvastu, the Mahāmantrāṇusārini-sūtra of the Nepalese Pañcarakṣā, and the Tibetan Vaiśālīpraveśa-mahāsūtra: see Peter Skilling, "The Rakṣa Literature of the Śrāvakāyana", Journal of the Pāli Text Society XVI (1992), pp. 128–29.
ñan thos dag ni rgyu bco lhā dag gis rgyu bar rīg par bya ste/ji skad du bcom ldan 'das kyis31 ŋes dmigs lhā dag ste/ ha can yun rin du gnas na bya ba man ŋin byed pa man ba yin pa dan/ snod spyad (P45a) man ŋin 'tshog chas32 maṅ ba yin pa dan/ gnas la ser sna byed cin gnas la ŋen pa yin pa dan/ khyim la ser sna byed cin khyim la ŋen pa yin pa dan/ chags pa dan bcas bzin du gnas de nas 'gro bar byed do žes 'byun ba'i ŋes dmigs lhā bstan pa'i phyir dan (cp. AN III 258) / de bzin du chos gos (G58a) la sog pa dan mi ldan pa'i phyir dan/ mi dga' bas gnod pa'i phyir dan/ nad kyis gzi r ba'i phyir dan/ 'dod chags kyis gzi r ba'i phyir dan/ mi dan mi ma yin pas byas pas gzan gis lus dan sens la gnod pa byed pa'i phyir dan/ rṇed pa la sog pa 'dod (D40a) pa'i phyir dan/ gzan la dga' ba'i phyir dan/ gzan la sūn brtse33 ba'i phyir dan/ bla ma la ŋe sa bya ba'i phyir dan/ yul la sog pa la ldad mo la ba'i phyir dan/ dge ba'i phyogs khyad par du bya ba'i phyir dan/ luṅ ba bṣags pa'i phyir dan/ dkon mchog gsum la bkur bsti bya ba'i phyir dan/ mchod rten la phyag 'tshal ba'i phyir ro// bsdbus pa'i tshigs su bcad pa ni/ ŋes dmigs lhā daṅ ma 'byor dan// mi dga' chags daṅ yid mi bdel// 'thab dan rṇed sog sred daṅ 'dza// brtse daṅ bla ma la gus daṅ// no mtshar khyad par don phyir dan// luṅ daṅ dkon mchog rgyu daṅ ni// mchod rten la sog pa phyag bya'i phyir// dge sloṅ rgyu ŋin 'gro bar byed//

Haribhadra (Wogihara 11.15; Vaidya 274.19)

paṇcādīnavaikalyāratirāgadīghatiṭataḥ
labhādīrśnāpriyataḥ 'nukampāgurugauravaiḥ/
kautūhālād višeśārtham ṣāptāya ratnakāraṇāti
caityādīvandanārtham ca bhikṣuṣ carati cārikām// iti/

Haribhadra Tibetan (cha 11b5)

ṅes dmigs lhā daṅ ma 'byor dan// mi dga' chags daṅ yid mi bde//
'thab dan rṇed sog sred daṅ 'dza// brtse daṅ bla ma la gus daṅ//
no mtshar khyad par don phyir dan// luṅ daṅ dkon mchog rgyu daṅ ni//
mchod rten la sog pa phyag bya'i phyir// dge sloṅ rgyu bar byed pa yin//

3. Why the Blessed One spent periods in seclusion

Vyākhyāyukti (D40a3; G58a5; P45a7)

bcom ldan 'dās zla ba phyed daṅ gsum naṅi du yāṅ dag par 'jog par mdzad pa ni ŋan thos mnams skom par bya ba'i phyir te/ 'dir/

31 kyis D : kyi GP.
32 'tshog chas DG : mtshog chas P.
33 sūn brtse D : sūn rtse GP.
da lst na n sri brtse ba// mi chu chos 1a'n ser sna med/
dpe mkhyud med cin mi nus med// 1a ni s6ug bsnal ran bzn min/
1a yi34 bstan pa ma zad la// khyed las re ba'a'n yod min te//
(P45b) 'dul bas na'i ses mi nus sri// gus dan bcas pa'a'n med pas na/
des na bstan par mi bya bar// mkhyen cin skom par bya ba'i phyir/
zla ba phyed da'n gsum dag tu// bcom ldan na'n du yan dag 'jog/35
ces gsuns ba lta bu'o/

Haribhadra (Wogihara 983.11; Vaidya 554.9)

na krpa mandatedan'i na ca me dharmamatsara'h
nacoryanustirnasaktir na ca me duhkhasilata/
na ca me ni'shtan sastram tarkayami tavantikat
ajnatau na ca me sakta vineya na ca sadara'h/
na de'sayami yenitya jhapa'yan paritar'sayan
dvau masau36 pratisam'iino bhagav'an ardham eva ca// iti nyaya ...

Haribhadra Tibetan (cha 421a3)

da lst na n sri rje las// fnams min chos 1a'n ser sna med/
dpe mkhyud med cin mi nus min// 1a ni s6ug bsnal ran bzn min/
1a'i bstan pa mi zad la// khyed la re ba'a'n yod min gyis/
gdul byas na ni ses mi nus// gus dan bcas pa'a'n med pas na/
des ni bstan par mi bya bar// mkhyen cin skom par bya ba'i phyir/
zla ba phyed da'n gsum dag tu// bcom ldan na'n du yan dag 'jig (read 'jog)//

4. Fifteen reasons for going into the presence of another

Vya'kyayukti (D40a5; G58b2; P45b2)

bsod nams ye ses za'n zin bskyab37// dga' dan klan ka38 btsal ba dan/
bs'es39 da'n byas gzo yon gnas da'n// de dan gzan da'n gnis btsre da'n//
'jigs dan lta'd mo gnis da'n ni// gzan gyi rjes su 'brañ ba'i phyir/
rgyu ni bcu dan la nams kyi/' son ba yin par rab tu 'dod/
de ni ci rigs par rig par bya'ol/

5. Vya'kyayukti-ñikà, sems tsam i, D155a3; P19b3

34 na yi D : na'i GP.
35 / D : not in GP.
36 We suggest reading here trima'san, which would agree with all Tibetan versions as well as the
Sanyuttanikaya.
37 bskyab GP : skyabs D.
38 klan ka GP : glan ka D.
39 bses GP : ses D.
'gro ba la sogs pas\(^{40}\) \(\dot{\text{ž}}\)es bya ba la\(^{41}\) sogs pa'i sgras ni bṣiṇe'n bkur đan phyag bya ba la sogs pa gzung ṇol/ than pa la sogs pa'i \(\dot{\text{ž}}\)es bya ba la\(^{42}\) sogs pa'i sgras ni mi ma yin pa la sogs pa'i 'jigs pa\(^{43}\) gzung ṇol/ nad chags gnod pa'i phyir \(\dot{\text{ž}}\)es bya ba la/ chags \(\dot{\text{ž}}\)es bya ba \(\dot{\text{ž}}\)od chags söl/ gdul bas \(\dot{\text{ž}}\)es \(\dot{\text{ž}}\)es bya ba rgyas par 'byun la/ gdul bas \(\dot{\text{ž}}\)es mi nus pa ni chos bstan pa la dban po ma smi'n pa'i phyir ro/ chos bstan pa mi'n pa la gus pa\(^{44}\) dañ bcas pa 'an\(^{45}\) med pas na rgyu des na bstan par mi bya bar mkhyen žin de dag skom par bya ba'i phyir zla ba phyed dañ gsum dag tu \(\dot{\text{ž}}\)es bya ba rgyas par gsum söl/ byas gzo \(\dot{\text{ž}}\)es bya ba ni byas pa gzo ba \(\dot{\text{ž}}\)es bya ba'i tha tshig go/ de dañ gzan la sniṅ brtse dañ \(\dot{\text{ž}}\)es bya ba la/ de la sniṅ brtse ba ni gan dan gan gi druṅ du 'gro ba la'o/ gzan la sniṅ brtse ba ni de dañ 'brel ba la'o/ de gäs la sniṅ brtse bas söl/

References

(1) Vyākhyaṭukti = rNam par bṣad pa'i rigs pa, by Vasubandhu, translated from Sanskrit into Tibetan by Viśuddhasimha, Sarvajña-deva, and Devendrarākṣita:
- P: Peking Tanjur 5562, sens tsam si, 31b8–156a5 (Repr. Vol. 113, 244.5.8–294.4.5)
- D: Derge Tanjur 4061, sens tsam si, 29a2–134b2
- G: Golden (Ganden) Tanjur, sens tsam si (Repr. Vol. 66, A22–99)

(2) Vyākhyaṭukti-sūtrakhaṇḍaśata = rNam par bṣad pa'i rigs pa'i mdo sde'i dum bu bṛgya, by Vasubandhu (dByig gñen), translated from Sanskrit into Tibetan by Viśuddhasimha, Sarvajña-deva, Devendrarākṣita, and Maṇjuśrīvarman:
- P: Peking Tanjur 5561, sens tsam si, 19a2–31b7 (Repr. Vol. 113, 239.5.2–244.5.7)
- D: Derge Tanjur 4060, sens tsam si, 17b1–29a2
- G: Golden (Ganden) Tanjur, sens tsam si (Repr. Vol. 66, A12–21)
- N: Narthang Tanjur, mdo si, 18a1–29a1

(3) Vyākhyaṭukti-tīkā = rNam par bṣad pa'i rigs pa'i bṣad pa, by Guṇamati (Yon tan blo gros), translated from Sanskrit into Tibetan by Viśuddhasimha, Śākyasimha, and Devendrarākṣita:
- P: Peking Tanjur 5570, sens tsam i, 1a1–194a6 (Repr. Vol. 114, 95.1.1–173.5.6)
- D: Derge Tanjur 4069, sens tsam si, 139b1–301a7
- G: Golden (Ganden) Tanjur, sens tsam i (Repr. Vol. 66, C1–120)

\(^{40}\)pas D : pa P.
\(^{41}\) / D : not in P.
\(^{42}\) / D : not in P.
\(^{43}\) 'jigs pa D : 'jig pa P.
\(^{44}\) gus pa D : gus P.
\(^{45}\) 'an P : 'am D.
Table for Topic 2
VyY1 = Vvåkhya¥ukti prose list; VyY2 = Vvåkhya¥ukti verse list; H1 = Haribhadra, Tibetan; H2 = Haribhadra, Sanskrit.

[1] VyY1 ñes dmigs lha bstan pa’i phyir dañ: VyY2 ñes dmigs lha; H1 ñes dmigs lha; H2 pañcàdînava
[2] VyY1 chos gos la sogs pa dañ mi ldan pa’i phyir dañ: VyY2 mi ldan; H1 ma ’byor; H2 vaikalaya
[3] VyY1 mi dga’ bas gnod pa’i phyir dañ: VyY2 mi dga’; H1 mi dga’; H2 árati
[4] VyY1 nad kyis gzir ba’i phyir dañ: VyY2 nad; H1—; H2— (or include under àdîgha¥ita9?)
[5] VyY1 ’dod chags kyis gzir ba’i phyir dañ: VyY2 chags gnod pa’i phyir; H1 chags; H2 räga
[6] VyY1 mi dañ mi ma yin pas byas pas gzan gyis lus dañ mens la gnod pa byed pa’i phyir dañ: VyY2—; H2: include under àdîgha¥ita9? H1 has here yid mi bde / ’thab dañ. yid mi bde = daurmanasya; ’thab = kalaha.
[7] VyY1 rîed pa la sogs pa ’dod pa’i phyir dañ: VyY2 rîed sogs sred; H1 rîed sogs sred; H2 lâbhâditrșnâ
[8] VyY1 gzan la dga’ ba’i phyir dañ: VyY2 dga’ ba; H1 ’dza’ (= mdza’, priya, mitra, anunaya, prema); H2 priyatâ
[9] VyY1 gzan la sînîn brtse ba’i phyir dañ: VyY2 sînîn brtse; H1 brtse; H2 anukampâ
[10] VyY1 bla ma la že sa bya ba’i phyir dañ: VyY2 bla ma že sa; H1 bla ma la gus; H2 gurugaurava
[11] VyY1 yul la sogs pa la ltad mo lta ba’i phyir dañ: VyY2 ltad mo; H1 no mtshar; H2 kautùhalâd
[12] VyY1 dge ba’i phyogs khyad par du bya ba’i phyir dañ: VyY2 khyad par bya phyir dañ; H1 khyad par don phyir dañ; H2 viñësàrtham
[13] VyY1 ltun ba bsags pa’i phyir dañ: VyY2 btun ba; H1 ltun; H2 äpattyà
[14] VyY1 dkon mchog gsum la bkur bsti bya ba’i phyir dañ: VyY2 dkon mchog bkur sti’i phyir; H1 dkon mchog rgyu dañ ni; H2 ratnakàranât
[15] VyY1 mchod rten la phyag ’tshal ba’i phyir ro: VyY2 mchod rten phyag ni bya ba’i phyir; H1 mchod rten la sogs phyag bya’i phyir; H2 caityàdivandanàrtham