VASUBANDHU ON TRAVEL AND SECLUSION

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Justly famed for his Abhidharmakośa, for his Viñaptimātratāsiddhi, 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 Vyākhyaṣūkti, 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 Arthavinīścayasyātra composed by Viryāśrīdatta at Nālandā during the reign of Dharmapāla (in the latter half of the eighth century), or in the work of Viryāśrīdatta’s contemporary Haribhadra (see below). Evidence of the Vyākhyaṣūkti’s influence in Tibet may be seen in the Entrance Gate for the Wise (mKhas-pa ’jug-pa’i sgo) composed by Sa-skya Paṇḍita (1182–1251/2) or in Bu-ston’s History of Buddhism (Chos-’byun, composed circa 1323). In Tibet the Vyākhyaṣūkti is cited down to the present day.\(^3\)

What we may describe as the “Vyākhyaṣūkti literature” consists of three texts, two by Vasubandhu (Tib. dByig-gāchen) himself and one by Guṇamati (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) Vyākhyaṣūkti: The Principles of Exegesis by Vasubandhu
(2) Vyākhyaṣūkti-sūtrakhaṇḍaśāta—One Hundred Extracts from the Discourses for the Principles of Exegesis by Vasubandhu

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

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

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\(^4\) Bibliographical notices are given at the end of the article.
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 Tīkā 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 comments 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) 

\[\text{cārikām}\]

This is the subject of the first topic, which explains the phrase buddhās carati cārikām. An equivalent Pāli formula from the Ambaṭṭhasutta, ekam samayam bhagāvā kosaḷesa cārikam caramano (Dīghanikāya I 87.2), is explained at

\[\text{jog par māzad pa dān, ci’i phyir tshe dān ldan pa gsus po che chen po tshe dān ldan pa sāri’i bu la ba der son no ņes bya ba de tva bu la sogs pa’i dgos po yan brjod dgos so ņe na.}\]

7 For the rather complex problem of the samgrahaśloka, see Katsumi Mimaki, “Sur le rôle de l’antaraśloka 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 Abhidhammakosa-bhāṣya. In addition to the verses studied here, Vasubandhu uses them elsewhere in the Vyākhyāyukti, and also in his Pratītyasamutpādavibhāṅga-nirdeśa.

8 The phrase commented on (see above, n. 4) is mān yan yod ga la bar der rgyu ŋin gṣegs so.
some length in the commentary, which also gives a number of reasons why Buddhhas 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 saṅgha: "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 cārikam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhaṇa devamanussānaṁ). The Puṇḍārasutta 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 cārikam caramāno yena suṇāparantō janapado tad avasari (Majjhimanikāya III 269.23). The Mūlasarvāstivādin counterpart from the Divyāvadāna, the Pūrṇāvadāna, reads: yena sronāparāntakā jana-padās tena cārikam caraṇā sronāparāntakā jana-padādā anu prāptaḥ (ed. Cowell & Neil, p. 39.22). The second topic extracted here from the Principles of Exegesis explains why a monk travels: bhikṣuṣ carati cārikām.10 We have not come across a comparable explanation in Pāli literature. The prose explanation of the Vyākhyayukti opens with a citation of a sūtra parallel to Aṅguttaranikāya III 258.

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 (aḍḍhamāsaṁ).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 Nidānasamuyutta (ed. Chandrabhāl Tripāthi, § 23.3)

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10 The question raised (see above, n. 4) is ci’i phyir sans rgyas sam ți thos ljons rgyu žin gsėgs pa.

11 icchāmaham bhikkhave aḍḍhamāsaṁ paṭisalliyum: Saṃyuttanikāya V 12.10 (Magga-samyutta, Vihāra-vagga, Sutta 1), 320.13 (Anāpāna-samyutta, Ekadhama-vagga, Sutta 9); Saṃyutta-aṭṭhakathā (Mahāmakutarājavidyalaya ed.) III 208–09, 375; Saṃyutta-tīkā (Chaṭṭhasaṅgīti ed.) II 403, 519.


13 The question raised (see above, n. 4) is ci’i phyir bcom idan ‘das zla ba phyed dañ gsum nañ du yan dag par ’jog par mdzad pa.
The verses for the first three topics are available in Sanskrit, since they are cited (without attribution) by Haribhadra in his Abhisamayālaṃkārāloka.\textsuperscript{15} Haribhadra resided at the Trikūṭaka Vihāra during the reign of King Dharmapāla, that is, in the latter half of the 8th century. In his Abhisamayālaṃkārāloka he gives altogether five citations of verses from the Vyākhya-yukti (along with kārikās from the Abhidharmakośa). These references, along with those of the Arthaviniscayanibandhana, show that the Vyākhya-yukti was studied (along with the other works of Vasubandhu) in the great monasteries of Northern India during the reign of Dharmapāla.

Is Vasubandhu the author of the prose and the verses, or is he quoting earlier sources? Most probably he is citing samples of an earlier exegetical tradition on canonical phrases. Is Haribhadra citing Vasubandhu, or the earlier tradition? This cannot be said, although we suspect the former. At any rate, there are discrepancies between Haribhadra’s Sanskrit and the Tibetan of the Vyākhya-yukti, 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 Vyākhya-yukti. In Section II, we give the Tibetan text from the Vyākhya-yukti, based on three editions of the Tanjur, plus the Sanskrit from the Abhisamayālaṃkārāloka along with its Tibetan translation (Peking edition only), and the regretfully brief commentary from Gunamati’s Vyākhya-yukti-ṭikā (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:\textsuperscript{16}

[1] to “tame” the residents of different regions (deśāntara);
[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 (punya) for numerous beings who would see and visit those [shrines];
[7] to appease disasters such as epidemics (itti), drought, etc.

\textsuperscript{16} Note that here the text has Buddhas in the plural (saṃs 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:17 [1] Because five faults (ādīnava) have been taught. As the Blessed One has said (uktam hi bhagavata): “There are five faults in staying too long in one place:

(a) one has many tasks and many duties (bahukṛtyaḥ bahukaranīyāḥ);
(b) one has many possessions and objects (bahubhandāḥ bahūpa-karana);
(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 (priyātā) 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 (viśesa) 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 (caityavandana).

The summarizing verses (samgrahaśloka):

[1] The five faults (pañc-ādīnava), [2] the lack [of robes and requisites] ([cīvarādi] 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 dan. While the Tibetan of Haribhadra can be construed to give fifteen, the Sanskrit cannot, without adding items under the “etc.” (ādi 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.” (ādi).
19 No. [6] is not mentioned in the verse versions, and must be subsumed under the “etc.” (ādi).
20 The “etc.” (la sog pa = ādi) here might refer to the stock compound lābhāsatkārāśloka: “gain, honour, and praise”.

17
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].

“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”,”

21 The verb here rendered as “appreciate” is Tibetan skom pa, Sanskrit pari‘vrtś: to long for, desire, thirst, etc.
22 dharmamātāsarya is one of the five mātāsaryas listed in both Pāli and Sanskrit texts.
23 ācāriyamattthi is mentioned at e.g. Dīghanikāya II 100, Samyuttanikāya V 133, Jātaka II 221, 250, Milindapaṭhā 144, and in Sanskrit at Mahāparinirvānasūtra (ed. E. Waldschmidt) § 14.14. See Étienne Lamotte, L’Enseignement de Vimalakirti (Vimalakirtinirdeśa), Louvain, 1962, pp. 267, 347.
24 Guṇamati comments: “Those to be trained are not capable of knowing me: because when the Dharma is taught, [their] faculties are not yet ripe (aparipokvendriya), 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.

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

[7] From friendship (mitratā),
[8] gratitude (kṛtaṁśa), [9] to seek out one] worthy of gifts (dakṣīṇeyā);
[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), [27] [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 sīhiḥ brtse where the Vyākhyāyukti has, in all editions, gniḥ brtse.

27 lta mgo gniḥ: we do not have any explanation of the “two spectacles”.
II. Texts

1. Why the Buddha travelled from place to place

Vyākhyaḥyukti (D 39b1; G 57a6; P 44b3)

sans rgyas rnams rgyu žin gšegs pa ni rgyu bdun dag gis rig (G57b) par bya ste/ yul gzan na 'khod pa rnams 'dul ba'i phyir dan/ de na 'khod pa rnams skom par bya ba'i phyir dan/ ŋan thos rnams gcig na ha caṅ yun riṅ du gnas pa span gis pa'i phyir dan/ ŋid de la chags pa mi mña' bar yan dag par bstan pa'i phyir dan/ yul rnams mchod rten du 'gyur ba'i phyir dan/ srog chags man po rnams de'i drun du bita ba dan 'gro ba la bsod pas bsod nams bskyed pa'i phyir dan/ yams kyi nad dan than pa la sogs pa'i skyon rab tu ži bar bya ba'i phyir ro// bsdus pa'i tshigs su bcad pa ni//

yul gzan 'dul bar bya phyir dan// de na 'khod pa skom28 bya'i phyir// Ńan thos du ma gnas bya'i phyir// chags pa mi mña' bstan phyir dan// yul rnams mchod rten 'gyur bya'i phyir29// lus can rnams kyi bsod nams phyir// yams nad la sogs ži bya'i phyir30// sans rgyas rgyu žin gšegs par mdzad//

Haribhadra (Wogihara 7.18; Vaidya 271.29)

atha va:

desāntaravineyārtham tatsthānāṃ tarpanāya ca
śrāvakānekāvārtham anāśaktim ca darśayan//
desānāṃ caityabhāvārtham punyārtham caiva dehinām
ūtyādiśamanārtham ca buddhaś carati cārikām// iti//

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

yan na

yul gzan gdul bar bya phyir dan// de nas (gnas?) skom pa bskyed phyir dan// Ńan thos gnas man bya phyir dan// chags pa med par bstan pa dan// yul rnams mchod rten bya phyir dan// 'gro ba'i bsod nams don ŋid dan// yams la sogs pa ži don du// sans rgyas rgyu bar mdzad pa yin//

2. Why monks travelled from place to place

Vyākhyaḥyukti (D39b5; G57b4; P44b8)

28 skom GP : bsgom D.
29 'gyur bya'i phyir GP : 'gyur phyir dan D.
30 ži bya'i phyir DG : žes bya'i phyir P. We adopt ži bya'i phyir on the basis of the preceding prose (rab tu ži bar bya ba'i phyir). Similarly, we follow Wogihara's śamanārtham against Vaidya's jitaṇārtham, as also Wogihara's ži = yams nad against Vaidya's ži. The line refers to such events as the Buddha’s visit to Vaiśālī to put an end to an epidemic, as related in the Pāli Ratana-sutta, the Mahāvastu, the Mahāmāraṇāsārini-sūtra of the Nepalese Pañcarakṣa, and the Tibetan Vaiśālīpraveśa-mahāsūtra: see Peter Skilling, “The Rakṣa Literature of the Śrāvakayāna”, Journal of the Pali Text Society XVI (1992), pp. 128–29.
ñan thos dag ni rgyu bco lha dag gis rgyu bar rig par bya ste/ ji skad du bcom ldan 'das kyis\(^{31}\) ñes dmigs lha dag ste/ ha ca yun rin ŋu gnas na bya ba maṅ žin byed pa maṅ ba yin pa dan/ snod spyad (P45a) maṅ žin 'tshog chas\(^{32}\) maṅ ba yin pa dan/ gnas la ser sna byed cin gnas la žen pa yin pa dan/ khyim la ser sna byed cin khyim la žen pa yin pa dan/ chags pa dan bcas bzin du gnas de nas 'gro bar byed do žes 'byuṅ ba'i ñes dmigs lha bstan pa'i phyir dan [cp. AN III 258] / de bzin du chos gos (G58a) la sogs pa dan mi ldan pa'i phyir dan/ mi dga' bas gnod pa'i phyir dan/ nad kyis gzir ba'i phyir dan/ 'dod chags kyis gzir ba'i phyir dan/ mi dan mi ma yin pas byas pas gzan gyis lus dan sams la gnod pa byed pa'i phyir dan/ rned pa la sogs pa 'dod (D40a) pa'i phyir dan/ gzan la dga' ba'i phyir dan/ gzan la sñin brtse\(^{33}\) ba'i phyir dan/ bla ma la že sa bya ba'i phyir dan/ yul la sogs pa la lla mo lla ba'i phyir dan/ dge ba'i phyogs khyad par du bya ba'i phyir dan/ lutu ba bṣags pa'i phyir dan/ dkon mchog gsum la bkur bsti ba'i phyir dan/ mchod rten la phyag 'tshal ba'i phyir rol'/bsa'us pa'i tshigs su bcad pa ni/ ñes dmigs lha dan mi ldan dan/ mi sñin brtse bla ma že sa dan/ lla mo khyad par bya phyir dan/ bren ba dkon mchog bkur sti'i phyir/ mchod rten phyag ni ba'i phyir/ dge slos rgyu žin 'gro bar byed/

Haribhadra (Wogihara 11.15; Vaidya 274.19)

paṅcādīṇavākalyārātrīgādīṇaḥśaṭītaḥ
lābhādiṭrṇāprīyatā 'nukampāgurugauravaiḥ/
kautthiḥalād viṛṣeṭhram āpattya ratnakāraṇāt
caṭtāyādvandanaṁrthaṁ ca bhikṣu carati cārikām// itī/

Haribhadra Tibetan (cha 11b5)

ñes dmigs lha daṅ ma 'byor dan/ mi dga' chags daṅ yid mi bde/ 'tshab dan rned sogs sred daṅ 'dzas// brtse dan bla ma la gus daṅ/ no mishar khyad par don phyir daṅ// lutu daṅ dkon mchog rgyu daṅ ni// mchod rten la sogs phyag bya'i phyir// dge slos rgyu bar byed pa yin/ 3. Why the Blessed One spent periods in seclusion

Vyākhyaḥyukti (D40a3; G58a5; P45a7)

bcom ldan 'dās zla ba phyed daṅ gsum nan du yan dag par 'jog par mdzad pa ni ṇan thos rnas skom par bya ba'i phyir te/ 'dir/

\(^{31}\) kyis D : kyi GP.
\(^{32}\) 'tshog chas DG : mthog chas P.
\(^{33}\) sñin brtse D : sñin rtse GP.
da ltaṅ na ni sñin brtse ba// mi chuṅ chos la'aṅ ser sna med//
dpe mkhyud med ciṅ mi nus med// na ni sṅug bṣnal raṅ bzin min//
na yi34 bstan pa ma zad la// khyed las re ba'aṅ yod min te//
(P45b) 'dul bas na'i sles mi nus sīn// gus dan bcas pa'an med pas na//
des na bstan par mi bya bar// mkhyen ciṅ skom par bya ba'i phyir//
zla ba phyed dan gsum dag tu// bcom ldan naṅ du yaṅ dag 'jog35
ces gsums ba lla bu'o//

Haribhadora (Wogihara 983.11; Vaidya 554.9)
na kṛpāmandatedānīṁ na ca me dharmaṁsaraḥ
nācāryaṁsūrīṁsaktir na ca me duḥkhaśīlātā//
na ca me niṣṭhitam śāstraṁ tarkayāṁi tavāntikāt
ajñātum na ca me śakti vineyā na ca sādāraḥ//
na desayāṁi yeneti jñāpayan parītarṣayan
dvau māsau36 pratīṣaṁlīno bhagavān ardhama eva ca// iti nyāyāt ...

Haribhadora Tibetan (cha 421a3).
da ltaṅ na ni sīn rje las// nams min chos la'aṅ ser sna med//
dpe mkhyud med ciṅ mi nus min// na ni sṅug bṣnal raṅ bzin min//
na'i bstan pa ma zad la// khyed la re ba'aṅ yod min gyis//
gdul byas na ni sles mi nus// gus dan bcas pa'an med pas na//
des ni bstan par mi bya bar// mkhyen ciṅ skom par bya ba'i phyir//
zla ba phyed dan gsum dag tu// bcom ldan naṅ du yaṅ dag 'jig (read 'jog)///

4. Fifteen reasons for going into the presence of another

Vyākhyaṅukti (D40a5; G58b2; P45b2)
bsod nams ye sles zaṅ ziṅ bskyab37// dga' dan klan ka38 btsal ba dahn//
bses39 dahn byas gzo yon gnas dahn// de dahn gzhan dahn giṅs brtse dahn//
'jigs dahn ltaṅ mo giṅs dahn ni// gzhan gyi rjes su 'braṅ ba'i phyir//
rgyu ni bcu dan lha rnam sres kyis// son ba yin par rab tu 'dod//
de ni ci rigs par rig par bya'o//

5. Vyākhyaṅukti-tīkā, sems tsam i, D155a3; P19b3

34 na yi D : na'i GP.
35 / D : not in GP.
36 We suggest reading here trimāsān, which would agree with all Tibetan versions as well as the
   Sanvyuttanikāyā.
37 bs'kyab GP : skyab s D.
38 klan ka GP : glan ka D.
39 b'ses GP : s'es D.
'gro ba la soogs pas⁴⁰ žes bya ba la⁴¹ soogs pa'i sgras ni bsñen bkur dañ phyag bya ba la soogs pa gzūn ño/ than pa la soogs pa'i žes bya ba la⁴² soogs pa'i sgras ni ma yin pa la soogs pa'i 'jigs pa’⁴³ gzūn ño/ nad chags gnod pa'i phyir žes bya ba la/ chags žes bya ba ni 'dod chags so/ gdûl bas ña'i ñes žes bya ba rgyas par 'byuñ la/ gdûl bas ña'i ñes mi nus pa ni chos bstan pa la dbaö po ma smin pa'i phyir rol/ chos bstan pa mîn pa la gus pa’⁴⁴ dañ bcas pa 'aⁿ⁴⁵ med pa ra 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 žes bya ba rgyas par gsuñs so/ byas gzo žes bya ba ni byas pa gzo ba žes bya ba'í tha tshig go/ de dañ gţan la sñîñ brtse dañ žes bya ba la/ de la sñîñ brtse ba ni gañ dañ gañ gi drun du 'gro ba la'ö/ gţan la sñîñ brtse ba ni de dañ 'brel ba la'ö/ de gûñs la sñîñ brtse bas so/

References

(1) Vyākhyaṅyukti = rNam par bśad pa’i rigs pa, by Vasubandhu, translated from Sanskrit into Tibetan by Viśuddhasimha, Sarvajñādeva, and Devendrarāksita:
   P: Peking Tanjur 5562, sems tsam si, 31b8–156a5 (Repr. Vol. 113, 244.5.8–294.4.5)
   D: Derge Tanjur 4061, sems tsam si 29a2–134b2
   G: Golden (Ganden) Tanjur, sems tsam si (Repr. Vol. 66, A22–99)

(2) Vyākhyaṅyuktī-sūtrakhaṇḍaśātā = rNam par bśad pa’i rigs pa’i mdo sde’i dum bu bgrya, by Vasubandhu (dBying gñen), translated from Sanskrit into Tibetan by Viśuddhasimha, Sarvajñādeva, Devendrarāksita, and Maṇjuśrīvarman:
   P: Peking Tanjur 5561, sems tsam si, 19a2–31b7 (Repr. Vol. 113, 239.5.2–244.5.7)
   D: Derge Tanjur 4060, sems tsam si, 17b1–29a2
   G: Golden (Ganden) Tanjur, sems tsam si (Repr. Vol. 66, A12–21)
   N: Narthang Tanjur, mdo si, 18a1–29a1

(3) Vyākhyaṅyuktī-tīkā = rNam par bśad pa’i rigs pa’i bśad pa, by Guṇamati (Yon tan blo gros), translated from Sanskrit into Tibetan by Viśuddhasimha, Śakyaśimha, and Devendrarāksita:
   P: Peking Tanjur 5570, sems tsam i, 1a1–194a6 (Repr. Vol. 114, 95.1.1–173.5.6)
   D: Derge Tanjur 4069, sems tsam si, 139b1–301a7
   G: Golden (Ganden) Tanjur, sems 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 = Vyākhyaṅukti prose list; VyY2 = Vyākhyaṅukti verse list; H1 = Haribhadra, Tibetan; H2 = Haribhadra, Sanskrit.

[1] VyY1 नेस dmigs lña bstan pa’i phyir daṅ: VyY2 नेस dmigs lña; H1 नेस dmigs lña; H2 pañcāśinava
[2] VyY1 chos gos la sog pa daṅ mi ldan pa’i phyir daṅ: VyY2 mi ldan; H1 ma ’byor; H2 vaikalya
[3] VyY1 mi dga’ bas gnod pa’i phyir daṅ: VyY2 mi dga’; H1 mi dga’; H2 ārati
[4] VyY1 nad kyis gzir ba’i phyir daṅ: VyY2 nad; H1—; H2— (or include under ādīghāṭitaḥ?)
[5] VyY1 ’dod chags kyis gzir ba’i phyir daṅ: VyY2 chags gnod pa’i phyir; H1 chags; H2 rāga
[6] VyY1 mi daṅ mi ma yin pas byas pas gzan gyis lus daṅ sems la gnod pa byed pa’i phyir daṅ: VyY2—; H2: include under ādīghāṭitaḥ? H1 has here yid mi bde / ’thab daṅ. yid mi bde = daurmanasya; ’thab = kalaha.
[7] VyY1 rṇed pa la sog pa ’dod pa’i phyir daṅ: VyY2 rṇed sog sred; H1 rṇed sog sred; H2 lābhāditiṣṇā
[8] VyY1 gzn la dga’ ba’i phyir daṅ: VyY2 dga’ ba; H1 ’dza’ (= mdza’, priya, mitra, anunaya, prema); H2 priyatā
[9] VyY1 gzn la sfin brtse ba’i phyir daṅ: VyY2 sfin brtse; H1 brtse; H2 anukampā
[10] VyY1 bla ma la že sa bya ba’i phyir daṅ: VyY2 bla ma že sa; H1 bla ma la gus; H2 gurugaurava
[11] VyY1 yul la sog pa la ldad mo lda ba’i phyir daṅ: VyY2 ldad mo; H1 no mtshar; H2 kautuḥalād
[12] VyY1 dge ba’i phyogs khyad par du bya ba’i phyir daṅ: VyY2 khyad par bya phyir daṅ; H1 khyad par don phyir daṅ; H2 viśeṣārthaṃ
[13] VyY1 ltun ba bsags pa’i phyir daṅ: VyY2 btun ba; H1 ltun; H2 āpattā
[14] VyY1 dkon mchog gsum la bkur bsti bya ba’i phyir daṅ: VyY2 dkon mchog bkur sti’i phyir; H1 dkon mchog rgyu daṅ ni; H2 ratnakāraṇāt
[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 caityādīvandānārthaṃ