

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 *Vyākhyāyukti*, 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 *Arthavinīścayasūtra* composed by Vīryasrīdatta at Nālandā during the reign of Dharmapāla (in the latter half of the eighth century), or in the work of Vīryasrīdatta’s contemporary Haribhadra (see below). Evidence of the *Vyākhyāyukti*’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 *Vyākhyāyukti* 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 Mahāmakūṭa 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 *Vyākhyāyukti*: see, for example, Hajime Nakamura, *Indian Buddhism: A Survey with Bibliographical Notes*, Hiraoka City, 1980, p. 271, with reference in n. 24 to Susumu

What we may describe as the “*Vyākhyāyukti* literature” consists of three texts, two by Vasubandhu (Tib. dByig-gñen) 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) *Vyākhyāyukti: The Principles of Exegesis* by Vasubandhu

(2) *Vyākhyāyukti-sūtrakhaṇḍaśata: 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 *Vyākhyāyukti* by Vasubandhu”, *Journal of Buddhist Studies and Humanities*, Otani University, 63.1 (1983), pp. 79–80; “On the Two Truths in the *Vyākhyāyukti* 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 *Vyākhyāyukti* 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:⁵

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.⁶

⁵ Here "canon" means the Sanskrit *Tripiṭaka* of the Mūlasarvāstivādins, one of the great Śrāvaka schools of the mediæval Buddhist world.

⁶ The phrases commented on are given at P 43b4 *dper na mñan yod ga la bar* (sic) *der rgyu zin gsegs so zes bya ba'i brjod par bya ba'i don ni 'jig rten na grags na, ci'i phyir sañs rgyas sam ñan thos ljoñs rgyu zin gsegs pa dan, de bzin du ci'i phyir bcom ldan 'das zla ba phyed dan gsum nañ du yañ dag par*

For the first two topics Vasubandhu gives a prose version followed by a verse summary or *saṃgrahaśloka*.⁷ Apart from a brief prose introduction the third topic is entirely in verse; it is not described as a *saṃgrahaśloka*, 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*) √*car*. This is the subject of the first topic, which explains the phrase *buddhaś carati cārikām*.⁸ An equivalent Pāli formula from the *Ambaṭṭhasutta*, *ekaṃ samayaṃ bhagavā kosalesu cārikāṃ caramaṇo* (*Dīghanikāya* I 87.2), is explained at

'jog par mdzad pa dan, ci'i phyir tshe dan ldan pa gsus po che chen po tshe dan ldan pa šāri'i bu ga la ba der soñ no zes bya ba de lta bu la sogs pa'i dgos pa yañ brjod dgos so ze na.

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

⁸ The phrase commented on (see above, n. 4) is *mñan yod ga la bar der rgyu zin gsegs so*.

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 saṃgha: “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 cārikaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ*). The *Puṇṇovādasutta* relates how Venerable Puṇṇa set out for Sunāparanta, despite the fact that the inhabitants of that country were fierce and rough. Puṇṇa’s journey is summed up with the stock phrase *anupubbena cārikaṃ caramāno yena sunāparanto janapado tad avasari* (*Majjhimanikāya* III 269.23). The Mūlasarvāstivādin counterpart from the *Divyāvadāna*, the *Pūrṇāvadāna*, reads *yena śroṇāparāntakā janapadāṃ tena cārikāṃ caraṇ śroṇāparāntakā janapadān anu prāptaḥ* (ed. Cowell & Neil, p. 39.22). The second topic extracted here from the *Principles of Exegesis* explains why a monk travels: *bhikṣuś carati cārikāṃ*.¹⁰ We have not come across a comparable explanation in Pāli literature. The prose explanation of the *Vyākhyāyukti* opens with a citation of the a sūtra parallel to *Āṅguttaranikāya* III 258.

The Buddha did not always travel and did not always teach. The *Mahāvagga* of the *Samyuttanikāya* mentions two occasions upon which he entered seclusion for half a month (*addhamāsam*),¹¹ and one occasion when he undertook a three month retreat.¹² The commentaries (*Aṭṭhakathā* and *Ṭīkā*) 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 *Nidānasamyukta* (ed. Chandrabhāl Tripāṭhī, § 23.3)

¹¹ *icchāmahaṃ bhikkhave addhamāsam paṭisalliyitum*: *Samyuttanikāya* V 12.10 (*Magga-samyutta*, *Vihāra-vagga*, Sutta 1), 320.13 (*Ānāpāna-samyutta*, *Ekaḍhamma-vagga*, Sutta 9); *Samyutta-aṭṭhakathā* (Mahāmakūṭarājavidyālaya ed.) III 208–09, 375; *Samyutta-ṭīkā* (Chatṭhasaṅgīti ed.) II 403, 519.

¹² *Samyuttanikāya* V 13.8 (*Magga-samyutta*, *Vihāra-vagga*, Sutta 2), *icchāmahaṃ bhikkhave temāsam paṭisalliyitum*; *Samyutta-ṭīkā* II 406. The Sanskrit of Haribhadra reads “two months” (*dvāu māsa*), but the Tibetan of both the *Vyākhyāyukti* and of Haribhadra reads “three months” (*zla 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 *Samyuktāgama* or elsewhere in the Chinese *Āgamas*.

¹³ The question raised (see above, n. 4) is *ci’i phyir bcom ldan ’das zla ba phyed dan gsum nañ du yañ dag par ’jog par mdzad pa*.

⁹ *Ambaṭṭhasutta-vaṇṇanā*: Nālandā ed. I 264–269.

¹⁰ The question raised (see above, n. 4) is *ci’i phyir sañs rgyas sam ñan thos ljoñs rgyu žin gśegs pa*.

*athāyusmān mahākoṣṭhilaḥ ...
yenāyusmān chāripūtras tenopaja-
gāma*, for which the Pāli counterpart is
*āyasmā mahākoṭṭhito ... yenāyasmā
sāriputto tenupasaṅkami* (*Samyutta-
nikāya* II 112.27).¹⁴ The verse
commentary gives fifteen reasons for
going into the presence of another.

The verses for the first three topics are
available in Sanskrit, since they are cited
(without attribution) by Haribhadra in
his *Abhisamayālaṃkāra*.¹⁵ Hari-
bhadra resided at the Trikūṭaka Vihāra
during the reign of King Dharmapāla,
that is, in the latter half of the 8th
century. In his *Abhisamayālaṃkāra*
he gives altogether five citations of
verses from the *Vyākhyāyukti* (along
with *kārikās* from the *Abhidharmakośa*).
These references, along with those of the
Arthaviniścayanibandhana, show that
the *Vyākhyāyukti* 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

¹⁴ Vasubandhu's citation (43b6) reads *tshe dari
ldan pa gsus po che chen po tshe dari ldan pa
sāri'i bu ga la ba der soṇ no*.

¹⁵ We use two editions: Wogihara = U.
Wogihara (ed.), *Abhisamayālaṃkāra*
Prajñāpāramitāvyākhyā, *The Work of
Haribhadra*, Tokyo, 1932 [1973]; Vaidya =
P.L. Vaidya (ed.), *Aṣṭasāhasrikā
Prajñāpāramitā with Haribhadra's
Commentary called Āloka* (Buddhist Sanskrit
Texts 4), Darbhanga, 1960.

are discrepancies between Haribhadra's
Sanskrit and the Tibetan of the
Vyākhyāyukti, 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 *Vyākhyāyukti*. In Section II, we
give the Tibetan text from the
Vyākhyāyukti, based on three editions of
the Tanjur, plus the Sanskrit from the
Abhisamayālaṃkāra along with its
Tibetan translation (Peking edition
only), and the regrettably brief
commentary from Guṇamati's
Vyākhyāyukti-tīkā (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 (*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 (*puṇya*) for
numerous beings who would see and
visit those [shrines];
- [7] to appease disasters such as
epidemics (*īti*), drought, etc.

¹⁶ Note that here the text has Buddhas in the
plural (*saṁs rgyas rnam*). Elsewhere there is
no plural marker, and the Sanskrit verse is in
the singular.

The summarizing verses
(*saṃgrahaśloka*):

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 (*ādinava*) have
been taught. As the Blessed One has said
(*uktaṃ hi bhagavatā*): “There are five
faults in staying too long in one place:

- (a) one has many tasks and many
duties (*bahukṛtyaḥ bahukaraṇīyaḥ*);
- (b) one has many possessions and
objects (*bahubhaṇḍaḥ bahūpa-
karaṇa*);
- (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.”

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.

[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 (*priyatā*) 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
(*saṃgrahaśloka*):

[1] The five faults (*pañc-
ādinava*), [2] the lack [of robes
and requisites] (*[cīvarādi]*
vaikalya);

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 sogs pa = ādi*) here might refer to the stock compound *lābhasatkāra-śloka*: “gain, honour, and praise”.

[3] Torment by discontent (*arati*), [4] illness (*roga*), [5] passion (*rāga*), [(6) or by others];
 [7] Desire for gain, etc. (*lābhādīrṣṇā*), [8] fondness (*priyatā*);
 [9] Compassion (*anukampā*);
 [10] respect for a teacher (*gurugaurava*);
 [11] Because of marvels (*kautūhala*); [12] to realize distinction (*viśeṣārtha*);
 [13] Because of transgression (*āpatti*); [14] to worship the Gems (*ratnakāraṇa*);
 [15] In order to pay homage to shrines, etc. (*caityādivandanārtha*): [For these reasons] a monk travels.

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].²¹ Herein:

“It is not that now my compassion is weak;
 It is not that I am stingy with the dharma;²²
 It is not that I have the “teacher’s fist”;²³

²¹ The verb here rendered as “appreciate” is Tibetan *skom pa*, Sanskrit *pari √tr̥ṣ*: to long for, desire, thirst, etc.

²² *dharmamātsarya* is one of the five *mātsaryas* listed in both Pāli and Sanskrit texts.

²³ *ācariyamutṭhi* is mentioned at e.g. *Dīghanikāya* II 100, *Samyuttanikāya* V 133, *Jātaka* II 221, 250, *Milindapañha* 144, and in Sanskrit at *Mahāparinirvāṇasūtra* (ed. E.

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 me²⁴
 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 another²⁵

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

Waldschmidt) § 14.14. See Étienne Lamotte, *L’Enseignement de Vimalakīrti* (*Vimalakīrtinirdeśa*), 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 (*aparipakvendriya*), 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 (*mitratā*),
[8] gratitude (*kṛtajñā*), [9] [to
seek out one] worthy of gifts
(*dakṣiṇeya*);

[10] From compassion for the
one [one visits] or [11] for
others [connected with him];²⁶

[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 *sñin brtse* where the *Vyākhyāyukti* has, in
all editions, *gñis brtse*.

²⁷ *ltad mo gñis*: we do not have any
explanation of the “two spectacles”.

II. Texts

1. Why the Buddha travelled from place to place

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

sañs rgyas rñams rgyu žiñ gśegs pa ni rgyu bdun dag gis rig (G57b) par bya ste/ yul gžan na 'khod pa rñams 'dul ba'i phyir dan/ de na 'khod pa rñams skom par bya ba'i phyir dan/ ñan thos rñams gcig na ha cañ yun riñ du gnas pa spañs pa'i phyir dan/ ñid de la chags pa mi mña' bar yañ dag par bstan pa'i phyir dan/ yul rñams mchod rten du 'gyur ba'i phyir dan/ srog chags mañ po rñams de'i druñ du blta ba dan 'gro ba la sogs 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// bsod pa'i tshigs su bcad pa ni//

yul gžan 'dul bar bya phyir dan// de na 'khod pa skom²⁸ bya'i phyir//
ñan thos du ma gnas bya'i phyir// chags pa mi mña' bstan phyir dan//
yul rñams mchod rten 'gyur bya'i phyir²⁹// lus can rñams kyi bsod nams phyir//
yams nad la sogs ži bya'i phyir³⁰// sañs rgyas rgyu žiñ gśegs par mdzad//

Haribhadra (Wogihara 7.18; Vaidya 271.29)

atha vā:

deśāntaravineyārtham tatsthānam tarpañāya ca
śrāvakānekavāsārtham anāsaktim ca darśayan//
deśānām caityabhāvārtham puñyārtham caiva dehinām
ityādiśamanārtham ca buddhaś carati cārikām// iti/

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

yañ na

yul gžan gdul bar bya phyir dan// de nas (gnas?) skom pa bskyed phyir dan//
ñan thos gnas mañ bya phyir dan// chags pa med par bstan pa dan//
yul rñams mchod rten bya phyir dan// 'gro ba'i bsod nams don ñid dan//
yams la sogs pa ži don du// sañs rgyas rgyu bar mdzad pa yin//

2. Why monks travelled from place to place

Vyākhyāyukti (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 jñāpanārtham, as also Wogihara's iti = yams nad against Vaidya's iti. 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 Mahāmantrānusāriṇī-sūtra of the Nepalese Pañcarakṣā, and the Tibetan Vaiśālīpraveśa-mahāsūtra: see Peter Skilling, "The Rakṣā Literature of the Śrāvakayāna", Journal of the Pali Text Society XVI (1992), pp. 128–29.

ñan thos dag ni rgyu bco lña dag gis rgyu bar rig par bya ste/ ji skad du bcom ldan 'das
 kyis³¹ ñes dmigs lña dag ste/ ha cañ yun riñ du gnas na bya ba mañ žiñ byed pa mañ ba
 yin pa dañ/ snod spyad (P45a) mañ žiñ 'tshog chas³² mañ ba yin pa dañ/ gnas la ser sna
 byed ciñ gnas la žen pa yin pa dañ/ khyim la ser sna byed ciñ khyim la žen pa yin pa dañ/
 chags pa dañ bcas bžin du gnas de nas 'gro bar byed do žes 'byuñ ba'i ñes dmigs lña
 bstan pa'i phyir dañ [cp. AN III 258] / de bžin du chos gos (G58a) la sogs pa dañ mi
 ldan pa'i phyir dañ/ mi dga' bas gnod pa'i phyir dañ/ nad kyis gzir ba'i phyir dañ/ 'dod
 chags kyis gzir ba'i phyir dañ/ mi dañ mi ma yin pas byas pas gžan gyis lus dañ sems la
 gnod pa byed pa'i phyir dañ/ rñed pa la sogs pa 'dod (D40a) pa'i phyir dañ/ gžan la
 dga' ba'i phyir dañ/ gžan la sñiñ brtse³³ ba'i phyir dañ/ bla ma la že sa bya ba'i phyir
 dañ/ yul la sogs pa la ltad mo lta ba'i phyir dañ/ dge ba'i phyogs khyad par du bya ba'i
 phyir dañ/ ltuñ ba bsags pa'i phyir dañ/ dkon mchog gsum la bkur bsti bya ba'i phyir
 dañ/ mchod rten la phyag 'tshal ba'i phyir ro// bsdus pa'i tshigs su bcad pa ni/
 ñes dmigs lña dañ mi ldan dañ// mi dga' nad chags gnod pa'i phyir//
 rñed sogs sred dañ dga' ba dañ// sñiñ brtse bla ma že sa dañ//
 ltad mo khyad par bya phyir dañ// btuñ ba dkon mchog bkur sti'i phyir//
 mchod rten phyag ni bya ba'i phyir// dge sloñ rgyu žiñ 'gro bar byed//

Haribhadra (Wogihara 11.15; Vaidya 274.19)

pañcādīnavavaikalyārātirāgādighaṭṭitaḥ
 lābhādīrṣṇāpriyatā 'nukampāgurugauravaiḥ//
 kautūhalād viśeṣārtham āpattiyā ratnakāraṇāt
 caityādivandanārtham ca bhikṣuś carati cārikām// iti/

Haribhadra Tibetan (cha 11b5)

ñes dmigs lña dañ ma 'byor dañ// mi dga' chags dañ yid mi bde//
 'thab dañ rñed sogs sred dañ 'dza'// brtse dañ bla ma la gus dañ//
 ño mtshar khyad par don phyir dañ// ltuñ dañ dkon mchog rgyu dañ ni//
 mchod rten la sogs phyag bya'i phyir// dge sloñ rgyu bar byed pa yin//

3. Why the Blessed One spent periods in seclusion

Vyākhyāyukti (D40a3; G58a5; P45a7)

bcom ldan 'dās zla ba phyed dañ gsum nañ du yañ dag par 'jog par mdzad pa ni ñan
 thos rnam skom par bya ba'i phyir te/ 'dir/

³¹ kyis D : kyi GP.

³² 'tshog chas DG : mtshog chas P.

³³ sñiñ brtse D : sñiñ rtse GP.

da ltar ña ni sñiñ brtse ba// mi chuñ chos la'an ser sna med//
dpe mkhyud med ciñ mi nus med// ña ni sdug bsñal rañ bñin min//
ña yi³⁴ bstan pa ma zad la// khyed las re ba'an yod min te//
(P45b) 'dul bas ña'i śes mi nus śiñ// gus dañ bcas pa'an med pas na//
des na bstan par mi bya bar// mkhyen ciñ skom par bya ba'i phyir//
zla ba phye dañ gsum dag tu// bcom ldan nañ du yañ dag 'jog³⁵
ces gsuñs ba lta bu'o//

Haribhadra (Wogihara 983.11; Vaidya 554.9)

na kṛpāmandatedānīm na ca me dharmamatsaraḥ
nācāryamuṣṭirnāśaktir na ca me duḥkhaśīlatā//
na ca me niṣṭhitam śāstraṁ tarkayāmi tavāntikāt
ājñātum na ca me śaktā vineyā na ca sādārāḥ//
na deśayāmi yeneti jñāpayan paritarṣayan
dvau māsau³⁶ pratisaṁlīno bhagavān ardham eva ca// iti nyāyāt ...

Haribhadra Tibetan (cha 421a3)

da ltar ña ni sñiñ rje las// ñams min chos la'an ser sna med//
dpe mkhyud med ciñ mi nus min// ña ni sdug bsñal rañ bñin min//
ña'i bstan pa mi zad la// khyed la re ba'an yod min gyis//
gdul byas ña ni śes mi nus// gus dañ bcas pa'an med pas na//
des ni bstan par mi bya bar// mkhyen ciñ skom par bya ba'i phyir//
zla ba phyed dañ gsum dag tu// bcom ldan nañ du yañ dag 'jig (read 'jog)//

4. Fifteen reasons for going into the presence of another

Vyākhyāyukti (D40a5; G58b2; P45b2)

bsod nams ye śes zañ ziñ bskyab³⁷// dga' dañ klan ka³⁸ btsal ba dañ//
bśes³⁹ dañ byas gzo yon gnas dañ// de dañ gzan dañ gñis brtse dañ//
'jigs dañ ltad mo gñis dañ ni// gzan gyi rjes su 'brañ ba'i phyir//
rgyu ni bcu dañ lña rnam kyis// soñ ba yin par rab tu 'dod//
de ni ci rigs par rig par bya'o//

5. Vyākhyāyukti-ṭīkā, sems tsam i, D155a3; P19b3

³⁴ ña yi D : ña'i GP.

³⁵ / D : not in GP.

³⁶ We suggest reading here *trimāsān*, which would agree with all Tibetan versions as well as the *Samyuttanikāya*.

³⁷ bskyab GP : skyabs D.

³⁸ klan ka GP : glan ka D.

³⁹ bśes GP : śes D.

'gro ba la sogs pas⁴⁰ žes bya ba la⁴¹ sogs pa'i sgras ni bsñen bkur dañ phyag bya ba la sogs pa gzuñ no// **than pa la sogs pa'i** žes bya ba la⁴² sogs pa'i sgras ni mi ma yin pa la sogs pa'i 'jigs pa⁴³ gzuñ no// **nad chags gnod pa'i phyir** žes bya ba la/ chags žes bya ba ni 'dod chags so// **gdul bas na'i šes** žes bya ba rgyas par 'byuñ la/ gdul bas na'i šes mi nus pa ni chos bstan pa la dbañ po ma smin pa'i phyir ro// chos bstan pa mñan pa la gus pa⁴⁴ dañ bcas pa 'aṅ⁴⁵ med pas na rgyu des na bstan par mi bya bar mkhyen žiñ 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'i tha tshig go/ **de dañ gžan la sñiñ brtse** dañ žes bya ba la/ de la sñiñ brtse ba ni gañ dañ gañ gi druñ du 'gro ba la'o// gžan la sñiñ brtse ba ni de dañ 'brel ba la'o// de gñis la sñiñ brtse bas so//

References

- (1) *Vyākhyāyukti* = *rNam par bśad pa'i rigs pa*, by Vasubandhu, translated from Sanskrit into Tibetan by Viśuddhasiṃha, Sarvajñadeva, and Devendrarakṣita:
P: Peking Tanjur 5562, *sems tsam si*, 31b8–156a5 (Repr. Vol. 113, 244.5.8–294.4.5)
D: Derge Tanjur 4061, *sems tsam śi* 29a2–134b2
G: Golden (Ganden) Tanjur, *sems tsam si* (Repr. Vol. 66, A22–99) *
- (2) *Vyākhyāyukti-sūtrakhaṇḍasāta* = *rNam par bśad pa'i rigs pa'i mdo sde'i dum bu brgya*, by Vasubandhu (dByig gñen), translated from Sanskrit into Tibetan by Viśuddhasiṃha, Sarvajñadeva, Devendrarakṣita, and Mañjuśrīvarman:
P: Peking Tanjur 5561, *sems tsam si*, 19a2–31b7 (Repr. Vol. 113, 239.5.2–244.5.7)
D: Derge Tanjur 4060, *sems tsam śi*, 17b1–29a2
G: Golden (Ganden) Tanjur, *sems tsam si* (Repr. Vol. 66, A12–21)
N: Narthang Tanjur, *mdo si*, 18a1–29a1
- (3) *Vyākhyāyukti-ṭīkā* = *rNam par bśad pa'i rigs pa'i bśad pa*, by Guṇamati (Yon tan blo gros), translated from Sanskrit into Tibetan by Viśuddhasiṃha, Śākyasiṃha, and Devendrarakṣita:
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 'aṅ P : 'am D.

Table for Topic 2

VyY1 = *Vyākhyāyukti* prose list; VyY2 = *Vyākhyāyukti* verse list; H1 = Haribhadra, Tibetan; H2 = Haribhadra, Sanskrit.

- [1] VyY1 ñes dmigs lña bstan pa'i phyir dañ: VyY2 ñes dmigs lña; H1 ñes dmigs lña; H2 pañcādīnava
- [2] VyY1 chos gos la sogs pa dañ mi ldan pa'i phyir dañ: VyY2 mi ldan; H1 ma 'byor; H2 vaikalya
- [3] VyY1 mi dga' bas gnod pa'i phyir dañ: VyY2 mi dga'; H1 mi dga'; H2 āraṭi
- [4] VyY1 nad kyis gzir ba'i phyir dañ: VyY2 nad; H1—; H2— (or include under ādighaṭṭitaḥ?)
- [5] VyY1 'dod chags kyis gzir ba'i phyir dañ: VyY2 chags gnod pa'i phyir; H1 chags; H2 rāga
- [6] VyY1 mi dañ mi ma yin pas byas pas gžan gyis lus dañ sems la gnod pa byed pa'i phyir dañ: VyY2—; H2: include under ādighaṭṭitaḥ? H1 has here yid mi bde / 'thab dañ. yid mi bde = daurmanasya; 'thab = kalaha.
- [7] VyY1 rñed pa la sogs pa 'dod pa'i phyir dañ: VyY2 rñed sogs sred; H1 rñed sogs sred; H2 lābhādīṭṣṇā
- [8] VyY1 gžan la dga' ba'i phyir dañ: VyY2 dga' ba; H1 'dza' (= mdza', priya, mitra, anunaya, prema); H2 priyatā
- [9] VyY1 gžan la sñiñ brtse ba'i phyir dañ: VyY2 sñiñ brtse; H1 brtse; H2 anukampā
- [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 ño mtshar; H2 kautūhalād
- [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 viśeṣārtham
- [13] VyY1 ltuñ ba bsags pa'i phyir dañ: VyY2 btuñ ba; H1 ltuñ; H2 āpattyā
- [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 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 caityādivandanārtham