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The Sūtra on Impermanence (2)

Anityatāsūtra

mi rtag pa nyid kyi mdo

· Toh 310 ·

Degé Kangyur, vol. 72 (mdo sde, sa), folios 155.b.5–157.a.5



Translated by Charles DiSimone and Jin Kyoung Choi
under the patronage and supervision of 84000: Translating the Words of the Buddha

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co.

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SUMMARY

- s.1 *The Sūtra on Impermanence (Anityatāsūtra)* is a short discourse on the impermanence of conditioned states. The Buddha explains that it does not matter what one's social status is, whether one is born in a heaven, or even if one has realized awakening and is an arhat, a pratyekabuddha, or a buddha. All that lives will eventually die. He concludes with a series of verses on impermanence exhorting the audience to understand that happiness is to bring conditioned states to rest.

ac.

ACKNOWLEDGEMENTS

ac.1

This translation was produced by Charles DiSimone and Jin Kyoung Choi. DiSimone translated the text into English from Tibetan and Sanskrit, created the Sanskrit critical edition, and prepared the introduction. Choi checked and revised the translation, critical edition, and introduction. DiSimone and Choi produced the glossary. We wish to thank the Royal Asiatic Society of London for kindly providing high-quality scans of the RAS *Anityatāsūtra* manuscript witness and Dr. Miroj Shakya of the University of the West for kindly providing high-quality scans of the PDP *Anityatāsūtra* manuscript witnesses. Both of these were of immense importance in the creation of the critical edition.

ac.2

The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha.

i.

INTRODUCTION

i.1

In the span of a human life, it can sometimes feel as if we have all the time in the world. As time goes by and one day bleeds into the next, the months and years pass away. Grave concerns over the inherent dis-ease of existence are put out of mind as more pressing matters arise and we become concerned with what appear to be more immediate goals. *The Sūtra on Impermanence (Anityatāsūtra)* is a discourse that steers the listener or reader away from such notions.

i.2

The Sūtra on Impermanence is a short work, which may be separated into fifteen sections. It begins with the very brief opening half of its narrative frame [1.1](#). This opening frame gives little information apart from indicating that the Buddha was staying at the Jeta's Grove, Anāthapiṇḍada's Park, in Śrāvastī. There is no interlocutor. The Buddha addresses the monks in his presence by declaring that all conditioned states are impermanent and therefore should be rejected [1.2](#), noting that "life indeed concludes with death, has its limit in death, for there is nothing that is born that will not die," the refrain of the sūtra [1.3](#). He then goes on to present various examples of types of beings, starting with wealthy people of high social status who, despite their status, will ultimately die [1.4](#). He continues with further examples of beings ascending in importance: kings [1.5](#), sages [1.6](#), gods in the realm of desire [1.7](#), gods in the form realm [1.8](#), and gods in the formless realm [1.9](#). All such beings will die. Moving beyond this general hierarchy within Buddhist cosmology, the Buddha continues to the three vehicles and declares that even those who have realized awakening and are free from further births, that is, arhats [1.10](#), pratyekabuddhas [1.11](#), and buddhas [1.12](#), have bodies that will eventually come to an end. The Buddha then reiterates his refrain that there is nothing that is born that will not die, using a simile of clay pots that are created and eventually destroyed [1.13](#). Following this, the Buddha recites a series of verses on the transitory nature of life designed to inspire one to soteriological pursuits [1.14](#).¹ The sūtra ends with the

concluding half of the narrative frame, which is even more brief than the opening half, stating the delight of those who heard the Buddha's discourse 1.15.

i.3 A number of Sanskrit witnesses of *The Sūtra on Impermanence* survive. These extant manuscripts might be classified into at least two separate transmissions. The first is what we may call the "Potala Transmission," which consists of two Indic manuscripts copied in Dhārikā script. These were both collected into the Sanskrit manuscript library at the Potala Palace in Lhasa and are still housed there to this day. While these two manuscripts are unavailable for inspection, photostats have been made that are held by the China Tibetology Research Center (CTRC) in Beijing.² To call this a transmission itself is somewhat debatable. The two manuscripts, while sharing the same script, were copied by different hands and often show divergences from one another. However, they do share similarities that are not seen in the other witnesses, which suggests the possibility of a shared transmission. Nonetheless, it is unclear when each manuscript came into the possession of the Potala or from where they were produced. Additionally, because of the extensive use of the Dhārikā script over a number of centuries, it is not possible to provide a satisfactory estimate for the dates of these two manuscripts. Both witnesses appear as component works in larger multitext sūtra manuscripts, but the exact nature of these two distinct multitext manuscripts remains unclear. They are without known titles and are not known to have circulated in South Asia or beyond, apart from the witnesses within the Potala Palace Collection.

i.4 The second extant transmission of *The Sūtra on Impermanence* may be referred to as the "Nepalese Transmission." This transmission consists of a number of manuscripts that have been uncovered in collections throughout the Kathmandu Valley and are now spread throughout collections in Nepal, Europe, and Japan. There are seven individual witnesses known to scholars: two witnesses in the National Archives of Nepal,³ one witness in a private collection in Lalitpur (Patan) in Nepal,⁴ one witness in the collection of the Société Asiatique in Paris,⁵ one witness in the collection of the Royal Asiatic Society in London,⁶ one witness in the collection of the Tōyō Bunko in Tokyo,⁷ and one witness in the collection of the Tokyo University Library.⁸ All of the known manuscript witnesses of *The Sūtra on Impermanence* in the Nepalese Transmission are rather late, dating from the eighteenth to the nineteenth century CE. All of the manuscripts we have examined were copied in variations of the so-called Nepalese *akṣaras* (Newari script, Pracalit, etc.) and this is doubtlessly also the case for the manuscripts that have not been checked. Without fail, each witness within the Nepalese Transmission is found as a component work within larger Dhāraṇīsaṃgraha manuscripts.

The classification of *The Sūtra on Impermanence* as a component work of the Dhāraṇīsaṃgraha appears to have been a Nepalese innovation, as the earlier Sanskrit witnesses from the Potala Transmission and the Tibetan and Chinese translations do not classify the sūtra as having any association with dhāraṇī. It may be that the repetition of the sūtra's refrain or the verses were the factors that caused this text to be associated with dhāraṇī collections. However, it is perhaps more likely that *The Sūtra on Impermanence* became associated with the Dhāraṇīsaṃgraha due in part to its short length. Dhāraṇīsaṃgraha collections are made up of shorter texts, and short sūtras are included as well as dhāraṇī texts. It should be noted that while *The Sūtra on Impermanence* only appears as a component work within Dhāraṇīsaṃgraha manuscripts, it is not included in all Dhāraṇīsaṃgraha manuscripts, the traditional contents of which appear to have been somewhat fluid.⁹ Of particular note within the Nepalese Transmission are the witnesses from the Royal Asiatic Society (RAS) and the Tokyo University Library (TUL). It is certain that these two manuscripts were produced by the same scribal tradition. The TUL witness was either copied from the RAS witness or, probably more likely, was copied from an intermediate witness that is no longer extant.¹⁰

i.5 The translation of *The Sūtra on Impermanence* within the Degé Kangyur contains only a very brief colophon mirroring the Sanskrit colophon. The colophon simply states that the sūtra has ended, providing no details on the translation.¹¹ This brief colophon is seen in the majority of witnesses to *The Sūtra on Impermanence* within the Tibetan Kangyurs. However, there are three witnesses with expanded colophons: two witnesses in the Langdo (*lang mdo*) collection and one in the Namgyal Kangyur.¹² These colophons state that *The Sūtra on Impermanence* was translated by the team of Kamalagupta (tenth–eleventh century) and Rinchen Sangpo (958–1055), who were frequent collaborators. Kamalagupta, a Kashmiri paṇḍita, was an immigrant to Tibet, and Rinchen Sangpo was a native Tibetan translator. This places the date of the translation within the tenth and eleventh centuries in the beginning of the second transmission of Tibetan translations. Beyond these colophons there are no major variations among the Tibetan versions of *The Sūtra on Impermanence* within the various Kangyurs. *The Sūtra on Impermanence* is always included in the General Sūtra Section in all Kangyurs. There is another work titled *The Sūtra on Impermanence (1) (Anityatāsūtra)*,¹³ Toh 309, appearing directly before Toh 310, the sūtra translated here. While these two works share a title and theme, their content differs, and they are each unique works. It should be noted, however, that the opening and concluding narrative frame of Toh 309 is nearly the same as that of Toh 310. This may

suggest that the two works developed in connection with one another and are possibly parallels of the same work from different Buddhist textual traditions.

- i.6 There is one Chinese translation by Fatian 法天 (aka Dharmadeva), *Foshuo zhuxing youwei jing* 佛說諸行有為經, completed in 984 CE and found in the Collected Sūtras (Jingji bu 經集部) section of the Taishō Tripiṭaka. The content of this Chinese translation generally agrees with that of the Sanskrit and Tibetan. However, as is so often the case with Chinese translations, sections are sometimes abbreviated and blurred together.
- i.7 There are no direct Pali equivalents to *The Sūtra on Impermanence*. There are multiple works with the same name, *Aniccāsutta*, found in the Saṃyuttanikāya, but none of these are directly related to the sūtra translated here. While there are no direct equivalents in the Pali canon, there are multiple instances of passages and phrases that directly parallel the content of *The Sūtra on Impermanence*, often but not always in the Saṃyuttanikāya.¹⁴
- i.8 There are also a number of parallel passages to be found within surviving Sanskrit Buddhist works beyond the verses shared with the *Udānavarga*, which themselves appear across a spectrum of texts.¹⁵ That the present sūtra is not found in Pali, but that its modular pieces may be found in Pali works, may be telling. This, taken with the fact that the Chinese translation is rather late and is in the Collected Sūtras section of the Taishō, not associated with any āgama, may suggest that *The Sūtra on Impermanence* belongs to an āgama that was not translated in its entirety into Chinese. This would possibly also suggest a (Mūla-)Sarvāstivāda āgama affiliation for this work. This may be bolstered, too, by the fact that Kamalagupta, the primary translator of the work into Tibetan, was from Kashmir, where the Mūlasarvāstivāda tradition would have been dominant during his lifetime. Another source pointing toward a (Mūla-)Sarvāstivāda affiliation is the inclusion of the verses found in the *Udānavarga*, which was likely a Sarvāstivāda work.¹⁶ Nonetheless, we should not conclude any doctrinal affiliation with certainty. It is also possible, although less plausible, that this work was translated later because it was composed later and was not included in any āgama/nikāya collection.
- i.9 The primary source texts used for this English translation were the Tibetan translation in the Degé Kangyur and a critical edition of the Sanskrit created from the witnesses of the Royal Asiatic Society, Tokyo University Library, and private collection of Mr. Padmajyoti Dhakhwa of Patan. The Tibetan of the Degé and the Sanskrit are generally consistent but differences between the two are noted when encountered. While there are no major differences between the Tibetan and Sanskrit, when differing readings are noted, translations of more substantial differences are provided in the notes.¹⁷ There is some disagreement found between the Tibetan and the

Sanskrit on the number of verses at the end of the sūtra, with two recorded in the Degé and four in the Sanskrit, sharing one verse between them. All verses from both the Tibetan and Sanskrit are translated, totaling five verses.

i.10 The Sanskrit edition was created for this translation and may be found in the appendices. In addition to the RAS, TUL, and PDP manuscripts that make up the edition, variant readings from the first of the two CTRC manuscripts are also always noted. The edition follows the general orthography of the three Sanskrit manuscript witnesses. Therefore, some variations in the spelling of words are not emended to conform to classical Sanskrit standards. For example, gemination is always reported. *Sandhi* is not always standardized because the formations used would not have been considered incorrect when the manuscripts were copied, and they can provide important information about inherent punctuation of statements.

i.11 In addition to the Degé and Sanskrit critical edition, multiple Kangyurs were consulted. The Degé was checked throughout against the Peking Kangyur with substantial variants, which do not occur often, noted when present. The Choné and Stok Palace versions of the Tibetan were also consulted. The Chinese translation was also consulted throughout. Variants between the Chinese and the Tibetan and Sanskrit are occasionally noted. Instances where something appears in the Tibetan but not the Sanskrit and/or Chinese are always noted.

The Sūtra on Impermanence (2)

1.

The Translation

[F.155.b] [RAS.60.a2] [TUL.46.a3] [PDP.222.b9]

1.1 Homage to all buddhas and bodhisattvas.¹⁸

Thus did I hear at one time. The Blessed One was staying in Śrāvastī, in Jeta’s Grove, Anāthapiṇḍada’s Park, along with a great community of monks numbering 1,250.¹⁹

1.2 Then, the Blessed One addressed those monks: “Monks, all conditioned states are impermanent, uncertain, unreliable, subject to change. This being the case, monks, one should become disgusted with, indifferent to, not fixated upon,²⁰ and liberated from all conditioned states.²¹

1.3 “For all beings, all spirits, and all that draw breath, life indeed concludes with death, has its limit in death, [F.156.a] for there is nothing [PDP.223.a] that is born that will not die.

1.4 “Monks,²² those wealthy householder families, wealthy brahmin families, and wealthy warrior families who are of great wealth, of great affluence, having an abundance of jewels, rubies, pearls, beryl, conch shells, crystal, coral, [RAS.60.b] gold, silver, and luxuries; owning an abundance of treasuries and storerooms of money and grain; [TUL.46.b] having an abundance of male slaves, female slaves, servants,²³ and laborers; and having an abundance of friends, counselors,²⁴ relations, and relatives—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.²⁵

1.5 “Monks,²⁶ those consecrated kings and warriors, who have obtained strength²⁷ and power through sovereignty over the people, who dwell having conquered the great circumference of the Earth—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.

- 1.6 “Monks,²⁸ those sages who are forest hermits, whose livelihood consists of fallen fruit,²⁹ who eat fallen fruit, who are nourished by fallen fruit—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.³⁰
- 1.7 “Monks,³¹ those gods of the realm of desire³²—the gods of the Heaven of the Four Great Kings, the gods of the Heaven of the Thirty-Three, the gods of Yāma Heaven, the gods of Tuṣita Heaven, the gods of the Heaven of Delightful Emanations, and the gods of the Heaven of Control of Enjoyments Created by Others—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.
- 1.8 “Monks,³³ those gods of the form realm³⁴—those who have obtained the first dhyāna, that is, those who attend Brahmā, those stationed before Brahmā, those in the assembly of Brahmā,³⁵ and those Great Brahmā gods; [RAS.61.a] those who have obtained the second dhyāna, that is, those of limited radiance, [F.156.b] those of immeasurable radiance, and those who are radiant ones; those who have obtained the third dhyāna, that is, those of limited splendor, those of immeasurable splendor, and those of complete splendor; those who have obtained the fourth dhyāna, that is, those who are unclouded, those with abundant merit, those with great fruition, and those who have a nature that is free from perception; and those gods³⁶ [of the Pure Abodes (*śuddhāvāsa*)], that is, those who are relatively not great, those without trouble, those of excellent appearance, those of excellent observation,³⁷ and those who are highest—even for them [TUL.47.a] life concludes with death, has its limit in death, for there is nothing that is born that will not die.³⁸
- 1.9 “Monks,³⁹ those gods of the formless realm⁴⁰—those gods belonging to the sphere of the infinity of space, those belonging to the sphere of the infinity of consciousness, those belonging to the sphere of nothingness, those belonging to the sphere of neither perception nor nonperception; even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die. These are the three worlds.⁴¹
- 1.10 “Monks,⁴² those arhats, whose negative influences have been exhausted, who have fulfilled their duty, who have done what is to be done, who have laid aside their burdens, who have reached their own goals, those for whom the fetters of existence have been exhausted, whose minds have been completely liberated by proper, highest knowledge, those who have obtained the excellent perfection consisting of complete mastery of thought—even for them their pleasing⁴³ bodies are subject to being given up.⁴⁴

- 1.11 “Monks,⁴⁵ those pratyekabuddhas living alone like a rhinoceros, who live in crowds,⁴⁶ who master themselves alone, who pacify themselves alone, who enter parinirvāṇa themselves alone—even for them their pleasing⁴⁷ bodies are subject to being given up. [RAS.61.b]
- 1.12 “Monks,⁴⁸ those tathāgatas, [F.157.a] arhats, complete and perfect buddhas, mighty with the ten powers, worthy of admiration, roaring a true lion’s roar, confident in the four confidences—confidence in ascending dharmas, confidence in all their teaching, confidence in comprehending the path to nirvāṇa, and confidence in their effort for the knowledge of exhausting negative influences⁴⁹—their bodies strong-limbed and firm like Nārāyaṇa—even for them their pleasing⁵⁰ bodies are subject to being given up.⁵¹
- 1.13 “Monks, just as pots made by potters, [PDP.223.b] whether unfired or fired, are destroyed, conclude in destruction,⁵² it is exactly so, monks, for all beings, all spirits, and all that draw breath—[TUL.47.b] life indeed concludes with death, has its limit in death, for there is nothing that is born that will not die.”
- 1.14 So said the Blessed One. After the Sugata said this, the Teacher spoke further:
- 1.14.1 “Alas, conditioned states are impermanent, subject to arising and decaying. Having arisen, they are sure to be destroyed; happiness is to bring them to rest. [1]⁵³
- 1.14.2 “What joy, what pleasure is there in a conflagration?
You dwell having entered into darkness—why do you not seek for a lamp?
[2]⁵⁴
- 1.14.3 “Just as clay pots that are made by the potter
All end in destruction, so it is with the lives of beings. [3]⁵⁵
- 1.14.4 “Just as ripe fruit is forever in danger of falling,
So it is with beings born of conditioned states—always afraid of death. [4]⁵⁶
- 1.14.5 “All that is accumulated is exhausted in the end; what is elevated falls in the end.
Unions end in separation; [RAS.62.a] life indeed concludes with death.” [5]⁵⁷
- 1.15 So said the Blessed One. The assembly was delighted, and those monks rejoiced at the speech of the Blessed One.⁵⁸
- 1.16 *Here ends the noble “Sūtra on Impermanence.”*

ap.

Appendix

SANSKRIT TEXTS

ap1.

· Appendix A ·

A Critical Edition of the *Anityatāsūtra* Based on Three Sanskrit Manuscripts

ap1.1 [RAS60a2] [TUL46a3] [PDP222b9] || [PDP222b10] om namaḥ sarvajñā[RAS60a3]ya ||

1.1 evam mayā [TUL46a4] śrutam; ekasmin⁵⁹ samaye⁶⁰ bhagavān⁶¹ śrāvastyāṃ viharati sma ||⁶² jetavane 'nāthapiṇḍa<da>syārāme⁶³ mahatā bhikṣusaṃghena sārddhan⁶⁴ <ardha>trayodaśabhir⁶⁵ bhikṣuśataiḥ ||⁶⁶

ap1.2 1.2 tatra khalu bha[RAS60a4]gavān bhikṣūn⁶⁷ āmantrayate [TUL46a5] sma ||⁶⁸ anityā⁶⁹ bhikṣavaḥ sarva[PDP222b11]saṃskārā⁷⁰ adhruvā anāśvāsikā⁷¹ vipariṇāmadharmānaḥ⁷² ||⁷³ yad⁷⁴ yāvad bhikṣavaḥ sarvebhyaḥ⁷⁵ saṃskārebhyo⁷⁶ 'laṃ nirve[RAS60a5]tum⁷⁷ alaṃ viraktum⁷⁸ alaṃ⁷⁹ vimoktum ||⁸⁰

ap1.3 1.3 sarveṣāṃ satvā[TUL46a6]nāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ⁸¹ prāṇināṃ⁸² āmaraṇāntaṃ⁸³ hi jīvita<ṃ>⁸⁴ maraṇaparyavasānaṃ nāsti [PDP223a1] jātasyāmaraṇaṃ⁸⁵ ||⁸⁶

ap1.4 1.4⁸⁷ ye <'>pi⁸⁸ te bhikṣa[RAS60a6]vo⁸⁹ grhapati{yo}mahāsālakulā⁹⁰ brāhmaṇamahāsāla[TUL46a7]kulā<ḥ>⁹¹ kṣatriyamahāsālakulā⁹² ādhyā{ṃ}⁹³ mahādhanā⁹⁴ mahābhogaḥ prabhūtamaṇimānikya⁹⁵ muktā-
vaidūryyaśaṃkhaśilāpravā[RAS60b1]lajātarūparajata vittopakaraṇāḥ⁹⁶
[PDP223a2] prabhūtadhanadhānyakośakoṣṭhā[TUL46b1]gārasaṃnicayāḥ⁹⁷
prabhūtadāsīdāsakarmakarapauruṣeyāḥ⁹⁸ prabhūtamitrāmātya-
jñātisālohitās;⁹⁹ te[RAS60b2]ṣāṃ api maraṇāntaṃ¹⁰⁰ jīvitaṃ maraṇa-
paryavasānaṃ¹⁰¹ nāsti jātasyāmaraṇaṃ ||¹⁰²

ap1.5 1.5¹⁰³ ye <'>pi te [TUL46b2] bhikṣavaḥ rājānaḥ kṣatriyāś ca [PDP223a3] mūrddhābhiṣiktā¹⁰⁴ jānapadaiśvaryaśthāmavīryam¹⁰⁵ anuprāptā ma-
[RAS60b3]hāntaṃ pṛthvīmaṇḍalam abhinirjityāvasanti <|> teṣāṃ api

- marañāntaṃ hi jīvitaṃ marañaparyava[TUL46b3]sānaṃ¹⁰⁶ nāsti
jātasyāmarāṇaṃ | |¹⁰⁷
- ap1.6 1.6¹⁰⁸ ye 'pi te bhikṣava¹⁰⁹ ṛṣayo vānaprasthāḥ¹¹⁰ pramu[RAS60b4]-
ktaphalāhārā[PDP223a4]ḥ pramuktaphalabhojinaḥ¹¹¹ pramuktaphalena
yāpa<ya>nti¹¹² <|> teṣāṃ api marañāntaṃ hi jīvitaṃ¹¹³ marañaparya-
[TUL46b4]vasānaṃ¹¹⁴ nāsti jātasyāmarāṇaṃ | |¹¹⁵
- ap1.7 1.7 ye 'pi te bhikṣavaḥ¹¹⁶ kā[RAS60b5]māvacarā devās cāturmahārājikā¹¹⁷
devās trayastrīṣā¹¹⁸ devā¹¹⁹ yāmā¹²⁰ devās¹²¹ tuṣitā devā¹²² [PDP223a5]
nirmāṇaratayo¹²³ devāḥ¹²⁴ paranirmitava[TUL46b5]śavarttino devās; teṣāṃ
api marañāntaṃ hi jī[RAS60b6]vitaṃ¹²⁵ marañaparyavasānaṃ¹²⁶ nāsti
jātasyāmarāṇaṃ | |¹²⁷
- ap1.8 1.8 ye <'>pi te bhikṣavo¹²⁸ rūpiṇo¹²⁹ devāḥ prathamadhyānalābhino¹³⁰
brahmakāyikā¹³¹ brahmapurohi[TUL46b6]tā brahmapārṣadyā¹³² [PDP223a6]
mahābrahmā[RAS61a1]ṇaḥ¹³³ <|> dvitīyadhyānalābhinaḥ¹³⁴
parīttā{śu}bhā¹³⁵ apramāṇā{śu}bhā¹³⁶ ābhāsvarās;¹³⁷ tṛtīyadhyāna-
lābhinaḥ¹³⁸ parīttāśubhā¹³⁹ apramāṇāśubhāḥ¹⁴⁰ [TUL46b7]
śubhakṛtsnā<ś>;¹⁴¹ caturthadhyānalābhino¹⁴² 'nabhrakāḥ¹⁴³ pu[RAS61a2]-
ṇyaprasavā bṛhatphalā¹⁴⁴ asaṃjñīsatvā¹⁴⁵ abṛhā atapāḥ [PDP223a7]
sudṛśāḥ¹⁴⁶ sudarśanā¹⁴⁷ akaniṣṭhās ca¹⁴⁸ devās; teṣāṃ api [TUL47a1]
marañāntaṃ hi jīvitaṃ marañaparyavasānaṃ¹⁴⁹ nāsti jātasyāma[RAS61a3]-
raṇaṃ | |¹⁵⁰
- ap1.9 1.9 ye <'>pi te bhikṣavo¹⁵¹ 'rūpiṇo¹⁵² devā ākāśānāntyāyatanopagā¹⁵³
vijñānānāntyāyatanopagā¹⁵⁴ ākiñcanyāya[PDP223a8]tanopagā¹⁵⁵ [TUL47a2]
naivasamjñānāsamjñāyatanopagās¹⁵⁶ ca¹⁵⁷ devās¹⁵⁸ ca¹⁵⁹ <|> [RAS61a4]
teṣāṃ api marañāntaṃ¹⁶⁰ hi jīvitaṃ¹⁶¹ marañaparyavasānaṃ nāsti
jātasyāmarāṇaṃ | |¹⁶² traidhātukam idaṃ¹⁶³ | |¹⁶⁴
- ap1.10 1.10 ye 'pi te bhikṣavo¹⁶⁵ 'rhantaḥ kṣīṇāśravā¹⁶⁶ [TUL47a3] kṛtakṛtyāḥ
kṛtakaraṇīyā¹⁶⁷ apahr[RA61a5]tabhārā¹⁶⁸ [PDP223a9] anuprāpta-
svakārthāḥ¹⁶⁹ parikṣīṇabhavasamyojanāḥ¹⁷⁰ samyagājñāsuvimuktacittāḥ¹⁷¹
sarvacetovaśīparamapāramitāprāptās;¹⁷² teṣāṃ api¹⁷³ kāyā¹⁷⁴ [TUL47a4]
nikṣepañadharmāḥ¹⁷⁵ | |¹⁷⁶
- ap1.11 1.11 [RAS61a6] ye <'>pi te bhikṣavaḥ pratyekabuddhāḥ¹⁷⁷
khaḍgaviśāṇakalpā ekam ātmāna<ṃ>¹⁷⁸ damayanti¹⁷⁹ [PDP223a10] ekam
ātmānaṃ¹⁸⁰ śamayanti¹⁸¹ ekam ātmānaṃ parinirvāpayanti¹⁸² <|> teṣāṃ apy
ayaṃ kāyo¹⁸³ nikṣe[TUL47a5]paṇa[RAS61b1]dharmāḥ¹⁸⁴ | |¹⁸⁵
- ap1.12 1.12 ye <'>pi te bhikṣavas¹⁸⁶ tathāgatā arhantaḥ samyaksambuddhā¹⁸⁷
daśabalabalinaḥ¹⁸⁸ udārāśabhāḥ¹⁸⁹ samyaksīmhanādanādinaś¹⁹⁰ catur-
vaiśāradya<viśaradā>¹⁹¹ dharmā[PDP223a11]rohaṇavaiśāradyaṃ¹⁹² |¹⁹³
sarva[TUL47a6]dharma[RAS61b2]deśanāvaiśāradyaṃ¹⁹⁴ |¹⁹⁵ nirvāṇa-

- mārgāvatāraṇavaiśāradyaṃ¹⁹⁶ |¹⁹⁷ āśravajñānaprahāṇavaiśāradyaṃ¹⁹⁸ |¹⁹⁹
 {viśadā}ṛḍḍhanārāyaṇasaṃhatakāyās,²⁰⁰ teṣāṃ apy ayam kāyo²⁰¹
 nikṣepaṇadharmāḥ²⁰² | |²⁰³
- ap1.13 1.13 tadya[TUL47a7]thāpi [RAS61b3] nāma bhikṣavaḥ kumbhakāra-
 [PDP223b1]kṛtāni²⁰⁴ bhāṇḍāni²⁰⁵ āmāni²⁰⁶ vā pakvāni²⁰⁷ vā²⁰⁸ bhedana-
 paryantāni²⁰⁹ bhedanaparyavasānāny,²¹⁰ evaṃ²¹¹ eva bhikṣavaḥ sarveṣāṃ
 satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ²¹² prā[RAS61b4]ṇi[TUL47b1]-
 nāṃ²¹³ maraṇāntaṃ²¹⁴ hi²¹⁵ jīvitaṃ maraṇaparyavasānaṃ nāsti
 jātasyāmarāṇaṃ²¹⁶ | |
- ap1.14 1.14 idam²¹⁷ avoca[PDP223b2]d bhagavān; idam²¹⁸ uktvā²¹⁹ sugato hy
 athāparaṃ uvāca²²⁰ śāstā | |
 anityā bata saṃskārā u[RAS61b5]tpādavyayadharmi[TUL47b2]ṇaḥ²²¹ |²²²
 utpadya²²³ hi nirudhyante²²⁴ teṣāṃ vyupaśamaḥ²²⁵ sukhaṃ | |²²⁶
 yathā hi²²⁷ kumbhakāreṇa mṛttikābhājanaṃ²²⁸ kṛtaṃ²²⁹ |²³⁰
 sarvaṃ²³¹ bhedanaparyantaṃ satvānāṃ²³² jīvitaṃ²³³ tathā²³⁴ | |²³⁵
 [PDP223b3] yathā [RAS61b6] phalānāṃ pakvānāṃ²³⁶ śāśvat²³⁷ patanato
 bha[TUL47b3]yaṃ²³⁸ |²³⁹
 tathā²⁴⁰ saṃskārajāḥ²⁴¹ satvānāṃ²⁴² nityaṃ²⁴³ maraṇato bhayaṃ²⁴⁴ | |²⁴⁵
 sarve kṣayāntā²⁴⁶ nicayāḥ²⁴⁷ patanāntāḥ²⁴⁸ samucchrayāḥ |²⁴⁹
 saṃyogāś ca viyogāntā²⁵⁰ ma[RAS62a1]raṇāntaṃ hi jīvitaṃ | |²⁵¹
- ap1.15 1.15 idam avoca[TUL47b4]d bhagavān²⁵² āttamanā[PDP223b4]s²⁵³ te ca
 bhikṣavas te ca paśado²⁵⁴ bhagavato²⁵⁵ bhāṣitaṃ²⁵⁶ abhyanandan,²⁵⁷
- ap1.16 1.16 ity āryānityatāsūtraṃ²⁵⁸ samāptaṃ²⁵⁹ | |

ap2. . Appendix B .

Transliteration of the RAS Manuscript

- ap2.1 *Anityatāsūtra*. Manuscript witness held in the collection of the Royal Asiatic Society, London: Hodgson Collection, Ms. no. 55 (H. 147), folios 60a2–62a1. Yellow paper, 240 leaves, 6 lines, 39.0 x 10.5 cm, Nepalese *akṣaras*, dated 1791 CE.
- ap2.2 60a2
 2 | | oṃ namaḥ sarvajñā
- ap2.3 3 ya | | evaṃ mayā śrutam ekasmi samaye bhagavāṃ śrāvastyāṃ viharati sma jetavane 'nāthapiṇḍasyārāme mahatā bhikṣusamghena sārddha trayodaśabhir bhikṣuśataiḥ tatra khalu bha
- ap2.4 4 gavān bhikṣūn āmantrayate sma | | anitā bhikṣavaḥ sarvasaskārā adhruvā anāsvāsikā viparināmadharmānaḥ | | yad yāvad bhikṣavaḥ sarvvebhyaḥ saṃskārebhyo 'laṃ nirva=

- ap2.5 5 tum alaṃ viraktam alaṃ vimoktuṃ | sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmarānāntaṃ hi jīvita maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ ra ye pi te bhikṣa
- ap2.6 6 vo gṛhapatayo mahāsālakulā brāhmaṇamahāsālakulā kṣatriyo mahāsākulā āsāṃ mahādhanā mahābhogaḥ prabhūtamaṇimā niṣkamuktā-vaiddūryyaśaṃkhaśilāpravā=
- ap2.7 60b
1 lajātarūparajata vittopakaraṇāḥ prabhūtadhanadhānyakoṣṭhakoṣṭhāgāra-saṃnicayāḥ prabhūtadāsīdāsakarmakarapauraṣeyāḥ prabhūtamitrāmātya-jñātisārohitās te
- ap2.8 2 śāṃ api maraṇāntaṃ jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ | ye pi te bhikṣavaḥ rājānaḥ kṣatriyāś ca mūrddhnābhikṣikṭā jānapadaīśvaryaśthāma vīryam anuprāptā ma
- ap2.9 3 hāntaṃ pṛthvīmaṇḍalam abhinirjityāvasanti teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ | ye 'pi te bhikṣava ṛṣayo vānaprasthāḥ pramu=
- ap2.10 4 ktaphalāhārāḥ pramuktaphalabhojinaḥ pramuktaphalena yāpanti teṣāṃ api maraṇāntaṃ hi jivitaṃ maraṇaparyavamsānaṃ nāsti jātasyāmarāṇaṃ | ye 'pi te bhikṣavaḥ kā
- ap2.11 5 māvacarā devāś cātumahārājikā devās trayatrimśā devā yāmā devās tuṣitā devā nirmānaratayo devāḥ paranirmitavaśavarttino devās teṣāṃ api maraṇāntaṃ hi jī
- ap2.12 6 vita maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ | ye pi te bhikṣavo rūpino devāḥ prathamadhyānalābhino brahmakāyikā brahmapurohitā brahmapārṣadyā mahābrahmā{{dvi}}
- ap2.13 61a
1 ṇā dvitīyadhyānalābhinaḥ paritaśubhā apramānaśubhā ābhāsvarās tṛtīyadhyānalābhinaḥ paritaśubhā apramānaśubhāḥ śubhakṛtsnā caturdhyānalābhino 'nabhrakāḥ pu=
- ap2.14 2 ṇyaprasavā bṛhatphalā asaśisatvābṛhā atapāḥ sudarśāḥ sudarśāṇā akaniṣṭāś ca devās teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāma=
- ap2.15 3 raṇaṃ | ye pi te bhikṣavo 'rūpino devā ākāśānaṃ tyāyatanopagā vijñānānaṃ tyāyatanopagā ākiṃcityāyatanopagā naiva-saṃjñānāsaṃjñāyatanopagāś ca devāś ca

- ap2.16 4 teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti
jātasyāmarāṇaṃ | traidhātukam idaṃ || ye pi te bhikṣavo 'rhantaḥ
kṣīṇāśravā kṛtakṛtyāḥ kṛtakaraṇīyā apahr
- ap2.17 5 tabhārā ānuprā<<pta>>svakārthāḥ parikṣīṇabhavasamyojanāḥ
samyagājñāsuvimuktacittāḥ sarvacetovasiparamapāramitāprāptās teṣāṃ api
kāyā nikṣepanadharmāḥ |
- ap2.18 6 ye pi te bhikṣavaḥ pratyakakabuddhāḥ khaḍgaviṣāṇakalpā ekam ātmāna
damanti ekam ātmānaṃ samayanti ekam ātmānaṃ parinivāpayanti teṣāṃ
apy ayaṃ kāyo nikṣepaṇa
- ap2.19 61b
1 dharmāḥ | ye pi te bhikṣavas tathāgatā arhantaḥ samyaksambuddhā daśa-
balabalinaḥ udārārṣabhāḥ samyaksimhanādanādinaś catuvaiśāradya
dharmārohaṇāvaiśāradyaṃ | sarvadharma
- ap2.20 2 deśanāvaiśāradyaṃ | nirvāṇamārgavatāraṇāvaiśāradyaṃ | āśravajñāna-
prahāṇāvaiśāradyaṃ | viśadādṛḍhanārāyanasamhatakāyāś teṣāṃ apy ayaṃ
kāyo nikṣepanadharmāḥ | tadyathāpi
- ap2.21 3 nāma bhikṣavaḥ kumbhākārakṛtāni bhāṇḍā āmāni vā pakkāni vā
bhedanaparyyantāni bhedanaparyavaśāny evam eva bhikṣavaḥ sarveṣāṃ
satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prā=
- ap2.22 4 ṇināṃ maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti
jātasyāmarāṇaṃ || idam avocad bhagavān idam uktyo sugato hy athāparā
'vāca śāstā || anityā bata saṃskārā u
- ap2.23 5 tpādavyayadhārmināḥ | utpadya hi nirūdhyante teṣāṃ vyupasamaḥ
sukhaṃ || yathā hi kumbhakāreṇa mṛttikābhājanaṃ kṛtaṃ | sarvam
bhedanapartantaṃ satvānāṃ jīvitaṃ tathā || yathā =
- ap2.24 6 phalānāṃ pakkānāṃ śaśva<<taṃ>> patanato bhayaṃ | tathā saskārājāḥ
satvā<<nāṃ>> nityaṃ maraṇato bhāyaṃ || sarvve kṣayāntā nicayāḥ
patanāntā samucchrayāḥ | saṃyogāś ca viyogāntā ma
- ap2.25 62a
1 raṇāntaṃ hi jīvitaṃ || || idam avocad bhagavān ātamanās te ca
bhikṣavas te ca parśado bhgavato bhāṣitam abhyanandan ity
āryānityatāsūtraṃ samāptaṃ || o || * ||

ap3.

· Appendix C ·

Transliteration of the TUL Manuscript

- ap3.1 *Anityatāsūtra*. Manuscript witness held in the collection of the Tokyo University Library, Tokyo. Kawaguchu and Takakusu Collection, Ms. 416 No. 8, folios 46a3–47b4. White paper, 117 leaves, 7 lines, 38.4 x 10.6 cm, Nepalese *akṣaras*, undated (~nineteenth century).
- ap3.2 46a
3 || oṃ namaḥ sarvajñāya || evam mayā
- ap3.3 4 śrutam, ekasmin samaya bhagavān* śrāvastyāṃ viharati sma | jetavane nāthapiṇḍasyārāme mahatā bhikṣusaṃghena sārddhan* trayodaśabhir bhikṣuśataiḥ tatra khalu bhagavān* bhikṣūnām āmantrayate
- ap3.4 5 sma | anitā bhikṣavaḥ sarvasaṃskārā adhruvā anāsvāsikā vipariṇāmadharmānaḥ | yad yāvad bhikṣavaḥ sarvebhyaḥ saṃskārebhya laṃ nirvatum alaṃ viraktam alaṃ vimoktuṃ | sarveṣāṃ satvā
- ap3.5 6 nāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmaraṇanāṃtaṃ hi jīvita maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ ra ye pi te bhikṣavo gṛhapatayo mahāsālakulā brāhmaṇamahāsāla
- ap3.6 7 kulā kṣatriyo mahāsālakulā āsāṃ mahādhanā mahābhogāḥ prabhūtamaṇimā niṣkamuktāvaidūryyaśaṃkhasilāpravāla-jātavittopakaraṇāḥ prabhūtadhanadhānyakoṣṭhakoṣṭhāṃ
- ap3.7 46b
1 gārasanniccayāḥ prabhūtadāsīdāsakarmakarapauraṣeyāḥ prabhūtamitrāmātyajñātisālohitās teṣāṃ api maraṇāṃtaṃ jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ | ye pi te
- ap3.8 2 bhikṣavaḥ rājānaḥ kṣatriyāś ca mūrddhnābhīṣiktā jānapadaīsvaryāsthāmaviryam anuprāptā mahāntaṃ pṛthvīmaṇḍalam abhinirjityāvasanti teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyava=
- ap3.9 3 sānaṃ nāsti jātasyāmaraṇaṃ | ye pi te bhikṣava ṛṣayo vānapasthāḥ pramuktaphalāhārāḥ pramuktaphale bhojinaḥ pramuktaphalena yāpanti teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyaṃ
- ap3.10 4 vasānaṃ nāsti jātasyāmaraṇaṃ || ye pi te bhikṣavaḥ kāmāvacarā devās cātumahārājikā devās traye triṃśā devā yāmā devās tuṣitā devā nirmāṇaratayo devāḥ paranirmitava=
- ap3.11 5 śavarttino devās teṣāṃ api maraṇāṃtaṃ hi jivita maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ | ye pe te bhikṣavo rūpino devāḥ prathamadhyanārābhino brāhmkāyikā brahmapurohi

- ap3.12 6 tā brahmapārśadhyā mahābra[hma]nā dvitiyadhyānalābhinaḥ paritaśubhā
apramānaśubhā ābhāsvarās tr̥tīyadhyānalābhinaḥ paritaśubhā apranaśubhā
ābhāsvarās tr̥tīyadhyānarābhinaḥ
- ap3.13 7 paritaśubhā apramānaśubhāḥ śubhakṛtsnā caturthadhyānalābhino
nabhṛakāḥ punyaprasavā bṛhat*phalā asaṃgītvā abṛhātapāḥ sudarśāḥ
sudarśanā akaniṣṭhās ca devās teṣāṃ api
- ap3.14 47a
1 maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ | ye pi
te bhikṣavo rūpino devā ākāśanaṃ*tyāyatanopagā
vijñānānaṃtyāyatanopagā ākiṃciṃtyāyatanopagā
- ap3.15 2 naivasamjñānām asaṃjñāyatanopagās ca devās ca teṣāṃ api maraṇāntaṃ
hi jīvita maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ | traidhātukam idaṃ
ye pi te bhikṣavo rhantaḥ kṣīṇāśravā
- ap3.16 3 kṛtakṛtyāḥ kṛtakaraṇīyā apahitabhārā anuprās vakārthāḥ parikṣīnabhava-
saṃyojanāḥ samyagājñāsuvimuktacittāḥ sarvacetovasiparama-
pāramitāprāptā«s teṣā»m api kāyā
- ap3.17 4 nikṣapadharmāḥ || ye pi te bhikṣavaḥ pratyekabuddhāḥ
khaḍgaviśāṇakalpā ekam ātmā damaṃti ekam ātmānaṃ samayanti ekam
ātmānaṃ parinirvāpayanti teṣāṃ apy ayaṃ kāyo nikṣa
- ap3.18 5 panadharmāḥ | ye pi te bhikṣavas tathāgatā arhantaḥ samyaskāmbuddhā
daśabalabalinaḥ udārāśabhāḥ samyak*siṃhanādanādinaś catuvaiśāradya
dharmārohanavaiśāradyaṃ | sarvadha
- ap3.19 6 dharmadyasanāvaiśāradyaṃ | nirvāṇamārgavatāraṇavaiśāradyaṃ ||
āśravajñānaprahāṇavaiśāradyaṃ | viśadhādṛḍhanārāyaṇasaṃhatakāyās
teṣāṃ apy ayaṃ kāyo nikṣapanadharmāḥ || tadya
- ap3.20 7 thāpi nāma bhikṣavaḥ kuṃbhākārakṛtāni bhāṇḍā āmāni vā bakkāni vā
bhedanaparyantāni bhedanaparyavaśāny avam eva bhikṣavaḥ sarveṣāṃ
satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇī
- ap3.21 47b
1 nā amarānāṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ ||
idaṃm avocad bhagavān idam uktyo sugato hy athāparāvāca śāstā ||
anityā bata saṃskārā utpādavyadhārmi
- ap3.22 2 naḥ | utpadya hi nirudhyante teṣāṃ vyapasamaḥ sukhaṃ | yathā hi
kuṃbhakāreṇa mṛtikābhājanaṃ kṛta | sarvam bhedanaparyantaṃ satvānāṃ
jītan tathā | yathā phalānāṃ kṣānāṃ śāsvat patanato =

ap3.23 3 yaṃ || tathā saskārajāḥ satvā nitya maraṇato bhayaṃ || sarve kṣāyāṃ
niścayāḥ patanāntā samucchrayāḥ | saṃyogaś ca viyogāntā maraṇāntaṃ hi
jīvitaṃ || || idam avoca

ap3.24 4 d bhagavān ātamanās te ca bhikṣavas te ca paśado bhagavato bhāṣitam
abhyaṇaṃdan ity āryānityatāsutraṃ samāptaṃ || || 8 ||

ap4. · Appendix D ·

Transliteration of the PDP Manuscript

ap4.1 *Anityatāsūtra*. Manuscript witness held in the private collection of Mr.
Padmajyoti Dhakhwa of Patan, folios 222b10–223b4. Yellow paper, 11 lines,
Nepalese *akṣaras*, undated (~nineteenth century).

ap4.2 222b
9 ||

ap4.3 10 oṃ namaḥ sarvsjñāya || evaṃ mayā śrutam ekasmin samaye bhgavān*
śrāvastyāṃ viharati sma || jetavane nāthapiṇḍasyārāme mahatā
bhikṣusaṃghena sārddhaṃ trayodaśabhir bhikṣuśataiḥ || tatra khalu
bhagavān* bhikṣūn āmantrayate sma || anit*yā bhikṣavaḥ sarva

ap4.4 11 saṃskārā adruvā anāśvāsikā vipariṇāmadharmānaḥ || ye yāvat
bhikṣavaḥ sarvebhyaḥ saṃskārebhyo laṃ nivartum alaṃ viraktam alaṃ
vimoktuṃ || sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ
āmaraṇāntaṃ hi jīvita maraṇaparyavasānāṃ nāsti

ap4.5 223a
1 jātasyāmarāṇaṃ || ye pi te bhikṣavo gṛhapatayo mahāśālakulā brāhmaṇa-
mahāśālakulā • āsāṃ mahādhanā mahābhogāḥ prabhūta-
maṇimāniṣkamuktāvaidūryaśaṃkhaśilāpravāla-jātarūpa-
rajatavit*topakaraṇāḥ

ap4.6 2 prabhūtanadhānyakośakoṣṭāgārasannicayāḥ prabhūtanādāsakarma-
karapauruṣeyāḥ prabhūtamitrāmāt*yajñātisālohitās teṣāṃ api maraṇāntaṃ
jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmarāṇaṃ || ye pi te bhikṣavaḥ
rājānaḥ kṣatriyāś ca

ap4.7 3 mūrddhābhiṣiktā jānapadaiśvaryyasthānavīryam anuprāptā mahāntaṃ
pṛthvīmaṇḍalam abhinirjityāvasanti teṣāṃ api maraṇāntaṃ hi jīvitaṃ
maraṇaparyapasānaṃ nāsti jātasyāmarāṇaṃ || ye pi te bhikṣavaḥ ṛṣayo
vānaprasthāḥ pramuktaphalāhārā

- ap4.8 4 ḥ pramuktaphalabhojinaḥ pramuktaphalena yāpaṃti teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ || ye pi te bhikṣavaḥ kāmāvacarā devās cāturmahārajikā devās trayastriṃśā devā yāmā devās tuṣitā devā
- ap4.9 5 nirmāṇaratayo devāḥ paranirmitavaśavarttino devās teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ || ye pi te bhikṣavo rūpiṇo devāḥ prathamadhyānalābhino brahmakāyikā brahmapurohitā brahmapārṣadyā =
- ap4.10 6 mahābrahmāṇaḥ dvitīyadhyānalābhinaḥ parītaśubhā apramāṇaśubhā ābhāsvarās tṛtīyadhyānalābhinaḥ parītaśubhā apramāṇaśubhā śubhakṛtsnā caturthadhyānalābhino nabhrakāḥ punyaprasavā bṛhatphalā asaṃjñīsatvā abṛhā atapāḥ
- ap4.11 7 sudṛśāḥ sudarśanā akanīṣṭās ca devās teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ || ye pi te bhikṣava ārūpiṇo devā ākāśānant*yāyatanopagā vijñānānant*yāyatanopagā ākiñcanyāya
- ap4.12 8 tanopagā naivasamjñānāsamjñāyatanopagās ca devās teṣāṃ api maraṇāntaṃ hi jīvitaṃ maraṇaparyavasānaṃ nāsti jātasyāmaraṇaṃ || traidhātukam idaṃ || ye 'pi te bhikṣavo 'rhantaḥ kṣiṇāsraṇāḥ kṛtakṛt*yāḥ kṛtakaraṇīyā apahr̥tabhārā
- ap4.13 9 anuprāptasvakārthāḥ parikṣiṇabhavasamyojanāḥ samyagājñāsuvimuktacit*tā sarvacetovaśīparamapāramitāprāptās teṣāṃ api kāya nikṣepañadharmāḥ || ye pi te bhikṣavaḥ pratyekabuddhāḥ khadga- viṣṇākālpā ekam ātmāna damayanti
- ap4.14 10 ekam ātmāna śamayanti ekam ātmānaṃ parinirvāyanti teṣāṃ apy ayaṃ kāyo nikṣepañadharmāḥ || ye pi te bhikṣavas tathāgatā arhantaḥ samyaksambuddhā daśabalabalinaḥ udārārṣabhāḥ samyaksimhānādanādinaś caturvaiśāradya dharmā
- ap4.15 11 rohaṇavaiśārdyaṃ || sarvadharmadeśanāvaiśārdyaṃ || nirvāṇa- mārgāvatāraṇavaiśārdyaṃ || āśravajñānaprahāṇavaiśārdyaṃ || viśadā- dṛḍhanārāyaṇasaṃhatakāyās teṣāṃ apy kāyo nikṣepañadharmāḥ || tadyathāpi nāma bhikṣavaḥ kumbhakāra
- ap4.16 223b
1 kṛtāni bhāṇḍāni āmāmi vā pakvāni vā bhedanaparyyantāni bhedana- paryavasānāny evam eva bhikṣavaḥ sarveṣāṃ satvānāṃ sarveṣāṃ bhūtānāṃ sarveṣāṃ prāṇināṃ āmaraṇāntaṃ hi jīvitaṃ maraṇa- paryavasānaṃ nāsti jātasyāmaraṇaṃ || idam avoca

ap4.17 2 d bhagavān idam ukto sugato hy athāparo vāca śāstā || anit*yā bata
saṃskārā utpādayayadhārmiṇaḥ || utpādyā hi nirudhyante teṣāṃ
vyapaśamaḥ sukhaṃ || yathā hi kumbhakāreṇa mṛt*tikābhājanaṃ kṛtaṃ ||
sarvaṃ bhedanaparyantaṃ satvānāṃ jīvitaṃ tathā

ap4.18 3 yathā phalānāṃ pakvānāṃ śāsvat patanato bhayaṃ || tathā saṃskārajāḥ
satvā nit*yaṃ maraṇato bhayaṃ || sarve kṣayāntā nicayāḥ patanāntā
samucchrayāḥ || saṃyogāś ca viyogāntā maraṇāntaṃ hi jīvitaṃ || || idam
avocad bhagavān āt*tmanā

ap4.19 4 s te ca bhikṣavas te ca parśado bhagavato bhāṣitam abhyānandann ity
āryānit*yatāsūtraṃ samāptaṃ || 596 ||

ap5.

. Appendix E .

Sigla

[] square brackets: << >> double pointed brackets

damaged akṣaras or uncertain readings (transliteration): addition by scribe
(transliteration)

[] square brackets: { } double curly brackets

damaged akṣaras or uncertain readings (transliteration): deletion by scribe
(transliteration)

[] square brackets: ○ small circle

damaged akṣaras or uncertain readings (transliteration): circle symbol in ms.
(transliteration)

[] square brackets: ✱ crossed symbol

damaged akṣaras or uncertain readings (transliteration): floral embellishment in ms.
(transliteration)

[] square brackets: < > pointed brackets

damaged akṣaras or uncertain readings (transliteration): addition by editor
(reconstruction)

[] square brackets: { } curly brackets

damaged akṣaras or uncertain readings (transliteration): deletion by editor
(reconstruction)

[] square brackets: underline

damaged akṣaras or uncertain readings (transliteration): emendation of individual
akṣara by editor (reconstruction)

[] square brackets: * asterisk

damaged akṣaras or uncertain readings (transliteration): virāma

[] square brackets: • higher dot

damaged akṣaras or uncertain readings (transliteration): dot like punctuation in ms.

[] square brackets: ; semicolon

damaged akṣaras or uncertain readings (transliteration): punctuation added by editor where sandhi would make a daṇḍa impossible

[] square brackets: | vertical bar

damaged akṣaras or uncertain readings (transliteration): daṇḍa

[] square brackets: || double vertical bar

damaged akṣaras or uncertain readings (transliteration): double daṇḍa

[] square brackets: ’a

damaged akṣaras or uncertain readings (transliteration): avagraha

[] square brackets: = equal sign

damaged akṣaras or uncertain readings (transliteration): filler mark

ab.

ABBREVIATIONS

- BHSD* Buddhist Hybrid Sanskrit Grammar and Dictionary. (Edgerton, Franklin).
- CTRC* Manuscript witness of the Anityatāsūtra held in the collection of the China Tibetology Research Center.
- DN* Dīgha-nikāya (Rhys Davids, T. W., and J. Estlin Carpenter).
- MPS* Mahāparinirvāṇasūtra (Waldschmidt, Ernst).
- MW* Monier-Williams's Sanskrit-English dictionary.
- Ms.* Manuscript.
- Mvy* Mahāvvyutpatti (Ishihama, Yumiko and Yoichi Fukida).
- NidSa* Nidānasamyukta (Tripāṭhī, Chandrabhāl).
- PDP* Manuscript witness of the Anityatāsūtra held in the private collection of Mr. Padmajyoti Dhakhwa of Patan, folios 222b10–223b4.
- PTS* Pali Text Society, London.
- PTSD* The Pali Text Society's Pali-English Dictionary (Rhys Davids, T. W. and William Stede).
- RAS* Manuscript witness of the Anityatāsūtra held in the collection of the Royal Asiatic Society, London: Hodgson Collection.
- SN* Saṃyutta-nikāya (Feer, Léon).
- SWTF* Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. (Waldschmidt, Ernst, et al).
- TUL* Manuscript witness of the Anityatāsūtra held in the collection of the Tokyo University Library, Tokyo
- UV* Udānavarga (Bernhard, Franz).
- ŚPrSū* Śakrapraśnasūtra (Waldschmidt, Ernst).

NOTES

n.

- n.1 These verses are also found nearly verbatim in the *Anityavarga* (“Chapter on Impermanence”) in the *Udānavarga*.
- n.2 These manuscripts are CTCRC Box 111, No. 5, folios 13a2–14b2 and CTCRC Box 1112, No. 5, pp. 23–24. Ven. Vinītā has edited and translated the first of these mss. and provided a transliteration of the second. See Bhikṣuṇī Vinītā 2010, pp. 170–206.
- n.3 National Archives, Kathmandu: NAK 3/589, No. 8, 35a36b = NGMPP A 131–9, A 861/13 (dated 1860 CE), and NAK 3/641, No. 396, 376v = NGMPP A 131–10 (undated, but likely from the nineteenth century). Further information on these mss. may be found in Hidas 2021, pp. 368–77 and 378–89. Both of these are Dhāraṇīsaṃgraha collections. Neither of these manuscripts has been studied and thus neither transliterations nor editions are available.
- n.4 Folios 222b10–223b4 of a Dhāraṇīsaṃgraha manuscript from the private collection of Mr. Padmajyoti Dhakhwa of Patan. The colophon was added later and does not provide an exact date, stating simply that the manuscript was copied “80 years ago by Pandit Ratna Bahadur Vajracharya.” It is not clear, however, when this colophon was added and thus it is impossible to calculate when it was copied. It seems very likely, though, that the manuscript was copied in the latter half of the nineteenth century. See Shakya 1988 for a transliteration. However, this transliteration contains many variances in readings from the actual manuscript and it is unclear whether these are misreadings or silent emendations by Shakya. The edition of the *Anityatāsūtra* found in the appendix of this translation is partially based upon this manuscript.
- n.5 Société Asiatique, no. 14(36) in Filliozat 1941/42. Filliozat notes that the *Anityatāsūtra* witness here is part of a larger collection which she describes as “Recueil de dhāraṇī, stotra, ṣataka, etc.” (“a collection of dhāraṇī, stotra, ṣataka,

etc.”) dating from 1823 (Filliozat 1941/42, pp. 17–34). Although she does not state it, this is almost certainly a witness of the Dhāraṇīsaṃgraha collection. A transliteration has been published in Bhikṣuṇī Vinitā 2010.

- n.6 Royal Asiatic Society, London: Hodgson Collection, Ms. no. 55 (H. 147), 60a2–62a1. This is from a Dhāraṇīsaṃgraha manuscript dated 1791 CE. The witness was edited in Yamada 1972. However, this edition is now rather dated and a number of misreadings are to be found. The edition of the *Anityatāsūtra* found in the appendix of this translation is partially based upon this manuscript.
- n.7 Tōyō Bunko, Tokyo, Ms. No. 13.7. This manuscript is undated and has not been studied as far as we are aware. Further information may be found in Hidas 2021, pp. 360–67.
- n.8 Tokyo University Library, Tokyo. Kawaguchi and Takakusu Collection, Ms. 416 No. 8. 46a3–47b4. Like the above witnesses, this *Anityatāsūtra* is again a component work within a Dhāraṇīsaṃgraha collection. No date is provided for this manuscript, but it is listed as “modern” in the catalog notes, which would suggest it was copied in the nineteenth century CE. This is confirmed when it is compared with the witnesses held by the Royal Asiatic Society, which is an earlier witness in the same manuscript copying tradition. This witness was edited in Yamada 1972 and Kimura 1985. However, both Yamada and Kimura’s editions are now dated and a number of misreadings and unexplained variances are to be found. Nonetheless, both editions provide helpful information, Kimura’s especially concerning a number of textual parallels. The edition of the *Anityatāsūtra* found in the appendix of this translation is partially based upon this manuscript. The manuscript has been digitized and the *Anityatāsūtra* folios may be found [here](http://picservice.ioc.u-tokyo.ac.jp/03_150219~UT-library_sanskrit_ms/MF13_50_001~MF13_50_001/?pageId=047) (http://picservice.ioc.u-tokyo.ac.jp/03_150219~UT-library_sanskrit_ms/MF13_50_001~MF13_50_001/?pageId=047).
- n.9 For information on the Dhāraṇīsaṃgraha see Hidas 2021, which is a study on several manuscripts of this work.
- n.10 See the edition of the *Anityatāsūtra* in the appendix for further information on the relationship between these two manuscript witnesses.
- n.11 *mi rtag pa nyid kyi mdo rdzogs so and ity āryānityatāsūtraṃ samāptaṃ.*
- n.12 These colophons are:

Lg29.4, mdo, Ha-L15 9b4–11b3: *myi rtag pa nyid kyi mdo' rdzogs s+ho / rgya gar kyi mkhan po ka ma la gub tra dang / zhu chen gyi lo tsha ba dge' slong rin chen bzang pos bsgyur zhing zhus te gtan la phab pa /*

Lg59.4, mdo, Ha-L97 10b1–12a6: *mi rtag pa nyid kyi mdo rdzogs s+ho / rgya gar gyi mkhan po ka ma la gub tra dang / zhu chen gi lo tsha ba rin chen bzang pos sgyur cing zhus te / gtan la phab pa /*

Ng22.51, mdo, za 308b5–310a8: *myi rtag pa nyid kyi mdo' / rdzogs s+ho / rgya gar gi mkhan po ka ma la kub ta dang / zhu chen gi lo tsa ba dge slong rin chen bzang pos bsgyur cing zhus te / gtan la phab pa /*

- n.13 See Sakya Pandita Translation Group, trans., *The Sūtra on Impermanence (1)* (<https://read.84000.co/translation/toh309.html>), Toh 309 (84000: Translating the Words of the Buddha, 2021).
- n.14 See, for example, the *Jarāmarāṇasutta* (SN I 71 (SN 3.3)) and *Vepullapabbatasutta* (SN II 191–193 (SN 15.20)) in the *Samyuttanikāya*, and the *Mahāsudassanasutta* (DN II 169–199 (DN 17)) in the *Dīghanikāya*.
- n.15 See, for example, (the *Mūlasarvāstivāda*) *Mahāparinirvāṇasūtra* (MPS 48.14) and *NidSa 7.3,4*.
- n.16 Brough 1962, p. 41.
- n.17 Such as those found in [1.8](#) and [1.12](#).
- n.18 Sanskrit: “*Oṃ*, homage to the Omniscient One.”
- n.19 Both the great community of monks and their number is omitted in Tibetan. The Chinese reads 1,250: 千二百五十人, while the Sanskrit variously reads 1,300 or 1,250 in the Nepalese and Potala transmissions, respectively. It seems that at some point there was a corruption in the Sanskrit transmission where the number diverged from the Chinese, and I have emended the Sanskrit edition to follow the Chinese and CTCRC: *mahatā bhikṣusaṃghena sārddhan <ardha>trayodaśabhir bhikṣusataiḥ*. Interestingly, the great community of monks is included in the other *Anityatāsūtra* preserved in the Kangyur, Toh 309, which shares the same opening frame narrative reading: *dge slong gi dge 'dun chen po dang thabs cig tu*.
- n.20 Sanskrit omits.
- n.21 Cf. MPS 48.14; *NidSa 7.3,4*; DN II 198.18–23; SN II 178; and SN III 147.

- n.22 Tibetan omits.
- n.23 Tibetan omits.
- n.24 Tibetan omits.
- n.25 Tibetan reads “even for them life concludes in death, for there is nothing that is born that will not die” (*gson pa'i mtha' yang 'chi bar 'gyur ba ste/skye nas 'chi bar mi 'gyur ba med do*).
- n.26 Tibetan omits.
- n.27 Tibetan omits.
- n.28 Tibetan omits.
- n.29 Referring to fruit harvested from the ground, i.e., not cultivated through agriculture. Skt. carries the sense of plucked, released, i.e., fallen. Tib. carries the sense of fruit already on the ground.
- n.30 Tibetan reads “even for them life concludes in death, for there is nothing that is born that will not die” (*gson pa'i mtha' yang 'chi bar 'gyur ba ste/skye nas 'chi bar mi 'gyur ba med do*).
- n.31 Tibetan omits.
- n.32 *kāmāvacarāḥ* (gods of the realm of desire) is omitted in Tibetan but necessary in context with the next two sections, which go on to elaborate the certain death of gods in the form realm and the formless realm.
- n.33 Tibetan omits.
- n.34 Literally “those gods possessing form.”
- n.35 Tibetan omits.
- n.36 Tibetan omits.
- n.37 The Tibetan switches the order of *sudṛśa* and *sudarśana*, reading *shin tu mthong ba dang | gya nom snang dang*. Note: this is the case in the translated passage in note 39.
- n.38 The Tibetan in this section treats each consecutive level of the form realm deities as its own paragraph with the requisite introductory phrase and the running refrain of the sūtra (“Those ... even for them life concludes with death...”). Degé contains all four sections, 1.8a–d, but Peking omits 1.8a & b. This fourfold way of interpreting this passage is not ideal as it conflates the

gods of the Pure Abodes into the enumeration of the gods of the fourth dhyāna as can be seen in 1.8d below. The translation of the Tibetan (Degé) is:

1.8a “Those gods of the form realm who have obtained the first dhyāna—those who attend Brahmā, those stationed before Brahmā, and those Great Brahmā gods—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.

1.8b “Those gods who have obtained the second dhyāna—those of limited radiance, [F.156.b] those of immeasurable radiance, and those who are radiant—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.

1.8c “Those gods who have obtained the third dhyāna—those of limited splendor, those of immeasurable splendor, and those of complete splendor—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.

1.8d “Those gods who have obtained the fourth dhyāna—those who are unclouded, those with abundant merit, those with great fruition, those who have a nature that is free from perception, and [those gods of the Pure Abodes]: those who are relatively not great, those without trouble, those of excellent appearance, those of excellent observation, and those who are highest—even for them life concludes with death, has its limit in death, for there is nothing that is born that will not die.”

- n.39 Tibetan omits.
- n.40 Literally “those gods without form.”
- n.41 Sanskrit: *traidhātukam idam*. This sentence is omitted in the Tibetan.
- n.42 Tibetan omits.
- n.43 Tibetan: *yid du 'ong ba*. This is not present in any Sanskrit witness where only *kāya* (“body”) is mentioned and is also omitted in Chinese.
- n.44 That is, subject to death.
- n.45 Tibetan omits.

- n.46 *tshogs na spyod pa (vargacārin)*, omitted in all Sanskrit witnesses and Chinese. This is the second, less famous but more gregarious, of the two classes of pratyekabuddha.
- n.47 Again, “pleasing” is only found in the Tibetan and is missing from both the Sanskrit and Chinese. See [n.43](#).
- n.48 Tibetan omits.
- n.49 *āśravajñānaprahāṇavaiśāradyam*. A less precise translation would be “confidence in their knowledge of the abandonment of negative influences.” This is a problematic phrase within this interpretation of the *caturvaiśāradya* that is unique to *The Sūtra on Impermanence*. The equivalent in the standard list of the four confidences would be *sarvāśravakṣayajñānavaiśāradyam* (s.v. this entry in Mvy 130 (S. 132)), “confidence in the knowledge of exhausting negative influences,” which seems to be the intended meaning of *āśravajñānaprahāṇavaiśāradyam*. However, *prahāṇa* in Sanskrit Buddhist literature generally, and in Buddhist Hybrid Sanskrit, is not related to the Sanskrit term *prahāṇa* (“abandonment”), but rather the Pali term *padhāna* (“effort”), an important technical term. It seems that whoever added this explanation of the four confidences in the Sanskrit transmission of *The Sūtra on Impermanence* conflated the correct BHS usage of *prahāṇa* for the standard Sanskrit usage. This may bolster the conclusion we take from the manuscript evidence that these four terms laying out the four confidences were possibly later additions to the text.
- n.50 Once again, “pleasing” is only found in the Tibetan and is missing from both the Sanskrit and Chinese. See [n.44](#) and [n.48](#).
- n.51 The order of the description of buddhas is slightly different between the Sanskrit and Tibetan, and the Sanskrit adds a passage laying out the four confidences. It seems that this was a later addition in an effort to make the four confidences clearer to the reader. Interestingly, the explanation provided in the Sanskrit is a unique list that differs in wording from the four confidences. See the noted discussion on *caturvaiśāradyaviśaradā* in [ap1.12](#) of the Sanskrit critical edition (note [n.191](#)). The translation of the Tibetan (Degé) is:

1.12 “Those tathāgatas, [F.157.a] arhats, complete and perfect buddhas, mighty with the ten powers, confident in the four confidences, worthy of admiration, their bodies strong-limbed and firm like Nārāyaṇa, roaring a true lion’s roar—even for them their pleasing bodies are subject to being given up.”

- n.52 This analogy of the unavoidable destruction of pots, which makes up the first half of this section, is omitted in the Peking and Choné Kangyurs.
- n.53 UV 1.3.
- n.54 UV 1.4. This verse is not present in the Sanskrit witnesses.
- n.55 UV 1.12 (with slight differences). This verse is not present in the Tibetan.
- n.56 UV 1.11 (with slight differences). This verse is not present in the Tibetan.
- n.57 UV 1.22 (with very slight differences). This verse is not present in the Tibetan.
- n.58 This conclusion to the narrative frame is shared verbatim in the other *Anityatāsūtra* translation in the Degé Kangyur, Toh 309.
- n.59 *ekasmi*, RAS.
- n.60 *samaya*, TUL.
- n.61 *bhagavām*, RAS.
- n.62 |, TUL; RAS omits.
- n.63 °*piṇḍadasyāme*, CTRC (emended to °*piṇḍadasyārāme*). Shakyā either incorrectly reads or silently emends to °*piṇḍadasyārāme* in his transliteration of PDP, which reads °*piṇḍasyārāme* along with RAS and TUL.
- n.64 *sārdha*, RAS; *sārdhan*, TUL; and *sārdham*, PDP.
- n.65 *ardha*°, CTRC. Yamada reads *sārdham ardhatrāyodaśabhir* with a note indicating that *ardha* in his reading is supplied by the Chinese: 千二百五十人.
- n.66 RAS and TUL omit.
- n.67 *bhikṣūnām*, TUL.
- n.68 |, TUL.
- n.69 *anitā*, RAS and TUL; *anit*yā*, PDP where a *virāma* is needlessly placed under the *-t* ligature in the *tyā* conjunct. This *virāma* usage appears relatively often in the PDP manuscript. Yamada incorrectly notes that the *anitā* reading is only found in TUL (Yamada 1972, 31/1000 n. 7). *anityā*, CTRC.
- n.70 *sarvasaskārā*, RAS; *sarvasaṃskārāḥ*, CTRC.

- n.71 *anāsvāsikā* RAS and TUL; *anāsvāsikā* PDP and CTRC. Shakyā reads *anāsvāsikā* in PDP, but it appears to be *śvā* in this manuscript.
- n.72 *viparināma*, RAS.
- n.73 |, TUL.
- n.74 *yad*, RAS and TUL; *ye*, PDP; omitted, CTRC. Shakyā reads *yad* in his transliteration of PDP, but this cannot be. It seems possible that he was relying to some extent upon Yamada's earlier edition.
- n.75 *sarvvebhyaḥ*, RAS.
- n.76 *samskārebhya*, TUL.
- n.77 *nirvatum*, RAS and TUL; *nivartum*, PDP; *nivarttitaṃ*, CTRC. Shakyā reads *nirvartitum* in his transliteration of PDP, which is either a misreading or a silent emendation.
- n.78 *viratkam*, RAS, TUL, and PDP; *<vi>raktum*, CTRC.
- n.79 *alam*, RAS.
- n.80 |, RAS and TUL.
- n.81 *sarveṣā*, TUL.
- n.82 *prānināṃ*, TUL.
- n.83 *āmaranāntaṃ*, RAS; *āmaraṇanāṃtaṃ*, TUL; *āmaraṇāntaṃ*, PDP; *maraṇānta<ṃ>*, CTRC. Shakyā reads *āmaraṇanta* in his transliteration of PDP, missing the *anusvara*.
- n.84 *jivita*, RAS; *jīvita*, TUL and PDP; *jīvitaṃ*, CTRC.
- n.85 *tasyāmarāṇaṃ*, TUL.
- n.86 *ra*, RAS and TUL; | |, PDP. It appears both RAS and TUL suffered the same misreading in the copying tradition where a *ra* was copied instead of a *daṇḍa* here. This suggests that the manuscripts may descend from the same copying transmission. Kimura reads *ca* here in his edition of TUL (Kimura 1985, p. 98). While *ca* is not the correct reading, it does indeed bear a resemblance to *ra*. It seems he was perhaps trying to force a reading that made some sense.

- n.87 Cf. ŚPrSū 105: *tatra yāni tāni kulāny āḍhyāni mahādhanāni mahābhogāni prabhūtavittopakaraṇāni prabhūtasvāpadeyāni prabhūtadhanadhānyakoṣṭhāgārasaṁnicayāni prabhūtamitrāmātyajñātisālohitāni prabhūtadāsīdāsakarmakarapauruṣeyāni*.
- n.88 The *avagraha* is missing in RAS, TUL (although no *avagraha* are used in this ms.), and PDP.
- n.89 CTRC omits.
- n.90 *gṛhapatayo mahāsālakulā*, RAS and TUL; *gṛhapatayo mahāsākulā*, PDP; *gṛhapate-mahāsālakulāḥ*, CTRC (emended to *gṛhapatimahāsālakulā*).
- n.91 *brāhmaṇamahāsālakulā*, RAS and TUL; °*mahāsākulā*, PDP; °*sālakulāḥ*, CTRC (emended to °*mahāsālakulā*).
- n.92 *kṣatriyo mahāsākulā*, RAS; *kṣatriyo mahāsālakulā*, TUL; *kṣatriyamahāsākulā*, PDP; *kṣatriyamahāsālakulā{ḥ}*, CTRC.
- n.93 *āsāṁ*, RAS, TUL, and PDP. Shakya incorrectly records *āsāṁ* in his transliteration of PDP. *āḍhyā*, CTRC, which seems to be the correct reading with *āsāṁ* a later corruption. Note, for example, DN I 134.22: *aḍḍho mahaddhano mahābhogo*.
- n.94 *mahāhdano*, PDP; *mahādhanā{ḥ}*, CTRC.
- n.95 There appears to have been some confusion here in the copying transmission of this work. *prabhūtamaṇimāniṣka*°, TUL and PDP (Shakya reads *kya*). Yamada reads *ṣka* in both RAS and TUL, but the *akṣara* conjunct in RAS seems to be an unsure *kya* where the scribe hedged his bet by making it also possibly discernable as *ṣka*. In the end, *nkya* is the reading that leads to a more coherent phrase and is used here. CTRC omits these words entirely.
- n.96 °*saṁkhasilā*, TUL. TUL also omits *rūparajata; prabhūtajātarūparajataavittopakaraṇāḥ*, CTRC omitting the first half of the compound.
- n.97 °*koṣṭhakoṣṭhāgārasaṁnicayāḥ*, RAS; *koṣṭhakoṣṭhāṁgārasannicayāḥ*, TUL; °*kośa-koṣṭhāgārasannicayāḥ*, PDP (Shakya incorrectly reads °*kośa*° in his transliteration). CTRC omits this phrase. Yamada notes the reading in TUL but neglects to note the reading in RAS (Yamada 1972, 31/1000 n. 25). The same instance of either a simple error copying *ṣṭa* for *śa* or erroneous duplication of *koṣṭha* recorded in both RAS and TUL provides further evidence that these two manuscripts were produced within the same copying transmission.

- n.98 *prabhūtadāsīdāsakarmakarapauruṣeyāḥ*, RAS and TUL; *prabhūtadāsīdāsakarmakarapauruṣeyāḥ*, PDP and CTRC (Shakya incorrectly reads °*paurūṣeyo* in his PDP transliteration).
- n.99 *sārohitās*, RAS.
- n.100 *marañāṅṅtaṃ*, TUL; *marañānta<ṅṅ>*, CTRC.
- n.101 Shakya reads *jīvitamarañāṅṅparya*° in his transliteration of PDP but this cannot be.
- n.102 |, RAS and TUL.
- n.103 CTRC omits this section.
- n.104 *mūrdhābhīṣiktā*, RAS and TUL (Kimura reads *mūrdhā*° in his edition of TUL with no notation indicating this was an emendation). *mūrdhābhīṣiktā*, PDP.
- n.105 °*padaiśvaryaśthāmaṅṅryam*, RAS and TUL (Kimura reads *jānapadaiś caryā śthāmaṅṅryam*). *jānapadaiśvarya*°, PDP (Shakya reads *jānapadai śvarya*° in his PDP transliteration).
- n.106 °*paryaṅṅvasānaṅṅ*, TUL (neither Yamada nor Kimura note this unnecessary *anusvāra*). °*paryapasānaṅṅ*, PDP (Shakya reads °*vasānaṅṅ* in his PDP transliteration).
- n.107 |, RAS and TUL.
- n.108 CTRC omits this section.
- n.109 *bhikṣavaḥ*, PDP.
- n.110 *vānapasthāḥ*, TUL.
- n.111 *pramuktaphale bhojinaḥ*, TUL.
- n.112 *yāpaṅṅti*, PDP (Shakya reads or perhaps emends *yāpanti* in his transliteration of PDP).
- n.113 *jīvitaṅṅ*, RAS. Kimura emends to *yāpayanti*. While this section is missing in CTRC, Ven. Vinītā reports readings of *yāpayanti* in two other mss. (a second ms. witness at CTRC and a witness at the Société Asiatique).
- n.114 °*paryaṅṅvasānaṅṅ*, RAS and TUL.
- n.115 |, RAS.

- n.116 CTRC omits.
- n.117 *cātumahā*°, RAS and TUL; *cāturmahā*°, PDP, °*kāyikā*, CTRC.
- n.118 *trayatriṃśā*, RAS; *traye triṃśā*, TUL; *trayastrīṃśā*, PDP; *trāyatrisā*, CTRC (emended to *trayastrīṃśā*).
- n.119 CTRC omits.
- n.120 Shakyā reads *nāmās* in his PDP transliteration, omitting the following *devās*, which is certainly there in the manuscript.
- n.121 CTRC omits.
- n.122 CTRC omits.
- n.123 *nirmānaratayo*, RAS.
- n.124 CTRC omits.
- n.125 *jīvita*, RAS; *jivita*, TUL.
- n.126 °*paryavasānaṃ*, PDP (Shakyā reads °*paryavasānaṃ*).
- n.127 |, RAS and TUL.
- n.128 CTRC omits.
- n.129 *rūpino*, RAS and TUL.
- n.130 °*rābhino*, TUL. Neither Yamada nor Kimura note the *rā* in their editions, silently emending to *lā*.
- n.131 *brāhma*°, TUL. Again, neither Yamada nor Kimura note this infelicity in their editions.
- n.132 *brahmapārṣadyā*, seen in RAS, TUL, and PDP, is omitted in both the Chinese and Tibetan. Shakyā neglects to read *brahmapārṣadyā* in his PDP transliteration despite the fact that it is clearly attested (perhaps following the Tibetan?). *brahmapāriṣadyā*, CTRC.
- n.133 *mahābrahmal{dvi}ṇā*, RAS; *mahābra[hma]nā*, TUL; *mahābrahmāṇaḥ*, PDP; *mahābrahmaṇo*, CTRC.
- n.134 *dvitiya*°, TUL.
- n.135 *paritaśubhā*, RAS and TUL; *paritaśubhā*, PDP (Shakyā reads *paritābhā*); *pārittābhā*, CTRC (emended to *paritābhā*).

- n.136 *apramānaśubhā*, RAS & TUL; *apramāṇaśubhā*, PDP (Shakya reads *apramāṇābhā*); *apramāṇābhā*, CTRC.
- n.137 Kimura misreads *abhāsvārās*, needlessly emending to *ābhāsvārās*. Shakya misreads *ābhāśvarās* when *ābhāsvārās* is clearly attested.
- n.138 *ṭṭīyadhyanalābhineḥ*, CTRC (emended to °*lābhinaḥ*).
- n.139 *paritaśubhā*, RAS and TUL; *parītaśubhā*, PDP; *parīttaśubhā*, CTRC.
- n.140 *apramānaśubhāḥ*, RAS; *apranaśubhā*, TUL; *apramāṇaśubhā*, PDP; *apramāṇa{bhāḥ} śubhāḥ*, CTRC. Yamada and Kimura both give incorrect readings for TUL with Yamada reporting that both RAS and TUL read *apramāna*° and Kimura reading *apraṇa*°. At this point in TUL a dittographical error appears where the previous phrase is copied again with new errors: *ābhāsvārās ṭṭīyadhyanarābhinaḥ paritaśubhā apramānaśubhāḥ*. Yamada does not note the errors in the dittography while Kimura notes them incorrectly, falsely reporting °*lobhinaḥ* and *apraṇaśubhā*.
- n.141 °*kṛtsnās*, CTRC.
- n.142 °*lābhinaḥ*, CTRC.
- n.143 Yamada erroneously states that RAS reads *anabhakāḥ* (Yamada 1972, 32/999 n. 54).
- n.144 *bṛhataphala*, CTRC.
- n.145 *asaśisatvā*, RAS; *asaṃgītvā*, TUL; *asaṃjñīsatvā*, PDP (Shakya omits this word in his transliteration); *asaṅgisattvā*, CTRC.
- n.146 *sudarśāḥ*, RAS and TUL. Kimura silently emends (or misreads) *sudṛśāḥ* in his TUL edition. *sudṛśāḥ*, PDP and CTRC.
- n.147 *sudarśanāḥ*, CTRC (emended to *sudarśanā*).
- n.148 CTRC omits.
- n.149 °*paryyavasānaṃ*, PDP.
- n.150 |, RAS and TUL.
- n.151 *bhikṣava*, PDP (Shakya reads *bhikṣavaḥ*); CTRC omits.
- n.152 °*rūpino*, RAS; *rūpino*, TUL; *ārupiṇo*, PDP; *arupiṇo*, CTRC.

- n.153 *ākāśānaṃtyāyatanopagā*, RAS; *ākāśānaṃ*tyāyatanopagā*, TUL;
*ākāśānant*yāyatanopagā*, PDP (Shakya reads *ākāśānantāyatanopagā*);
ākāśānantyayatanopagā, CTRC.
- n.154 *vijñānānaṃtyā°*, RAS and TUL; *vijñānānant*yā°*, PDP (Shakya reads
vijñānantyā°); *vijñānānantyāyatanopagā{h}*, CTRC.
- n.155 *ākīṃcityā°*, RAS; *ākīṃcimtyā°*, TUL (Yamada does not note this reading but
Kimura does); *akiñcinyā°*, CTRC.
- n.156 *naivasaṃjñānām asaṃjñā°*, TUL; *°saṃjñāyatanopagāh*, CTRC.
- n.157 CTRC omits.
- n.158 *devās*, PDP; CTRC omits.
- n.159 PDP and CTRC omit.
- n.160 *maraṇāṃtam*, TUL.
- n.161 *jīvita*, TUL.
- n.162 |, RAS and TUL.
- n.163 The Tibetan omits this phrase. The Chinese reads it as beginning the next
section, which is not ideal.
- n.164 ||, RAS and PDP. There is no *daṇḍa* in TUL.
- n.165 CTRC omits.
- n.166 *kṣīṇāsraṇāh*, PDP.
- n.167 *kṛtakaraṇīyā{h}*, CTRC.
- n.168 *apahitabhārā*, PDP; *apakṛtabhārāh*, CTRC.
- n.169 *anuprāsvakārthāh*, TUL. Indeed, in RAS we find *ānuprā<<pta>>svakārthāh* with *pta*
added later. This, as well as the additional errors introduced in TUL not
present in RAS, further suggests that RAS is the older witness in the copying
transmission in which RAS and TUL are both almost surely instances.
- n.170 *parikṣīna°*, TUL. Neither Yamada nor Kimura note this reading.
- n.171 CTRC omits.
- n.172 *sarvacetovasi°*, RAS and TUL (Kimura reads *sarvacetovaśi°* likely in a silent
emendation); CTRC omits.

- n.173 *apy āyaṃ*, CTRC.
- n.174 *kāya*, PDP; *kāyo*, CTRC. *yid du 'ong ba'i lus*, Tib. (*manojñākāya*).
- n.175 *nikṣepana*^o, RAS (Yamada does not note this reading); *nikṣapa*^o, TUL (neither Yamada nor Kimura note this reading, silently emending to *nikṣepaṇa*^o); *nikṣepadharmamāḥ*, CTRC.
- n.176 |, RAS.
- n.177 *pratyaka*^o, RAS.
- n.178 *ātmāna*, RAS and PDP; *ātmā*, TUL; *ātmānaṃ*, CTRC.
- n.179 *damanti*, RAS; *damaṃti*, TUL; *damayaṃti*, CTRC.
- n.180 *ātmāna*, PDP.
- n.181 *samayanti*, RAS and TUL. Shakya reads *śamayati* in his transliteration of PDP but *śamayanti* is quite clear.
- n.182 *parinivāpayanti*, RAS; *parinirvāyanti*, PDP.
- n.183 *yid du 'ong ba'i lus*, Tib. (*manojñākāya*).
- n.184 *nikṣapanadharmāḥ*, TUL. Neither Yamada nor Kimura note this reading.
- n.185 |, RAS and TUL.
- n.186 CTRC omits.
- n.187 *samyaskambuddhā*, TUL.
- n.188 ^o*balina*, CTRC.
- n.189 *udārāṣabhāḥ*, TUL. Neither Yamada nor Kimura note this reading. *udārabhava*, CTRC. Shakya incorrectly reads *udārārṣamāḥ* in his transliteration of PDP.
- n.190 *samyak{a}*^o, CTRC. Shakya reads ^o*nādineś* in his transliteration of PDP.
- n.191 *catuṣvaiśāradya*, RAS and TUL. Kimura does not note this reading in TUL. *mi 'jigs pa bzhis bsnyengs pa mi mnga' ba*, Tib. CTRC diverges here from the other mss., omitting the following four items. Ven. Vinītā reads *catuṣvaiśāradya-viśārādā dṛḍhanārāyaṇa*^o here in what is an earlier transmission of this work. It may be that these four confidences were expanded in later transmissions such as we see in RAS, TUL, and PDP. Ven. Vinītā reads *viśārādā* as the final member of a compound here, but due to the additional four terms in RAS,

TUL and PDP we find the very similar *viśadā* instead as the initial member of a compound before *ḍḍhanārāyaṇa*°. It would not be difficult to see *viśāradā* becoming *viśadā* as is the reading in the other mss. where the intervening four words are not omitted, and it is likely that this is just what happened with what should be the final member of a compound being split by the addition of the four *vaiśāradas*. I have emended the reading accordingly to restore the compound.

- n.192 *dharmārohana*°, TUL; CTRC omits.
- n.193 | |, PDP.
- n.194 *sarvadharmadyasana*°, TUL. Yamada does not note this dittography of *dha* and metathetical *dyasa* for *deśa*. Kimura somewhat confusingly reads *sarvadharmābhyasana*° missing the dittographical error completely and reading *bhya* for *dya* and *na* for *nā*. CTRC omits.
- n.195 | |, PDP.
- n.196 *nirvāṇamārga*°, RAS and TUL; CTRC omits. Shakyā reads °*mārga*° in his PDP transliteration.
- n.197 | |, TUL and PDP; CTRC omits.
- n.198 CTRC omits.
- n.199 | |, PDP.
- n.200 °*nārāyana*°, RAS. °*saṅghatana*°, CTRC. See [n.191](#) for peculiarities in how this phrase has been transmitted.
- n.201 *yid du 'ong ba'i sku*, Tib. (*manojñākāya*). Note that the previous two instances in [ap1.10](#) and [ap1.11](#) read *lus* instead of *sku*. Stok Palace here reads *yid du mi 'ong ba'i*.
- n.202 *nikṣepana*°, RAS and PDP (Shakyā reads *nikṣepaṇa*, but this is impossible); *nikṣapana*°, TUL. °*dharmamāh*, CTRC.
- n.203 | |, RAS.
- n.204 *kumbhākāra*°, RAS; *kuṃbhākāra*° TUL (Kimura reads *kuṃbha*°); *kumbhakāra*°, PDP and CTRC.
- n.205 *bhāṇḍā*, RAS & TUL.
- n.206 Shakyā misreads *śrāmāni* in his PDP transliteration.

- n.207 *pakkāni*, RAS; *bakkāni*, TUL. Yamada reads *pakoāni* (RAS) and *vakoāni* (TUL). Kimura reads *vakkāni* and emends to *vakrāni*. Interestingly, RAS and TUL both appear to transmit the Pali equivalent, *pakkāni*, for the Sanskrit *pakoāni* seen in both PDP and CTRC. See [n.236](#).
- n.208 *vā sarvāni tāni*, CTRC.
- n.209 °*paryyantāni*, RAS and PDP (Shakya reads °*paryantāni*). CTRC omits.
- n.210 °*paryavaśāmy*, RAS and TUL.
- n.211 *avam*, TUL. Yamada does not note this reading; Kimura does but emends to *ayam*.
- n.212 Shakya overlooks this in his PDP transliteration.
- n.213 *prāṇinā*, TUL. Yamada reads *prāṇinā*.
- n.214 *amarānāṃ*, TUL; *āmarāṇāntaṃ*, PDP.
- n.215 CTRC omits.
- n.216 *jātasya*°, CTRC.
- n.217 Shakya misreads *īdam* in his PDP transliteration.
- n.218 Shakya oddly reads a double *-n-* for *bhagavān nidam* in his PDP transliteration.
- n.219 *uktyo*, RAS and TUL; *ukto*, PDP; *uktvā*, CTRC.
- n.220 °*parā vāca*, RAS; *athāparāvāca*, TUL; °*paro vāca*, PDP; *athāparam etad uvāca*, CTRC.
- n.221 °*dhārmīṇaḥ*, RAS and TUL; °*dhārmiṇaḥ*, PDP.
- n.222 | |, PDP.
- n.223 *utpādya*, PDP.
- n.224 *nirūdhya*°, RAS. Yamada does not note the correct reading of *nirudhya*° in TUL and thus reads following RAS in his edition.
- n.225 °*samaḥ*, RAS and TUL.
- n.226 |, TUL. This verse is not present in CTRC and appears verbatim in UV 1.3.
- n.227 *yathāpi*, CTRC and UV (1.12).
- n.228 *mṛti*°, TUL. Shakya reads *mutti*° in his PDP transliteration. *mṛ{r}tttikā*°, CTRC.

- n.229 *kr̥ta*, TUL.
- n.230 | |, PDP.
- n.231 *sarvaṃ*, PDP (Shakya reads *sarva*), CTRC, and UV.
- n.232 Shakya reads *sattvānāṃ* in his PDP transliteration.
- n.233 *jīvitam*, RAS; *jītan*, TUL.
- n.234 The final half-*pāda* is slightly different in the Sanskrit *Udānavarga: evaṃ martyasya jīvitam*, UV (1.12).
- n.235 | , TUL; PDP does not record any *daṇḍa* here. This verse appears in UV 1.12 with minor variations, which have been discussed in the previous notes.
- n.236 *pakkānāṃ*, RAS; *kkānāṃ*, TUL. Yamada reads *koā* here in both RAS and TUL while Kimura reads *kkā* in TUL. However, it seems clear that *kkā* is transmitted in these mss. as the word is recorded in Pali. Cf. *pakkānaṃ* in Sn V.576 (p. 113). See [n.207](#).
- n.237 *śāśva*⟨*tāṃ*⟩, RAS with *tāṃ* seemingly added later by another hand. *nityaṃ*, CTRC and UV 1.11.
- n.238 *yaṃ*, TUL. °*yam*, CTRC and UV 1.11.
- n.239 | |, PDP.
- n.240 This third half-*pāda* in the verse reads *evaṃ jātasya martasya* in CTRC and UV 1.11, displaying a different transmission than the *tathā saṃskārajāḥ satvānāṃ* we see in RAS, TUL, and PDP.
- n.241 *saskā*°, RAS and TUL.
- n.242 *satvā*, TUL and PDP. *satvā*⟨*nāṃ*⟩ with *nāṃ* likely added later by another hand. It is possible that the corrections made in RAS were made after TUL was copied or were made at least at some point when RAS was not an available witness for use as an exemplar in the copying of TUL within this manuscript transmission. Indeed, while it is almost certainly the case that RAS and TUL are both products of the same copying tradition with RAS being the earlier witness, it is in no way certain that the scribe who copied TUL had access or even knowledge of RAS and may have been working from some intermediate witness within the transmission. This third half-*pāda* in the verse reads *evaṃ jātasya martasya* in CTRC and UV.11.
- n.243 *nitya*, TUL.

- n.244 °yam, CTRC and UV 1.11.
- n.245 This verse appears in UV 1.11 with minor variations, which have been discussed in the previous notes.
- n.246 kṣāyām, TUL.
- n.247 niścayāḥ, TUL.
- n.248 patanāntā, RAS, TUL, and PDP (Shakya reads *patanāntāḥ*).
- n.249 | |, PDP.
- n.250 This third half-*pāda* is slightly different in UV: *saṃyogā viprayogāntā*, UV 1.22.
- n.251 This verse is not present in CTRC and appears in UV 1.22 with minor variations, which have been discussed in note .
- n.252 bhagavānn, RAS and TUL.
- n.253 ātamanās, RAS and TUL.
- n.254 CTRC omits *te ca parśado*.
- n.255 bhagavata, CTRC.
- n.256 bhāṣiṭam, CTRC.
- n.257 abhyandann, PDP.
- n.258 °sutraṃ, TUL.
- n.259 *pañcamaṃ samāptam*, CTRC noting the place of the sūtra within the work. RAS contains no numeration for the sūtra, while TUL lists as 8 and PDP as 596. The *Anityatāsūtra* witnesses in RAS, TUL, and PDP are all entries in larger Dhāraṇīsaṃgraha manuscripts. It is clear that the order or contents of these Dhāraṇīsaṃgraha collections was not set as can be seen in the various extant mss. See Hidas 2021 for discussion on a number of such mss.

b.

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GLOSSARY

· Types of attestation for names and terms of the corresponding ·
source language

AS	<i>Attested in source text</i> This term is attested in a manuscript used as a source for this translation.
AO	<i>Attested in other text</i> This term is attested in other manuscripts with a parallel or similar context.
AD	<i>Attested in dictionary</i> This term is attested in dictionaries matching Tibetan to the corresponding language.
AA	<i>Approximate attestation</i> The attestation of this name is approximate. It is based on other names where the relationship between the Tibetan and source language is attested in dictionaries or other manuscripts.
RP	<i>Reconstruction from Tibetan phonetic rendering</i> This term is a reconstruction based on the Tibetan phonetic rendering of the term.
RS	<i>Reconstruction from Tibetan semantic rendering</i> This term is a reconstruction based on the semantics of the Tibetan translation.
SU	<i>Source unspecified</i> This term has been supplied from an unspecified source, which most often is a widely trusted dictionary.

g.1 all that draw breath

srog chags thams cad

སྲོག་ཆགས་ཐམས་ཅད།

sarvoeṣāṃ prāṇinām

All living beings.

g.2 arhat

dgra bcom pa

དག་བཙུག་པ།

arhat

Definition from the 84000 Glossary of Terms:

According to Buddhist tradition, one who is worthy of worship (*pūjām arhati*), or one who has conquered the enemies, the mental afflictions (*kleśa-ari-hata-vat*), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

g.3 Blessed One

bcom ldan 'das

བཙུག་ལྷན་འདས།

bhagavān

Definition from the 84000 Glossary of Terms:

In Buddhist literature, is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (*bhaga*) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four māras, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” saṃsāra and nirvāṇa—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four māras.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root √*bhañj* (“to break”).

g.4 complete and perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksambuddha

g.5 conditioned states

'du byed

འདུ་བྱེད།

saṃskāra

All conditioned states or factors which in turn collectively make up ordinary states of being.

g.6 confident in the four confidences

mi 'jigs pa bzhis bsnyengs pa mi mnga' ba

མི་འཇིགས་པ་བཞི་བསྟེན་པ་མི་མངའ་བ།

caturvaiśāradya viśarada

Confidence in (1) ascending dharmas, (2) all their teaching, (3) comprehending the path to nirvāṇa, and (4) their effort for the knowledge of exhausting negative influences.

g.7 consecrated

spyi bo nas dbang bskur ba

སྤྱི་བོ་ནས་དབང་བསྐྱར་བ།

mūrdha-abhiṣikta

One who has been consecrated; a consecrated king; a man of the kṣatriya caste.

g.8 dhyāna

bsam gtan

བསམ་གཏན།

dhyāna

Definition from the 84000 Glossary of Terms:

Dhyāna is defined as one-pointed abiding in an undistracted state of mind, free from afflicted mental states. Four states of *dhyāna* are identified as being conducive to birth within the form realm. In the context of the Mahāyāna, it is the fifth of the six perfections. It is commonly translated as “concentration,” “meditative concentration,” and so on.

g.9 forest hermit

nags na gnas pa

ནགས་ནག་ནས་པ།

vānaprastha

This specifically refers to brahmins in the third stage of life (after the student and householder stages) where one abandons social responsibilities and lives as an ascetic in the forest for one’s twilight years.

g.10 gods of the form realm

gzugs can gyi lha

གཟུགས་ཅན་གྱི་ལྷ།

rūpīṅo devāḥ

A god of one of the heavens in the realm of form.

g.11 gods of the Heaven of Control of Enjoyments Created by Others

gzhan 'phrul dbang byed kyi lha

གཞན་འཕྲུལ་དབང་བྱེད་གྱི་ལྷ།

paranirmitavaśavartino devāḥ

The Paranirmitavaśavartin gods, those who control enjoyments created by others, the sixth and highest of the six heavens of the desire realm. The name is the same for both the location and the inhabitant deities. These gods enjoy the creations of others, as opposed to the Nirmāṇarati gods who enjoy their own creations.

g.12 gods of the Heaven of Delightful Emanations

'phrul dga'i lha

འཕྲུལ་དགའི་ལྷ།

nirmāṇaratayo devāḥ

The Nirmāṇarati gods, the gods of Nirmāṇarati Heaven (the Heaven of Delightful Emanations), the fifth of the six heavens of the desire realm. The name is the same for both the location and the inhabitant deities. These gods create their own pleasing enjoyments.

g.13 gods of the Heaven of the Four Great Kings

rgyal chen bzhi'i ris kyi lha

རྒྱལ་ཆེན་བཞིའི་རིས་གྱི་ལྷ།

devās cāturmahārājikāḥ

Gods of the Heaven of the Four World Guardians /Great Kings (*cāturmahārājika*), first of the six heavens of the realm of desire. The name is of both the location and the inhabitant deities.

g.14 gods of the Heaven of the Thirty-Three

sum cu rtsa gsum gyi lha

སུམ་རུ་ཙ་གསུམ་གྱི་ལྷ།

trayastrimśā devā

The gods of the Heaven of the Thirty-three (*trayastrimśā*), the second of the six heavens of the desire realm. The thirty-three are Indra and thirty-two other deities. The name is the same for both the location and the inhabitant

deities.

g.15 gods of Tuṣita Heaven

dga' ldan gyi lha

དགའ་ལྷན་གྱི་ལྷ།

tuṣitā devāḥ

The gods of Tuṣita Heaven, the Joyous Heaven, the fourth of the six heavens of the desire realm. The name is the same for both the location and the inhabitant deities. Tuṣita is of note for being the abode of Maitreya until his eventual birth on Earth (and indeed all buddhas in their penultimate birth before their final birth).

g.16 gods of Yāma Heaven

'thab bral gyi lha

འཐབ་བྲལ་གྱི་ལྷ།

yāmā devāḥ

The gods of the Yāma Heaven, the third of the six heavens of the desire realm. The name is the same for both the location and the inhabitant deities.

g.17 Great Brahmā gods

tshangs chen

ཚངས་ཆེན།

mahābrahman

The gods in the abode of Mahābrahmā, the fourth of the four classes of gods of the form realm in the first dhyāna. The name is the same for both the location and the inhabitant deities.

g.18 Jeta's Grove, Anāthapiṇḍada's Park

rgyal bu rgyal byed kyi tshal mgon med zas sbyin gyi kun dga' ra ba

རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ་མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

jetavanam anāthapiṇḍadasyārāmaḥ^{AO}

Definition from the 84000 Glossary of Terms:

One of the first Buddhist monasteries, located in a park outside Śrāvastī, the capital of the ancient kingdom of Kośala in northern India. This park was originally owned by Prince Jeta, hence the name Jetavana, meaning Jeta's grove. The wealthy merchant Anāthapiṇḍada, wishing to offer it to the Buddha, sought to buy it from him, but the prince, not wishing to sell, said he would only do so if Anāthapiṇḍada covered the entire property with gold coins. Anāthapiṇḍada agreed, and managed to cover all of the park except

the entrance, hence the name Anāthapiṇḍadasyārāma, meaning Anāthapiṇḍada's park. The place is usually referred to in the sūtras as "Jetavana, Anāthapiṇḍada's park," and according to the *Samghabhedavastu* the Buddha used Prince Jeta's name in first place because that was Prince Jeta's own unspoken wish while Anāthapiṇḍada was offering the park. Inspired by the occasion and the Buddha's use of his name, Prince Jeta then offered the rest of the property and had an entrance gate built. The Buddha specifically instructed those who recite the sūtras to use Prince Jeta's name in first place to commemorate the mutual effort of both benefactors.

Anāthapiṇḍada built residences for the monks, to house them during the monsoon season, thus creating the first Buddhist monastery. It was one of the Buddha's main residences, where he spent around nineteen rainy season retreats, and it was therefore the setting for many of the Buddha's discourses and events. According to the travel accounts of Chinese monks, it was still in use as a Buddhist monastery in the early fifth century CE, but by the sixth century it had been reduced to ruins.

g.19 like a rhinoceros

bse ru lta bu

བསེ་རུ་ལྷ་བུ།

khadgaviṣāṇakalpa

One of the two classes of pratyekabuddha, used for those living a solitary life. The other type is the *vargacārin*, "those who live in crowds."

g.20 mighty with the ten powers

stobs bcu'i stobs dang ldan pa

སྟོབས་བརྒྱའི་སྟོབས་དང་ལྷན་པ།

daśabalabalin

An epithet of a buddha. In one enumeration, the ten powers are (1) knowing what is possible and what is not possible; (2) knowing the results of actions; (3) knowing the aspirations of beings; (4) knowing the elements; (5) knowing the higher and lower powers of beings; (6) knowing the paths that lead everywhere; (7) knowing the dhyānas, liberations, absorptions, and equilibriums; (8) knowing previous lives; (9) the knowledge of transference and death; and (10) knowing that the defilements are exhausted.

g.21 Nārāyaṇa

sred med

སྲེད་མེད།

nārāyaṇa

An alternate name for Viṣṇu.

g.22 **pratyekabuddha**

rang sangs rgyas

རང་སངས་རྒྱས།

pratyekabuddha

Definition from the 84000 Glossary of Terms:

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (*samyaksambuddha*), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (*khadḡaviṣāṇakalpa*) for their preference for staying in solitude or as “congregators” (*vargacārin*) when their preference is to stay among peers.

g.23 **sage**

drang srong

དང་སྟོང།

ṛṣi

An ancient Indian spiritual title especially for divinely inspired individuals credited with creating the foundations for Indian culture.

g.24 **spirit**

'byung po

འབྱུང་པོ།

bhūta

Definition from the 84000 Glossary of Terms:

This term in its broadest sense can refer to any being, whether human, animal, or nonhuman. However, it is often used to refer to a specific class of nonhuman beings, especially when bhūtas are mentioned alongside rākṣasas, piśācas, or pretas. In common with these other kinds of nonhumans, bhūtas are usually depicted with unattractive and misshapen bodies. Like several other classes of nonhuman beings, bhūtas take

spontaneous birth. As their leader is traditionally regarded to be Rudra-Śiva (also known by the name Bhūta), with whom they haunt dangerous and wild places, bhūtas are especially prominent in Śaivism, where large sections of certain tantras concentrate on them.

g.25 Śrāvastī

mnyan du yod pa

མཉན་དུ་ཡོད་པ།

śrāvastī

Definition from the 84000 Glossary of Terms:

During the life of the Buddha, Śrāvastī was the capital city of the powerful kingdom of Kośala, ruled by King Prasenajit, who became a follower and patron of the Buddha. It was also the hometown of Anāthapiṇḍada, the wealthy patron who first invited the Buddha there, and then offered him a park known as Jetavana, Prince Jeta's Grove, which became one of the first Buddhist monasteries. The Buddha is said to have spent about twenty-five rainy seasons with his disciples in Śrāvastī, thus it is named as the setting of numerous events and teachings. It is located in present-day Uttar Pradesh in northern India.

g.26 Sugata

bde bar gshegs pa

བདེ་བར་གཤེགས་པ།

sugata

Definition from the 84000 Glossary of Terms:

One of the standard epithets of the buddhas. A recurrent explanation offers three different meanings for *su-* that are meant to show the special qualities of “accomplishment of one’s own purpose” (*svārthasampad*) for a complete buddha. Thus, the Sugata is “well” gone, as in the expression *su-rūpa* (“having a good form”); he is gone “in a way that he shall not come back,” as in the expression *su-naṣṭa-jvara* (“a fever that has utterly gone”); and he has gone “without any remainder” as in the expression *su-pūrṇa-ghaṭa* (“a pot that is completely full”). According to Buddhaghōṣa, the term means that the way the Buddha went (Skt. *gata*) is good (Skt. *su*) and where he went (Skt. *gata*) is good (Skt. *su*).

g.27 tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

Definition from the 84000 Glossary of Terms:

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence. *Tatha(tā)*, often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

g.28 those belonging to the sphere of neither perception nor nonperception

'du shes med 'du shes med min skye mched

འདུ་ཤེས་མེད་འདུ་ཤེས་མེད་མིན་སྐྱེ་མཆེད།

naiवासan̄jñānāsanañjñāyatanopaga

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm. (No equivalent of *upaga* in Tib.)

g.29 those belonging to the sphere of nothingness

ci yang med pa'i skye mched

ཅི་ཡང་མེད་པའི་སྐྱེ་མཆེད།

ākiñcanyāyatanopaga

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm. (No equivalent of *upaga* in Tib.)

g.30 those belonging to the sphere of the infinity of consciousness

rnam shes mtha' yas skye mched

རྣམ་ཤེས་མཐའ་ཡས་སྐྱེ་མཆེད།

vijñānānantyāyatanaopaga

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm. (No equivalent of *upaga* in Tib.)

g.31 those gods belonging to the sphere of the infinity of space

nam mkha' mtha' yas skye mched

ནམ་མཁའ་མཐའ་ཡས་སྐྱེ་མཆེད།

ākāśānantyāyatanopaga

A formless state, either a meditative state or its resultant realm of existence, i.e., a class of deities of the formless realm. (No equivalent of *upaga* in Tib.)

g.32 those gods of the formless realm

gzugs med pa'i lha rnams

གཟུགས་མེད་པའི་ལྷ་རྣམས།

arūpīno devāḥ

g.33 those in the assembly of Brahmā

—

—

brahmapārsadya

The third (or sometimes second) of the four classes of gods of the form realm in the first dhyāna. The name is the same for both the location and the inhabitant deities.

g.34 those of complete splendor

dge rgyas pa

དགེ་རྒྱས་པ།

śubhakṛtsna

The third of the three classes of gods of the form realm in the third dhyāna. The name is the same for both the location and the inhabitant deities.

g.35 those of excellent appearance

gya nom snang

གྲོ་ལོ་སྣང་།

sudṛśa

The third of the five classes of gods dwelling in the Pure Abodes (*śuddhāvāsa*).

g.36 those of excellent observation

shin tu mthong ba

ཤིན་ཏུ་མཐོང་བ།

sudarśana

The fourth of the five classes of gods dwelling in the Pure Abodes (*śuddhāvāsa*). See [n.37](#).

g.37 those of immeasurable radiance

tshad med 'od

ཚད་མེད་འོད།

apramānābha

The second of the three classes of gods of the form realm in the second dhyāna. The name is the same for both the location and the inhabitant deities.

g.38 those of immeasurable splendor

tshad med dge

ཚད་མེད་དགེ།

apramāṇaśubha

The second of the three classes of gods of the form realm in the third dhyāna. The name is the same for both the location and the inhabitant deities.

g.39 those of limited radiance

'od chung

འོད་ཚུང་།

parittābha

The first of the three classes of gods of the form realm in the second dhyāna. The name is the same for both the location and the inhabitant deities.

g.40 those of limited splendor

dge chung

དགེ་ཚུང་།

parittaśubha

The first of the three classes of gods of the form realm in the third dhyāna. The name is the same for both the location and the inhabitant deities.

g.41 those stationed before Brahmā

tshangs pa mdun na 'don

ཚངས་པ་མདུན་ན་འདོན།

brahmapurohita

The second (or sometimes third) of the four classes of gods of the form realm in the first dhyāna. The name is the same for both the location and the inhabitant deities.

g.42 those who are highest

'og min

འོག་མིན།

akanisṭha

The highest, fifth, and final class of gods dwelling in the Pure Abodes (*śuddhāvāsa*).

g.43 those who are radiant

'od gsal ba

འོད་གསལ་བ།

ābhāsvara

The third of the three classes of gods of the form realm in the second dhyāna. The name is the same for both the location and the inhabitant deities.

g.44 those who are relatively not great

mi che ba

མི་ཚེ་བ།

abyha

The first of five classes of gods dwelling in the Pure Abodes (*śuddhāvāsa*).

g.45 those who are unclouded

sprin med

སྤྲིན་མེད།

anabhraka

The first of the four classes of gods of the form realm in the fourth dhyāna. The name is the same for both the location and the inhabitant deities.

g.46 those who attend Brahmā

tshangs ris

ཚངས་རིས།

brahmakāyika

The first of the four classes of gods of the form realm in the first dhyāna. The name is the same for both the location and the inhabitant deities.

g.47 those who have a nature that is free from perception

'du shes med pa'i sems can

འདུ་ཤེས་མེད་པའི་སེམས་ཅན།

asamjñisattva

The fourth of the four classes of gods of the form realm in the fourth dhyāna.

The name is the same for both the location and the inhabitant deities.

g.48 those who have obtained the first dhyāna

bsam gtan dang po thob pa

བསམ་གཏན་དང་པོ་ཐོབ་པ།

prathamadhyānalābhin

The gods who dwell in the abode of the first dhyāna.

g.49 those who have obtained the fourth dhyāna

bsam gtan bzhi pa thob pa

བསམ་གཏན་བཞི་པ་ཐོབ་པ།

caturthadhyānalābhin

The gods who dwell in the abode of the fourth dhyāna.

g.50 those who have obtained the second dhyāna

bsam gtan gnyis pa thob pa'i lha rnams

བསམ་གཏན་གཉིས་པ་ཐོབ་པའི་ལྷ་རྣམས།

dvitiyadhyānalābhin

The gods who dwell in the abode of the second dhyāna.

g.51 those who have obtained the third dhyāna

bsam gtan gsum pa thob ba

བསམ་གཏན་གསུམ་པ་ཐོབ་པ།

trtīyadhyānalābhin

The gods who dwell in the abode of the third dhyāna.

g.52 those who live in crowds

tshogs na spyod pa

ཚོགས་ན་སྐྱོད་པ།

vargacārin

One of the two classes of pratyekabuddha, the opposite class being the solitary *khadḡavisāṇakalpa*. (not in Skt. witnesses)

g.53 those with abundant merit

bsod nams 'phel

བསོད་ནམས་འཕེལ།

punyaṅprasava

The second of the four classes of gods of the form realm in the fourth dhyāna. The name is the same for both the location and the inhabitant deities. Often also referred to as *bsod nams skyes* in other works.

g.54 those with great fruition

'bras bu che ba

འབྲས་བུ་ཚེ་བ།

bṛhatphala

The third of the four classes of gods of the form realm in the fourth dhyāna. The name is the same for both the location and the inhabitant deities.

g.55 those without trouble

mi gdung ba

མི་གདུང་བ།

atapa

The second of the five classes of gods dwelling in the Pure Abodes (*śuddhāvāsa*).

g.56 worthy of admiration

khyu mchog gi gnas su zhal gyis 'che ba

ལྷ་མཚོག་གི་གནས་སུ་ཞེལ་གྱིས་འཚེ་བ།

udārāṅṣabha

An epithet of a buddha. Literally “superb bull” in Skt.