

Fluidity of a Text on the so-called Eternal Buddha*

LEE Youngsil

When an edition of a sūtra text is created, it is compiled from manuscripts that have various readings—especially in the case of KN¹. How would we select particular words from these manuscripts? Could we prove that the selected words are original since we do not know who created that particular sūtra, or exactly at what time it was created?

It has been assumed that the *Saddharmapuṇḍarikasūtra* (SP, Lotus Sutra) was created around the 2nd century. This assumption is based on the dates of the Chinese translations, the use of technical terms, and certain concepts (like *Mahāyāna*) compared with the Pāli canon, etc. The final shape of SP could be also influenced by later interpretations or commentaries. We can also say that we know the ideas of the sūtra only as they are customarily conceived by modern editors.

An overview of the manuscripts reveals that the Gilgit manuscripts² (D1,D2,D3,K) are said to have been copied at an earlier date (6-8 CE) than the Nepalese (Nep) manuscripts. This is based on the written script³. Many scholars who study SP have attempted to find the original manuscripts and to explain the original texts. However, it is still not clear which manuscript reading is the original text of which region. Since the beginning of LÜDERS' research⁴, the view has prevailed that the original language is preserved in the Central Asian manuscripts (CA), but the CA is not necessarily the original source. It is also known that the readings of the CA differ significantly from those of the Gilgit mss. and Nep mss. What I want to discuss here is the fluidity of the text, and I want to show that this fluidity depends on the interpretation of "Buddha" by the compilers/transcribers of each text.

Textual transitions vary depending on the region in which the text was found, and on the language in which the text was written. Thus, depending on which text one chooses, one's conceptions of Buddhism, the Buddha, etc. will also differ. The text presented here is *Tathāgatāyuspramāṇaparivarta* Chapter (XV) of SP, which corresponds particularly to the important passages on the idea of the Buddha in Sanskrit manuscripts, Chinese translations (Dharmarakṣa [Dr], Kumārajīva [Kj]), and Tibetan translations (Tib-T).

* A sincere thank you to Mr. Joseph Logan (Senior Fellow at the Essential Lay Buddhism Study Center) for his diligent proofreading and checking of my English for this paper. This paper was presented at the Deutscher Orientalistentag (DOT) 16. September 2022, Freie Universität Berlin in Germany. At the conference, one question was raised as to how an edition would be made. I believe this question was asked because I announced that the origin of the SP could not be found. In answer to this question, I have attached a text (XV §15-16) below this paper, and I plan to repeat this process to eventually produce new editions of the Sanskrit, Tibetan, and Chinese versions of the *Saddharmapuṇḍarikasūtra* in the future.

¹ KN has been based on Nepalese and Central Asia manuscripts.

² After the publication of the KN in 1912, the existence of the Gilgit manuscripts was revealed in 1932.

³ "The older round 'Gilgit script,' which is also called 'Gilgit/Bamiyan type I' or 'local calligraphic ornate script' and perhaps best renamed 'Gandhāran Brāhmī.'" VON HINÜBER [2014: 88].

⁴ LÜDERS [1916] *Saddharma-puṇḍarīka* (Nanjio' s Catalogue, Nos. 134, 6, 7, 8, cols. 44-5): *Manuscript remains of Buddhist literature found in eastern Turkestan Facsimiles with Transcripts translations and Notes edited in conjunction with other Scholars.* by A.F.R. Hoernle, Oxford, pp. 132-162.

The translations below are from the core texts of my Research, and I am going to discuss the discrepancies that appear.

1) Regarding *Parinirvāṇa*

KN, Kj, Tib, CA ms. : - Now [Present]. “I say *parinirvāṇa*.”

D1, Dr: - Future. “I will be in the state of *parinirvāṇa*.”

2) Regarding *Bodhisattvacaryā*

KN: “my *bodhisattva* practice is not completed.”

D1, Dr, Kj, Tib: “my *bodhisattva* practice is completed.”

3) Regarding *Āyuspramāṇa*

KN, Kj: “the amount of my life span will be more than twice that time.”

D1, Dr, Tib: “after more than twice as much time has passed, the amount of my life span will be fulfilled.

First, an overview of the contents of the core texts.

In chapter XIV, the Bodhisattva Mahāsattva Maitreya and all the Bodhisattvas ask, “How could the Buddha have led all of these many Bodhisattvas who have sprung from the ground in the short **40-year** (*catvāriṃśadvārṣa*) span of time since attaining the summit of enlightenment in the town of *Gayā* after leaving *Kapilavastu*, capital of the domain of the *Sākya*s.”

In chapter XV, those in this realm of existence know that the Buddha has **now** (*sāmpratam*⁶: in narrative time) achieved the full dynamic of ultimate enlightenment. The Buddha says to them: Listen carefully. This power inherent in me (*mamādhiṣṭhānabalādihāna*)⁷ ... He then tells the "Parable of the Five Hundred Dust Kalpas," in which he is trying to say that the time from when he became a Buddha until today is much longer than the time of the dust kalpas combined.

We can imagine from this that the Buddha’s power enables him to remain here longer than the time referred to in the parable. And, in Chapter XV, the wording that represents the time factor plays a very important role.

⁵ In the SP, *Bhikkhus* and *Bhikkhunīs* are taught by Buddha *Śākyamuni* that "after completing the *bodhisattva* practice (*bodhisattvacaryāṃ paripūrya*), they will become enlightened ones" (KN 65.5, 201.1, 269.1, 269.10). If the *bodhisattva* practice of Buddha *Śākyamuni*, who gives an assurance of Future Buddhahood, is not completed, it would be self-contradictory, wouldn't it? Are there any other texts that say *Śākyamuni* is still doing *bodhisattva*-practice and has not reached the state of *parinirvāṇa*?

⁶ MATSUMOTO [2017: 49f.] the original Sanskrit word for 「今」 in the phrase is “*sāmpratam*,” which does not have the adjectival meaning “the present” but has the adverbial meaning “now.”

⁷ KN 316.1 (=D1) *mamādhiṣṭhānabalādihānam*; Dr (113b01) 如來建立如是色像 (= *evam rūpam*) 無極之力; Kj (42b08) 如來祕密神通之力; Tib-T. (150b5) *ting nge 'dzin (=samādhi) gyi stobs bsked pa* “producing the power of *samādhi*.” According to all Tibetan, i.e., extant Tibetan manuscripts, which read the same as Gilgit D3 ms. (*samādhiṣṭhāna*-) and Nepalese mss. as below C6,T2,B,R,P1-2,T8,N1-2,StP,L3. The difference between *mamādhi* (D1) and *samādhi* (D3), might be caused by similar *akṣara* of *sa* and *ma*. Furthermore, the interpretation of the Tibetan translation *ting nge 'dzin gyi stobs (=samādhiṣṭhānabala)* is associated with *Śūramgamasamādhisūtra*. However, a significant difference between the two sūtras is whether the subject is the *Buddha* or *Bodhisattva*. Śgs Tib-D. (D132, da256a7) *kyi 'khor lo bskor ba yang ston pa nas ye shes kyi stobs bskyed pa 'i phyir sangs rgyas kyi yongs su mya ngan las 'da' ba 'i bar du yang yongs su ston pa dang| ting nge 'dzing gyi stogs bskyed pa 'i phyir lus 'jig par yang ston pa dang| 『首楞嚴三昧經』 Kj (T15 n. 642, 630a06) 以深慧力現轉法輪，以方便力現入涅槃，以三昧力現分舍利。 One difference between the Tibetan and Chinese translations is the addition of the word 以方便力 (*upāya* through the power of skillful means) in the Chinese translation, which can be traced to SP XV.*

The most notable part of the SP XV is that the word *parinirvāṇa* is repeated twice. H. KERN translates the text as "I announce final extinction (*parinirvāṇa*), --- though myself I do not become finally extinct (*aparinirvāyamāṇas*)." This idiomatic phrasing indicates the interpretation of *parinirvāṇa* by the transcribers of each manuscript, as well as the establishment of the *parinirvāṇa* of the Buddha as a historical event⁸.

In the following section, the main differences between KN, D1, Dr, Kj, and Tibetan are shown.

[1] KN⁹: idānīm khalu punar ahaṃ -- **aparinirvāyamāṇa** eva **parinirvāṇam** ārocayāmi|

I announce final extinction, --- though myself I do not become finally extinct.

[1] D1: idānīm khalu punar ahaṃ -- **parinirvāṇa** evam **aparinirvāṇam** ārocayāmi •

at that time, I will be in the state of final *nirvāṇa*, thus, I proclaim "[this is,] not/non final *nirvāṇa*."

[1] Dr: 然後乃, 於泥洹而般泥洹曰。

then after that(然後), I will be in the state of *nirvāṇa* (泥洹) and become the final *nirvāṇa* (般泥洹¹⁰).

[1] Kj: 然今, 非實滅度而便唱言當取滅度。

¹¹And even though I will not actually realize extinguishment (滅度) now (然今), I will proclaim that "my extinguishment is approaching."

[1] Tib: --- ngas 'di ltar **yongs su mya ngan las mi 'da'** mod kyi **yongs su mya ngan las 'da'** bar smras so ||

although I am not in the state of final *nirvāṇa*, I proclaim "I am in a state of final *nirvāṇa*."

[1] KN *a-parinirvāyamāṇa*: This present participle form, indicating "now," agrees with the expression [1] Kj 然今 for [1] KN *idānīm*.

[1] D1 *parinirvāṇa*¹²: *parinirvāṇa evaṃ*. If the Gilgit *sandhi* rule is taken to be the same as the classical Sanskrit *sandhi*, then [1] D1 *parinirvāṇa* is a locative case and corresponds to [1] Dr 於泥洹. The word *parinirvāṇa* is known as a metaphorical indication of "death" in the XV. Also, the word *idānīm* is the same in [1] KN and [1] D1, but the [1] D1 flow of time differs from the time in [1] KN or [1] Kj. Here, [1] D1 *parinirvāṇa* is taken as a future event, and as evidence, [1] Dr is also translated as 然後 for *idānīm*. Only the Tibetan translation has no time factor.

⁸ The belief that the Buddha's death (*parinirvāṇa*) is in the Pāli MPS, and against this belief is the Mahāyāna's MPNMS. e.g. Faxian 法顯 *Dabannihuan jing* 『大般泥洹經』 T376, 865b09: 唯有如來常住不滅。868a10: 若善男子, 欲於大般泥洹而般泥洹者, 當作是學, 如來常住法僧亦然。cf. SHIMODA [1993: xxix] In Mahāyāna's MPNMS, is the everlastingness of the *Dharma-kāya* 法身常住 is taught. Only the Buddha is an **eternal and *asaṃskṛta* existence** who has left the world of existence and impermanence, and the setting of the scene of "*nirvāṇa*" is also intended to paradoxically reveal the Buddha's everlastingness.

⁹ KN 319.4.

¹⁰ Krsh (Lk) Dic. 般泥洹 (bān ní[niè] yuē; (pan niāi j'wat)>(QYS. puān niei[niei-] j'wōt) (a transliteration of Skt. *parinirvṛta* ("entered complete extinction") or its Middle Indic form *parinirvuta* or Gā. *parinivuda*) Cf. 般泥洹 (bān ní[niè] huán).

¹¹ JOSEPH LOGAN forthcoming translation.

¹² 於泥洹 (Dr), *yongs su mya ngan las 'das mod kyi* (Tib. F) agreed with *parinirvāṇa* D1. the other v. l. are; *parinirvāṇam* N2; *parinirvāṇa* T7,B,A1; *parinirvāyamāṇa* StP,P2; *parinirvāyamāṇā evaṃ parinirvāyamāṇa* R; *aparinirvāyamāṇa* Bj,K,C4,C5,T6,T7, L1,etc. (= KN, WT); *aparinirvāpayamāṇa* N1; *aparinirvāyamāṇa evaṃ parinirvāyamāṇā* P3.

[1] D1 *aparinirvāṇam*: This is the **noun** *parinirvāṇa* with a negation (not the **verb** *pari-nir-√vā* with /a/ negation), but its meaning is unclear. In other words, the meaning is ambiguously defined as to what kind of negation it is: "there is no *parinirvāṇa*" or "it is not *parinirvāṇa*," as opposed to the word *parinirvāṇa* which precedes it. And, significantly, the reading consistent with D1 *aparinirvāṇam* is not found in any of the Nepalese manuscripts¹³, or in any of the Chinese or Tibetan translations. It has been pointed out that the privative affix /a/ may be an omission of the Virāma sign for "*evama*" to "*evam*" by the transcriber. If this is the case, the correspondence between the [1] D1 *a-parinirvāṇam* and the [1] Dr 般泥洹 would be certain, and in the prose, we would find the positive assertion that "Śākyamuni will attain *parinirvāṇa* in the future."

[1] Dr 於泥洹: It is unlikely that the concept of *anupadiśeṣe nirvāṇadhātau* is included in 於泥洹, which corresponds to [1] D1 *parinirvāṇa*. The reason is that there are only three occurrences¹⁴ of the term *anupadiśeṣe nirvāṇadhātau* in the SP. And in only one instance is their agreement between the Sanskrit and two Chinese translations. SP I KN 21. 16 *anupadiśeṣe nirvāṇadhātau parinirvṛtaḥ*, Dr 66b10 無餘界當般泥洹, Kj 4b02 當入無餘涅槃.

[1] Kj 當取滅度: After this sentence, only Kj adds and explains why the Buddha now announces the word *parinirvāṇa*. Kj 42c24 如來以是方便教化衆生 'The Tathāgata teaches and nurtures living beings by using this skillful means.'

[1] Tib reading is the same as [1] KN.

As stated previously, the flow of time to *parinirvāṇa* in [1] D1 and [1] Dr is in the future, not in the "now" as it is in the flow of [1] KN and [1] Kj. This is because in [1] D1 and [1] Dr the fullness of life span in the preceding sentence ([2] <4> in D1, [2] <3> in Dr) is meant positively.

[2] KN

<1> tāvaccirābhisambuddho 'parimitāyuspramāṇam tathāgataḥ <2> sadā sthitaḥ| aparinirvṛtas tathāgataḥ parinirvāṇam ādarśayati **vaine yavaśena**| <3> na ca tāvan me kulaputrā adyāpi **paurvikī** bodhisattvacaryā**pariniṣpāditāyuspramāṇam apy aparipūrṇam**| <4> api tu khalu punaḥ kulaputrā adyāpi **tad**-dviguṇena me kalpakotīnayutaśatasahasrāṇi **bhaviṣyanty** āyuspramāṇasyā**aparipūrṇatvāt**| [1] idānīm khalu punar ahaṃ kulaputrā **aparinirvāyamāṇa eva parinirvāṇam** ārocayāmi|

<1>The Tathāgata who so long ago was perfectly enlightened is unlimited in the duration of his life, <2>he is everlasting. Without being extinct, the Tathāgata makes a show of extinction, on behalf of those who have to be educated. <3>And even now, young gentlemen of good family, I have not accomplished my ancient Bodhisattva course, and the measure of my lifetime is not full. <4> Nay, young

¹³ The reading *parinirvāṇevaparinirvāṇam ārocayāmi* T7, which could be read as *parinirvāṇe-v-aparinirvāṇam*, should be read *parinirvāṇe-va-parinirvāṇam*, since all manuscripts except D1 have *parinirvāṇam* for this text.

¹⁴ SP index: KN 21.6, 21.16 in Chapter I, and KN 411.5 in Chapter XXII.

men of good family, I shall yet have twice as many hundred thousand myriads of kotis of Æons **before the measure of my lifetime be full.** [1] I announce final extinction (parinirvāṇa), young men of good family, though myself I do not become finally extinct (aprinirvāyamāṇa). (By Kern)

[2] D1 (116b7 - 117a2)

⟨1⟩ tāvac cirābhisambuddho (°)parimitāyuspramāṇas tathāgata: sadā sthita: ⟨2⟩ aparinirvṛtas tathāgata: parinirvāṇam ādarśayati • ⟨3⟩vainayikavaśāt na ca tāvan me kulaputrā: adyāpi **paurvikīm bodhisatvacarīpariniṣpādītā āyuspramāṇam apyaṃ paripūrṇaṃ** • ⟨4⟩ api tu khalu puna: kulaputrā adyāpi **tta-dviguṇena me kalpakoṭīnayutaśatasahasrāṇi bhaviṣyayuspramāṇasya paripūrṇatā** • [1] idānīm khalu punar ahaṃ kulaputrā: **parinirvāṇa evam aparinirvāṇam ārocayāmi** •

⟨1⟩ For the Tathāgata, who awakened so long ago, an immeasurable life span has, always (sadā) remained (sthitaḥ¹⁵). ⟨2⟩ The Tathāgata who has never been extinguished (aparinirvṛta), expounds (ādarśayati) a *parinirvāṇa*. ⟨3⟩ for those who are to be instructed (vainayika-vaśāt). However (ca), children of good family, for me, it is not that the extent (tāvat) it took to complete the Bodhisattva-deed (carī) in a past life (paurvikīm) is also (apyam) the amount of fulfilled (paripūrṇam) of life span. ⟨4⟩ But indeed, children of good family, now if (api), twice of that [time] (tta-dviguṇena), after hundreds of thousands of kalpa-koti-nayutas [of time] passes, **my life span will be fulfilled** (paripūrṇatā bhaviṣye). [1] Furthermore, at that time (idānīm), O children of good family, I will be in a state of final *nirvāṇa*, thus, I proclaim “[this is,] not/no *parinirvāṇa*.”

[2] Dr (116b7 - 117a2)

⟨1⟩ 現這得佛成平等覺已來大久，壽命無量，常住 ⟨2⟩ 不滅度。⟨3⟩ 又如來，不必如初所說。前過去世時行菩薩法以為成就**壽命限也**。⟨4⟩ 又如來得佛已來，復倍前喻億百千姪。[1] 然後乃，於泥洹而般泥洹。

⟨1⟩ Now, since I attained Buddhahood so long ago and reached perfect enlightenment—[my] life span has no measure, and [I am] constantly abiding ⟨2⟩ without extinguishment. ⟨3⟩ Also, the Tathāgata is not necessarily the same as what was first preached [常住不滅度]. **There is a limit to the life span** that can be realized through the Bodhisattva-dharma practiced in the previous life. ⟨4⟩ Since the Tathāgata attained Buddhahood, [the time of] hundred thousand million Koṭis, which is twice as long as the previous parable [of the Five Hundred Dust Kalpas.], remains. [1] Then after that (然後), I will be in the state of *nirvāṇa* and become the final *nirvāṇa*.

[2] Kj (42c19 – 42c24)

⟨1⟩ 如是，我成佛已來甚大久遠，壽命無量阿僧祇劫，常住 ⟨2⟩ 不滅。⟨3⟩ 諸善男子，我本行菩薩道所成壽命，今猶**未盡**。⟨4⟩ 復倍上數。[1] 然今，非實滅度而便唱言當取滅度。{如來以是方便，教化衆生。}

⟨1⟩ As such has been the extremely great long time since I became a buddha—a life span of innumerable and countless kalpas, constantly abiding ⟨2⟩ without extinguishment. ⟨3⟩ O you of good intent! My life span, realized through my original practice of the bodhisattva path, is **not yet complete** even now— ⟨4⟩ yet to come is twice the time that I previously described. [1] And even though I will not actually realize extinguishment now(然今), I will proclaim that “my extinguishment (parinirvāṇa) is approaching.” {The

¹⁵ MATSUMOTO [2017: 53] “I understand that the words *sadā sthitaḥ* and *aparinirvṛtas* refer to the state of existing of the Buddha after the awakening until now when the Lotus sutra is being preached by the Buddha, because both *sthitaḥ* and *aparinirvṛta* are past participles.”

Tathāgata teaches and nurtures living beings by using this skillful means.}

[2] Tib-T (ma 152b6 - 153a1)

<1> yun ring po de srid nas mngon par rdzogs par sangs rgyas te de bzhin gshegs pa'i tshē'i tshad ni dpag tu med do || <2> de bzhin gshegs pa ni yongs su mya ngan las mi 'da' ste rtag tu bzhugs mod kyi | 'dul ba'i dbang gis yongsu mya ngan las 'das pa yang stan to || <3> rigs kyi bu dag ngas da dung yang sngon gyi byang chub sems dpa'i spyod pa yongs su rdzogs par byas pa'i tshē'i tshad du yang ma phyin te / <4> rigs kyi bu dag ngas da dung yang bskal pa bye ba khrag khrig brgya stong de nyis gyur gyis **nga'i tshē'i tshad tshang bar 'gyur ro** || [1] rigs kyi bu dag ngas 'di ltar yongs su mya ngan las mi 'da' mod kyi yongs su mya ngan las 'da' bar smras so ||

<1> Since awakened so long ago, the amount of the Buddha's life span cannot be measured. <2> The Buddha is not in a state of final *nirvāṇa*, that is, he is always abiding; but to discipline, [he also] shows (*ston*: JDQ mss.) the final *nirvāṇa*. <3> Children of good family, even now I have not attained the amount of life span that I completely perfected in previous Bodhisattva deeds. <4> O children of a good family, by me, even now, **my life span will be fulfilled** by a hundred thousand Niyutas of Koṭis and twice that amount. [1] O children of good family, although I am not in the state of final *nirvāṇa*, I proclaim, "I am in a state of final *nirvāṇa*."

It is obvious that only KJ translates in the manner of <4> 復倍上數 and there is no word for the *paripūrṇa* (fulfillment) of future lifetimes. In addition, if you look at the later treatise *Miaofa lianhua jing youbotishe* 『妙法蓮華經憂波提舍』 [法華論 *Fahua lun*] (T. 1519, 9b27-c3)¹⁶, it says “我本行菩薩道，今猶未滿” (my original practice of the bodhisattva path is not yet complete) instead of “我本行菩薩道所成壽命，今猶未盡。” (My life span, realized through my original practice of the bodhisattva path, is not yet complete). In other words, the subject is changed from “life 壽命” to “bodhi¹⁷菩薩道,” as the *bodhisattva path* (*bodhi*) is not “fulfilled 滿” rather than the life span is “exhausted 盡¹⁸.” Unlike the interpretations of the Lotus Sutra by DÁO-SHÈNG [道生]¹⁹ and FAYUN [法雲]²⁰, the interpretations of JIZANG [吉藏]²¹ and other subsequent Chinese Buddhists were based exclusively on the *Fahua lun*. They do not discuss the “expiration of life span” of the Buddha in Chapter XV, but exclusively interpret the Buddha on the *tri-kāya* (three body) theory. However, the Lotus Sutra does not teach the *tri-kāya*.

Regarding the *tri-kāya* theory, I will show that BU-STON's (1290 - 1364) understanding is representative of the Tibetan interpretation. He assumes that “The state of a Buddha is (in the diverse canonical works) differently characterized,” then cites the *tri-kāya* theory of *Mahāyānasūtrālaṅkāra*²²—Cosmical Body

¹⁶ We are unable to confirm the existence of this treatise in any source other than the Chinese translation. And this Chinese translation has had a tremendous impact on the Chinese understanding of the Lotus Sutra.

¹⁷ T. 1519, 9b29 言「未滿」非謂菩提不滿足也。Saying “still not full!” is not (非) to say that *Bodhi* is not full (不滿足). It says, “*Bodhi* is full”—namely, become a *Buddha*.

¹⁸ 「盡」 corresponding to the time factor of “dust is exhausted” in the “Parable of the Five Hundred Dust.”

¹⁹ 『妙法蓮華經疏』已續藏 X27n0577_001.

²⁰ 『法華經義記』T. 1715, vol. 33.

²¹ 『法華義疏』T. 1721 (603a24) 二報身佛壽量，有始無終。故下文云，我本行菩薩道所成壽命今猶未盡。以行因滿，初證佛果，是故有始。一證已後湛然不滅，故無有盡終。

²² *Chos 'byung* 57a2 ff.

(*dharmā-kāya: chos sku*); Body of Bliss (*sambhoga-kāya: longs spyod rdzogs pa'i sku*); Apparitional Body (*nirmāṇa-kāya: sprul sku*)—which would be the first interpretation of the Buddha as the essence of the Buddha.

Regarding the Apparitional Body, he notes that “they are **constantly** (*rtag*) showing *parinirvāṇa*, as well as incarnation (like that²³) *Śākyamuni* (*śākya thub pa lta bu*),” and states that it is a great skillful means for liberation²⁴. From the *Suvarṇaprabhāsottamasūtra*²⁵, he notes that the Buddha made a show of his personality and his *parinirvāṇa* in order to prevent actions of forsaking the *Dharma* from arising.

sangs rgyas mya ngan yongs mi 'da' || chos kyang nub par mi agyur te | (Chos 'byung 59b2)
*sems can rnams ni gdul baḥi phyir mya ṅan ḥdas la sogs par ston*²⁶

The Buddha do not [sic] pass away, And their Doctrines do not cease to exist. But, in the process of converting living beings, They, (**from time to time**), show the passing away into *Nirvāṇa* and the like²⁷

na buddhaḥ parinirvāṇī na dharmā parihīyate |
*sattvānāṃ paripākāya parinirvāṇaṃ nidarśayet*²⁸ (Suv_2.30)

佛不般涅槃 正法亦不滅
 爲利衆生故 示現有滅盡²⁹

Further, using “*I have attained Supreme Enlightenment (again and again)*” from SP XV v.1 pāda 3³⁰, as an example, BU-STON claims as a result³¹ “attained Buddhahood long before” is also the Buddha’s intention (*mnyam pa nyid la dgongs pa*). The important observation here is the addition of the words (from time to time, *again and again*, etc.) mentioned above. BU-STON understands that the Buddha, in this long duration since attaining Buddhahood, repeats many endless rebirths as an Apparitional Body of the Buddha, These added translations are, of course, the interpretation by OVERMILLER, but such translations can also be seen as BU-STON’S interpretation. Quoting various treatises of the *Yogacāra* school, he held that only the Apparitional Body³² (*nirmāṇa-kāya*) of the Buddha could show the attainment of Enlightenment and final *nirvāṇa*. Here, how the term “show” (*ston*) would be interpreted is crucial for the text.

The Sanskrit (*upa*)*darśa-* (Tib. *ston*, Chin. [示]現) does not necessarily mean only “to make a show”³³ in

²³ OVERMILLER [1931: I 132].

²⁴ *Chos 'byung* 58b6.

²⁵ “The earliest Sanskrit translations of the supposedly original sutra composed in Buddhist Hybrid Sanskrit are known to be from **Chinese Central Asia (Xinjiang) and Nepal**. The *Suvarṇaprabhāsa* is considered in Nepal as one of the nine Dharmas... It is worthy of note that in Nepal these nine sutras are adored with **profound religious fervent**.” from IDP <http://idp.bl.uk/4DCGI/education/symposium/goldenlight/index.a4d#1>

²⁶ OVERMILLER [1931: I 131/ I 181 n. 1247] cites this pāda c,d from *Abhismayālamkāralokā* MS. Mīnaev 103a 11-12. However, Tib-D 556 rgyud, (vol. 89) reads differently. [D, pa 160a5] *sems can yongs su smin mdzad phyir || yongs su mya ngan 'da' ba ston*. (In order to bring the living beings to maturity, he shows the *parinirvāṇa*). cf. OVERMILLER [1932: II 68].

²⁷ OVERMILLER [1931: I 134].

²⁸ Gretil: http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_suvarNaprabhAsasUtra.htm

²⁹ 『金光明最勝王經』 Yijing 義淨, T 665, 406c18.

³⁰ KN 323. 7 prāptā mayā eṣa tadāgrābodbhidhramam; Dr 得佛已來至尊大道; Kj 自我得佛來; Tib-T byang chub mchog rab 'di ni ngas thob ste.

³¹ OVERMILLER [1931: I 135] “From all this we see, that (the Teacher) has attained Buddhahood long before (His manifesting the twelve acts), which consequently, are all to be equally viewed (as those of the Buddha).”

³² *ibid* [1932: II 67 n. 468] “Accordingly, it is thus said that the Apparitional Body (*nirmāṇakāya*), and not the Body of Bliss does pass away into *Nirvāṇa*. It has moreover been said that the Apparitional Body has attained *Nirvāṇa*, but this does not mean that its stream of existence is altogether annihilated. We read in the SP (321. 9 - 323. 1).”

³³ PW [3-0534]: *darś* — *upa* — *caus. zeigen so v. a. auseinandersetzen, erläutern. tathāgatajñānam Saddh.* P. 4, 28 b. For this

the SP. With an observable occurrence, or event we can say “see.” But I think knowledge (*jñāna*) is described with the verb “teach” or “describe” rather than “see.” Of course, “seeing” is not completed by the eyes alone, and perhaps that is why it is understood as an incarnation of the visible. Usually, if an object of vision is something that is concretely phenomenal, how can the state of *parinirvāṇa* be an object of vision? It could be imaginable as some religious experience of seeing it, as in *samādhi*³⁴.

It is interesting to note that the term *nirmita* (made by) in SP XV KN 317. 13³⁵, corresponds to D1 *nimitta* (purpose or sign) and this translates as 瑞應 (sign) in Dr. The Tibetan translates it as *sprul*. And this uses, *nimitta*/瑞應, in a description of the Buddha’s *samādhi* in SP I, can be seen by sentient beings (KN 7. 1 *saṃdrśyante*, Dr. 悉現, Kj. 見, Tib. *snang*). From these correspondents, the Tibetans interpret the XV’s story as the power of *samādhi* of Buddha (see note 7).

The author’s argument affirms the view of Kariya Sadahiko [荻谷定彦]³⁶ and Matsumoto Shiro [松本史郎]³⁷ that has been studied so far, but the author’s method is to affirm their argument based on the manuscripts, especially the Gilgit manuscripts. Furthermore, the *Śākyamuni* of SP XV, which KERN interpreted as anthropomorphic³⁸, cannot be read from the Gilgit D1 of the XV’s text [2]³⁹, since it says “fullness of life span.” The author believes that this is because the concept of *Ādibuddha*⁴⁰, which is considered characteristic of Nepalese manuscripts, is reflected in KN as an idea of KERN. If the Buddhas mentioned in XV, (i.e., *Dīpaṅkara* and others,) were created by *Śākyamuni*, then *Śākyamuni* conceptually would be the unitary form of those Buddhas—like the *Ādibuddha*, which is a unitary principle.

example, is in SP IV (KN 109. 10-110. 1), where the subjects are *Mahāśrāvaka*, such as *Subhūti*, *Kāśyapa*, etc. [...] *vayaṃ bhagavan bodhisattvānāṃ mahāsattvānāṃ tathāgatajñāna-darśanam ārabhyodārāṃ dharmā-deśanāṃ kurmas tathāgatajñānam vivarāmo darśayāma upadarśayāmo* [...] “We preach to the Bodhisattvas Mahāsattvas a sublime sermon about the knowledge of the Tathāgata; we explain, show, demonstrate the knowledge of the Tathāgata” (By Kern). A further example of this usage is in SP II v. 105 *yānānyupadarśayanti*, v. 107 *nānābhīnirhārupadarśayanti*. Kern translates these *upadarś-* as **impart**.

³⁴ EMMERICK [1970: 39] “§145 I concentrated my mind upon extinction (*nirodhasamāpatī* by Lamotte) and by the power of fixed resolves I attained complete Nirvāṇa. When those beings saw me having attained complete Nirvāṇa they burned my body.” The Kotanese Text agrees with Tib. (D 302a) *kho bo ni ‘du shes dang/ tshor ba ‘gog pa ‘i snyoms par ‘jug pa la snyoms par ‘jug cing smon lam gyi dbang gis yongs su mya ngan las ‘das so// sems can de dag gis kyang kho bo yongs su mya ngan las ‘das par shes nas lus bsregs so//* cf. *ibid.* p. 108. In Chinese “not attain complete nirvāṇa 不畢竟滅” differs from the Tibetan and the Kotanese. cf. 『佛說首楞嚴三昧經』 Kj, T642, 642c05: 我於爾時入滅盡定, 以本願故。不畢竟滅, 是諸衆生謂我命終, 供養我故以香薪積而燒我身, 謂我實滅。 This translation 謂我實滅 may be attributed to the influence of Chap. XV of the SP.

³⁵ DUTT [1953: xlvi] “It was he who had created Dīpaṅkara and other Buddhas and as a matter of expedient he made them deliver discourses and attain *parinirvāṇa*.”

³⁶ 荻谷 [2013: 165] 「如来は常に現存している (*sadā sthita*) とは全く正反対の入滅 (*aparinirvṛta*) に言及する「現行梵本」をもって本来の文であったとは到底考えられない。この「常住」 (*sadā sthita*) の語句を除けば、仏の永遠・不死を示唆するような文言は「寿量品」には全く存在しない。」

³⁷ MATSUMOTO [2017: 55] “... it seems adequate to consider that ‘the eternal Buddha’ 「久遠実成の仏」 has both the beginning and end. However, such an interpretation... does not seem to have been welcomed by the followers of the Lotus Sutra.”

³⁸ VETTER [1999: 139] “The Buddha of the Lotus sometimes also guarantees prosperity in this world. Kern is even justified to attribute **eternity to the Buddha**. The cautious expression that his life-span cannot be measured is, in chapter 15, followed by the positive expression of eternal presence: *sadā sthitaḥ*. But even at that place the plurality of Buddhas is not given up and this is the greatest problem if one wishes to speak of a kind of theism.”

³⁹ In the Central Asian manuscripts (O: 307b-308a) corresponding to [2], the term *āyuspariyāmatāṃ upadarśa(ya)*.. “finiteness of life span” is added before [2] <2> *sadā sthita* (although 4 *akṣaras* broken off). Here we see an apparent contradiction between finiteness and infiniteness. In other words, the Sanskrit text in [2] (KN, D1, O) is so disordered that it cannot be read logically in any text. cf. SHT 4303 (Hoernle bos 27. 4c. 1): .. *hpariyāmatāṃ upadarśa(ya)*(a); O: *āyuspariyāmatāṃ upadarśaya*.i.

⁴⁰ GRÖNBOLD [1992: 138] “*Ādibuddha* ... ist es nicht in einer abstrakten Form, wie wir es sonst in buddhistischen Lehren finden, *Dharmadhātu*, *Tathatā* usw., sondern in einer persönlichen Form, dies sowohl transzendent wie immanent ist.”

The Sūtra says, “If I (Śākyamuni) abide eternally, they will not make an effort to attain liberation, then I said by using skillful means that the Buddha is difficult to see (*durlabha*)⁴¹.” In other words, Śākyamuni does not want sentient beings to have the thought of eternal abiding. That is why it is important to announce *parinirvāṇa*—although in D1 [1], adding /a/ to *parinirvāṇa* contradicts the context, rather than being simply a mistake, might also be an intent to harmonize with the verse. Only the Buddha knows whether or not the Buddha is eternal, and the *trikāya* theory (and others) are views of later commentaries. According to D1 [2] <3> “The expiration of the life span is longer than the time of completion of *bodhisattva* practice” literally means “a very long life span” and in no way indicates a metaphysical background. From Dr’s translation, it is understood that the reason for this long period of time is to show the Buddha’s own actions (示現行來久遠). Also, he interprets it as his skillful means of saying that attaining *bodhi* is a difficult practice (勤苦作行乃得佛道). We do not even know if he became immortal when he became a Buddha. So, D1 and Dr claim that the future's life span will be fulfilled positively. As the Buddha’s intentions are described in SP IV (and in other chapters of SP):

anuvartamānas tatha nityakālaṃ nimittacārīṇa bravīti dharmam

likewise, [Buddha] always expounds the *Dharma* conforming to people clinging to **superficial things**. [SP IV v. 60]

Finally, it is impossible to know the historical origin of a fluid text, like the SP, that has undergone constant changes and contaminations. And since one word can have many different conceptual meanings such as in the examples discussed above, it would be one-sided to understand the Lotus Sutra from one fixed interpretation. It is necessary to read in detail the manuscripts of Gilgit and Central Asia⁴², which are said to have been written in an earlier script than the Nepalese and to try to reconcile them with the Chinese and Tibetan translations.

Abbreviations

D1	: <i>Gilgit Lotus Sutra Manuscripts from the National Archives of India</i> , Facsimile Edition Soka 2012. (LSMS 12).
Dr	: Dharmarakṣa <i>Zhengfahua</i> jing. 『正法華經』 (竺法護譯) Taisho vol. 9 no. 263.
KERN	: KERN, J. H. trsl. <i>Saddharmapuṇḍarīka, or The Lotus of the True Law</i> . Oxford 1884.
KN	: H. Kern and B. Nanjio. eds. <i>Saddharmapuṇḍarīka</i> . Bibliotheca Buddhica X 1908-1912.
Kj	: Kumārajāva <i>Miaofalianhua</i> jing 『妙法蓮華經』 (鳩摩羅什譯) Taisho vol. 9 no. 262.
Krsh (Lk) Dic	: KARASHIMA Seishi. A Glossary of Lokakṣema's Translation of the <i>Aṣṭasāhasrikā Prajñāpāramitā</i> , 2010.

⁴¹ KN 319.8 - 320. 5.

⁴² DE JONG [1974: 55] “The *Saddharmapuṇḍarīka* is a typical example of the problems connected with the editing of manuscripts of different origin: Nepalese manuscripts and fragments from Gilgit and Central Asia. One ought to edit the fragments separately before trying to reconstruct the history of the text.”

- MPS : *Mahā-parinirbbāna-suttanta*, Dīgha-Nikāya, vol ii, pp. 72-136.
- O : *Sanskrit Lotus Sutra Manuscripts from the Institute of Oriental Manuscripts of the Russian Academy of Sciences*, Facsimile Edition. Soka 2013. (LSMS 13).
- SHT : WILLE, Klaus. *Fragments of a Manuscript of the Saddharmapuṇḍarīkasūtra from Khādaliq*, 2000. (LSMS 3).
- Tib-T : MS. of Kawaguchi Collection, Tōyō Bunko, Tokyo, vol. 72-1, no.142. (Tokyo ms.).

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XV §15 (D1)

For the Tathāgata, who awakened so long ago (tāvaca-cira-abhisambuddha), an immeasurable lifespan has (aparimita-āyus-pṛa māṇas), always (sadā) remained (sthitaḥ). The Tathāgata who has never been extinguished (aparinirvṛta), expounds (ādarśayati) a *parinirvāṇa*. for those who are to be instructed (vainayika-vaśāt). However (ca), children of good family, for me, it is not that the extent (tāvat) it took to complete (pariniṣpādītā) the Bodhisattva-deed (carī) in a past life (paurvikīm) is also (apyam) the amount of fulfilled (paripūrṇam) of life span.

XV §15 (Dr) 113c22

現這得佛成平等覺已來大久，壽命無量，常住不滅度。又如來，不必如初所說。前過去世時行菩薩法以爲成就壽命限也。¹這=適<三><宮> ²初始=如初<三><宮> ³命+(爲)<三><宮>

Now, since I attained Buddhahood so long ago and reached perfect enlightenment—[my] life span has no measure, and [I am] constantly abiding without extinguishment. Also, the Tathāgata is not necessarily the same as what was first preached [常住不滅度]. There is a limit to the lifespan that can be realized through the Bodhisattva-dharma practiced in the previous life.

XV §15 (Kj) 42c19

如是我成佛已來，甚大久遠，壽命無量阿僧祇劫，常住不滅。諸善男子，我本行菩薩道所成壽命，今猶未盡。¹甚=其<博>

As such has been the extremely great long time since I became a buddha—a life span of innumerable and countless kalpas, constantly abiding without extinguishment. O you of good intent! My life span, realized through my original practice of the bodhisattva path, is **not yet complete** even now— (by J. Logan)

XV §15 (Tib. text)

T. ma152b6, V (ma153b7), S(ma178a8) (=TVS); D (ja119b7), Q (chu138a2) (=DQ); F (ja325a4); Hem (pha156a7); Go (Ka-Na 3a2); Tabo (Rn240: ga58a3)

yun¹ ring po de srid nas mngon par rdzogs par sangs rgyas te² de bzhin gshegs³ pa'i tshe'i tshad³ ni dpag tu med do || de bzhin gshegs pa ni yongs su mya ngan las⁴ mi⁵ 'da' ste⁵ rtag tu bzhugs mod kyi |⁴ 'dul ba'i dbang⁵ gis yongsu⁶ mya ngan las 'das pa⁷ yang⁸ stan to || rigs kyi bu dag ngas da⁹ dung yang² sngon gyi byang chub¹⁰ sems dpa'i spyod pa yongs su rdzogs par byas pa'i tshe'i tshad¹¹ du yang¹² ma phyin te |

¹ F omit. ² | VS,F. ³ pa de'i tshe'i F. ⁴ myi Go,Tabo; ni mi Hem. ⁵ 'das te || Tabo; 'da' ste|| Hem,V. ⁴ Go,Tabo om. |. ⁵ dpang Go; dbang Hem,Tabo,S,F. ⁶ Read yongs su Go,Hem,Tabo,VS,F: cf. XV §20 n. 9. ⁷ par Hem. ⁸ Read ston to Hem,JDQ,F; bstond to Go,Tabo; bstan to VS. ⁹ rung Go. ¹⁰ mems Q. ¹¹ tu Tabo,Q. ¹² yir ma phyin to F.

XV §15 (Tib.)

Since awakened so long ago, the amount of the Buddha's lifespan cannot be measured. The Buddha is not in a state of final *nirvāṇa*, that is, he is always abiding; but to discipline, [he also] shows (*ston*: JDQ mss.) the final *nirvāṇa*. Children of good family, even now I have not attained the amount of lifespan that I completely perfected by me in previous Bodhisattva deeds.

XV §16 D1 117a1 (KN 319. 3)

api tu khalu punah¹ kulaputrā² adyāpi³ **ttadvigūṇena** me kalpakoṭīnayutaśatasaha
srāṇi⁴ **bhaviṣyayus**pramāṇasya⁵ paripūrṇatā⁶ · idānīm khalu punar⁷ · ahaṃ
kulaputrāḥ⁷ **parinirvāṇa**⁸ evam⁹ ¹⁰aparinirvāṇam ārocayāmi¹¹ •

¹ punah D1.

² °putrā ad^o D1,T2,N1,StP,P3,L1-3, (=KN,WT); °putrāḥ ad^o R,C4,C5,N2,A1; °putrād^o K; B om. ;
°putrā-r-ad^o T6; °putrāḥ | ad^o N3,P2; °putrā | ad^o Bj,T8.

³ **ttadvī**^o D1, † vowel + t-: tt- after vowel becomes tt-? cf. [SP(K): 13] 51b6 *ttadgrhapate* against
tasya^o. [Sgh: xliiii] initial consonants *ttṛāyastṛmśānā*. [Sdhan: 120] *tato ttarī*: Read *tad-dvī*^o Bj,T2,T6,
T8,P2,L1-2, (=KN,WT); *tadvī*^o L3, other NMs. ; *dvi*^o K,N2; *tadvigūṇena* (=O).

⁴ **bhaviṣyayus**^o D1 (bhaviṣye^āyus- > bhaviṣya āyus > bhaviṣyayus) : Rgs§Gr36.12 *bhaviṣye* (Fut.
3Sg.); cf. PW: bhaviṣya adj. *zukünftig*; cf. °ya āyu.^o C5,C6; °yanty āyus^o Bj,K,T2(h^o),T6,T7,L3,
(=KN,WT); °yanti āyus^o C1-2,T8(h^o),N3(h^o); °yamtyoyus^o L1-2.

⁵ °sya pari^o D1,C5,C6,T2,N1,N2,N3, *life span was filled.*; °syāpari^o Bj,K,C4,T6,T7,A1,StP,P2,L1,
etc., (=KN.): °sya^āpari^o (=WT): *until the life span is filled.* or °sya^āpari^o *since the life span is not*
filled.; °syāryaripū^o B.

⁶ °ṇatā | D1,N1(°tā),C1,C2,N3,T8,P3,P2; °ṇnatā C4; °ṇnaṃ K,L1-3; °ṇnatvāt/ C5,C6,T2,T6-
7,A1,A3,N2,R,T3, (=KN); °ṇnatmat | T4,T5; °ṇnatvāt | (=WT); cf. (O-1).

⁷ ahaṃ kulaputrāḥ D1,T2,P1,L1-3, ahaṃ kulaputrāḥ | T8,N3; cf. (Tib.) *ngas*; kulaputrāḥ kulaputrā
ahaṃ B; ahaṃ kulaputrā Bj,K,C1-2,C4,C5,N1,P3; kulaputrā ahaṃ R,T3-5,T7(°m),A3,StP,P2;
kulaputrāḥ ahaṃ T9,A1,N2.

⁸ *parinirvāṇa* (L. sg. nt.) D1: *parinirvāṇe* T7; (=Dr) 於泥洹而般泥曰: cf. (Tib. F) *yongs su mya*
ngan las 'das mod kyī; *parinirvāṇe* T7,B,A1; *parinirvāṇam* N2; *parinirvāyamāna* StP,P2,A3;
parinirvāyamānā evaṃ parinirvāyamāna R; *aparinirvāyamāna* C1,Bj,K,C4,C5,T6,T7,L1, (=KN,WT);
cf. (O-2, kha-1); *aparinirvāpyamāna* N1; *aparinirvāyamāna evaṃ parinirvāyamānā* P3 ; om. C2.

⁹ *evaṃ* D1, *evaṃ* K,C5,T2,C7,P3,R,P2,P3,StP; *eva* C4,T6,T8,N1, (=KN,WT); *ca* Bj,B,A1,N2,N3.

¹⁰ *āpari*^o D1: *parinirvāṇevaparinirvāṇamārocayāmi* T7 could read °vāṇe-v-*āpari* (it would seem
that -v- is written only as a syllable-divider. cf. GDhp. §37; Überbl §171, 270 Für *ko dha* scheint *ku-v-*
idha); *pari*^o all NMs., (=KN,WT), (=O-3).

¹¹ v.l. *ārocayāti* L1,L2.

**SHT 4303: Hoernle box 27.4c.1r: IOL fol. 174: (C): 313: Wille [2000: 102]
fragm. 75, plate 35: ESTB**

4 .. [pa]ripū[r]ṇ(am) vidi[tv](ā) .. tu kha ○ lu pu[naḥ ku]la + + + ///
5 ra[n](a) .. ya idānī[m] khalu [punar a] .. [m] + + .. + + + + + + + ///
6 .. + + + .. [e](t)[e] .. paryāyeṇa pari[pā] + + + + + + + + + + + + + + + + + ///

O (Khādaliq MS. = “Kashgar” MS.) 308a: [(C) 156]: STB

1 kulaputrā aparipūrṇa [n..] + + + + + + + + + + + + + + + + + dyāpi tadvigūṇe
2 na me kalpakoṭīnayutaśatasahasrā + + + + + + + + + + + + + + + + + sya 1 paripūranatāya
3 : idānīm khalu punar ahaṃ kulaputrā 2 aparinirv. [ṇa]eva 3 parinirvāṇam ity ā
4 rocayāmi • ta ○ t kasya heto • satvān ahaṃ kulaputrā etena paryāyeṇa pari

Kha ix. 16. b. : HD 247: [(C) 286, IOL fol. 73, 44]: STB

1 /// adyāpi t[a]///
2 /// āyuspramāṇas[ya]///
3 /// 1 rinirvāya + ṇa e///

XV §16 (D1)

But indeed, children of good family, now (adya) if (api), twice of that [time] (tta-dviguṇena), after hundreds of thousands of kalpa-koti-nayutas (kalpa-kotī-nayuta-śata-sahasrāni: adv.) [of time] passes, my lifespan will be fulfilled (paripūrṇatā bhaviṣye). Furthermore, at that time (idānīm), O children of good family, I will be in a state of final *nirvāṇa*, thus, I proclaim “[this is,] not/no *parinirvāṇa*.”

XV §16 (Dr) 113c25

又如來，得佛已來，復倍前喻，億百千劫。然後乃，於泥洹而般泥白。¹ 已=以<三>><宮> *² 日=洹<明> cf. [Krsh(正)] 般泥日 *parinirvāṇa*.

Since the Tathāgata attained Buddhahood, [the time of] hundred thousand million Koṭis, which is twice as long as the previous parable [of the Five Hundred Dust Kalpas.], remains. Then after that (然後), I will be in the state of *nirvāṇa* and become the final *nirvāṇa*.

XV §16 (Kj) 42c22

復倍上數。然今非實滅度而便唱言當取滅度。{如來以是方便教化衆生}

yet to come is twice the time that I previously described. And even though I will not actually realize extinguishment now(然今), I will proclaim that “my extinguishment (*parinirvāṇa*) is approaching.”

{The Tathāgata teaches and nurtures living beings by using this skillful means.}

XV §16 (Tib. text)

T. ma152b8, V (ma154a2), S (ma178b2) (=TVS); D (ja120a2), Q (chu138a4) (=DQ); F (ja325a6); Hem (pha156b1); Go (Ka-Na 3a4); Tabo (Rn240: ga58a5)

rīgs kyi bu dag ngas da¹ dung yang bskal² pa bye ba khrag khrig brgya³ stong de⁴ nyis⁵ gyur⁶ gyis⁷ nga'i tshē'i tshad tshang bar 'gyur⁵ ro⁸// rīgs kyi bu dag⁹ ngas 'di ltar¹⁰ yongs su mya ngan¹¹...las mi 'da'¹¹ mod kyi¹² yongs su mya ngan las¹³...'da' bar...¹³ smras so //

¹ *rung* Go. ² *bskald* Tabo. ³ *brgya'* Tabo. ⁴ *gnyis* Go,Tabo; *nyid* F. ⁵ *gyurd* Go,Tabo; *'gyur* Hem; *'byun* F. ⁶ *kyis* Hem. ⁷ *de'i* Q. ⁸ *to* Go; F om. ⁹ Tabo,Q,F om. *ngas*. ¹⁰ *ltar nga* Hem.

¹¹ *las ni <<mi†>> 'da'* Go; *las 'das* F (!) = D1 *parinirvāṇa*; *las ni mi 'da'* Hem; *'a sa ni mi 'da'* Q. ¹² repetition *yongs su mya ngan las mi 'da' mod kyi*. V. ¹³ *'das pa* F.

† ལྷོ་མེ་ལོ་ལོ་ལོ་

XV §16 (Tib.)

O children of a good family, by me, even now, my life span will be fulfilled by a hundred thousand Niyutas of Koṭis and twice that amount. O children of good family, although I am not in the state of final *nirvāṇa*, I proclaim, “I am in a state of final *nirvāṇa*.”