

## Dharmarakṣa markers found only in T474 “before” Dharmarakṣa

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1.	汎 5.9/37.1 (15.9%)	T474(0-1x)	T186-rest(2x), T186-verses(1x), T398(0-1x), T425(1-2x), T606-rest(0-1x), T627(0-1x)
2.	寂然而~ 24.9/32.7 (76.2%)	T474(0-1x)	T222-rest(1x), T263-rest(1x), T285(2x), T291(1x), T292(1x), T310(3)(1x), T310(47)(1x), T315a(1x), T315b(1x), T398(1x), T399(1x), T401(1x), T403(1x), T425(3x), T585(3-4x), T606-ASg-parallel(1x), T606-rest(1x), T627(1x), T817(1x)
3.	天、龍、神、撻 <sup>1</sup> 25.9/27.9 (92.8%)	T474(0-1x)	T186-rest(1x), T222-rest(1x), T263-rest(3-4x), T285(0-3x), T292(1x), T310(3)(3-4x), T310(47)(1x), T345(1x), T378(0-2x), T381(0-1x), T398(0-1x), T459(1x), T565(4x), T627(1x), T638(0-1x), T810(0-2x), T815(1x)
4.	而無所住 23/33.2 (69.2%)	T474(0-1x)	T222-rest(2x), T288(1x), T291(3x), T292(1x), T310(47)(1x), T381(1x), T398(3x), T401(1x), T403(1x), T425(2x), T460(1x), T481(2x), T565(2x), T627(1x), T815(1x)
5.	愛利 <sup>2</sup> 14/24.8 (56.5%)	T474(1x)	T186-verses(1x), T266(1x), T285(5x), T310(47)(1x), T399(1x), T425(2x), T453(1x), T598(1x), T638(1x)
6.	等利 <sup>3</sup> 22.3/116.9 (19.1%)	T474(1x)	T186-verses(1x), T266(1x), T285(9x), T310(47)(1x), T398(1x), T399(1x), T425(2x), T453(1x), T585(0-1x), T598(1x), T638(4x)
7.	此瑞(應) <sup>4</sup> 13/60.2 (21.6%)	T474(1x)	T186-25-28(1x), T222-rest(1x), T263-rest(7x), T318(1x), T399(1x), T460(1x), T477(1x)
8.	不永 <sup>5</sup> 12.4/64.9 (19.1%)	T474(0-1x)	T285(1x), T292(1x), T310(3)(1x), T310(47)(1x), T398(1x), T401(1x), T425(1-2x), T585(0-1x), T588(2x), T598(1x), T815(0-1x)
9.	像而 <sup>6</sup>	T474(1-2x)	T222-rest(1x), T263-rest(3x), T288(3-4x), T292(2x), T310(47)(1x), T315b(1x), T323(1x), T342(2x), T399(1x), T403(1x), T585(1x),

<sup>1</sup> Usu. 天、龍、神、撻查和 or 天、龍、神、撻查和. Cf. 撻查和/撻查和. Cf. n. 42.

<sup>2</sup> Usually a juxtaposition marker, often in phrases like 惠施人、愛利人、等利一切; or 惠施仁愛，利人等利; or 布施敬愛，利人等利. Cf. 利人等利.

<sup>3</sup> Often but not always in 利人等利.

<sup>4</sup> With or without 應 (瑞應 is already known from the time of \*Lokakṣema, so it is the juxtaposition marker constituted by combination with 此 that is characteristic of Dharmarakṣa); also 此瑞相; 此瑞意.

<sup>5</sup> Juxtaposition marker appearing in quite various phrases: 靡不永安, T285 (X) 492a20; 而不永滅, T292 (X) 625b23; 不永滅度, T310 (XI) 48b2; 亦不永盡, T310 (XI) 660b11; 而於泥洹不永滅度也, T398 (XIII) 425a12-13; 不永寂滅, T401 (XIII) 530b4-5, T425 (XIV) 1c18-19, 2b6; 彼不永[var. 求 YMP]存, T585 (XV) 16c20; etc.

	20.2/64.8 (31.2%)		T635(1x), T810(0-1x), T815(1x)
10.	釋迦文如來 <sup>7</sup> 11/27.2 (40.5%)	T474(0-1x)	T222-rest(2x), T263-rest(2x), T266(1x), T342(4x), T378(1x), T638(1x)
11.	[舍利]弗以 <sup>8</sup> 12.8/91 (14.1%)	T474(1x)	T222-rest(3x), T263-rest(4x), T337(1x), T399(0-1x), T401(2x), T403(1x), T627(1x), T813(0-1x)
12.	~方界 <sup>9</sup> 37.8/214 (17.7%)	T474(1x)	T186-rest(6x), T186-verses(1x), T222-rest(3x), T266(1x), T285(3x), T292(7x), T310(3)(2x), T318(2x), T338(1x), T342(1x), T381(1x), T399(1x), T403(1x), T459(1x), T477(2-3x), T481(1x), T606-ASg-parallel(1x), T810(1x), T815(1x)
13.	百千之眾 31/39 (79.5%)	T474(1x)	T186-rest(1x), T263-rest(1x), T266(4x), T285(1x), T288(1x), T310(3)(1x), T310(47)(1x), T315a(2x), T323(1x), T378(1x), T381(2x), T399(2x), T460(1x), T461(1x), T481(1x), T585(1x), T588(1x), T598(2x), T638(2x), T811(1x), T813(2x), T815(1x)
14.	為何等類 16.7/23.7 (70.4%)	T474(1x)	T263-rest(1x), T310(3)(1x), T342(1x), T398(3x), T399(2x), T401(2x), T565(1x), T588(1x), T589(1x), T598(1x), T606-rest(2x), T813(0-1x)
15.	三十七道品之法 <sup>10</sup> 9/17 (52.9%)	T474(1x)	T285(1x), T310(3)(1x), T342(3x), T459(1x), T461(1x), T598(1x), T606-rest(1x)
16.	~然觀 <sup>11</sup> 14.1/41.1 (34.3%)	T474(1x)	T61(1x), T186-verses(1x), T266(0-1x), T285(2x), T292(1x), T337(1x), T398(2-3x), T401(1x), T606-ASg-parallel(1x), T606-rest(1x), T810(1x), T811(1x)
17.	告諸菩薩 19.3/99.2 (19.5%)	T474(1x)	T186-rest(2x), T263-rest(3x), T266(1x), T288(1x), T310(47)(1x), T318(1x), T325(1x), T342(1x), T398(1x), T403(1-2x), T460(1x), T481(1x), T585(1x), T627(1x), T638(1x), T810(1x)
18.	(彼/本/佛/佛國)土	T474(1x)	T263-rest(1x), T310(47)(1x), T318(1x), T342(0-1x), T381(1x), T398(8-9x), T585(1x), T627(1x)

<sup>6</sup> Juxtaposition marker appearing in various phrases, e.g.: 化作佛像而即往詣菩薩摩訶薩所, T222 (VIII) 177a26-27; 隨其形體男女之像而開化之, T263 (IX) 128b7-8; 緣覺色像而開化, T263 (IX) 128b17; 現梵天帝像而說經道, T263 (IX) 129c1; etc.

<sup>7</sup> Śākyamuni Tathāgata. 釋迦文 alone is already found in \*Lokakṣema. Coblin (1983): 243; Karashima (1998): 415; Zacchetti (2005): 270 n. 227.

<sup>8</sup> All instances of this marker are accounted for by 舍利弗 (Śāriputra) 以, except one instance of 分耨文陀尼弗以... 舍利弗 alone is known already from \*Lokakṣema.

<sup>9</sup> 東方界, 南方界, 西方界, 北方界, 下方界, 十方界, 四方界, 他方界.

<sup>10</sup> “thirty-seven \*bodhipākṣikadharmas”. Cf. 三十七道品之行 T185 (III) 477a14 (ZQ); 三十七道品, T474 (XIV) 521b21 (ZQ), so that it is possible that it is the addition of ~之法 that distinguishes Dharmarakṣa from Zhi Qian; in An Shigao and \*Lokakṣema, 三十七品(經法), which also appears elsewhere in Zhi Qian: T87 (I) 911b20, T198 (IV) 187b25, T225A[commentary] (VIII) 480a15, and even elsewhere in T474 itself, (XIV) 521c8. Cf. n. 46.

<sup>11</sup> E.g. 默然觀, 寂然觀, 自然觀, 亦然; 觀—for the most part, a juxtaposition marker resulting from a preference for the adverbial 然 and the verb 觀.

	忽然不現 <sup>12</sup> 15.3/40.8 (37.6%)		
19.	一切大聖 17.6/24.6 (71.5%)	T474(1x)	T154(1x), T186-rest(1x), T263-rest(1x), T310(3)(1x), T324(1x), T403(1x), T425(1x), T459(1x), T477(1x), T481(1x), T565(1x), T585(1x), T598(1x), T638(1x), T811(1x), T813(1x), T815(0-1x), T817(1x)
20.	吾我無 <sup>13</sup> 22/46.8 (47%)	T474(1x)	T222-rest(2x), T285(1x), T310(3)(1x), T342(1x), T381(1x), T399(2x), T403(1x), T425(1x), T433(2x), T459(1x), T481(1x), T558(1x), T585(1x), T598(1x), T606-rest(1x), T770(1x), T810(2x), T817(1x)
21.	海江 6/22.4 (26.8%)	T474(1x)	T222-rest(1x), T263-rest(1x), T338(1x), T401(1x), T565(1x), T606-sanpin(1x)
22.	等解 <sup>14</sup> 26.9/139.9 (19.3%)	T474(1x)	T222-rest(3x), T266(1x), T274(1x), T285(2x), T288(1x), T291(1x), T292(3-4x), T310(47)(1x), T315a(1x), T378(2x), T398(2x), T399(2x), T459(1x), T598(0-1x), T606-ASg-parallel(1x), T606-rest(1x), T635(2x), T813(1x)
23.	堅固其[志/心/行] 12/33 (36.4%)	T474(1x)	T154(1x), T263-rest(1x), T292(1x), T318(1x), T381(1x), T403(1x), T425(1x), T598(1x), T606-ASg-parallel(1x), T606-rest(1x), T810(1x), T815(1x)
24.	此住 <sup>15</sup> 14/281.9 (5%)	T474(1x)	T263-rest(1-3x), T285(6x), T310(4)(1x), T342(0-2x), T398(1x), T585(0-1x), T810(2x)
25.	因而 <sup>16</sup> 45/224.4 (20.1%)	T474(1x)	T154(2x), T222-rest(1x), T263-rest(4x), T266(0-1x), T285(1x), T291(0-1x), T292(1x), T310(3)(1x), T310(47)(2x), T317(1x), T338(1x), T345(1-2x), T398(4x), T399(2x), T401(1x), T403(1x), T425(6x), T460(1x), T461(1x), T481(1x), T565(1x), T585(2-3x), T589(3x), T598(1x), T606-rest(1x), T627(1x), T638(2x)
26.	於百千劫 25.8/54.9 (47%)	T474(1x)	T186-rest(1x), T285(3x), T292(1x), T325(1-2x), T345(1x), T378(1x), T398(3x), T399(1x), T401(2x), T585(1x), T588(1x), T598(4x), T635(1x), T638(1x), T810(1x), T811(1x), T815(1x)
27.	岐行喘息人物 <sup>17</sup> 13.4/16.1 (83.4%)	T474(1x)	T135(1x), T154(3x), T266(2x), T292(1-2x), T310(47)(1x), T459(1x), T598(0-1x), T638(2-3x)

<sup>12</sup> The phrase 忽然不現 appears before Dharmarakṣa only in T152(3x), T196, T474(3x), T626 and T632.

<sup>13</sup> Cf. 吾我人, 吾我, 吾我亦, 於吾我.

<sup>14</sup> In a wide range of phrases, including uses as a full verb or nominalisation thereof (等解諸行, 等解諸法, 吾之等解於法, 等解指自然, 而等解之, 等解如虛空 etc.); across apparent word boundaries (平等解脫, 已猶等解脫 etc.), and various cases that appear ambiguous (是等解本無, 斯等解清白 etc.).

<sup>15</sup> In various phrases: 吾於此住, 此住意如是, 演此住已, 適逮此住, 逮得此住, 以獲此住, 以逮此住, 往續在此住, 悉識於此住三乘者, 若此住者, 入此住處, 忽至于此住鐵圍頂.

<sup>16</sup> In several different contexts and uses, but especially interesting in use as a phrase-initial conjunction.

28.	[usu. 眼色]耳聲鼻香 舌味身更 <sup>18</sup> 11.2/14.6 (76.6%)	T474(1x) <sup>19</sup>	T186-overlap-T185(0-1x), T222-rest(0-1x), T342(1x), T381(1x), T398(1-2x), T401(1x), T459(0-1x), T481(1x), T585(1x), T606-ASg-parallel(0-1x), T635(2-3x)
29.	平等一切諸[佛/法] 12/77 (15.6%)	T474(1x)	T292(1x), T310(47)(1x), T325(1x), T381(2x), T401(2x), T585(2x), T598(1x), T627(2x)
30.	眾俱比丘 <sup>20</sup> 28.4/37.4 (76%) RECOUNT	T474(1x)	T186-rest(0-1x), T263-rest(1x), T274(1x), T315a(1x), T338(1x), T342(1x), T345(1x), T349(1x), T381(1x), T395(1x), T433(1x), T435(1x), T459(1x), T460(1x), T461(1x), T477(1x), T565(1x), T585(1x), T588(1x), T598(1x), T627(1x), T638(1x), T737(1x), T770(0-2x), T810(1x), T811(0-1x), T813(0-1x), T815(1x), T817(1x), T1301(1x)
31.	與大比丘眾俱 <sup>21</sup> 32.6/82.1 (39.8%)	T474(1x)	T50(1x), T154(4-5x), T186-rest(0-1x), T263-rest(1x), T274(1x), T310(3)(1x), T315a(1x), T338(1x), T342(1x), T345(1x), T349(1x), T381(1x), T395(1x), T433(1x), T435(1x), T459(1x), T460(1x), T461(1x), T477(1x), T565(1x), T585(1x), T589(1x), T598(1x), T627(1x), T638(1x), T737(1x), T810(1x), T813(0-1x), T815(1x), T817(1x)
32.	於最[勝 etc.] <sup>22</sup> 18.1/78.1 (23.2%)	T474(1x)	T199(1x), T222-rest(1x), T263-rest(1x), T288(2x), T291(1x), T310(47)(3x), T318(1x), T398(3x), T425(2x), T433(1x), T598(1-2x), T606-rest(1x)
33.	如明鏡見其面像	T474(1x)	T263-rest(1x), T288(1x), T292(1x), T481(1x), T588(1x), T589(1x), T810(1x)

<sup>17</sup> Cf. 蚊行喘息.

<sup>18</sup> The context for this sequence is a list of the six sense organs and their objects, in other words, the twelve *āyatanas*. The marker sequence here is variously followed by 意欲, 意法, 意所思念, 心法, 心所受法 for *manas* and *dharmas*. Four pairs in this list, viz. 眼色, 耳聲, 鼻香, and 舌味, are on their own also relatively distinctive of Dharmarakṣa, and appear in supposedly earlier texts only T152 (stories 16, 39, 74), T458 (\*Lokakṣema, “second tier” Nattier 2008: 84), T602 (ascribed to An Shigao, but actually a commentary bearing an uncertain relationship to An Shigao’s community; Nattier 2008: 60-61, citing Zacchetti 2002, 2007a, 2007b; see now Zacchetti 2010) and T708 (ascribed to Zhi Qian, but problematically, and possibly dating back to the Han; Nattier 2008: 109-110, citing Zacchetti 2004). It is potentially of great interest to note that these terms are thus concentrated in a cluster of texts nearly all mysterious and problematic for one reason or another, and future research should consider the problem that this list is one key to a particular “rhetorical community” in the pre-Dharmarakṣa period, and seek to identify other features that these texts may have in common. Future work should also consider the possible implications of the appearance of these terms in particular stories in T152. On 更 for *sparsā* in An Shigao, see Greene (2016): 255 and n. 26 (citing Hu Chirui), 256, 261-264.

<sup>19</sup> *caḥṣū rūpaṃ ca...śrotuṃ śabdās ca ghrāṇaṃ gandhās ca jihvā rasās ca kāyaḥ spraṣṭavyāni ca*, Taishō daigaku (2004): 336.

<sup>20</sup> Cf. 與大比丘眾俱.

<sup>21</sup> Cf. 眾俱比丘.

<sup>22</sup> E.g. 歎於最勝, 詣於最勝, 歸於最勝, 立於最勝, 致於最勝; also 度於最法, 至於最尊, 若於最後, 過於最上, 求於最上, etc.

	7/10 (70%)		
34.	諸大眾受教而聽佛 14/17 (82.4%) <sup>23</sup>	T474(1x)	T154(1x), T266(1x), T310(3)(1x), T310(47)(1x), T324(1x), T398(1x), T425(3x), T433(1x), T481(1x), T813(2x), T815(1x)
35.	~土清淨 <sup>24</sup> 29.7/97.3 (30.5%)	T474(1x)	T186-rest(1x), T222-rest(5x), T263-rest(4x), T288(8x), T310(3)(2x), T310(47)(1x), T338(1x), T398(1x), T425(1x), T435(1x), T481(1x), T585(1x), T598(1-2x), T635(1x)
36.	即如其像三昧正受 <sup>25</sup> 16.6/22.6 (73.4%)	T474(1x)	T47(1x), T263-rest(2x), T274(1x), T310(3)(1x), T318(2x), T342(1x), T378(2x), T401(1-2x), T433(1x), T481(1x), T565(1x), T810(2x)
37.	一切諸度無極 9/11 (81.8%)	T474(1x)	T154(1x), T285(1x), T292(3x), T310(3)(1x), T381(1x), T401(1x), T481(1x)
38.	戒無所犯 9/11 (81.8%)	T474(1x)	T186-rest(1x), T186-verses(1x), T222-rest(1x), T263-rest(1x), T318(1x), T398(1x), T425(1x), T477(1x), T638(1x)
39.	度無極善權[方便] 14.1/18.3 (77.2%)	T474(1x)	T154(1x), T263-rest(1x), T285(1x), T323(1x), T395(1x), T398(1x), T425(0-1x), T459(2x), T627(1x), T638(5x)
40.	眾眷屬 29.5/62.2 (47.5%)	T474(1x)	T154(1x), T186-rest(2x), T263-rest(2x), T310(3)(3x), T310(47)(1x), T342(1x), T345(1x), T378(1x), T381(2x), T398(1x), T425(4x), T460(1x), T481(1x), T585(1x), T627(2x), T635(1-2x), T638(1-2x), T810(1x), T811(1x), T815(1x)
41.	[志/心/本 etc.]性所 ~ <sup>26</sup> 32.4/176.9 (18.3%)	T474(1x)	T263-rest(3x), T285(5x), T288(1x), T291(3x), T292(2x), T310(47)(4x), T398(7x), T403(1x), T425(1x), T459(2x), T460(1x), T598(1-2x), T635(1x)
42.	現在諸佛世尊 9/33 (27.3%)	T474(1x)	T222-rest(1x), T292(1x), T323(1x), T398(1x), T401(1x), T459(4x)
43.	[usu. 觀]察人~ <sup>27</sup> 11/41.6 (26.4%)	T474(2x)	T186-rest(1x), T263-rest(1x), T266(1x), T345(1x), T403(1x), T598(4x), T606-rest(2x)

<sup>23</sup> Cf. 大眾受教.

<sup>24</sup> 佛土清淨, 國土清淨, 其土清淨, 諸土清淨, 明土清淨 etc.

<sup>25</sup> Cf. 三昧正受, 正受.

<sup>26</sup> E.g. 志性所猗, 志性所念, 心性所行, 內性所願, 聖性所歸, 本性所習.

44.	詣如來 <sup>28</sup> 22/74.1 (29.7%)	T474(2x)	T222-rest(1x), T263-rest(1x), T310(3)(1x), T310(4)(1x), T310(47)(1x), T318(1x), T342(4x), T345(2x), T378(3x), T381(1x), T481(1x), T585(1x), T598(1x), T627(2x), T817(1x)
45.	為師子吼 29.6/46.4 (63.7%)	T474(2x)	T186-rest(1x), T222-rest(1x), T285(1x), T292(5x), T310(3)(1x), T310(47)(1x), T337(1x), T345(1x), T399(1x), T425(2x), T460(1x), T461(1x), T585(9-10x), T598(3x)
46.	一切救[usu. 濟] <sup>29</sup> 10/19 (52.6%)	T474(2x)	T154(1x), T199(1x), T266(1x), T285(3x), T310(47)(1x), T323(1x), T598(1x), T638(1x)
47.	無相不願 9.9/16.3 (60.4%)	T474(2x)	T154(0-1x), T266(1x), T310(47)(1x), T318(0-1x), T342(0-1x), T345(0-3x), T403(0-1x), T425(0-2x), T461(0-1x), T481(0-1x), T598(0-1x), T638(1x), T770(1x), T810(0-1x)
48.	一切施安 15/21 (71.4%)	T474(2x)	T154(2x), T263-Ch10interp(2x), T263-rest(1x), T285(2x), T399(2x), T425(1x), T585(1x), T598(1x), T638(1x), T810(1x), T815(1x)
49.	無所立 21.8/32.8 (66.4%)	T474(2x)	T222-rest(2x), T263-rest(1x), T266(4x), T291(2x), T310(3)(2x), T324(1x), T398(1x), T585(4-5x), T589(1x), T627(2x), T817(1x)
50.	於是文殊[師利] <sup>30</sup> 40.7/47.8 (85%)	T474(2x)	T266(6x), T274(2x), T318(2x), T342(5x), T461(14x), T589(2x), T636(2x), T810(4-5x), T813(1x), T817(2x)
51.	諸凡[夫] <sup>31</sup> 17/173.1 (9.8%)	T474(2x)	T263-rest(1x), T285(2x), T292(2x), T325(3x), T342(1x), T399(1x), T403(2x), T425(2x), T461(2x), T598(1x)

<sup>27</sup> This appears to be a juxtaposition marker: 眾人惟察人中之尊, 如來觀察人所緣起, 察人不可得, 觀察人根可開化者, 以是神足觀察人根而開化之, 觀察人根原, 以無著慧觀察人本而為說法, 觀察人物行無極哀, 觀察人情凡十九輩. The binomial verb 觀察, which occurs in most of these examples, already occurs before Dharmarakṣa, but its distribution may merit further investigation.

<sup>28</sup> The most distinctive feature of this phrase is the absence of any locative marker following *rulai* (詣如來 alone means “went to [where] the Tathāgata [was]”). It may thus be significant that in T342 only we find instead 詣如來所(4x), and in T627, 詣如來前(2x).

<sup>29</sup> Also 等安一切救護一切 (T323), 一切救 only T199 (perhaps *metri causa*).

<sup>30</sup> Juxtaposition marker: 於是 is already common before Dharmarakṣa, but is also very copious in his corpus outside the present combination. In T342 only, 於是文殊 only—in other words, the shorter transcription of the name of Mañjuśrī (without ~師利). Cf. 文殊, 溥首, 濡首, 軟首.

<sup>31</sup> Only three exceptions to 諸凡夫: 諸凡俗 (T403), 諸凡庶 (T425), 諸凡民 (T461). Each of these texts also has 諸凡夫. 凡夫 already occurs before Dharmarakṣa, but with fairly limited distribution.

52.	空義 31.5/183.5 (17.2%)	T474(3x) <sup>32</sup>	T263-rest(0-2x), T266(3x), T285(1x), T310(3)(1x), T310(47)(1x), T324(1x), T325(1x), T342(2x), T399(0-1x), T401(2x), T403(3x), T425(2x), T461(4x), T585(1x), T598(2x), T606-sanpin(2x), T635(2x), T815(2x)
53.	告賢者阿難 <sup>33</sup> 26.9/38.9 (69.1%)	T474(3x)	T154(3x), T266(1x), T310(3)(1x), T310(47)(1x), T324(1x), T338(1x), T345(1x), T349(2x), T378(2x), T381(1x), T399(1x), T401(0-1x), T425(1x), T435(1x), T461(2x), T565(1x), T585(1x), T598(2x), T627(1x), T809(1x), T813(1x)
54.	寶事 <sup>34</sup> 20.4/39 (52.4%)	T474(5-6x) <sup>35</sup>	T186-verses(0-1x), T222-rest(6x), T263-rest(1x), T310(3)(2x), T310(47)(1x), T399(0-1x), T425(2x), T585(2x), T598(4-5x), T638(1x)
55.	~友而... 10.6/32.9 (32.2%)	T474(0-1x)	T154(0-1x), T263-rest(1x), T292(4x), T310(3)(1x), T324(1x), T338(1x), T606-sanpin(1x), T627(1x)
56.	慌 27.9/31.6 (88.3%)	T474(0-1x)	T186-rest(0-1x), T222-rest(6-7x), T285(2x), T291(0-1x), T292(0-1x), T310(3)(0-2x), T315a(1x), T315b(2x), T398(1-4x), T399(1x), T425(2-5x), T461(0-1x), T481(0-3x), T588(0-1x), T598(0-1x), T627(1-2x), T638(0-2x), T736(1x), T770(0-1x), T810(0-1x)
57.	[苑]囿 12/13 (92.3%)	T474(1x) <sup>36</sup>	T186-rest(2x), T266(1x), T285(2x), T292(4x), T460(1x), T461(1x), T815(1x)
58.	冥塵 <sup>37</sup> 11/12 (91.7%)	T474(1x) <sup>38</sup>	T186-rest(1x), T186-verses(1x), T263-rest(1x), <sup>39</sup> T285(1x), T292(1x), T588(5x), T606-rest(1x)
59.	莫不欣[然] 21.8/29.8 (73.2%)	T474(1x) <sup>40</sup>	T154(4x), T186-25-28(2x), T186-rest(1x), T285(1x), T292(2x), T310(3)(1x), T318(3x), T403(1x), T565(1x), T598(1-2x), T638(1x), T810(2-3x), T817(1x)

<sup>32</sup> *sūnyatā...artha*, Taishō daigaku (2004): 108; *sūnyārtha* 310.

<sup>33</sup> Juxtaposition marker: 賢者阿難 is already found before Dharmarakṣa, though in a more limited distribution; and 告 is copious in earlier texts. 告賢者, however, has an extremely limited distribution before Dharmarakṣa: T313(3x), T1011(1x), and T474(7x).

<sup>34</sup> Ratnākara, Karashima (1998): 13.

<sup>35</sup> Correlated with a transcription, to which this translation is given in a gloss: 羅隣那竭, 漢言曰寶事, T474 (XIV) 519b28-29; Karashima (2016): 609.

<sup>36</sup> 總持為苑囿; *udyānaṃ*, Taishō daigaku (2004): 312.

<sup>37</sup> Suzuki (1995) treats this term as distinctive of her so-called Group A' within the Dharmarakṣa corpus.

<sup>38</sup> *~rajaḥkleśa-*, Taishō daigaku (2004): 298; “dark (or obscure) dust (or objects of the sense-organs)”.

<sup>39</sup> Karashima (1998): 292; correspondence in Skt. seems in exact, *duḥkha*.

<sup>40</sup> No exact correspondence in Skt., Taishō daigaku (2004): 50.

60.	如來境界 13/125.3 (10.4%)	T474(1x) <sup>41</sup>	T285(2x), T291(3x), T292(2x), T398(3x), T481(3x)
61.	眾生又... 19/80.8 (23.5%)	T474(1x)	T263-rest(3x), T285(1x), T288(1x), T292(2x), T342(1x), T378(1x), T425(1x), T461(2x), T481(2x), T585(1x), T589(2x), T627(1x), T635(1x)
62.	[迦]留羅、甄[陀 羅] <sup>42</sup> 7.9/16.9 (46.9%)	T474(1x)	T292(7x), T342(0-2x), T378(0-1x)
63.	~之輪 <sup>43</sup> 22.3/40.3 (55.4%)	T474(1x)	T288(2x), T292(1x), T310(3)(1x), T398(1x), T459(1-2x), T567(1x), T585(1x), T598(1x), T606-ASg-parallel(1x), T635(12x)
64.	光淨菩薩 <sup>44</sup> 5/6 (83.3%)	T474(1x)	T324(1x), T598(1x), T627(3x)
65.	不置遠 <sup>45</sup> 6.9 of 9.9 (69.6%)	T474(1x)	T222-rest(1x), T263-rest(1x), T274(1x), T310(3)(0-1x), T425(2x), T585(1x)
66.	根力覺意 <sup>46</sup> 33.6/55.3 (60.7%)	T474(1x)	T186-rest(2x), T222-Ch3-Sasaki(2x), T222-rest(11x), T263-rest(1x), T266(4x), T292(2x), T310(47)(1x), T378(1x), T398(2x), T399(2x), T403(1x), T425(1x), T481(0-1x), T565(1x), T585(1x), T810(1x)

<sup>41</sup> *tathāgataḡasya...lokadhātus*, Taishō daigaku (2004): 46.

<sup>42</sup> *...garuḡa, kinnara...* part of a longer list of the eightfold “celestial congregation” of all types of sentient beings regularly attends the discourses of the Buddha in Mahāyāna texts. A fuller version of this list, 捷查和、阿須倫、迦留羅、甄陀羅、摩睺勒 (*gandharvas, asuras, garuḡas, kinnaras, mahoragas...*) was one of reasons Sakaino proposed that T474 is a Dharmarakṡa revision of a Zhi Qian translation; Sakaino (1935): 147-148. Cf. n. 1.

<sup>43</sup> Various 不退之輪, 經法之輪, 正法之輪, 道法之輪, 緣起之輪, 滅度之輪, 無動之輪, 生死之輪, and a range of varied locutions in a short space at T635 (XV) 500c10-26.

<sup>44</sup> Prabhāvyyūha. Karashima (2015): 87 analyses this translate as part of a cluster of errors confusing \*-vyūha for something like \*-śubha, via a Prakrit -yūha.

<sup>45</sup> Anikṡiptadhura (a *bodhisattva* name). Karashima analyses this translation as an error, as part of his argument that T474 is based upon an original probably in Gāndhārī, and corrects his former understanding that this error was made by Dharmarakṡa, saying that its presence in T474 shows that Dharmarakṡa must have borrowed it from Zhi Qian; cf. Karashima (2015): 86 and n. 40 (cf. 85 n. 39); Karashima (1992): 27. See also Boucher (1998): 477; Zacchetti (2005): 255 n. 90; Wan (2015): 224-225.

<sup>46</sup> The context in T474 reads 菩薩行三十七道品之法故，於佛國得道，以根、力、覺意勉進人民生于佛土, T474 (XIV) 520b6-8; Skt. reads *saptatṡiṡśadbodhipakṡā dharmā bodhisatvasya buddhakṡetraṡ, tasya bodhipṡāptasya saṡyaksṡṡṡṡyupasthānasamyakprahāṡarddhipāḡendriyabalabodhyāṡgamāṡgavidhijñāḡ satvāḡ buddhakṡetre sambhavanti*, Taishō daigaku (2004): 36, (2006): 10; Karashima (1998): 161, 247. Correspondence to Skt. is obscure, and this makes it difficult to interpret Ch. with full confidence, but it seems at least clear that 根力覺意 corresponds to *indriya, bala, bodhy[āṡga]*. For a good example of this same Chinese string corresponding more unproblematically to



67.	大勢至 <sup>47</sup> 7/46.6 (15%)	T474(1x)	T263-rest(1x), T310(3)(1x), T310(47)(1x), T318(1x), T349(1x), T425(1x), T598(1x)
68.	將養 <sup>48</sup> 56.5/102.6 (55.1%)	T474(1x) <sup>49</sup>	T186-verses(1x), T263-Ch10interp(1x), T263-rest(1x), T285(8x), T291(1x), T292(2x), T310(47)(2x), T323(1x), T342(2x), T381(3x), T398(4x), T401(1x), T403(7x), T425(8x), T481(1x), T585(2x), T588(1-2x), T606-rest(1-3x), T627(1-2x), T638(2x), T813(1x), T815(2x), T1301(1x)
69.	和安 <sup>50</sup> 23/31.5 (73%)	T474(1x)	T186-rest(6-7x), T186-verses(1-2x), T263-rest(1x), T310(3)(3x), T403(1x), T425(8x), T433(1x), T813(1x)
70.	供養此[~] <sup>51</sup> 19.5/97.6 (20%)	T474(1x)	T186-verses(1x), T222-rest(1x), T263-rest(3-4x), T266(1x), T338(1x), T345(1x), T378(1x), T398(2x), T403(1x), T433(2x), T585(1x), T598(1x), T627(1x), T685(1x), T810(1x)
71.	諸身 50.1/156.3 (32.1%)	T474(1x) <sup>52</sup>	T222-rest(1x), T263-rest(1-2x), T285(12x), T288(2x), T291(2-3x), T292(5x), T310(3)(3x), T342(5x), T398(2x), T399(4x), T461(1-2x), T588(1x), T635(5x), T810(4x)
72.	~然,猶[usu. 如]... <sup>53</sup> 18.6/62.3 (29.8%)	T474(1x)	T186-rest(1x), T186-verses(1x), T222-rest(1x), T285(3x), T291(2x), T292(2x), T310(3)(4x), T342(1x), T403(1x), T425(1-2x), T585(1x)
73.	常定 27.7/167.4 (16.5%)	T474(1x)	T154(1x), T222-rest(1x), T292(2x), T310(3)(2x), T310(47)(1x), T398(8x), T399(3x), T425(3x), T461(1x), T585(3x), T598(1x), T638(0-1x), T813(1x)

elements in the list of *bodhipakṣadharmas*, see T222 (VIII) 154b19-20, Zacchetti (2005): §3.45, 227, 350. For these components of the list, see Gethin (1992/2001): 104-189. Cf. n. 10.

<sup>47</sup> Mahāsthāmaprāpta.

<sup>48</sup> Although this might appear at first sight to be a juxtaposition marker, it is in fact to be a binomial verb, and is listed in this capacity in HYDCD for non-Buddhist sources going back as far as the *Mozi* and the *Huainanzi*. Not listed in Karashima (1998).

<sup>49</sup> *utpāditavyam?* Taishō daigaku (2004); 198.

<sup>50</sup> Sometimes found across possible semantic boundaries, e.g. 淳和安隱, 最和安隱, 柔和安雅, 仁和安然, 志和安然, and therefore a juxtaposition marker; but at other times clearly a word. In either capacity, distinctive of Dharmarakṣa against earlier works (and largely against later works also). According to HYDCD, known as a word in non-Buddhist Chinese as early as the *Guo yu* and *Shi ji*.

<sup>51</sup> Occurs with 此 as a full pronominal object, e.g. 力勢難可及/故來供養此, T186 (III) 515b28; with 此 in adjectival use, e.g. 當奉事供養此善男子, T222 (VIII) 151c14.

<sup>52</sup> I cannot determine exactly the Skt. equivalence to 諸身 in §III.3, Taishō daigaku (2004): 78; it seems most likely to be *sarveryāpātheṣu ca saṃdrśyase*.

<sup>53</sup> This is a clear juxtaposition marker, produced by the combination of Dharmarakṣa's extremely prolific use of 猶如 and his predilection for adjectives/adverbs ending in 然. Cases in which the second word is not 猶如 are restricted to verse, and two instances of 猶若. Cf. 猶如.

74.	造業 <sup>54</sup> 36.2/170.3 (21.3%)	T474(1x) <sup>55</sup>	T263-rest(2x), T285(2x), T291(2x), T292(4x), T310(3)(1x), T310(47)(3x), T398(8x), T399(2x), T401(1x), T425(5-6x), T606-ASg-parallel(1x), T606-rest(1x), T810(0-1x), T813(2x), T815(1x)
75.	龍宮 11.1/83.1 (13.4%)	T474(1x) <sup>56</sup>	T186-verses(1x), T263-Ch8interp(1x), T288(1-2x), T291(1-2x), T310(4)(1x), T598(3-4x), T606-rest(1x)
76.	從想~ <sup>57</sup> 12.5/52.5 (23.7%)	T474(1x)	T186-verses(0-1x), T315a(1x), T315b(1x), T342(4x), T381(1x), T398(1x), T403(1x), T461(1x), T481(1x), T598(0-1x)
77.	~物之~ <sup>58</sup> 22.7/83.4 (27.2%)	T474(1x)	T135(1x), T154(4x), T266(5x), T292(2x), T310(47)(1x), T399(1x), T453(0-1x), T459(1x), T460(1x), T461(1x), T585(1x), T598(1x), T638(3x)
78.	~等,又... <sup>59</sup> 28/106.5 (26.3%)	T474(1x)	T186-rest(1x), T222-rest(5x), T263-rest(2x), T266(1x), T292(2x), T318(1x), T345(1x), T398(1x), T399(1x), T585(4x), T589(2x), T598(3x), T635(1x), T815(1x), T817(2x)
79.	彌勒如來 <sup>60</sup> 18/40 (45%)	T474(1x) <sup>61</sup>	T310(3)(1x), T378(1x), T398(3x), T433(1x), T453(6x), T461(2x), T481(1x), T627(2x), T815(1x)
80.	伺求 <sup>62</sup> 10.7/16.7 (64.1%)	T474(1x)	T222-rest(0-1x), T263-rest(5x), T425(1-2x), T435(1x), T585(1x), T811(1x)
81.	惠施仁愛 <sup>63</sup> 12.9/22.6 (57.1%)	T474(1x) <sup>64</sup>	T263-rest(0-1x), T285(4x), T310(47)(1x), T399(1x), T425(2-3x), T453(1x), T598(1x), T638(2x)

<sup>54</sup> Often 所造業, but on occasion used as if it might be a binomial verb or noun in its own right. Not listed in Karashima (1998).

<sup>55</sup> Skt. *samāropo bodhiḥ sarvārambanānām* = 無比哉佛一切造業, T474 (XIV) 524a7; §III.52, Taishō daigaku (2004): 142, (2006): 35.

<sup>56</sup> *nāgabhavāna*, Taishō daigaku (2004): 14.

<sup>57</sup> E.g. 欲從想起, 從想念而生, 驗冥瞋恚事/悉亦從想生, 其貪欲者悉從想生, 諸法悉如幻/從想而橫起 etc.

<sup>58</sup> Most commonly 人物之類, but also 萬物之想, 計物之施, 人物之土[>士?], 人物之士, 人物之界, 形物之類, 萬物之器, 人物之品. Cf. 人物之類.

<sup>59</sup> A juxtaposition marker produced from the combination of 又 with either 等 as a plural suffix, or 等在 the sense of “equal to”.

<sup>60</sup> Maitreya Tathāgata.

<sup>61</sup> The sole instance in T474 is a false hit across word boundaries—the Tathāgata, addressing Maitreya (here a *bodhisattva*) in the vocative, then refers to himself in the first person: “The Buddha said, ‘Excellent, excellent, Maitreya! The Tathāgata rejoices in the fact that [you] thus speak so well,’” 佛言：「善哉，善哉！彌勒！如來代喜，善說是言, T474 (XIV) 536c10-11; *sādhu sādhu maitreya, subhāṣitā te iyaṃ vāk*, Taishō daigaku (2006): 124.

<sup>62</sup> Karashima (1998): 425; Zacchetti (2005): n. 165.

82.	智慧善權 <sup>65</sup> 27/40 (67.5%)	T474(1x)	T186-overlap-T185(1x), T186-rest(1x), T263-rest(1x), T266(1x), T291(1x), T292(5x), T310(3)(1x), T345(1x), T381(1x), T395(1x), T398(1x), T399(1x), T403(1x), T425(1x), T461(5x), T638(4x)
83.	于七~ <sup>66</sup> 12.9/29.7 (43.3%)	T474(1x)	T199(2x), T263-rest(1x), T288(0-1x), T317(0-3x), T401(1x), T461(2x), T513(2x), T627(1x), T810(1x), T811(1x)
84.	利人等利 <sup>67</sup> 11.9/20.9 (56.8%)	T474(1x) <sup>68</sup>	T266(1x), T285(5x), T310(47)(1x), T425(2x), T453(1x), T598(0-1x), T638(1x)
85.	等利 <sup>69</sup> 22.3/116.9 (19.1%)	T474(1x)	T186-verses(1x), T266(1x), T285(9x), T310(47)(1x), T398(1x), T399(1x), T425(2x), T453(1x), T585(0-1x), T598(1x), T638(4x)
86.	寶幢 <sup>70</sup> 9/180.1 (5%)	T474(1x) <sup>71</sup>	T186-verses(1x), T310(47)(1x), T398(1x), T403(3x), T433(2x), T598(1x)
87.	義於 <sup>72</sup> 21.8/125.7 (17.3%)	T474(1x)	T118(2x), T154(1x), T186-rest(0-1x), T186-verses(1x), T199(1x), T222-rest(0-1x), T263-rest(1-5x), T266(1x), T310(47)(1x), T323(1x), T324(1x), T345(1x), T401(1x), T403(2x), T425(1-2x), T461(2x), T588(1x)

<sup>63</sup> Nearly always followed by 利人等利. See also 一切救濟.

<sup>64</sup> T474 (XIV) 520b4;

<sup>65</sup> Cf. 善權智慧. Before Dharmarakṣa, *zhahui* is already common. *Shanquan*, however, although it does occur, is infrequent, and has a striking distribution: T152 (5x in story no. 64 only); T169 (contains six-syllable verse, a “virtual fingerprint of Zhi Qian’s work”, Nattier 2008: 119 n. 25; also contains glosses with 漢言); T225A (both root text and interlinear commentary); T281; T328; T418 (verse portions); most copiously in T474(14x); and T730 (another peculiar feature of which is that it features the phrase 神不滅, as discussed in Nattier 2008: 127 n. 42).

<sup>66</sup> Various 于七歲, 于七寶樹下, 于七寶之藏, 至于七日, 至于七步, 至于七匝, 至于七年; and 3x in a more complex usage at T317 (XI) 888a17-21. Juxtaposition marker; 于 alone is common before Dharmarakṣa. Cf. 于一, 于三, 于四, 于五, 于八.

<sup>67</sup> Cf. 惠施仁愛, 一切救濟. Cf. also 等利.

<sup>68</sup> T474 (XIV) 520b4

<sup>69</sup> Usu. in 利人等利, but also 利仁等利 (probably merely a variant reading), 利人復等利 (probably *metri causa*); 饒益等利, 利益等利; once in isolation, 皆以等利之.

<sup>70</sup> Various, as an element in gorgeous or miraculous displays (T186, T403, T433); the name of a *bodhisattva* (cf. n. 71 following) (T310(47), T398, T598); or the name of a *samādhi* (T433).

<sup>71</sup> In T474, the name of a *bodhisattva*, apparently corresponding to Ratnayaṣṭin, Taishō daigaku (2004): 8.

<sup>72</sup> This is an outstanding instance of a juxtaposition marker. Separately, both 義 and 於 are already extremely common before Dharmarakṣa. In Dharmarakṣa, the combination appears in a wide range of varied contexts.

88.	五眼 <sup>73</sup> 25.4/137.5 (18.5%)	T474(1x)	T186-25-28(1x), T222-Ch3-Sasaki(5-6x), T222-rest(5x), T291(2x), T292(2-3x), T399(1x), T425(1x), T459(1x), T558(1x), <sup>74</sup> T623(1x), T627(0-1x), T638(1x), T810(3x)
89.	[麤]獷 42.7/181.9 (23.5%)	T474(1x) <sup>75</sup>	T154(4-9x), T186-rest(4x), T263-rest(0-1x), T285(1-2x), T291(1x), T292(1-2x), T310(3)(3x), T310(47)(2x), T318(2x), T398(6x), T399(1x), T401(1x), T403(2-5x), T425(3x), T461(1x), T481(1x), T606-rest(0-3x), T638(1x)
90.	說法,其... <sup>76</sup> 24/62.4 (38.4%)	T474(1x)	T136(3x), T222-rest(1x), T292(1x), T310(47)(1x), T342(1x), T378(6x), T399(1x), T403(3x), T425(1x), T585(1x), T606-rest(1x), T627(1x), T815(3x)
91.	則無有~ <sup>77</sup> 150.2/407.7 (36.8%)	T474(1x) <sup>78</sup>	T222-Ch3-Sasaki(1x), T222-rest(27-28x), T263-rest(3x), T266(5x), T285(4x), T291(8x), T310(3)(3x), T310(47)(2x), T315b(1x), T318(4x), T338(2-3x), T342(1x), T381(5x), T398(4-5x), T399(4x), T401(10x), T403(4x), T435(3x), T459(1x), T477(1x), T481(8x), T565(1x), T585(11-12x), T589(1x), T598(2x), T606-ASg-parallel(0-1x), T606-rest(5x), T627(6-7x), T638(1x), T737(1x), T810(1x), T813(3x), T815(9x), T817(5x)
92.	吾當為汝[...說] <sup>79</sup> 9/166 (5.4%)	T474(1x)	T315a(1x), T323(1x), T324(1x), T345(1x), T399(1x), T534(1x), T567(1x), T815(1x), T1301(1x)
93.	空則... 45.3/179.3 (25.3%)	T474(1x) <sup>80</sup>	T222-rest(17x), T263-rest(1x), T266(2x), T285(1x), T291(1x), T318(1x), T342(1x), T381(1x), T398(2x), T585(2x), T588(3x), T606-ASg-parallel(1x), T606-rest(3x), T606-sanpin(1x), T627(3x), T810(0-1x), T815(1x), T817(4x)

<sup>73</sup> This category is sometimes spelt out: 肉眼、天眼、慧眼、法眼、佛眼 (T186, T222, T292, T425, T810 [in a different order]). Cf. Zacchetti (2005): 310 n. 510 and passages in Lamotte (1966-1980) cited there.

<sup>74</sup> T558 is a false hit in a different meaning.

<sup>75</sup> ≈ *daridralūhatayā khaṭṭukān*, Taishō daigaku (2004): 382, Taishō daigaku (2006): 96.

<sup>76</sup> Juxtaposition marker, e.g. 與人民說法，其有聞者...; 為說法，其聞法者...; 無所說法。其有常者...; 佛所說法；其慧清淨...; 現在說法。其佛左右...; 安住所說法/其義為若茲, etc. 說法 and 其, separately, are both copious before Dharmarakṣa.

<sup>77</sup> Cf. 者則無有.

<sup>78</sup> 起分為二，不起、不生則無有二，得不起法忍者，是不二人; correspondence with Skt. is inexact: *utpādabhaṃgau kulaputra dvayaṃ yan na jātam notpannan na tasya kaścid bhaṃgaḥ...*, Taishō daigaku (2004): 324.

<sup>79</sup> Often preceded by the formulaic 諦聽善思念之. Usu. with a verb of speech: 吾當為汝具說..., 吾當為汝解說..., 吾當為汝申暢..., 吾當為汝分別說之, 吾當為汝演說... etc.

<sup>80</sup> 空異、無相異、無願異為二，如空則無相，無相則無願，無願者不意, T474 (XIV) 531b22-23; correspondence with Skt. is inexact: *anyā sūnyatānyad animittam anyad apraṇihitam iti dvayaṃ etat | yad dhi sūnyam tatra na kiṃcin nimittam | animitte praṇihitam | apraṇihite na cittam...*, Taishō daigaku (2004): 338; Taishō daigaku (2006): 87.

94.	諸如來等 13/45 (28.9%)	T474(1x) <sup>81</sup>	T285(3x), T291(1x), T292(4x), T398(1x), T585(2x), T810(2x)
95.	虛空藏 <sup>82</sup> 7/378.9 (1.8%)	T474(1x)	T186-rest(1x), T310(3)(1x), T310(47)(1x), T342(1x), T598(1x), T627(2x)
96.	為何謂[也] 40.5/63.2 (64%)	T474(1x) <sup>83</sup>	T263-Ch10interp(1x), <sup>84</sup> T285(1x), T310(3)(1x), T338(1x), T342(5x), T345(1x), T398(2x), T399(2x), T403(4-5x), T460(1x), T481(2x), T565(2x), T585(10x), T810(4-5x), T813(1x), T815(1x)
97.	...故[,]又... 59.3/435.8 (13.6%)	T474(1x) <sup>85</sup>	T186-rest(1x), T222-rest(1x), T288(2x), T291(0-1x), T292(1x), T310(47)(1x), T318(1x), T342(2x), T398(2x), T399(1x), T401(2x), T461(1x), T481(1x), T565(1x), T585(33x), T627(1x), T635(3x), T810(1x), T815(1x), T817(3x)
98.	敬問無量 <sup>86</sup> 11.0 of 12.0 (91.7%)	T474(1x) <sup>87</sup>	T222-rest(1x), T263-rest(1x), T310(3)(1x), T310(47)(1x), T315a(1x), T315b(1x), T401(1x), T598(1x), T627(2x), T810(1x)
99.	大眾受教 18/22 (81.8%)	T474(1x) <sup>88</sup>	T154(1x), T266(1x), T292(2x), T310(3)(1x), T310(47)(1x), T324(1x), T398(1x), T425(5x), T433(1x), T481(1x), T813(2x), T815(1x)
100.	應病與藥 <sup>89</sup> 29.3/36.3 (80.7%)	T474(1x) <sup>90</sup>	T154(1x), T186-rest(1x), T263-rest(2x), T292(1x), T310(3)(2x), T310(47)(3x), T398(0-1x), T401(1x), T403(5x), T425(7x), T459(2x), T477(1x), T481(1x), T565(1x), T810(1x)
101.	~應[,]又... <sup>91</sup>	T474(1x)	T186-rest(1x), T263-rest(1x), T288(1x), T399(1x), T585(3x), T589(2x), T627(1x), T635(1x)

<sup>81</sup> *tathāgatāḥ*, Taishō daigaku (2004): 286.

<sup>82</sup> Should usually correspond to \*Ākāśagarbha or \*Gaganagarbha; *gaganagañjēna*, Taishō daigaku (2006): 2.

<sup>83</sup> *~pratibhātu...katamo...*, Taishō daigaku (2004): 324; Karashima (1998): 458.

<sup>84</sup> According to Karashima (1998): 458, without a parallel in Skt.

<sup>85</sup> 在眾勞故。又問，疾者自於其法; [*parikalpa*]kleśasamutthito na *punar atra kaś cit paramārthato...*, Taishō daigaku (2004): 196.

<sup>86</sup> Meaning “to ask respectfully after the health” of a person to whom one is paying respects; cf. Karashima (1998): 232; Zacchetti (2005): 273 n. 260.

<sup>87</sup> *alpābhādhatāṃ ca paripṛcchaty*, Taishō daigaku (2004): 362.

<sup>88</sup> The nearest equivalent to this phrase in Skt. is [*ratnākaro locchavikumāraḥ*] *tāni ca pañcamātrāṇi licchavikumāśatāni [bhagavataḥ] pratyāśrauṣur [bhagavāṃs teṣāṃ] etad avocat*, Taishō daigaku (2004): 28.

<sup>89</sup> The phrase 應病與藥 later acquired proverbial force, and this evidence strongly suggests that it was coined by Dharmarakṣa. This could incidentally provide us with a clue about the correct ascription and/or date of 小道地經 T608, on which see Hayashiya (1941): 1299-1303, Demiéville (1954): 342 n. 6.

<sup>90</sup> The relation between Skt. and T474 is periphrastic rather than one-to-one here: 為大醫王，以慧以善，救眾生病，應病與藥，令得服行，T474 (XIV) 519a28-b1; *mahāvīdyarājaiḥ sarvasatvavinayavidhijñaiḥ yathārhadharmarbhaisajyaprayogaprayuktaiḥ...*, Taishō daigaku (2004): 6.

	11/25 (44%)		
102.	常應 <sup>92</sup> 20.8/188.4 (11%)	T474(1x)	T263-rest(7x), T310(3)(3x), T310(4)(2x), T324(1x), T325(2-3x), T399(1x), T481(1x), T635(2x), T815(1x)
103.	知一切眾生 <sup>93</sup> 15.4/325.7 (4.7%)	T474(1x)	T222-rest(1x), T285(1x), T310(3)(1x), T398(4-5x), T399(1x), T433(1x), T460(2x), T481(1x), T585(0-1x), T817(1-2x)
104.	如聚(泡沫) <sup>94</sup> 19.4/112.3 (17.3%)	T474(1x) <sup>95</sup>	T186-25-28(1x), T186-rest(4-5x), T266(1x), T317(1x), T425(1x), T477(1x), T481(1x), T606-ASg-parallel(1x), T638(1x), T810(3x), T817(2x)
105.	一切世界 27.6/708.7 (3.9%)	T474(1x) <sup>96</sup>	T222-rest(1x), T263-rest(2x), T266(1x), T285(4x), T291(5-6x), T292(7x), T325(1x), T378(2x), T399(3x), T459(1x)
106.	快說此言 7/14 (50%)	T474(1x) <sup>97</sup>	T315a(1x), T315b(1x), T342(2x), T598(1x), T627(2x)
107.	(usu. 經典而... <sup>98</sup> 29/44.4 (65.3%)	T474(1x)	T263-rest(3-5x), T285(3x), T291(1x), T292(1x), T310(3)(1x), T315a(2x), T315b(2x), T338(1x), T381(1x), T398(5x), T399(1x), T403(2x), T425(1x), T459(1x), T481(1x), T627(2x)
108.	寶淨 <sup>99</sup> 20.0 of 40.0 (50.0%)	T474(1x)	T186-rest(2-3x), T263-rest(1x), T292(3x), T310(3)(2x), T310(4)(1x), T310(47)(1x), T399(1x), T403(3x), T425(4x), T585(0-1x), T598(1x)
109.	無應不應	T474(1x) <sup>100</sup>	T222-rest(4x), T266(2x), T285(1x), T291(3x), T292(1x), T310(3)(1x), T310(47)(5x), T342(5x), T398(3x), T401(2x), T403(2x), T481(4x),

<sup>91</sup> The first part of this juxtaposition marker features variously in 聞柔和應, 種種瑞應, 罪福之應, 禍福報應, 一切法無應, 亦復如應, 精順如應, 亦無報應, 常樂如應, 器無不應, 行德所應—almost never the same phrase twice. Dharmarakṣa's proclivity for 應 in various senses and contexts is also seen in 常應, 無應不應, 應度, 報應. 應不應.

<sup>92</sup> 親近如來常應佛慧, 則常應時, 常應時菩薩 (Satasamitābhīyukta, Karashima 1998: 36), 常應菩薩, 常應為說...法, 常應如法, 常應經義, 所修常應時降此, 無欲菩薩常應清淨.

<sup>93</sup> Cf. 一切眾生之類, 於一切眾生, 一切眾生 alone is not unknown before Dharmarakṣa, but is very limited in distribution: in Zhi Qian, T185(1x), T225B(2x), T281(17x!); otherwise T6(1x), T313(5x) (4x in one short passage T313 [XI] 762a13-22), T322(4x), T328(1x), and T418 (verse)(1x). In Dharmarakṣa it appears approximately 500x.

<sup>94</sup> Cf. also 如聚墨 T186, T817.

<sup>95</sup> *phenapiṇḍopamo* [yam marṣāḥ kāyaḥ], Taishō daigaku (2004): 66.

<sup>96</sup> *sarvabuddhakṣetraṣu*, Taishō daigaku (2004): 366.

<sup>97</sup> *subhāṣitā te iyaṃ vāk*, Taishō daigaku (2004): 308.

<sup>98</sup> Also 正典而..., 諸典而..., 法典而...

<sup>99</sup> *ratnavyūho*, Taishō daigaku (2004): 286. Karashima (2015): 87.

	46.3/53.3 (86.9%)		T585(3x), T589(1x), T598(2x), T627(1x), T810(3x), T811(1x), T813(1-2x), T817(1x)
110.	無退 32.7/177.8 (18.4%)	T474(1x) <sup>101</sup>	T288(3x), T291(1x), T292(2x), T310(3)(2x), T310(47)(1-2x), T318(4x), T342(3-4x), T398(3x), T399(1x), T403(2x), T425(2-3x), T585(2-4x), T606-rest(1x), T635(1x), T810(2x)
111.	~界無量 <sup>102</sup> 15/288 (5.2%)	T474(1x)	T263-rest(2x), T310(3)(1x), T318(3x), T378(1x), T381(2x), T398(3x), T433(1x), T461(1x), T598(1x)
112.	色貌 <sup>103</sup> 15.9/61.1 (26%)	T474(4x)	T118(1x), T263-rest(5x), T291(0-1x), T292(2x), T310(3)(1x), T317(1x), T324(1x), T403(1x), T461(1x), T585(1x), T1301(1x)
113.	戒品 27/118.2 (22.8%)	T474(2x) <sup>104</sup>	T154(1x), T222-rest(1x), T310(3)(2x), T310(47)(1x), T323(5x), T345(1x), T381(10x), T398(2x), T399(1x), T403(1x), T481(1x), T815(1x)
114.	持正法 <sup>105</sup> 27.9/291.3 (9.6%)	T474(2x)	T170(1x), T263-Ch10interp(2x), T263-rest(3-4x), T292(1x), T310(3)(2x), T325(1x), T585(2x), T588(1x), T598(3-4x), T635(8x), T738(1-2x), T815(1x)
115.	無常、苦、空[非身] 54.2/397.1 (13.7%)	T474(2x) <sup>106</sup>	T103(1x), T154(1x), T186-25-28(1x), T186-rest(1x), T222-rest(12x), T263-Ch10interp(1x), T263-rest(1x), T266(1x), T285(1x), T291(1x), T310(3)(6x), T310(47)(1x), T342(1x), T398(1x), T399(1x), T401(1x), T403(1x), T425(5-6x), T459(1x), T477(1x), T481(2x), T534(1x), T588(1x), T598(2x), T606-ASg-parallel(3x), T606-rest(4x), T606-sanpin(0-1x)
116.	...淨則... <sup>107</sup> 23.7/125.6 (18.8%)	T474(2x)	T222-rest(1x), T291(1x), T310(47)(2x), T398(2x), T399(3x), T401(1x), T481(4x), T585(3x), T588(0-1x), T589(1x), T598(1x), T606-rest(1x), T810(1x), T817(2x)
117.	得未曾有 <sup>108</sup> 52/163.9 (31.7%)	T474(2x)	T154(7x), T263-Ch8interp(1x), T263-rest(15x), T266(1x), T310(3)(8x), T324(2x), T325(1x), T345(1x), T401(2x), T461(2x), T477(2x), T565(2x), T585(1x), T598(1x), T606-rest(3x), T627(1x), T635(1x), T815(1x)

<sup>100</sup> =*akalpikāni...na kalpayanti...*, Taishō daigaku (2006): 272.

<sup>101</sup> *avinivarttanatayā*, Taishō daigaku (2004): 148.

<sup>102</sup> Usu. 世界無量; also ... 三界/無量..., 境界無量, 滿十方界, 無量壽佛..., 法界無量, 人界無量, 北方眾寶錦界無量德寶光如來, 斯塵欲之界/無量雜種類.

<sup>103</sup> Cf. Kawano (2006): 281; Karashima (1998): 372 (once for Skt. *rūpa*). Most often in 形像~, ~形像 or 隨其~.

<sup>104</sup> *śīla(nirjātaḥ)*, Taishō daigaku (2004): 70; *śīlaṃ*, 313.

<sup>105</sup> 護~, 執~, 奉~, 受~, 總~, 為~, ~法, ~法; cf. Karashima (1998): 46.

<sup>106</sup> *anityaduḥkhaśūnya[-anātma~]*, Taishō daigaku 240, 482.

<sup>107</sup> Juxtaposition marker, e.g. 一切本淨則以斯法..., 從本清淨則以大哀..., 計其本淨則為自然..., 而住寂清淨/則以因此故, 諸行清淨則誠諦故. This marker may be connected to what Kawano and Tōdō have suggested could be an emphasis on purity in Dharmaraḥṣa, sometimes in passages unparalleled in other versions of the same texts; see Kawano (2006): 264 n. 42, and studies there cited by Tōdō (1957) and Kawano (1993).

118.	甚慢 <sup>109</sup> 9/12 (75%)	T474(2x)	T263-rest(4x), T398(0-1x), T399(0-1x), T585(1x), T813(3x)
119.	無非 <sup>110</sup> 25.7/358.9 (7.2%)	T474(2x)	T118(1x), T186-rest(1x), T222-rest(3x), T266(2x), T310(3)(5x), T310(47)(1x), T318(1x), T342(1x), T401(2x), T425(2x), T481(2x), T627(3x), T810(1x), T813(0-1x)
120.	...相則... <sup>111</sup> 35/242.4 (14.5%)	T474(2x) <sup>112</sup>	T222-rest(2x), T285(1x), T291(2x), T318(1x), T381(4x), T399(16-17x), T401(1x), T403(2x), T461(1x), T585(1x), T598(1x), T606-rest(0-1x), T627(1x), T817(1x)
121.	X 告賢者阿難 <sup>113</sup> 26.9/38.9 (69.1%)	T474(3x)	T154(3x), T266(1x), T310(3)(1x), T310(47)(1x), T324(1x), T338(1x), T345(1x), T349(2x), T378(2x), T381(1x), T399(1x), T401(0-1x), T425(1x), T435(1x), T461(2x), T565(1x), T585(1x), T598(2x), T627(1x), T809(1x), T813(1x)
122.	...本[。]又... <sup>114</sup> 16/62.4 (25.6%)	T474(3x)	T263-rest(1x), T291(1x), T310(3)(6x), T315a(1x), T398(1x), T401(1x), T627(2x), T635(2x), T638(1x)
123.	當於何求 14.3/29.3 (48.8%)	T474(3x) <sup>115</sup>	T378(1x), T585(1x), T589(5x), T598(4x), T815(1-2x), T817(2x)
124.	入此 <sup>116</sup> 38.8/445.5 (8.7%)	T474(4x)	T154(3x), T186-rest(2x), T186-verses(1x), T222-rest(1x), T285(4x), T291(1x), T292(1x), T310(3)(1x), T310(47)(1x), T315a(1x), T342(1x), T381(1x), T398(2x), T399(1x), T401(2x), T403(3x), T459(1x), T477(2x), T585(2x), T627(3x), T736(1x), T810(2-3x), T815(1x)
125.	唯舍利弗 73.5/114.4 (64.3%)	T474(4x) <sup>117</sup>	T154(3-4x), T222-rest(2x), T342(7x), T399(10x), T401(8-11x), T403(21x), T461(6x), T565(5x), T585(8-10x), T588(0-1x)

<sup>108</sup> *āścaryaprāpta*; Zhu (2015): 243-245; cf. n. 124. Cf. 至未曾有. Cf. also 至未 as juxtaposition marker, n. **Error! Bookmark not defined.**

<sup>109</sup> *ābhimānika*, Karashima (1998): 391; *ābhimānikā*, Taishō daigaku (2004): 276-277, 278-279.

<sup>110</sup> This double negation dates back at least to the *Guanzi* 管子. It is common enough in classical Chinese that it would be easy to overlook the fact that it is a distinctive marker in some Buddhist contexts.

<sup>111</sup> Juxtaposition marker, e.g. 諸法自然相則得度空，則為一相則無有相，覺解已相則能曉解諸相聖諦，若無有相則無所倚 etc.

<sup>112</sup> 假使有受身相，則與外五通等; Skt. here contains no exact equivalent for these words, Taishō daigaku (2004): 114. For the second quote see n. 80.

<sup>113</sup> "...told the Venerable Ānanda:..." Formulaic marker (produced by a particular translation of a repeated narrative pattern). [*tatra bhagavān*] *āyūṣmantam ānandam āmantrayate sma*, Taishō daigaku (2004): 128, 508.

<sup>114</sup> Pure juxtaposition marker, best illustrated by six instances in a row in the *Tathāgatācintyaquhya-nirdeśa*, T310(3) (XI) 69b29-c6.

<sup>115</sup> *kuto mārgitavyā*, Taishō daigaku (2004): 192.

<sup>116</sup> Juxtaposition marker, highly varied; e.g. 若入此句，入此他門，入此國界，唯屈入此諸天處所，亦入此路，以入此法，已得入此無所有地，以入此行，以入此道地 etc.

<sup>117</sup> A translation for an address in the vocative case to Śāriputra. *bhadanta śāriputra(ivaṃ)*, Taishō daigaku (2004): 78, 220, 230.



126.	如來種 <sup>118</sup> 10.1/86.1 (11.7%)	T474(4x)	T285(3–4x), T291(3–4x), T398(1x), T461(1x), T817(1x)
127.	文字 246.5/708.5 (34.8%)	T474(4x) <sup>119</sup>	T186-rest(1x), T186-verses(1x), T222-rest(30x), T263-rest(1x), T274(3x), T285(4x), T288(1x), T291(10x), T292(4x), T310(3)(22x), T310(4)(1x), T310(47)(3x), T315a(3x), T315b(3x), T318(1x), T324(1x), T338(4x), T342(5x), T381(1x), T395(1x), T398(16–17x), T399(6x), T401(19x), T403(7x), T425(9x), T459(4x), T460(2x), T477(1x), T585(19x), T589(4x), T598(34–36x), T606-rest(1x), T627(4x), T738(1x), T810(17–18x), T815(1x)
128.	妙樂世界 <sup>120</sup> 6/38.4 (15.6%)	T474(9x)	T310(3)(1x), T318(1x), T565(1x), T585(1x), T598(2x)
129.	言：「至未曾有...」 <sup>121</sup> 14.4/14.9 (96.7%)	T474(0–1x)	T186-rest(1x), T263-rest(1x), T310(3)(2x), T310(47)(1x), T398(1x), T477(2x), T565(1x), T585(1x), T598(1–3x), T813(1x), T815(1x)
130.	樓由 <sup>122</sup> 12.9/13.4 (96.3%)	T474(0–1x)	T274(0–1x), T310(3)(8–9x), T425(0–1x), T513(2x), T638(1x)
131.	芙蓉莖 (usu. 華) <sup>123</sup> 7.4/8.4 (88.8%)	T474(0–1x)	T186-rest(2x), T606-ASg-parallel(1x), T606-sanpin(1x), T627(0–2x), T815(1x), T1301(1x)
132.	至未曾有 <sup>124</sup> 58.9/67.4 (87.4%)	T474(1–2x) <sup>125</sup>	T186-rest(2x), T263-rest(3x), T285(2x), T292(1x), T310(3)(4x), T310(47)(1x), T315a(1x), T318(2x), T342(3x), T381(1x), T398(5x), T399(4x), T425(1x), T435(1x), T477(2x), T481(2x), T534(2x), T565(2x), T567(1x), T585(6x), T589(1x), T598(1–4x), T810(5–6x), T813(1x), T815(2x)

<sup>118</sup> *tathāgatagotra*, Taishō daigaku (2004): 297 (in the title of ZQ/DhR Ch. 8); *tathāgatānānī gotrān*, 304.

<sup>119</sup> *akṣarāṇi*, Taishō daigaku (2004): 100, 276, 376.

<sup>120</sup> *Abhiratīloka dhātu*; *abhiratīṃ lokadhātuṃ*, Taishō daigaku (2004): 450 etc.

<sup>121</sup> Cf. n. 124.

<sup>122</sup> The name of a Buddha, \*Roca; Cf. Tib. sNang mdzad, Chandra (1976): 1438b, s.v. *snang mdzad*. Cf. *roco* Taishō daigaku (2004); 490; \*Roco (Karashima) 2015: 82; the variant reading 樓油 [SYMP], is also a feature of Dharmarakṣa: T274 (IX) 376b17, v.l. 樓油 [P], 樓至 [YM], T425 (XIV) 50a20; cf. 及其最後樓至如來, T635 (XV) 505b28. This transcription is in fact unique to Dharmarakṣa (and T474) in the translation corpus. Cf. also the following glosses: 樓由者晉言涕, T310 (XI) 52b24; *Yiqie jing yin yi* 一切經音義: 樓由 (亦名樓至皆梵語訛也即賢劫中菩薩最後成佛者是也經自解云樓由晉言涕泣即密迹金剛也), T2128 (LIV) 375b23.

<sup>123</sup> Once 芙蓉莖蓮, T1301 (XXI) 413c2.

<sup>124</sup> *āścaryaprāpta*; cf. 得未曾有. Also 至未曾有, T266 (IX) 225b20.

<sup>125</sup> *āścaryaprāpta*; Taishō daigaku (2004).

133.	濡首 <sup>126</sup> 153.1/208.1 (73.6%)	T474(1-2x)	T323(0-1x), T324(0-1x), T342(0-1x), T627(88-188x), T635(27-28x), T817(0-3x)
134.	柔順法 49.9/71.4 (69.9%)	T474(1x)	T170(1x), T222-rest(4-5x), T263-Ch10interp(1x), T263-rest(1x), T274(1x), T285(0-1x), T291(2x), T310(3)(3x), T323(1x), T324(1x), T398(3x), T401(2x), T403(1x), T425(3x), T461(1x), T565(1x), T585(1x), T589(1x), T598(3x), T606-rest(1-2x), T627(4x), T635(3x), T638(2x), T770(1x), T813(1x), T815(1x), T817(4x)
135.	諸佛之法 <sup>127</sup> 287.5/333.7 (86.2%)	never	T154(3x), T186-rest(2x), T222-Ch3-Sasaki(7x), T222-rest(129-130x), T263-rest(5x), T266(2x), T285(13x), T291(4x), T292(6x), T310(3)(4x), T310(47)(6x), T318(1x), T338(1x), T342(2x), T381(2x), T398(3x), T399(66-67x), T401(1x), T403(2x), T425(5x), T459(3x), T460(1x), T477(3x), T481(1x), T585(1x), T598(1x), T627(3x), T635(1x), T810(1x), T811(1x), T815(5x), T817(1x)
136.	無跡 <sup>128</sup> 8/45 (17.8%)	T474(1x)	T222-rest(1x), T401(1x), T461(1x), T598(3x), T635(2x)
137.	陰、種、諸入 <sup>129</sup> 35.2/36.2 (97.2%)	T474(1x) <sup>130</sup>	T222-rest(5-6x), T291(1x), T310(3)(3x), T318(1x), T342(6x), T345(2x), T381(3x), T398(0-1x), T401(1x), T481(1-2x), T565(1x), T598(1-2x), T606-rest(0-1x), T627(1x), T817(6x)
138.	若曉[了] 14/15 (93.3%)	T474(1x) <sup>131</sup>	T222-rest(2x), <sup>132</sup> T266(2x), T291(1x), T310(47)(1x), T318(1x), T342(2x), T401(1x), T403(2x), T481(1x), T813(1x)
139.	所倚/所猗 <sup>133</sup>	T474(1x) <sup>134</sup>	T154(0-1x), T186-rest(1-3x), T186-verses(1x), T222-rest(1-6x), T263-Ch10interp(0-1x), T263-rest(0-3x), T266(8-10x), T285(1-2x), T291(0-3x), T292(4-5x), T310(3)(5x), T310(47)(3x), T315b(1x), T317(1x), T318(1-2x), T338(0-1x), T342(1-4x), T345(0-1x), T381(5-

<sup>126</sup> Manjuśrī. Cf. 溥首, 軟首. Why two different translations, both so idiosyncratic? Could they represent later copyists' graphic confusion of what was originally one and the same name? Note the wide range of instances in various witnesses, for both translations, in T627. There is not a perfect split between texts with one translation and those with the other (so that they might characterise three "groups"), but rather, overlap (texts containing two or more competing "translations") is considerable: in T323, T324, T342, T627, T635, T817.

<sup>127</sup> Sometimes in 十八不共諸佛之法 = 'ṣṭādaśāveṇikā<n> buddhadharmān, Zacchetti (2005): 212 etc.

<sup>128</sup> In HYDCD, this word is cross-referenced to the variant orthography 無蹟 (which does not appear in Dharmarakṣa). The earliest citation under that orthography is from the Liang dynasty.

<sup>129</sup> *Skandhas*, *dhātus* and *āyatanas* (in that order).

<sup>130</sup> *skandhadhātuvāyatana*~, Taishō daigaku (2004): 220.

<sup>131</sup> Correspondence in Skt. is inexact: *paśyaiṣācintyavimokṣādāhimukṭiḥ*, Taishō daigaku (2004): 244.

<sup>132</sup> The first instance is unparalleled in Sanskrit; Zacchetti (2005): 305 n. 477. In this same locus, SYMP have v.l. 若曉于, but this is probably a scribal error, given that it never reappears in Dharmarakṣa, nor anywhere else in the canon.

			6x), T398(0-6x), T399(1-2x), T403(0-1x), T425(0-5x), T460(2x), T477(1x), T481(0-6x), T585(7-8x), T598(1-2x), T606-ASg-parallel(1x), T627(0-2x), T638(2x), T737(0-3x), T810(0-2x), T815(11x), T817(0-1x), T1301(1x)
140.	雷音 58.7/160.8 (36.5%)	T474(1x) <sup>135</sup>	T263-rest(9x), <sup>136</sup> T285(1x), T291(1x), T292(2x), T310(3)(5x), T310(47)(1-2x), T315a(1x), T315b(1x), T318(22x), T342(0-1x), T398(1x), T399(2x), T425(5x), T433(1x), T585(1x), T598(2x), T627(2x), T810(0-1x)
141.	至道場 <sup>137</sup> 17/102.1 (16.6%)	T474(1x)	T186-rest(1x), T222-rest(2x), T263-rest(3x), T266(1x), T285(1x), T291(1x), T292(1x), T310(47)(1x), T315a(1x), T324(4x), T598(1x)
142.	呼聲 <sup>138</sup> 25/69.6 (35.9%)	T474(1x) <sup>139</sup>	T154(1x), T222-rest(6x), T291(1x), T310(3)(2x), T315a(2x), T315b(1x), T378(1x), T381(1x), T461(2x), T481(1x), T565(1x), T585(2x), T598(2x), T638(2x)
143.	美香 <sup>140</sup> 19/25 (76%)	T474(1x) <sup>141</sup>	T263-rest(3x), T266(1x), T288(2x), T292(1x), T310(3)(2x), T425(4x), T477(1x), T598(1x), T627(0-1x), T635(3x), T638(0-1x)
144.	三達(之)智 <sup>142</sup> 23.7/47.7 (49.7%)	T474(1x) <sup>143</sup>	T154(1x), T186-overlap-T185(1x), T186-rest(1x), T199(1-2x), T263-Ch10interp(1x), T263-rest(1x), T285(1x), T310(3)(1x), T310(47)(1x), T398(1x), T401(1x), T459(1x), T461(1x), T477(2x), T535(1x), T598(1x), T606-rest(1x), T638(5x)
145.	則觀 <sup>144</sup> 10/28 (35.7%)	T474(1x) <sup>145</sup>	T154(2x), T291(1x), T310(47)(2x), T398(2x), T403(1x), T606-rest(1x), T627(1x)

<sup>133</sup> In the orthography 所倚, this marker only appears once in T474 “before” Dharmarakṣa. The orthography 所倚 appears a handful of times in other works ascribed to Zhi Qian. Cf. Zacchetti (2005): 265 n. 183. Cf. 所依倚, 依倚/依倚, 倚無. Both 倚 and 倚 alone are reasonably common before Dharmarakṣa.

<sup>134</sup> Correspondence to Skt. in this passage is complex, but 所倚 is for *samutthāpayitā*; Taishō daigaku (2004): 196; Taishō daigaku (2006): 49.

<sup>135</sup> In the name of a *bodhisatva*, where it does not correspond exactly to a single element of Skt.: 師子雷音菩薩 = [Siṃha]ghoṣābhigarjitasvara.

<sup>136</sup> One use of this combination in T222 is in the name of a Buddha, 雷音王, T263 (IX) 123a28, for which Karashima corrects 雲音王 = Megheśvararāja; Karashima (1998): 264, 568. Otherwise, Karashima does not list this word.

<sup>137</sup> Cf. 佛道場, 會道場.

<sup>138</sup> Usually in expositions of the idea of a call followed by an echo: 呼聲之響, 如呼聲, 如人呼聲而有響應, etc.

<sup>139</sup> In a list of ways that the *bodhisatva* should regard sentient beings (i.e. as illusory): 如呼聲之響, T474 (XIV) 528a15; *tadyathāpi...pratiśrutkāyā rutaghoṣa*, Taishō daigaku (2004): 252.

<sup>140</sup> *gandha*, Karashima (1998): 282.

<sup>141</sup> Correspondence with Skt. is inexact: *sugandhagandhīkrto*, Taishō daigaku (2004): 327.

<sup>142</sup> “the three transcendental kinds of knowledge”, Karashima (1998): 365. Also 三達之智, T474 (XIV) 524b14. Cf. 三達.

<sup>143</sup> *trividyā[nuprāptam]*, Taishō daigaku (2004): 436.

146.	智積 <sup>146</sup> 35.8/61.8 (57.9%)	T474(1x)	T263-rest(10x), T274(1x), T310(3)(1x), T318(1x), T338(1x), T398(12-13x), T425(4-5x), T635(5x)
147.	群黎 <sup>147</sup> 185.7/193 (96.2%)	T474(1x) <sup>148</sup>	T154(3x), T263-rest(6x), <sup>149</sup> T266(17-19x), T285(20-21x), T291(10-11x), T292(42x), T310(47)(1x), T318(1x), T324(1x), T338(1x), T342(0-1x), T378(0-1x), T381(3x), T398(7x), T399(10x), T401(2x), T403(12x), T425(3-4x), T459(2x), T513(1x), T567(1x), T585(3-4x), T598(0-1x), T623(1x), T627(6x), T638(10x), T770(3x), T815(11-12x), T817(1x)
148.	無數佛土 <sup>150</sup> 13/26 (50%)	T474(1x) <sup>151</sup>	T222-rest(1x), T266(1x), T285(1x), T288(1x), T291(1x), T292(3x), T310(3)(1x), T398(3x), T598(1x)
149.	~土忽然不現/見 <sup>152</sup> 16/42.8 (37.4%)	T474(1x) <sup>153</sup>	T263-rest(1x), T310(47)(1x), T318(1x), T342(1x), T381(1x), T398(9x), T585(1x), T627(1x)
150.	如來佛土 <sup>154</sup> 40.9/47.5 (86%)	T474(1x) <sup>155</sup>	T186-rest(7x), T263-rest(1x), T266(2x), T318(4-5x), T398(9x), T565(1x), T585(1x), T598(9x), T627(2x), T635(4x)

<sup>144</sup> Juxtaposition marker: e.g. 獨坐燕處，結加趺坐，正身直形，安心在前，則觀於世，一切無常；適生天上，則觀天上不久堅固；倚著中間，則觀一切文字；如來則觀宿本緣迹尋為如應, etc.

<sup>145</sup> [又若身病知異同意，彼過非新，]則觀[其故，是為智慧], T474 (XIV) 526b29-c1; *punar aparaṃ yata kāyasya vyādheś cittasya cānyaparāparatām na nirnavatā niḥpurāṇatām*] *pratyavekṣate* [iyam asya prajñā], Taishō daigaku (2004): 208.

<sup>146</sup> In the name of a *bodhisatva*, Prajñākūṭa; Karashima (1998): 594; Taishō daigaku (2004): 8.

<sup>147</sup> One of Dharmarakṣa's many and various translations for *sattva*; cf. Kawano (2006): 273-275. 群黎 is a very old word, going right back to the *Shi jing*; thus, we may incidentally see here Dharmarakṣa showing off his classical learning. Cf 眾庶.

<sup>148</sup> *satvānām*, Taishō daigaku (2004): 318.

<sup>149</sup> Not in Karashima (1998).

<sup>150</sup> Cf. 佛土, 來佛土.

<sup>151</sup> Correspondence with Skt. inexact: 又能蹶取下方恒沙等剎，舉置殊異無數佛土, T474 (XIV) 527c3-4; [u]rddhaṃ digbhāgaṃ gaṅgānadivālikākoṭīsameṣu buddhakṣetreṣu *pratiṣṭhāpayet*, Taishō daigaku (2004): 238.

<sup>152</sup> Part of a repeated narrative formula in which various characters disappear from one *buddhakṣetra* or world to appear instantaneously in another. Various 本土~, 佛土~, 彼佛國土, 諸佛國土~, 在於彼土~.

<sup>153</sup> 於是佛土忽然不現，須臾之間已還彼國，近香積佛, T474 (XIV) 534b15-16; *iha buddhakṣetre 'tarhitās tena kṣaṇalavamuhūrtena tatra sarvagandhasugandhe lokadhātau pratyupasthitāḥ*, Taishō daigaku (2006): 108.

<sup>154</sup> Cf. 無數佛土, 佛土.

<sup>155</sup> No exact counterpart in Skt., Taishō daigaku (2004): 458.

151.	(頌)宣諸 <sup>156</sup> 35.1/43.6 (80.4%)	T474(1x)	T186-rest(1-2x), T186-verses(2x), T263-rest(1x), T285(3x), T288(2x), T291(2x), T292(6-7x), T310(3)(2-3x), T318(2x), T342(1x), T398(2x), T403(1x), T425(1x), T459(1x), T481(5x), T810(1x)
152.	一切塵勞 <sup>157</sup> 44.3/49.3 (89.9%)	T474(1x)	T186-rest(1x), T222-rest(1x), T285(3x), T291(3x), T292(5x), T310(47)(3x), T342(1x), T378(2-3x), T381(2x), T398(2x), T399(2x), T401(3x), T425(1x), T460(2x), T461(2x), T585(4x), T589(3x), T598(1x), T606-rest(1x), T817(2x)
153.	眾庶 <sup>158</sup> 62.8/75.8 (82.8%)	T474(1x) <sup>159</sup>	T154(2x), T186-rest(2x), T199(2-3x), T263-rest(23-24x), <sup>160</sup> T266(2x), T285(0-1x), T291(3x), T292(2x), T310(3)(2x), T323(1x), T345(3x), T378(3x), T381(3x), T398(2x), T461(1x), T477(1x), T585(2-3x), T588(0-1x), T598(0-1x), T606-rest(4x), T627(0-2x)
154.	菩薩大士之~ 23/28 (82.1%)	T474(1x) <sup>161</sup>	T263-rest(2x), T266(3x), T285(1x), T288(2x), T291(2x), T310(47)(1x), T315a(1x), T318(1x), T342(1x), T345(1x), T398(2x), T401(1x), T460(1x), T585(1x), T627(1x), T635(1x), T815(1x)
155.	懷來 <sup>162</sup> 85.9/100.9 (85.1%)	T474(1x) <sup>163</sup>	T154(2x), T186-rest(4x), T222-rest(4x), T266(1x), T285(1-2x), T291(13x), T292(5x), T310(3)(1x), T315a(1x), T315b(2x), T323(5x), T378(3x), T381(4x), T398(9x), T399(2x), T425(16x), T461(2x), T477(2x), T585(3-4x), T589(1x), T598(2x), T606-ASg-parallel(1x), T606-rest(1x), T638(0-1x)
156.	度知見品 <sup>164</sup> 22.1/25.1 (88.1%)	T474(1x)	T154(0-2x), T292(1-2x), T310(3)(2x), T323(2x), T342(1-2x), T345(1-2x), T381(1x), T398(2x), T399(1x), T401(1x), T403(2-3x), T425(1x), T460(1x), T481(1-2x), T638(1x)

<sup>156</sup> Usu. (頌)宣諸(佛)經典, 宣諸書, (頌)宣諸法, 宣諸音 etc. Cf. 頌, 所頌, 為頌, 頌宣/班宣.

<sup>157</sup> “all *kleśas*”; for *kleśa* or *saṃkleśa* for 塵勞, see Karashima (1998): 41; Zacchetti (2005): 288 n. 266, 325 n. 50. Cf. 塵勞.

<sup>158</sup> This is another of Dharmarakṣa’s many translations for *sattva*, on which see once more Kawano (2006): 273-275. Cf. 群黎. Like 群黎, 眾庶 is a very old word, going back to the *Shu jing*, and in using it, Dharmarakṣa may therefore be consciously sporting his erudition.

<sup>159</sup> *satvānām*, Taishō daigaku (2004): 316.

<sup>160</sup> Karashima (1998) does not list this word.

<sup>161</sup> *agrasatvānām bodhisatvānām*, Taishō daigaku (2006): 100.

<sup>162</sup> This is clearly a single word. According to HYDCD it is synonymous with 招徠 or 招來, and is already found from the Han; usages listed in HYDCD seem to show it meaning something like “welcome warmly”, “cherish”. In Dharmarakṣa, it may overlap somewhat with these uses, esp. e.g. 法尊超於世/以慧懷來眾, T292 (X) 654c27; but it seems more often to mean something like “take to one’s bosom”, “take intimately into one’s heart”, perhaps “(have) commit(ed) to memory, (have) memorise(d)”. Dharmarakṣa uses it with a wide variety of abstract objects: ~句, ~定意, ~慈心, ~三昧門, ~無際法義經典之藏, ~如是至真正覺, ~大心, ~大道, ~一切德本, ~講法, ~道品之法, ~德本, ~無極大願, ~道門, ~佛道 etc. In the *Ugraparipṛcchā*, it is used to show that the mind of the householder is occupied by various kinds of misfortune, discord and strife: 懷來牢獄、瞋諍、無和、變訟、罵詈、是名居家, T323 (XII) 25a24-25.

<sup>163</sup> 以道品正法懷來一切, 是為法之祠祀, T474 (XIV) 525a29-b1; correspondence with Skt. is unclear, but it seems 懷來 is for *samudgama*: ...*sarvabodhipakṣyadharmasamudgamaḥ | ayam sa kulaputra dharmayajñāḥ*..., Taishō daigaku (2004): 174.

157.	達之 <sup>165</sup> 44.3/66.3 (66.8%)	T474(1x)	T186-25-28(1x), T186-rest(2x), T263-rest(1x), T285(1x), T288(1x), T291(2x), T292(2x), T310(3)(1x), T315a(1x), T381(1x), T395(1x), T398(2x), T399(3x), T403(2x), T425(2x), T481(7x), T534(3x), T585(2x), T606-ASg-parallel(2x), T635(1-2x), T638(4x), T810(1x), T817(1x)
158.	(菩薩)篋藏 <sup>166</sup> 27/36.1 (74.9%)	T474(1x) <sup>167</sup>	T263-rest(2x), T318(1x), T338(1x), T381(4x), T398(1x), T481(1x), T589(2x), T598(1x), T606-ASg-parallel(1x), T627(12x), T638(1x)
159.	師子床 <sup>168</sup> 43.6/49.9 (87.5%)	T474(1x) <sup>169</sup>	T186-rest(3-5x), T186-verses(2x), T222-rest(3-4x), T263-rest(9x), T266(1x), T291(1x), T292(2x), T310(3)(4x), T378(11x), T398(1x), T425(1x), T481(1x), T585(1x), T589(2x)
160.	色行天 <sup>170</sup> 16/20 (80%)	T474(1x) <sup>171</sup>	T186-rest(1x), T291(1x), T310(3)(6x), T342(2x), T433(1x), T565(1x), T589(1x), T598(1x), T627(1x), T815(1x)
161.	安養 <sup>172</sup> 6/13.6 (44%)	T474(1x) <sup>173</sup>	T263-rest(1x), T318(3x), T403(1x), T425(1x)
162.	逮得法忍 <sup>174</sup> 38.6/44.8 (86.2%)	T474(1x) <sup>175</sup>	T186-25-28(1x), T186-rest(1x), T222-Ch3-Sasaki(1x), T285(1x), T291(2x), T292(2x), T310(3)(1x), T310(47)(2x), T318(2x), T324(1x), T334(0-1x), T342(2x), T381(6x), T398(1x), T399(3x), T401(1x), T425(0-1x), T585(1-2x), T598(3x), T627(2x), T635(2x), T638(0-1x), T815(1x)

<sup>164</sup> This term occurs nine times in various texts (including T474) in the set 戒、定、慧、解、度知見品, which clearly corresponds to the five *anāsravaskandhas/āsaikṣaskandhas* (“aggregates without influx”/“aggregates of those beyond training”): *sīla, samādhi, prajñā, vimukti, vimuktijñānadarśanā*.

<sup>165</sup> Juxtaposition marker, often meaning nothing more than “understand it”. Also in 三達之智, 聖達之明, 聖達之門, 神通六達之故, 深達之士 etc.

<sup>166</sup> Cf. Karashima (1998): 328-329; Shi Guopu (1998): 236-240.

<sup>167</sup> In this context, correspondence with Skt. is overall inexact, but 菩薩篋藏 is clearly for *bodhisatvapīṭaka* (~*āntargatānām...*); Taishō daigaku (2004): 480.

<sup>168</sup> *siṃhāsana*, “lion throne”; Karashima (1998): 401, Zacchetti (2005): 256 n. 103.

<sup>169</sup> *siṃhāsānāni*, Taishō daigaku (2004): 372.

<sup>170</sup> \**rūpāvacārāḥ devāḥ*, the gods of the heavens in the *rūpadhātu*. Cf. 欲行天.

<sup>171</sup> Correspondence with Skt. is again imperfect: 諸香地天人, 色行天人, 皆來詣舍, T474 (XIV) 532b26-27, for *...tenaiva ca bhojanagandhena bhūmāvacarā devaputrāḥ kāmāvacarā rūpāvacarāś ca devāḥ saṃcoditā vimalakṛter licchaver gṛham upasaṃkrāntā abhūvan*, Taishō daigaku (2006): 94.

<sup>172</sup> *Sukhāvati*; 安養(之)國, 安養世界; cf. Karashima (1998): 3. Also in 爾乃得安養身之業, T403 (XIII) 606b15; and the name of the mother of a Buddha, 父名福愛, 母字安養, T425 (XIV) 54a9-10.

<sup>173</sup> 一切安養國 = *sarvasukhapratimaṇḍite lokadhātau*, Taishō daigaku (2004): 376.

<sup>174</sup> “attained acceptance/understanding of [the unarisen nature of all] *dharmas*”.

<sup>175</sup> *anupattikadharmakṣāntipratilaṃbho* (*’bhūt*), Taishō daigaku (2004): 388.

163.	~等利一切~ <sup>176</sup> 10.3/12.3 (83.8%)	T474(1x) <sup>177</sup>	T266(1x), T285(4x), T310(47)(1x), T399(1x), T598(1x), T638(2-3x)
164.	定意正受 <sup>178</sup> 52.9/68.9 (76.8%)	T474(1x) <sup>179</sup>	T186-rest(3x), T222-rest(1x), T266(1-2x), T285(1x), T291(2x), T292(5x), T310(47)(1x), T381(2x), T398(6x), T399(1x), T403(1x), T425(11x), T461(7x), T477(1x), T481(1x), T598(2x), T606-rest(1x), T627(1x), T810(1x), T813(3-4x)
165.	世界曰... <sup>180</sup> 29/33.9 (85.7%)	T474(1x) <sup>181</sup>	T222-rest(1x), T263-rest(5x), T266(1x), T310(3)(5x), T310(47)(1x), T398(3x), T399(1x), T425(1x), T585(1x), T598(6x), T627(2x), T638(1x), T817(1x)
166.	(不可)計會 <sup>182</sup> 88.4/90.4 (97.8%)	T474(1x) <sup>183</sup>	T222-rest(10x), T263-rest(11x), T285(1x), T291(11x), T292(5x), T315a(1x), T342(2x), T381(1x), T398(8x), T399(4-5x), T401(1x), T425(2x), T433(6x), T459(3x), T477(1x), T481(3x), T567(1x), T585(3-4x), T598(1x), T627(5x), T635(0-1x), T638(1x), T810(3x), T813(2x), T815(1x)
167.	聖性 13/23 (56.5%)	T474(1x) <sup>184</sup>	T186-rest(1x), T285(2x), T291(2x), T292(2x), T310(3)(1x), T398(1x), T461(3x), T635(1x)
168.	...法，何謂為... <sup>185</sup> 43.3/61.8 (70.1%)	T474(1x) <sup>186</sup>	T222-rest(7x), T285(2x), T292(7x), T310(3)(1x), T310(47)(3x), T338(1x), T401(1x), T403(3x), T433(1x), T481(7x), T635(4x), T810(6-7x)

<sup>176</sup> Usu. as part of a longer formula, varying in precise wording, corresponding in general meaning to the example in T474 (see n. 177): e.g. 一惠施人、愛利人、等利一切、救濟合度; 惠施仁愛，利人等利，一切罪除; 惠施仁愛，利人等利一切救濟，合聚; 布施敬愛，利人等利，一切救濟 etc. Other segments of these formulae are also strong Dharmarakṣa markers: cf. 一切救濟，利人等利，惠施仁愛.

<sup>177</sup> 惠施仁愛利人等利一切救濟, T474 (XIV) 520b4-5, (*tasya bodhiprāptasya*) *maitrīkaruṇāmuditopekṣāvihāriṇaḥ...*, Taishō daigaku (2004): 36.

<sup>178</sup> “attain a concentration”, \**samādhim samāvṛpad, samādhim samāpanna, samādhisamāpatti* etc.; cf. Zacchetti (2005): 305, 257 n. 105; Karashima (1998): 586-587. Cf. 正受, 即如其像三昧正受.

<sup>179</sup> Cf. also 即如其像三昧正受.

<sup>180</sup> Juxtaposition marker. Cf. 其世界名.

<sup>181</sup> ...*nāma lokadhātuṃ*, Taishō daigaku (2004): 356.

<sup>182</sup> Cf. Zacchetti (2005): 356 n. 160; not listed in Karashima (1998).

<sup>183</sup> Correspondence with Skt. is confusing here: 不盡數者，計會善本，不住無數者，施善力故, T474 (XIV) 534b4-5; *kuśalamūlasambhāratvād asaṃskṛte na pratiṣṭhati kuśalamūlavāsantvāt saṃskṛtaṃ na kṣapayati*, Taishō daigaku (2004): 426.

<sup>184</sup> (*buddhadharma*)*prasāda(pratīlabdhaiḥ)*, Taishō daigaku (2004): 6.

<sup>185</sup> This marker results from a formula for introducing and then explaining a certain *dharma*, e.g. 當行八法。何謂為八?... , T222 (VIII) 196b22-23.



169.	一切救濟 <sup>187</sup> 8/12 (66.7%)	T474(1x) <sup>188</sup>	T154(1x), T266(1x), T285(3x), T310(47)(1x), T598(1x), T638(1x)
170.	~修至~ <sup>189</sup> 9.8/11.6 (84.5%)	T474(1x)	T263-rest(1x), T285(1x), T292(1x), T398(1x), T425(4-5x), T585(1x), T638(0-1x)
171.	~響而~ <sup>190</sup> 13.8/23.5 (58.9%)	T474(1x)	T266(1-2x), T291(1-2x), T310(3)(2x), T398(4-5x), T403(1x), T588(1x), T627(0-1x), T810(1x)
172.	眷屬圍遶 <sup>191</sup> 40.5/180.1 (22.5%)	T474(2x) <sup>192</sup>	T154(2x), T186-rest(6x), T263-rest(6x), T285(0-2x), T292(1x), T310(47)(1x), T315a(2x), T315b(1x), T378(1x), T398(11x), T403(1x), T425(0-1x), T459(1x), T461(1x), T627(3x), T635(1x), T811(1x), T815(1x)
173.	使立 <sup>193</sup> 24.4/44.4 (54.9%)	T474(2x) <sup>194</sup>	T186-rest(2x), T222-Ch3-Sasaki(1x), T222-rest(2x), T263-rest(0-1x), T266(3x), T285(2x), T288(2x), T292(3x), T345(2x), T378(1x), T481(1x), T567(1x), T598(2-3x), T606-rest(0-1x), T810(1x)

<sup>186</sup> 亦不除其本病所生，知其根本而為說法。何謂為本?... T474 (XIV) 526a28; *na caiṣāṃ kaṃcid dharmam upaneṣyāmo nāpaneṣyāmo | yato nidānāc ca punnary vyādhir utpadyate tasya parijñāyaitebhyo dharmam deśayiṣyāmaḥ | katamac ca punar nidānām...* Taishō daigaku (2006): 30.

<sup>187</sup> See n. 176.

<sup>188</sup> The exact sequence that forms the context for this phrase in T474, 惠施仁愛，利人等利，一切救濟, also appears at T285 (X) 464b2-3 and 472a12-13, T598 (XV) 151c21-22, and T638 (XV) 534c1-2. The other four-character phrases in this sequence are also strong Dharmarakṣa markers; 利人等利, 惠施仁愛. Correspondence with Skt. VKN is difficult to identify precisely; Taishō daigaku (2004): 36.

<sup>189</sup> Juxtaposition marker: 若有法師普修至賢，導御修至誠，修至誠法，所修至誠斑宣智慧，若為彼人勤修至行，捨愁感之思遵修至真，所行無邊遵修至義，嚴修至戒。The compound 至誠, which appears in several of these examples, is already common before Dharmarakṣa. Karashima notes that in some compounds, Dharmarakṣa (like his predecessors) uses 至 for “ultimate, paramount”; Karashima (1998): 594-595.

<sup>190</sup> Juxtaposition marker: 義響而趣斯; 分別諸響而無所倚; 則觀一切文字、音響而無處所; 悉出一切諸所音響而無進退; 隨其眾生言辭音響而入訓誨; 隨時音響而班宣法供所當奉; 如來至真無有鹿教，所宣音響而令諸魔及與官屬并外異學裸形露精殊別異術而得便, etc. It seems that in most of these examples (音)響 is being used for “(spoken) word (\*śabda)”; cf. Zacchetti (2005): 317 n. 570.

<sup>191</sup> As the example in n. 192 shows, this phrase is part of a stock *sūtra* opening formula, which has the Buddha “surrounded by a retinue” of various numbers and types of beings.

<sup>192</sup> 彼時佛與若干百千之眾眷屬圍遶而為說經, T474 (XIV) 519b25-26; *tatra bhagavān anekāśatasahasrayā paṛśadā parivṛtaḥ puraskṛto dharmam deśayati sma...*, Taishō daigaku (2004): 10.



174.	同像 <sup>195</sup> 19.9/24.9 (79.9%)	T474(2x) <sup>196</sup>	T292(1x), T381(2x), T399(2x), T401(2-3x), T403(0-1x), T565(1x), T585(5x), T589(1x), T606-sanpin(1x), T627(1x), T638(1x), T815(2x)
175.	撻查和 <sup>197</sup> 78/96.6 (80.8%)	T474(2x)	T186-rest(8-10x), T186-verses(0-1x), T263-Ch10interp(1x), T263-rest(4-13x), T266(0-1x), T274(0-1x), T285(0-4x), T291(0-1x), T292(3-4x), T310(3)(14x), T315a(8x), T315b(5x), T324(0-1x), T334(0-1x), T338(1x), T342(0-1x), T345(3x), T378(13-14x), T398(0-4x), T401(0-1x), T433(1x), T585(0-3x), T627(1x), T810(0-1x), T817(0-1x)
176.	其世界名... <sup>198</sup> 15/19 (78.9%)	T474(2x)	T263-rest(2x), T266(1x), T310(47)(1x), T315a(1x), T315b(1x), T378(6x), T433(1x), T461(1x), T598(1x)
177.	懈廢 <sup>199</sup> 103.4/136 (76%)	T474(4x)	T154(2x), T170(1x), T186-25-28(2x), T186-rest(1x), T186-verses(2x), T222-rest(1x), T263-rest(10x), T266(3-5x), T285(6x), T292(11x), T310(47)(2x), T318(4x), T323(1x), T338(1x), T345(1x), T381(1x), T398(3-4x), T399(3x), T401(1x), T403(4-6x), T425(21-22x), T460(1-2x), T481(6x), T535(1x), T585(3-4x), T606-rest(1x), T606-sanpin(1x), T638(2-3x), T810(0-1x), T811(1x)
178.	寶事 <sup>200</sup> 20.4 of 39.0 (52.4%)	T474(5-6x)	T186-verses(0-1x), T222-rest(6x), T263-rest(1x), T310(3)(2x), T310(47)(1x), T399(0-1x), T425(2x), T585(2x), T598(4-5x), T638(1x)
179.	唯舍利弗 <sup>201</sup>	T474(4x)	T154(3-4x), T222-rest(2x), T342(7x), T399(10x), T401(8-11x), T403(21x), T461(6x), T565(5x), T585(8-10x), T588(0-1x)

<sup>193</sup> This would seem most likely to correspond to verbs in Skt. causative, e.g. *\*sthāpayati* etc. (but see n. 194 following): 所至之處教化眾生使立佛道; 開化訓誨三十六載諸天人民, 使立聲聞及諸大乘; 以是悅護一切眾生, 使立大安; 亦復教化一切眾生使立此忍 etc. Also on occasion a product of juxtaposition, e.g. 假使立四意止、四意斷、四神足、五根、五力、七覺意、八由行想, T222 (VIII) 171c4-5.

<sup>194</sup> 使立佛正道, T474 (XIV) 530c12, *bodhiṃ prārthenti uttamāṃ*, Taishō daigaku (2006): 82; 善宿比丘化十億人使立大道, T474 (XIV) 536a29-b1, *somacchatrena bhikṣuṇā...daśakoṭīśatāni satvānām (avaivartikāni) kṛtāny abhūvann...anuttarāyāṃ samyaksambodhau...*, Taishō daigaku (2004): 488.

<sup>195</sup> E.g. 一切諸行皆歸同像; 假令察見一切諸法本淨同像, 亦觀要淨; 常住無念同誼一乘, 一教同像常作等行; 無我人壽命行, 無有含血, 若有所受同像之行, 是為行法 etc.

<sup>196</sup> Seems to correspond to *samāropa* (by a confusion for *\*samarūpa?*), 吾我為二, 如不有二, 不同像則無吾我, 以無吾我, 無所同像者, 是不二人, T474 (XIV) 530c28-29; *ahaṃ mameti dvayam etat ātmāsamāropān mameti na bhavati yaś cāsamāropo yam advaya-praveśaḥ*, Taishō daigaku (2004): 324.

<sup>197</sup> *gandharva*. Zacchetti (2005): 277-278 n. 297. Cf. 天、龍、神、撻~; 香音.

<sup>198</sup> Juxtaposition marker. Cf. 世界曰.

<sup>199</sup> According to HYDCD, this word dates back to the *Zuo zhuan* (in the meaning of “indolent”) or the Han (in the meaning of “fatigued”).

<sup>200</sup> Ratnākara (Buddha, *bodhisatva*). This reading is confirmed by an interlinear gloss (formatted as the body of the text in K, and an interlinear note in SP, missing in M; and with an interesting instance of 漢言 rather than 晉言): 名羅隣那竭, 漢言曰寶事, T474 (XIV) 519b28-29. Cf. Karashima (1998): 13, Zacchetti (2005): 270 n. 231. Pace Zacchetti’s note (again following a verbal communication from Nattier, again citing T474 in evidence), this rendering is not, as the evidence here shows, “common...in early translations”, but rather, a distinctive feature of Dharmarakṣa’s style, found only in T474 “before” Dharmarakṣa, and relatively rarely after him.

	73.5/114.4 (64.3%)		
180.	忍界 <sup>202</sup> 88.5/135.2 (65.5%)	T474(5–6x)	T222-rest(1–2x), T263-rest(17–18x), T266(7x), T285(1x), T291(1x), T310(3)(2–3x), T310(47)(2x), T315a(1x), T315b(1x), T318(4x), T342(8x), T378(2x), T398(12x), T403(4x), T585(9x), T623(1–2x), T627(11x), T810(2x)
181.	執權 <sup>203</sup> 20/35 (57.1%)	T474(6x) <sup>204</sup>	T285(2x), T292(1x), T310(3)(2x), T310(47)(2x), T425(4x), T589(1x), T635(7x), T811(1x)
182.	辯才 <sup>205</sup> 389/1002.5 (38.8%)	T474(7x)	T82(10x), T154(7x), T170(5x), T186-overlap-T185(1x), T186-rest(6x), T186-verses(3x), T199(2x), T222-rest(7–9x), T263-Ch10interp(2x), T263-rest(6x), T274(5x), T285(12x), T288(11x), T291(2–4x), T292(21x), T310(3)(20x), T310(4)(1x), T310(47)(7x), T315a(8x), T315b(8x), T324(5x), T337(1x), T338(8x), T342(4–5x), T345(3x), T349(1x), T378(1x), T381(8–11x), T398(33x), T399(20x), T401(9x), T403(17x), T425(22x), T433(1x), T459(3x), T460(3x), T461(5x), T477(6–7x), T481(2x), T534(1x), T565(10x), T585(21–22x), T588(3x), T589(6x), T598(12–13x), T627(4–5x), T635(4x), T638(3x), T810(10–11x), T811(3–4x), T813(2x), T815(4x), T817(1x)

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<sup>201</sup> This marker is a product of Dharmarakṣa’s habit of using 唯 to mark the vocative, combined with the transcription 舍利弗 for Śāriputra, and the relative frequency with which Śāriputra is directly addressed in *sūtra* discourse.

<sup>202</sup> *sahāloka*. Cf. 忍世界.

<sup>203</sup> \**upāya*. Usu. 執權方便 (which would thus appear to be a “double translation”), with some other variants.

<sup>204</sup> All clustered in a single passage, T474 (XIV) 526b16-26; ~*upāya*~, Taishō daigaku (2004); 206.

<sup>205</sup> “eloquence”. Once for *pratibhāṇa* in T263, but without a parallel in a striking number of instances; Karashima (1998): 24-25. As Karashima notes, HYDCD’s “earliest” attestation for this is from Yan Zhitui’s 顏之推 *顏氏家訓* (N. Qi); the Buddhist example is from Śikṣānanda, T279 (X) 232c24-25. It would thus appear that Dharmarakṣa coined this word.

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