

Study of a Newly Identified Sanskrit Manuscript of the *Saptajinastotra*

Enbo HU

Abstract: This paper focuses on a newly identified Sanskrit manuscript of the *Saptajinastotra* (*Praise of the Seven Buddhas*) that was found at the Drepung Monastery in Tibet. By providing a critical edition and translation, as well as a comparison of the parallel Tibetan and Chinese texts, it presents the Sanskrit version of T 1682 *Qi fo zan bai jia ta* 七佛讚唄伽他 for the first time and corrects several mistakes, misspellings and misreadings of the manuscript, Tibetan and Chinese works.

Keywords: Sanskrit manuscripts in Tibet, *Praise of the Seven Buddhas*, *Saptajinastotra*, *De bzhin gshegs pa bdun gyi bstod pa*, T 1682

Enbo HU, Internationales Doktorantenkolleg Philologie and Institut für Indologie und Tibetologie, Ludwig-Maximilians-Universität München, Germany; enbo.hu@lmu.de;

 0009-0002-1051-5369



This article is distributed under a Creative Commons Non-Commercial No-Derivatives 4.0 licence (<https://creativecommons.org/licenses/by-nc-nd/4.0/>).

1. Introduction

A Sanskrit text of the *Saptajinastotra* (*Praise of the Seven Buddhas*, henceforth Saj) was identified in 2019 in a manuscript preserved at the Drepung Monastery (*Bras spungs dgon pa*, 哲蚌寺) in Tibet. Kazunobu MATSUDA 2019 listed a series of Buddhist *stotras* contained in this Sanskrit manuscript, including Saj, and stated that it consisted of 63 folios in palm-leaf form, with each folio measuring 31.6 cm x 5 cm. According to Matsuda, the text of Saj runs from folio 6v2 to 7r4, with five lines in each folio, and is written in the Nepalese *Brāhmī* script, which is thought to date from the 12th to the 13th centuries.¹

The Sanskrit text of the *stotra* in this manuscript has nine stanzas, but it does not provide information about the author. The poet uses different metres: *rucirā* (stanzas 1 and 5), *anuṣṭubh* (3), *upajāti* (2, 4, 7–9) and *triṣṭubh/jagatī* (6).

The poet praises each of the seven Buddhas individually in the first seven stanzas, and then praises the future Buddha in the eighth stanza and provides a dedication in the ninth stanza. The seven Buddhas in Saj refer specifically to the seven Buddhas in the past, that is, Vipāśyin (rNam par gzigs; Pi po shi 毘婆尸), Śikhin (gTsug tor can; Shi qi 式棄), Viśvabhū (Thams cad skyob pa; Pi she fu 毘舍浮), Krakucchanda (Log pa dad sel / 'Khor ba 'jig; Ju liu sun 俱留孫), Kanakamuni (gSer thub; Jia nuo jia mou ni 迦諾迦牟尼), Kāśyapa ('Od srung; Jia she bo 迦葉波) and Śākyamuni (Śākya thub pa; Shi jia mou ni 釋迦牟尼). Maitreya (Byams pa; Ci shi 慈氏), the future Buddha, is also praised by the poet (see Table 1).

Table 1. Seven past Buddhas and the future Buddha

	Se- quence	Saj (Skt.)	Saj (Tib.) = D 1165	Saj (Chin.) = T 1682	Meaning of the names ²
the seven past Buddhas (Saptajina / Saptatathāgata)	1	Vipāśyin	rNam par gzigs	毘婆尸	observing carefully
	2	Śikhin	gTsug tor mnga' ba	式棄	having a tuft of hair
	3	Viśvabhū	Thams cad skyob pa	毘舍浮	all becoming (Skt.); all protecting (Tib.)
	4	Krakuc- chanda ³	Log dad sel ⁴	俱留孫	taking wrong beliefs away (Tib.)

¹ The original Sanskrit manuscripts have been published “not publicly” in the facsimile edition of the Sanskrit manuscripts kept in Tibet: *Xizang zizhiqu zhencang beijeijing yingyin daquan* 西藏自治区珍藏貝葉經影印大全 (61 vols), Xizang zizhiqu beijeijing baohu gongzuo lingdao xiaozu bianzhi 西藏自治区貝葉經保護工作領導小組, eds. 2011. For details about this book, see MATSUDA 2019 and LIU and SCHNEIDER 2022: 3–4.

² Based on BOTH 1997: 57–73.

³ For the meaning and variations of Krakucchanda, see BOTH 1997: 66, fn.3.

⁴ Also 'Khor ba jig, “destroyer of the *samsāra*”.

	Se- quence	Saj (Skt.)	Saj (Tib.) = D 1165	Saj (Chin.) = T 1682	Meaning of the names ²
the seven past Buddhas (Saptajina / Saptatathāgata)	5	Kanaka- muni	gSer thub	迦諾迦牟 尼	the golden sage
	6	Kāśyapa	'Od srung	迦葉波	guarding the light
	7	Śākya- muni	Śākya thub pa	釋迦牟尼	the sage of Śākyas
the future Buddha	8	Maitreya	Byams pa	慈氏	the benevolent one

2. Previous studies

The Sanskrit text was sought for over one hundred years. Alexander VON STAËL-HOLSTEIN 1913: 67–84 (henceforth SH) reconstructed the Sanskrit version based on the canonical Chinese parallel text *Qi fo zan bai jia ta* 七佛讚俱伽他, which was translated by Dharmadeva 法天 (?–1001), and included the Tibetan version, D 1165, entitled *De bzhin gshegs pa bdun gyi bstod pa*. This title differs from the title written on the manuscript, which is *rGyal ba⁵ bdun la bstod pa* (*Praise of the Seven Victors*).

Ryōzaburō SAKAKI 1914 (henceforth RS) restored another version based on the same Chinese text *Qi fo zan bai jia ta* 七佛讚俱伽他⁶ and translated his version into Japanese, but it appears that he was not aware of von Staël-Holstein's work. He also compared his version to the Sanskrit manuscript of the *Saptabuddhastotra* kept in Kyoto University and translated the *Saptabuddhastotra* into Japanese.

PANDEY 1994 included von Staël-Holstein's restored version with other *stotras* as *Bauddhastotrasaṃgraha*; thus, the version that is currently in the *108 Buddhist stotras* in GRETEL⁷ is ultimately von Staël-Holstein's version.

BOTH 1997: 57–73 compared the *Saptabuddhastotra* and the *Saptatathāgatastotra*. He believed that the *Saptabuddhastotra* was composed in Nepal after the year 1000, and that the *Saptatathāgatastotra* was older. He also translated the Tibetan version P 2054 (= D 1165) and the Sanskrit version that was restored by VON STAËL-HOLSTEIN (1913: 67–84) into English.

⁵ Tib. *rgyal ba* ~ Skt. *jina* could also mean “a Buddha”.

⁶ It appears that SAKAKI 1914 confused Dharmabhadra 法賢 with Dharmadeva 法天 as the translator of *Qi fo zan bai jia ta* 七佛讚俱伽他, which should be corrected to Dharmadeva.

⁷ http://gretel.sub.uni-goettingen.de/gretel/1_sanskr/4_rellit/buddh/bst-108u.htm (accessed 2 October 2022).

3. Tibetan version⁸

There is one Tibetan version, which is entitled *De bzhin gshegs pa bdun gyi bstod pa* according to the colophon in D 1165. It was translated by Padmākaravarman and Rin chen bzang po (958–1055).⁹ The colophon runs as follows:

de bzhin gshegs pa bdun gyi bstod pa rdzogs so || || rgya gar gyi mkhan po *padma ka ra warma* dang | *zhu chen gyi lo tsā ba* dge slong rin chen bzang pos bsgyur cing *zhus te* gtan la phab *pa* || (Ka 238a6)

padma ka ra warma] shraddha ka ra CGNP; zhu chen gyi lo tsā ba] om. CGNP; zhus te] om. CGNP; pa] pa'o C.

Thus ends the *Saptatathāgatastotra*. The Indian mKhan po Padmākara-varman and the great Lo tsā ba Bhikṣu Rin chen bzang po translated, edited and asserted it.

The Sanskrit title at the beginning of the Tibetan text, *sapta ta thā ga ta sto traḥ*, i.e., *Saptatathāgatastotra*, corresponds to the Tibetan title *De bzhin gshegs pa bdun gyi bstod pa*:

rgya gar skad du | *sapta ta thā ga ta sto traḥ* | bod skad du | de bzhin gshegs pa bdun gyi bstod pa | 'jam dpal gzhon nur gyur pa la phyag 'tshal lo || (ka, 237b5)

traḥ] traṃ CGNP.

The Tibetan title might indicate the existence of a version of **Saptatathāgatastotra* that is different from *Saptajinastotra*, although Skt. *jina* could also refer to the Buddha; however, as Skt. *stotra* and Skt. *stava* share the same meaning, **Saptatathāgatastotra* might be the same as *Saptajinastotra*. In addition, we can see that the third stanza of Saj only has eight syllables in each *pāda*, while the others have 11 or 13 syllables; thus, the corresponding stanza in D 1165 *ye shes dang ni spyod pa'i ngang tshul rnam las kyang* might indicate two possibilities:

- a) The Tibetan version contains not only the translation of the Sanskrit words but also a further explanation of the Sanskrit words; or
- b) the Tibetan version was based on a different Sanskrit version.

⁸ A full comparison of the Sanskrit and Tibetan texts is provided in the appendix.

⁹ The information about the translators differs in other canonical versions: Śraddhākara[varman] and Rin chen bzang po in CGNP.

4. Chinese version¹⁰

There is one phonetic transcription of the *Praise of the Seven Buddhas*, i.e., Chin. *Qi fo zan bai jia ta* 七佛讚俱伽他 (**Saptabuddhastotragāthā*)¹¹ by Dharmadeva, who lived in the Song Dynasty. This text was included in the Chinese *Tripitaka* as T 1682, and although it is a transcription, not a translation, the ninth stanza had been both transcribed and translated. T 1682 also contains nine stanzas, which include the titles of each praise (*zan* 讚) of the seven Buddhas, i.e., *pi po shi fo zan* 毘婆尸佛讚, *shi qi fo zan* 式棄佛讚, *pi she fu fo zan* 毘舍浮佛讚, *ju liu sun fo zan* 俱留孫佛讚, *jia nuo jia mou ni fo zan* 迦諾迦牟尼佛讚, *jia she bo fo zan* 迦葉波佛讚, *shi jia mou ni fo zan* 釋迦牟尼佛讚 in the past and Maitreya (*Ci shi* 慈氏) in the future 當來化主慈氏菩薩讚. The title of the last stanza *hui xiang jie zan* 迴向結讚 provides the concluding dedication.

Moreover, Chin. *bo lu mo* 播囉麼 (Skt. **parama*) in stanza 7d should be 播 deleted: 薩但(二合)薩味(二合)曩莫{播囉麼}迦(引)嚕拏(尼整反)迦(引)野設(引)悉底哩(三合引)(四句), since it is neither attested in the Sanskrit text *tasmai namaḥ kāruṇikāya sāstre* (Saj 7d) nor in the Tibetan version and would ruin the metre. Therefore, the reconstructions of this stanza in SH and RS are problematic.

Furthermore, each stanza in a Sanskrit verse contains four *pādas* and they have been marked as *yi ju* 一句 (the first *pāda*), *er ju* 二句 (the second *pāda*), *san ju* 三句 (the third *pāda*) and *si ju* 四句 (the fourth *pāda*). The only exception is the second stanza, which ends with *er* 二 (two) in the first *pāda* and *er he* 二合 (indicates the two combined *akṣaras*¹²) in the second *pāda*. These two mistakes are corrected as *yi ju* 一句 (the first *pāda*) and *er ju* 二句 (the second *pāda*), respectively, according to the newly identified Sanskrit manuscript.¹³

Finally, apart from the title Chin. *Qi fo zan bai jia ta* 七佛讚俱伽他 of T 1682 suggesting a Sanskrit text **Saptabuddhastotragāthā*, the colophon, which is strangely positioned before the last stanza, 颯鉢哆(二合)嚩曩薩但(二合)嚩(無博切)三(去)麼(引)鉢哆(下字入聲呼二合) *sah poh ch'é 'rh nang sah tah foh san mo poh ch'é*,¹⁴ could be reconstructed as Skt. **saptajinastavaḥ samāptah*, as opposed to *saptajinastotraṃ samāptam iti* in the Sanskrit manuscript.

¹⁰ A full comparison of the Sanskrit and Chinese texts is provided in the appendix.

¹¹ **Saptabuddhastotragāthā* is reconstructed from Chin. *Qi fo zan bai jia ta* 七佛讚俱伽他, in which Chin. *jia ta* 伽他 is reconstructed as Skt. *gāthā*. There is one Sanskrit text entitled *Saptabuddhastotra* (see PANDEY 1994: 249–250 and the *108 Buddhist stotras* in GRETEL), but the content thereof is not identical to T 1682.

¹² Such as *pta*, *sma*, and so forth.


¹³ SAKAKI 1914 cited this stanza with the correct characters.

¹⁴ Transcription follows VON STAËL-HOLSTEIN 1913: 81.

5. Transliteration¹⁵

- 6v2:** jagadgurum suranara ○ lokapūjitaṃ kṛpāṇaṃ¹⁶ parahitamokṣadeśakaṃ
| vipaśyinaṃ tribhavamahoghapāraṅgaṃ na
- 6v3:** māmi taṃ sugatagatiṃ tathāgataṃ || anantapāre bhavasāgare smi: ○ n
nimajjamānaṃ prasamīkṣya lokaṃ | prakāśito yena hitāya dharmo namo stu
tasmai śikhine
- 6v4:** jināya || vande viśvabhavaṃ buddhaṃ candrārkkādhikatejaṣaṃ |
sāgaraughaṃ i: ○ vāgādhaṃ jñānena vinayena ca || yasyenduraśmipratimair
yaśobhir alaṅkṛtābhāti vasundhareyaṃ |
- 6v5:** adumbaraṃ puṣpamivādbhutaṃ taṃ vandekrakucchandamahāmunīndraṃ,
visāriṇā vigatamalena cetasā virāgiṇā satatahitānukāriṇā | hataṃ tam{{au}}
o vigatamalena yena taṃ surā
- 7r1:** rccitaṃ kanakamuniṃ namāmy ahaṃ prataptacāmīkaragauraraśmi
sahasrasūryādhikadīptitejaṣaṃ | lokottamaṃ sarvvajinābhivandyaṃ
vandāmy ahaṃ kāśyapanāmadheyaṃ vākyāṃśujālai
- 7r2:** ḥ pratibodhya lokaṃ sūryāṃśujālair iva padmaṣaṇḍam | yo nirvṛtaḥ
śā ○ kyamuniḥ pradīpas tasmai namaḥ kāruṇikāya śāstre maitreyaṇā
tuṣitālayasth{{au}}o ya
- 7r3:** syaikajanmāntarītā hi bodhiḥ | utpatsyate yaḥ sugataḥ pṛthivyāṃ, ○
sarvātmanāhaṃ praṇato smi tasmai stutvā mayā saptajinān atītān anāgataṅ
cāṣṭamabo
- 7r4:** dhisatvaṃ | yat puṇyaṃ āsāditam aprameyaṃ nirāmayās tena bhavantu
satvāḥ ○ saptajinastotraṃ samāptam iti ||

¹⁵ Some of the transliteration of this manuscript is based on the paleographical *akṣara* table by Prof. Zhen LIU and on Prof. Johannes SCHNEIDER's "Liu-Schneider-Hymns" (2021, unpublished, later published in LIU and SCHNEIDER 2022: 7–11). The later introduces the series of the Buddhist hymns accompanied by exhaustive paleographical information of the Old Bengali *Brāhmī* script. However, the script in this manuscript, the Nepalese *Brāhmī* script, differs from the Old Bengali *Brāhmī* script.

¹⁶ Here the *akṣara* in the manuscript is quite strange, it would be a small round circle or point indicating an *anusvāra*, but here it looks like a right-falling stroke: . It is preferable to take it as an *anusvāra* according to the corresponding Tib. *gsal* ~ Skt. *paṭu* (NEGI 1993–2005: 7342) and Chin. 用 *yong* (indicates also an *anusvāra*).

6. The critical edition, translation, and a comparison of the parallel Tibetan and Chinese texts

Verse 1. Praise of Vipaśyin

jagadguruṃ suranaralokapūjitaṃ
krpāpaṭuṃ parahitamokṣadeśakam |
vipaśyinaṃ tribhavamahaughapāragam
namāmi taṃ sugatagatiṃ tathāgatam || 1 ||

- °guruṃ] °gurur RS; suranaralokapūjitaṃ] yo 'maranaralokapūjitaḥ RS.
- °paṭuṃ] °pado RS; parahitamokṣadeśakam] yaḥ parahitamokṣadeśakaḥ RS.
- vipaśyinaṃ] vipaśyinas RS; tribhavamahaughapāragam] trāibhavamahaughapāragaḥ RS; °aughapāragam] °oghapāragam Ms.
- sugatagatiṃ] sāugatagatam RS.

D 1165:

'gro ba'i (N262a4) bla ma lha mi 'jig rten phyir mchod (C277a7) cing ||
(D237b6) (G 343a4) thugs rjes gsal zhing gzhan la phan pa'i thar pa ston ||
srid gsum (P278a6) chu chen mthar phyin bde 'gror son pa po ||
de bzhin gshegs pa rnam par gzigs la phyag 'tshal lo || 1 ||

- gsal] bsal GP; la] las CGPN.
- 'gror son] la 'gro bar ston CGNP.

T 1682:

毘婆尸佛讚

惹(仁揆反)譏捺虞(二合)龍勇(二合反)梳囉曩囉路(引)迦布(引)嚩鐙(一句)
訖哩(二合)播(引)鉢吒用(二合反)跛囉呬但謨(引)乞叉(二合)彌(泥曳反)捨亘(二
句)
尾鉢始也(二合)能(上)底哩(二合)婆(去)嚩(武鉢反)摩護伽播(引)囉口*儼(三句)
曩麼(引)弭鐙蘇(上)譏哆(去)譏底孕(二合反)但他(去引)譏但蔭(二合反引)(四
句) || 1 ||

I pay homage to him, the teacher of sentient beings, revered by the world of gods and men, skilled in benevolence, who indicates liberation for the benefit of others, to Vipaśyin, who has reached the opposite shore of the great torrent of the three states of existence, the Tathāgata, whose path is well gone.¹⁷

Verse 2. Praise of Śikhin

anantapāre bhavasāgare 'smin
nimajjamānaṃ prasamīkṣya lokam |

¹⁷ Skt. *sugatagati* here must be understood as a *bahuvrīhi*, but it also hints at one of the ten epithets of the Buddha.

prakāśito yena hitāya dharmo
namo 'stu tasmai śikhine jināya || 2 ||

- b. nimajja°] nimaja° SH.
d. dharmo] dharmāḥ RS.

D 1165:

srid pa'i rgya mtsho mtha' (N261a5) dang pha (C277b1) rol med pa (G343a5)
'di ||
'jig rten nub cing 'dug pa rab tu (P278a7) gzigs (D237b7) nas kyang ||
phan gdags phyir ni *chos rnams ston pa* gang yin pa ||
rgyal ba gtsug tor mnga' ba de la phyag 'tshal lo || 2 ||

- c. chos rnams] Skt. sg. *dharmo*; ston pa] rab tu ston pa CGNP.

T 1682:

式棄佛讚

阿(去)難(上)哆播(引)嚟婆(去)罽(無可反)娑(去引)譏嚟悉弭(二合){二}<一>
句)
韞(重呼)麼惹拽(二合反)麼(引)能(去)鉢囉(二合)捨銘(引)乞史也(三合)路(引)亘(二{合}<句>)
鉢囉(二合)迦(去引)始姤(引)曳曩醯哆(去)野達(轉舌呼)謨(去引)(三句)
曩謨(引)翠堵(二合)怛薩味(二合)式企(引)寧嚩曩(引)野(四句) || 2 ||

Hail to him, the Jina Śikhin,
who, after witnessing the whole world engulfed,
in this endless ocean of existence,
illumined the dharma for its sake.

Verse 3. Praise of Viśvabhū

vande viśvabhuvam buddham
candrārkhādihikatejasam |
sāgaraugham ivāgādham
jñānena vinayena ca || 3 ||

D 1165:

nyi zla dag las 'das pa'i gzi (C277b2) brjid mnga' ba des ||
(G343a6) (N261a6) (P278a8) ye shes dang ni spyod pa'i ngang tshul rnams las
kyang ||
rgya mtsho'i 'jing ltar gting dpag nus par (D238a1) mi 'gyur ba'i ||
sangs rgyas thams cad *skyob* pa de la phyag 'tshal lo || 3 ||

- c. 'jing] 'jings P.
d. skyob] bskyob CGNP.

T 1682:

毘舍浮佛讚

鏗(無滿反)禰(泥曳反)尾濕嚙(二合)部吻(無肯反)沒鄧(一句)
 讚捺囉(二合引)迦(去)地揭帝惹(仁左反)僧(去)(二句)
 姿(引)譏噓伽弭嚙(引)譏(引)鄧(三句)
 倪野(二合反)禰(泥曳反)曩尾曩曳曩瑳(四句) || 3 ||

Whose grandeur surpasses the moon and the sun,
 and who is as deep as the waters of the ocean
 in his sagaciousness and discipline,
 I pay homage to Viśvabhū Buddha.

Verse 4. Praise of Krakucchanda

yasyenduraśmipratimair yaśobhir
 alaṃkṛtābhāti vasundhareyam |
 udumbaraṃ puṣpam ivādbhutaṃ taṃ
 vande krakucchandamahāmunīndram || 4 ||

c. udumbaraṃ] adumbaraṃ Ms., audumbaraṃ SH, audumbaraṃ RS.

D 1165:

gang gi grags pa zla ba'i 'od (P278b1) zer 'dra ba yis ||
 (C277b3) sa *stengs* mtha' (G343b1) dag rab tu (N261a7) brgyan par snang ba
 dang || u *dumwā ra* 'i me tog bzhin du rmad byung ba ||
 thub dbang chen po log dad (D238a2) sel la phyag 'tshal lo || 4 ||

b. *stengs*] *steng* CGNP; u *dumwā ra* 'i] u *dumwā ra* 'i CGN, u du ma wa P.

T 1682:

俱留孫佛讚

野薩拽(二合反)弩(鼻音重呼)囉始銘(二合短呼)鉢囉(二合)底(丁以反)昧哩
 野(二合)戌(引)鼻(一句)
 囉¹⁸嚙(去引)訖哩(二合)哆(引)婆(去引)底(丁以反)嚙(武鉢反)遜馱哩琰(二
 句)
 噢努沫嚙(二合)噴補澁播(二合)弭嚙(引)那部(二合)鐙鐙(三句)
 鏗(無滿反)禰(泥曳反)訖囉(二合)矩臻捺摩賀(引)母顛(寧頂反引)捺嚙(二合
 引)(四句) || 4 ||

I pay homage to Krakucchanda the Indra among the great sages,
 with whose fame, like the rays of the moon,
 this earth appears to be decorated,
 to him who is marvelous as the *Udumbara* flower.¹⁹

¹⁸ Chin. *luo* 囉 is transcribed considering -r of Skt. *yaśobhir* in *pāda* a.

¹⁹ This is also endorsed by Tib. *u dumwā ra* in D 1165 and 噢努沫嚙(二合)噴 *yü nu moh*

Verse 5. Praise of Kanakamuni

visāriṇā vigatamalena cetasā
virāgiṇā satatahitānukāriṇā |
hataṃ tamo vigatamalena²⁰ yena taṃ
surārcitaṃ kanakamuniṃ namāmy ahaṃ || 5 ||

c. tamo] tamau Ms.

D 1165:

dri ma med cing rtag tu (P278b2) phan par mdzad pa dang ||
chags pa med pa gang gi dri ma med (G343b2) pa'i (C277b4) thugs ||
rnam par 'phro bas (N261b1) mun pa'i thibs po rab bcom zhing ||
lha yis mchod pa'i gser thub de la phyag 'tshal lo || 5 ||

b. gi] gis CGNP.

T 1682:

迦諾迦牟尼佛讚

尾娑(去)哩拏(引)尾譏怛沫嚟曩唧怛娑(去)(一句)
尾囉(引)口*擬(覓以反)拏(引)薩怛怛醯哆(去引)弩(鼻音)迦(去引)哩拏(重呼)(二句)
喝怛怛謨(引)尾譏多{沫}<沫>²¹嚟曩曳曩鐙(三句)
蘇(上)囉(引)轉舌呼)唧鐙揭曩揭母鞞曩麼(引)麼野(二合引)憾(四句) || 5 ||

I venerate Kanakamuni, esteemed by the gods,
that faultless one who, going in all directions with his faultless mind,
free of passion and constantly doing good,
and annihilated the darkness.

Verse 6. Praise of Kāśyapa

prataptacāmīkaragauraraśmiṃ
sahasrasūryādhikādīptitejasam |
lokottamaṃ sarvajanābhivandyaṃ
vandāmy ahaṃ kāśyapanāmadheyam || 6 ||

a. °raśmiṃ] °raśmi Ms.; °raśmigauram] °gauraraśmiṃ SH, raśmigāuram RS.

foh lan in T 1682, reconstructed as *audumbaraṃ*; *udumbara* is “*Ficus glomerata*, ein hochwachsender Baum. Die reifen Früchte sind orangenfarbig, halten viel milchigen Saft und werden genossen” (PW: I.920).

²⁰ *vigatamalena* shows up both in *pāda* a and c, which seems to be a *doṣa* (poetic error).

²¹ Chin. *mo li nang* 沫嚟曩 ~ Skt. *malena*, *mei/hui* 沫 does not work here.

- b. °dīptitejasam] °dīptatejasam SH, RS.
 c. sarvajana°] sarvvajinā Ms., sarvajana° SH, RS; °bhivandyam] °bhipūjyam
 RS.
 d. °dheyakam *ex conj.*] °dheyam Ms.

D 1165:

(P278b3) btso ma'i gser gyi phung po'i kha dog 'dra (D238a3) ba yi ||
 gzi brjid 'bar *ba* nyi ma stong bas lhag (G343b3) pa mnga' ||
 sbye bo kun gyis (C277b5) phyag byas 'jig rten mchog gyur *pa* ||
 (N261b2) 'od srungs mtshan gsol gang yin (P278b4) de la phyag 'tshal lo || 6 ||

- b. ba] ba'i CGNP.
 c. pa] pa'i CGNP.

T 1682:

迦葉波佛讚

鉢囉(二合)怛鉢怛(二合)左(引)弭迦囉囉濕銘(二合)偶(引)嘜(去)(一
 句)
 娑賀娑囉(二合)素哩野(二合引)地迦(去聲呼)禰(泥曳反引)鉢哆(二合)
 帝惹(仁左反)僧(去)(二句)
 路句(引)怛憎薩(轉舌)嚩(無可反)惹(仁左反)曩(引)鼻吻(無肯反)寧孕
 (二合反)(三句)
 吻那(去引)沫野(二合反)憾迦(引)捨鉢曩(引)麼地啣(四句) || 6 ||

I worship the one named Kāśyapa,
 the one who has the pure light of the glowing shining gold,
 the one who has the splendor and brilliance surpassing one thousand suns,
 the best in the world, the one who is praiseworthy for all sentient beings.

Verse 7. Praise of Śākyamuni

vākyāṃśujālaiḥ pratibodhya lokam
 sūryāṃśujālair iva padmaṣaṇḍam |
 yo nirvṛtaḥ śākyamuniḥ pradīpas
 tasmai namaḥ kāruṇikāya śāstre || 7 ||

- a. vākyāṃśujālaiḥ] vākyārcijvalāiḥ RS.
 b. sūryāṃśujālair] sūryārcijvalair RS.
 c. śākyamuniḥ pradīpas] śākyamunipradīpas SH, RS.
 d. kāruṇikāya] parama° *add.* SH, RS.

D 1165:

nyi ma'i 'od zer mang pos padma'i tshal *phye* ltar ||
 gsung gi 'od zer mang pos 'jig rten sad (G343b4) par mdzad ||

(D238a4) ston pa shākya thub pa thugs rje sgron (C277b6) ma can ||
mya ngan 'das (P278b5) pa gang yin de la phyag (N261b3) 'tshal lo || 7 ||

- a. phyel 'byed CGNP.
- c. rje] rje'i CGNP.
- d. pa] ston D.

T 1682:

釋迦牟尼佛讚

嚩(無个反)拈野(二合反)秫惹嚩鉢囉(二合)底(丁以反)冒(重呼)鞞路(引)亘(一句)

素哩琰(二合引)秫惹嚩哩嚩(武鉢反)鉢那麼(二合)訕(去)赦(二合)(二句)
愈韃沒哩(二合)哆(入)設拈也(二合反)母韃鉢囉(二合)禰(泥曳反)鉢薩(三句)

怛(二合)薩昧(二合)曩莫{播囉麼}迦(引)嚕拈(尼整反)迦(引)野設(引)悉底哩(三合引)(四句) || 7 ||

Homage to that compassionate teacher,
Śākyamuni, a lamp which has gone out,
after waking up the world with the spreading rays of his words,
as the spreading rays of the sun would a patch of lotuses.

Verse 8. Praise of Maitreya

maitreyaṅmā tuṣitālayastho
yasyaikajanmāntarītā hi bodhiḥ |
utpatsyate yaḥ sugataḥ pṛthivyām
sarvātmanāhaṃ praṇato 'smi tasmai || 8 ||

- a. °stho] °sthau Ms.
- b. hi bodhiḥ] hi'bodhi(r) RS.
- c. yaḥ] 'syām RS.²²

gang gi byang chub skye ba gcig gis thogs gyur cing ||
byams pa zhes bya dga' ldan gnam gyi gnas na bzhugs ||
sa (G343b5) stengs bde bar gshegs par 'gyur ba (P278b6) gang yin pa ||
(C277b7) de la (D238a5) bdag ni rtag tu dad pas phyag 'tshal lo || 8 ||

- a. gi] gis CGNP.
- b. na] nas CGNP.

²² Here SAKAKI might take the corresponding Chin. *nie/zhe* 嚩 into consideration, while VON STAËL-HOLSTEIN took it only as a question mark. The original Skt. *yaḥ*, however, can be proved by Tib. *gang*; T 982 *Fo mu da kong que ming wang jing* 佛母大孔雀明王經 (*Sūtra of the Great Peahen, Queen of Mantras*) used the same word to transcribe Skt. *ḍa-* from *Āryamahāmāyūrīvidyārājñī* (ed. TAKUBO 1972: 55).

c. stengs] steng CGNP.

d. rtag tu dad pas] snying nas rtag tu CGNP.

T 1682:

當來化主慈氏菩薩讚

味怛嚟(二合)野曩(引)麼(引)覩史哆(引)擺野薩吐(二合)(一句)

野薩曳(二合反)迦(去)惹曩麼(二合引)怛哩哆(引)醯冒(重呼)地(二句)

嚕²³怛鉢(二合)唵(入)帝囁蘇(上)識哆(入)畢唳(二合)體尾琰(二合反)(三句)

薩(轉舌)嚩(無可反引)怛麼(二合)曩(引)憾(胡敢反)鉢囉(二合)拏妬(引)濕銘(二合)怛薩味(二合)(四句) || 8 ||

I, with my whole heart, bow to him,
the one named Maitreya, abiding in the abode of the Tuṣita heaven,
whose awakening is only one more birth away,
the one who as a Sugata will be born on the earth.

Verse 9. The stanza of concluding dedication

stutvā mayā saptajinān atītān

anāgataṃ cāṣṭamabodhisattvam |

yat puṇyam āsāditam aprameyaṃ

nirāmayās tena bhavantu sattvāḥ || 9 ||

b. anāgataṃ] anāgatañ Ms.; cāṣṭamabodhisattvam] cāṣṭam bodhisattvam Ms.,
cāṣṭam bodhisattvam RS.

'das pa'i (N261b4) rgyal ba bdun po *dang ni* phyis gshegs pa ||

brgyad pa byang chub sems dpa' bdag gis bstod *pa yis* ||

bsod nams (P278b7) (G343b6) mtha' yas dpag med bdag gis gang thob pa ||

des ni sems can rnam skyang skyon *dang bral* (D238a6) gyur cig || 9 ||

a. dang ni] dag dang CGNP.

b. pa] *om.* P.

d. dang] chen CGNP.

T 1682:

窈堵(二合)怛嚩(二合引)麼野(引)颯鉢哆(二合)嚩(一句)

曩(引)曩底(丁利反)哆曩曩(引)藥鐙左(引)瑟吒(二合)麼冒(重呼)地薩怛鏤(二合)(二句)

野怛奔(去二合)拏野(二合反)唵(牟敢反)娑(去)儻(泥以反)怛麼鉢囉(二合)弭琰(三句)

²³ *u-* is transcribed as Chin. *ru* 嚕, which suggests that it might be *-r* of the last Sanskrit word in *pāda* a, i.e., Skt. *bodhir* when it was transcribed, rather than Skt. *bodhiḥ* as the Ms. presents.

𩇑囉(引)沫野(引)悉帝(二合)曩婆(去)鑠(無滿反)靚薩怛縛(二合引)(四句)
|| 9 ||

過去七佛我讚竟，
未來慈氏次稱揚，
我所造福利無邊，
願諸眾生皆解脫。

Having praised the seven Buddhas in the past,
and the eighth Bodhisattva in the future,
may the immeasurable merit I have obtained,
by this, free all sentient beings from illness!

Thus ends the *Saptajinastotra*.

7. Concluding remarks

- 7.1. The newly identified Sanskrit manuscript of Saj presents a new version that is not identical to the canonical Tibetan translation or to the canonical Chinese transcription. Both VON STAËL-HOLSTEIN and SAKAKI did excellent work in reconstructing the Sanskrit version based on the Chinese transcription, but naturally had no access to certain details, such as a *visarga* (*pāda* 7c), and they were unable to correct the mistakes (*pāda* 7d and so on). However, despite a handful of truly variant readings, it is clear that the Drepung ms. contains the same text as that presented by SH (based on T 1628), RS, and D 1165. Nevertheless, while the tremendous value of canonical Tibetan translations has been acknowledged, the value of the canonical Chinese transcriptions has received less attention;²⁴ thus, further studies identifying the Sanskrit Buddhist *stotra/stava* with the phonetic Chinese transcription are still required.
- 7.2. Further study of the worship of seven past Buddhas, particularly a comparative study of the worship of the seven past Buddhas with the seven Tathāgatas including Bhaiṣajyaguru, is recommended.
- 7.3. A comparative study of the phonetic Chinese transcriptions and the Sanskrit text from the perspective of phonology studies is also needed.

Appendix: Sanskrit, Tibetan and Chinese Texts

Tibetan: D 1165, Ka 237b5–238a6; P 2054, Ka 278a4–278b8; N Ka 261a3–261b5; C Ka 277a6–278a2; G Ka 343a3–343b6;

²⁴ Except for the representative study by ZHANG 2020.

Chinese: CBETA 2022.Q3, T32, no. 1682, p. 769a23–c25.

<p>Skt. jagadguruṃ suranaralokaṃ pūjitaṃ kṛpāpaṭuṃ parahitamokṣadeśakam vipaśyinaṃ tribhavamahaughapāragam namāmi taṃ sugatagatiṃ tathāgatam 1 </p>
<p>Tib. rgya gar skad du sapta ta thā ga ta sto traḥ bod skad du de bzhin gshegs pa bdun gyi bstod pa 'jam dpal gzhon nur gyur pa la phyag 'tshal lo </p> <p>'gro ba'i bla ma lha mi 'jig rten phyir mchod cing thugs rjes gsal zhing gzhan la phan pa'i thar pa ston srid gsum chu chen mthar phyin bde 'gror son pa po de bzhin gshegs pa rnam par gzigs la phyag 'tshal lo 1 </p>
<p>Chin. 七佛讚唄伽他 西天中印度摩伽陀國那爛陀寺傳教大師三藏賜紫沙門臣法天奉 詔譯 毘婆尸佛讚</p> <p>惹(仁捺反)譏捺慶(二合)龍勇(二合反)梳囉曩囉路(引)迦布(引)囉鐙(一句) 訖哩(二合)播(引)鉢吒用(二合反)跛囉呬但謨(引)乞叉(二合)禰(泥曳反)捨 亘(二句) 尾鉢始也(二合)能(上)底哩(二合)婆(去)嚩(武鉢反)摩護伽播(引)囉口*儼(三 句) 曩麼(引)弭鐙蘇(上)譏哆(去)譏底孕(二合反)但他(去引)譏但蔭(二合反引) (四句) 1 </p>
<p>Skt. anantapāre bhavasāgare 'smin nimajjamānaṃ prasamīkṣya lokam prakāśito yena hitāya dharmo namo 'stu tasmai śikhine jināya 2 </p>
<p>Tib. srid pa'i rgya mtsho mtha' dang pha rol med pa 'di 'jig rten nub cing 'dug pa rab tu gzigs nas kyang phan gdags phyir ni chos rnam ston pa gang yin pa rgyal ba gtsug tor mnga' ba de la phyag 'tshal lo 2 </p>

Chin.

式棄佛讚

阿(去)難(上)哆播(引)嚟婆(去)嚩(無可反)娑(去引)譏嚟悉弭(二合)(一句)
 韞(重呼)麼惹拽(二合反)麼(引)能(去)鉢囉(二合)捨銘(引)乞史也(三合)路
 (引)亘(二句)

鉢囉(二合)迦(去引)始姤(引)曳曩醯哆(去)野達(轉舌呼)謨(去引)(三句)
 曩謨(引)窣堵(二合)怛薩昧(二合)式企(引)寧嚩曩(引)野(四句) || 2 ||

Skt.

vande viśvabhuvam buddham
 candrārkādhikatejasam |
 sāgaraugham ivāgādham
 jñānena vinayena ca || 3 ||

Tib.

nyi zla dag las 'das pa'i gzi brjid mnga' ba des ||
 ye shes dang ni spyod pa'i ngang tshul rnam las kyang ||
 rgya mtsho'i 'jing ltar gting dpag nus par mi 'gyur ba'i ||
 sangs rgyas thams cad skyob pa de la phyag 'tshal lo || 3 ||

Chin.

毘舍浮佛讚

鑿(無滿反)禰(泥曳反)尾濕嚩(二合)部叻(無肯反)沒鄧(一句)
 讚捺囉(二合引)迦(去)地揭帝惹(仁左反)僧(去)(二句)
 娑(引)譏嚟伽弭嚩(引)譏(引)鄧(三句)
 倪野(二合反)禰(泥曳反)曩尾曩曳曩拶(四句) || 3 ||

Skt.

yasenduraśmipratimair yaśobhir
 alamkṛtābhātivasundhareyam |
 udumbaram puṣpam ivādbhutam taṃ
 vande krakucchandamahāmunīndram || 4 ||

Tib.

gang gi grags pa zla ba'i 'od zer 'dra ba yis ||
 sa stengs mtha' dag rab tu brgyan par snang ba dang ||
 u dumwā ra'i me tog bzhin du rmad byung ba ||
 thub dbang chen po log dad sel la phyag 'tshal lo || 4 ||

<p>Chin. 俱留孫佛讚</p> <p>野薩拽(二合反)弩(鼻音重呼)囉始銘(二合短呼)鉢囉(二合)底(丁以反)昧哩野(二合)戍(引)鼻(一句) 囉嚟(去引)訖哩(二合)哆(引)婆(去引)底(丁以反)嚟(武鉢反)遜馱哩琰(二句) 噢努沫嚟(二合)嚟補澁播(二合)弭嚟(引)那部(二合)鐙鐙(三句) 鏗(無滿反)禰(泥曳反)訖囉(二合)矩璿捺摩賀(引)母顛(寧頂反引)捺嚟(二合引)(四句) 4 </p>
<p>Skt. visāriṇā vigatamalena cetasā virāgiṇā satatahitānukāriṇā hataṃ tamo vigatamalena yena taṃ surārcitaṃ kanakamuniṃ namāmy aham 5 </p>
<p>Tib. dri ma med cing rtag tu phan par mdzad pa dang chags pa med pa gang gi dri ma med pa'i thugs rnam par 'phro bas mun pa'i thibs po rab bcom zhing lha yis mchod pa'i gser thub de la phyag 'tshal lo 5 </p>
<p>Chin. 迦諾迦牟尼佛讚</p> <p>尾娑(去)哩拏(引)尾譏怛沫嚟曩啣怛娑(去)(一句) 尾囉(引)口*擬(覓以反)拏(引)薩怛怛醯哆(去引)弩(鼻音)迦(去引)哩拏(重呼)(二句) 喝怛怛謨(引)尾譏多沫嚟曩曳曩鐙(三句) 蘇(上)囉(引)轉舌呼)啣鐙揭曩揭母鞞曩麼(引)麼野(二合引)憾(四句) 5 </p>
<p>Skt. prataptacāmīkaragauraraśmiṃ sahasrasūryādhikadīptitejasam lokottamaṃ sarvajanābhivandyaṃ vandāmy ahaṃ kāśyapanāmadheyam 6 </p>
<p>Tib. btso ma'i gser gyi phung po'i kha dog 'dra ba yi gzi brjid 'bar ba nyi ma stong bas lhag pa mnga' skye bo kun gyis phyag byas 'jig rten mchog gyur pa 'od srungs mtshan gsol gang yin de la phyag 'tshal lo 6 </p>

Chin.

迦葉波佛讚

鉢囉(二合)怛鉢怛(二合)左(引)弭迦囉囉濕銘(二合)偶(引)噉(去)(一句)
 娑賀娑囉(二合)素哩野(二合引)地迦(去聲呼)禰(泥曳反引)鉢哆(二合)帝惹
 (仁左反)僧(去)(二句)
 路句(引)怛憒薩(轉舌)嚩(無可反)惹(仁左反)囊(引)鼻吻(無肯反)寧孕(二合
 反)(三句)
 吻那(去引)沫野(二合反)憾迦(引)捨鉢囊(引)麼地啤(四句) || 6 ||

Skt.

vākyaṃśujālaiḥ pratibodhya lokam
 sūryaṃśujālair iva padmaṣaṇḍam |
 yo nirvṛtaḥ śākyamuniḥ pradīpas
 tasmai namaḥ kāruṇikāya śāstre || 7 ||

Tib.

nyi ma'i 'od zer mang pos padma'i tshal phye ltar ||
 gsung gi 'od zer mang pos 'jig rten sad par mdzad ||
 ston pa shākya thub pa thugs rje sgron ma can ||
 mya ngan 'das pa gang yin de la phyag 'tshal lo || 7 ||

Chin.

釋迦牟尼佛讚

(此讚一首先已到中夏流行，出正密三藏新讚集中收錄)。

嚩(無个反)拑野(二合反)秣惹嚩鉢囉(二合)底(丁以反)冒(重呼)鞞路(引)亘
 (一句)
 素哩琰(二合引)秣惹嚩哩嚩(武鉢反)鉢那麼(二合)訕(去)赦(二合)(二句)
 愈鞞沒哩(二合)哆(入)設拑也(二合反)母鞞鉢囉(二合)禰(泥曳反)鉢薩(三
 句)
 怛(二合)薩昧(二合)囊莫迦(引)嚩拑(尼整反)迦(引)野設(引)悉底哩(三合引)
 (四句) || 7 ||

Skt.

maitreyaṇāma tuṣitālayastho
 yasyaikajanmāntarītā hi bodhiḥ |
 utpatsyate yaḥ sugataḥ pṛthivyām
 sarvātmanāhaṃ praṇato 'smi tasmai || 8 ||

Tib.

gang gi byang chub skye ba gcig gis thogs gyur cing ||
 byams pa zhes bya dga' ldan gnam gyi gnas na bzhugs ||
 sa stengs bde bar gshegs par 'gyur ba gang yin pa ||
 de la bdag ni rtag tu dad pas phyag 'tshal lo || 8 ||

<p>Chin. 當來化主慈氏菩薩讚</p> <p>味怛嚙(二合)野曩(引)麼(引)覩史哆(引)擺野薩吐(二合)(一句) 野薩曳(二合反)迦(去)惹曩麼(二合引)怛哩哆(引)醯冒(重呼)地(二句) 嚙怛鉢(二合)唵(入)帝囁蘇(上)譏哆(入)畢唵(二合)體尾琰(二合反)(三句) 薩(轉舌)嚙(無可反引)怛麼(二合)曩(引)憾(胡敢反)鉢囉(二合)拏妬(引)濕銘 (二合)怛薩昧(二合)(四句) 8 </p>
<p>Skt. stutvā mayā saptajinān atītān anāgataṃ cāṣṭamabodhisattvam yat puṇyam āsāditam aprameyaṃ nirāmayās tena bhavantu sattvāḥ 9 </p>
<p>Tib. 'das pa'i rgyal ba bdun po dang ni phyis gshegs pa brgyad pa byang chub sems dpa' bdag gis bstod pa yis bsod nams mtha' yas dpag med bdag gis gang thob pa des ni sems can rnam kyang skyon dang bral gyur cig 9 </p>
<p>Chin. 迴向結讚一首</p> <p>翠堵(二合)怛嚙(二合引)麼野(引)颯鉢哆(二合)囉(一句) 曩(引)曩底(丁利反)哆曩曩(引)葉鐙左(引)瑟吒(二合)麼冒(重呼)地薩怛鏤 (二合)(二句) 野怛奔(去二合)拏野(二合反)唵(牟敢反)娑(去)儻(泥以反)怛麼鉢囉(二合) 弭琰(三句) 鞞囉(引)沫野(引)悉帝(二合)曩婆(去)鏤(無滿反)覩薩怛縛(二合引)(四句) 9 </p>
<p>Skt. saptajinastotraṃ samāptam iti </p>
<p>Tib. de bzhin gshegs pa bdun gyi bstod pa rdzogs so rgya gar gyi mkhan po padma ka ra warma dang zhu chen gyi lo tsā ba dge slong rin chen bzang pos bsgyur cing zhus te gtan la phab pa </p>
<p>Chin. 颯鉢哆(二合)囉曩薩怛(二合)嚙(無博切)三(去)麼(引)鉢哆(下字入聲呼二合) 過去七佛我讚竟，未來慈氏次稱揚， 我所造福利無邊，願諸眾生皆解脫。</p>

Acknowledgements

The photos of the manuscript were kindly provided by Prof. Zhen Liu 劉震, who has benefitted various aspects of this paper; the paper has also benefitted from Prof. Johannes Schneider's seminar regarding the manuscripts pertaining to the "Liu-Schneider-Hymns". The author would also like to thank Prof. Jens-Uwe Hartmann for his guidance at every stage of this study, Dr. Kejun Yu 余柯君 for his advice on the aspect of Sanskrit-Chinese comparative phonology, and Drukgyel Tsering for his assistance in identifying the Tibetan *dbu med* handwriting in the manuscript. I am also grateful to the anonymous reviewers for their careful proof-reading, detailed comments, and suggestions, and to Dr. Małgorzata Wielńska-Soltwedel for her encouragement. Any remaining errors belong to the author alone. The author presented an earlier version of this paper at *Di shi wu jie han wen fo dian yu yan xue guo ji xue shu yan tao hui* 第十五屆漢文佛典語言學國際學術研討會 (The 15th International Conference on the Language Studies of Chinese Buddhist Literature).

Editorial signs and abbreviations

*	reconstruction
˘	<i>virāma</i>
	<i>daṇḍa</i>
	double <i>daṇḍa</i>
{ }	erased/deleted by the scribe
{ }	deleted by the editor
<< >>	added by the scribe
< >	added by the editor
○	string-hole
]	separates a word from its variant readings
[s]	supplements; illegible or disappeared, but supplied by the editor
:	slot filler before a string-hole or at the end of a line
<i>add.</i>	added (<i>addit</i>)
<i>ex conj.</i>	conjecture (<i>ex conjectura</i>)
Ms.	the present manuscript
<i>om.</i>	omitted (<i>omittit</i>)

Abbreviations and *sigla*

C	Co ne <i>bsTan</i> 'gyur
Chin.	Chinese
D	sDe dge <i>bsTan</i> 'gyur

- G gSer bris ma (dGa' ldan) *bsTan 'gyur*
- GRETEL Göttingen Register of Electronic Texts in Indian Languages. <http://gretel.sub.uni-goettingen.de/gretel.html> (accessed 12 December 2023).
- N sNar thang *bsTan 'gyur*
- P (Q) Pe cin (Qian Long) *bsTan 'gyur*
- PW *Sanskrit-Wörterbuch (Petersburger Wörterbuch)* = BÖHTLINGK and ROTH 1855–1875.
- RS SAKAKI 1914
- Saj *Saptajinastotra*
- SH VON STAËL-HOLSTEIN 1913
- Skt. Sanskrit
- T *Taishō Shinshū Daizōkyō* (大正新修大藏經, *The Tripiṭaka in Chinese*). Ed. by Junjiro TAKAKUSU and Kaigyoku WATANABE. 100 vols. Tokyo: Taisho Issaikyo Kankokai, 1924–1934.
- Tib. Tibetan

References

- BOTH, Leo 1997. “The *Saptabuddhastotra* and the *Saptatathāgatastotra*, Two Hymns Praising the Seven Previous Buddhas”. [In:] Mishra, Kameshwar Nath, ed., *Glimpses of the Sanskrit Buddhist Literature*. Vol. 1. Varanasi: Central Institute for Higher Tibetan Studies, pp. 57–73.
- BÖHTLINGK, Otto and Rudolf ROTH 1855–1875. *Sanskrit-Wörterbuch*. 7 vols. St. Petersburg: Kaiserliche Akademie der Wissenschaften.
- LIU, Zhen 劉震 and Johannes SCHNEIDER 2021. “Liu-Schneider-Hymns” (unpublished).
- LIU, Zhen 劉震 and Johannes SCHNEIDER 2022. *Buddhist Hymns: A New Collection*. Beijing, Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press. <https://doi.org/10.1553/978OEAW89183>
- MATSUDA, Kazunobu 松田和信 2019. “Ratnākaraśānti no hannya haramitsu shūshū shidai ラトナーカラシャーンティの般若波羅蜜修習次第 [Sanskrit Text of the *Prajñāpāramitābhāvanākrama* by Ratnākaraśānti]”. *Bukkyō daigaku bukkyō gakkai kiyō* 佛教大学仏教学会紀要 [*The Bulletin of the Association of Buddhist Studies Bukkyo University*] 24: 21–32.
- NEGI, J. S., ed. 1993–2005. *Bod skad dang legs sbyar kyi tshig mdzod chen mo. Tibetan-Sanskrit Dictionary*. 16 vols. Sarnath: Central Institute of Higher Tibetan Studies.

PANDEY, Janardan Shastri, ed. 1994. *Bauddhastotrasaṅgraha*. New Delhi: Motilal Banarsidass.

SAKAKI, Ryōzaburō 榊亮三郎 1914. “Shichibutsu Bonzan no uta ni kite 七佛梵讚の詩にきて [On the Poetry of the Praise of the seven Buddhas]”. “Geibun” dai go-nen dai san, yon gō 「藝文」第五年第三、四號 [The 5th year of “Geibun”, No. 3, 4] (Reprint in Sakaki, Ryōzaburō 1980. *Sakaki Ryōzaburō ronshū* 榊亮三郎論集. Tōkyō: Kokusho Kankōkai, pp. 69–83).

VON STAËL-HOLSTEIN, A. [Фонь-Сталь-Гольштейн, А.] 1913. *Kien-ch'ui-fan-tsan* (*Gaṇḍīstotragāthā*), *sokhranivshiyasya v kitayskoy transkriptsii sanskritskiy gimn* Аҭвағһоҗ’у, *Ts’ih-fuh-tsan-pai-k’ie-t’o* (*Saptajinastava*) *i Fuh-shwoh-wān-shu-shi-li-yih-poh-pah-ming-fan-tsan* (*Āryamañjuṣṛīnāmāṣṭaṭataka*). *Kien-ch’ui-fan-tsan* (*Gaṇḍīstotragāthā*), сохранившийся въ китайской транскрипции санскритскій гимнь Аҭвағһоҗ’и, *Ts’ih-fuh-tsan-pai-k’ie-t’o* (*Saptajinastava*) и *Fuh-shwoh-wān-shu-shi-li-yih-poh-pah-ming-fan-tsan* (*Āryamañjuṣṛīnāmāṣṭaṭataka*). [*Kien-ch’ui-fan-tsan* (*Gaṇḍīstotragāthā*), *the Sanskrit hymn of Āśvaghōṣa preserved in Chinese transcription, Ts’ih-fuh-tsan-pai-k’ie-t’o* (*Saptajinastava*) and *Fuh-shwoh-wān-shu-shi-li-yih-poh-pah-ming-fan-tsan* (*Āryamañjuṣṛīnāmāṣṭaṭataka*)]. Sankt-Peterburg: Imperatorskaya Akademiya Nauk.

TAKUBO, Shūyo 田久保周譽, ed. 1972. *Āryamahāmāyūrīvidyārājñī*. Tōkyō: Sankibo.

ZHANG, Mengyan 張夢妍 2020. “*Guan yu xin chu fan ben ‘Ba da ling ta zan’ de yan jiu* 關於新出梵本《八大靈塔禮拜讚頌》的研究 [Study of the Newly Found Sanskrit Manuscript of *Aṣṭamahāsthānacaityabandhanāstuti* (*Praise of the Eight Great Stūpas*)]”. *Xi yu yan jiu* 西域研究 4: 106–122+168–169.