

On the Structure and Format of the Tibetan *Buddhāvataṃsakasūtra*

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The *Buddhāvataṃsakasūtra* (The Sūtra on the Legion of Buddhas), one of the most influential Mahāyāna sūtras in East Asian Buddhism, was compiled by editing and arranging originally independent scriptures and adding several chapters. The Indic language version of the complete text has not yet been found, but two Chinese and one Tibetan translation have been passed down.

The first Chinese translation, by Indian monk Buddhābhaddra's team, was completed in 418–421 CE (T278, *Dafangguang fohuayan jing* 大方廣佛華嚴經). This text comprises 60 fascicles (initially 50 fascicles) and 34 chapters. The second Chinese version, consisting of 80 fascicles and 39 chapters, was produced by Khotanese monk Śikṣānanda's team in 695–699 CE (T279). The Sanskrit originals of these two Chinese translations were from Khotan, Central Asia.

The Tibetan rendition entitled *Sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po'i mdo* was translated in the early-ninth century CE by Ye shes sde and others (Derge no. 44 / Peking no. 671 / Toyo Bunko no. 32).¹ This work is divided into 45 chapters and 115 *bam pos*.²

In addition to these three translations, there is also a report on the Sanskrit version recorded by Zhiyan 智儼 (602–668 CE), the second patriarch of the Chinese Buddhist Huayan school 華嚴宗. Zhiyan investigated the contemporaneous Sanskrit manuscript of the *Buddhāvataṃsaka* that was kept in the Dacien Temple 大慈恩寺 and recorded the length of the text, the titles of the chapters, and other information.³ This manuscript is considered to be a text belonging to the same tradition as the original Sanskrit text of Buddhābhaddra's version.

The *Buddhāvataṃsaka* had been further developed and expanded over time by augmenting the content of existing chapters and adding new chapters. (See Appendix.) For example, the “Chapter on Ten

¹ The Tibetan *Buddhāvataṃsaka* is listed in both the *'Phang thang ma* (no. 18) and *lHan kar ma* (nos. 17–24) catalogues compiled in the early-ninth century CE; thus, it had already been translated before these catalogues were completed. The colophons of the Derge, Peking, and Lithang ('Jang sa tham) Kanjurs of the Tibetan *Buddhāvataṃsaka* say, “The two Indian masters, Jinamitra and Surendrabodhi, as well as the Venerable Great Reviser and Translator Ye shes sde and others have executed [this] translation and revised and established [it] definitively.” However, the Ulaanbaatar, Stog Palace, London (Shel dkar), and Toyo Bunko Kanjurs say, without mentioning the translators, “The translator Vairocanarakṣita have executed Great Revision and established [it] definitively.”

² The number of *bam pos* differ with the Kanjurs: 113 *bam pos* in the Derge, Peking, and Lithang Kanjurs, 114 *bam pos* in the Phug brag Kanjur, and 115 *bam pos* in the Ulan Bator, Stog Palace, London, and Toyo Bunko Kanjurs.

³ Zhiyan's *Huayan jing nei zhangmen deng za kongmu* 華嚴經內章門等雜孔目 T1870, 45.588a13–589b13.

Concentrations” is included in Śikṣānanda’s translation ((27) *shidhing pin* 十定品) and the Tibetan version ([33] *ting nge ’dzin bcu’i le’u*); however, it is not included in the Sanskrit version and that of Buddhahadra. In addition, the “Chapter on Legion of Tathāgatas” ([11] *de bzhin gshegs pa phal po che le’u*) and the “Chapter on Teaching of Samantabhadra” ([32] *kun tu bzang pos bstan pa le’u*) are not included in Śikṣānanda’s version, but they can be found in the Tibetan rendition. The Tibetan version is in the final stage of development of the *Buddhāvataṃsaka* both chronologically and quantitatively.

Compilation Methods of the *Buddhāvataṃsakasūtra* as Seen in Both Chinese Translations

The *Buddhāvataṃsaka* is not simply a collection of multiple individual sūtras but has been organized and reconstructed as one single sūtra. The introduction and dissemination section of each “sūtra” incorporated as a “chapter” of the *Buddhāvataṃsaka* has been deleted or partially rewritten: 1) The standard opening phrase “Thus have I heard” (*evam mayā śrutam*), which was originally included in the sūtra, is deleted. 2) “At one time” (*ekasmin samaye*) is rewritten as “At that time” (*atha khalu*). 3) In some cases, the location and audience-related phrases may be removed. 4) The closing phrase that signifies the end of the sūtra, such as “Hearing what the bodhisattva said, they all overjoyed,” is deleted. Although there is no clear division, 1), 2), and 4) are editing methods for adjusting the appearance of a single sūtra, and 3) is for the overall structure of the sūtra.

As a result of the above compilation, Buddhahadra’s translation is divided into eight assemblies in seven locations (*qichu bahui* 七處八會) and Śikṣānanda’s version into nine assemblies in seven locations (*qichu jiuhui* 七處九會). For example, Śikṣānanda’s version is divided as follows:

- 1) At the *bodhimaṇḍa* (seat of enlightenment) in Magadha [Chapters (1)–(6)],
- 2) At the Hall of Brightness [near the *bodhimaṇḍa* in Magadha] [Chapters (7)–(12)],
- 3) At the Heaven of the Thirty-Three [Chapters (13)–(18)],
- 4) At the Heaven of the God Yāma [Chapters (19)–(22)],
- 5) At the Tuṣitā Heaven [Chapters (23)–(25)],
- 6) At the Heaven of Controlling Others’ Emanations [Chapter (26), “Ten Stages” [*Shidi pin* 十地品], *Daśabhūmika*],
- 7) At the Hall of Brightness [Chapters (27)–(37)],
- 8) At the Hall of Brightness [Chapter (38)], and
- 9) At Jetavana in Śrāvastī [Chapter (39), “Entering the Dharma Realm” [*Rufajie pin* 入法界品], *Gaṇḍavyūha*].

All the assemblies except 9), *Gaṇḍavyūha*, the story of Sudhana’s quest for enlightenment, depict the events immediately after the Buddha attained enlightenment; the locations of 1)–8) gradually rise higher and higher from the earthly world to heavens and then, return to the earthly world.

Moreover, in the two Chinese translations, the chapters that make up one assembly are connected with the phrase “At that time” (*ershi* 爾時, **atha khalu*). For example, Chapter (1) of Śikṣānanda’s version, “Wondrous Adornments of the Lords of the Worlds” (*Shizhu miaoyan pin* 世主妙嚴品), begins with the scene immediately after the Buddha has attained enlightenment at the “*bodhimaṇḍa* (seat of enlightenment) of extinction [of afflictions]” in Magadha, and numerous bodhisattvas and thirty-ninefold beings called the “Lords of the Worlds” praise his enlightenment. Chapter (1) ends, and Chapters (2) to (6) each begin with “At that time” (*ershi* 爾時); thus, Chapters (1) to (6) form a single assembly. Later, in Chapter (7), “Names of the Tathāgata” (*Lulai minghao pin* 如來名號品), the scene changes, and a new assembly begins as follows: “At that time, the Bhagavat had just attained enlightenment at the site of the attainment of extinction [of afflictions] in Magadha. Sitting on a lion throne with a lotus flower as its container in the ‘Hall of Brightness’...”

The two Chinese translations have been compiled in the abovementioned manner throughout; however, the Tibetan version, which is the last stage of the development of the *Buddhāvataṃsaka* both chronologically and quantitatively, presents an “incomplete” form that is not as well organized as the Chinese translations in its structure and format.

Chapter Divisions and Format

Comparing the composition of the three translations of *Buddhāvataṃsaka* and the list of Sanskrit version recorded by Zhiyan, in addition to the new chapters that were added during the development of the *Buddhāvataṃsaka*, there are remarkable differences in the chapter divisions of the first assembly in these four versions: Chapter ② of Buddhahadra’s translation, “Vairocana Buddha” (*lushenafu pin* 盧舍那佛品) is divided into five chapters in Śikṣānanda’s version; furthermore, Chapter (5) of Śikṣānanda’s version, “World Contained in a Lotus Flower” (*huazang shijie pin* 華藏世界品), is divided into five chapters in the Tibetan and the Sanskrit versions.

However, Huiyuan’s 慧苑 (673?–743?) commentary on Śikṣānanda’s translation (*Xu huayan lueshu kanding ji* 續華嚴略疏刊定記) says, “in the original Sanskrit text, the ‘Chapter on World Contained in a Lotus Flower’ (華藏世界品) of Śikṣānanda’s translation was originally divided into five chapters, but Śikṣānanda’s team combined them into one chapter.”⁴ If this record is followed, the chapter divisions of the Sanskrit version recorded by Zhiyan, the Sanskrit original of Śikṣānanda’s translation, and the Tibetan version will all be in complete agreement, with only Buddhahadra’s version excepted. Huiyuan recorded the original Sanskrit titles of these five chapters, which are almost identical to the chapter titles of the Tibetan version.

⁴ X221, 3.627c7–628a5.

Regarding the chapters of first assembly, the Tibetan translation and that of Śikṣānanda are considerably enlarged compared to Buddhahadra's version, but the content has remained unchanged between the two translations. However, there are differences between the Tibetan translation and that of Śikṣānanda at the beginning of each chapter, as shown below:

Buddhabhadra's ver.		Śikṣānanda's ver.		Tibetan ver.	
①	如是我聞	(1)	如是我聞	[1]	'di skad bdag gis thos pa
②	爾時	(2)	爾時	[2]	de nas
	爾時	(3)	爾時	[3]	de nas
	爾時	(4)	爾時	[4]	de nas
	爾時	(5)	爾時普賢菩薩復告大眾言。諸佛子	[5]	kye rgyal ba'i sras dag
	佛子		爾時普賢菩薩復告大眾言。諸佛子	[6]	kye rgyal ba'i sras dag
			爾時普賢菩薩復告大眾言。諸佛子	[7]	kye rgyal ba'i sras dag
			爾時普賢菩薩復告大眾言。諸佛子	[8]	kye rgyal ba'i sras dag
	爾時		爾時普賢菩薩復告大眾言。諸佛子	[9]	kye rgyal ba'i sras dag
	諸佛子	(6)	爾時普賢菩薩復告大眾言。諸佛子	[10]	rigs kyi bu dag

As mentioned above, in both Chinese translations, the chapters that comprise one assembly are connected by the phrase “At that time” (*ershi* 爾時). The style is similar to that of the Tibetan rendition, but it is absent at the beginning of Chapters [5] to [10]. Such poor formatting may indicate a process in which a single chapter has been subdivided: Chapter ② in Buddhahadra's translation was originally a single chapter, and as the content expanded, it was subdivided into nine chapters, the same as the Tibetan version.

Śikṣānanda's translation contains the phrase, “At that time, Bodhisattva Samantabhadra also said to the assembly” (爾時普賢菩薩復告大眾言), which is absent in the Tibetan version. If this phrase actually existed in the Sanskrit original of Śikṣānanda's translation, it might have been more developed in terms of chapter format than in the Sanskrit original of the Tibetan version. However, Śikṣānanda's translation team could have inserted this phrase in the process of reorganizing the chapter divisions.

Location and Assembly Setting

The setting of “eight or nine assemblies in seven locations” in the Chinese translations was completed by deleting the phrases related to place and audience that each independent scripture originally had in the process of compiling the *Buddhāvataṃsaka*. Although there are some imperfections in the overall structure, they are organized and systematized.

The Tibetan version, however, is not as well organized in its setting as the Chinese translations. Chapters [11] and [32], both newly included in the Tibetan version, and Chapter [43] have phrases related to location and audience, but these locations do not correspond to seven locations in the Chinese translations.

First, the opening of Chapter [11], “Legion of Tathāgatas” (*de bzhin gshegs pa phal po che le’u*), is as follows:

The World-Honored One was in the multi-storied hall in the form of a world that is maintained by its own nature, which is called “No Blame,” the orchard in the form of a *bodhimaṇḍa* (seat of enlightenment) without sorrow, which is called “Away from Sorrow,” the town in the form of a multi-storied hall, which is called “Boundless Treasury,” the great continent in the form of the body of the god in the Heaven of the Thirty-Three, which is called “Victory Banner of *Bodhi*,” ... the ocean of worlds in the form of a Buddha body, which is called “Dwelling in the Center of the Palm of the Tathāgata [named] Vast Wisdom Like the Ocean Shines Everywhere.” ... The World-Honored One, Tathāgata [named] Vast Wisdom Like the Ocean Shines Everywhere, was surrounded by assembly of bodhisattvas of the past, future and present, equal to the number of atoms in the ten Buddha-lands, ... assembly of pratyeka-buddhas ... assembly of śrāvakas ...

bcom ldan ’das ’jig rten gyi kham rgya mtsho ni/ de bzhin gshegs pa ye shes gang chen mtsho rnam par snang mdzad kyi phyag gi mthil// gyi snying po la rab tu gnas pa/ sangs rgyas kyi sku’i dbyibs ltar ’dug pa/ ... gling ni byang chub kyi rgyal mtshan sum cu rtsa gsum gyi lha’i lus kyi dbyibs ltar ’dug pa/ grong rdal gyi (read ni) mdzod mtha’ yas pa khang pa brtsegs pa’i dbyibs ltar ’dug pa/ bza’ shing gi ra ba ni mya ngan dang bral ba/ snying po byang chub mya ngan med pa’i dbyibs su ’dug pa/ khang pa brtsegs pa ni kun nas smad du med pa/ ’jig rten gyi kham rang bzhin chos nyid kyis gnas pa’i dbyibs su ’dug pa na bzhugs te/ ... bcom ldan ’das de bzhin gshegs pa ye shes gang chen mtsho rnam par snang mdzad ’das pa dang/ ma ’ongs pa dang/ da ltar byung ba’i byang chub sems dpa’i ’khor gyi rnam pa rgya mtsho ’jig rten gyi kham rgya mtsho bcu’i rdul shin tu phra ba snyed kyis kun nas bskor cing ... rang sangs rgyas kyi ’khor gyi rnam pa ... nyan thos kyi ’khor gyi rnam pa rgya mtsho ’jig rten gyi kham rgya mtsho bcu’i rdul shin tu phra ba snyed kyis bskor cing/⁵ ...

The description of the preaching place in this chapter is quite complicated. In addition, it is unclear if this was immediately after the Buddha attained enlightenment. Moreover, groups of śrāvakas and pratyekabuddhas appear as audiences, which is quite different from the structure of the Chinese translations.

Second, Chapter [32], “Teaching of Samantabhadra” (*kun tu bzang pos bstan pa’i le’u*), contains the same text as the *Dafangguang puxian suoshuo jing* 大方廣普賢所說經 (T298, *The Mahāvaiṣṭyasūtra named “Teaching of Samantabhadra”*) translated by Śikṣānanda. Although Chapter [32] does not have the phrase,

⁵ Toyo Bunko no. 32, vol. 45, ka201a8–213b6.

“Thus have I heard: at one time,” but as shown below, it retains the same phrases about place and audience as in the *Dafangguang puxian suoshuo jing* (T 10. 883a6–13):

The World-Honored One was in [the place] supported by Tathāgata’s supernatural power, with Bodhisattva Mahāsattva Samantabhadra and others, who were all performing the practice of Bodhisattva Samantabhadra, whose number is equal to the number of the the inexplicably inexplicable hundred ten-thousand *koṭi niyuta* of Buddha-lands. ... All their bodhisattvas mahāsattvas were called by the following names: ...

bcom ldan ’das de bzhin gshegs pa’i byin gyi rlabs la/ byang chub sems dpa’ sems dpa’ chen po kun tu bzang po la sogs pa thams cad kyang/ byang chub sems dpa’ kun tu bzang po’i spyod pa la gnas pa/ sangs rgyas kyi zhing brjod du med pa’i yang brjod du med pa bye ba khrag khrig brgya stong phrag bcu dang thabs gcig tu bzhugs te/ ... byang chub sems dpa’ sems dpa’ chen po de dag thams cad kyang ming ’di zhes bya ba dag ste/⁶ ...

Third, Chapter [43], “Teaching on the Appearance of the Tathāgata” (*de bzhin gshegs pa skye ba ’byung ba bstan pa’i le’u*), has lengthy phrases regarding the merits of the Buddha, preaching place, and audience, which are not found in the two Chinese translations. The content is more developed than that of the *Foshuo rulai xingxian jing* 佛說如來興顯經 (T291, translated by Dharmarakṣa 竺法護 in 291 CE), which corresponds to this chapter.

The World-Honored One, whose mind is awakened by great wisdom, who has attained bodily equality with all Buddhas of past, future, and present, whose deeds are equal to all Buddhas, ..., and who has a limitless dharma body like space, was in the palace of multi-storied hall supported by Tathāgata’s supernatural power ... with these bodhisattvas mahāsattvas.

bcom ldan ’das ye shes chen pos/ rnam par sangs rgyas pa’i thugs mnga’ ba/ [’das pa dang/] ma byon pa dang/ da ltar byung ba’i sangs rgyas thams cad dang/ sku gcig pas mnyam pa nyid brnyes pa/ ... chos kyi sku nam mkha’i dbyings kyi mthas klas pa mnga’ ba/ de bzhin gshegs pa’i byin gyis rlabs kyi pho brang khrang (read khang) pa brtsegs pa’i gzhal med khang de bzhin gshegs pa bzhugs pa/ ... de dag las stsogs pa/ byang chub sems dpa’ sems dpa’ chen po ... dang thabs gcig tu bzhugs so//⁷

In both Chinese translations, this chapter begins with “At that time” (爾時), continuing from the previous chapter, without the abovementioned paragraph; thus, it is structured as an event at the Heaven of Controlling Others’ Emanations in Buddhahadra’s translation and at the Hall of Brightness in Śikṣānanda’s version.

⁶ Toyo Bunko no. 32, vol. 47, ga198a3–8.

⁷ Toyo Bunko no. 32, vol. 48, nga95b2–96b7.

However, it is structured as an independent assembly in the Tibetan rendition.

In summary, the Tibetan *Buddhāvataṃsaka* consists of twelve assemblies at ten different locations, as follow:

- 1) At the *bodhimaṇḍa* (seat of enlightenment) in Magadha (Chapters [1]–[10]),
- 2) At the multi-storied hall in the form of a world that is maintained by its own nature, which is called “No Blame,” ... the ocean of worlds in the form of a Buddha body, which is called “Dwelling in the Center of the Palm of the Tathāgata [named] Vast Wisdom Like the Ocean Shines Everywhere” (Chapter [11]),
- 3) At the Hall of Brightness [near the *bodhimaṇḍa* in Magadha] (Chapters [12]–[17]),
- 4) At the Heaven of the Thirty-Three (Chapters [18]–[23]),
- 5) At the Heaven of the God Yāma (Chapters [24]–[27]),
- 6) At the Tuṣitā Heaven (Chapters [28]–[30]),
- 7) At the Heaven of Controlling Others’ Emanations (Chapter [31]),
- 8) At the place supported by Tathāgata’s supernatural power (Chapter [32]),
- 9) At the Hall of Brightness (Chapters [33]–[42]),
- 10) At the Hall of Brightness (Chapter [43]),
- 11) At the palace of multi-storied hall supported by Tathāgata’s supernatural power (Chapter [44]), and
- 12) At Jetavana in Śrāvastī (Chapter [45])

Was this setting intended by the compiler(s) of the Sanskrit original of the Tibetan *Buddhāvataṃsaka*, or does it indicate that the compilation was not yet completed?

Closing Phrase of Chapters

In addition, the following three chapters of the Tibetan version retain their closing phrases from when they were independent scriptures. This is another point of difference from the format of both Chinese translations.

First, Chapter [31], “Ten Stages” (*sa bcu’i le’u*, *Daśabhūmika*), retains the same concluding phrase in the Sanskrit text of the *Daśabhūmikasūtra*⁸:

The blessed Bodhisattva Mahāsattva Vajra preached thus, with the permission of the Tathāgata, the Arhat, the Perfectly and Fully Enlightened One. At that time, the World-Honored One was in the Heaven of Controlling Others’ Emanations, [i.e.,] on the fourteenth day after the World-Honored One attained

⁸ *Daśabhūmikasūtra*, ed. Johannes Rahder, 99.28–33: idam avocad vajragarbho bodhisatvo mahāsatvo ’bhyanuññātas tathāgatena/ āttamanāḥ sā ca sarvāvatī bodhisatvaparaṣat sā ca devanāgayakṣagandharvāsura-garuḍakinnaramahoragaśakrabrahmalokapālamaheśvaraśuddhāvāsaparaśad bhagavāṃś ca para-nirmitavaśavartīṣu deveṣu viharann acirābhisambuddho dvītiye saptāhe vaśavartino devarājasya vimāne maṇiratnagarbhe vajra-garbhasya bodhisatvasya bhāṣitam abhyanandann iti//

the perfect enlightenment, he was in the Maṇi-Gem Treasure Hall in the palace of the king of Heaven of Controlling Others' Emanations, and was very pleased with what Bodhisattva Vajra preached. All the assembly of bodhisattvas, devas, nagas, yakṣas, gandharvas, asuras, Śakra, Brahmā, world protectors, Maheśvara, and the assembly that belong to the Heaven of Pure Abode, all rejoiced.

de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyis mngon par gngang ste/ yid dga' bar byang chub sems dpa' sems dpa' chen po rdo rje'i snying pos de skad ces smras pa dang/ bcom ldan 'das gzhan 'phrul dbang byed kyi lha'i nang na bzhugs shing mngon par sangs rgyas nas ring por ma lon te/ zhag bdun pa gnyis la bab pa'i tshe/ lha'i rgyal po dbang byed kyi gzhal med khang nor bu rin po che'i snying po na bzhugs pas/ byang chub sems dpa' rdo rje'i snying pos bshad pa la mngon par dgyes pa mdzad do// byang chub sems dpa' 'khor de dag thams cad dang lha dang klu dang/ gnod sbyin dang/ dri za dang/ lha ma yin dang/ brgya byin dang/ tshangs pa dang/ 'jig rten gyi mgon po dang/ dbang phyug chen po dang/ gtsang ma'i ris su gtogs pa'i 'khor thams cad kyang mngon par dga'o//⁹

Second, Chapter [32], “Teaching by Samantabhadra” (*kun tu bzang pos bstan pa le'u*) ends as follows:

“O, Sons of the Conqueror, these Dharma gates should be fully accomplished with a mind as firm as the best vajra and guarded with a mind of great reverence. O, Sons of the Conqueror, these Dharma gates have been received by the bodhisattva mahāsattva, good and virtuous friend, and will not be heard by anyone except those who do the practices of [Bodhisattva] Samantabhadra.” When the Bodhisattva Mahāsattva Samantabhadra preached thus, those bodhisattva mahāsattva rejoiced. They overjoyed with what Bodhisattva Mahāsattva Samantabhadra preached.

kye rgyal ba'i sras dag chos kyi sgo 'di dag ni bsam pa rdo rje dam pa lta bur byas te yongs su chub par bya'o// rim gro chen po dang ldan pa'i bsam pas yongs su bsrung bar bya'o// kye rgyal ba'i sras dag chos kyi sgo 'di dag ni byang chub sems dpa' sems dpa' chen po dge ba'i bshes gnyen gyis yongs su zin pa kun tu bzang po'i spyod pa la zhugs pa rnams ma gtogs par gzhan gyi rna lam du 'gro bar mi 'gyur ro// byang chub sems dpa' sems dpa' chen po/ kun tu bzang pos de skad ces smras pa dang/ byang chub sems dpa' sems dpa' chen po de dag yid dga' ste/ byang chub sems dpa' sems dpa' chen po kun tu bzang pos smras pa la mngon par dga'o//¹⁰

This paragraph is also the same as the one in the *Dafangguang puxian suoshuo jing* 大方廣普賢所說經 (T 298, 10.884a20–24).

Third, Chapter [43], “Teaching on the Appearance of the Tathāgata” (*de bzhin gshegs pa skye ba 'byung ba bstan pa'i le'u*) ends as follows:

⁹ Toyo Bunko no. 32, vol. 47, ga197b4–198a1.

¹⁰ Toyo Bunko no. 32, vol. 47, ga205b7–206a3.

When the Bodhisattva Mahāsattva Samantabhadra preached thus, with the permission of the Tathāgata, the Arhat, the Perfectly and Fully Enlightened One, the Bodhisattva Wondrous Qualities of Being Born in the Family of Tathāgata rejoiced. All the assembly of bodhisattvas, devas, human beings, asuras, nagas, yaksas, gandharvas, Śakra, Brahmā, world protectors, Maheśvara, and the assembly that belong to the Heaven of Pure Abode, all overjoyed at what Bodhisattva Mahāsattva Samantabhadra preached.

de bzhin gshegs pa dgra bcom pa yang dag par rdzogs pa'i sangs rgyas kyis mngon par gnang ste/ byang chub sems dpa' sems dpa' chen po kun tu bzang pos de skad ces smras pa dang/ byang chub sems dpa' de bzhin gshegs pa'i rigs su byung ba'i dpal yid dga' ste/ byang chub sems dpa'i 'khor de thams cad dang lha dang/ mi dang lha ma yin dang/ klu dang gnod sbyin dang/ dri za dang brgya byin dang/ tshangs pa dang/ 'jig rten gyi mgon po dang/ dbang phyug chen po dang/ gtsang ma'i gnas kyi 'khor du bcas pa thams cad/ byang chub sems dpa' sems dpa' chen po kun tu bzang pos/ bshad pa la mngon par dga'o//¹¹

Does the fact that the closing phrases from when they were independent scriptures remains the same indicate a change in the compilation method, as was done in the original texts of both Chinese translations, or does it mean that the compilation has not yet been completed?

¹¹ Toyo Bunko no. 32, vol. 48, nga108b2–5.

Appendix. Comparison of chapters and assemblies of the four versions of the *Buddhāvataṃsakasūtra*

	Buddhabhadra's ver. (T278)		Śikṣānanda's ver. (T279)		Tibetan ver. (Toyo Bunko no. 32)		Sanskrit ver. (only list)
1	①世間淨眼品	1	(1) 世主妙嚴品	1	[1] 'jig rten gyi dbang po thams cad kyi rgyan gyi tshul rab tu byung ba	1	1) 世間淨眼品
	②盧舍那佛品		(2) 如來現相品		[2] de bzhin gshegs pa		2) 如來品
			(3) 普賢三昧品		[3] kun du bzang po'i ting nge 'dzin dang rnam par 'phrul ba rab tu 'byung ba		3) 普賢菩薩修行人三摩提品
			(4) 世界成就品		[4] 'jig rten gyi khams rgya mtsho shin du bstan pa'i phyogs gsal bar bya ba yang dag par bsgrubs pa		4) 說入世界海品
			(5) 華藏世界品		[5] 'jig rten gyi khams rgya mtsho gzhi dang snying po me tog gi rgyan gyis brgyan pa'i yon tan rgya mtsho yongs su dag pas snang ba		5) 淨世界海功德海光明品
					[6] 'jig rten gyi khams rgya mtsho'i khor yug gi rgyan rgya mtsho shin du bstan pa		6) 世界輪囷莊嚴海品
					[7] 'jig rten gyi khams rgya mtsho'i sa'i gzhi'i rgyan shin du bstan pa		7) 說世界海莊嚴地品
					[8] zhing gi rgyud kyi [g]nas shin tu bstan pa		8) 觀世界性処品
					[9] 'jig rten gyi khams kyi rgyud rnam par dgod pa shin tu bstan pa		9) 觀世界処安住音声品
					[10] rnam par snang mdzad		10) 毘盧舍那品
		2	[11] de bzhin gshegs pa phal po che				
2	③如來名号品	2	(7) 如來名号品	3	[12] sangs rgyas kyi mtshan shin du bstan pa	2	11) 如來名称品
	④四諦品		(8) 四聖諦品		[13] 'phags pa'i bden pa		12) 四諦品
	⑤如來光明覺品		(9) 光明覺品		[14] de bzhin gshegs pa'i 'od zer las rnam par sangs rgyas pa		13) 如來光明熾然覺品
	⑥菩薩明難品		(10) 菩薩問明品		[15] byang chub sems dpa' dris pa snang ba		14) 菩薩明難品
	⑦淨行品		(11) 淨行品		[16] spyod yul yongs su dag pa		15) 圓淨行品
	⑧賢首菩薩品		(12) 賢首品		[17] bzang po'i dpal		16) 賢勝品
3	⑨佛昇須彌頂品	3	(13) 昇須彌山頂品	4	[18] de bzhin gshegs pa ri rab kyi rtse mor gshegs pa	3	17) 須彌頂入如來品
	⑩菩薩雲集妙勝殿上說偈品		(14) 須彌頂上偈讚品		[19] ri rab kyi rtse mor de bzhin gshegs pa'i rnam par 'phrul pa dang byang chub sems dpa'i tshogs kyi tshigsu bcad pa		18) 須彌頂如來作菩薩集說偈品
	⑪菩薩十住品		(15) 十住品		[20] byang chub semda'i rnamr dgod pa bcu bstan pa		19) 十菩薩說住品
	⑫梵行品		(16) 梵行品		[21] tshangs par spyod pa		20) 梵行品
	⑬初發心菩薩功德品		(17) 初發心功德品		[22] byang chub sems dpa' sems dang po bskyed pa'i bsod nams kyi phung po'i dpe yang dag par bsags pa tshigs su bcad pa		21) 說初發心菩薩功德花聚喻偈品
					[23] chos snang ba		
4	⑮佛昇夜摩天宮自在品	4	(19) 昇夜摩天宮品	5	[24] rab mtshe ma'i gnas rnam par 'phrul pa	4	23) 蘇夜摩富作品
	⑯夜摩天宮菩薩說偈品		(20) 夜摩宮中偈讚品		[25] rab mtshe ma'i gnas su byang chub sems dpa' 'dus pas tshigs su bcad pa bstan pa		24) 蘇夜摩富菩薩集說偈品
	⑰功德華聚菩薩十行品		(21) 十行品		[26] yon tan gyi me tog shin tu bsags pa zhes bya ba byang chub sems dpa'i spyod pa bstan pa		25) 說功德花和合十菩薩行品
	⑱菩薩十無盡藏品		(22) 十無盡藏品		[27] gter mi zad pa bcu bstan pa		26) 十無盡藏品
5	⑲如來昇兜率天宮一切寶殿品	5	(23) 昇兜率天宮品	6	[28] de bzhin gshegs pa dga' ldan du bzhud pa dang gshegs pa dang bzhugs pa'i rgyan	5	27) 如來昇入兜率陀天品
	⑳兜率天宮菩薩雲集讚佛品		(24) 兜率宮中偈讚品		[29] dga' ldan gyi gnas su byang chub sems dpa' 'dus pa'i tshigs su bcad pa bstan pa		28) 兜率宮菩薩來說偈品
	㉑金剛幢菩薩十廻向品		(25) 十廻向品		[30] rdo rje rgyal mtshan gyis yongs su bsngo ba		29) 金剛幢廻向品
6	㉒十地品	6	(26) 十地品	7	[31] sa bcu	6	30) 十地品
				8	[32] kun tu bzang pos bstan pa		
			(27) 十定品		[33] ting nge 'dzin bcu		

	㉓十明品		(28)十通品		[34] mngon par shes pa		31)神通品(十明)
	㉔十忍品		(29)十忍品		[35] bzod pa		32)忍辱品(十忍)
	㉕心王菩薩問阿僧祇品		(30)阿僧祇品		[36] sangs rgyas kyi rgyal pos dris nas grangs la 'jug pa bstan pa		33)心王問算教入品
	㉖壽命品		(31)壽量品		[37] tshe'i tshad		34)壽量品
	㉗菩薩住處品		(32)諸菩薩住處品		[38] byang chub sems dpa'i gnas		35)菩薩住處品
	㉘佛不思議法品		(33)佛不思議法品	9	[39] sangs rgyas kyi chos bsam gyis mi khyab pa bstan pa		36)說佛法不思議品
	㉙如來相海品		(34)如來十身相海品		[40] de bzhin gshegs pa'i sku'i mtshan rgya mtsho bstan pa		37)說如來十身相海品
	㉚佛小相光明功德品		(35)如來随好光明功德品		[41] dpe byad bzang po'i 'od zer bstan pa		38)小種好光明說功德門品
	㉛普賢菩薩行品		(36)普賢行品		[42] kun tu bzang po'i spyod pa bstan pa		39)說普賢菩薩行品
	㉜寶王如來性起品		(37)如來出現品	10	[43] de bzhin gshegs pa skye ba 'byung ba bstan pa		40)說如來性起品
7	㉝離世間品	8	(38)離世間品	11	[44] 'jig rten las 'das pa	7	41)出世間品
8	㉞入法界品	9	(39)入法界品	12	[45] sdong pos brgyan pa	8	42)善財離貪藏品 43)彌勒離貪名善財所問品 44)說如來功德不思議境界上境界入品