

## "Recycling" Texts: A Textual History around the Skt. Ms.

### Göttingen Xc 14/30b(1) and Vibhūticandra's *Piṇḍīkṛtasādhanapañjikā*

(Abstract for the section "Āgamas and Tantras")

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In the history of the religious and philosophical literature of India, it is not unusual that earlier texts were incorporated by later authors into their own works, often without acknowledgement. This paper examines a special case of such textual "recycling" that can be observed in the later Buddhist Tantric exegesis. Our main focal point of examination is an anonymous text contained in the microfilm of a Sanskrit manuscript, photographed in the 1930s by Rāhula Sāṅkrītyāyana, that is shelved as Xc 14/30b at the State and University Library in Göttingen (see Tomabechi, "On the so-called *Vajrācāryanayottama* —A Sanskrit Manuscript of a Related Text —", *The Mikkyō Zuzō* Vol. 23, 2004, pp.40-50). This text is basically a collection of passages taken from several works belonging to the so-called Ārya school of the *Guhyasamājatantra* exegesis. The makeup of the text, however, is rather complex: it is not a completely original anthology of quotations, but recycles the textual structure and materials of another quotation collection, namely, the *Vajrācāryanayottama* (NGMPP Reel No. E920/12, studied by Kimiaki Tanaka in his articles). Furthermore, the anonymous text in Xc 14/30b is itself recycled in another work, namely, in the *Piṇḍīkṛtasādhanapañjikā* by Vibhūticandra (13th century). Though its title suggests an independent commentary, this latter text is actually an abridged version of the former. By examining the chain of textual recycling between the above-mentioned works, this paper aims at throwing light on a particular episode of textual transmission and reception in the last phase of the history of Buddhism in India. Also examined will be the role played by a particular textual source in the constitution of the Ms. Xc 14/30b and the *Piṇḍīkṛtasādhanapañjikā*, namely the *Vajrasattva-sādhana*, ascribed to Candrakīrti, of which a critical edition is currently under preparation by the present speaker in collaboration with Dr. Luo Hong (China Tibetology Research Center).