In his article "About Dipankara Atisa", published in the Bulletin of Tibetology, New Series, 1986, No. 2, Nirmal Chandra SIRIYA writes on page 34: "Restoration of B odh i-pat h-pradipita from Tibetan or Mongol translation, is undoubtedly an academic as well as patriotic duty for Indian scholars. Such a "Sanskrit restoration of the Bodhi-path-pradipa" by Professor Mrinalkanti GANGOPADHYAYA, Department of Sanskrit, Vidyasagar College, Calcutta, was published in 1967 within Alaka CHATTOPADHYAYA's book Atish and Tibet, Life and Works of Dipankara Srijana, in relation to the History and Religion of Tibet (pp. 545-549). The same restoration now in Devanagari letters - was printed in the Atish Atish Dipankar Millennium Birth Commemoration Volume (i.e. Jagajoti, Sept. 1982 to Jan. 83). Combined Number and Special Number on Atish Dipankar Srijan, Calcutta), pp. 12-14.

This "Restoration" renders the first stanza of the Byang-chub lam-yi sgron-ma in prose, although the Tibetan version gives four lines in the eleven syllable metre indicating the elaborate metre of the Sanskrit original.

With the words "...sdong-po-brag-po-yi/mdo-las..." in the lines 49/50 the Tibetan text refers to a canonical text contained in the Kanjur the title is restored by Mrinalkanti GANGOPADHYAYA (stanzas 11-12) as "sutra drumgye." But, as a matter of fact, srong-po skod-po-gi mdo is the standard Tibetan rendering of Gangavybha-śāstra, the Sanskrit text of which has come down to us and has been edited more than once. That the Bodhi- path-pradipa refers to the Gangavyābhāṣāstra, we can see from the corresponding passage of the Bodhimitrā- dipa-paripāda, the canonical commentary on the Bodhipa-thapradipa. The references given in this commentary have been found in the original Sanskrit of the Gang- vyābhāṣāstra.

For evaluating the "Sanskrit restitution" we can refer to three stanzas from the Viratattarpuraparipāda,
which are quoted in de Souza Bodhipratarama. The original Sanskrit of these stanzas has come down to us as a quotation within Prajñākaramati's Bodhicaryāvatārapuṣṭottara, (to 1,26 and 27) and within Kanaujia's First Bhūvannakrama (edited by Giuseppe Tucci, Minor Buddhist Texts, II, Roma 1938 (Serie Orientale Roma, IX, 2) p. 192., lines 10-13). Here follows the version as given by the Bodhicaryāvatārapuṣṭottara, the variant readings contained in the Bhūvannakrama not being noted:

बोधिचित्रादि यस्य संहृतं तत्र स्वपि भवेचक्षि ।
आकाशचाहुं संज्ञ्य सूर्यमोक्षिर तत्तवेद ॥
गज्ञाविविशिष्टादि कूट्तकत्राणि यो नरः ॥
द्वासद्वृत्तानि लोकनायेम्य एव ति ॥
यशेऽकः प्राणिलिङ्गाली चितं बोधाय नामये ॥
ियं विशिष्टते पूजा यत्सातोपि न विचारे ॥

The "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA of the Byamy-chub lam-gyi agron-ma lines 18-76 (in the restoration counted as stanzas 14-16) runs as follows:

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In the original language 24 further lines (i.e. lines 103-128) of the *Byang-chub-lam-gyi agron-ma* have been preserved. Within the *Bodhipathapradipam* six stanzas from the *Māṇḍūṣya-buddhāvabodhiniśākṣāntaram* are quoted, the same verses appear as a quotation within Santideva's *Sūkṣma-nirucayā* (edited by Cecil BENDALL, St.-Petersburg 1902 (Bibliotheca Buddhica. II), p. 16, lines 1-12). One can compare these stanzas with the verses 25-30 in the "Sanskrit restoration" by Mrinalkanti GANGOPADHYAYA as well.

The *Byang-chub-lam-gyi agron-ma* has been translated several times into modern languages. Here follow the references to the translations known so far:


5. (English) Richard Faust SHERBURNE, "A Study of Atisha's Commentary on His Lamp of the Enlighten- ment Path (Byang-chub lam-gyi sgron-ma'i dka'-s grel)". Diss. phil. Washington 1976, pp. 34-47.


8. (English) GONSAE Tulku/Brain C. BERESFORD, "Atisha's 'Lamp for the Path'". Mahayana Texts on the Graded Path; Published in memory of the Bodhisattva Tenzin Gyatson, the Khunu Lama Rinpo- che, Dharamsala. H.P. 1978, pp. 1-25 (Poths)


København 1984, pp. 159-163.

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