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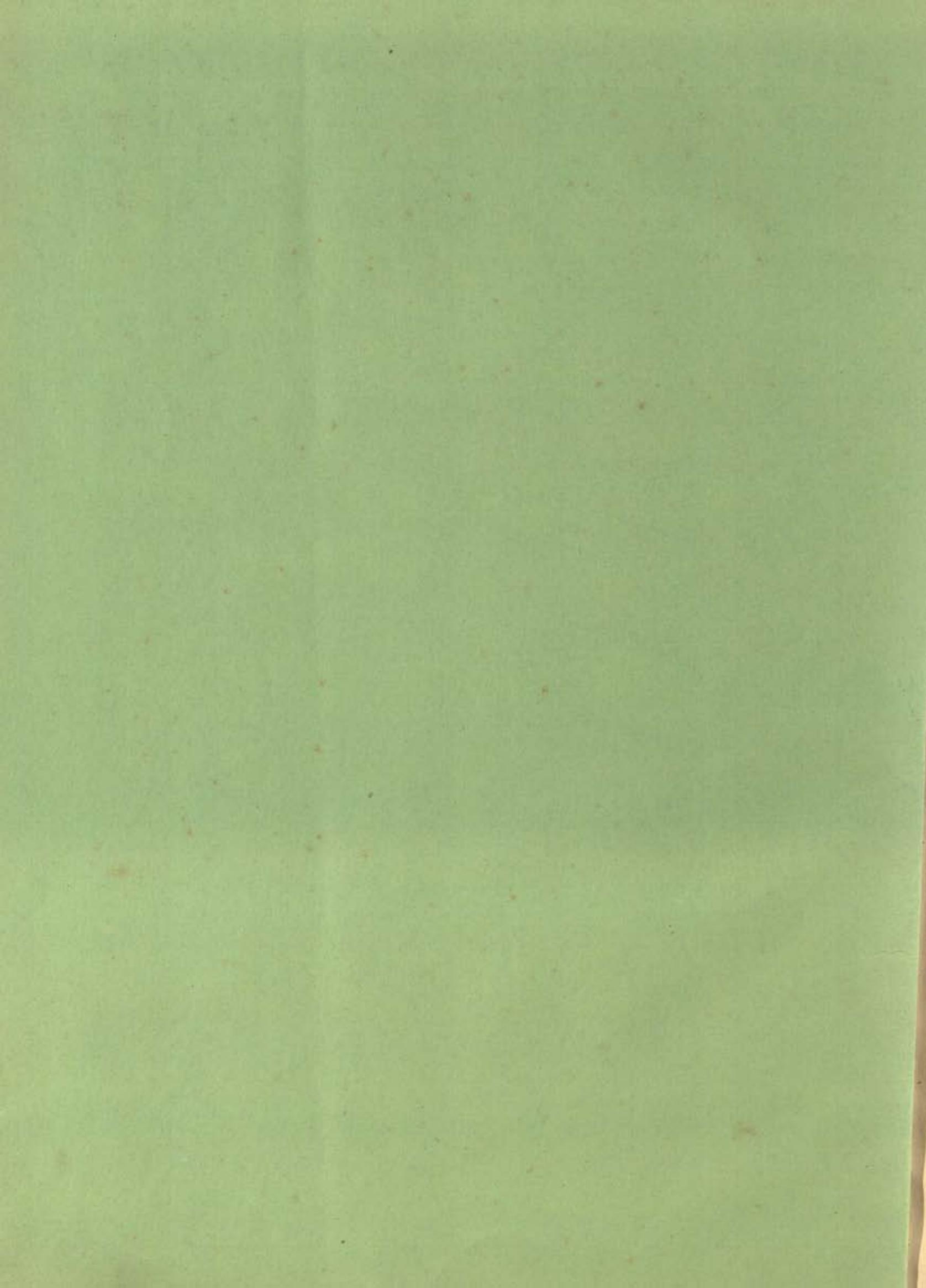
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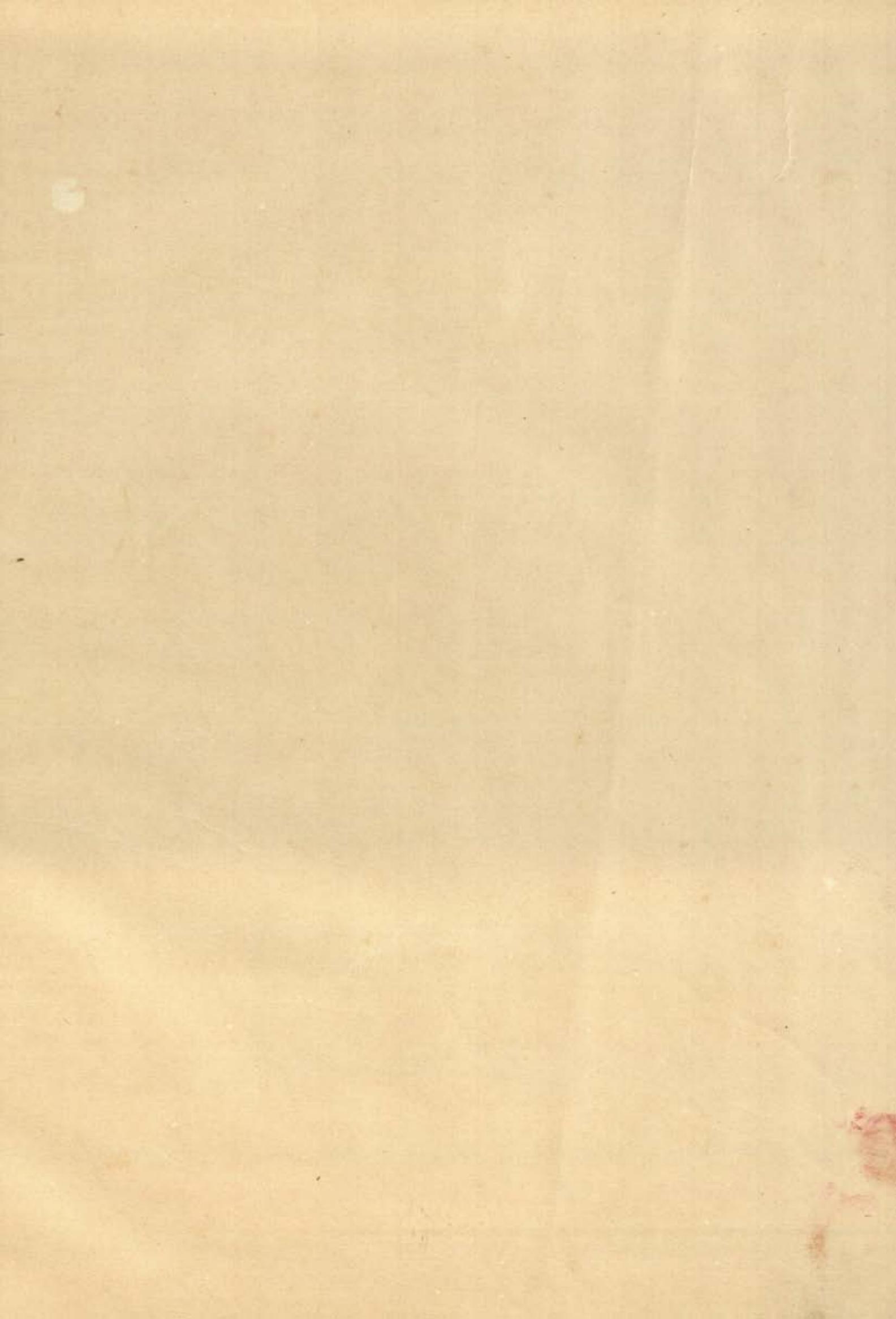
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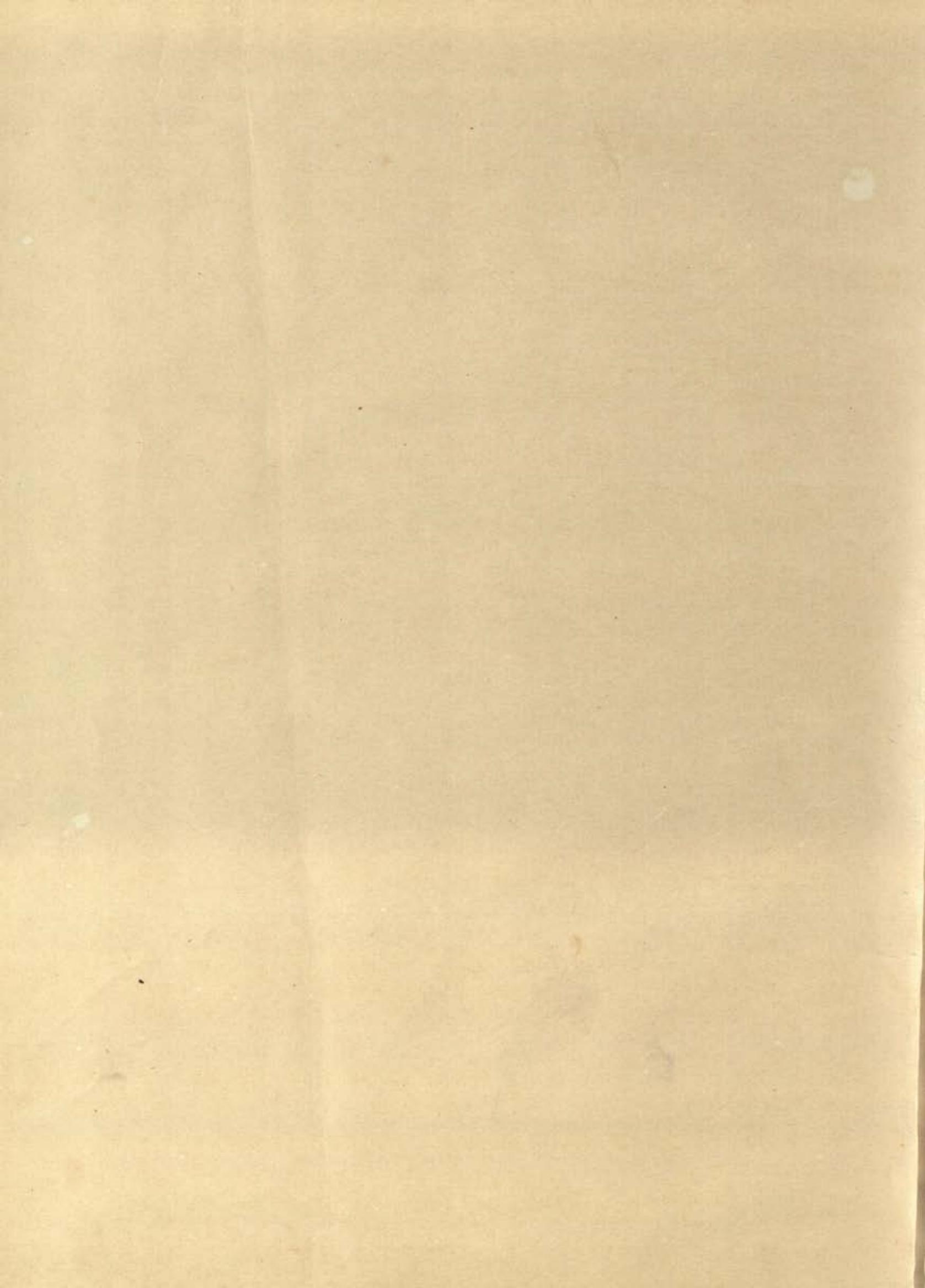
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No. 69

CENTRAL ASIAN FRAGMENTS OF
THE ASHTĀDAŚASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ AND OF AN
UNIDENTIFIED TEXT

EDITED BY
STEN KONOW

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CENTRAL ASIAN FRAGMENTS OF THE ASHTĀDASASĀHASRIKĀ PRAJÑĀPĀRAMITĀ AND OF AN UNIDENTIFIED TEXT.¹

INTRODUCTION.

The nine folios published below were received in the office of the Director General of Archaeology together with a letter from Mr. (now Sir George) Macartney of the 8th May 1907, in which it is stated that they had been purchased from Badr-ud-din, who said that he had found them at Khadalik.

The leaves belong to four different manuscripts. 1. In the first place there are six folios, bearing the numbers 97, 98, 102, 104, 109 and 110, respectively, in the Brāhmī characters of the Khotan realm, and dating from ca. the 7th century A.D. The folios measure 22"×7", and each side contains eleven lines, with about 65 aksharas to the line. The state of preservation is generally fair, but several passages are much defaced. The language is fairly correct Sanskrit. The rules of sandhi are frequently neglected or misapplied, so that we find, e.g., *charamāṇaivam* for *charamāṇa ēvam*; *ēvam uktāyushmām* *Sāradvatiputrāyushmantām*, etc. *R* is occasionally used as a hiatus-consonant, e.g., *mana-r-eva*; *śūnyā-r-ātmanā*; cf. also *asmai-r-Mārakarmāṇi* 104a3, where we are reminded of the insertion of *r* before consonants in heavy syllables in Saka. A similar remark applies to the occasional interchange of *ē* and *ai*, e.g., in *yē chētarhi* 97a8; *subhā-shitēshā* 97b2; *tai* for *tē* 98a2, and to *tt* for *t* in *aparimitta* 109a1. With regard to orthography we may note the consistent writings *ttr* and *kkr*, and that *rv* occurs as *rvb*; e.g., *tattra*, *chakkra*, *sarvba*. The anusvāra is occasionally omitted, e.g., in *samatā* 97b1, *tva* 97b3, *ēvarūpāṇi* 104a6, etc. On the other hand it is often inserted before a nasal, e.g., in the frequent *sāmmyak*. As in Saka a final anusvāra is equivalent to *n*, cf. *āyushmām*, *sāṃskārām*, etc., and, because it often represents a final *m*, we inversely find forms as *pāpīmām* 104b9. Also the visarga is frequently omitted, and, on the other hand, often used as a sign of punctuation, in which case I shall transliterate :, e.g., in *āha :* 97b6, etc.; cf. also *astidrishtih nāsti-drishthih skandhadrishtih . . . pratītyasamutpādadrishthih prahāṇāya* 110a5, where there is some uncertainty about the proper transliteration, because the nominative is often used instead of the base in similar enumerations. Elsewhere a single dot, usually above the line, is, very irregularly, used as a sign of punctuation. The genders are occasionally confounded; thus *vajrōpamām chittotpādo* 109a7, *yāvanti : satvā nairayikā vā tiryagyōnikā vā yamalōkikāni vā* 109a3, where it would be possible to think of the influence of Saka, but also, at least in the latter case, of Ardhamāgadhi. There are not a few Prākritisms, such as *ētēbhiḥ* 97a6, *sahasrēbhīr* 109a6, *aranāvihārīnām* 97b3, *śraddadhanti* 98b6, etc. The feminine form in *-āyā* is used as an instrumental in several cases, e.g.,

¹ [The work was in its second p. of when Norway was invaded early in 1940 and the author could not return th^e manuscript and corrected proofs. The present work has, therefore, not had the advantage of the author's revision—only typographical errors having been corrected in the last proof—K. N. D.]

sūnyatāyā 102a1, etc. If we compare, e.g., *kim tvam karishyasy anuttarāyā samyaksambodhāu abhisambuddhayā* 104b2, *kim karishyasy anuttarāyām samyaksambodhāyām abhisambuddhāyāḥ* 104b11, we are tempted to think of a Prākrit where there was only one form for the cases of feminine ā-bases outside the nominative and accusative. Of interest is perhaps also the apparent use of the form in *am* as an ablative in *āryāśṭāngam mārgam* 104b10, because such forms are known from Ardhāmagadhi. There are, further, several miswritings, e.g., *bhyō* for *bhōḥ* 104a3, *anuttarāyām* for *anuttarām* 104a8, *utpadāra* for *udāra* 109a10, *antarayōḥ* for *antayōḥ* 98b2, *pratibhātibhāti* for *pratibhāti* 110a2, etc. The consistent writing *āvēdanika* for the usual *āvēnika*, on the other hand, is no miswriting. There is a colophon in 110a1 : *aupamyaparivarttō nāmnaikādaśamaḥ samāptah*.

2. A second manuscript is represented by one folio, numbered 152, in a slightly older form of Brāhmī ; $23\frac{1}{4}'' \times 8\frac{1}{2}''$, each side with 11 lines of 55-57 aksharas. Left hand upper corner is torn away. The language is much less correct than in the first group, and there are numerous slips, genders, numbers and cases being often confounded. Most of the peculiarities mentioned above are also found here; cf. *chaturṇāpramāṇānām* for *chaturṇām apramāṇānām* a1, *śrāvakēr* b6, *yaś chēkab*7, *Kośika* and *Kauśika*; -*chakra-* a6; *sarvba*-b11, but -*putrō* b7; *sālivana vām* for *sālivanām vā* b6; *bhagavan*, *bhagavām* and *bhagavāmī*, all vocatives; *bhavati* : a4, etc., there being no certain instance of the use of the visarga as such; *rakshānugupti* (and -*tim*) *savividhātavya* b5, 10; *yāva* a4, etc.; *sūnyatāyā* as instrumental a3, etc. There are further several instances of confusion between long and short vowel, between the singular and the plural, etc. Of interest is the frequent writing -*tt-* for -*t*-, e.g., *bhavatti* a6, b2, *ētta* a11, *grihapatti* a6, etc., and -*ddh-* for -*d*- in *bhaddhanta* for *bhadanta*, if we bear in mind that *t* is written *tt* in Khotanese Saka, and that -*d*- is there a voiced dental spirant. At the end of 152 there is the sign of termination of a chapter, but no trace of a colophon.

3. Of a third manuscript there is one folio, numbered 209, in Central Asian Brāhmī of the 8th or 9th century, $28'' \times 9\frac{3}{4}''$, each side with 12 lines of ca. 42 aksharas; slightly damaged, written in almost correct Sanskrit, and also using the common *āvēnika* and not *āvēdanika*. There are comparatively few mistakes or Prākritisms, such as *pāpēchchēbhīḥ* b8, *vācha* b11. Of interest is the form *yoniśā-n* for *yoniśō* a4, in view of the frequent interchange between *ām* and *au* in late Khotanese Saka.

4. A fourth manuscript is represented by two folios in ornamental Central Asian Brāhmī of about the 7th century, measuring $22\frac{3}{4}'' \times 8''$, each side containing ten lines with about 50 aksharas to the line. The folios are numbered, but the figures are so much effaced that they cannot be read with certainty. The upper symbol seems to contain 100 with a 7 below, and though the lower figure is elsewhere placed to the right of the 100, I think we must read it as 700. The lower figures are also almost illegible, and it is only as a tentative that I read 748 and 764, respectively. The language is an extremely corrupt Sanskrit, and the writer does not seem to have been well acquainted with the language. He writes, e.g., *aprameyā dānam dātavyaḥ* and *bōdhisatvānām pramāṇabuddhōtpādaṁ dātavyaḥ* for *bōdhisatvēnāpramāṇabaddham dānam dātavyam*, etc. It is of no interest

to draw attention to all his mistakes, but we may notice forms such as *dāsyāmau* for *dāsyāmō*, *śaryyāsana* for *śayyāsana*, *ōvadatti* for *avavadati*, *pati* for *patti*, etc., because they remind us of similar features in Khotanese Saka. For the history of the text it may also be of interest to note the apparent use of the instrumental for the locative plural in *anantāparyantaiḥ lōkadhātubhi* 764 (?) a6, if we bear in mind that the two forms were not distinguished in Ardhamāgadhi.

FRAGMENTS OF THE ASHTĀDAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

I soon found out that the three first manuscripts contain fragments of one and the same text, some version of the Prajñāpāramitā. The case is evidently different with the fourth manuscript, which I shall therefore deal with separately later on.

For a review of the various Prajñāpāramitās it will be sufficient to consult Max Walleser, *Prajñāpāramitā die Vollkommenheit der Erkenntnis nach indischen, tibetischen und chinesischen Quellen*. Göttingen, Leipzig 1914 (Quellen der Religionsgeschichte. B. 6, Gruppe 8), and Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930 (Calcutta Oriental Series No. 23), pp. 323 ff. In connection with the Central Asian fragments here published we are only concerned with five texts, *viz.*, **A** The Ashtasāhasrikā, **D** The Daśasāhasrikā, **Ad** The Ashtādaśasāhasrikā, **P** The Pañchaviṁśatisāhasrikā, and **S** The Satasāhasrikā. **A** was published in Sanskrit by Rájendralála Mitra in the *Bibliotheca Indica*, Calcutta 1888; the beginning of the Sanskrit text of **P** by Nalinaksha Dutt in the *Calcutta Oriental Series* No. 28, London 1934, and the beginning of **S**, in Sanskrit and Tibetan, by Pratapachandra Ghosha in the *Bibliotheca Indica*, Calcutta 1902 ff., 1888 ff., respectively. The other Prajñāpāramitās were hitherto only known from Chinese and Tibetan translations. Fragments of an unidentified Prajñāpāramitā were, finally, published from Central Asian manuscripts by Pandit B. B. Bidyabinod in the *Memoirs of the Archaeological Survey of India*, No. 32, Calcutta, 1927.

We have no other means of judging about the absolute and relative date of these texts than the Chinese translations, the Tibetan versions being throughout later, dating from about the 8th-9th centuries A.D. And here we are at once met with one difficulty, because Sinologists tell us that the Chinese originally gave the title Daśasāhasrikā to the Ashta. I have no qualifications for judging about this question, but if the statement is right, it would be a likely inference that **D** was already existing when **A** was first translated into Chinese.

According to Bunyo Nanjo's Catalogue the dates of the different translations are as follows:—

A, by Hiuen-tsang, 659 A.D.

D, by Cī-leu-ciā-chān, 179 A.D.; by Cī-chien of the Wu Dynasty (222—280 A.D.); by Dharmapriya and others, 382 A.D.; by Kumārajīva, 408 A.D.; by Hiuen-tsang, 645 A.D.; by Shī-hu, 980—1000 A.D. As already stated some of these are probably renderings of **A**.

Ad, by Hiuen-tsang, 659 A.D.

P, by Dharmaraksha, 286 A.D.; by Wu-lo-chā (of Khotan) and others, 291 A.D.; by Kumārajīva, 403 A.D.; and by Hiuen-tsang, 645 A.D.

S, by Hiuen-tsang, 645 A.D.

From this state of things we can draw the inference that a Prajñāpāramitā text was in existence in the 2nd century A.D., and that it was translated into Chinese under the title Daśasāhasrikā, but was, as already indicated, in reality the Ashtā, whenceforth both **A** and **D** probably existed at that date. Now **A** and **D** are not, as we shall see later on, two recensions of one and the same text, but, to a certain extent, different independent works, and the original text from which both are derived must consequently be considerably older than the last quarter of the second century A.D., but it would be risky to make any guess at its actual age.

With regard to **D**, I can only judge from the Tibetan translation, which shows that its arrangement differs to some extent from that of the other Prajñāpāramitās. I shall make some remarks on this difference later on, and in this place only deal with the other texts, quoting **A**, **P** and **S** from the published Sanskrit texts and **Ad** from the Oslo copy of the Kanjur. In comparing the figures we must bear in mind that roughly 2½—3 folios of **Ad** correspond to one page in **P** and **S**, and that the numerous abbreviations of **P** have reduced the size with more than one half.

It is quite clear that these Prajñāpāramitās are all built up in the same way, though **A** is, especially in the beginning, much shorter than the other versions.

All these Prajñāpāramitās begin with an account of how the Buddha dwelt in Rājagṛīha surrounded by numerous monks, the number being given as *ardha-trayodaśa śatāni* in **A** and as *pañchamātrāni sahasrāni* in the other versions, all, with the exception of Ānanda, being arhats, etc. Here the statement about the situation ends in **A**, while **Ad**, **P** and **S** go on to mention nuns, male and female lay worshippers and Bōdhisattvas, with ever increasing fulness. They further describe how the Buddha sits down in *samādhi*, regards the universe, smiles, emits rays which penetrate everywhere, and performs various wonders, happenings which are described in increasing detail down to 16b2 in **Ad**, 17.21 in **P**, 55.18 in **S**. Then follow, in these texts, lengthy expositions in which the Buddha explains to Sāriputra how a Bōdhisattva should apply himself to the Prajñāpāramitā, down to **Ad** 89a, **P** 98.5, **S** 323.2. Of all this there are no traces in **A**, which goes on to state, p. 3.17, how the Buddha asks Subhūti to consider how the Bōdhisattvas arrive at Prajñāpāramitā, cf. **Ad** 89a, **P** 98.6, **S** 324.1. Then, **A** 3.21 ff; Sāriputra wonders whether Subhūti will answer through his own insight or through that of the Buddha. Subhūti reads his mind and answers that it is all due to the Buddha, and then goes on to comply with the Buddha's request. **Ad**, **P** and **S** agree, but are much fuller and more prolix, and henceforth it is possible to identify, step by step, the various passages of **A** in the very enlarged expositions of the rest. Also **A** gradually becomes more detailed, and its three last chapters, the Sadāprarudita-, the Dharmōdgata-, and

the Parīndanāparivartas, are to all practical purposes identical with the final parivartas of **Ad**.

The agreement between **Ad**, **P** and **S** is, on the whole, remarkable, and they can safely be characterised as different enlargements of one and the same original, and this common source must, in its turn, go back to **A**. It is often comparatively easy to see how and why the text has been enlarged. Thus **A** 17 contains statements about the *kalyāṇamitras*. This has lead to a long exposition about *pāpamitras*, which is also found in **D**, in **Ad**, **P** and **S**. **A** 15.4, **Ad** 148a3, **P** 147.6, **S** 842.18 Bhagavān explains to Sāriputra that the dharmas exist so that they do not exist: *yathā na saṃvidyantē tathā saṃvidyantē*, and that they are therefore called *avidyā*. In **Ad**, **P** and **S** Sāriputra then asks for fuller information, and a long exposition follows of which one passage may be quoted. **Ad** gives *rūpam Sāradvatīputra na saṃvidyatē adhyātmaśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya ēvam vēdanā samjñā saṃskārā vijnānam na saṃvidyatē adhyātmaśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya*, etc. **P** 147.9 ff. reads *rūpam Sāradvatīputra na saṃvidyatē adhyātmaśūnyatām upādāya bahirdhāśūnyatām upādāya adhyātmabahirdhāśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya vēdanā samjñā saṃskārā vijnānam Sāradvatīputra na saṃvidyatē adhyātmaśūnyatām upādāya bahirdhāśūnyatām upādāya adhyātmabahirdhāśūnyatām upādāya, etc.*; **S** finally has, 842.21 ff., *rūpam na saṃvidyatē-dhyātmaśūnyatām upādāya bahirdhāśūnyatām upādāya adhyātmabahirdhāśūnyatām upādāya paramārthaśūnyatām upādāya saṃskṛitaśūnyatām upādāya atyantaśūnyatām upādāya anavarāgraśūnyatām upādāya anavakāraśūnyatām upādāya prakṛitiśūnyatām upādāya sarvadharmaśūnyatām upādāya svalakṣaṇaśūnyatām upādāya anupalambhaśūnyatām upādāya abhāvaśūnyatām upādāya svabhāvaśūnyatām upādāya abhāvasvabhāvaśūnyatām upādāya*, with exactly parallel explanations concerning the remaining terms: *vēdanā, samjñā, saṃskārāḥ, vijnānam*, with further additions down to 864.19. It is evident that the compilers of the enlarged treatises are not content with general terms, such as *dharma*, *śūnyatā*, but wish to give them in full, with detailed applications. And it can hardly be doubted that this was done at the hand of definitions and lists such as those which we know from the Mahāvyutpatti.

It might, of course, theoretically be maintained that the fullest text, the **S**, is the original and the other ones abridgements, as held by the Nepalese school. It seems to me, however, that Nalinaksha Dutt, in the work mentioned above, has given convincing proofs against this assumption. And, so far as I can see, there are other strong reasons in favour of the view held by Tibetan Buddhists, that the oldest Pāramitā is **A**. Not only the fact that we know that it existed as early as the second century, but also the consideration that we can easily understand how later compilers came to enlarge the text, in order to acquire merit. Moreover we can, in the case of **Ad**, definitely prove that this text has been enlarged in the course of time. Finally, the inner reasons adduced by Nalinaksha Dutt from the non-mentioning of the bhūmis in **A**, carry considerable weight.

We may now turn our attention to **D**. A priori one might be inclined to assume that it is an intermediate link between **A** on the one hand and the larger compilations on the other. So far as we can judge from the Tibetan translation, such cannot, however, be the case. The opening passage is the same as in the other texts, fuller than in **A**, but shorter than in **Ad**, **P** and **S**. Then comes a short account of the wonders performed by the Buddha, numerous rays emerging from the rōmakūpas, whereafter Śāradvatīputra questions the Buddha about the Prajñāpāramitā. We here get a long series of questions with following explanations about various terms, usually in close agreement with the Mahāvyutpatti, down to the end of the first parivarta, the Nidānaparivarta, on fol. 18. Then follows the second, the Sarvadharma-parivarta, down to 29b2, with similar explanations of terms such as *daśa tathāgatabalāni*, *chatvāri vaisāradyāni*, *daśa pratisamvidah*, the *buddhadharmāḥ*, *sarvajñatā*, etc. Śāradvatīputra is further informed about the attitude of the Bōdhisattvas towards all dharmas, with further explanations of various terms such as *kuśalā dharmāḥ*, *akuśalā dharmāḥ*, etc. Also the third, the *Abhinivēśa-parivarta* is of a similar kind.

Most of the explanations given in these chapters are also found in the longer Parjñāpāramitās, but in various places, incorporated into the continuous text. We get the impression that the compiler of **D** has aimed at a rather full enumeration of Buddhist terms, with explanations of their meanings, as a preparation to the real Prajñāpāramitā, while the other ones have preferred to give such explanations when they are wanted in the text.

After the third parivarta **D** begins to agree more closely with the other Pāramitās, **Ad** 42b4 ff., **P** 43.14 ff., **S** 136.5. The interlocutor, however, for a long time remains Śāradvatīputra, while the other texts: **Ad** 89a, **P** 98.6, **S** 324.1, cf. **A** 3.17, subsequently introduce Subhūti. The arrangement is sometimes different, the sequence of passages being occasionally another one in **D**. The verbal agreement is, however, usually striking, though of course especially **P** and **S** are much more detailed than **D**, the latter being, however, occasionally fuller than **P** and approaching **S**.

This state of things shows that **D** is not intermediate between **A** and the longer texts, but a different treatise, apparently based on **A**, or an older recension of **A**, but with an independent arrangement. **Ad**, **P** and **S**, on the other hand, seem to be derived from a later recension of **A**, where much of the additional matter of **D** has been worked into the text. Sinologists will perhaps be able to give further explanations about these problems. Only a careful comparison of the different Chinese translations of **A** and **D** and a fuller comparative analysis of **A**, **Ad**, **P** and **S**, which would probably take years, can give us a full understanding of the relationship existing between the different Prajñāpāramitās.

For my present aim, an edition of the Central Asian folios, this problem is not, however, essential. What we shall have to find out is, in the first place, to which Pāramitā they belong, and, as already remarked, I shall first only consider the three first manuscripts mentioned above.

Now we have already seen that there is a colophon in fol. 110a1: *aupamya-parivarttō nāmnaikādaśamah samāptah*, and that a chapter evidently ends with the

last line of fol. 152. An examination of **A** and **D** shows that the Aupamyaparivarta does not correspond to the eleventh chapter of either. In **Ad**, on the other hand, the end of the eleventh parivarta is a faithful rendering of our folios 100—110a1. We are therefore led to the conclusion that our folios belong to the Ashtādaśasāhasrikā, and this inference is at once confirmed when we find that fol. 152 corresponds to the final portion of **Ad** parivarta 25, the second Sakraparivarta. And a closer analysis brings out the fact that all the folios representing the three manuscripts mentioned above are found in exactly corresponding places in **Ad**. The two leaves representing the fourth manuscript, on the other hand, bear so high numbers that they cannot belong to **Ad**, which cannot have comprised more than 400—500 Sanskrit folios of that size. The correspondence between our folios and **Ad** is throughout so close that there cannot be any doubt about the identity of the two texts. There are, however, differences.

The colophon of the 11th parivarta in **Ad** is *Khrel-yod-pahi lehu*, Sanskrit *Apatrāpyaparivarta*, and not *Aupamyaparivarta*. The letters in fol. 110a1 are, it is true, rather defaced, but the reading seems to be certain. One of these two titles seems to be due to a later corruption or change, but it is hardly possible to decide with certainty which. The title *aupamya* would find its explanation in the discussion about the *vajrōpama chittotpāda* contained in the chapter, but can also be a corruption of *auttapyā*, Pali *ottappa*, and, on the other hand, an old *aupamya* can have been misread as *auttapyā* in the text translated into Tibetan. It is, however, also possible that there are different recensions with different titles.

In other cases where the two versions differ, on the other hand, it is evident that the Tibetan translation represents a later, enlarged, text. Thus the passage quoted above p. 5 is continued as follows on fol. 98a11 ff.: *ēvam smṛityupasthānāni na samvidyantē pēyālām. yāvad ashtādaśāvēdanikā buddhadharmā na samvidyantē adhyātmaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya.* The corresponding Tibetan text renders *dhātvāyatana-pratītyasamutpāda-pārāmitāḥ na samvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya. saptatriṁśad bōdhipakshikā dharmā na samvidyantē atyantaśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya. yāvad ashtādaśāvēṇikā buddha-dharmā na samvidyantē atyantaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya.* It will be seen that the Tibetan version contains enlargements of exactly the same kind as we have already found in **P** and **S**, and we can safely draw the inference that **Ad** has been gradually enlarged in the period between the text of our Sanskrit leaves and the Tibetan translation, a result which is not devoid of interest for our valuation or other Tibetan translations where no Sanskrit text is available.

The folios representing our three manuscripts have thus brought to light portions of a Sanskrit text which was believed to be irreparably lost. As a matter of fact, however, fragments of this very Prajñāpāramitā have been published long ago, but have failed to be recognized. The incomplete leaves edited by Bidyabinod in these Memoirs Vol. 32 can be shown to belong to **Ad**. The missing

half of Plate III, Fig. 1, 1.10 contained the final portion of the last word of a chapter which corresponds to the fifteenth parivarta of **Ad**, the *Samādhiparivarta*, and Plate IV, Fig. 4, 1.10 contains a colophon, which cannot be made out. The preceding chapter, however, corresponds to **Ad** 18 *theg-pa chen-po!i sans-par lbyun- ba bstan-paḥi leḥu*, i.e., *Mahāyānaviśuddhyupadēśa*, but the existing aksharas cannot be reconciled with any such name. Also in the case of these fragments we can accordingly trace a certain discrepancy with the Tibetan translation. Moreover, we there find the same kind of enlargements as those mentioned above.

In order to illustrate the relationship between the Tibetan **Ad** and the Sanskrit text represented by Bidyabinod's manuscript as restored by me according to principles mentioned below, I shall here give a Sanskrit translation of the Tibetan text corresponding to I. 7-2, b10—I. 3-4 a 10, italicizing those words which also occur in the manuscript text, without parentheses if they are actually found in the fragments and within parentheses if they have been restored by me:

(*Tatra ka)tamā prakritiśūnyatā?* *Yā sarvadharmānām prakritih samskrītā-nām* (*vāsamāskritānām vā*), *sā na śrāvakaiḥ kṛitā na pratyekabuddhaiḥ kṛitā na bōdhisattvaiḥ kṛitā na tathāgatair arhadbhīḥ samyaksambuddhaiḥ kṛitā,* (*sā prakritih prakṛityā śūnyākūṭasthāvināśatām upādāya.*) *Tat kasmād dhētōḥ?* *Prakritir asyā ēshā.* (*Iyam uchyatē prakritiśūnyatā.* *Tatra) katamā sarvadharmāśūnyatā?* *Sarvadharmā uchyatē(nitē): Rūpam vēdanā saṁjñā saṁskārāḥ vijñānam, chakshuh śrōtram ghrāṇām jihvā kāyah manah, rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dhar-māḥ, chakshuh)vijñānam śrōtravijñānam ghrāṇavijñānam jihvāvijñānam kāyavi-jñānam manōvijñānam, (*chakshuhsaṁsparśaḥ*) śrōtraghāṇajihvākāyamanahsaṁsparśaḥ, chakshūlūḥsaṁsparśa-pratyayā vēdanā śrōtrasaṁsparśa-pratyayā vēdanā ghrāṇajihvākāya¹(manahsaṁsparśa-pratyayā vēdanā, *rūpiṇo dharmāḥ arūpiṇo dharmāḥ, saṁskritadharmaḥ asaṁskritadharmaḥ.* *Imē uchyantē) sarvadharmāḥ.* *Tatra - sarvedharmāḥ sarvadharmēbhīḥ śūnyā akūṭa(sthāvināśatām upā-dāya.* *Tat kasmād dhētōḥ?* *Prakritir ēshām ēshā.* *Iyam uchyatē sarvadharmāśūnyatā.* *Tatra katamā svalakṣaṇaśūnyatā?) Rūpyalakṣaṇaṁ rūpaṁ, anubhava(lakṣaṇā vēdanā, udgrahaṇalakṣaṇā saṁjñā, abhisamāskāralakṣaṇāḥ saṁskārāḥ, vijñānalakṣaṇām vijñānam.* *Yach cha saṁskritā)nām dharmā-nām lakṣaṇām yach chāsaṁskritā(nām dharmānām lakṣaṇām sarvē etē dharmāḥ svasvalakṣaṇēna śūnyā akūṭasthāvināśatām upādāya.* *Tat kasmād dhētōḥ?* *Prakritir ēshām ēshā.* *Tatra ka)tamānupalamībhāśūnyatā?* *Yē dharmā atītā(nāgatapratyutpannās tēshām anupalamībhāḥ.* *Atītā anāgate nōpalabh-yantē, anāgatāś chātitē nōpalabhyantē, pratyutpannāś chātitē chānāgatē cha nō-palabhyantē.* *Anupalamībho-nupalamībhēna śūnyah akūṭasthāvināśatām upā-dāya.* *Tat kasmād dhētōḥ?* *Prakritir asyāishā.* *Iyam uchyatē-nupalamībhāśūnyatā.* *Tatra ka)tamābhāvaśūnyatā?* *Yatra bhāvō nō(palabhyatē.* *A-bhāvō-bhāvēna śūnyō-kūṭasthāvināśatām upādāya.* *Tat kasmād dhētōḥ?* *Prakritir asyāishā.* *Iyam uchyate-bhāvaśūnyatā.* *Tatra katamā svabhāva-śūnyatā?* *Yatra svabhāvō nōpalabhyatē.* *Svabhāvah svabhāvēna śūnyō-**

¹ There was no room for these unitalicized words in the manuscript, wherefore I have restored *yāvan* instead.

kūṭasthāvināśatē upādāya. Tat kasmād dhētō ? Prakritir asyaishā. Iyam uchyatē svabhāvaśūnyatā. Tatra katamābhāvasvabhāva(śūnyatā) ? Nāsti sām-yogikasya dharmasya svabhāvah pratītyasamutpannatvāt sarvadharmaṇām. Sam-yogah samyōgēna śūnyo=kūṭasthāvināśatām upādāya. Tat kasmād dhētō ? Prakritir asyaishā. Iyam uchyatē-bhāvasvabhāvaśūnyatā. Punar aparam Subhūtē abhāvasvabhāvaśūnyatōch�atē. Bhāvō bhāvēna śūnyah, abhāvō-bhāvēna śūnyah, svabhāvah sva(bhāvēna śūnyah), parabhāvah parabhāvēna śūnyah. Tatra katamō bhāvah ? Bhāva uchyatē pañcha skandhāḥ. Tatra pañcha ska)ndhā nōpalabhyantē ajātatvād. Evam bhāvō bhāvēna śūnyah. Katha¹(m abhāvō-bhāvēna śūnyah ? Abhāva uchyatē asamksritam. Tatra asamksritam asamksritēna śūnyam. Ēvam abhāvah abhāvēna śūnyah. Katham svabhāvah svabhāvēna śūnyah ? Svabhāva uchyatē prakritir aviparitā. Tatra yā śūnyatā sā na jñānēna kritā na darśanēna kritā. Iyam uchyatē-bhāvasvabhāvaśūnyatā.² Tatra katamā para)bhāvaśūnyatā ? Yōtpādāya vā tathāgatānām anutpādāya vā³ dharmasthititā dharmatā dharmadhātuḥ dharmaniyāmatā tathatā) avitathatā (avayatathatā) bhūtakotir iti sā yaivam⁴ parēna śūnyā (sthititā, iyam uchyatē parabhāvaśūnyatā).

It will be seen that the Tibetan version is considerably fuller than what we can make out from the Sanskrit fragments. And it has evidently been enlarged in just the same way as we have found to be the case above. The attempt has been made to give fuller statements about each member of the various groups, with an approach at complete parallelism, and in most such cases the Tibetan **Ad** will be found to agree with **P** and **S**.

It seems to be possible to arrive at further results especially from an analysis of the passage dealing with abhāvasvabhāvaśūnyatā, and there I have therefore added notes about the variants found in **D** fols. 17-18, which deal with the different śūnyatās and mainly agree with the reconstructed Sanskrit text where it differs from Tib. **Ad**, **P** and **S**.

Ms and **D** explain the term in a perfectly consistent way, in agreement with the preceding explanations. The other texts everywhere have additions. Then they go on to make remarks to the effect that *bhāva*, *abhāva*, *svabhāva* and *parabhāva* are *śūnya*. The Tibetan **Ad** has understood this as a new explanation of *abhāvasvabhāvaśūnyatā*: *punar aparam Subhūtē abhāvasvabhāvaśūnyatōch�atē*, which is in thorough disagreement with the usual procedure. **P** and **S**, on the other hand, have been lead to omit the explanations of *abhāva*- and *svabhāvaśūnyatā* in their proper places, inserting them after *abhāvasvabhāvaśūnyatā*. **S** retains the words *punar aparam Subhūtē*, without the addition *abhāvasvabhāvaśūnyatōch�atē*, which may point to a certain dependency on Tib. **Ad**.

¹ The remaining traces of letters in the Ms. are much defaced; *ndhā* cannot be read with certainty; instead of *nōpalabhyantē* we seem to have *bhāvēna śūnya*; *ajātateād* is quite illegible and *ēvam* uncertain; instead of *katha-* we have *kata-*, which may be a miswriting or point to *katamō-bhāva*; *Katham*, **D** has *bhāva uchyatē pañcha skandhāḥ tadyathā rūpam vēdanā samjñā samkārā vijñānam*. Tatra *bhāvō bhāvēna śūnyah*.

² The non italicized words do not fit in with the length of the lines of the Ms. I have accepted the reading of **D**: *yā sarvadharmaṇām śūnyatā sā na jñānēna kritā na darśanēna kritā na kēnachit kritā* and further *ēvam svabhāvah svabhāvēna śūnyah* instead of **D** *sa svabhāvah svabhāvēna śūnya ity uchyatē*.

³ Ms. must have read *vā dharmāṇām dharmasthititā* with **D**.

⁴ Instead of *sā yaivam*, Ms. and **D** have *yā chēmēshām dharmāṇām*.

In the explanation of *parabhāvaśūnyatā* there are also divergencies. Tib. **Ad** agrees with Ms and D in reading *yōtpādāya vā .. anutpādāya vā*, while **P** and **S** have *utpādāt*, *anutpādāt*, respectively. Then follows *dharmaṇām* in **D**, and this must also have stood in Ms, because else the line would be too short. It is missing in Tib. **Ad**; **P** has *sthitaivaishā dharmāṇām* and **S** *sthitaivaishā* without *dharmaṇām*. After *bhūtakōtīr* Ms and **D** have *yā chēmēshām dharmāṇām parēna sūnyā sthūtītā*, the Tibetan **Ad** *sā yaivam parēna sūnyā sthūtītā*, **P** *tasyā yā tayā sūnyatā*, and **S** *yaishām dharmāṇām parēna sūnyatā*.

In all such cases the reading of the Sanskrit folios clearly makes the impression of being more logical and apparently more original, and it is of interest to note that it is supported by **D**.

A consideration of another passage leads to the same result. Bidyabinod's Plate III, Fig. 4, ll. 9 ff, give an account of the eleven *jñānas*. Only the names of the three last ones are preserved, viz., *saṁvritijñānam*, [*parachittajñānam*, *yathōktam jñānam*]. **D** fol. 6 has *parachittajñānam saṁvritijñānam* as Nos. 3 and 4 of the enumeration, while in the Mahāvyutpatti 57 *parachittajñānam* is the second and *saṁvritijñānam* the fourth of ten *jñānas*. Instead of *parachittajñāna* Tib. **Ad** has *pariprichchhājñānam* (*yoñs-su-hdris-pa śes-pa*), **P** *parijayañānam* and **S** *parichayajñānam*. The reading of the Mahāvyutpatti is strongly in favour of *parachittajñāna*, and an examination of the explanations given of the terms *saṁvritijñāna* and *parachitta-*, *pariprichchhā-*, *parijaya-*, *parickayajñānam* makes it certain that this is the original reading. **D** 11b3 has *tatra katamā parachittajñānam?* *Yat parasattvānām parapudgalānām chētasaivā chittē chaitasi-keshu dharmēshv avicikitsitā jñānam, idam uchyatē parachittajñānam.* *Tatra katamā saṁvritijñānam?* *Yat pratipajñānam, idam uchyatē saṁvritijñānam.* These explanations seem to be absolutely logical and intelligible.

If we turn to the other versions, we find a different state of things. D's explanation of *parachittajñānam* is applied to *saṁvritijñānam* in Tib. **Ad**, **P** and **S** (*yat parasattvānām parapudgalānām chētasaiva chētōjñānam*). Tib. **Ad** explains *pariprichchhājñāna* as *pratipajñānam paryādānajñānam cha* (*lam śes-pa dañ yoñs-su. zad-pa śes-pa dañ*), **P** *parijayañāna* as *yat pratipatparijaya-jñānam* and **S** *parichayajñāna* as *pratipakshajñāna*. There can hardly be any doubt that the transposition of *parachittajñāna* and *saṁvritijñāna*, so that the latter came before the former, has led to confusion, and it was necessary to change *parachittajñāna* in order to arrive at some correspondence between term and explanation. In Bidyabinod's fragments the only remains of the explanations of the two words are *pudgalānām chētasaiva chittai chaitasikēshu dha*, i.e., the greater portion of D's explanation of *parachittajñāna*. Now the inversion of the terms into the succession *saṁvritijñānam parachittajñānam* is also found in our text, and it is possible that there was the same ensuing confusion of the explanations as in the other texts. The retention of the word *parachittajñāna*, however, would be calculated to prevent this confusion, and I have therefore restored the missing portion in accordance with **D**, giving the explanation of *saṁvritijñāna* after that of *parachittajñāna*.

In such cases it can hardly be doubted that the Central Asian folios represent a more original version than the Tibetan **Ad.** And the same state of things can also be traced elsewhere, e.g., in our folio, 102a1, where there is no room for the *na* before *rūpasūnyatayā* which is found in Tib. **Ad.**, **P** and **S**, but not in **D**.

We should not, however, be justified in drawing the inference that Tib. **Ad** is simply an enlargement of the Central Asian text. The colophons seem to have differed; the name Sāradvatīputra of the Central Asian **Ad**, **P** and **S** occurs as *Sāriputra*, as in **A** and **D**; there are several instances of a different wording, e.g., fol. 97b4 *ēvam smṛityupasthānēshu śikṣhitavyam yāvad āryāśṭāṅgamārgē daśasu tathāgatabalēshu pēyālam yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu śikṣhitavyam iti* occurs as *ēvam sapitramśadbōdhipakshikadharmaśhu śikṣhitavyam yāvad ashtādaśasv āvēnikēshu buddhadharmēshu śikṣhitavyam*, and similarly *bōdhipakshikā dharmāḥ* for *smṛityupasthānāni* 98a2, before which Tib. **Ad** further omits the sentence *ēvam kāmadhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya*, etc.

It seems to me that it is most in accordance with this state of things to assume that the Central Asian **Ad** represents a slightly different text, so that we can also here speak of two recensions of the same text, one current in Eastern Turkestan, and the other represented by the Tibetan translation.

The details drawn attention to above make us inclined to consider the former as the more original one, being apparently based on an enlarged recension of **A**, in which much of the additions found in **D** has been worked into the context, and more free from misunderstandings that the Tibetan **Ad**, **P** and **S**. Also within the Central Asian recension we can trace a certain development. Thus it is worthy of notice that the latest fragment, our fol. 209, presents an almost correct Sanskrit, while the other ones have many Prākritisms. It is tempting to draw the inference that the original on which this recension is based was still more Prākritic and not inconsiderably older than our fragments, of which the most ancient ones are those published by Bidyabinod, who dates them before 580 A.D.

Fol. 209 also differs from the remaining leaves in using the term *āvēnika* and not *āvēdanika* about the eighteen characteristic *buddhadharmas*. *Avēdanika* is evidently a Sanskritization of *Ardhamāgadhi āvēniya*, analyzed as *āvēyanīya* < *āvēdamika*, cf. e.g., *dēdharma* for *dēyadharma*, while *āvēnika* is based on a different analysis, which was apparently commonly accepted.

The Sanskrit fragments of **Ad** are, as will be seen from the preceding remarks, of considerable interest for our understanding of the history of the Prajñāpāramitā literature. When compared with other versions, they seem to make it probable that the oldest text was, indeed, **A**, perhaps in an older form than that represented by Rajendralal's edition. At an early date, probably not later than the second century, the text was recast and enlarged with a series of explanations of Buddhist terms, etc., as we find it in **D**. Then these additions were rearranged and worked into the context, the result being a Prajñāpāramitā which was further extended by the compilers of **Ad**, **P** and **S**. With regard to **Ad**,

our folios enable us to follow the development of the text from say the beginning of the sixth and down to the ninth century.

In such circumstances I have thought that it would be desirable to give as complete a picture of the Central Asian **Ad** as possible. I have therefore asked Rao Bahadur K. N. Dikshit, the Director General of Archæology in India, if he would allow me to republish the fragments edited by Bidyabinod, filling up the missing portions by the help of the Tibetan **Ad**, and he has been good enough to accede to my request. The minor fragments of the same manuscript—there were altogether 48 leaves—I have not of course been able to utilize.

The simplest way of supplying the lost parts of Bidyabinod's leaves would be to translate the corresponding passages of the Tibetan **Ad**. The preceding remarks will, however, have shown that the result would be a text that has never existed, a mechanical putting together of two different recensions. To judge from Bidyabinod's remarks and plates the manuscript must have measured $9\frac{1}{4}'' \times 33''$, with 14 lines on each side of the leaves and 60 aksharas to the line. This gives us an estimate of the extent of the lost portion, and in my restoration I have not ventured to exceed that limit. In most cases the Tibetan **Ad**, **P** and **S** make it easy to restore the text with almost absolute certainty, but sometimes it must remain doubtful. In my edition of these and the new folios I have put defaced passages within brackets and used brackets with an asterisk when the leaves are damaged or where the text has been restored from the Tibetan version. Some few corrections have been added within parentheses. I have everywhere added, at the beginning of each leaf, references to the Tibetan text and, so far as possible, to **A**, **P** and **S**. Bidyabinod's leaves have been inserted in their proper place, between fols. 110 and 152.

When my manuscript was ready to be sent to the press, my friend Professor Helmer Smith of Upsala sent me a transcript of a fragment recovered by Sir Sven Hedin in Khotan. I soon found that it belongs to **Ad**, corresponding to the Tibetan folios 158a3—159b6, and at Professor Smith's request I reproduce his transcript between my folios 98 and 102, filling up the gaps in the same way as with the Bidyabinod folios. Also in the case of the Hedin leaf we can see that the text is shorter than that of Tib. **Ad**, but it would not lead to new results to show this in detail. Professor Smith's edition of the folio will be found in G. Montell, Sven Hedin's Archæological Collections from Khotan II, Stockholm 1938.

The original is not at present accessible, and we do not therefore know the size of the fragment. Each side contained eight lines and each line 37—40 aksharas. My transcript differs in two or three unimportant details from Professor Smith's.

TEXTS.

Fol. 97, Ad 144b1—147a7, P 144.2—146.12, S 835.6—841.3; cf. A 13.10—14.18.

¹ samādhiḥ Araṇasaraṇasarvbasamavasarāṇo nāma samādhiḥ Anilānikētaratir nāma samādhiḥ Tathatāsthitaniśchittō nāma samādhiḥ Kāyakalipramathānō nāma samādhiḥ [Vākkalividhvamsana]⁹gaganakalpō nāma samādhiḥ Ākāśasāṅgavimuktanirupalēpō nāma samādhiḥ Imē tē hy āvusa Sāradvatīputtra samādhayō bōdhisatvānāṁ mahāsatvānāṁ yeshu khalu [samādhishu viharamāṇō] ²bōdhisatvō mahāsatvō kshipram anuttarāṁ sammyaksambōdhim abhisambōtsyati. Anyāni chāpramēyāny asamikhyēyāni samādhimukhāni dhāraṇimukhāni cha yattra śikshamāṇāḥ bōdhisatvā [mahāsatvāḥ] ⁴kshipram anuttarāṁ sammyaksambōdhim abhisambuddhyanti. Athāyushmāṁ Subhūtir āyushmantam Sāradvatīputtram ētad avōchat Vyākṛitō batāyam āvusa Sāradvatīputtra bōdhisatvō mahāsatvō [vēditavyah] ⁵pūrvbakair arhadbhiḥ sammyaksambuddhair anuttarāyāṁ sammyaksambōdhau yēpy ētarhi daśasu dikshu Gaṅgānadīvālikāsamēshu lōkadhātushu tathāgataḥ arhantah saṁmyaksambuddhās tishṭhanti [yāpaya*]⁹nti tē=pi tathāgatās tam bōdhisatvāṁ mahāsatvāṁ idānīṁ vyākurvbanti yah khalv imēshu samādhishu viharati na cha kañchit samā]dhiṁ samanupaśyati na chaitēbhiḥ samādhi[bhir manyatē I.]⁹mē punar bōdhisatvā asamāpannā ahaṁ punah samāpannah samāpadyāmi samāpatsyāmi cha. Sarvbē tē tasya khalu vi[tarkā na samvidyantē] na pravarttantē. Evam uktāyu[shmāṁ Sāradvatīpu*]⁹ttrāyushmantam Subhūtim ētad avōchat Tat kiṁ punar āvusa Subhūtē[tattra sa]mādhišu sthitō bōdhisatvō mahāsatvāḥ vyākṛitō vēdi[tavyah pūrvbakais tathāgatair yyē] chētarhi tishṭhanti daśasu dikshu Gaṅ[gānadīvā*]⁹likāsamēshu lōkadhātushu tathāgatās tishṭhanti yāpayanti. Āha: Nō ity āvusa Sāradvatīputtra tat kasmād dhētōr na hy āvusa [Sāradvatīputtra anyā prajñāpāramitā anyah samādhi]⁹r anyō bō*]⁹dhisatvō mahāsatvāḥ bōdhisatva ēva samādhiḥ samādhir ēva bōdhisatvāḥ bōdhisatvaś cha samādhiḥ cha prajñāpāramitā. Āha: Yady ā[vusa Subhūtē nānyah samādhi]⁹r anyō bōdhi satvāḥ samādhir ēva bō*]⁹dhisatvāḥ bōdhisatva ēva samādhiḥ [yadi cha] samādhir yaś cha bōdhisatvas tau khalu prajñāpāramitā tan na punah [sarvbadharmasamatāṁ samādhinā jānā]⁹ti nāpi samjānāti. Āha: Anē[naivāvusa*]⁹Sāradvatīputtra paryāyēṇa bōdhisatvō mahāsatvāḥ tām sarvbadharmasamatā[m] tēna samādhinā na jānāti nāpi samjānāti Tat kasmād dhētōr Āha: Avidyamānatvād ēva tasya bōdhisat[vasya tasya*]⁹ cha samādhēs tasyāś cha prajñāpāramitāyāḥ na jānāti nāpi samjānāti Atha bhagavān āyushmatē Subhūtayē sādhukāram adāśit Sādhu sādhu Subhūtē: subhāśitēshā vāk [Yathāpi :]*⁹tva mayā araṇā-vihāriṇāṁ śrāvakānāṁ agratāyā nirdishtāḥ tasya tē pratirūp=yan upadēśāḥ ēvarū cha bōdhisatvēna mahāsatvēna prajñāpāramitāyāṁ charatā śikshitavyam ē[vam dhyāna*]⁹pāramitāyāṁ vīryapāramitāyāṁ kshāntipāramitāyāṁ sīlapāramitāyāṁ dānapāramitāyāṁ śikshitavyam ēvam smṛityupasthānēshu śikshitavyam yāvad āryāśṭāṅgamā[rgē daśa*]⁹su tathāgatabalēshu pēyālām yāvad ashtādaśasvāvēdanikēshu buddhadharmēshu śikshitavyam iti. Athāyushmāṁ Sāradvatīputtrō bhagavantam ētad avōchat Evam śi[kshamāṇō bhada*]⁹nta bhagavan bōdhisatvō

mahāsatvah prajñāpāramitāyām śikshati. Bhagavān āha : Evam śikshamāṇah Sāradvatīputtra bōdhisatvō mahāsatvah prajñāpāramitāyām [śikshati*] ^{१०}tach chānupalambhayōgēna ēvam yāvad dānapāramitāyām śikshati pēyālam ēvam śikshamāṇah smṛityupasthānēshu śikshati yāvad ēvam śikshamāṇo yāvad ashṭāda[śasv āvēda*]^{११}nikēshu buddhadharmēshu śikshati tach chānupalambhayōgēnēti. Athāyushmāṁ Sāradvatīputtrō bhagavantam ētad avōchat Evam śikshamāṇo bhadanta bhagavan bōdhisatvō mahāsatvah prajñāpāramitāyām śikshaty anupalambhayōgēnēti. Bhagavān āha : Evam śikshamāṇah Sāradvatīputtra bōdhisatvō mahāsatvah prajñāpāramitāyām śikshaty anupalambhayōgēnēti. Āha : Kim bhadanta ^{१२}bhagavan nōpalabhatē. Bhagavān āha : Ātmānaṁ nōpalabhatē satvam nōpalabhatē yāvaj jānakapaśyakam nōpalabhatē atyantaviśuddhitām upādāya tathā skandhān nōpalabhatē [dhātū]^{१३}n nōpalabhatē hy āyatanaṁ nōpalabhatē atyantaviśuddhitām upādāya tathā avidyān nōpalabhatē yāvaj jarāmaranam nōpalabhatē atyantaviśuddhitām upādāya ēvam.

Fol. 98, Ad 147a7—149b5, P 146.12—148.13, S 841.3—875.17 ; cf. A 14.19—15.16.

^१ duḥkham nōpalabhatē samudayaṁ nirōdham mārgam nōpalabhatē atyantaviśuddhitām upādāya ēvam kāmadhātuṁ rūpadhātuṁ ārūpyadhātuṁ nōpalabhatē atyantaviśuddhitām upādāya ^२tathā smṛityupasthānāni nōpalabhatē yāvad āryāshṭāṇgam mārgam nōpalabhatē atyantaviśuddhitām upādāya tathā daśa tathāgatabalāni nōpalabhatē yāvad ashṭādaśāvēdanikān ^३buddhadharmān nōpalabhatē atyantaviśuddhitām upādāya shaṭ pāramitām nōpalabhatē atyantaviśuddhitām upādāya śrōtāpannam nōpalabhatē atyantaviśuddhitām upādāya [ēvam] ^४sakṛidāgāminam anāgāminam arhantam nōpalabhatē atyantaviśuddhitām upādāya pratyekabudhan nōpalabhatē bōdhisatvan nōpalabhatē tathāgatan nōpalabhatē atyantaviśuddhi[tām upā]dāyēti. Athāyushmāṁ (m cancelled) Sāradvatīputtrō bhagavantam ētad avōchat Kim asau bha[danta bhagavan viśuddhir Bhagavān āha : Anutpādaḥ [sarvbadhar]māṇām ēvam anirōdhō a[sam]klesō*] ^६avyavadānam aprādurbhāvō anupalambhō anabhisamskāraḥ sarvbadharmāṇām ēshā sā viśuddhir iti. Āha : Evam punar bhadanta bhagavan śikshamāṇo bōdhisatvō [mahāsatvah*] ^७katamēshu dharmēshu śikshitō bhavati Bhagavān āha : Evam śikshamāṇah Sāradvatīputtra bōdhisatvō mahāsatvah [na kvach]id dharmēshu śikshito bhavati tat kasmād dhētōr na hy ētē Sāradva[tipu*]^८ttra dharmās tathā samvidyantē yathā hy ētē bālaprithagjanā hy abhinivishtāḥ Āha : Kathām punar bhadanta bhagavann ētē dharmāḥ samvidyantē [yathā hy ētē] bālaprithagjanā hy abhinivi[shṭā i*]pti. Bhagavān āha : Yathā na samvidyantē tathā [sam] vidyantē ēvam asamvidyamānā hy uchyantē avidyā : Āha : [Kin tē bhadanta] bhaga[vann a]samvidyamānā uchyantē avidyā Bhagav[a]^{१०}n āha : Rūpaṁ Sāradvatīputtra na samvidyatē adhyātmāśūnyatām upādāya yāvad abhāvasvabhāva[śūnyatām upādāya ēvam vēdanā samjñā samskārā] vijñānam na samvidyatē [·a*]^{११}dhyātmā]śūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya ēvam smṛityupasthānāni na samvidyantē [pēyālam yāvad ashṭādaśāvēdanikā buddhadharmā na samvi]-[dyantē*] ^{१२}adhyātmāśūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya yatra bālaprithagjanā avidyāvaśena trishṇāśabhinivishtās tēbhīr vbidyā kalpitā : avidyābhi[bhūtā*]^{१३}s tai (tē) chōbhayayōr antarayōḥ (antayōḥ) saktāḥ yadutōchchhē-

dasāśvatayōs tē cha na jānanti na paśyanti yē cha dharmā na saṁvidyantē tān dharmān kalpayanti kalpayitvā cha nāmarūpē-bhiniṇiṣṭāḥ [pēyā*] ^{३८}latīn yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishtāḥ ēva samānāḥ asamīvidyamānān dharmān parikalpayanti Tē cha na jānanti na paśyanti kim tē na jānanti na paśyanti [rūpam na] ^{४१}jānanti paśyanti ēvam vēdanām samjñām saṁskārām vijñānam na jānanti na paśyanti pēyālam yāvad ashtādaśāvēdanikān buddhadharmān na jānanti na paśyanti yasmāch cha na jānanti na buddhyanti [bā*] ^{४२}lapṛithagjanā iti samkhyām gachchhanti Tē na niryānti kuttra na niryānti kāmadhātvaiśvaryē tathā rūpadhātāv ārūpyadhātāu na niryānti śrāvakapratyēkabuddhadharmēshu na niṣryānti*] ^{४३}bōdhisatvadharmēshu na niryānti samīmyaksambuddhadharmēshu na niryānti Tē cha na śraddadhanti kim tē na śraddadhanti rūpam rūpaśūnyatām cha na śraddadhanti ēvam vēdanām vēdanāsū[nyatām cha*] ^{४४}samjñām samjñāśūnyatām cha samīskārām samīskāraśūnyatām cha vijñānam vijñānaśūnyatām cha na śraddadhanti yāvad buddhadharmān buddhadharmān [!] na śraddadhanti Tē cha punar na pratitishṭhanti kuttra [na pra*] ^{४५}titishṭhati[!] dānapāramitāyān na pratitishṭhamti yāvan na prajñāpāramitāyān pratitishṭhanti avavarttikabhūmau na pratitishṭhamti yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu na pratitishṭha^{४६}nti Tēna kāraṇēna bālapṛithagjanā ity uchyantē Abhinivēśa iti kim abhinivishtāḥ khalv ētē kuttrābhiniṇiṣṭāḥ Rūpē-bhiniṇiṣṭāḥ yāvad vijñānē-bhiniṇiṣṭāḥ tathā chakshu^{४७}shv abhinivishtāḥ yāvan manasv abhinivishtāḥ rūpaga(sā)bdagandharasparśadharmēshv abhinivishtāḥ tathā dhātushv abhinivishtāḥ rāgadvēshamōhēshv abhinivishtāḥ dṛiṣṭigatēshv abhinivishtāḥ smṛityupa^{४८}sthānēshv abhinivishtāḥ pēyālam yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishtāḥ Ēvam uktāyushmām Sāradvatiputtrō bhagavantam ētad avōchat Ēvam punah śikshamāpā

Hedin folio, Ad 158a3—159b6, P 154.22—155.6, S 910.13—915.22; not in A.

[Bhagavān āha Sachēt Subhūtē navayānasati^{४९}prasthitō bōdhisatvō mahāsatvah prajñāpāramitāyām charamānō=nupāyakuśalō bhavēn 'na cha kalyāṇamitra-hastagatō bhavēd uttrasyēt samitrasyēt samitrāsa*]m [āpadyēta Subhūtir āha Katamad bhagavan ^{५०}bōdhisatvāya] mahāsa[tvāyōpāyakauśalyām yatra charamānō bōdhī*]satvō ma[hāsatvā imām nirdēśām śrutvā ^{५१}nōttrasyati na samitrasyati*] [na samitrā]sam āpadyatē Bhagavān ā*]ha I[ha] Subhūtē b[ōdhisa]tvō [mahāsatvāh ^{५२}prajñāpāramitāyām charamānō rū*]pam sarvā [kāraṇātāpratisamīyuktēna*] chittē-nānītyākārēna pratya[vēksha^{५३}tē tach cha nōpala*]bh�atē Ē[vaṁ vēdanām samjñām saṁskārām*] vijñāna[m sarvākāraṇātāprati]samīyuktēna chittē-nānītyā[kārē*] [na pratyavē]kshatē tach cha nōpalabhatē Idam Subhū*[tē bōdhisatvāya mahāsatvāya prajñāpāramitāyām chara^{५४}[māṇasyōpāyakauśalyām Punar - aparam Subhūtē bōdhisa*]tvō mahāsatvah prajñāpāramitāyām charamānā[nah sarvākāraṇā[tāprati*] sam[yuktēna chittēna rūpam duḥkhākārē*]na pratyavēkshatē tach cha nōpalabhatē Ēvam vēdanām samjñā saṁskārā[n vijñānam duḥkhākārēna pratyavēkshatē tach cha nō*]palabhatē pēyālam rūpam nairātmyākārēna pratyavēkshati tach cha nō^{५५}[palabhatē Ēvam vēdanām samjñām saṁskārān vijñā*]nam nairātmyākārēna pratyavēkshati tach cha nōpalabhatē Punar a^{५६}[param Subhū*[tē bō[dhi-

satvō mahāsatvah prajñāpārami*] tā yām charamānaḥ sarvākārajñatāpratisamyuktēna chi⁴[ttēna rūpam anityam pra*]tyavēkshati [tach cha nōpalabhatē*] Ēvam vēdanām samjñām [saṁskārām] vijñā[nam ani]tyataḥ pratyavē⁵[kshatē tach cha nōpalabhatē pēyālam r*][ūpam anāt]mānam pratyavēkshatē*] tach cha nō[palabha]tē* Ēvam vēdanām samjñām [saṁ⁶skārām vijñānam a*]nātmā pra[tyavēkshatē tach cha nōpalabhatē*] Rūpam apraṇi[hi]taṁ p[ratyavēkshatē tach cha nōpa⁷[labhatē Ēvam vē*]danām samjñām saṁskārām vijñā*]nam apraṇihi[taṁ pratyavēkshatē tach cha nōpalabhatē*] Idam Subhūte bōdhisatvasya mahāsatvasya prajñāpāram*]ji[tāyām charamāṇasyōpāyakauśalyām*]

Fol. 102, Ad 162a4—166a7, P 155.13—156.17, S 930.7—1001.5; cf. A 17.11—17.14.

¹dānapāramitāyām charamāṇo nōttrasati na santrasati na santrāsam āpadyatē. Punar aparaṁ Subhūtē bōdhisatvō mahāsatvah prajñāpāramitāyām chara[māṇaivam pra]tyavē[kshati Rūpaśūnyatā]⁸yā rūpam śūnyam rūpam ēva śūnyatā śūnyataiva rūpam ēvam vēdanām samjñām saṁskārām vijñānam śūnyatāyā vijñānam śūnyam vijñānam ēva śūnyatā śūnyataiva vijñānam ēvam [chakshuh-śūnyatāyā] ⁹chakshuh śūnyam chakshur ēva śūnyatā śūnyataiva chakshur ēvam śrōttram ghrāṇam jihvā kāyah manahśūnyatāyā manah śūnyam [mana-r-ēva śūnyatā śūnyataiva manah pēyā]lam yāvach cha[kshuhsmā]sparśapratyayāvēdanāśūnyatāyā chakshuhsmāsparśapratyayā vēdanā śūnyās chakshusmāsparśapratyayā vēdanai[va śūnyatā śūnya]taiva [chakshuhsmāsparśapratyayā]yā vēdanā ē[vam yā]¹⁰vat manahsmāsparśapratyayā[vēdanā] śūnyatāyā manahsmāsparśapratyayā vēdanā śūnyā ma[nahsmāsparśapratyayā vēdana]va śūnyatā śūnyataiva manahsmā[sparśapratyayā] ¹¹vēdanā ēvam smṛityupasthānaśūnyatāyā smṛityupasthānāni śūnyāni smṛityupasthānāny ēva [śūnyatā śūnyataiva smṛityupasthānāni pēyālam] yāva[d buddhadharmaśūnya]tāyā buddhadharma śūnyā buddhadharmaiva śūnyatā śūnyataiva buddhadharmāh Ēvam hi Subhūtē bōdhisatvō mahāsatvah prajñāpāramitāyām charamāṇo nōttra[sa]ti [na santrasa]sti na santrāsam āpadyatē [Athāyushmām Subhū]tir bha[gavanta]m ētad avōchat Katamām bhadanta bhagavan bōdhisatvasya [mahāsatvasya kalyāṇamittram yēna parigṛihita-m-imam prajñāpārami]ptānirdeśam śrutvā nōttrasati na santrasati na santrāsam āpadyatē* Ē[vam uktō] bhagavān āyushmantam Subhūtim ētad avōchat [Idam Subhūtē bōdhisatvaya mahāsatvaya kalyāṇamittram] ¹²yad rūpam anityam iti dharmām dēśayati tach chānupalambhayōgēna ēvam vēdanām samjñām saṁskārām vijñānam anityam iti dharmām dēśayati tach chānupalambhayōgēna tāni cha kuśalamūlāni "na śrāvaka]pratyēkabuddhabhūmau pari[nāmaya]ti anyattra sarvbākārajñatāyām Idam bōdhisatvaya mahāsatvaya kalyāṇamittram Punar aparaṁ Subhūtē bōdhisatva]syā mahā[satvaya kalyāṇa]mittram yad rūpam duḥkham iti dharmām dēśayati tach chānupalambhayōgēna ēvam vēdanām samjñām saṁskārām vijñānam duḥkham iti dharmām dēśayati tach chānupalambhayōgēna tāni cha kuśalamūlāni "na śrāvaka]pratyēkabuddhabhūmau pari[nāmaya]ti nānyattra sarvbākārajñatāyām Idam bōdhisatvaya mahāsatvaya kalyāṇamittram pēyālam rūpam anātmānam iti dharmām dēśayati Yāvad [bijñā]¹³nam tach chānupalambhayōgēna rūpaśūnyatāyā dharmām dēśayati ēvam yāvad bijñānaśūnyatāyā dharmām dēśayati

tach chānupalambhayōgēna ēvam rūpānimittatayā [dharmam dēsayati] ^४yāvad bijñānānimittatayā dharmam dēsayati tach chānupalambhayōgēna ēvam rūpāpranīhitatayā dharmam dēsayati yāvad bijñānāpranīhitatayā dharmam dēsayati tach chānupalambhayōgēna ēvam rūpaśāntatayā rūpaviviktatayā dharmam dēsayati yāvad bijñānāśāntatayā vijñānaviviktatayā dharmam dēsayati tach chānupalambhayōgēna tāni [cha kuśala] ^५mūlāni na śrāvakapratyēka-buddhabhūmau pariṇāmayaty anyattra sarvbākārajñatāyām Idam bōdhisatvasya mahāsatvasya kalyāṇamittram Punar aparam Subhūtē bōdhisatvasya mahā] ^६satvasya kalyāṇamittram yach chakshur anityam iti dharmam dēsayati yāvat manō-nityam iti dharmam dēsayati pēyālam yāvad yach chakshussaṁsparśa-pratyaya vēdanānityam i[ti dharmam] ^७dēsayati ēvam yāvan manahsaṁsparśa-pratyaya vēdanānityam iti dharmam dēsayati tach chānupalambhayōgēna tāni cha kuśalamūlāni na śrāvakabhūmau pratyēkabuddhabhūmau vā [parinā] ^८mayaty anyattra sarvbākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram pēyālam duḥkham iti anātmānam iti yāvad biviktam iti dharmam dēsayati tach chānupalambha ^९yōgēna tāni cha kuśalamūlāni na śrāvakabhūmau pratyēkabuddhabhūmau vā pariṇāmayati anyattra sarvbākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram Punara ^{१०}param Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram yah smṛityupasthānabhāvanāyai dharmam dēsayati yāvat smṛityupastānavivikta-tāyai [dharmam dēsayati tach chānupalambha] ^{११}yōgē-

Fol. 104, Ad 169a2—172a2, P 158.3—159.24, S 1186.1—1191.6; not in A.

^१ kshitavyam iti tat kasmād dhētōḥ nai[tā bhōḥ pāramitās tathāgatair arhadbhīḥ saṁmyaksainbuddhair bhāshitāḥ Kavitāḥ kāvēyāś chaitāḥ naitā bhōḥ śrōtavyāḥ nōdgrahitavyāḥ [na paryāptavyāḥ na dhāra] ^२yitavyāḥ nā vāchayitavyāḥ na manasikarttavyāḥ na parēbhyō dēsayitavyāḥ Idam Subhūtē bōdhisatvasya mahāsatvasya pāpamittram vēditavyam [Punar aparam Su]bhūtē bōdhisatvasya mahāsatvasya pāpamittram yō-smai-r-Mārakarmāṇi nōpadiśati Māradōshāmś cha nāchakshati Iha bhō Māraḥ pāpimām buddhavēshēṇōpasāmkkramitvā bōdhisattvam [shaḍbhyaḥ] pāram[itā]bhyō vivē[kal]yati Kim tē bhyō (bhōḥ) ^३kulaputrānāyā prajñāpāramitayā bhāvitayā ēvam kin tē dhyānapāramitayā kim viryapāramitayā kin kshāntipāramitayā [kim śilapāramitayā kin tē dānapā]ramitayā bhāvitayā ^४Idam Subhūtē bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar aparam Subhūtē Māraḥ pāpimām buddhavē[shēṇō] pasāmkkramitvā tam bōdhisatvanā mahāsa]tvam [tasmai kha]lu śrāvaka^५pratyēkabud-dhāpratisamyuktām sūtrāntām yāvad avadānāvadēśām dēsayati prakāśayati vi[bhaja]ty uttā[nikarōti] samprakāśayati] Ya imāny ēvarūpāṇi^६ Mārakarmāṇi nāchakshatidam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar aparam Subhūtē Māraḥ pāpimām buddhavēshēṇōpasāmkkramitvā bōdhisatvam mahāsatvam ēvam vadati ^७Na tvam bhō kulaputra bōdhisatvō na cha tē-sti bōdhichittam nāpi tvam hy avaivarttikō na cha tvam śakshyasy anuttarāyām(rām) saṁmyaksainbōdhim abhisambōdhum iti [Ya imāny ēvarūpāṇi] Mārakarmāṇi nā^८chakshati nāvabōdhayatidam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar aparam Subhūtē Māraḥ pāpī[mām buddhavēshēṇōpa]-

sainkkramitvā bōdhisatvam mahāsatvam ēvam vadati.¹⁰ Chakshuh kulaputra sūnyam ātmanātmanīyēna vā ēvam śrōtrami ghrāṇam jihvā kāyō maṇah kulaputra sūnyam ātmanātmanīyēna vā ēvam [rūpaśabdagandharaspa]rśadharmaḥ [kulaputra sū]¹¹nyā ātmanātmanīyēna vā pēyālam yāvach chakshuhsamsparsaśpratyayā vēdanā sūnyāḥ ātmanātmanīyēna vā yāvan manahsamsparsaśpratyayā vēdanā sūnyā-r-ātmanātmani^b[yēna] vā tathā dānapāramitā [sūnyā yāvat prajñāpā]ramitā sūnyātmanātmanīyēna vā ēvam snṛity-upasthānāni yāvad āryāśṭā[ngō mārgō] yāvat trīpi vimōkshamukhēni sūnyā¹²ny ātmanātmanīyēna vā ēvam daśa tathāgatabalāni yāvad ashtādaśāvēdanikā buddhadharmaḥ kulaputra sūnyāḥ ātmanātmani^b[yēna] vā kim tvam kari]shyasy [anuttarāyā saṁmya]¹³ksambōdhāv¹ abhisam̄buddhayēti Yō-smai hy ēvarūpāni Mārakarmāni nāchakshati nōpadiśati na sambōdhayati i[ca]m bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar apa]ra¹⁴m Subhūtē Mārah pāpīmām pratyēkabuddhavēshēṇopasamkkramitvā bōdhisatvam mahāsatvam ēvam vadēta Sūnyā bhōḥ kulaputra [pūrvbā dig buddhair bhagavadbhīr bōdhisatvaiś cha śrāvakaiś cha nāttra buddhā bha]¹⁵gavantō na bōdhisatvā na śrāvakāḥ Yathā pūrvbā dig ēvam sa[mantād da]śasū [!] diśah sarvbē cha loka-dhātava iti [Ya imāny ēvarūpāni Mārakarmāni nācha]ksa[ti nō]¹⁶padiśati na sambōdhayatidam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam Punar aparaṁ Subhūtē Mārah pāpī[mām śrāvakavēshēṇopasamkkramitvā bōdhisatvam] mahā¹⁷satvam² sarvba[jñatāpra]jisaṁyuktēbhyō manasikārēbhyō vivēkayati śrāvakapratyēkabuddha[pratisaṁyuktēbhīr manasikārēbhīr avavada]ti tēbhi¹⁸s chānuśāsti Ya imāny ēvarūpāni Mārakarmāni nāchakshati nōpadiśati na sambōdhayatidam bōdhisatva[sya mahāsatvasya pāpamittram vēditavyam Punar aparaṁ Su]bhūtē Mārah pāpīmām upādhyāyāchāryavēshēṇopasamkkramitvā bōdhisatvam mahāsatvam bōdhisatvachāryāyā vivēkayati sarvba[jñatā] pratisaṁyu[ktebhyō manasikārēbhyō vivekayati] smṛityu¹⁹pasthānēbhyō vivēkayati pēyālam yāvad āryāśṭāngam mārgam vivēkayati sūnyatānimittāpраṇihitēshu samādāpayati ni[yōjayati] Ehi tvambhō kulaputtrē²⁰mān dhar-mām bhāvayitvā śrāvakabhūmi[tām] sākshikurnshva kiñ karishyasy anuttarāyām samyaksambōddhāyām abhisam̄buddhāyāḥ Ya [imāny ēvarūpāni Mārakarmāni nāchakshati nō-]

Fol. 109, Ad 185a5—187b6, P 170.4—172.3, S 1284.6—1270.1; cf. A 18.12 f.

¹ ēkanayanirhāraś cha mayā [sarvbadharmāṇām] prativeddhavyam pēyālam yāvad a[parimitta]nirhāraṇprativēdhāya cha mayā sam̄badharmāṇām śikshityam [Imē tē Subhūtē bōdhisatvasya mahāsa]tvasya vajrōpamāś chittōpādā yattrā sthitvā bōdhisatvō mahāsatvō ma[hati satvarāśau niya]tē-gratvam kārāyishyati anupātambhayōgēna Punar ap[i] Subhūtē bōdhisatvō mahāsatvah ēvam chi]ttam utpādayati Yāvanti: [satvā nairayikā vā tiryagyōnikā vā yama]lōki[kāni vā duḥkhasa]m̄vēdanām [vēdayanti tēshām aham arthāya tām vēdanām vēdayeyāni ta]ttra cha *bōdhisatvēna mahāsatvēnaivam chittam

¹ Seems to be corrected from bōdhyā, or else bōdhyā is intended.

^b Corrected from satvam etad avōcat.

utpādayitavyam [Ekaikasyāham satvasya kṛitē kalpakōtinayutaśatasasrāṇi tāṁ nairayikaduḥkhasaṁ]vē[danām anubhavēyam] yāvat taḥ (!) satvā ⁶anupādhiśeshē nirvbānadhātau [pari]nirvbā[pitā bhavēyuḥ Tēnaivōpāyēna sarvbasatvānām] kṛitē kalpakōtinayut[aśatasasrāṇi tāṁ nai]rayi[kām duḥkhavēdanām anubhav]ēyam yāva tāni satvāni sarvbāṇy anupādhiśeshē nirvbāṇadhātau [parinirvbāpitāni bhavēyuḥ paśchād aham ātma[nah kṛitēna] kuśalamūlā[ny avarōpya kalpakōtinayutaśatasaha]srēbhī ⁷anēkām sambōdhisamībhārām sambhṛitvānuttarām samīmyaksambōdhi[m abhi]sambudhīhyēya[m ity ayam Subhūtē bōdhisa]tvāya mahāsatvāya vajrōpamām chittō[tpādō yattra sthitvā mahati satvarāśau] niyatē-gratvām kārayishyati Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna [śata]tyēnōdārachittēna bhavitavyam yēna [chittēna sarvbasatvānām agratvām kārayishyati Tattrēdām bōdhisatvāya mahāsatvāya]grachittam udārachittam yat prathamachittōtpādām upādāya na kadāchid rāgachittam utpadyatē na dvēshachittam na mōha[chittam na vihimsāchittam na himsāchittam na śrāvakachittam na pratyēkabuddhachitta]¹⁰m utpadyatē idām Subhūtē bōdhisatvāya mahāsatvāya grachittam utpadāra(udāra)chittam yēna sarvbasatvānām agratvām [kārayishyati tēna cha chittēna na manyatē] Punar aparaṁ Subhūtē bō[dhisatvēna mahā¹¹satvēnā]kampyachittēna bhavitavyam [Tattrēdām bōdhisatvāya] mahāsatvāya kampyachittatā yat sarvbajñachittē manasjikāras tēna chāmanyānatēyām Subhūtē] bō[dhisatvāya mahāsatvāya kampyachitta¹²tā] Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna sarvbasatvānām antikē hita[kri]pāchittēna bhavitavyam Tattrēdām [bōdhisatvāya] mahāsatvāya sarvba[satvahitakripāch]ittam yadu[ta sarvbasā]tvānām trāṇabhūtam aparityāgabhūtam tēna chāmanyānatēdām Subhūtē bōdhisatvāya mahāsatvāya sarvbasatvahita[kripā]chittam Evam cha Subhūtē bōdhisatvō mahāsatvō prajñāpāramitāyām ¹³charamāṇah sarvbasatvānām antikē agratvām kārayishyati tām chānupalam-bhayōgēna Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna satatan dharmākāmēna bhavitavyam [dharmārāmēna] ¹⁴dharmārāmayōgam anuyuktēna cha Tatra katamō dharmō yō na vidhvamsyatē svabhāva[tō] na cha bhidyatē na cha bhēdō=[sya] labhyatē [rūpiṇi vā arūpiṇi vāyam uchyatē dharmāḥ] Katamā dharmakāmatā Yā dha¹⁵rmēshv ichchhābhilāshā iyam uchyatē dharmakāmatā Katamā dharmākāmatā Yā [dharmēshu gu]ṇānṛiśāmsatā Katamā dharmaratiḥ Yaduta dharmē[shu ratir abhiratir iyam uchyatē dharmaratiḥ] Katamā dharmārāma¹⁶yōgam anuyuktatā: Yā tasya dharmasya bhāvanā sēvanā bhājanā bahulikaraṇā [i]yam uchyatē dharmārāmayōgam anuyuktatā [īvam khalu Subhūtē charatā] bōdhisa¹⁷tvēna mahāsatvēna mahati satvarāśau niyatē-gratvām kārayitavyam tach chānupalam-bhayōgēna Puna[r aparaṁ Subhūtē bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā a¹⁸dhyātmaśūnyatāyām sthitvā yāvad abhāvasvabhāvaśūnyatāyām sthitvā mahati satvarāśau niyatē-gratvām [kārayitavyam tach chānupalam-bhayōgēna] Punar aparaṁ Subhūtē] bōdhisatvēna ¹⁹mahāsatvēna prajñāpāramitāyām charatā smṛityupasthānēshu sthitvā yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu sthitvā (!) mahati ²⁰satvarāśau niyatē-gratvām kārayitavyam anupalam-bhayōgēna Punar aparaṁ Subhūtē bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā [vajrōpamē sa]mādhau sthitvā [ākāśāsaṁ]

¹¹skṛitanirupalēpavimuktau samādhau sthitvā mahati satvarāśau niyatē-gratvam kārayitavyam anupalamībhayōgēna. Imēshu khalu [Subhūtē dharmēshu sthitvā] bōdhisatvēna mahā[satvēna mahati]

Fol. 110, Ad 187b6—190a2, P 172.3—173.13, S 1270.1—1279.13, cf. A 18.14—19.15.

¹ satvarāśau niyatē-gratvam kārayitavyam. Tasmād bōdhisatvō mahāsatva ity uchyatē. ||

Aupamyaparivarttō nāmnaikādaśamaḥ samāptah. ||

Athā[yushmām Śāradvatīputtrō bha]gavantam ētad avōchat. Mamāpi bhadanta bhagavam pratibhāti yēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Bhaga]vān āha : Prati[bhāti] tē Śāradvatīputtra Āha : Prāstibhātibhāti [!] mē bhadanta bhagavan Yathā kim Āha : Ātmadrishṭiprahā[nāya satvēbhyō dharmam dēsayati] ēvān satvadrishtipra[hānā]ya [jantudrishtih jīvadrishtih pōsha]dri-^{shṭih} pudgaladrishtih manujadrishtih mānavakāraka[ka*]rtriutthāpakaśamutthāpaka-[vētri]vēdaka[jānaka]darśakadrishṭ [prahānāya satvēbhyō dharmam dēsayati ēvām u]chchhēdasāśvata[drishtiprahānāya astidrishtih nāstidrishtih skandha-^{drishtih} [dhātudrishtih satyadri]shṭih pratiyasamutpādadrishtih [prahānāya satvēbhyō dharmam dēsayati tathā smṛityupa]sthānadri[shṭih yāvad ashtādaśāvēdanikabuddhadharmadrishtih prahānāya satvē[bhyō dharmam dēsayati tathā satvaparipāka[drishtih buddhakshētrapariśōdhanadrishtih bōdhidrishtih bu]ddha-^{drishtih} ⁷dharmačakkrapravarttanadrishtih prahānāya satvēbhyō dharmam dēsayati Tēnārthēna bōdhisatvō mahāsatva ity uchyatē [Punah parinirvbāṇadrishtiparihānā]ya satvēbhyō dha[rma]m dēsayati Tēnārthēna bōdhisatvō mahāsatva ity uchyatē Athāyushmām Subhūtir āyushmantam Sā[radvatīputtram ētad avōchat Yady āvusa Śāradvatīputtraitāśām drishtinām] prahānāya bōdhisatvō mahāsatvah satvēbhyō dharmam dēsayati tat kēna kāraṇēna bōdhisatvāya mahāsatvāya rūpadrishtir bhavati [ēvām vēdanām saṁjñām saṁskārām vijñānadrishtir bhavati pēyā]¹⁰lam yāvad ashtādaśāvēdanikabuddhadharma-^{drishtir} bhavati. Ēvām uktāyushmām Śāradvatīputtrāyushmantam Subhūtim ēta[d avōchat Ihāvusa Subhūtē bōdhisatvō mahāsatvah] prajñāpāramitāyām ¹¹charam]ānō anupāyakauśalyēna rūpam upalabdhwā drishtim utpādayati upalambhayōgēna. ēvān vēdanām saṁ[jñām saṁskārām vijñānam upalabdhwā drishtim utpādaya[ty upalambhayōgēna ¹²pēyā]lam yāvad ashtādaśāvēdanikām buddhadharmā[manupalabdhwā drishtim utpādayaty upalambhayōgēna. Anēnāvusa Subhūtē kāraṇēna bō[dhisatvāya]nupāyakuśalasya rūpadrishtir bhava¹³ti. pēyālam yāvad ashtādaśāvēdanikabuddhadharmadrishtir bhavati. Tat14ty uchyatē. Bhagavān āha : Pratibhāti te Subhūtē Āha : Pratibhāti bhadanta bhagavan Bōdhi-chittam asamasamachittam asādhāraṇachi[ttam sarvbaśrāvaka]pratyēkabuddhais tēnārthēna bō[dhisatvō mahāsatva ity uchyatē tat kasmād dhētōs tathā hi bhadanta bhagavan tam sarvbākārajñatāchittam anāsravam aparyāpannam tra-¹⁵dhātukē. [Yad apy arya] sarvbākārajñatāchittam a¹⁶nāsravam aparyāpannam

traidhātukē tattrāpy ēsha chittē na saktas tasmād ēsha bōdhisatvō mahāsatva
ity uchyatē Athāyushmām [Sāradvatīputtrō] āyushmantam Subhūtim ētad
avō^bchat Katamā [!] Subhūtē bōdhisatvasya mahāsatvasyāsamasamachittam
asādhāraṇachittam sarvabaśrāvakapratyēkabuddhair Ēvam uktā[yushmām
Subhūtir āyushma]ntam Sāradvatīputtram ētad a^bvōchat Ihāvusa Sāradvatī-
puttra bōdhisatvō mahāsatvah prathamachittōtpādam upādāya na kasyachid
dharmasyōtpādam vā nirōdhām vā samanupaśyati nāpi kaścid dharmō hānim
vā vṛiddhim vā gachchhati nāpi kasyachid dharmasya samklēśō vā vyava-
dānam vā samvidyatē Yattra chāvusa Sāradvatīputtra nōtpādō na nirōdhō
na hānir na vṛiddhi na samklēśō na vyavadānam ta^btra na śrāvakachittam
vā pratyēkabuddhachittam vā bōdhisatvachittam vā sammyaksambuddhachi-
ttam vēti Atah ā[vusa] Sāradvatīputtra bōdhisatvasya mahāsatvasyāsama-
machittam asādhāra^bnachittam sarvabaśrāvakapratyēkabuddhair iti Athāyush-
mām Sāradvatīputtrāyushmantam Subhūtim ētad avōcat Yad apy āvusa Subhūtir
ēvam āha: Tattrāpi śrāvakapratyēkabuddha[chittam]

Bidyabinod Pl. I, Fig. 1—2, Ad 226b4—230a4, P 195.4—197.10, S 1406.15—
1410.11; not in A.

[Bhagavān āha Iha Subhūtē bōdhisatvō ¹mahāsatvah sarvbākārajñatāprati-
samyuktais chittōtpadāir ātmanā chōpāyakauśalyēna dhyānāni samāpadyatē na
cha tēshām va*]sēnōpapadyati parāmś cha dhyānēshu [samādāpa]^a[yatīyam Subhūtē
bōdhisatvasya mahāsatvasya dhyānapāramitā Subhūtir āha Katamā bhagavan
bōdhisatvasya mahāsatvas*]ya prajñāpāramitāha Subhūtē bōdhisatvō ma^b[hāsatvah
sarvbākārajñatāpratisamyuktais chittōtpadaiḥ sarvbadharmān nābhiniśati sarvba-
dharmacaritām cha pratyavēkshatē-nupalamībha*]yōgēna sarvbadharmā[nabhi]-
nivēśe cha sarvba^a [dharma-prakriti-pratyavēkshatāyām chānyām samādāpayati
nivēśayati pratishṭhāpayaty anupalamībhayōgēnēyām bōdhisatsva*]sya [mahāsat-
vassyā] prajñāpāramitā Idam Subhūtē bōdhī[sa]tyasya mahāsatvasya mahā-
yānam Punar apāram Subhūtē bōdhisatvasya mahāsatvasya mahāyānam
yaduta adhyātma*]sūnyatā [bahirddhāsūnyatā adhyātmabahi rddhāsūnyatā] sū
*[nyatāsūnyatā mahāsūnyatā paramārthaśūnyatā saṃskṛitaśūnyatāsaṃskṛitaśūny-
tātyantaśūnyatānavarāgraśū*]nyatāpratikāra[sūnyatā prakṛiti]sūnya[tā s]va[lak]-
shānaśūnya[tā sarvbadharmaśūnyatā anupalamībhāśūnyatā abhāvaśūnyatā svabhāva-
śūnyatā abhāvasvabhāvaśū*]nyatā chēti Tatra katamādhyātmaśūnyatādhyāt-
mikā dharmā uchyā[ntē chakshuh śrōtrām ghrāṇam jihvā kāyō manah
Tatra chakshuh chakshushā sūnyam akūṭasthāvināśatām u*]pādāyā(-ya) tat
kasmād dhētō prakritir asyaishā Tathā śrōtrām śrōtrēna sūnyam a^b[kūṭasthāvi-
nāśatām upādāya tat kasmād dhētō prakritir asyaishā Ghrāṇam ghrāṇēna
sūnyam akūṭasthāvi*]nāśatām upādāya tat kasmād dhētō prakritir asyaishām
(shā): Jihvā jihvāyā sū^b[nyā akūṭasthāvināśatām upādāya tat kasmād dhētō
prakritir asyā ēshā Kāyah kāyēna sūnyah a^b]kūṭasthāvināśatām upādāyan
(ya) tat kasmād dhētō prakritir asyaishā Manā ma^b[nasā sūnyam akūṭa-
sthāvināśatām upādāya tat kasmād dhētō prakritir asyaishā Iyam uchyatē*-]
dhyātmaśūnyatā Tatra katamā bahiśūnyatā: Bāhyā dharmā uchyantē rūpam
^a[śabdaḥ gandhaḥ rasāḥ sparśaḥ dharmāḥ Tatra rūpam rūpēṇa sūnyam akūṭa-
thāvināśatām upādāya ta*]t kasmād dhētō prakritir asyaishā: ēvam śabdaḥ

gandha rasā sparśa dharmā dharmēbhi sū¹³[nyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēshām ēshā. Iyam uchyatē bahiśūnya*]tā : Tatra katamādhyātmabahiśūnyatā Adhyātmabāhyā dharmā uchyantē shaḍ ādhyā-¹⁴[tmikāni āyatānāni shaḍ bāhyāni āyatānāni imē uchyantē adhyātmabāhyā dharmāḥ Tatrādhyā*]tmikā dharmā bāhyēbhi dharmēbhi sūnyā akūṭasthāvināśatām upādāya : ta¹⁵[t kasmād dhētōḥ prakṛitir ēshām ēshā Bāhyā dharmā adhyātmikadharmaśūnya akūṭasthāvināśatām upādā*]ya : tat kasmād dhētōḥ prakṛi[tir ēshām ēshā Iyam uchya[tē adhyātmabahiśūnyatā : ¹⁶[Tatra katamā sūnyatāśūnyatā Yā sarbadharmaśūnyatā sā sūnyākūṭasthāvināśatām upādāya I*]yam uchyatē sūnyatāśūnyatā : Tatra katamā mahāśūnyatā Pūrvā dik ¹⁷[pūrvbayā diśā sūnya ēvām dakṣinā paśchimā uttarā adhastād uparishtāddig upariṣṭāddiśā*]sūnyā anuvidiśo=nuvidibhi sūnyā akūṭasthāvināśatām upādāya ta¹⁸[t kasmād dhetōḥ prakṛitir āsām ēshā Iyam mahāśūnyatā Tatra katamā paramārthaśūnyatā Paramārtha u*]chyatē nirvbāṇam Tatra nirvbāṇa nirvbāṇena sūnyatā (sūnyam) akūṭasthāvināśatām u¹⁹[pādāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyatē paramārthaśūnyatā Tatra katamā saṃskṛi*tāśūnyatā Saṃskṛitaśūnyatōchyatē (Saṃskṛitam uchyatē) Kāmadhātu rūpadhātu ārūpyadhā-²⁰[tuḥ Tatra kāmadhātuḥ yāvad ārūpyadhātūr ārūpyadhātunā sūnyo-kūṭasthāvināśatām upādāya Iyam uchya*]tē saṃskṛitaśūnyatā Tatra katamā hy asam- skṛitaśūnyatā Asaṃskṛita²¹[m uchyatē yasya nōtpādō na nirōdhō na vināśo nānyathātvam idam uchyatē asaṃskṛita*]m iti Tatrāsaṃskritam asaṃskṛitēna sūnyam akūṭasthāvināśatām upā²²[dāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyatē asaṃskṛitaśūnyatā Tatra katamā atyantaśū*]nyatā Yasya dharmasyātyantatō nōtpāda upalabhyatē [tat kasmād dhētōḥ pra²³[kritir asyaishā Iyam uchyatē tyantaśūnyatā Tatra katamānavarāgraśūnyatā Yasyāvaraṁ nōpalabhyatē nāgram*] tat kasmād dhētō [prakṛitir asyaishā Iyam uchyatē- navaragra]sū²⁴[nyatā Tatra katamāpratikāraśūnyatā Yatra na kasyachid dhar- masya pratikāra iyam uchyatē pratikāraśūnyatā Tatra ka*]tamā prakṛi[tiśūnyatā Yā sarbadharmaśūnyatā prakṛitiḥ saṃskṛitā]nām ²⁵[vāsaṃskṛitānām vā sā prakṛitiḥ prakṛityā sūnyākūṭasthāvināśatām upādāya Iyam uchyatē prakṛitiśūnyatā Tatra*] katamā sarvbadharmaśūnyatā : [Sarvbadharma u]chyā²⁶[ntē rūpam vēdanā samjñā samiskārāḥ vijñānam. chakshuh śrōtrām ghrāṇām jihvā kāyah manah. rūpam śabdah gandhaḥ rasaḥ sparśaḥ dharmāḥ. chakshuh*]śrōtra- ghrāṇajihvākāyamanōvijñānam²⁷[chakshuhsamsparsaḥ yāvan manahsaṃsparsaप्रत्याया vēdanā rūpiṇō dharmā arūpiṇō dharmāḥ saṃskṛitāsaṃskṛitadharmāḥ Imē uchyantē sa*]rvbadharmaḥ Tatra dharmā dharmēbhi sūnyā akūṭa ²⁸[sthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēshām ēshā Iyam uchyatē sarvbadharmaśūnyatā Tatra katamā svalakshaṇaśūnyatā*] Rūyalakshaṇam rūpam anubhava-

Bidyabinod Pl. I, Fig. 3—4, Ad 230a4—233b5, P 198.10—198.11, S 1410.11—1414.16 ; not in A.

¹[kshanā vēdanā. udgrahaṇalakshanā samjñā. abhisamiskāralakshanāḥ samiskārāḥ. vijānanalakshanām vijñānam. Yach cha saṃskṛitā*]nām dharmānām lakshanām yach chāsaṃskṛitā²[nām lakshanām sarvba ētē dharmāḥ svasvalakshaṇēna sūnyā akūṭasthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēshām ēshā.

Tatra ka*]-tamānupalamba(bha)sūnya[tā Yē dharmā atītā]^१[nāgatapratyutpan-nās tēshām anupalambhō-nupalambhēna sūnyah akūṭasthāvināśatām upādāya tat kasmād dhētōh prakṛitir ēstāmsyaēshā Tatra ka*]tamābhāvaśūnyatā Yatra bhāvō nō^२[palabhyatē iyam uchyatē-bhāvaśūnyatā] Tatra katamā svabhāvaśūnyatā. Yatra svabhāvō nōpalabhyatē iyam uchyatē svabhāva*[sūnyatā Tatra] katam[ā-bhāvasvabhāva]^३[sūnyatā Nāsti sāmyōgikasya dharmasya svabhāvah pratītyasamutpannatvāt sarvbadharmāṇām Iyam uchyatē-bhāvasvabhāvaśūnyatā Bhā*][vō bhāvēna sūnyah abhāvō-bhāvēna sūnyah svabhāvah] sva^४[bhāvēna sūnyah parabhāvah parabhāvēna sūnyah Tatra katamō bhāvah Bhāva uchyatē pañcha skandhāh Tatra pañcha ska*] [ndhā bhāvēna sūnyā ajātavād Evam bhāvō bhāvēna sūnyah] Kata^५[mō-bhāvah Katham abtravo-bhāvēna sūnyah Abhāva uchyatē-saṁskṛitam Tatra asaṁskṛitam asaṁskṛitēna sūnyam Ē*]vam abhāvah sūnya. Katham svabhāvah svabhāvēna sūnya Yā *[sarvbadharmāṇām sūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā Evam svabhāvah svabhāvēna sūnyah Tatra katamā para*]bhāvaśūnyatā Yōtpādāyā(a) vā tathāgatānām anu^६[tpādāya vā dharmāṇām dharmasthititā. dharmatā. dhar-madhātuḥ. dharmaniyāmatā. tathatā ananyatathā*]tāvitathatā bhūtakōtir iti yā chaimishām (chēmēshām) dharmāṇām parēṇā sūnyā^७[sthiti]tā. iyam uchyatē parabhāvaśūnyatā. Idam Subhūtē bōdhisatvasya mahāsatvasya mahā*]yānam Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam ya^८[duta Sūraṅgamō nāma samādhiḥ Ratnamudrō nāma samādhiḥ Simhavikrīditō nāma samādhiḥ Sucha*]ndrō nāma samādhi Chandradhvajakētu nāma samādhi Sarvbadharmōdgatō nāma sa^९[mādhiḥ Vilōkitamūrddhā nāma samādhiḥ Dharmadhātuniyatō nāma samādhiḥ Niyatadhvajakētur nā*]ma samādhi Vajrōpamō nāma samādhi Sa[robñ]dharma-pravēśamudra nāma samādhi. ^{१०}[Samādhīrājasupratishthitō nāma samādhiḥ Raśmipramuktō nā*]ma samādhi Balavīryō nāma samādhi [Samudga]tō nāma samādhi Niruktaniya^{११}[tapravēśō nāma samādhiḥ Adhivachanasampravēśō nāma samādhiḥ Digvilōkanā nāma samādhiḥ Dhāraṇi*]mudrō nāma samādhi [Asampramōshō] nāma samādhi Sarvbadharmasama[va*]sara^{१२}[ṇasāgaramudrō nāma samādhiḥ Ākāśaspharanō nāma samādhiḥ Vajramaṇḍalō nāma samādhiḥ Rajōja*]jhō nāma samādhi Vairōchanō nāma samādhi [Anēshō namā samādhi] Ani^{१३}[kētasthitō nāma samādhiḥ Niśchittō nāma samādhiḥ Vimalapradīpō nāma samādhiḥ Anantaprabhō*] nāma samādhi Prabhākarō nāma samādhi [Samantāvabhāsō nāma samādhi] [Śuddhasārō nāma*] samā^{१४}[dhiḥ Vimalaprabhō nāma samādhiḥ Ratikarō nāma samādhiḥ Vidyutpradīpō nāma samādhiḥ Akshayō nāma samā*]dhi Tejaḥpati nāma samādhi Kshayāpagatō nāma samādhi Animjītō nā^{१५}[ma samādhiḥ Avivarttō nāma samādhiḥ Sūryapradīpō nāma samādhiḥ Chandravimalō nāma samādhiḥ Śuddhapra*]tibhāsō nāma samādhi Ālōkikarō nāma samādhi [Kārākārō] nāma samādhi ^{१६}[Jñānakētūr nāma samādhiḥ Vajrōpamō nāma samādhiḥ Chittasthitir nāma samādhiḥ Samantālōkō nā*]ma samādhi Supratishthitō nāma samādhi Ratnakūti nāma samādhi Varadharma-mamu^{१७}[drō nāma samādhiḥ Sarvbadharmasamatā nāma samādhiḥ Ratijahō nāma samādhiḥ Dharmōdgatō nāma samādhiḥ Vi*][kiraṇō] nāma samādhi Sarvbāpadaprabhētō nāma samādhi. Samāksharāva^{१८}[kārō nāma samādhiḥ Aksharāpagatō nāma samādhiḥ Āraimbaṇachchhēdanō nāma samādhiḥ

Aprakārō nāma*] samādhi Avikārō nāma samādhi Anikētachārī nāma samādhi
[Timirāpagatō nāma samādhiḥ Chāritravatī nāma samādhiḥ Achalō nāma
samādhiḥ Vishayatīrṇō*] nāma samādhi. Sarvaguṇasamichayagatō nāma samādhi
Sthitani¹⁰[śchittō nāma samādhiḥ Śubhapushpitaśuddhir nāma samādhiḥ Bōdhyā-
gavatī nāma samādhiḥ Anantapratibhāṇḍō nāma samā*]dhiḥ Asamasamō nāma
[samādhi Sarjavbadharmā[tikkramaṇō nāma] samā¹¹[dhiḥ Parichchhēdakarō
nāma samādhiḥ Vimativikiraṇō nāma samādhiḥ Niradhishṭhānō nāma samādhiḥ
Ekavyūhō nāma sa*]mā[dhi Akārābhīnirhārō nāma samādhi Ekākārō nāma¹²[ma
samādhiḥ Ākārakāraḥ samādhiḥ Nirvbēdhikasarybabhavatalavikiraṇah samādhiḥ
Samkētarutaprativēṣaḥ samādhiḥ ghōshāvatīgirā*]ksharavi[muktō nāma samādhi
Jvala]nōlkō¹³[nāma samādhiḥ Lakshaṇapariśodhanō nāma samādhiḥ Anabhilakshō
nāma samādhiḥ Sarvbākāravarōpētaḥ samādhiḥ Sukhaduḥkhanirabhi*[nandanō
nāma samādhi [Akshayakaraṇḍō] nā¹⁴[ma samādhiḥ Dhāraṇīpadhō nāma
samādhiḥ Samyaktvamithyātvasarvbasamgrasanaḥ samādhiḥ Rōdha*[nirōdha-
[saṁprāśamanō nāma samādhi Avirōdhāpratirōdhō nāma samādhi Vimalapra]
¹⁴bhō nāma samādhiḥ Sāravatī nāma samādhiḥ Paripūrṇachandramalaḥ samādhiḥ
Mahāvyūhō nāma samādhiḥ Sarvbākāraprabhākarō nāma samādhiḥ Samādhisa-
matō nāma samādhiḥ*].

Bidyabinod Pl. II, Fig. 1—2, Ad 233b5—236b7, P 198.12—200.10, S 1414.16
—1418.7; not in A.

¹ [Arajōvirajaḥ samādhiḥ Araṇasaraṇasarvbasamavasarāṇaḥ samādhiḥ Anilam-
bhanikētanirataḥ samādhiḥ Tathatāsthitanīśchittaḥ samādhiḥ*] Kāyakalisampra-
thamanō(mathanō) nāma samā²[dhiḥ Vākkalividhvāṁsanagaganakalpō nāma
samādhiḥ Ākāśasaṅgavimuktanirupalēpō nāma samādhir iti. Tatra katamah*]
Sūraṁgamō nāma samādhi. Yatra samādhi³[nā sarvbasamādhīnāṁ gōcharam
anubhavaty ayam uchyatē Sūraṁgamō nāma samādhiḥ Tatra katamō Ratna-
mudrō nāma samādhiḥ Yēna samā*]dhina(nā) sarvbasamādhayō mudritā aya⁴[m
uchyatē Ratnamudrō nāma samādhiḥ Tatra katamah Simhavikṝḍitō nāma
samādhiḥ Yatra samādhau sthitvā sarvbasamādhībhir vbikrīḍa*]ty ayam uchyatē
Simha[vikrīḍ]itō nā⁵[ma samādhiḥ Tatra katamah Suchandrō nāma samādhiḥ
Yatra samādhau sthitvā sarvbasamādhīn avabhāsayaty ayamu*]ehaytē
Suchandrō nāma [samādhiḥ. Tatra katamaś Chandradhvajakētu]r nāma⁶ [samādhiḥ
Yatra samādhau sthitvā sarvbasamādhīnāṁ dhvajāṁ dhārayaty ayam uchyatē
Chandradhvajakētur nāma samādhiḥ Tatra kata*]ma Sarvbadharmōdga[tō nāma
samādhir] Yyatra [samādhau sthi]tvā sa⁷[rvbasamādhībhir abhyudgachchhaty
ayam uchyatē Sarvbadharmōdga]tō nāma samādhiḥ Tatra katamō Vilōkita*-
mūrddhā nāma samādhir Yyatra samādhau sthitvā sarvba[samādhi]nām mū
*[rddhānām vilōkayaty ayam uchyatē Vilōkitamūrddhā nāma samādhiḥ. Tatra
katamō Dharmadhātu*]niyatō nāma samādhir yatra samādhau sthitvā dharma-
dhātōr nniśhayām ⁸[gachchhaty ayam uchyatē Dharmadhātuniyatō nāma
samādhiḥ Tatra katamō Niyatadhvajakētur nāma samādhi*]r Yyatra samādhau
sthitvā sarvbasmaṁdhīnām(ām) niyatām dhvajāṁ ddhārayaty ayam ⁹[chyatē
Niyatadhvajakētur nāma samādhiḥ Tatra katamō Vajrōpamō nāma samādhir
Yatra samādhau sthitvā*] sarvbaśamādhīnām(dhīn na) bhindaty ayam uchyatē
Vajrōpamaḥ samādhi Tatra kata¹⁰[mō Dharmapravēśamudraḥ samādhir Yatra

samādhau sthitvā dharmāñām mudrām praviśaty ayam uchyatē Dharmapra*]-
 vēśamudraḥ samādhī Tatra katamāḥ Samādhirājasupratishṭhitō nāmā samā¹²[dhir
 Yatra samādhau sthitvā sarvbasamādhishu rājapratishṭhānēna pratitishṭhaty ayam
 uchyatē Samādhir*]jājasupratishṭhitah samādhī. Tatra katamō Raśmipramuktō
 nāma samādhir Ya¹³[tra samādhau sthitvā sarvbasamādhinām raśmin avasṛijaty
 ayam uchyatē Raśmipramuktō nāma samādhīḥ Tatra*] katamō Balavīryō nāma
 samādhī Yatra samādhau sthitvā sarvbasamādhīna(ā)m ba¹⁴[lavīryam dhārayaty
 ayam uchyatē Balavīryo nāma samādhīḥ Tatra katamāḥ Samudgatō nāma samā-
 dhir Ya*]tra samādhau sthitasya sarvbasamādhayaḥ samudga[chchhamty a]yam
 uchyatē Samu¹⁵[dgataḥ samādhīḥ Tatra katamō Niruktinirdēśapravēśah samādhir
 Yatra samādhau sthitvā samādhī*]niruktinirdēśam pravēśayaty ayam uchyatē
 Niruktinirdēśapravēśah samādhīḥ Tatra ¹⁶[katamō=dhivachanasamipravēśah samā-
 dhir Yatra samādhau sthitvā sarvbasamādhinām adhivachanam*] nāmadhēyam
 pravēśaty ayam uchyatē=dhivachanasamipravēśa samādhī Tatra katamō. ¹⁷[Digvi-
 lōkanā nāma samādhir Yatra samādhau sthitvā sarvbasamādhinām diśō vilōka-
 yaty ayam uchyatē*] Digvilōkanā nāma samādhīḥ Tatra katamō Dhāraṇimudrō
 nāma samā[dhir Yya]tra¹⁸ [samādhau sthitvā sarvbasamādhinām mudrām dhāra-
 yaty ayam uchyatē Dhāraṇimudrō nāma samādhīḥ Tatra katamō=saṁpra*]mōshō
 nāma samādhir Yyatra samādhau sthitvā sarvbasamādhī[n na] saṁpramōshā-
 yaty a¹⁹[yam uchyatē-saṁpramōshah samādhīḥ Tatra katamāḥ Sarvbadharma-
 samavasarāṇasāgaramudraḥ samādhir Ya*]tra samādhau sthitvā samādhayaḥ
 saṁgraha[m] samavasarāṇam gachcha[m*]ty ayam uchyā²⁰[te Sarvbadharmasa-
 mavasarāṇasāgaramudraḥ samādhīḥ Tatra katama Ākāśashparaṇō nāma samā-
 dhir Yatra*] samādhau sthitvā sarvbasamādhīn ākāśaspharaṇatāyā spharaty ayam
 uchyā²¹[tē Ākāśaspharaṇō nāma samādhīḥ Tatra katamō Vajramaṇḍalō nāma
 samādhir Yatra samādhau sthitvā sa*]rvbasamādhīnā mandalam dhārayaty ayam
 uchyatē Vajramaṇḍalaḥ samā²²[dhiḥ Tatra katamō Rajōjahō nāma samādhir
 Yatra samādhau sthitvā sarvbaklēśanimittāni jahāty ayam*]uchyatē Rajōjahaḥ
 samādhīḥ Tatra katamō Vairōchanō nāma samādhī²³[r Yatra samādhau sthitvā
 sarvbasamādhīn avabhāsayaty ayam uchyatē Vairōchanō nāma samādhīḥ Tatra
 katamō=*]nēshō nāma [samādhī Yatra samādhau sthitvā na samādhē kaiḥ
²⁴[chid dharmam ēshatē ayam uchyatē-nēshaḥ samādhīḥ Tatra katamō-nikētasthitah
 samādhir Yatra samādhau*] na [kaiścid dharmam nikētasthitam samanupaś-
 yaty ayam uchyate-nikētasthitah] sama²⁵[dhiḥ Tatra katamō Niśchittaḥ samā-
 dhir Yatra samādhau na chittam na chaitasikā dharmāḥ pravarttante-yam
 uchyatē Niśchittaḥ samādhīḥ Tatra katamō Vi*]malapradīpō [nāma samādhir
 Yya]tra sa²⁶[mādhau sarvbasamādhinām vimalapradīpam karōty ayam uchyatē
 Vimalapradīpah samādhīḥ Tatra katamō-nantaprabhaḥ samādhir Yatra samā-
 dhau*] sthitvānāntām prabhām karōty ayam uchyatē-na²⁷[ntaprabhō nāma
 samādhīḥ Tatra katamāḥ Prabhākarō nāma samādhir Yatra samādhau sthitvā
 sarvbadharmāñām prabhām karōty ayam u*]chyatē Pra[bhākaraḥ samādhīḥ]
 Tatra katama Sa²⁸[mantāvabhāsaḥ samādhir Yasya samādhēḥ sahapratilambhāt
 sarvbasamādhimukhāny avabhāsayaty ayam uchyatē Samantāvabhāsaḥ sa*]-
 mādhī. Tatra katama samādhī Śuddhasārō nāma

(One folio missing.)

Bidyabinod Pl. II, Fig. 3—4, Ad 240a2—243a3, P 202.1—203.10, S 1421.21
—1425.11, not in A.

[Tatra katamō Vishayatīrṇo ¹nāma samādhir Yatra samādhau sthitvā sarvbasamādhinām vishayam samatikkrāmaty ayam uchyatē Vishayatīrṇo nāma samādhiḥ Tatra katamah*] Sarvbaguṇasamāchayagatō nāma samādhiḥ ²[Yatra samādhau sarvbadharmānām sarvbasamādhinām cha guṇasamāchayam anuprāpnōty ayam uchyatē Sarvbaguṇasamāchayagataḥ samādhiḥ*] Tatra katama Sthitaniśchittō nāma samādhir Yyatra ³[samādhau sthitvā sarvbasamādhishu chittam na pravarttate-yam uchyatē Sthitaniśchittaḥ samādhiḥ Tatra katamaḥ Subhapush-pitaśuddih samā*]dhir Yyatra samādhau sthitvā sarvbasamādhinām śubha-⁴[pushpitaśuddhim pratilabhatē-yam uchyatē Subhapushpitaśuddhiḥ samādhiḥ Tatra katamō Bōdhyāngavatī samādhir Yatra samādhau sthitvā*] sarvbasamādhī-[bhyah] sapta bōdhyāngāni pratila⁵bhatē-yam uchyatē Bōdhyāngavatī samādhiḥ Tatra katamō-nantapratibhānah samādhir Yatra sarvbasamādhishv ananta*]-pratibhānata(ā)m pratīlabhatē-yam uchyatē=na[ntapratibhānah sa⁶[mādhiḥ Tatra katamō-samasamāḥ samādhir Yatra samādhau sthitvā sarvbasamādhishv-asamasamatām pratilabhatē*] ayam uchyate-sama[samāḥ samādhiḥ] Tatra katama [Sarvādha]mātikkrā⁷[maṇo nāma samādhiḥ Yatra samādhau sthitvā sarvbatraidhātukam samatikkrāmaty ayam uchyatē Sarvbadharmāti*]⁸[kkramāṇah samādhiḥ Tatra katama Parichchhēdakarō nā[ma samādhi]r Yya⁹[tra samādhau sthitvā sarvbadharmānām sarvbasamādhinām cha parichchhēdam paśyaty ayam uchyatē Parichchhēdakarō nāma*] samādhi. Tatra katamō Vimativikiranō nāma samādhir Yyatra samā¹⁰[dhau sarvbasamādhivimatikiranām prāpnōty ayam uchyatē Vimativikiranāḥ Tatra katamō Niradhi*]shthānō nāma samādhir Yyatra samādhau sthitvā sarvbadharmānām sthānam na samanupa¹¹[śyaty ayam uchyatē Niradhishthānah samādhiḥ Tatra katama Ēkavyūhō nāma samādhir Yatra samādhau*] sthitvā na kasyachid dharmasya dbayam samanupaśyaty ayam uchyatē Ēkavyūhah ¹²[samādhiḥ Tatra katama Ākārābhīnhīrahāḥ samādhir Yatra samādhau sthitvā sarvbadharmānām ākāranīrhāram*] na samanupaśyaty ayam uchyatē hy Ākārābhīnhīrahāḥ samādhiḥ Tatra kata¹³[ma Ēkākārō nāma samādhir Yatra samādhau sthitvā sarvbasamādhinām ākāram na samanupaśyaty a*]yam uchyatē Ēkākārah samādhi Tatra katamā(a) Ākārakarō nāma samādhi ¹⁴[Yatra samādhau sthitvā sarvbasamādhinām adbavatām samanupaśyaty ayam uchyatē Ākārakaraḥ sa*]mādhiḥ Tatra katama Nirvbēdi(dhi)kasarvbabhavatalavikiranō nāma samādhir Yya¹⁵[tra samādhau sthitvā sarvbasamādhinām nairvbēdhika-jñānam anupraviśati yasyānupravēśat kamchid dha*]rmaṇ na pratividhyaty ayam uchyatē Nirvbēdhikasarvbabhavatalavikiranāḥ samādhi. ¹⁶[Tatra katamah Samkētarutapravēśaḥ samādhir Yatra samādhau sthitvā sarvbasamādhinām samkētarutā*]ni praviśyatay [!] ayam uchyatē Samkētarutapravēśaḥ samādhiḥ Tatra katamō Ghōshava¹⁷[tīgiraksharavimuktah samādhir Yatra samādhau sthitvā sarvbasamādhīn gīrghōshāksharavimuktān sama*]nupaśyaty ayam uchyatē Ghōshavatiśi(gi)rāksharavinirmuktah samādhiḥ Tatra katamō ¹⁸[Jvalanōlkaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīns tējasāvabhāsayaty ayam u*]chyatē Jvalanōlka samādhi. Tatra katamō Lakshaṇapariśōdhanō nāma samādhir Yyatra ¹⁹[samādhau sthitvā sarvbasamādhinām lakshaṇāni pariśūdhyantē-yam uchyatē

Lakṣaṇapariśōdhanah samādhīḥ*] Tatra katamō-nabbilakshō nāma samādhir Yyatra samādhau sthitvā sarvbasamādhīn am̄^{b6}[nabbilakshītān samanupaśyaty ayam uchyatē-nabbilakshāḥ samādhīḥ Tatra katamaḥ Sarvbākāravarōpētāḥ sam*]-ādhir Yyatra samādhau sthitasya sarvbasamādhayāḥ sarvbākāravarōpētāḥ bhavaṁ^{b7}sty ayam uchyatē Sarvbākāravarōpētāḥ samādhīḥ Tatra katamaḥ Sukhaduḥkhanirabhinandanaḥ samādhīḥ*] Yyatra samādhau sthitvā sarvbasamā-dhiḥsu sukhaduḥkhanī samanupaśyaty ayam uchyā^{b7}[tē Sukhaduḥkhanirabhinan-danō nāma samādhīḥ Tatra katamē=kshayākārō nāma samādhir Yatra samā-dhau*] sthitvā sa[mādhīnām kshayām na samanupaśyaty ayam uchyatē-kshayākāraḥ sa^{b8}[mādhīḥ Tatra katamō Dhāraṇīpadhō nāma samādhir Yatra samādhau sthitvā sarvbadhāraṇī dharayaty aya*]m uchyatē [Dhāraṇī]padhāḥ samādhi. Tatra katama Samyaktvamithyātvatasarvbasam^{b9}[grasanaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām samyaktvamithyātvām na samanu-paśyaty ayam uchyatē Samyak*]tvamithyātvatasarvba[saṁgrasanaḥ samādhi] Tatra [katamō] Rōdhanirōdha^{b10}[praśamanah samādhir Yatra samādhau sthitvā sarvbasamādhīnām rōdhanirōdham samanupaśyaty ayam uchyate Rōdhani*]-rōdhappraśa[mana samādhi Tatra katamō] hy Avirōdhāpratirōdha^{b11}[samādhir Yatra samādhau sthitvā sarvbasamādhīnām avirōdhāpratirōdham samanupaśyaty ayam uchyatē-virōdhāpratirōdhaḥ samādhīḥ Tatra*] katamō Vimalaprabhō nāma samādhir Yya^{b12}[tra samādhau sthitvā sarvbasamādhīnām prabhāmandalaṁ nōpalabhatē-yam uchyatē Vimalaprabhaḥ samādhīḥ Tatra katamaḥ Sāravatī sa*]-mādhir Yyatra samādhau sthitvā sarvbasamādhīnām asā^{b13}[ram samanupaśyaty ayam uchyatē Sāravatī samādhīḥ Tatra katamaḥ Paripūrṇachandravimalaḥ samādhir Yyatra samādhau sarvbasamādhā*]yah paripūrṇā bhavanti tadyathā pañchadaśyām^{b14}[chandramaṇḍalam ayam uchyatē Paripūrṇachandravimalaḥ samādhīḥ Tatra katamō Mahāvyūhō nāma samādhir Yatra samādhau sthitvā sa*]rvbasamāda(dha)yō mahāvyūhasamanvāgataḥ

Bidyabinod Pl. III, Fig. 1—2, Ad 243a3—246b1, P 203.10—205.10, S 1425.11—1430.11; not in A.

^{b1}[bhavanty=ayam uchyatē Mahāvyūhaḥ samādhīḥ Tatra katamaḥ Sarvbā-kāraprabhākarō nāma samādhir Yatra samādhau sthitvā sarvbasamādhīn sarvba-dhar*] māṁś chāvabhāsaya[tē]=yam uchyatē Sarvbā^{b2}[kāraprabhākaraḥ samā-dhiḥ Tatra katamaḥ Samādhisamataḥ samādhir Yatra samādhau sthitvā sarvba-samādhīnām anuvikshēpam ēkāgratām u*]palabhatē-yam uchyatē Samādhi-samataḥ nā^{b3}[ma samādhīḥ Tatra katamō-rajōvirajah samādhir Yatra sarvbasamādhīn niḥklēśān karōty ayam uchyatē rajōvirajah samādhīḥ Ta*]tra katamō hy Araṇasaraṇasarvbasamāvasara^{b4}[hō nāma samādhir Yatra samādhau sthitasya sarvbasamādhayō na raṇanty ayam uchyatē-raṇasaraṇasarvbasamāvasaraṇō*]nāma samādhīḥ Tatra katamō-ni[laṁbh]janikētani^{b5}[rataḥ samādhir Yatra samādhau sarvba-samādhīnām ālayam nōpaity ayam uchyatē-ilāmbhanikētani[rataḥ samādhi*]ḥ Tatra katama[s Tathatāsthitiṇīśchittō] nāma samā[dhir Yya]tra samā^{b6}[dhau sarvba-samādhīnām tathatā na nivarttatē-yam uchyatē Tathatāsthitiṇīśchittaḥ samā-dhiḥ Tatra kathamaḥ Kāyakali*]samprathamanō(mathanō) nā[ma samādhir Yya-tra] samā[dhau sthitvā sa]rvbasamā^{b7}[dhīnām kāyai nōpalabhatē-yam uchyatē Kāyakalisaṇpramathanō nāma samādhīḥ. Tatra katamō Vākkali*]vidhvainsana-

gaganakalpo nāma samādhir Yyatra samādhau sthitvā sarvba⁹[samādhinām vākkarma nōpalabhatē-yam uchyatē Vākkalividhvāṁsanagaganakalpaḥ samādhih Tatra katama Ā*[kāśasāṅgavimuktanirupalēpō nāma samādhir Yyatra samādhau sthitvā⁹[sarvbadharmanirupalēpatām anuprāpnōty ayam uchyatē Ākāśasāṅgavimuktanirupalēpaḥ samādhiḥ*] Idam Subhūtē bōdhisatvasya mahāsatvasya prajñāpāramitāyām charatō ma¹⁰[hāyānam

Samādhiparivarttō nāmnā pañchadaśāḥ*].

Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam¹¹[yaduta chatvāri smṛityupasthānāni. Tatra katamām kāyasmṛityupasthānam Iha Subhūtē bōdhisatvō mahāsatvō*] hy ādhyātmē kāyē kāyānudarśi viharati. na cha kāya¹²[gatān vitarkān vitarkayaty ātāpī samprajānah smṛitimām vinīya lōkē-bhi-dhyādaurmanasyē bahirdhākāyē kāyānupaśyi viha*]raty ādhyātmabahirdhē kāyē kāyānupaśyi viharati na cha¹³[kāyagatān vitarkān vitarkayaty ātāpī samprajānah smṛitimām vinīya lōkē-bhidhyādaurmanasyē*] ādhyātmāsu vēdanāsa chittē dharmēshu dharmānupaśyi viharaty ātāpī¹⁴[samprajānah smṛitimām vinīya lōkē-bhidhyādaurmanasyē bahirdhēshu dharmānupaśyi viharaty ātāpī sam*]. prajānah smṛitimām vinīyābhidhyālōkēdaurmanasyē[!] ādhyātmabahirdhēshu dharmā¹⁵[nupaśyi viharaty ātāpī samprajānah smṛitimām vinīya lōkē-bhidhyādaurmanasyē Katham Subhūtē*] bōdhisatvō mahāsatvō-dhyātmē kāyē kāyānupaśyi viharati. Iha Subhūtē¹⁶[bōdhisatvō mahāsatvaś charamāṇaś charāmīti prajānāti. sthitāḥ sthitō-smīti prajānāti. nishaṇṇo ni*]shaṇṇa-m-asmi prajānāti śayāna [śayāna-m-asmi prajānā]ti yathā ya¹⁷[thā khalu punar asya kāyah sthitās tathā tathānām prajānāti. Ēvam khalu Subhūtē bōdhisa*]tvō mahāsatvō-dhyātmēkāyē kāyānupaśyi viharaty ātāpī samprajānah¹⁸[smṛitimām vinīya lōkē-bhidhyādaurmanasyē. Punar aparaṁ Subhūtē sa bōdhisatvō-bhikkra-mapra*]tikkramasamprajānachārī bhavaty ālōkitavilōkitasamprajānachārī bha-va¹⁹[ti samghāṭipīṇḍapātachīvaradhāraṇē aśitapitakhāditāsvāditaśayitanidrāprativi-nōdi*]tō gatāgata sthitānishaṇṇō svapna-jāgarita bhāshitatushnībhāvasamijānya²⁰[pratisamīlayanē samprajānachārī bhavati. Ēvam Subhūtē bōdhisatvō mahāsatvāḥ prajñāpāramitā*]yām charamāṇo-dhyātmē kāyē kāyānupaśyi viharati tach chānupalaṁbha²¹[yōgena Punar aparaṁ Subhūtē bōdhisatvō mahāsatvāḥ prajñāpāramitāyām charamāṇaḥ smṛita āśvasiti smṛit*]jāśvasatimāni sa praśvasati sa dīrgha vā śvasiti dīrgghā(a)m vāśvasa²²[ti dīrgham vā praśvasiti praśvasimi dīrgham śvasimi dīrgham āśvasimi dīrgham praśvasimīti prajānāti sa hhra*]sva vāśvasati hrasvam āśvasimīti prajānāti : [hrasvam vā praśvasa]-²³[ti hrasvam praśvasimīti prajānāti. Tadyathāpi Subhūtē kumībhakārah kumībhakārāntēvāśi vā dīrgham āvidhyān dīrgham*] āviddyāmīti prajānāti hra]-svam vā pratīvi[dyām āvidyām] hrasvam praśva²⁴[tividhyāmīti prajānāti ēvam ēva Subhūtē bōdhisatvō mahāsatvāḥ smṛitō vāśvasitāḥ smṛitō vā praśva*]sitō dīrgham āśvasiti dīrgham āśvasi]mīti prajānāti dīrgham praśvasan dīrgham praśvasimīti prajānāti hrasvam āśvasan hrasvam āśvasimīti prajānāti hrasvam praśvasan hrasvam praśvasimīti pra*]jānāti Ēvam hi Subhūtē bōdhisatvō mahā²⁵[satvō-dhyātmakāyē kayānupaśyi viharaty ātāpī samprajānah smṛitimām vinīya lōkē-bhidhyādaurmanasyē. Punar aparaṁ Subhūtē*] bōdhisatvō mahāsatvā imam ēva kāyām dhā²⁶[tuśō pratyavēkshatē asty asmin

prithivīdhātūr abdhātūr tējōdhātūr vāyudhātūh. Tadyathāpi Subhūtē dakshō gōghnō vā g*]ōghnāntēvāśi vā tīkshnēna śastrēṇa gām vam(va)dhyā ¹¹⁴[dgām hatvā cha chatvāri phalakāni kuryāt chatvāri phalakāni cha kṛtvā pratyavēkshatē sthitō vāthavā nishannāḥ ēvam ēva Subhūtē*] bōdhisatvō mahāsatvah prajñā-pāramitāyām

(One folio missing.)

Bidyabinod Pl. III, Figs. 3-4, Ad 249b5—253a1; P 207.1—209.9, S 1434.15—1441.22; not in A.

[Punar aparaṁ Subhūtē bōdhisatvō mahāsatvō yadā paśyati śivapathikā-yām asthīny anēkavarṇāni nīlāni kapōtavarnāni ¹chūrṇakajātāni prithivyām pāmsunā samasamīkṛitāni sa imam ēva kāyam tatrōpasamharati Ayam api kāya ēvāindharmā ēvampra*]kāra ētāyā [dharmatā]yā hy aparimuktah ²[ēvam khalu Subhūtē bōdhisatvō mahāsatvō adhyātmakāyē ēvam bahirdhākāyē ēvam adhyātmabahirdhākāyē kāyanupaśyī viharaty ātā*]pī samprajānyaḥ ! smṛiti-mām vinīyābhīdhyā³[daurmanasyē, ēvam vēdanāyām chittē dharmēshu dhar-mānupaśyī viharaty ātāpī samprajānyaḥ smṛitimām Idam api Subhūtē bōdhisatvāsyā*] mahāsatvāsyā mahāyānam. Punar aparaṁ Su⁴[bhūtē bōdhisatvāsyā mahā-satvāsyā mahāyānam yaduta chatvāri samyakprahāṇāni Katamāni chatvāri Iha Subhūtē bōdhisatvo-nutpannānām*] pāpakānām(m-a)kuśalānām ! dharmānām a-⁵[nutpādāch chhandām janayati vyāyachchhatē chittām pragṛihṇāti samyak pradadhāty utpannānām pāpakā kuśalānām dharmānām*] prahāṇāch chhandām [janayati vyāyā]mati chittām [parigṛihṇāti] sa⁶[myak pradadhāty anutpannā-nām kuśaladharmaṇām utpādāch chhandām janayati vyāyachchhatē vīryam ārabhatē chittām pari*]gṛihṇāti [samyak pradadhāty utpannānām ku]śala[dharmaṇām sthita]yē ⁷[bhūyōbhāvāya, asampramōshāya, aparihānāya, paripūrayē chhandām janayati vyāyachchhatē vī*]ryam ārabhatē chittām parigṛihṇāti samyak pradadhāti ta[ch chānupalam]bha⁸[yōgēna Idam api Subhūtē bōdhiatvāsyā mahāsatvāsyā mahāyānam. Punar aparaṁ Subhhū*]tē bōdhisatvāsyā mahā-satvāsyā mahāyānam yad idam chatvāra ḥiddhipādām(dāh) ⁹[katamē chatvārah Iha Subhūtē chhamdasamādhiprahāṇasāmīskārasamanvāgatam ḥiddhi*]pādam bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa¹⁰[riṇataṁ Vīrya-samādhiprahāṇasāmīskārasamanvāgatam ḥiddhipādam bhāvayati Chittasamādhi-prahāṇasāmīskāra*]samanvāgatam ḥiddhipādam bhāvayati Mīmāṁsasamādhi-prahāṇasāmīskā¹¹[rasamanvāgatam ḥiddhipādam bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa*]riṇataṁ tach chānupalambhayōgēna Idam api Subhūtē bōdhisatvāsyā mahā¹²[satvāsyā mahāyānam Punar api Subhūtē bōdhisatvāsyā mahāsatvāsyā mahāyānam yaduta pañchēndri*]jyāni Katamāni pañcha. Tadyathā śradr(ddh)eṇdriyam vīryēndriyam smṛitēndriyam samā-dhēndri¹³[yaṁ prajñēndriyam. Idam api Subhūtē bōdhisatvāsyā mahāsatvāsyā mahāyānam. tach chānupalambhayō*]gēna Punar aparaṁ Subhūtē bōdhisatvāsyā mahāsatvāsyā mahāyānam ya¹⁴[duta pañcha balāni. Katamāni pañcha. Śra-ddhābalam vīryabalam smṛitibalam samādhibalam pra*]jñā[balam Idam api Subhūtē bōdhisatvāsyā ma]hāsatvāsyā mahāyānam tach chā¹⁵[nupalambhayō-gēna. Punar aparaṁ Subhūtē bōdhisatvāsyā mahāsatvāsyā mahāyānam yaduta sapta*] bōdhyāngāni. Katamāni sapta Iha Subhūtē bōdhisatvō mahāsatvō

smṛiti^{३७}[sambōdhyāṅgam bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapariṇatam Dharmapra*]vichayasamābhōdhyāṅgam Vīrya Prīti Prasrabdhī Samādhi Upēkshāsamābhōdhyāṅgam bhā^{४८}[vayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapariṇatam tach chānupalāmbhayōgē*]na Idam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam Punar apā[ram Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yadutāryāśṭāṅgamārgah Katama āryāśṭāṅgamārgah Samyagdri*]shtih samyaksamākalpa[h] samyagvāk samyakkarmāntah samyagājīvam samyagvyā^{५९}[yāmaḥ samyaksmṛitiḥ samyaksamādhiḥ tach chānupalāmbhayōgēna Idam api Subhūtē bōdhi*]satvasya mahāsatvasya mahāyānam Punar apāram Subhūtē bōdhisa^{६०}[tvaṣya mahāsatvasya mahāyānam yaduta trayo vimōkshamukhasamādhayah Katamē trayah Sūnyatāsa*]mādhiḥ ānimittam samādhiḥ Apraṇiditam[!] samādhiḥ Tatra katamā Sūnyatāsa^{६१}[mādhiḥ Sūnyān dharmān pratyavēkshamāṇasya Sūnyatāvimōkshamukham Animittān dharmān pratyavēkshamāṇasy Animitta*]vimōkshamukham Anabhisāṁskārasāṁskāro-praṇidhitam vimōkshamukham Ida^{६२}[m api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Etēshu trishu vimōkshamukhēshu śikshitavyam. Punar apāram Subh*]ūtē bōdhisatvasya mahāsatvasya mahāyānam [yaduta]-m-ēkā^{६३}[daśa jñānāni Katamāny ēkādaśa duḥkhajñānam pēyālam yāvat kshaya jñānam anutpādajñānam dharmajñānam anvaya jñānam*] samvṛiti jñānam [parachittajñānam] yathōktam [jñānam iti Ta]tra ka^{६४}[tamaḥ duḥkhajñānam Yad duḥkhasyānuptpādajñānam idam uchyatē duḥkhajñānam Tatra katamām samudaya jñānam Yat samuda*]-yasya prahāṇajñānam [Katamām] nirōdhajñānam Ya[d duḥ]khasya ^{६५}[nirōdhajñānam Katamām mārgajñānam Yad āryāśṭāṅgamārgajñānam Katamām kshaya jñānam Yad rāgadvēshamōhakshaya jñānam [Katamām*] anutpāda*]jñānam [Yad bhavagatyanuptpāda]jñāna : Katamām dharmajñā^{६६}[nam Yat pañchānām skandhānām aprakṛitiparichchhēdajñānam Katamām anvaya jñānam Yach chakshur anityam śrōtram ghrānam jīhvā kāyō manō nityam iti jñānam*] pēyālam yāvad dharmā anityā ^{६७}[ti jñānam yāvat pratītyasamutpādō-nitya iti jñānam idam uchyatē-nvaya jñānam Katamām parachittajñānam Yat parasatvānām para*]pudgalānām chētasaiva chittai(ē) chaitasikēshu dha^{६८}[rmēshu cha jñānam Katamām samvṛiti jñānam Yat pratipajjñānam Katamām yathōktajñānam Yat tathāgatasya sarvbā-kārajñatājñānam Idam api*] Subhūtē bōdhisatvasya mahāsatvasya ma-

Bidyabinod Pl. IV, Fig. 1-2, Ad 253a1—258b4, P. 209.10—211.13, § 1442.1
—1448.17 ; not in A.

^१[hāyānam tach chānupalāmbhayōgēna Punar apāram Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta triṇīndriyāni Katamāni triṇy Anājñ*]-ātānam ājñāsyāmīndriyām. ājñēndriya^२[m ājñātāvīndriyām Tatra katamām anājñātām ājñāsyāmīndriyām Yad anadhigataśikshānām pudgalānām śraddhēndriyām vīryēndriyām smṛitīndriyām*] samādhēndriyām prajñēndriyām iti Tatra kata^३[mām ājñēndriyām Yach chhaikshānām pudgalānām ājñātāvīndriyām śraddhēndriyām vīryēndriyām smṛitīndriyām samādhīndriyām prajñēndriyām idam uchyatē*] ājñēndriya. Tatra katamām ājñātāvīndri^४[yām Yad aśaikshānām pudgalānām tadyathārhatām pratyēkabuddhānām bōdhisatvānām tathāgatānām arhatānām samyaksamābuddhānām śraddhēndriyām*] [vīryēndriyām smṛitīndriyām samādhēndriya prajñēndri^५[yām idan uchyatē ājñātāvīndriyām. Idam api Subhūtē bōdhi-

satvasya mahāsatvasya mahāyānam. tach chānupa*]lambhayōgēna [Punar aparaṁ Subhūtē bōdhisatvasya] mahā*[satvasya mahāyānam yaduta trayah samādhayah. Katamē trayah Savitarkah savichārah samādhiḥ avita*]rkō vichāramātrah [samādhiḥ avitarkāvichāraḥ samādhiḥ] Tatra ka*[tamah savitarkah savichārah samādhiḥ Viviktam kāmair viviktam pāpakair akuśalair dharmaiḥ savitarkam savichā*]ram vivēkajam prītisukham prathamam dhyānam ayam uchyatē [savitarkah sa]vi*[chārah samādhiḥ]. Tatra katamo-vitarkō vichāramātrah samādhiḥ Prathamadhyānasya dvitiyadhyā*]nasya yā[m*]tarikāyam uchyatē-vitarkō vichāramātrah samādhiḥ Tatra ka*[tamō= vitarkāvichāraḥ samādhir. Dvitiyadhyānād ārabhya yāvan naiva samjñā nāsamjñāyam uchyatē-vitarkā*] vicharasamādhir. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahā*[yānam. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta daśā-nusmṛitayah Ka*[tamā daśa Tadyathā buddhānusmṛiti dharmānusmṛiti samā(gh)ānusmṛiti. sīlānusmṛi¹¹[ti tyāgānusmṛiti dēvatānusmṛiti udvēgānusmṛiti kāyagatānusmṛiti ānāpānānusmṛi*]ti marañānusmṛitir. Idam api Subhū[tē*] bōdhisatvasya mahāsatvasya mahāyānam ¹²[tach chānupalamābhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta*] chatvāri dhyānāni chatvāry apramāṇāni. chatasra ārūpyasamāpattayah ¹³[ashṭau vimō-kshā navānupūrvavibhārasamāpattayah. Idam api Subhūtē bōdhisatvasya mahāsatvasya ma*[jhāyānam tach chānupalamābhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya ¹⁴[mahāsatvasya mahāyānam yaduta daśa tathāgatabalāni. Katanāni daśa. Iha bōdhisatvō mahāsatvah*] pudgalānām sthānam cha sthānatō yathābhūtam pra[jānītē]-sthānam chāsthanatō ¹⁵[yathābhūtam prajānītē. atī-tānāgata-pratyutpannānām karmaṇām karmasamādānānām cha sthānatō vipā*[kaṁ yathābhūtam prajānītē anekadhātum nānādhātu lōkām yathābhū-¹⁶[tam prajānītē parasatvānām parapudgalānām nānādhimuktikatām yathābhūtam prajānītē. para*[satvānām parapudgalānāmm indriyaparāparatē yathābhūtam prajānītē ¹⁷[sarvbatragāminīn pratipadām yathābhūtam prajānītē. parasatvānām parapudgalānām*] bōdhyāṅga dhyāna vimōksha samādhi samāpattayah samklēśa vyavadh(d)āna vyūsthāna[!]: jñā¹⁸[nam yathābhūtam prajānītē. sō=nēkavidhaiḥ pūrvbanivāsam anusmarati sa divyēna chakshushā chyutuyutpāda*]-jñānam yathābhūtam prajānītē āsravānām kshayād anāsravi vi(chē)tōvi¹⁹[muktiṁ prajñāvimuktīṁ dṛishṭā ēva dharmē svayam abhijñāya sākshātkṛitvōpasam-padya viharati kshīṇā mē jā*[tir ushitām mē brahmachāryām kritām mē karāṇiyām nāparam asmād bhavām prajā²⁰[nāmi tach chānupalamābhayōgēna Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Puna*[r aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvā²¹[ri vai-śāradīyāni Katanāni chatvāri Samyaksambuddhasya mē pratijānataḥ. Imē dharmā nābhisambuddhā iti śramaṇō*] vā brāhmaṇō vā dēvō vā Mārō vā Brahmā vā kaścid vā pudga[la*]lōkē sa²²[ha dharmēṇa chōdayēd iti nimittam ētan na samanupaśyāmi. idam atra nimittam na samanupaśya*mānaḥ kshē-maprāptaś cha viharāmy abhayaprāptaś cha viharāmi vaisā²³[rādyaprāptaś cha viharāmi. ārshabham udāraṁ sthānam prajānāmi parishadgataḥ samyak simhanādam nadāmi brāhmaṇam chakra*]m̄ pravarttayāmy a[pravarttitam śrama-ṇena [vā brāhma]ṇēna vā ²⁴[dēvēna vā Mārēṇa vā Brahmaṇā yā kēnachid

vā lōkē saha dharmēṇa Kshīṇāśravasya mē pratijānataḥ Imē āśravā*] na pari-kshī [nā ity atra bata mē ka]śchich chhramaṇō vā brāhmaṇō vā ^{b1}[dēvō vā Mārō vā Brahmā vā kaścid vā pudgalalōkē yāvat saha dharmēṇa. Yē tvayāntarāyikā dharmā ākhyātās tē pratisēvyamānā a*]lām antarāyāya nēdaṁ sthānam vidyatē ^{b2}[ti mē śramaṇō vā brāhmaṇō vā dēvō vā Mārō vā Brahmā vā kaścid vā pudgalalōkē saha dharmēṇa chōdayēd iti nimittam idam h*]y aham na samanupaśyāmidaṁ chāhaṁ nimitta[m na*]sa^{b3}[manupaśyamānaḥ kshēmaprāptō viharāmy abhayaprāptaḥ pēyālam yāvat saha dharmēṇa Yā tvayā pratipad ākhyātā āryaniryāṇikā niryā*]ti tatkarasaya samyagduḥkhakshayāya tām prati^{b4}[padyamānō niryāyāt samyagduḥkhakshayāyēti nēdaṁ sthānam vidyatē ity atra bata mē pēyālam yāvat saha dharmēṇa Idam api Subhūtē bōdh*]isatvasya mahāsatvasya mahāyānam praśi-

(12—14 folios missing.)

Bidyabinod Pl. IV, Figs. 3-4, Ad 293a3-296a7, P 229.16-231.18, S 1508.20-1530.15; b 11 ff. cf. A 24-5.

[ēvam asamvidyamānēshu sarvbadharmēshu katamō dharmah katamēna ¹dharmaṇa niryāsyati. tat kasmād dhētōḥ tathā hi Subhūtē ātmā nōpalabhyatē ātmanō=tyantaviśuddhitām upādāya. ēvaiṁ yāvat satva*]jīvajānakapaśyakasya dharmadhātūr nō²[palabhyatē hy atyantaviśuddhitām upādāya. tathatā nōpalabhyatē bhūtakōṭir nōpalabhyatē hy atyantaviśuddhitām upādāya*] achintya-dharmadhātuh nōpalabhyatē hy atyantavi³[śuddhitām upādāya skandhadhātvāya-tanāni nōpalabhyantē tyantaviśuddhitām upādāya pratītyasamutpādō nōpalabhyatē tyantavi⁴]śuddhitām upādāya [tathā] dā[napāram]jītā [sīlapāramitā viryapāramitā kshāntipāramitā dhyānapāramitā prajñāpāramitā nōpalabhyatē tyantaviśuddhitām upādāyā*]dhyātmaśūnyatā nōpa]labhyatē hy atyantaviśuddhitām upādāya pēyālam yāvad abhāvasvabhāvaśūnyatā nōpalabhyatē hy atyantaviśuddhitām upādāya smṛityupa*]sthānāni [nōpalabhyantē hy atyantaviśuddhitām upādāya]ya bōdhipakshikā dharmāḥ balāni vaiśāradāyāni pratisamvidāḥ āvēdanikā buddhadharmāḥ srōtaāpannah sakṛidāgāmī*] [anāgāmīḥ] pra[tyēka-buddhah tathā]gatō[-rhā samyaksambu]ddhō nō⁵[palabhyatē hy atyantaviśuddhitām upādāya tathā srōtaāpattiphalam pēyālam yāvat sarvbākārajanātā nōpa]labhyatē hy atyantaviśuddhitām upādāya anutpādō nōpala⁶[bhyanētē hy atyanta-viśuddhitām upādāya tathā anirōdhaḥ asamklēśah. avyavadānam anabhi*]-saṁskārō nōpalabhyatē hy atyantaviśuddhitām upādāya pūrvbāntō nō⁷[palabhyatē hy atyantaviśuddhitām upādāya tathāparāntō nōpalabhyatē tathāgatir gatiḥ sthitih chyutir upapa*]ttir nōpalabhyatē hy atyantaviśuddhitām upādāya. hānir nōpa⁸[labhyatē vṛiddhir nōpalabhyatē hy atyantaviśuddhitām upādāya Kasyānupalabdheḥ sarvbaṁ nōpalabhyatē Dharmadhā*]tvanupalabdheḥ nōpalabhyatē tat kasmād dhētōḥ na hi Subhūtē dharmādhātva⁹[nupalabdheḥ dharmadhātūr upalabhyatē tathānutpādānirōdhāsaṁklēśāvyavādānānabhisāṁskāra-tatha*]tābhūtakauṇyānupalabdheḥ yāvat prajñāpāramitānulabdheḥ nōpala¹⁰[bhyanētē prajñāpāramitā. adhyātmaśūnyatānupalabdheḥ nōpalabhyatē adhyātmaśūnyatā. pēyālam*] -[yā]vad abhāvasvabhāvaśūnyatānupalabdheḥ nōpalabhyatē. smṛityu-pasthānā¹¹[nupalabdheḥ nōpalabhyatē. pēyālam yāvad ashtādaśāvēdanikabuddha-

dharmānupalabdher nōpalabhyatē*] srōtaāpannānupalabdher nōpalabhyatē piyālam. Yāvat tathāgatānupa]¹⁴[labdhēr nōpalabhyatē srōtaāpattiphalānupalabdher nōpalabhyatē yāvat sarvbākārajñatānu*]palabdher nōpalabhyatē anutpādānupalabdher nōpalabhyatē yāvad anabhisam¹⁵[skārānupalabdher nōpalabhyatē anabhisamskārah. pūrvbāntānupalabdher nōpalabhyatē yāvad vri*]ddhir nōpalabhyatē prathamabhūmyanupalabdher nōpalabhyatē yāva daśamabhū¹⁶[myanupalabdher nōpalabhyatē. Punar api bhūmyanupalabdher nōpalabhyantē daśabhūmayaḥ. Katamā daśa. Tadya*]thā Suklavipaśyanā bhūmir Gōtrabūmih [Āshṭamakabhūmir Darśana]-¹⁷[bhūmis Tanūbhūmir Vitarāgabhūmih Kritāvibhūmih Pratyēkabuddhabhūmir Bōdhisatvabhūmī*]r[!] Saṁbuddhabhūmīti. Tatrādhyātmaśūnyatāyām prathamābhūmir nōpala¹⁸[bhyatē. pēyālam. yāvad abhāvasvabhāvaśūnyatāyām prathamābhūmir nōpalabhyatē. Ēvam adhyātmaśūnya*]tāyām dvitīyā bhūmir nōpalabhyatē piyālam trītiyā bhūmiś chaturth[ī]¹⁹[bhūmih pañchamī bhūmih shashthī bhūmih saptamī bhūmīr ashṭamī bhūmīr navamī bhūmīr yāvad abhāvasvabhāva*]śūnyatāyām daśamā bhūmīr nōpalabhyatē Tat kasmād dhētōr. Na hi Subhūtē²⁰[prathamābhūmyanupalabdhir upalabhyatē na nōpalabhyatē pēyālam yāvan na daśamābhūmyanupalabdhir a*]tyantaviśuddhitām upādāya. Adhyātmaśūnyatāyām satvaparipākō²¹[nōpalabhyatē pēyālam yāvad abhāvasvabhāvaśūnyatāyām satvaparipākō nōpalabhyatē hy atyantavi*]śuddhi[tām u*]pādāya Adhyātmaśūnyatāyā buddhakshētrapariśōdhanām nōpa²²[labhyatē pēyālam. yāvad abhāvasvabhāvaśūnyatāyām buddhakshētrapariśōdhanām nōpalabhyatē hy atyantavi*]śuddhitām upādāya Adhyātmaśūnyatāyā pañcha chakshūmīshi nōpa²³[labhyantē. pēyālam. yāvad abhāvasvabhāvaśūnyatāyām pañcha chakshūmīshi nōpalabhyantē hy atyanta- viśuddhitām upādāya*] Ēvam [hi] Subhūtē bōdhisatvō mahāsatvō-[nupalaṁbhayō]-²⁴[gēna sarvbadharmāṇām mahāyānēna sarvbākārajñatāyām niryāsyati*]²⁵

²¹[Athāyushmām Subhūtir bhagavantam ētad avōchat. Mahāyānam mahāyānam iti bhadanta bhagavann uchyatē. sadēva*]mā[nushāsurām lōkam abhibhūya niryā²²[syati tēnōchyatē mahāyānam iti. Ākāśasamam tad yānam. Tadyathāpy ākāśe-pramēyānām asamikhyēyānām satvānām avakāśa*]s tad anēna bhadanta bhagava²³[paryāyēna idam mahāyānam. Tadyathāpi bhadanta bhagavann ākāśasya āgamō vā nirmamō vā sthānam vā nōpalabhyatē ēvam*] khalv asya bhadanta bhagavām ma²⁴[hāyānasya naivāgamō na nirmamō na sthānam upalabhyatē. Tryadhvasamatāyānam idam yānam yad uta mahāyānam tasmād bhadanta*] bhagavāms tad yānam mahāyānam mahāyānam i-

Fol. 152, Ad 418b2-420b4; cf. A 50.17-20.

..... bōdhisatva[m] mahāsatvam āgamyā daśānā kuśalānān dharmapathānām lōkē prādurbhāvō bhavati tatha chaturñā dhyānānām: chaturñāpramāṇānām ²[chātaśrīnām ārū*]pyasamāpattinām lōkē prādurbhāvō bhavati Tathā dānapāramitāyā lōkē prādurbhāvō bhavati: Ēvam śilapāramitāyā kshāntipāramitāyā vīrya³pāram[itāyā*] dhyānāpāramitāyā prajñāpāramitāyā: lōkē prādurbhāvō bhavati Tathādhyātmaśūnyatāyā lōkē prādurbh[āvō bh*]avati:

¹b10 illegible in the plate. It contained a colophon, of which Bidyabinod tried to make out [sa]māpti ē..[rivartō ...m[ēkā]dasya. I can only see a subscribed ta, illegible traces of six or seven aksharas, and ma..dasya. The Tibetan colophon is theg- pa chen- pohi sans- par kbyun- ba bstan-pahi lehu 18.

ēvam yāva abhāvasvabhā⁴vaśunyatāyā lōkē prādurbhāvō bhavati : Tathā chaturñām smṛityupasthānānā lōkē prādurbhāvō bhavati : piyāla yāva ashṭādaśā-nām āvēdanikānām buddhadharmāṇā ⁵lōkē prādurbhāvō bhavati [sarvbā] kā[ra*]jjñatāyā lōkē prādurbhāvō bhavati : Punar apara bhaddhanta bhagavan bōdhisatva mahāsatva:m āgamya kshatriyamahāśālānā lōkē prādurbhāvō : bhavati : ēvam brāhmaṇamahāśālānām : gṛihapattimahāśālānām lōkē prādu[rbhāvō*] bhavatti : tathā rājñā chakravartīnā lōkē prādurbhāvō bhavati : tathā bhaddhanta bhagavām bōdhisatvām āgamya cha⁷tumahārājikāyikā dēvā prajñāyantē ēvam yā[vad*] akanishṭā[!] dēvā prajñāyantē : tathā bhaddhanta bhagavām bōdhisatvā mahāsatvām āgamya srōttāpattiphalām prajñā⁸yatē srōttāpanna prajñāyatē : ēva yāva arhatvām prajñāyatē : arhā prajñāyatē pratyēkabōdhī prajñāyatē pratyēkabuddha prajñāyatē : tathā bhaddhanta bhagavām bōdhisatvā mahāsatvām [āgamya satvānām*] paripāka prajñāyatē : buddhakshētrapariśōdhanām prajñāyatē : tathāgata : arhanta samyaksambuddhā lōkē prajñāyantē dharmachakrapravarttanāni cha lōkē¹⁰ prajñāyatē : tathā buddharatnām prajñāyatē : dharmaratnām prajñāyattē saṁgharatna prajñāyatē : tad anēna bhaddhanēna[!] bhaddhanta bhagavām paryāyēna bōdhisatvāsyā mahāsa¹¹tvāsyā sadēvamānushyāsurēṇā lōkēna satatām rakshānuguptim saṁvidhāsyāmī Ēvam uktō bhagavām Śakkraṁ dēvēndramm ētad avōehat Ēvam ētta Kōśika tathā yathā ¹²yūyām vadatha : bōdhisatvā Kōśikām[!] mahāsatvām āgamya sarvbanirayā uchchhidiyatē : tīryagyōni uchchhidiyatē : yamalōka uchchhidiyatē : pyāla yāva buddharatnāsyā lōkē prādurbhāvō bhavatti : ēvam dharmaratnāsyā sagharatnāsyā lōkē prādurbhāvō bhavati : tasmād dhi Kauśika bōdhisatvā mahāsatvā sadēvamānushyāsureṇā lōkēna sata¹³ta satkarttavya gurukarttavya : mā[na*]-yitavya pūjayitavya satatām cha sātatyēna rakshānuguptis tēshā saṁvidhātavya : māma (mām ēva) Kauśika sakarttavya : gurukarttavya[!] māna¹⁴yitavya pūjayitavyam manyētā : yō bōdhisatvām mahāsatvā satkarttavyām : gurukarttavya mānayitavya pūjayitavya [manyatē*] : tasmād dhi Kōśika bōdhisatvō mahāsatvō ¹⁵sadēvamānushyāsureṇā lōkēna satatām satkarttavya gurukarttavya mānayitavya pūjayitavya : satata cha sātatyēna rakshānugupti saṁvidhātavya : Yat Kōśika a¹⁶ya trisahasramahāsaḥasrō lōkadhātu paripūrṇō bhavēt śrāvaker vbā pratyēkabuddhair vbā tadyathā naṭavana vā ikshuvanām vā śālivana vām tilavana vām ¹⁷tāni yāva jīva kaścid ēva kulaputrō vā kuladuhitā vā satkuryāt gurukuryāt mānayēt pūjayēt sarvbōpakaranai yaś chēka prathamachittōtpādika bōdhisatvām ma¹⁸hāsatvā shaḍbhi pāramitābhī avirahitām saṁtkuryāt gurukuryāt mānayēt pujayēt : idam ēva sat[!] kulaputrō vā kuladuhitā vā bahutaram puṇya prasu[nu*]yāt Tat kasmā¹⁹d dhētō [Na hi K*]Jauśika śrāvakapratyēkayēkabuddham[!] āgamya bōdhisatvā mahāsatvā lōkē prajñāyatē ēva tathāgatā arhata samyaksambuddhā : Bōdhisatvan tu Kauśika ²⁰[mahāsatvām āgamya*] sarvbaśrāvakapratyekabuddhā lōkē prajñāyatē ēvam tathāgatā arhanta arhanta[!] samyaksabuddhā itti : Tasmād dhi Kōśika bōdhisatvā mahāsatvā sa²¹[dēvamānushyāsure*]na lōkēna satata satkarttavya [gurukarttavya : mānayitavya] pūjayitavya : satata cha sātatyēna tēshā rakshānuguptim savidhātavya iti ||

(Ad here has a colophon: Dvitīyah Śakkavarivarttaḥ 25)

Fol. 209, Ad II 117b4-119b2, cf. A 226.13-227.11.

¹Āha Śāradvatīputra paśchimē kälē paśchimē samayē saddharmaśya kshayāt tē bahavō bhavishyanti tatrōttarāyān di²śi bōdhisatvayānikāḥ kulaputrā vā kuladuhitarō vā api tv alpakās tē bhavishyanti ya imām gambhīrā prajñāpāramitām śrutvādhimōkshyanty adhimuktvā cha likhishyanti lekhayishyanti ēvam udgrahishyanti dhārayishyanta(i) paryāpsyānti vāchayishyanti upadēkshyamānti bhāshishyanti yoniśām[!] manassu karishyanti bhāvayishyanti tathātvāya cha pra³tipasyantē Tē cha punari mām gambhīrā prajñāpāramitām śrutvā bhāshyamānān nāvalīyishyanti na saliyishyam⁴ti nōtgra(tras)ishyanti na santrasishyanti na santrāsam āpsyantē Tat kasmād dhētōr anubaddhās tēbhiḥ kulaputrai⁵r vā kuladuhitribhir vā tathāgatā arhanta samyaksambuddhāḥ paripṛishtāḥ pari-praśnitāś chēmām ēva gambhīrām prajñāpāramitām āgamyēti Tat kasmād dhētōḥ Prajñāpāramitāparipūrnā hi tē kulaputrā vā kuladuhit⁶tarō vā bhavishyanty ēvam dhyānapāramitāparipūrnā vīryapāramitāparipūrnāḥ kshāntipāramitāparipūrnāḥ ⁷śilapāramitāparipūrnā dānapāramitāparipūrnā bhavishyanti ēvam ādhyātmaśunyatāparipūrnā yā⁸vad abhāvasvabhāvaśunyatāparipūrnā bhavishyanti ēva smṛityupasthāna[pa*]ripūrnāḥ pēyālam yāvad ashtādaśāve⁹ṇikā buddhadharmāparipūrnās tē kulaputrās cha kuladuhitarō vā bhavi¹⁰shyanti Tat kasmād dhētō*jh Kuśalamūl[ōpasta]¹¹bdhā bahujanasthārthām karishyanti sukhamā chēmāmm evānuttarām samyaksambōdhim ārabhyēti Tat kasmād dhētōs Ta[thā hi] Sāra¹²dvatīputra mayā tēbhyaḥ sarvākārajanātāpratisamīyuktām[!] kathām[!] kathitā Yē-pi[tē] Sāradvatīputra baṭhūvur a¹³titē dhvani tathāgatā arhanāḥ samyaksambuddhās tair api tēbhyaḥ kulaputrēbhyaḥ kuladuhitribhyō vā sarvākārajanātā¹⁴pratisamīyuktā [kathā*] kathitā Tēshām jātivyatirittānām api ta ēva samudāchārā bhavishyanti yadutānuttarām ¹⁵samyaksambōdhim ārabhy[ē*]-ti Tē cha punah parēbhyaś tām ēva kathām kathayishyanti yadutānuttarām ēva samyaksambōdhim ārabhyēti Tē cha punah kulaputrā vā kuladuhitarō vā sahitāḥ samagrā bhavishyanty anuttarāyām samyaksambōdhau Na cha tām śakshyati bhētu Mārō vā Mārakāyikā vā dēvā yadutānuttarāyāḥ samyaksambōdhēḥ prāg ēvānyē¹⁶bhiḥ pāpēchchhēbhiḥ pāpā[sa*]mudāchārēbhiḥ śakyān bhēttum nēdam sthānam vidyatē Tē cha punah Śāradvatīputra bōdhisatvayāni¹⁷kāḥ kulaputrāḥ kuladuhitarō vēmām gambhīrām prajñāpāramitām śrutvōdāram prītiprasādaprāmudyam pratilapsyā¹⁸ntē bahujanām vā kuśalēshu dhar-mēshu pratishṭhāpayishyanti yadutānuttarām samyaksambōdhim ārabhyēti Tēbhiś cha Sā¹⁹radvatīputra kulaputrēbhir vā kuladuhitribhir vā mama saṁ-mukhē vācha[!] bhāshitā Vayam khalu bhadanta bhagavan bahū²⁰ni prāṇaśatāni bahūni prāṇasahasrāni bahūni prāṇaśatasahasrāni bōdhisatvacharyāyām chara-

The unidentified leaves.

As mentioned above two of the folios bought from Badr-ud-din do not belong to the Ashtādasasāhasrikā. They seem to be numbered 748 and 764, respectively, and the only Prajñāpāramitā where so high numbers would be possible is the Satasāhasrikā. I have not, however, been able to identify them, and I therefore simply reproduce them in transliteration, without correcting the somewhat corrupt Sanskrit.

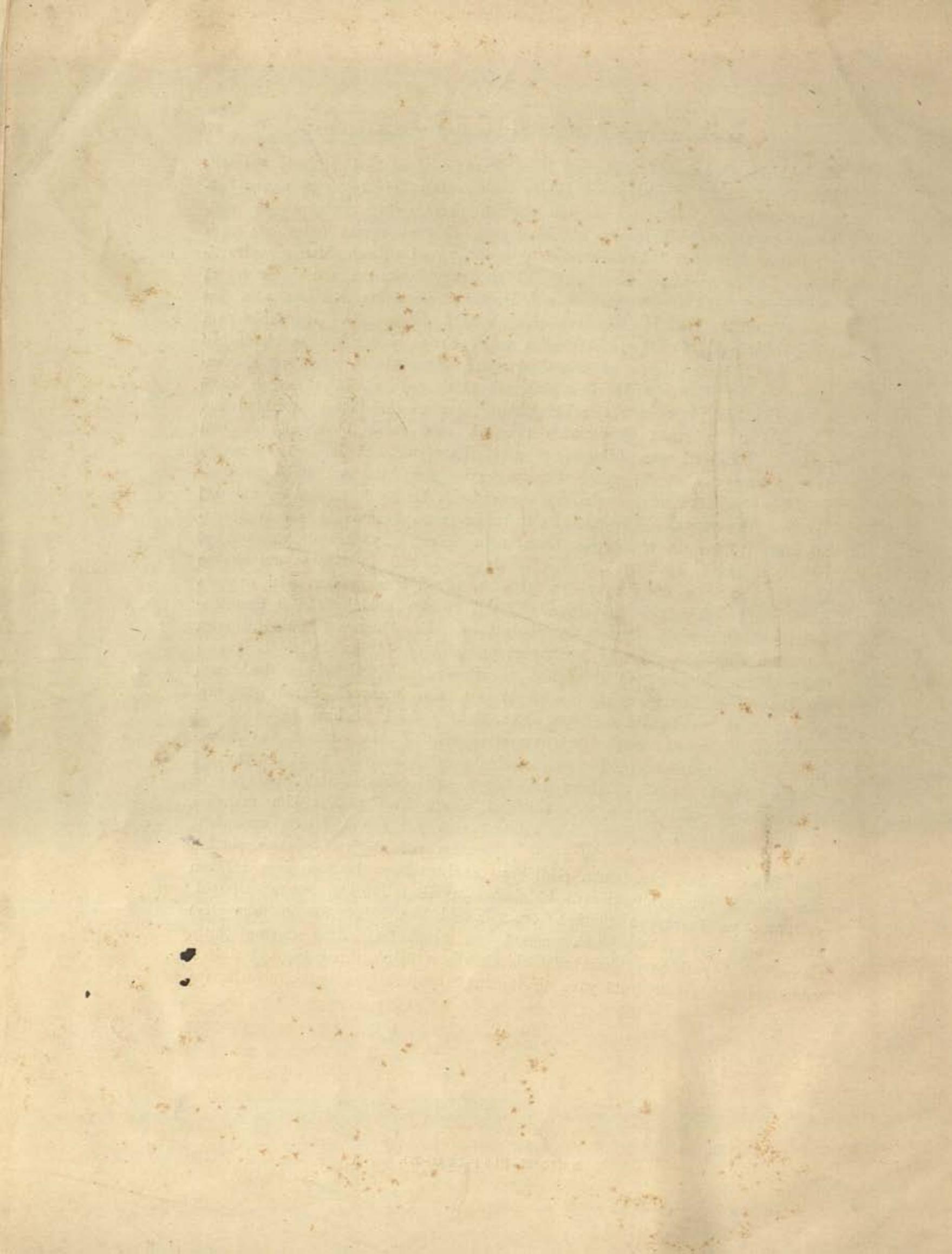
Fol. 748 (?)

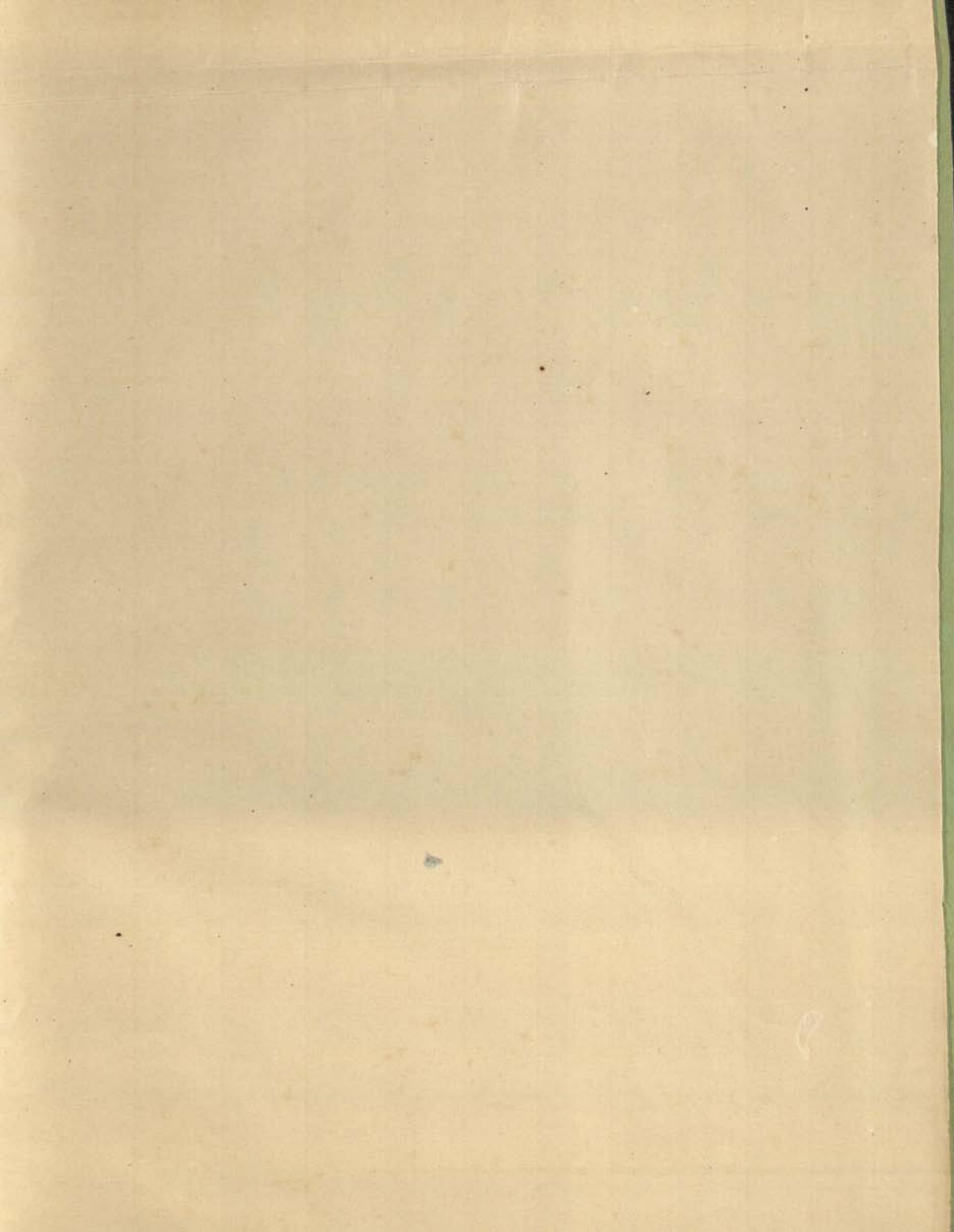
¹yāhnasamayē ēvam rātryā purimē yāmē ēvam maddhyamē: ēvam paśchimē yāmē Gamgānadīvālikāsamā satvā bhumjāpayēt bhumjāpayitvā ²cha tēshā satvānām suvarṇapītakaduṣya suvarṇaduṣyam cha dadyu Ġamgānadīvālikāsamā chaiva kalpa tishthanta ēvam parityajēta na cha jānīyat katham ³parināmayitavya: sarvajñatāyā: dānam naivā syād bōdhisatvasya na dānapāramitā Atha jānīyat parināmayitum dānapāramitā pra⁴tigṛihñēna bōdhisatvēna ēshō bōdhisatvasya sāntikām buhu parityāga Tat kasmād dhētō Tathā hi sa apramēyā buddhadharmā pratiabdhukāma na cha ⁵pramāṇabaddhēna parityāgēna śakyam sarvajñatā pratiabdhūm sachē sa dānam pramāṇabaddhaḥ syāt [Ya*]taś chaiva sō dānam apramāṇabaddhaḥ tataś chai⁶va dānapāramitā bhavati. Evam khalv āvusa Pūrṇa bōdhisatvānām pramāṇabuddhōtpādaṁ (bōdhisatvēnāpramāṇabaddham dānam) dātavya: na pramāṇabaddha: ēvantah pari⁷tyaktavya nātah utvarām parityajāmīti. Ayam bōdhisatvah ētēnōpāyēna mātsaryam pratigṛihñāti. sarvajñatā cha na pratigṛihñāti. Sachēt puna⁸r ēvam chittānūm uptpādayati. apramēyā dānam dātavyah tāva dāsyāmau yāvad anuttarām samyaksambōdhiṁ abhisambōddhūm samāna nirāmishēṇa dharmadānē⁹na satvānām anugraham karishyāmi: sāmprati khalu punah āmishēṇānugrahishyāmaḥ yāvad bōdhāya charishyāmaḥ anuttarām samyaksambōdhiṁ abhisambōddhūm sa¹⁰mānāḥ nirāmishēṇa dharmadānēna satvānām anugraham karishyāmaḥ Tadyathāpy āvusa Pūrṇa purushō rājānam sēvēta: Rājāsmāka bhaktadātā sēvatō bha¹¹jataḥ paryupāsataḥ Tadā rājā tushṭodāgra aptamanaḥ anēkai śatasahasraiḥ ratnai abhīchchhādayēraṇ Evam ēvāvusa Pūrṇa bodhisatvō=nuttarām samyaksambōdhiṁ abhi¹²sambōddhukāmaḥ apramēyā satvā: āmishadānēna parigṛihñāti anuttarām samyaksambōdhiṁ abhisambuddha samānaḥ nirāmishēṇa dharmadānēna ūvadatti anuśāsatī a¹³pramēyā satvā samsāraduḥkhēbhyo mōchayati. Tadyathāvusa Pūrṇa bahūni prāṇāśatāni bahūmni prāṇāśatasahasrāṇi rājap[u*]traṇi sēvaranti bhajāmīti paryupāsāmīti. sa rājaputras tēshām purushāmṇā sēvakarānām sarvēshām pakvabhaktēna samgraham karōti Bhavati sa samayō sō rājaputrō rājā pratishthēt rājābhishimchyatē. Sa rājābhishēka¹⁴prāptah yē tē tasya purushā sēvakarāḥ upakāribhūtā mamaite bhūmyā charantasya kēlāyitum aham ētēr mamāyitum Ya nūnam aham ētē yadā(!)rū¹⁵pair bhōgaiḥ pratishthāpayēt[!] svavāmīnagarē pratishthāpayēt kañchi karmāntēshu pratishthāpayēt kēchi paṭṭānēshu pratishthāpayēt kēchi nagarē kēchit karbaḍē ¹⁶kēshāmīchid grāmavara-bhōgah dadāti Evam ēvāvusa Pūrṇa bōdhisatvō bōdhāya charantah apramēyā satvā āmishadānēna pratigṛihñi: chīvarapīṇḍapā¹⁷taśāryyāsanaglānapratyayabhai-shajyaparishkāraiḥ ēvam khalv āvusa Pūrṇa bōdhisatvah satva āmishadānēna[nu*]gṛihñāti. Tadyathāpi sa rājaputras tē ¹⁸sēvakarā upasthāyakā pakvabhaktēnānugṛihñāti khādanīyabhōjanīyāśāyanīyēnā yathāsaṁvidyamānēnā ēvam ēvāvusa Pūrṇa bōdhī¹⁹satvō bōdhāya charantah satvā āmishadānēnā²⁰ jānugṛihñāti chīvarapīṇḍapātaśāyyāsanaglānapratyayabhai-shajyaparishkāraiḥ Evam khalv āvusa Pū-

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¹vātēna bhasmīkartum na tv aivā[vai*]vartikasya bōdhisatvasya śakyam chittānūm parayādayitum Śakyam khalu puna Sāradvatīputra tē arhanta kshīṇāsrava

shaḍabhijñā Gaṅgānadi^१vālikāsamā lōkadhātava udahyamānai ādīptaḥ ēkajvālī-
 bhūtai tat mahād archiskandhaḥ ēkaina mukhavātina nirvāpayitum na tv ēvā-
 vaivartikasya bōdhīsatvasya śakyam chittam paryādayitum anēnāpī Sāradvatī-
 putra paryāyēn[ā]vaivartikasya bōdhisatvasya chittam agram ākhyāyatī yāva
 niruttaram ākhyāyatī ^४Āha āścharyam bhagavām yāvad udāram chittam avaivarti-
 kasya bōdhisatvasya mahāsatvasya śakyam paryādayituṁ abhibhavitum vā
 vivartayitum Āha Ēvam ēvam Sāra^५dvatīputra ēvam ēvam Sāradvatīputra Tat
 kasmād dhētō Na hi Sāradvatīputra buddhā bhagavantā dvayabhāshitam
 advayabhāninā tathāgatā tathā chai^६va yathā chaiva yathā buddhā bhāshamti
 Sachēch Chhāradvatīputra yē anantāparyantaiḥ lōkadhātubhi satvā yē chānan-
 tāparyantēshu lōkadhātushu Gaṅgānadyāḥ tāsu yad vālikā tāvamtaḥ anyē
 satvā bhavēyu yāvantaś cha pṛithividhātu yāvantaś chābdhātuh yāvantaś cha
 tējavadhātu yāvanta vā^७yudhātuh tāvantah anyē satvā bhavēyuḥ tat kiṁ
 manyasē Sāradvatīputra bahavas tē satvā bhavēyuḥ Āha Bahavō bhagavām
 bahava sugata Ā^८ha Tē punaḥ Sāradvatīputra sarvasatvā arhantah shaḍabhi-
 jñāḥ bhavēyuḥ ēvamrūpayā ḥiddhyā samanvāgatā bhavēyuḥ tadyathāpi nā[ma*]
 Mahāmaud^९galyāyana Ēkamēkaś cha ḥiddhivatā yāvantas tē satvās tāvan-
 tah Māra pāpimanta nirminuyāt ēkamēkasya Mārasya pāpimataḥ yāvantas tē
 sa^{१०}tvā tāvantah hastikāyā nirminuyāt tāvanta aśvakāyāḥ tāvanta rathakāyāḥ
 tāvanta patikāyāḥ nirminuyāt ēva yāva Sāradvatīputra gaṇana yāti arhanta
 ḥiddhimantah ēkamēkaś chābhinirmi[n]yāt^{११} Tēshām abhinirmitānām ēkamēka-
 mēkaś chābhinirmitah ēvantābhinirmuyāt tat kiṁ ^{१२}manyasē Sāradvatīputra
 śakyam ētēshām gaṇanāpi saṁkhyāpi pravēśanāya [Ā*]ha Naini bhagavām
 Yatra vāsau kulaputrō vā kuladuhitā vā viharēt ta tri^{१३}sahasra mahāsaḥasraṁ
 lōkadhātum udahyamāntam abhinirmuyāt tat kiṁ manyasē Sāradvatīputrāpi
 nu ttē satvā mahāṛiddhi darśiyuḥ Āha : Mahē^{१४}rddhikā tē bhagavām bhavē-
 yuḥ mahāṛiddhisamanvāgatā bhayēna pratyupasthitā Āha Sachech Chhāradva-
 tiputra yē anantāparyantai lōkadhātubhi^{१५} Gaṅgānadyāḥ tēshām yāvantaś
 vālikāḥ tāvanta kalpā tishṭheyu imē bhayā ghōrā sandarśayataḥ abhavyās tē
 avaivartikasya chittam paryā^{१६}dayitum vā vivartayitum vā Tat kiṁ manyasē
 Sāradvatīputra katamā ḥiddhi balavantatarā syāt yaś cha tēshām apramēyā-
 nām satvānām tēshām cha Mārānām pāpimatām yaś chā^{१७}vaivartikasya ḥiddhiḥ
 Āha Balavatī ēshā bhagavām ḥiddhiḥ ya avaivartikasya bōdhisatvasya balavān
 ēsha chittah yaḥ avaivartikasya bōdhisatvasya Āha : Tat kiṁ manya^{१८}sē Sārad-
 vatīputra ya ēvarūpayā ḥiddhyā ēvarūpēṇa balēna samanvāgataḥ arhavy(ty)
 asāv agratvam kārāpayitum agratā vā nirdēshetuṁ Āha Sarvajñachitta-
 sthapa^{१९}yitvā yathāhaṁ bhagavadbhāshitasyārthām ajānāmi paryāyēṇa bōdhisat-
 vachittam agram ākhyāyatē yāva niruttaram ākhyāyatē yaduta-m-avaivartikasya





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