

Handwritten text in two columns, likely a manuscript page. The text is dense and appears to be in a script from the Gilgit region. The right column contains a list of numbers from 1 to 14.

Fol. 241 a (facing pp. 101-103).

THE GILGIT MANUSCRIPT
OF THE
ASTĀDAŚASĀHASRIKĀPRAJNĀPĀRAMITĀ

ISTITUTO ITALIANO PER IL MEDIO
ED ESTREMO ORIENTE

SERIE ORIENTALE ROMA

SOTTO LA DIREZIONE

DI

GIUSEPPE TUCCI

VOLUME XXVI

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1962

DEPARTMENT OF ARCHAEOLOGY OF PAKISTAN
and
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE

LITERARY AND HISTORICAL DOCUMENTS FROM PAKISTAN

I

THE GILGIT MANUSCRIPT

OF THE

ĀṢṬĀDAŚASĀHASRIKĀPRAJÑĀPĀRAMITĀ

CHAPTERS 55 TO 70
CORRESPONDING TO THE 5th ABHISAMAYA

edited and translated
by
EDWARD CONZE



ROMA
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE
1962

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TUTTI I DIRITTI RISERVATI

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GOVERNMENT OF PAKISTAN

MINISTRY OF EDUCATION
AND SCIENTIFIC RESEARCH

Rawalpindi, August 9, 1961

A fruitful example of collaboration between kindred cultural organizations of two friendly countries has been furnished by our Department of Archeology committing to the Italian Institute for Middle and Far East, Rome, a collection of rare manuscripts discovered in Pakistan. The work of making these documents decipherable and of preserving them from further deterioration has been expertly carried out by the Institute for Book Pathology, Rome.

2. Students concerned with Buddhist studies, the evolution of the Sanskrit language, or the early history of this region would derive equal benefit from the scholarly labours that have made the publication of these volumes possible, and interest in these and related fields of study would be stimulated by them.

3. I very warmly commend the spirit of far-ranging inquiry and research underlying this joint venture and look upon it as a happy augury for an extension of intellectual cooperation between scholars all over the world engaged in common pursuits.

S. M. SHARIF
Secretary,
Ministry of Education
and Scientific Research

P R E F A C E

I am very glad that the first volume of the Series of Manuscripts discovered in Pakistan is now being brought out, after many months of work, that have required the untiring application of several distinguished scholars.

First of all, I feel I should express my gratitude to the Government of Pakistan, and in particular to H. E. Habibur Rahman, Former Minister of Education, to H. E. M. Akhtar Husain, the present Minister of Education, to H. E. S. M. Sharif, Secretary, Ministry of Education, and to Dr. F. A. Khan who, in his capacity as Head of the Archeological Department, has given his continued and illumined support to this cultural enterprise and has made possible the realization of this project, by entrusting the Istituto Italiano per il Medio ed Estremo Oriente with the study and the editing of these most valuable texts found in Pakistan.

The first volumes of this Series comprise some interesting Chapters of the Prajñāpāramitā, edited by Prof. Edward Conze — a well-known scholar, who has devoted his life to the study of Buddhism and particularly of the Prajñāpāramitā — and the fragments of Sanskrit texts found out in Pakistan, some of which are related to the lost Commentary of Udbhaṭa to Bhamaha, entrusted to Prof. Raniero Gnoli, of the University of Rome. There will follow the publication of the Life of the Buddha which is a part of the Vinaya of the Mūlasavārstivādin.

Such a significant and helpful contribution to asiatic studies, could not have been achieved without the spirit of friendly co-operation that for years has been inspiring cultural relations between Pakistan and Italy, as well as the

devoted efforts of a team of scholars, determined to save from neglect such a priceless collection of ancient documents. We hope that Pakistan scholars will also contribute to this work, thus helping to strengthen the cultural ties that bind our respective countries, and that have lately been stressed by the results achieved in the excavations conducted in Swat by the Italian Archeological Missions under the joint auspices of our Institute and the Archaeological Department of Pakistan.

G. TUCCI

INTRODUCTION

Some years ago Prof. G. Tucci found in Pakistan, among other Mss, said to come from Gilgit, 45 consecutive leaves of the *Aṣṭādaśasāhasrikā-prajñāpāramitā*, and kindly entrusted me with editing them, the documents having been temporarily lent to the Italian Institute for the Middle and Far East in Rome by the Archeological Department of Pakistan, for restoration and publication. The Inventory on pp. XXI-XXIII gives a survey of the material which is now in the Institute. The leaves form part of a Gilgit Ms of the Sūtra in 308 folios,¹ which is complete in appearance, though not in actual fact.²

For this edition the text of the ADP Ms has been compared with six other documents:

1. (ND) Folios 254b to 258b, 264a-270a, 272 and 274 of a second, very fragmentary, Gilgit Ms of *Aṣṭādaśa*, now in New Delhi. It is more accurate than the one I edit here, but by way of compensation the microfilm, to which alone I had access, was in many places nearly illegible.

¹ I have to thank Dr. Lokesh Chandra, of the International Academy of Indian Culture in New Delhi, for lending to the India Office Library a microfilm of the Gilgit *Prajñāpāramitā* Ms now in the National Archives of India, New Delhi. I also am very grateful to Mr. Sutton of the India Office Library for his kindness in providing me with a xerographic copy of the microfilm. This copy, arranged in its proper order, has now been sent to Dr. Lokesh Chandra, and it is hoped that a facsimile edition of the Ms will appear in due course.

² See my *Prajñāpāramitā Literature*, 1960, pp. 40 and 45.

2. (St) Six scattered leaves (i.e. ff. 535, 553, 574, 599, 611, 613) of the Stein Ms of *Aṣṭādaśa*,³ Ch 0079a.

3. (L) Two folios of another Gilgit Ms of the *Aṣṭādaśa*, corresponding to fol. 242a-243a and 259b-260b of the Ms edited here.

4. (S) Folios 111b to 357a of the Cambridge Ms Add 1632 of the *Śatasāhasrikā*, from which I have supplied many passages which are broken off in our Ms. The text of the *Śatasāhasrikā* is very similar to that of the *Aṣṭādaśa*, and can in conjunction with the Tibetan version of the *Aṣṭādaśa* be confidently used for filling in the gaps, which in a text as repetitive as the *Prajñāpāramitā* rarely offer exceptional difficulties.

5. (P) Folios 412a to 503a of the Cambridge Ms Add 1628 of the *Pañcaviṃśatisāhasrikā*, which is also the source of the headings from the *Abhisamayālaṅkāra* inserted in the English translation.

6. (AdT) Folios 301b to 486a of the Narthang block-print of the Tibetan translation of the *Aṣṭādaśa*. It is based on a Sanskrit text practically identical with that of our Ms. Only the repetitions are sometimes more, sometimes less extensive. The chapter headings in the English translation are taken from the colophons of this Tibetan version.

The Ms is not as good as one might expect it to be at this early period. Syllables or words are sometimes repeated twice over, and I have noted this fact in the footnotes. Far more frequent are the omissions. On one occa-

³ Described in JRAS 1950, pp. 32-36.

sion, at f. 243A, the copyist has inadvertently omitted an entire leaf. Whole words and syllables are often left out. I have placed into round brackets⁴ all those parts of the text which were either omitted by the scribe, or have broken off from the palm leaves. Wherever a doubt was possible, I have justified my corrections by a reference to the other documents listed above. The Ms is not as carelessly written as the later Nepalese Mss, but the scribe clearly failed to follow the trend of the argument, and was content to reproduce his original quite mechanically.

The Sanskrit text has been slightly normalized. In the Ms the use of Anusvāra and Visarga is, as usually, rather erratic. The Anusvāra is frequently omitted, sometimes used unnecessarily, and very often employed for a final *-n*. Forms like *vijñānaṃ* are not reproduced; likewise *hetohr* is printed as *hetor*, *-aihr* as *-air*, etc. It is not always possible to decide whether the sign: is used as a Visarga or (e.g. at ND f. 235b 13, *vā:*) as a punctuation mark. The spelling is usually correct, though we have minor errors such as *kap punar* for *kaḥ punar* at 232b. On occasions *b* is written instead of *v*, as *bahabaḥ*, *laba*, *bardhayiṣyanti*, *bahaty*; *ri* as *r*, as in *akryā*, *ṭṣāhasramahāsahasra*; through the omission of the extra stroke *o* may appear as *e*, and *au* as *o*. Where a final *t* or *d* is followed by an initial *t* or *d*, one of the two is often omitted, and I have tacitly supplied it. Also occasional confusions of Anusvāra and Visarga (as at 221a 5) are corrected. The Sandhi in brackets is that of S or P, elsewhere that of the Ms. As in all *Prajñāpāramitā* Mss there is a

⁴ Square brackets, on the other hand, are used to indicate that one or more *akṣaras* in the Ms appear to be redundant.

tendency to omit negations, like *a-*, *an*, *na*, and I have supplied them where necessary, although in round brackets, because of the possibility of error. Some idiosyncrasies of the Sandhi of this Ms, such as *icchet mama* at f. 234a 8, have been noted. A few of the inconsistencies in the spelling of words have also been reproduced. The Ms for instance oscillates between *tathatva* and *tathātva*, *paribhāṣanti* and *paribhāṣante* (f. 238a), *śleṣyate* and *śliṣyati* (244b 14), *niryāta* and *nirjāta* (f. 235b). It is more doubtful whether *saṃkṣiptena* at 234a 13 and 247a 12, or *paribhāṣyamānasya* at 238a 13 are more than mere mistakes, and also the variation between *vācam* and *vācām* at f. 238b looks rather suspicious. It would, however, have overburdened the critical apparatus if I had noted all the minor differences of the ADP Ms from the Ms ND, to which in any case I gained access only long after the text had been fairly established. For instance, at 219a 4 ND omits *ṣaṭpāramitāḥ śaraṇaṃ*, at f. 244a 7 it has *nābhisambhotsye*, 224b 1 *yan*, 225a 4 *niruddhyate* and 225a 5 *nirudhyate*, 225b 3 *katamat*, 225b 9 *vaiśārdyaṃ*, 226b 11 *prajñāpāramitayā*, 227a 6 *śṛṇvanti*, 228b 5 *syāt*, 230b 9 *abhinirmimī* (this is just one instance of many arbitrary omissions of *akṣaras*), 233a 8 *abhāṣante*, etc. etc. None of these variations affects the meaning of the text.

The punctuation is rather unsystematic, and while to some extent respecting the one I found, I have introduced my own. Aware that punctuation sometimes involves interpretation, I have nearly always allowed myself to be guided by the Tibetan translation. In the Ms itself the full stop seems to reproduce the breathing of the person who read the text aloud to the copyist, and occasionally it is found even in the middle of a word. A comparison with the Ms

ND has convinced me that the usage of our Ms is not that of the period, but that of a particularly negligent scribe, whereas the punctuation of ND is logical and consistent throughout. In the treatment of these trifling details I have been heavily influenced by a story often told in my youth. My grandfather, a wealthy German silk manufacturer, had given a whole set of Goethe's collected works to a deserving schoolmaster of his acquaintance. Some years later he was rewarded with a presentation copy of « Das Komma bei Goethe », — the outcome of this pedagogue's perusal of Goethe's works. It would, I feel, offend the spirits of my ancestors if I were to allow my studies of the holy *Prajñāpāramitā* to degenerate into a examination of « the *daṇḍa* in the *Prajñāpāramitā* ». Exclusively concerned with the contents and message of this Scripture, I must refer those interested in such matters to the original documents.

The translation is as literal as I could make it. While I believe to have understood the greater part of my text, several passages have continued to baffle me to the end. Where there was any doubt about the construction or separation of the sentences I have usually followed the Tibetan translation. In the interest of readability I have, however, cut down on verbal repetitions, lists and clichés. The lists are very much abbreviated, and those interested must peruse them in the original. The clichés are often shortened. For instance, 'the Tathagata' stands for 'the Tathagata, the Arhant, the fully enlightened Buddha'; 'full enlightenment' or 'supreme enlightenment' for 'the utmost, right and perfect enlightenment'; 'countless' for 'numerous as the sands of the Ganges'; 'remains unafraid' or 'feels no fear' for 'does not tremble, is not frightened or terrified'; 'reside' for 'stand, hold and

maintain themselves⁵, etc. etc. Also, to save space, a few abbreviations of words in constant use have been introduced. They are:

bs (-a)	=	Bodhisattva
gb	=	great being
pw	=	perfect wisdom
S-i	=	Subhūti
the pw	=	the perfection of wisdom.

The translation will also be found useful by students of the *Abhisamayālaṅkāra*. Its fifth *abhisamaya*⁵ is probably the most difficult of all, and attains its logical consistency only by substantial re-arrangements of the *Prajñāpāramitā* text. Many, though not all, of its categories become perfectly clear when one considers the text of the Sūtra on which it is based.

The *Notes* have been kept quite short and generally deal with minor difficulties of terminology and textual transmission. Many, I know, would have welcomed a more detailed commentary, but for that the time is not yet ripe. First of all it will be necessary to completely edit and translate the Large *Prajñāpāramitā Sūtra* itself. Much has still to be done before that is accomplished. In 1961 Luzac & Co. have published my translation of the First *Abhisamaya*⁶ under the title of « The Large Sutra on Perfect Wisdom with the divisions of the Abhisamayālaṅkāra, part I ». *Abhisamayas* no 2-4 and no. 6-8, or one half of the whole, are

⁵ Translated in E. Conze, *Abhisamayālaṅkāra*, Rome 1954, pp. 77-92. In view of the additional material which was unknown to me at the time, this translation now requires a few corrections here and there.

⁶ Sanskrit edition by N. Dutt, 1934.

as yet neither edited nor translated. A commentary based on mere fragments of an exceptionally difficult text could not be particularly authoritative.

Although I have made for my own use a Sanskrit-Tibetan-English Index of these chapters, it is not included in this edition. All the words have been incorporated in my *Materials for a Dictionary of the Prajñāpāramitā Texts*, which I expect to publish in due course as volume 27 of Prof. Raghu Vira's *Śatapiṭaka*.

Chapters 55 to 70 of the *Aṣṭādaśasāhasrikā* deal with *upāyakauśalya*, « skill in means »⁷, and are related to the 7th to 9th *bhūmis*. They are concerned not so much with the philosophical implications of the doctrine of Emptiness, as with the problem of how the insight into the emptiness of all dharmas can be squared with an adjustment to the realities of the spiritual life. Their contents can therefore not be briefly summed up, and they just meander along from one concrete problem to another. We must also realize that after the 7th bhūmi the air becomes ever more rarified, that the disquisitions of these chapters reflect the circumstances and mentality of celestial Bodhisattvas, and that our very earthiness may make it hard for us to follow what is here being expounded. The rational content of these chapters is negligible. In a religious work this is not necessarily a fault. The magnificence of the spirituality of this section of the *Prajñāpāramitā* will become obvious to all who open their souls to its message. The enormous prestige which the *Prajñāpāramitā* has enjoyed for so long in India, Tibet and the Far East seems to suggest that its authors have hit on the

⁷ See R. Hikata, *Suwikrāntavikrāmi-paripṛcchā*, 1958, pp. xxxi sq.

Introduction

right notes. For the rest, the Sanskrit text contains much to interest also the linguist, and for the historian a careful study of the Large *Prajñāpāramitā* is indispensable as providing the clue to the whole of the Mahāyāna.

Prof. Burrow of Oxford and Dr. Shackleton Bailey of Cambridge have kindly suggested many corrections of the Sanskrit text. Nevertheless numerous blemishes still disfigure this publication. They are quite unavoidable at present. The manuscript tradition is distinctly faulty, and a single individual is bound to fall into error here and there. The edition offered here is to some extent a critical one, but the final and definitive edition of these texts can only be expected from the collaboration of many scholars, organized by some learned institution, which may one day prepare an edition of the various versions of the Large *Prajñāpāramitā* on the lines of the Complutensian polyglot.

I N V E N T O R Y

Tibetan fol.	Ad. Narthang chapter	fol.	ADP Ms No	Ms fol.	P fol.	ND fol.	Ch. 0079a fol.
301b	55		+	215a?	412	255a	
		301b	+	215b?	412	255b	
		303b	+	216a?	413	256b	
		305b	+	216b?	414	256b	
		307b	+	217a?	414	257a	
		309a	+	217b?	415	257b	
		310a	+	218a?	416	258a	
		312a	19	218b	416	258b	
		313b	15 + 17	219a	417	255b	535
		315b	16 + 18	219b	417		535
		317b	13	220a	418		
		319b	14	220b			
		321a	44	221a	419		
		323a	43	221b	419		
		324b	59	222a	421		
324b	56		59	222a1	421		
		326a	60	222b			
		328a	62	223a	422		
		330a	61	223b	423		
		332a	58	224a	423	264a	
		334a	57	224b	424	264b	
335a	57		57	224b8	425	264b	
		336a	56	225a	425	265a	
		338a	55	225b	426	265b	
		339b	53	226a	427	266a	
		341b	54	226b	427	266b	
		343a	49	227a	428	267a	
343a	58		49	227a2			
		344b	50	227b	429	267b	
		346a	67	228a	430.433	268a	
		348a	68	228b	434	268b	
		350a	64	229a	435	268b	553
		352a	63	229b	430	269a	553
354b	59		63	229b14	430	269a	
		354b	80	230a	431	269b	
		356a	79	230b	432	270a	
		358b	81	231a	432	270a-b	

Inventory

Tibetan Ad. Narthang			ADP Ms		P	ND	Ch. 0079a
fol.	chapter	fol.	No	fol.	fol.	fol.	fol.
		360a	82	231b	433	270b	
		361b	69	232a	?		
364a	60	364a	70	232b	433.445		
			70	232b1	445		
		365b	71	233a	447	272a	
		367b	72	233b	447	272b	
		369a	66	234a	448		
		370b	65	234b	449		
		372b	75	235a	449	274a	
		374b	76	235b	450	274a-b	
		376b	77	236a	451	274b	
378b	61	378a	78	236b	451		
			78	236b1	451		
		380b	84	237a	452		
		382a	83	237b	453		
		383b	74	238a	454		
385b	62	385a	73	238b	454		
			73	238b5	455		
		387a	93	239a	455		
		388b	94	239b	456		574
		390a	100	240a	457		574
		392a	99	240b	458		
		393b	2	241a	459		
			1	241b	460		
			101	242a	461		
			102	242b	462		
		400b	88	243a	463		
403a	63	402a	87	243b	465		
			+	243A!	436		
		406a	87	243b4	437		
		407a	92	244a	438		
		408b	91	244b	438		
		410a	89	245a	440		
		412a	90	245b	441		
		413a	98	246a	442		
		415a	97	246b	443		
		417a	96	247a	444-5,465		
		418a	95	247b	465		
		420a	23 + 37	248a	466		
		422a	24 + 38	248b	467		
		423a	9	249a	468		

Inventory

Tibetan Ad. Narthang			ADP Ms		P	ND	Ch. 0079a
fol.	chapter	fol.	No	fol.	fol.	fol.	fol.
		425b	10	249b	469		
		427b	7	250a	470		
		429b	8	250b	472		
		431b	85	251a	473		
		434a	86	251b	474		
		436a	40	252a	475		599
		438a	39	252b	476		599
		440b	20 + 36	253a	477		
		422b	35	253b	477		
		444b	41	254a	479		
445b	64		41	254a ⁹	479		
		446b	42	254b	480		
		448a	12	255a	480		
		450a	11	255b	481		
		451b	6	256a	482		
		453a	5	256b	483		
		455a	52	257a	484		611
455b	65		52	257a ³	484		611
		456b	51	257b	485		611
		458b	46	258a	486		613
460b	66		45	258b	487		613
462a	67		45	258b1 ³	488		
		462a	48	259a			
462b	68		48	259a ⁴	488		
463b	69		48	259a ⁹	490		
		464a	47	259b	491		
		466a	31	260a	492		
		467b	32	260b	493		
		469b	34	261a	494		
		471b	33	261b	495		
		473b	29	262a	496		
		475a	30	262b	497		
		477a	28	263a	498		
		479a	27	263b	499		
		481a	+		500	264a ⁸	
482b	70		+		501	264b ⁸	
		485a-	+		502-	265a ⁸	
		486a			503a ³	end of fifth <i>abhisamaya.</i>	

⁸ These two folios form part of the principal Prajñāpāramitā Ms in New Delhi. See notes 1 and 2.

ABBREVIATIONS

- A = Aṣṭasāhasrikā prajñāpāramitā, ed. R. Mitra, 1888
AA = Abhisamayālaṅkāra
AAA = H
Ad = Aṣṭādaśasāhasrikā prajñāpāramitā
AdT = Tibetan translation of Ad (Narhang print)
AK = Abhidharmakośa, trad. de la Vallée-Poussin
DaBhu = Daśabhūmikasūtra
H = Haribhadra, Abhisamayālaṅkāraloka, ed U. Wogihara
L = Fragmentary New Delhi Ms of Ad
Mhvy = Mahāvyutpatti
ND = Gilgit Ms of Ad at New Delhi
P = Pañcaviṃśatisāhasrikā prajñāpāramitā
PW = Perfect Wisdom, The Large Sūtra on Perfect Wisdom, Part I, trsl. E. Conze, 1961
R = Ratnaguṇasaṃcayagāthā
S = Śatasāhasrikā prajñāpāramitā
Sapt = Saptaśatikā prajñāpāramitā
SaPu = Saddharmapuṇḍarīka, ed. Wogihara and Tsuchida, 1933-5
St = Stein Ms of Ad
Suv. = Suvikrāntavikrāmīparipreçhā prajñāpāramitā
T = AdT
T = Taishō Issaikyō
VM = Visuddhimagga (Buddhaghosa)

SANSKRIT TEXT

[f. 215b] atha Bhagavān āyusmantam Subhūtim etad avocat:
sacet punaḥ Subhūte bodhisattvo mahāsattvaḥ svapnāntaraga-
to'pi^{a)} śrāvakahūmaye vā pratyekabuddhabhūmaye vā trai-
dhātukāya vā na spr̥hayate, na anuśamsā-cittam utpādayati,
svapnopamān eva sarvadharmān vyavalokayati, pratiśrutkopa-
mān yāvan nīrmitopamān eva sarvadharmān vyavalokayati, na
ca sāksātkaroti. idam Subhūte avaivartikasya bodhisattvasya
mahāsattvasya-avaivartika-lakṣaṇam veditavyam. punar apa-
ram Subhūte saced bodhisattvo mahāsattvaḥ svapnāntaragato
'py anekāśataparivāram anekasahasraparivāram anekāśata-
sahasraparivāram anekakoṭīparivāram anekakoṭīsahasrapari-
vāram anekakoṭīśatasahasraparivāram anekakoṭīniyutaśatasa-
hasraparivāram bhikṣu-bhikṣuṇy-upāsaka-upāsikābhir deva-
nāga-yakṣa-gandharva-asura-garuḍa-kinnara-mahoragaiḥ pa-
rivṛtam puraskṛtam Tathāgatam arhantaṁ samyaksambuddham
dharmaṁ deśayantaṁ paśyati, sa tan dharmam śrutvā tasya
dharmasya-artham ājñāsyāmiti-iti, dharmānudharmapratipan-
no viharati, sāmīci^{b)}-pratipanno 'nudharmacārī. idam api Su-
bhūte avaivartikasya bodhisattvasya mahāsattvasyaiva-avaivar-
kalakṣaṇam veditavyam. punar aparam Subhūte bodhisattvo
mahāsattvaḥ svapnāntaragato'pi Tathāgatam arhantaṁ samya-
ksambuddham paśyati, vaihāyasam abhyudgamyā bhikṣu-
samghāya dharmam deśayantaṁ dvātriṃśatā mahāpuruṣa-

^{a)} ND f. 255a begins

^{b)} So ND; P: samaya; S: so maitrī;

AdT: gnas-pa dañ mthun-par
shugs śiñ

lakṣaṇaiḥ samanvāgataṃ^{a)} vyāmaprabhām rddhiprātihāryāṇi sandarśayantaṃ^{b)} nirmittāni ca nirmimāṇaṃ^{c)} yāni nirmittāny anyeṣu lokadhātuṣu Buddhakaryāṇi kurvanti. idam api Subhūte avaiartikasya bodhisattvasya mahāsattvasya-avaivartikalakṣaṇaṃ veditavyam. punar aparaṃ Subhūte sacet svapnāntaragato bodhisattvo mahāsattvo nottrasyati na santrasyati na santrāsam āpadyate, grāmaghāte vā vartamāne nagaraghāte vā vartamāne agnidāhe vā vartamāne, vyādamṛgān vā dr̥ṣṭvā tadanyāni vā cāṇḍala-mṛgajātāni dr̥ṣṭvā, śirśacchedaṃ vā pratyupasthitaṃ dr̥ṣṭvā, yān vā tadanyāṃ bhayabhairavāṃ samtrāsāṃ dr̥ṣṭvā, duḥkha-daurmanasya-upāyāsāṃ dr̥ṣṭvā, jighatsitaṃ vā pipāsitaṃ vā dr̥ṣṭvā, mātṛmaraṇaṃ vā pitṛmaraṇaṃ vā bhrātṛmaraṇaṃ vā bhaginīmaraṇaṃ vā dr̥ṣṭvā, mitra-jñāti-sālohita-maraṇaṃ vā dr̥ṣṭvā na śoka-bhayai bhairavaḥ samtrāsa utpādyate. tataś ca svapnāt samanantara prativibuddhasya sata evaṃ bhavati: svapnopamaṃ vatedaṃ sarvatraidhātukaṃ, mayāpy anuttarāṃ samyaksambodhim abhisambudhya svapnopamāḥ sarvatraidhātukadharmā deśayitavyāḥ. idam api Subhūte avaiartikasya bodhisattvasya mahāsattvasya-avaivartikalakṣaṇaṃ veditavyam. punar aparaṃ Subhūte kathaṃ vijñāyate, yad avaiartikasya bodhisattvasya mahāsattvasya anuttarāṃ samyaksambodhim abhisambuddhasya tatra buddhakṣetre sarveṇa sarvaṃ sarvathā sarvaṃ trayo 'pāyā na bhaviṣyanti? sacet svapnāntaragato 'pi bodhisattvo [f. 216a?] mahāsattvo nairayikān vā sattvān dr̥ṣṭvā tiryagonikān vā sattvān dr̥ṣṭvā yamalaukikān vā sattvān dr̥ṣṭvā-evaṃ smṛtiṃ pratilabhate, smṛtipratilabdhasyaivaṃ bhavati tathā kariṣyāmi tathā pratipatsye yathā me 'nuttarāṃ samyaksambodhim abhisambuddhasya tatra bud-

a) samalaṅkṛtaṃ P

b) P: nidarśayantaṃ; AdT: ston-pa

c) so ND; P, S: nirmāṇayati;

AdT: sprul-par mdzad ciñ

dhakṣetre sarveṇa sarvaṃ sarvathā sarvaṃ trayo 'pāyā na bhaviṣyanti, tat kasya hetos? tathā hi yaś ca svapno yaś ca svapnāntaḥ sarvaṃ^{a)} etad advayam advaidhikāram. idam api Subhūte avaiartikasya bodhisattvasya mahāsattvasya-avaivartikalakṣaṇaṃ veditavyam. punar aparaṃ Subhūte sacet bodhisattvo mahāsattvaḥ svapnāntaragato vā vibuddho^{b)} vā nagaradāhe vā vartamāne evaṃ samanvāharati: ye mayā svapnāntaragatena vā vibuddhena vā ākāra yāni liṅgāni yāni nimittāni dr̥ṣṭāni, yair ākārair yair liṅgair yair nimit-taiḥ samanvāgato bodhisattvo mahāsattvo 'vaivartiko veditavyaḥ, sacet me te ākāras tāni liṅgāni tāni nimittāni samvidyante, anena satyena satyavacanena-ayaṃ nagaradāha upaśāmyatu śītībhavatv astaṃ gacchatu, sacet pratiśāmyati śītībhavatv astaṃ gacchati, veditavyaṃ Subhūte, vyākṛto 'yaṃ bodhisattvo mahāsattvo 'nuttarāyāḥ samyaksambodher avaiartikatāyāṃ. sacet punaḥ Subhūte so 'gniskandhas tat satyavacanam atikramya gṛhād gṛhaṃ dahaty, (rathyāyā rathyāyāṃ dahaty)^{c)}, anyāni gṛhāni dahaty anyāni gṛhāni na dahaty, anyāḥ rathyā dahaty anyāḥ rathyā na dahati, veditavyaṃ Subhūte tena bodhisattvena mahāsattvena dharmapratyākhyāna-samvartanīyam ebhiḥ sattvaiḥ karmopacitaṃ yenaśāṃ sattvānām ekatyāni gṛhāni dahyanta ekatyāni gṛhāni na dahyante. teṣāṃ etad dr̥ṣṭadhārmikaṃ karma vipacyate.^{d)} tata evaitad dharmapratyākhyānāt sāvaśeṣaṃ karma vipacyate.^{d)} ayaṃ Subhūte hetur ayaṃ pratyaya avaiartikasya bodhisattvasya mahāsattvasya, yair hetubhir yaiḥ pratyayair avaiartiko bodhisattvo mahāsattvo veditavyaḥ. punar aparaṃ Subhūte yair ākārair yair liṅgair yair nimit-tair avaiartiko bodhisattvo mahāsattvo veditavyaḥ, tāny

a) so ND; S: ubhayam

b) P: prativibuddho

c) so P, S, AdT: om ND

d) om P

ākārās tāni līngāni tāni nimittāni deśayiṣyāmi. sacet Subhūte kācid eva strī vā puruṣo vā amanuṣyeṇa-adhiṣṭhito bhavet, tatra bodhisattvena mahāsattvenaivaṃ samanvāhartavyaṃ: saced ahaṃ vyākṛtas taiḥ paurvakais Tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau parisamyaksambuddhair anuttarāyāṃ samyaksambodhau pariśuddho me' dhyāśayo yathā-aham anuttarāṃ samyaksambodhim abhisamboddhukāmo yathā-aham anuttarāṃ samyaksambodhim abhisamboddhukāmo^{a)} yathā-aham anuttarāṃ samyaksambodhim abhisambhotsye pariśuddhaś ca me manasikāro' nuttarāyāṃ samyaksambodhau, apagataṃ me śrāvākacittam apagataṃ me pratyekabuddhacittam, apagataśrāvākapratyekabuddhacittena-anuttarā samyaksambodhir abhisamboddhavyā, na-aham na-anuttarāṃ samyaksambodhim abhisambhotsye, abhisambhotsya eva-aham anuttarāṃ samyaksambodhim. ye te' pi te asaṃkhyeya-aprameyeṣu lokadhātuṣu Buddhā Bhagavantas tiṣṭhanti dhṛyante yāpayanti dharmañ ca deśayanti, na teṣāṃ Tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ kīmeid ajñātam adṛṣṭam aviditam asākṣātkṛtam anabhisambuddham. yathā me te Buddhā Bhagavanto jānanty āśayam iti hi [f. 216b]^{b)} aham anuttarāṃ samyaksambodhim abhisambhotsye. anena satyena satyavacanena iyaṃ strī vā puruṣo vā yena-amanuṣyeṇa gṛhīto vā viheṭhito^{c)} vā so' manuṣyo' pakrāmatu. sacet Subhūte so' manuṣyas tato na-apakrāmati, tasya bodhisattvasya mahāsattvasyaivaṃ bhāṣamāṇasya, veditavyaṃ Subhūte na-ayāṃ bodhisattvo mahāsattvo vyākṛtas taiḥ paurvakais Tathāgatair arhadbhiḥ samyaksambuddhair anuttarāyāṃ samyaksambodhau. sacet

a) In A xx 384 this sentence occurs only once.

b) ND f. 256 begins here

punaḥ Subhūte bodhisattvasya mahāsattvasyaivaṃ bhāṣamāṇasya so' manuṣyabhūto' pakrāmati, veditavyaṃ Subhūte vyākṛto vatāyaṃ bodhisattvo mahāsattvas taiḥ paurvakais Tathāgatair arhadbhiḥ samyaksambuddhair anuttarasyāṃ samyaksambodhau. ebhiḥ Subhūte ākārair ebhi līngair ebhi nimittaiḥ samanvāgato bodhisattvo mahāsattvaḥ avaiṣvartiko veditavyaḥ. punar aparaṃ Subhūte bodhisattvasya mahāsattvasya ṣaṭsu pāramitāsv acaritasya, upāyakauśala-virahitasya, acaritāvinaś caturṣu smṛtyupasthāneṣu yāvac chūnyatānimitāpraṇihiteṣu (vimokṣamukheṣu)^{a)}, bodhisattvanyāmam (an)avakrāntasya^{b)} satyādhiṣṭhānena Māraḥ pāpīyān upasamkramiṣyati. sacet Subhūte bodhisattvo mahāsattvaḥ satyādhiṣṭhānaṃ kariṣyati: yena satyena satyavacanena ahaṃ vyākṛto' nuttarasyāṃ samyaksambodhau taiḥ paurvakais Tathāgatair arhadbhiḥ samyaksambuddhaiḥ, anena satyena satyavacanena-ayam amanuṣyabhūto' pakrāmatu. tatra Māraḥ pāpīyān utsukyam āpatsyate, kim ity ayam amanuṣyabhūto' pakrāmet. tata kasya hetos? tathā hi Māraḥ pāpīyān^{c)} balavattaraṃ ca tejovattaraṃ ca tatra-utsukyam āpatsyate, katham ayam amanuṣya ito' pakrāmed iti.^{c)} evaṃ sa Māradhiṣṭhānena tato' pakramiṣyati. evaṃ ca tasya bodhisattvasya mahāsattvasya bhaviṣyati: mamaiṣo' nubhāvena-amanuṣyo' pakrānto. na punar evaṃ jñāsyati: Mārānubhāvenaṣo' manuṣyo' pakrānta iti. sa tena-anyān bodhisattvān mahāsattvān avamaṃsyate ullapiṣyati uccaghiṣyati kutsayiṣyati paṃsaiṣyaty: ahaṃ vyākṛto' nuttarasyāṃ samyaksambodhau taiḥ paurvakais Tathāgatair arhadbhiḥ samyaksambuddhair, ete punar anye na vyākṛtā anuttarasyāṃ samyaksam-

a) so P, S; om ND

b) an- om ND, S; AdT: ma shugs-pa'i

c) So S. ND: balavattarāś caujasvitarāś ca(ta?) na so'manuṣyaḥ

bodhau, sa^{a)} tāvanmātrakeṇa mānaṃ vardhayaṣyati mānaṃ utpādayiṣyati, dūrikariṣyati sarvākārajñatāṃ dūrikariṣyati anuttaraṃ buddhajñānaṃ. sa tathārūpo sattvas tāvatā-anupāyakuśalo' dhimānaṃ utpādayiṣyati, tasya dve bhūmī praktikāṅkṣitavye. katame dve bhūmī? yaduta śrāvakabhūmir vā pratyekabuddhabhūmir vā. evaṃ satyādhiṣṭhānena tasya bodhisattvasya mahāsattvasya Mārakarmotpatsyate. tatra kalyāṇamitrāṇi na seviṣyati na pratiseviṣyati na bhakṣiṣyati na paryupāsiṣyate. tad eva Mārabandhanaṃ gāḍhikariṣyati. tat kasya hetos? tathāpi ca^{b)} ṣaṭ-pāramitāsv acaritvāt upāyakauśalena ca-aparighātavāt. evaṃ api Subhūte bodhisattvena mahāsattvena Mārakarma veditavyam. kathaṃ ca Subhūte bodhisattvaṃ ṣaṭ-pāramitāsv acaritvinaṃ yāvad anavakrāntanyāmaṃ nāmādhiṣṭhānena Māraḥ pāpīyān upasaṃkramiṣyati? iha Subhūte Māraḥ pāpīyān anyatarānyatareṇa veṣeṇopasaṃkramya bodhisattvaṃ evaṃ vakṣyati: vyākṛtas tvam kulaputra Tathāgatena-arhatā samyaksambuddhena-anuttarasyaṃ samyaksambodhau [f. 217a?] idan te nāmadheyam idan te mātūr nāmadheyam idan te pitūr nāmadheyam idan te bhaginyā nāmadheyam imāni te mitrāmātyajñātisālohitānāṃ nāmadheyāni. yāvad ā saptamasya mātāpitṛyugasya nāmadheyam upadekṣyaty, amuṣmāt tvam janapadād amuṣyā diśo' muṣmiṃ tvam janapade jāto' muṣmiṃ nagare (vā) grāme vā. sa sacet prakṛtyā mṛduko bhaviṣyati, sa enam evaṃ vakṣyati: pūrvāntato' pi tvam evaṃ mṛduko' bhūḥ. sacet tikṣṇo bhaviṣyati, sa enam evaṃ vakṣyati: pūrvāntato' pi tvam evaṃ tikṣṇo' bhūḥ. saced āraṇyako bhaviṣyati sacet piṇḍapātiko^{c)} bhaviṣyati

a) S adds: tena; AdT: de de; ND: tat for ca.

b) So ND? - S: yathāpi nāma: AdT: 'di-ltar

c) piṇḍacāriko P

sacet pāmsukūliko bhaviṣyati sacet khalupaścādbhaktiko bhaviṣyati saced ekāsaniko bhaviṣyati sacet prāptapiṇḍiko^{a)} bhaviṣyati saced cchmāsāniko bhaviṣyati saced ābhyavakāśiko bhaviṣyati sacet vṛkṣamūliko bhaviṣyati sacen naiṣadyiko bhaviṣyati saced yāthāsamstariko bhaviṣyati sacet traicivariko bhaviṣyati saced alpeccaḥ sacet samtuṣṭaḥ sacet praviviktaḥ yāvat prajñāḥ^{b)} saced apagatapāda-mrakṣaṇaḥ sacen mandabhāṣyo bhaviṣyati, sa enam evaṃ vakṣyati: pūrvāntato' pi tvam mandabhāṣyo' bhūḥ. sacen mandamantro bhaviṣyati, sa enam evaṃ vakṣyati: pūrvāntato' pi tvam mandamantro' bhūḥ. tat kasya hetos? tathā hi te ime evamrūpā dhutaguṇāḥ samvidyante, niścayena te pūrvāntato' py eta eva dhutaguṇasamlekhā abhūvan^{c)}, so' py anena paurvakeṇa nāmāpadeṣena gotrāpadeṣena anena ca pratyutpannena dhutaguṇasamlekhāpadeṣena mananāṃ utpādayiṣyati. tam enam Māraḥ pāpīyān sammūḍham iti viditvā upasaṃkrayaivaṃ vakṣyati: vyākṛtas tvam kulaputra Tathāgatena-arhatā samyaksambuddhena anuttarasyaḥ samyaksambodher avaiartikatāyāṃ. tathā^{d)} te guṇāḥ^{e)} samvidyante. sa kadācid bhikṣuveṣeṇo-pasaṃkramiṣyati, sa kadācid bhikṣuṇīveṣeṇa kadācid gṛhapatīveṣeṇa kadācin mātṛveṣeṇa kadācit pitṛveṣeṇopasaṃkramya evaṃ vakṣyati: vyākṛtas tvam kulaputra Tathāgatena-arhatā samyaksambuddhena-anuttarasyaṃ samyaksambodhau. tat kasya hetos? tathā hi tavaite guṇāḥ samvidyante, ye avaiartikānāṃ bodhisattvānāṃ mahāsattvānāṃ. ye ca te mayā Subhūte avaiartikānāṃ bodhisattvānāṃ mahāsattvānāṃ ākāra liṅgāni nimittāny ākhyātāni tāni tasya bodhisattvasya na

a) prasthapiṇḍiko P

b) om. AdT

c) dañ ldan-par ma gyur mi srid-

pa'i phyir ro shes zer ro

d) yathā? AdT

e) So ND; S. A: dhutaguṇāḥ

saṃvidyante. veditavyaṃ Subhūte tad anyair bodhisattvair mahāsattvair Mārādhiṣṭhito vatāyaṃ bodhisattvaḥ. tat kasya hetos? tathā hi Subhūte yāny ākāra līngāni^{a)} nimittāny avaiartikasya bodhisattvasya mahāsattvasya tāni tasya na saṃvidyante. anena ca nāmāpadeśena tadanyān bodhisattvān mahāsattvān atimaṃsyate uccagghīṣyaty ullaṭṭhīṣyati kutsayīṣyati paṃsayīṣyati. idam api Subhūte^{b)} nāmādhiṣṭhānena bodhisattvena mahāsattvena Māra karma veditavyam. punar aparaṃ Subhūte nāmādhiṣṭhānena bodhisattvena mahāsattvena Māra karma veditavyam. tat kasya hetos? tathā hi Subhūte bodhisattvaḥ ṣaṭsu pāramitāsv acaritāvī skandhamāraṃ na jānāti, rūpaṃ na jānāti, vedanā-saṃjñā-saṃskārān vijñānaṃ na jānāti. [217b?] taṃ ca Māraḥ pāpīyān nāmādhiṣṭhānena vyākriṣyati: yāvad anuttarāṃ samyaksambodhim abhisambuddhasyati idam nāma bhaviṣyati-iti. yadi ca tena bodhisattvena nāmadheyam anuvitarkitam anuvicintitam anuvicāritam bhaviṣyati, tatra duṣprajñajātīyasya bodhisattvasya-anupāyakuśalasyaivaṃ bhaviṣyati: yat tan mayā nāmadheyam manasā-anuvitarkitam anuvicintitam anuvicāritam, idam me' nuttarāṃ samyaksambodhim abhisambuddhasya nāmadheyam bhaviṣyati. yathā yathā Māraḥ pāpīyān nirdeṣyati, māra kāyikā devatā mārādhiṣṭhito vā bhikṣus, tathā tathāsyevaivaṃ bhaviṣyati: yathā ca me cittotpāda utpanno, yathā ca me nāmadheyam anena bhikṣuṇā nirdiṣṭam^{c)} sameti nāma nāmnā ahan^{c)} tena Tathāgatena arhatā samyaksambuddhena vyākṛto' nuttarasyāṃ samyaksambodhāv iti. ye ca te mayā Subhūte avaiartikasya bo-

a) ND f. 257 begins here

b) AdT adds: miñ bstan-pa de'añ

c) so ND. P: nāmā sameti me nāmnā vyākṛto' ham. S: sameti nāmadhe-

yaṃ yathā cānena bhikṣuṇā nirdiṣṭam sameti nāma ca nāmnā aham; AdT: miñ dañ, miñ-du mthun-pas na

dhisattvasya mahāsattvasya- ākāra līngāni nimittāny ākhyātāni tāni tasya bodhisattvasya na saṃvidyante. tena cāsau nāmnā tena ca vyākaraṇāpadeśena- anyān bodhisattvān mahāsattvān atimaṃsyate. sa tayā- atimanatayā dūribhaviṣyaty anuttarasyāḥ samyak-sambodheḥ. tasyopāyakuśalavirahitasya prajñāpāramitāvirahtasya kalyāṇamitravirahitasya pāpamitrāparighṛitasya dve bhūmī pratikāṅkṣitavye, yaduta śrāvaka bhūmir vā pratyekabuddhabhūmir vā, atha vā ciraṃ suciraṃ saṃdhāvya saṃsṛtya kalyāṇamitrāni sevītvā (bhajītvā) paryupāsyā-imām eva prajñāpāramitāṃ āgamyā-anuttarāṃ samyaksambodhim abhisambhotsyate.^{a)} sacet punaḥ Subhūte bodhisattvaḥ^{a)} kalyāṇamitrāni na-abhikṣṇaṃ lapsyate darśanāya vandanāya paryupāsanāya, (sacet) tenaiva ca-ātmabhāva-pratīlambhena tān paurvikāṃś cittotpādān na vigarhiṣyati na pratideṣayīṣyati^{b)}, tasya dve bhūmī pratikāṅkṣitavye, yaduta śrāvaka bhūmir vā pratyekabuddhabhūmir yā. tadyathāpi nāma (Subhūte) śrāvaka yānīyo bhikṣuś catasṛṇāṃ mūlāpattinām anyatarānyatarāṃ āpattim adhyāpadya (abhikṣur bhavaty) aśramaṇo bhavaty aśākyaputrīyaḥ so^{c)} 'bhavyas tenaiva-ātmabhāvena caturṇāṃ śrāmaṇyaphalānām anyatarānyatarāṇic chrāmaṇyaphalam anuprāptum. evam eva Subhūte gurutarō' yaṃ cittotpādo yo nāmāpadeśena bodhisattvasya manyanā-sahagataś cittotpāda utpannas, tena ca nāmadheya^{d)} -mātreṇa-anyān bodhisattvān mahāsattvān vimāṃsyate avamaṃsyate atimaṃsyate^{e)} ayan tena^{f)} gurutarāś cittotpādo ve-

a) AdT: de gal-te dga'-ba(tuṣṭa) dañ,

b) yid rañs-pas(āttamanas)

Ms S: pratidoṣayati!

c) so S. ND: bho

d) nāmāpadeśa P; AdT: miñ tsam brjod-pa des

e) AdT: rlom sems-su byed-la, brñas-par byed de

f) tato P

ditavyaḥ. iti hi Subhūte imāni nānavyapadeśena-utpatsyante Māra-karmāṇi sūkṣmāṇi. tiṣṭhantu Subhūte catasro gurukā mūlāpattayaḥ. pañcabhyaḥ ānantaryebhyo^{a)} gurutaro 'yaṃ cittotpādaḥ yo 'yaṃ bodhisattvasya nāmāpadeśena manyanāsa-hagataś cittotpāda utpannaḥ. ayan tena gurutaraś cittotpādo veditavyaḥ. punar aparaṃ Subhūte vivekaguṇāpadeśena bodhisattvaṃ mahāsattvaṃ Māraḥ pāpīyān upasaṃkramiṣyati upasaṃkramaivaṃ vakṣyati: vivekasya Tathāgato [218a?] varṇavādī na ca-ahaṃ Subhūte evaṃ vivekaṃ vadāmi bodhisattvasya mahāsattvasya yaduta-āraṇyāni vanaprasthāni prāntāni śayyāsanāni. āha: kaḥ^{b)} punar Bhagavaṃ bodhisattvasya mahāsattvasya-anyo viveko yadi na-āraṇyāni vanaprasthāni prāntāni śayyāsanāni^{c)} kiḍḍgrūpaḥ sa^{c)} Bhagavann anyo viveko bodhisattvasya mahāsattvasya? Bhagavān āha: sacet Subhūte bodhisattvo mahāsattvo vivikto bhavati śrāvaka-pratyekabuddhapratisaṃyuktair manasikārair^{d)} vivikto bhavati bodhisattvo mahāsattvaḥ^{d)} āraṇyeṣu vanaprastheṣu prānteṣu śayyāsaṇeṣu^{e)} viharati vivikta eva viharati bodhisattvo mahāsattvaḥ. ayam^{e)} Subhūte viveko mayā-anujñāto bodhisattvasya mahāsattvasya anena ced vivekena rātriṃ divaṃ ca viharati vivikta eva viharati bodhi-

a) ānantaryebhyaḥ karmabhyo P, A

b) katarāḥ P, katamaḥ A

c) kathamrūpye ṣo P, kiyadrūpaḥ A. kiḍḍraṃ yaḥ sa S

d) S: sa viharaty

e) śayyāsanair viviktaś caiva viharati bodhisattvo mahāsattvaḥ. yo 'yaṃ. P

sattvo mahāsattvaḥ^{a)} yaś ca mayā Subhūte viveko' nujñāto bodhisattvānāṃ mahāsattvānāṃ, yaṃ ca punar enaṃ^{b)} Māraḥ pāpīyān vivekam upadekṣaty āraṇyeṣu vanaprastheṣu prānteṣu śayyāsaṇeṣu vihareṭ^{c)} sa tena vivekena saṃkirṇa eva san^{d)} śrāvaka-pratyekabuddhabhūmi-pratisaṃyuktair manasikārair^{e)} avirahita prajñāpāramitā-anabhisamṃyukto sarvākārajñatāṃ na paripūrayiṣyati. evam so' nena vihareṇa viharan na pariśuddha^{f)}-manasikāra eva saṃs tadanyān bodhisattvān mahāsattvān atimaṃsyate. ye grāmānte viharanti. pariśuddha-citta^{g)}-manasikārāḥ śrāvaka-cittena-asamkīrṇāḥ pratyekabuddhacittena-asamkīrṇāś tadanyair vā pāpakaiś cittotpādair asamkīrṇāḥ dhyāna-vimokṣa-samādhisamāpattinām abhijñā-parijñā-paripūriṃ gatāḥ. atha ca punaḥ so' nupāyakuśalo bodhisattvaḥ kiñcāpi yojanaśatikeṣv aṭavikāntāreṣv anapagata^{h)}-vyāḍa-mṛga-pakṣiṣv anapagata-caura-caṇḍāleṣvⁱ⁾ anapagata - damṣṭṛvyāḍa - rākṣasa - anu (vi)cariteṣu^{k)}

P adds: yaduta bodhisattvavivekena na-āraṇyeṣu vanaprastheṣu prānteṣu śayyāsaṇeṣu viharati vivikta eva viharati bodhisattvo mahāsattvo grāmānte' pi vā viharann anena vivekena viviktaś caiva viharati bodhisattvo mahāsattvo. S: yaduta bodhisattvavivekena āraṇyeṣu vanaprastheṣu prānteṣu śayyāsaṇeṣu viharan, bodhisattvo mahāsattvaḥ śrāvaka-pratyekabuddhapratisaṃyuktair manasikāraiḥ saṃsṛṣṭo viharaty avivikta eva viharati. bodhisattvo mahāsattvo grāmānte ced viharati, śrāvaka-pratyekabuddhapratisaṃyuktair ma-

nasikārair evaṃ viharati bodhisattvo mahāsattvaḥ

b) sa P; evaṃ S

c) viharati P

d) samānaḥ P

e) ND is here quite illegible, but seems to differ slightly.

f) P adds: dharma

g) dharma P; AdT: yid-la byed-pa yon-su dag-pa

h) apagata throughout in P and A AdT: chom rkun-gyi dgon-pa dag med-pa

k) AdT: srin-po rgyu-ba'i lam-gyi mñon-sum-du bab-pa ma yin-pa; cf. A 393.

tatra madhyagataḥ vā saṃkalpayati^{a)} varṣaṃ vā varṣasataṃ vā varṣasahasraṃ vā varṣasatasahasraṃ vā varṣakoṭiṃ vā varṣakoṭīśataṃ vā varṣakoṭi^{b)}sahasraṃ va varṣakoṭīśatasahasraṃ vā varṣakoṭīniyutaśatasahasraṃ vā tato vottari imaṃ ca vivekaṃ na jānīyād yena vivekena bodhisattvā mahāsattvā adhyāsayasaṃprasthitā viharanti, saṃkīrṇa eva viharati bodhisattvo mahāsattvaḥ, saṃkliṣṭha^{c)} eva tatra viveke nīśrita ālino' dhyavasito' dhyavasitavān, na me sa tāvatā^{d)} cittam abhirādhayati. yaś ca mayā viveka ākhyāto bodhisattvānām mahāsattvānām tena vivekena samanvāgatas tasminn api sa viveke na saṃdrśyate. tat kasya hetos? tathā hi sa virahitas tena vivekena. tam enaṃ Māraḥ pāpīyān upasaṃkramya uparyantarīkṣe sthitvaivaṃ vakṣyati: sādhu sādhu kulaputra eṣa sa bhūto vivekas Tathāgatena-ākhyātaḥ etena tvaṃ vivekena vihara. evaṃ tvaṃ kṣīpram anuttarāṃ samyaksambodhim abhisambhotsyase. sa tato vivekāṃ taṃ vivekaṃ pradhānata-maṃ mānyāmānaḥ punar api grāmāntam avatīrya^{e)} tadanyān bodhisattvayānikān bhikṣūn pariśuddhacittamanasikārān yāvāt peśalān kalyāṇadharmāṇo 'vamaṃsyate. saṃkīrṇavihāreṇa āyusmanto viharanti^{f)}, ye te viviktaṃ vihariṣyanti bodhi(sattvā mahāsattvā) [f. 218b] ¹s tā(n) saṃkīrṇavihariṇāś codayiṣyaty ākīrṇavihariṇāś codayiṣy(aty atimaṃsyate. ye ca te saṃkīrṇavihariṇo vihariṣyanti, tān viviktavihāreṇa samudācariṣyati, tatra ca gauravam utpāda) ²yiṣyati. yatra ca gauravam utpādayitavyaṃ tatra mānam utpādayiṣyati. tat kasya (heto? tathā hi sa maṃsyate, aham amanuṣyaiś codye aham amanuṣyai(h) smārye.

a) -yed P
b) ND f. 258 begins here
c) So S; ND: asaṃkrīḍita

d) So ND; A: etāvatā; S: tāvanmātrakeṇa cittena
e) S, P. differ slightly
f) P adds: iti

^{a)}eṣa Subhūte vihāro yena vihāreṇa-aham viharāmi^{a)}. ko grāmā) ³ntavihariṇāś codayiṣyati. ko grāmāntavihariṇa(h) smārayiṣyati? e(vam sa bodhisattvo bodhisattvayānikān kulaputrān atimaṃsyate. ayaṃ Subhūte pudgalo bodhisattvaś caṇḍā) ⁴lo veditavyo bodhisattva-dūṣī veditavyo bodhisattva-prativarṇiko veditavyaḥ^{b)} cauraḥ sadevamānuṣāsūre loke cauro veditavyaḥ. sa ca puna) ⁵h bodhisattvayānikaiḥ kulaputraiḥ kuladuhitṛbhīr vā tādr̥g-jātīyaḥ (pudgalo na sevītavyo na bhakṣītavyo na paryupāsītavyaḥ. tat kasya hetor? ādhimānikā hi Subhūte te tathārūpāḥ pu) ⁶dgalā veditavyā(h). yasya khalu punar bodhisattvasya mahāsattvasya-aparitya(ktā sarvākārajñatā aparityaktā ca-anuttarā samyaksambodhis, tena bodhisattvena mahāsattvena-adhyāsayena-anuttarāṃ) ⁷samyaksambodhim abhisamboddhukāmena, sarvasattvānām arthaṃ kartukāmena tā(dr̥g-jātīyaḥ pudgalā na sevītavvyā na bhajītavvyā na paryupāsītavvyāḥ. api tu khalu svārthayogam anuyuktena) ⁸bhavitavyam. nityam udvignamānasena. saṃsārād uttrastamānasena. asaṃ(sṛṣṭena traidhātuke. tatraiva ca bodhisattva-caṇḍālai(h) maitry utpādayitavyā tatraiva-anukampāmupādāya kāruṇyatā utpāda) ⁹itavyā. muditopekṣotpādayitavyā. evaṃ ca cittam utpādayitavyam, tathā (kariṣyāmi yathāite mama doṣāḥ sarvathā sarvaṃ sarveṇa sarvaṃ na bhaviṣyanti, notpatsyante. saced utpatsyante, kṣi) ¹⁰pram etāṃ prahāsyāmi-iti śikṣā karaṇīyā. ayaṃ Subhūte bodhisattvānām mahāsattvānām (svayam-abhijñā-parākramo veditavyaḥ. punar aparaṃ Su-

^{a)}a) So also A xxi 394; AdT: bdaḥ gnaś-pa gaṇ-giś gnaś-paś gnaś 'di ni, yaṇ-dag-pa nīd yin-paś na
^{b)}b) The text even of ND seems to be corrupt here. AdT has: sadevamānuṣāsūrasya lokasya cauro

veditavyaḥ. śramaṇaveṣeṇa sadevamānuṣāsūre loke cauro veditavyaḥ, bodhisattvayānikānām pudgalānām cauro veditavyaḥ. tajjā-tīyaḥ pudgalaḥ etc. cf. A xxi 394.

bhūte bodhisattvena mahāsattvena-adhyāśayena-anutta) ¹¹rām samyaksambodhim abhisamboddhukāmena kalyāṇamitrāṇi sevityāni (bhajitavyāni)^{a)} paryupā(sitavyāni. āha: kāni punar Bhagavan bodhisattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni? Bhagavān āha: Buddhā) ¹²Bhagavantaḥ Subhūte bodhisattvānām mahāsattvānām kalyāṇamitrāṇi (veditavyāni, bodhisattvā api Subhūte mahāsattvā bodhisattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni, śrāvākā api Subhūte) ¹³bodhisattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni, ye ca^{b)} śatpāramitān^{c)} ākhyāyanti^{d)} deśayanti prakāśay) [f. 219a] ¹anti. (pra)sth(āpayanti) vivaranti (vibhajanti) uttā(nīkurvanti samprakāśayanti, ime' pi Subhūte bodhi) sattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni. punar aparāṃ Subhūte śatpāramitā bodhi²sattvānām mahā) sattvānām kalyāṇamitrāṇi veditavyāni, catvāri smṛtyupasthānā(ni yāvad a)ṣṭādaśāvenikā buddhadharmā bodhisattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni, tathatā bhūtakoṭīr dharmadhātur bodhi) ³sattvānām mahāsattvānām kalyāṇamitrāṇi veditavyāni. punar aparāṃ Subhūte śatpāramitā bodhisattvānām mahāsattvānām śāstāro veditavyāḥ, śatpārami(tā mārgaḥ, śatpāramitā ālokaḥ, śatpāra) ⁴mitā ulkā-avabhāso buddhir medhā prajñā, śatpāramitās trāṇaṃ, śatpāramitāḥ śaraṇaṃ, śatpāramitā parāyaṇaṃ, śatpāramitā mātā^{e)}.^{f)} catvāri (smṛtyupasthānāni yāvāt sarvākārajñatā sarvavāsanā) ⁵nusandhi^{g)} prahāṇāya samvartate^{f)}. tat kasya hetoḥ? tathā hi Subhūte ye' pi te' bhūvann

- a) So ND; P: bhaktavyāni; S: bhakṣitavyāni; AdT: brten-par
b) Om ND.
c) AdT adds: smra-ba, bhāśante?
d) AdT: brjod-pa; ND: ācakṣate
e) AdT, S add: śatpāramitā pitā

- f) This is an abbreviation of S 117 a 10: catvāri smṛtyupasthānāni bodhisattvānām śāstāro veditavyā. smṛtyupasthānāni mārgaḥ... to S 119 a 6.
g) AdT, S add: kleśa

atīte' dhvani Tathāgatā arhantaḥ samyaksambuddhās, teṣām api Buddhānā(m Bhagavatām ima eva bodhipakṣyā dharmāḥ) ⁶mātāpitarau^{a)} bhūvan. ye' pi te Subhūte bhaviṣyanty anāgate' dhvani Tathāgatā arhantaḥ samyaksambuddhās teṣām api Subhūte Buddhānām Bhagavatām ima e(va bodhipakṣyā dharmāḥ mātāpitarau bhaviṣy) ⁷anti. ye' pi te Subhūte etarhi daśasu dikṣu lokadhātuṣu Buddhā Bhagavantas tiṣṭhanti dhṛyante yāpayanti dharmāṃ ca deśayanti, teṣām api Buddhā(nām Bhagavatām ima eva bodhipakṣyā dha) ⁸rmā mātāpitarau. tat kasya hetoḥ? tathā hi Subhūte ato niryātā atītānāgata^{b)} pratyutpannā Buddhā Bhagavantas. tasmāt tarhi Subhūte bodhisattvena ma(hāsattvena-anuttarām samyaksambodhim a) ⁹bhisamboddhukāmena, buddhakṣetraṃ pariśodhayitukāmena, sattvām paripācayitu-kāmena, caturbhiḥ saṃgrahavastubhiḥ sattvāḥ saṃgrhīta(vyāh. katamais caturbhir? yaduta dānena priyavacane) ¹⁰na-arthacaryayā samānārthatayā. imam apy ahaṃ Subhūte arthavaśaṃ sampaśyann evaṃ vadāmi: ete^{c)} bodhisattvānām mahāsattvānām śāstāro mā(tāpitarau layanaṃ trāṇaṃ dvīpaṃ śaraṇaṃ parāya) ¹¹ṇaṃ yaduteṣā eva bodhipakṣyā dharmā. (tasmāt tarhi Su) bhūte bodhisattvena mahāsattvena-aparapraṇeyatām gantukāmena-aparapraṇeyatāyām (sthātukāmena, sarvasattvānām saṃśayāṃc chetukāme) ¹²na, buddhakṣetraṃ pariśodhayitu (kāmena, sattvāṃs ca paripā)cayitukāmena ihaiva prajñāpāramitāyām śikṣitavyaṃ. tat kasya hetoḥ? (atra hi prajñāpāramitāyām te dharmā vistareṇopadiṣṭā yatra bodhisattvena mahāsattvena śikṣitavyaṃ. Subhūtīr āha: ¹³kim-lakṣaṇā Bhagavaṃ prajñāpāramitā? Bhagavān āha: ākāśa-asamga-lak-

- a) On the first occasion the Ms spells this word -pitara; so does ND on the first two occasions; on the

third (1. 8) both ND and Ms have -pitara.

b) Here ends ND f. 258b.

c) Here begins f. 535 of Ch. 0079a.

ṣaṇā Subhūte prajñāpāramitā. na Subhūte prajñāpāramitā [f. 219b] ¹(lakṣaṇam, na prajñāpāramitāyāḥ kiṃ lakṣaṇam. āha: syā) d Bhagavaṃ paryāyō yena lakṣaṇena prajñā)(pāramitā samvidyate tena lakṣaṇena sarvadharmāḥ samvidyeraṇ? Bhagavān āha: evam etat Subhūte evam etat yena lakṣaṇena prajñāpāramitā sam) ²vidyate tenaiva lakṣaṇena sarvadharmāḥ samvidyante. tat kasya hetoḥ? sarvadharmāḥ (rmā hi Subhūte viviktasvabhāvāḥ sarvadharmāḥ svabhāvaśūnyāḥ). ³anena Subhūte paryāyeṇa (yena lakṣaṇena prajñāpāra)mitā samvidyate, tena lakṣaṇena sarvadharmāḥ samvidyante. yaduta śūnyatāla(kṣaṇena viviktalakṣaṇena. āha: yadi Bhaga) ⁴vaṃ sarvadharmāḥ sarvadharmair viviktāḥ sarvadharm(āḥ sarvadharmai)ḥ śūnyās, tat katham Bhagavaṃ sattvānām samkleśavyavadānaṃ prajñāyate. na hi Bhagavaṃ viviktaṃ (samkliśyate na vyavadāyate, na śūnyatā samkliśya) ⁵te na vyavadāyate. na viviktaṃ (na?) śūnyatā-anuttarāṃ samyaksambodh(im) abhisambudhyate. na viviktena śūnyatāyāṃ kaścīd dharma upalabhyate. na viviktena śūnyatāyā(m sattva upalabhyate yo bodhim abhisam) ⁶budhyeta-asya Bhagavaṃ vyaṃ bhāṣitasya katham arthan (ā)jānīyāma? Bhagavān āha: tat kim manyase Subhūte dīrgharātraṃ sattvā ahaṃkāramama(kāre caranti? āha: evam etad Bha) ⁷gavann evam etat Sugataḥ. dīrgharātraṃ sattvā ahaṃkāramamakāre caranti. Bhagavān āha: tat kim manyase Subhūte api nv ahaṃkāramamakārau vi(viktau śūnyau? āha: śūnyau Bhagavaṃc) ⁸chūnyau Sugataḥ. Bhagavān āha: tat kim manyase Subhūte api nv ahaṃkāramamakāreṇa sattvāḥ saṃsaranti samdhāvanti. āha: evam etad Bhagavann evam etat Su(gataḥ. ahaṃkāramamakāreṇa) ⁹sattvāḥ samdhāvanti saṃsaranti. Bhagavān āha: evaṃ khalu Subhūte sattvasamkleśaḥ prajñāyate: yatra na-ahaṃkāro na mama-kāraḥ tatra nodgrahaḥ,

yatra nodgrahaḥ na tatra sattvā) ¹⁰ḥ sandhāvanti na saṃsaranti, na tatra samkleśaḥ. evaṃ khalu Subhūte sattvānām vyavadānaṃ prajñāyate. āha: evaṃ caraṃ Bhagavaṃ bodhisattvo mahāsattvo na rūpe (carati, na vedanāyāṃ na saṃjñāyāṃ) ¹¹na saṃskāreṣu na vijñāne carati. na caturṣu smṛtyupasthāneṣu carati yāvan na-aṣṭādaśeṣv āveṇikeṣu buddharmeṣu carati. tat kasya hetoḥ? tathā hi te^{a)} dharmā nopalabhyante yaś cared yata vā cared) ¹²yatra vā cared. evaṃ caraṃ Bhagavaṃ^{b)} bodhisattvo mahāsattvo anavamardaṇīyo bhavati. sadevamānuṣāsareṇa lokena. evaṃ caraṃ punar Bhagavaṃ bodhisattvo mahāsattvaḥ (sarvaśrāvaka-pratyekabuddhair na śakyam a) ¹³bhibhavitum. tat kasya hetoḥ? tathā hi so' (na)bhibhūta^{c)}-sthā(ne sthito yaduta) bodhisattvanyāme, anabhibhūto hi Bhagavaṃ bodhisattvo mahā(sattva sarvākārajñātāmanasikāreṇa avirahita^{d)}) evaṃ caraṃ Bhagavaṃ bodhisattvo mahāsattva sarvākārajñatayā abhyāśī bhavati. Bhagavān āha: tat kim manyase Subhūte [f. 220a] yāvatyō Jāmb) ¹udvī(pakā sattvās te sarve^{e)}) mānuṣyakam ātmabhāvaṃ pratilabheran, mānuṣyakam ātmabhāvaṃ pratilabhyānuttarāṃ samyaksambodhim abhisambudhyeran, tān ca kaścīd eva kulaputro vā kula) ²duhitā vā. yā(vajjivam tiṣṭhanto^{f)}) satkuryāt guru)kuryāt māna(yet pūjayet, tac ca kuśalamūlam anuttarāyāṃ samyaksambodhau pariṇāmayet, tat kim manyase Subhūte api nu sa kulaputro vā kuladuhitā vā tato nidānaṃ bahu^{g)}) puṇyaṃ prasaved? ahā: bahu Bhagavan bahu Sugata. Bhagavān āha: ataḥ Subhūte sa ku-

a) sarva - S

b) Ad. f. 535 ends here.

c) or to? - AdT zil-gyis mi non-pa'i

d) AdT: hgyid-pas

e) S adds: 'pūrvācaramam: not in AdT

f) AdT + bsñen-bkur byed de, nalza dañ, shal-zas dañ, gzims-cha dañ, yo-byad dag-gis

g) S bahutaram; AdT mañ-du

laputro vā kuladuhi) ³tā vā^a) tato nidānaṃ^{a)} bahutaraṃ pu-
ṇyaṃ prasaved yaḥ prajñāpāramitāṃ (pareṣāṃ ācakṣita de-
śayet prakāśayet prasthāpayed vivared vibhajed uttānikuryāt
saṃprakāśayet prajñāpāramitāpratisaṃyuktai) ⁴ś ca manasi-
kārair vihareṭ, evaṃ yāvantaḥ trisāhasramahāsāha (sre lo-
kadhātau sattvāṃs te sarve mānuṣyakam ātmabhāvaṃ pra-
tilabheraṃs, tān kaścid eva kulaputro vā kuladu) ⁵hitā vā
daśasu kuśaleṣu karmapathēsu pratiṣṭhāpayet, catu(rṣu dhyā-
neṣu caturṣu apramāneṣu catasriṣv ārūpyasamāpattisu yāvāt
srotaāpattiphale sakṛdāgamīphale anāgāmīpha) ⁶le arhattve
pratyekabodhau pratiṣṭhāpayed, anuttarasyaṃ samyaksambo-
dhau (pratiṣṭhāpayet tān ca kuśalamūlān anuttarāyaī sa-
myaksambodhaye pariṇāmayet, tat kiṃ manyase Subhūte
api nu sa kula) ⁷putro vā kuladuhitā vā tato nidānaṃ bahu-
puṇyaṃ prasavet? āha: (bahu Bhagavan bahu Sugata. Bha-
gavān āha: ataḥ Subhūte sa kulaputro vā kuladuhitā vā bahu-
taraṃ puṇyaṃ prasaved, ya) ⁸imāṃ prajñāpāramitāṃ pare-
ṣāṃ ācakṣita deśayet prakāśayet^{b)} pra(sthāpayed vivared
vibhajed uttānikuryāt saṃprakāśayet^{c)} sarvākārajñatāprati-
saṃyuktaiś ca manasikārair^{d)} vihareṭ, sa Subhūte^{d)} ⁹bodhi-
sattvo mahāsattva(h) sarvasattvānāṃ dakṣiṇīyatāṃ gacchati.
tat kasya (hetos? tathā hi na kasyacit sattvasya tādrśo vihāro
yādrśo bodhisattvasya mahāsattvasya, sthāpayitvā Tathāga-
tam arhantaṃ samyaksam) ¹⁰buddham. tat kasya heto(s)?
tathā hi te kulaputrā prajñāpāramitāyāṃ caraṃ(to mahā-
maitrīm abhinirharanti, sarvasattvān vadhyagatān iva sama-
nupaśyanti, te mahākaruṇāṃ abhinirharanti), ¹¹te tena viha-
reṇa viharanta muditayā pramodanto 'bhipramoda(nti. te

a) om S, AdT

b) S: prajñāpayet; AdT: 'dogs-par
byedc) S + evaṃ caraṇ Subhūte bodhi-
sattvaḥ

d) S: viharan

mahāmuditāṃ abhinirharanti. te tena nimittena sārddhaṃ na
saṃvasanti. te mahopekṣāṃ pratilabhante. ayaṃ Subhūte bo
¹²dhisattvānāṃ mahāsattvānāṃ mahāṃ prajñāloko yaduta
dānapā(ramitālokaḥ śīlapāramitālokaḥ kṣāntipāramitālokaḥ
vīryapāramitālokaḥ dhyānapāramitālokaḥ prajñāpārami)
¹³tālokaḥ. anabhisambuddhā api te kulaputrāḥ sarvasattvā-
nāṃ (dakṣiṇīyatāṃ gacchanti, na ca vivartante' nuttarāyāḥ
samyaksambodheḥ. yasya ca te paribhuñjate cīvara-piṇḍa-
pāta- [f. 220b] ¹śayyāsana-glānapratyaya (bhaiṣajyapari)
ṣkār(ān te) prajñāpāra(mitā-pratisaṃyuktair manasikārair
viharanta dāyaka-dānapatīnāṃ dakṣiṇāṃ śodhayanti, sarvā-
kārajñatāyāś ca-abhyāsī bhavanti.^{a)} tasmāt tarhi) ²Su-
bhūte bodhisattvena mahāsattvena-amoghaṃ rāṣṭra^{b)} piṇ-
ḍaṃ paribhoktukā(mena sarvasattvānāṃ mārḡam^{c)} upade-
śayitukāmena, vipulam avabhāsaṃ kartukāmena, traidhātu-
kabandhanagatān sattvān parimocayitu.) ³kāmena, sarva-
sattvānāṃ anuttarāṃ prajñācakṣur utpādayitu^{d)} kā(mena,
prajñāpāramitāpratisaṃyuktair manasikārair satatasamitaṃ
vihartavyam. sacet Subhūte bodhisattvo mahāsattvaḥ tair praj-
ñāpārami) ⁴tāpratisaṃyuktair manasikārair vihareṭ tena
prajñāpāramita (-pratisaṃyuktā eva kathā kathitavyā^{e)}.
tena prajñāpāramitā-pratisaṃyuktān eva kathān kathitvā
prajñāpāramitā-prati⁵saṃyuktair eva manasikārair vihar-
tavyaṃ. tena prajñāpāramitā (pratisaṃyukta-manasikā-
reṇa viharatā- anyeṣāṃ manasikārāṇāṃ avakāśo na
dātavyaḥ, tathā ca kartavyaṃ yathā tair eva prajñāpāra)
⁶mitāpratisaṃyuktair manasikārair rātriṃ divam (anikṣip-

a) AdT adds: de'i yo-byad de-dag
ni 'bras-bu che-ba dañ, phan-yon

b) rāṣṭraṃ, S and A

c) prasthānaṃ S

d) so also S; AdT: ñe-bar ston-par
e) ? - AdT: gtaṃ yañ brjod-par
bya'o; gtaṃ also = ākhyāna,
saṃkathā

tadhuro viharet. tadyathāpi nāma Subhūte kenacid eva pu-
ruṣeṇa maṇiratnam apratilabdhapūrvam bhavet. so yena
samayena pratilabheta tan maṇi) ⁷ratnam pratilabhya-udā-
reṇa prīti-prāmodya-saumanasyena samanvāga(to bhavet.
tasya sahapratilambham eva tan maṇiratnam punaḥ prana-
śyet sa tato nidānam mahatā duḥkha-daurmanasyena sam)
⁸yukto bhavet. [sa?] tasya satatasamita(m) ratna-pratisamyu-
ktā eva (manasikārāḥ pravarterann: aho vatāham tena mano-
ramena maṇiratnena visamyukta iti. evam eva Subhūte bodhi-
sattvena) ⁹mahāsattvena ratnam idam iti sarvākārajñatāpra-
tisamyuktai(r manasikārair avirahitena bhavitavyam.^{a)} na ca
tat sarvākārajñatā-ratna nāmitavyam eva satataṃ sukha-
saumanasya bahulo bhaviṣya) ¹⁰ti.^{a)} āha: (yat)^{b)} punar Bha-
gavaṃ sarvamanasikārā svabhāvena virahi(tāḥ sarvama-
sikārāḥ svabhāvena śūnyā, tat katham Bhagavan bodhisattvo
mahāsattvah sarvākārajñatāpratisamyuktair manasikā) ¹¹rair
avirahito bhavati? na hi virahite bodhisattva upalabhya(te, na
manasikāro na sarvākārajñatā. Bhagavān āha: sacet punaḥ
Subhūte bodhisattvo mahāsattva evaṃ jānāti: virahitāḥ sa)
¹²rvadharmāḥ svabhāvena. (te) na śrāvākaiḥ (kṛtā)^{c)} na
pratyekabuddhair (kṛtā na ca Buddhair Bhagavadbhir kṛtā)^{d)}
sthitaivaiṣāṃ dharmāṇāṃ dharmatā dharmasthitā dharmā-
niyāmatā tathatā avitathatā ananyatathatā) ¹³dharmadhātur
bhūtakoṭiḥ. avirahito bodhisattvo mahāsa(ttvo prajñāpāra-
mitāyā bhavati. tat kasya hetor? [f. 221a] eṣā hi Su) ¹bhūte
prajñāpāramitā svabhāvena viviktā, svabhāvena śūnyā, (sā
naiva vivardhate na ca) parihīyate. āha: sacet Bhagavan
prajñāpāramitā svabhāvena viviktā svabhāvena śū(nyā,
katham bodhisattvo ma) ²hāsattva prajñāpāramitāyāṃ samu-

a) om. AdT

b) so A, S. AdT: 'di-la... lags na

c) ma byas

d) AdT: ma mdzad

dāgamyā-anuttarāṃ samyaksambodhim abhisambudhyate?
Bhagavān āha: na Subhūte bodhisattvo mahāsattvo prajñā-
pāramitāyāṃ samudā(gamyā vivardhate vā parihīyate vā) ³,
na bhūtakoṭir vivardhate vā parihīyate vā, na dharmadhātur
vivardhate vā parihīyate vā. tat kasya hetoḥ? na hi prajñā-
pāramitā ekam^{a)} na dve, sacet Subhūte bodhisattvasya ma
(hāsattvasya evaṃ bhāṣyamāṇe cittam) ⁴na-avalīyate na
samliyate nottrasyati na santrasyati na samtrāsam āpadyate,
niṣṭhā tatra gantavyās (sthito)^{b)}yaṃ bodhisattvo mahāsattvaḥ
avaivartya-dhātāu^{c)}. caraty ayam bo(dhisattvo mahāsattvaḥ
prajñāpāra) ⁵mitāyāṃ. Subhūtir āha: kiṃ punar Bhagavan
yeyaṃ prajñāpāramitā śūnyatā riktatā vaśikatā asārakatā sā
prajñāpāramitāyāṃ carati? Bhagavān āha: no (hīdam Su-
bhūte. āha: tato'nyatra Bha) ⁶gavan prajñāpāramitāyā kaścīd
dharma upalabhyate yaḥ prajñāpāramitāyāṃ carati? Bhaga-
vān āha: (no hīdam Subhūte. āha: kaccit punar Bhagavan
prajñāpāramitā prajñāpāramitāyāṃ cara) ⁷ti? Bhagavān āha:
no hīdam Subhūte. āha: kaccit punar Bhagavaṃc chūnyatā
śūnyatāyāṃ carati? Bhagavān āha: no hīdam Subhūte. āha:
kaccit pu(nar Bhagavan anyatra śūnyatāyāḥ^{d)} śūnyatāyāṃ)
⁸carati? Bhagavān āha: no hīdam Subhūte. āha: kiṃ punar
Bhagavan rūpaṃ prajñāpāramitāyāṃ carati. vedanā-samjñā-
saṃskāra-vijñānaṃ pra(jñāpāramitāyāṃ carati? Bhagavān
āha:) ⁹no hīdam Subhūte. āha: kiṃ punar Bhagavan ṣaṭpāra-
mitā prajñāpāramitāyāṃ caranti, yāvad aṣṭādaśāveṇikā Bud-
dhadharmāḥ prajñāpāra(mitāyāṃ caranti? Bhagavān āha: no
hīdam Su) ¹⁰bhūte. āha: kiṃ punar Bhagavan yā rūpa-
śūnyatā-riktatā-tuechatā-asārakatā-tathatā-avitathatā - ananya-
tathatā, dharmatā dharmadhātu dharmaniyā(matā bhūta-

a) S: ekā

b) so S; AdT: gnas śiṃ

c) AdT: phyir mi ldog-pa'i sa-la

d) Add: kaścīd dharmo?

koṭiḥ sā prajñāpāramitāyām) ¹¹carati? Bhagavān āha: no hīdaṃ Subhūte. āha: kiṃ punar Bhagavan yāvad aṣṭādaśa-venikānām buddhadharmāṇām śūnyatā-riktatā-tucchata-asā (rakatā-tathatā-avitathatā-ananyata) ¹²thatā dharmatā dharmadhātu dharmaniyāmatā bhūtakoṭiḥ sā prajñāpāramitāyām carati? Bhagavān āha: no hīdaṃ Subhū(te. āha: sacet punar Bhagavann ete dharmā na caranti) ¹³prajñāpāramitāyām, tat katham pu(nar bodhi)sattvo mahāsattvaś ca(rati) prajñāpāramitāyām? Bhagavān āha: tat kiṃ manyase (Subhūte samanupaśyasi tvam taṃ dharmam yat prajñāpā) [f. 221b] ¹ramitāyām carati? āha: no hī(daṃ Bhagavan. Bhaga)vān āha: tat kiṃ manyase Subhūte samanupaśyasi tvam (tām prajñāpāramitām) yatra bodhi(sattvena caritavyam^a)? āha: no hīdaṃ Bhagavan. Bhaga)²vān āha: tat kiṃ manyase Subhūte (yad dharma yaṃ tvam na) samanupaśyasi. kaścit sa dharma^b) upalabhyate? āha: no (hīdaṃ Bhaga(van. Bhaga)vān āha: (tat kiṃ manyase Subhūte yo dharmo nopalabh) ³yate api nu sa dharma^b) utpatsyate^c) vā nirotsyate vā? āha: no hīdaṃ Bhagavan. Bhagavān āha: iyam Subhūte bodhisattvānām mahāsattvānām (anutpattikeṣu dharmeṣu kṣāntiḥ. evamrū) ⁴payā Subhūte kṣāntyā samanvāgato. bodhisattvo mahāsattvo vyākṛyate Buddhair Bhagavadbhir anuttarasyaṃ samyaksambodhau. iyam ucya(te Subhūte daśabala^d)-vaiśāradya-⁵prati-⁵tiṣṭhāvin^e) mahāmaitryā mahākaruṇā-aṣṭādaśa-venikabuddhadharmā pratisamvidet tām^e). (yām^f) prati-padyamāno bodhisattvo mahāsattva. evaṃ caran evaṃ gha-

a) AdT: spyad-par bya-ba'i. S: bodhisattvo mahāsattvaś carati
b) Ms: saddharma
c) so AdT, A. Ms: upalapsyate.
d) So S; AdT: Tathāgatasya, as A.

ṭamāṇaḥ (evaṃ vyāyacchamāno anuttarasamyaksambuddhaj-ñānaṃ) ⁶mahājñānaṃ sarvākārajñatājñānaṃ nānuprāpsyatīti. nedaṃ sthānaṃ vidyate. tat kasya hetoḥ? tathā hi tena bodhisattvena mahāsattvena-anutpattikeṣu (dharmeṣu kṣāntiḥ pratilabdha. tasya na kadācit)^{7a}) teṣāṃ dharmāṇām hānir^a) bhaviṣyati, yāvad anuttarāṃ samyaksambodhim abhisambhotsyate. Subhūtir āha: kiṃ punar Bhagavan sarvadharmāṇām utpād (āya^b) vyākṛyate bodhisattvo mahāsattvo anuttarasyaṃ samyaksambodhau? Bhagavān āha: no hīdaṃ Subhūte. āha: kiṃ punar Bhagavan sarvadharmāṇām anutpattikatāya vyākṛyate bodhi) ⁸sattvo mahāsattvo' nuttarasyāṃ samyaksambodhau? Bhagavān āha: (no hīdaṃ Subhūte.^c) āha: tat kiṃ Bhagavan naivotpattito nānutpattito vyākṛya(te bodhisattvo mahāsattvo' nuttarasyāṃ) ⁹samyaksambodhau? Bhagavān āha: no hīdaṃ Subhūte.^c) āha: sacet punar Bhagavan naivotpattito nānutpattito bodhisattvo vyākṛyate' nuttarasyāṃ samyaksambodh(au, tat katham idāniṃ vyākaraṇaṃ bhavati bodhi) ¹⁰sattvasya mahāsattvasya-anuttarasyaṃ samyaksambodhau? Bhagavān āha: tat kiṃ manyase Subhūte samanupaśyasi tvam tad dharmam yo vyākṛyate' nuttarasyāṃ samyaksambodhau? āha: no hīdaṃ Bhagavan. na) ¹¹ahan tad dharmam samanupaśyāmi yo dharmo vyākṛyate' nuttarasyāṃ samyaksambodhau. tam apy ahaṃ Bhagavan dharmam na samanupaśyāmi yo dharmo' bhisambudhyate yena vā (dharmena-abhisambudhyate..... ¹²tā^d). Bhagavān āha: evam etat Subhūte evam etat. sarvadharmān anupalambhamānasya^e)

a) AdT differs

b) AdT: skye-ba'i slad-du; Ms has: anutpād-

c) AdT omits this passage

d) S omits. AdT + gañ-shig mñon-par rdzogs-par 'tshañ rgya-bar bgyi-ba'i chos. A xxii 400: yo dharmo abhisamboddhavyo.

e) So also S

bodhisattvasya mahāsattvasya naivam bhavaty. aham abhisambhotsye^{a)}. anena abhisam(bhotsyate) ¹³idam abhisambhotsyate. tat kasya hetoh? tathā hi Subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyām carataḥ sa(rva ete vikalpā na samvidyante. ta) [f. 222a] ¹t kasya hetoh? avikalpā hi Subhūte prajñāpāramitā. [55]

a) Ms: abhisambhotsyate

atha Śakro devānām indro Bhagavantam etad avocat: gambhīrā Bhagavan prajñāpāramitā dud(ṛṣyā^{a)} duranubodhā atarkyā a) ²tarkā^{b)} -avacarā yāvat sūkṣmā nipuṇā paṇḍitavijñāvedanīyā Bhagavan prajñāpāramitā atyantivikt(at)ām upādāya. na te Bhagavan sattvā avarakeṇa kuśa(lamūlena samanvā) ³gatā bhaviṣyanti, ya imām gambhīrām prajñāpāramitām śroṣyanti^{c)} dhārayiṣyanti vācayīṣyanti paryavāpsyanti tathātvāya ca pratipatsyante na ca-anyeṣām cittacai(tasikānām dharmānām avakā) ⁴śam dāsyanti yāvad anuttarām samyaksambodhim abhisambhotsyante. Bhagavān āha: evam etad Kauśika-evam etad. na te sattvā avarakeṇa kuśalamūlena samanvā(gatā bhaviṣyanti ya) ⁵imām gambhīrām prajñāpāramitām śroṣyanti^{c)} dhārayiṣyanti vācayīṣyanti^{d)}. tathātvāya ca pratipatsyante na ca-anyeṣām cittacaitasikānām dharmānām avakāśam dāsyanti. (yāvad anuttarām samyaksambodhim abhi) ⁶sambhotsyante. tat kiṃ manyase Kauśika ye ca yāvāntyo Jāmbudvīpakā sattvās te sarve daśabhiḥ kuśalai(h) karmapathai(h) samanvāgatā bhavyeṣu caturbhir dhyānaiś caturbhir (apr)amānaiś ca(tasṛbhir ārūpyasamāpattibhiḥ) ⁷pañcabhir abhijñābhiḥ, yaś ca kaluputro vā kuladuhitā vā imām gambhīrām prajñāpāramitām udgrhṇīyād dhārayed vācayet paryavāpnuyāt udgrhya dhārayitvā vāca(yitvā paryavāpya tathātvāya prati)

a) so S; A: durṛṣā: H: durṛṣyanā

b) S has śantā for avacarā yāvat: cf.

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c) S adds: udgrahīṣyanti

d) S adds: paryavāpsyanti

⁸padyeta. asya Kauśika kuśalamūlasya (etat)^{a)} paurvakam kuśalamūlam śatatamīm api kalām nopaiti, sahasratamīm api śatasahasratamīm api. koṭi(tamīm api yāvat koṭiniyutaśa-
 tāsahasratamīm api kalām nopaiti. saṃkhyām a) ⁹pi kalām^{b)} api gaṇanām^{b)} apy upaniśām api na kṣamate. atha-anyataro^{c)}
bhikṣu. Śakraṃ devānām indram etad avocat: abhibhūtā Kau-
bhikṣu. Śakraṃ devānām indram etad avocat: abhibhūtā^{d)}
 Kauśika tena kulaputreṇa vā kuladu(hitrā vā te sarva-Jāmbu-
 caturdhyānasamanvāgatās caturapramāṇasamanvāgatās ca-
 turārūpyasamāpattisamanvāgatāḥ paṃcābhi(jñāsamanvāgatā
 ya imām pra) ¹¹jñāpārami(tām avi)kṣiptena cittena- udgra-
 hīṣyati dhārayiṣyati vācayīṣyati paryavāpsyati tathātvāyā
 ca pratipatsyate. na cānyeṣām cittacaitasikānām dharmānām
 ava(kāśam dāsyati, yāvad anuttarām samyaksam) ¹²bodh
 (im abhisambho)tsyate. evam ukte Śakro devānām indras
taṃ bhikṣum etad avocat: ekacittotpādena^{e)} bhikṣos tena
bodhisattvena mahāsattvena te sarva-Jāmbudvīpakā sattvā
(daśakuśalakarmapathasamanvāgatās caturdhyānasama)¹³nvā-
gatās caturapramāṇasamanvāgatā(ś) caturārūpyasamāpattisa-
manvāgatā(h) (paṃcābhijñāsamanvāgatā abhibhūtāḥ. kaḥ
punar vādo ya imām(gambhīrām prajñāpāramitām udgrahī-
ṣyati dhāra) [f. 222b] ¹yīṣyati paryavāpsyati udgrhyā dhārayi
(tvā vācayitvā) paryavāpya tathātvāyā pratipatsyate. tena
sadevamānuṣāsuro loko abhibhūto bhaviṣyati^{f)} sadevamā
(nuṣāsuram lokam abhibhavam gamiṣyati. na) ²kevalam sa-
devamānuṣāsuram lokam abhibhavam gamiṣyati bodhisattvo
mahāsattvo. ye' pi te srotaāpannāḥ sakṛdāgāmino' nāgā-

a) so S

b) Ms: apy ugaṇanām; api gaṇanām
 apy upamām S

c) -tamo S

d) vaśibhūto tena S

e) -denaiva S

f) so S; Ms: loko m abhibhavam
 gamiṣyati; cf. AdT 326a-b

mino' rhanṭaḥ (pratyekabuddhās tān api sarvān abhibhavam
 gamiṣyati bodhisattvo mahāsattvaḥ. na kevalam srotaāpannā
 yāvat pratyekabuddhā, ye' pi te bodhisattvā mahāsattvā dā-
 napāra) ³mitāyām caranty upāyakauśalavirahitā prajñāpā-
 ramitā-virahitās tān api sarvān abhibhavam gamiṣyati bo-
 dhisattvo mahāsattvaḥ. na kevalam ye (dānapāramitāyām
 caranti, ye' pi te bodhi) ⁴sattvā mahāsattvā(h) śīlapārami-
 tāyām caranty upāyakauśalavirahitāḥ prajñāpāramitā- (vira-
 hitā)s tān apy abhibhavam gamiṣyati bodhisattvo mahāsattva.
 na kevalam ye kṣānti^{a)}-pārami(tāyām caranti, ye' pi te bo-
 dhisattvā mahāsattvā) ⁵vīryapāramitāyām caranty upāyakau-
 śalavira(hi)tās prajñāpāramitayā virahitās tān apy abhibha-
 vam gamiṣyati bodhisattvo mahāsattva. na kevalam ye vīrya-
 pāramitāyām caranti, (ye' pi te bodhisattvā mahāsattvā
 dhyānapāra) ⁶mitāyām caranty upāyakauśalavirahitāḥ praj-
 ñāpāramitā-virahitās tān apy abhibhavam gamiṣyati bodhi-
 sattvo mahāsattvāḥ. ye te bodhisattvā mahāsattvā yathopa-
 diṣṭāyām (prajñāpāramitāyām caranti, te sadevamā) ⁷nuṣā-
 sureṇa lokena na^{b)} śakyam abhibhavitum. prajñāpāramitā-
 yām yaś carati bodhisattvo mahāsattvo yathopadiṣṭām praj-
 ñāpāramitām anuvartate, ayam bodhisattvo mahāsa(ttvaḥ
 sarvākārajñātā-vaṃśasya-anupacchedāya sthi) ⁸ta(h). ayam
 bodhisattvo mahāsattvas Tathāgatā(n) na dūrikaroti.
 ayam bodhisattvo mahāsattvaḥ evam pratipadyamāno na vi-
 rāgayati bodhimaṇḍam. ayam bodhisattvo mahāsattvaḥ (satt-
 vān saṃśīdān uddhartukāmaḥ. ayam) ⁹bodhisattvo mahā-
 sattvaḥ evam śikṣamāṇo bodhisattvaśikṣāyām na śrāvaka-
 śikṣāyām śikṣate. na pratyekabuddhaśikṣāyām śikṣate. evam

a) The preceding clause about kṣānti
 has been inadvertently omitted

b) so S, AdT

śikṣamāṇasya bodhisattvasya mahā(sattvasya catvāro mahārājāno upasamkṛa) ¹⁰mitavyaṃ maṃsyaṃte, upasamkramyaivaṃ vakṣyanti: śiḡhraṃ bho mahāpuruṣa śikṣasva laghu śikṣasva imāni tāni catvāri pātrāṇi yāni tvayā parigrhītavyāni bodhimaṇḍaniṣaṇṇe ('nuttarāṃ samyaksambodhim abhisam) ¹¹buddhya yāni parigrahītāni paurvakais Tathāgatair arhadbhiḥ samyaksambuddhai. evaṃ śikṣamāṇaṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ upasamkramitavyaṃ maṃsyaṃte catvāro (mahārājakāyikāḥ devarājā. sārddham mahārā) ¹²jakāyikair devaputrai punar^{a)} (trāyastriṃśa devaputrā apy enam upasamkramitavyaṃ maṃsyaṃte. sārddham trāyastriṃśair devaputraih suyāmo' pi devarājā upasamkramitavyaṃ maṃsya(m) te, sārddham yāmair devapu(trai samtuṣito 'pi devarājā upasamkṛa) ¹³mitavyaṃ maṃsya(m)te, sārddham tuṣitair devaputraih nirmīto' pi devarājā upasamkramitavyaṃ maṃsya(m)te. sārddham nirmānāratibhir devaputraih vaṣavarty api devarājā upasamkrami(tavyaṃ maṃsyaṃte, sārddham va) ¹⁴ṣavartibhir devaputraih Brahmā' pi Sahampatir upasamkramitavyaṃ maṃsyaṃte. sārddham brahmakāyikair devaputraih ābhāsvarā api devā upasamkramitavyaṃ maṃsya(m)te. śubhakṛ(tsnāḥ bṛhatphalāḥ avṛhāḥ atapāḥ) [f. 223a] ¹sudṛśāḥ sudarśanāḥ śuddhāvāsakāyikā devā upasamkramitavyaṃ maṃsyaṃte. yo bodhisattvo mahāsattva iha gambhīrāyāṃ prajñāpāramitāyāṃ yathopadiṣṭhāyā(m) ca(rati, Tathāgatair arhadbhiḥ samyaksambuddhair sa bodhi) ²sattvo mahāsattvo nitya(m) samanvāhrto bhaviṣyati ya iha gambhīrāyāṃ prajñāpāramitāyāṃ carīṣyati. evaṃ carato bodhisattvasya mahāsattvasya-ihā gambhīrāyāṃ prajñāpārami(tāyāṃ yāni kānicil laukikāni duḡkhā) ³ni pa-

a) Ms: puha?

ropakramāṇi kāye utpatsyante tāni sarveṇa sarvaṃ kāye notpatsyante.^{a)} na nipatiṣyanti^{a)}. ime bhikṣor dṛṣṭadhārmikā^{b)} guṇā bhaviṣyanti tasya bodhisattvasya mahāsattvasyeha gambhīrāyāṃ prajñāpāramitāyāṃ carataḥ.^{c)} tasmin samaye^{c)} ⁴yāni tāni sannipātikāni glānyāni, tadyathā cakṣurogaḥ śrotrarogaḥ jihvārogo dantaśūlam^{d)} kāyaśūlam cittaśūlam yāvat tāni sarvāni kāye notpatsyante^{a)} na nipati(ṣyanti^{a)}. ime bodhisattvasya mahā) ⁵sattvasya dṛṣṭadhārmikā guṇāḥ pratikāmkṣitavyā iha gambhīrāyāṃ prajñāpāramitāyāṃ carataḥ. athāyusmataḥ Ānandasya itad abhūt: kim ayaṃ Śakro devānām indra ā(tmīyena svakena pratibhānena prajñāpārami) ⁶tām upadiṣati^{a)}. prajñāpāramitāyāś ca guṇānuśamsān^{a)} utāho buddha-anubhāvena? atha Śakro devānām indra āyusmata Ānandasya cetasyaiva cetaḥ-parivīṭarkam ā(jñāya āyusmantam Ānandam etad avocat: bu) ⁷ddha-anubhāva eṣa bhādanta-Ānanda veditavyo yo' haṃ prajñāpāramitām upadiṣāmi^{a)}. prajñāpāramitāyāś ca guṇānuśamsān^{a)}. atha Bhagavān āyusmantam Ā(nandam etad avocat: evam etad Ānanda eva) ⁸m etad, Tathāgatasya iṣo' nubhāva Tathāgatasya itad adhiṣṭhānaṃ. yac Chakro devānām indraḥ prajñāpāramitām upadiṣati.^{a)} asyāś ca prajñāpāramitāyā (guṇānuśamsān^{a)}. yasmin khalu punar samaye) ⁹Ānanda bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate prajñāpāramitāyāṃ yogam āpadyate prajñāpāramitām bhāvayati, tasmim samaye ye (trisāhasramahāsāhasre lokadhātau Mārā) ¹⁰ḥ pāpiyāṃs te sarve saṃśayaprāptā bhavaṃti: kim ayaṃ bodhisattvo mahāsattvo bhūtakotiṃ sākṣātkṛtya śrotaāpattiḥ phalam anu-

a) om AdT

b) de'i tshē

c) de'i lus-la

d) om AdT

prāpsyati sakṛdāgāmipha(lam anāgāmiphalam arhatvaṃ pratyekabuddhatva) ¹¹m anuprāpsyati, utāho 'nuttarāṃ samya-sambodhim abhisambhotsyate? punar aparam Ānanda ya-smīn samaye bodhisattvo mahāsattva prajñāpāramitāyā avirahito bha(vati tasmin samaye Māraḥ pāpīyāṃc choka-śa) ¹²lya-viddho bhavati. punar aparam Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān ulkapātān avasṛjati. bhayaṃ janayaty apy eva nāma bodhisattv(asya mahāsattvasya-avalīnatā bhavet romaharṣo) ¹³vā bhaved avalīnacittatā vā bhaved ekacittavikṣepo vā bhavet sarvākārajñatāmanasikārāt. athāyūṣmān Ānando Bhagavantam etad avocat: kiṃ punar Bhaga(van sarvān bodhisattvān mahāsattvān Māraḥ pāpīyā) ¹⁴n upasaṃkrāmati viheṭhanābhiprāya(h)? Bhagavān āha: na khalv Ānanda sarvāṃ bodhisattvāṃ mahāsattvān Māraḥ pāpīyān upasaṃkrāmati viheṭhanābhiprāyaḥ^{a)}. Ananda āha: kiyadrūpān puruṣān upasaṃkrāmati?)^{b)} [f. 223b] ¹Bhagavān āha: yeṣāṃ Ānanda bodhisattvānāṃ mahāsattvānāṃ (pūrvāntataḥ)^{c)} iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamaṇāyā(m) cittāṃ nādhimuktaṃ tāṃ Māra pāpīyān upasaṃkrāmati vihe(ṭhanābhiprāyaḥ. punar aparam Ānanda ya iha gaṃbh) ²īrāyāṃ prajñāpāramitāyāṃ (bhāṣyamaṇāyāṃ)^{c)} bodhisattvā saṃśayaprāptā' bhūvan^{d)} syād veyam^{e)} prajñāpāramitā na vā syād iyaṃ prajñāpāramitā, etān Ānanda Māraḥ pāpīyān upasaṃkrāmati viheṭhanā(bhiprāyaḥ. pu-

a) AdT adds: Kun-dga' -bo bs-o m-o cig-gi druñ-du ni Bdud sdig-can tho 'tsham-pas 'oñ-bar 'gyur ro. gcig-gi druñ-du ni 'oñ-bar mi 'gyur ro. - A xxiv 417: api tu kasyacid upasaṃkrāmati kasyacin nopasaṃkrāmati.

b) So apparently S. cf. AdT 330a.

c) so A, AdT

d) so S; gap in Ms

e) so A, S; Ms: yeyam?

nar aparam Ānanda bodhi) ³sattvaḥ kalyānamitravirahito bhavati. so' paśyaṃ kalyānamitram imāṃ gaṃbhīrāṃ prajñāpāramitāṃ na śṛṇoti. aśṛṇvan na jānāti, ajānaṃ na ta-thātvyā pratipadyate. kathaṃ (prajñāpāramitā bhāvayitavyeti. punar apara) ⁴m Ānanda bodhisattvaḥ prajñāpāramitāyā virahitaḥ asaddharmaparigrāhaṃ karoty asyāpy Ānanda bodhisattvasya mahāsattvasya Māraḥ pāpīyān avakāśam^{a)} labhate. punar a(param Ānanda prajñāpāramitāyā virahito bo)⁵dhisattvo mahāsattva(h) asaddharmasya varṇāṃ bhāṣate, tatra Mārasya pāpīyasa evaṃ bhavati: sa-hāyako' yaṃ mama yo asaddharmasya varṇāṃ bhāṣate, bahūnāṃ apy eṣa bodhisat(ttveyānikānāṃ sahāyako labdho yo' sa) ⁶ddharmasya varṇāṃ bhāṣate. ayaṃ mama-abhiprāyaṃ paripūrayiṣyati, yat te bodhisattvayānikā^{b)} dvayo(r) bhūmyo sthāsyanti. yaduta śrāvakabhūmau vā pratyekabuddhabūmau vā. punar apa(ram Ānanda kiyadrūpasya bodhisattva) ⁷sya Māro' vatāraṃ labhate? yo bodhisattva iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ (bhāṣyamaṇāyāṃ)^{c)} evaṃ vadati: gaṃbhīreyaṃ prajñāpāramitā kin te'nayā gaṃbhīrayā prajñāpāramitāyā śrutayā (bhāṣitayā^{d)} dhāritayā vācītayā paryavā) ⁸ptayā? aham eva tāvad gādhaṃ nopalabhe. kutas tvam lapsyase? asyāpy Ānanda bodhisattvasya Māraḥ pāpīyān avatāram^{a)} labhate. punar aparam Ānanda ya-smīn samaye (bodhisattvo' nyatarān bodhisattvān mahā) ⁹sattvān avamanyate: ahaṃ dānapāramitāyāṃ carāmi yāvad ahaṃ prajñāpāramitāyāṃ carāmi na tvam dānapāramitāyāṃ carasi yāvan na tvam prajñāpāramitāyāṃ carasi, a(syāpy

a) S, AdT; Ms adds: na

b) AdT + pudgalā

c) so S, AdT

d) S + cintitayā

Ānanda bodhisattvasya Māraḥ ¹⁰pāpīyān avatāraṃ^{a)} lap-
syate. punar aparaṃ Ānanda yasmiṃ samaye bodhisattva
ātmānam utkr̥ṣṭaṃ manyate tasminn Ānanda samaye Māraḥ
pāpīyān tuṣṭo bhavaty udagra (āttamaṇaḥ pramuditaḥ prīti-
saumanasyajāto bhavati) ¹¹tasyāpy Ānanda bodhisattvasya
Māraḥ pāpīyān avatāraṃ labhate. punar aparaṃ Ānanda
yasmin samaye bodhisattvasya mahāsattvasya nāmagrahaṇaṃ
vā gotragrahaṇaṃ vā parikīrtita(m) bhava(ti, sa tena nāma-
grahaṇena vā) ¹²gotragrahaṇena vā tadanyān bodhisattvā(n)
mahāsattvān (peśālān)^{b)} yāvāt kalyāṇadharmāṇo 'bhimanya-
te.^{c)} ātmānam utkarṣayati. paraṃ paṃsayati. te cāsya guṇā
na saṃvidyante, yāny avaivartikānā(m) bodhisattva(nāṃ
mahāsattvānām ākāra liṅgāni) ¹³nimittāni. sa tair ākāra-
liṅga-nimittair asaṃvidyamānai kleśaṃ utpādayaty ātmānam
cotkarṣayati paraṃ(ś) (ca) paṃsayati. (evaṃ ca vadati:^{d)} na
tvam atra^{e)} bodhisattvayāne sandṛśyase na bodhisattvago-
tre sandṛśya(se, yathāham atra bodhisattva) ¹⁴yāne bo-
dhisattvagotre sa(m)dr̥śye, sa tena tāṃ bodhisattvayānikā(n)
pudgalāṃ kutsayati paṃsayati. tatra Mārasya pāpīyasa
evaṃ bhavaty: aśūnyaṃ me bhavaṇaṃ bhaviṣyaty utsadā
bhavi(ṣyanti mahānarakās tiryagyonir ya) [f. 224a] ¹maloka(h)
pretaviṣayaś ca. tathā tathā ca Māraḥ pāpīyāṃs taṃ
bodhisattvam adhiṣṭhāsyati. yathā ādeyavacano bhaviṣyati.
tasya (tayā ādeya)vacanatayā bahujanaḥ śrotavyaṃ śra(ddha-
tavyaṃ maṃsyante^{f)}. tasya te śrutvā^{g)} dr̥ṣṭā) ²nugītam
āpatsyante. te dr̥ṣṭā^{g)} nugītam āpadyamānās tathātvāya

a) Ms adds: na; om S, AdT
b) so A 418. AdT: des-pa
c) S + sa
d) S adds

e) ND 264a begins
f) -yate ND
g) AdT: dad-par bya-bar bsams-pas
de-dag-gis mthoṅ-ba

śikṣiṣyante: (te) tathātvāya śikṣamānās tathātvāya pratipadya-
mānā(h) kleśaṃ vardhayiṣyanti, (evaṃ)^{a)} te viparyastayā san-
tatyā^{b)} yad yad eva ka(rma-ārapsyante kāyena vā vācā vā)³ma-
nasā vā sarvaṃ tad anīṣṭhatvāya-akāntatvāya-aman(a) āpat-
vāya saṃvartisyate. evaṃ te mahānarakā utsadā bhaviṣyanti
tiryagyonir yamalokaḥ pretaviṣaya utsado bhaviṣyati. Māra-
bhavaṇam utsado^{c)} bha(viṣyati. imam Ānanda- arthavaśaṃ
saṃ) ⁴paśyaṃ Māraḥ pāpīyān āttamaṇā bhaviṣyati, pramu-
dita(h) prīti-saumanasyajātaḥ. punar aparaṃ Ānanda saced
bodhisattvayānikaḥ pudgalaḥ śrāvakayānikena kulaputreṇa
sārdhaṃ (vivadati^{d)} ahaṃ pradhānataro na tvam^{d)}, tatra
Mārasya pāpī) ⁵yasa evaṃ bhavati: dūrīkariṣyati vatāyaṃ
kulaputra(h) sarvākārajñātām. na sa^{e)}-abhyāśi bhaviṣyati sar-
vākārajñatāyāḥ. tat kasya hetoḥ? naite kalaha(-bhaṇḍa-
na^{f)})-vighraha-vivādā sarvākārajñatāyā (mārgaḥ narakamārga
eṣa) ⁶tiryagyonimārga eṣa^{g)} yamalokamārga eṣa naiṣa mār-
ga(h) sarvākārajñatāyāḥ. punar aparaṃ Ānanda saced bo-
dhisattvayānikaḥ pudgalo' pareṇa bodhisattvayānikena pud-
ga(lena sārdham kalaha-bhaṇḍana-vigra) ⁷ha-vivādaṃ karoti
tatra Mārasya pāpīyasa evaṃ bhavati: ubhāv etau dūrīkari-
syata(s) sarvākārajñātām. ubhāv etau nābhīsamhotsyete' nut-
tarāṃ samyaksambodhim. tat kasya hetoḥ? (tathā hi)^{h)} naiṣa

a) so ND, S; AdT: de-ltar

b) ND: s tadanyā

c) -daṃ ND

d) So ND, S; om AdT

e) ayam ND

f) so ND; AdT: 'thab-mo dañ.
matshañ 'bru-ba dañ, 'thab-pa
dañ, rtsod-pa

g) Ms: eva; ND: e

h) AdT: 'di-ltar gañ rigs-kyi bu 'di-
dag rtsom-pa 'di ni rnam-pa
thams-cad mkhyen-pa űid-kyi lam
ma yin te, gañ rigs-kyi bu 'di-dag
rtsom-pa 'di ni sems-can dmyal-
ba'i lam dañ, ... lam yin-pa'i
phyir ro sam mo

(mārgaḥ naiṣa pratipat sarvākārajñatāyā ya ābhyāṃ kulaputrābhyāṃ ārabdhāḥ, naraka-tiryagyoni-yamaloka-mārga eṣa ya ābhyāṃ) ⁸kulaputrābhyāṃ ārabdhāḥ^h). punar aparam Ānanda saced avyākṛto bodhisattvo vyākṛtasya bodhisattvasya-antike cittam āghātayet kalaha-bhaṇḍana-vigraha-vivādam kuryā(t), tena puna(r eva tāvata eva kalpān samnāhaḥ sanna) ⁹ddhavyaḥ yāvanto 'sya te cittotpādāḥ pāpakā utpannā(h) kalaha-bhaṇḍana-vigraha-vivādān kurvataḥ. saced asya sarvākārajñatā aparityaktā bhavati. Ānanda āha: a(sti punar Bhagavann eṣāṃ cittotpādānāṃ niḥsaraṇatā) ¹⁰utāho tāvata eva kalpā(m)^s^a) tena samnāha(h) sannaddhavya(h)? Bhagavān āha: sanni(h)saraṇo mayā-Ānanda dharma deśitaḥ śrāvakayānikānāṃ pratyekabuddhayānikānāṃ bodhi(sattvayānikānāṃ ca pudgalānāṃ. tatra Ānanda yo') ¹¹yaṃ bodhisattvayānikaḥ pudgalo bodhisattvayānikena pudgalena sārddhaṃ kalahet vā vivadeta vā ākrośed vā paribhāṣeta vā kalahitvā vivadya-ākruṣya paribhāṣya (na pratideśayed anuśayaṃ vahed anubaddho 'nu) ¹²śayena viharen, na-aham Ānanda tasya pudgalasya niḥsaraṇaṃ vadāmi, avaśyam eva tena pudgalena tāvata eva kalpāṃ sannāha sannaddhavyaḥ, saced asya-aparityaktā (bhavati sarvākārajñatā. yaḥ punar Ānanda bo)¹³dhisattvo mahāsattva(h) kalahitvā vivadya-ākruṣya paribhāṣya pratideśayati. nānuśayaṃ vahaty āyatyāṃ samvaram āpadyate, durlabdhā me lābhā yan mayā sarvasa(ttvānāṃ duḥkham apahartavyaṃ tad aham mantri) ¹⁴te pratimantrayāmi. yan mayā sarvasattvānāṃ samkramabhūtena bhavitavyaṃ. so'haṃ parasya-apriyaṃ

a) AdT adds kho-nar, cr. to avaśyam of A

vadāmi prativacanaṃ dadāmi. evam api me na kartavyaṃ. (jaḍaīdamūkasadr̥ṣena me bhavitavyam, adhyāśaya) [224 b] ¹ś ca me na^a) vikopayitavyaḥ, yat mayaite sattvā(h) parinirvāpayitavyāḥ anuttarāṃ samyaksambodhim abhisambuddhya (,tad aham atraiva vyāpadye)^b) tad aham atraiva kṣubhyāmi na mayātra vyāpattavyaṃ (na mayātra kṣubhitavyam. asya-Ānanda bodhisattvasya mahāsattvasya sanniḥsaraṇaṃ vadāmi, asya bodhisattva) ²sya mahāsattvasya Māraḥ pāpīyān^c) avatāraṃ na labhate. punar aparam Ānanda bodhisattvena mahāsattvena śrāvakayānikaiḥ pudgalaiḥ sārddhaṃ samsargo na ka(ṛtavyam^e). sacet tiṣṭhante^d) ³na kasyacid antike vyāpattavyaṃ na kṣubhitavyaṃ.^e) tat kasya hetoḥ? tathā hi naitan^f) mama pratirūpaṃ syād yad aham eṣāṃ antike vyāpadyeya(m) vā kṣubhyeyaṃ vā. tat kasya hetoḥ? ta(thā hy ete mayā anuttarāṃ samyaksambodhim abhi) ⁴sambuddhya sarvaduḥkhebhyaḥ parimocayitavyā(h). Ānanda āha: kathaṃ Bhagavaṃ bodhisattvena mahāsattvena bodhisattvayānikānāṃ pudgalānāṃ antike sthātavyaṃ? Bhagavā(n āha: tadyathāpi nāma Ānanda śāstuḥ. evaṃ) ⁵bodhisattvena mahāsattvena bodhisattvayānikasya pudgalasya-antike sthātavyaṃ. tat kasya hetoḥ? eṣa me sahāyaka ekanau^g)-samārūḍho yathavānena śikṣitavyaṃ (tathāiva me śikṣitavyaṃ. yatraiva-anena śi) ⁶kṣitavyaṃ. tatraiva mayā śikṣitavyaṃ. dānapāramitāyāṃ

a) ND 264b begins; ND: vigopayitavyaḥ

b) So ND, S, AdT

c) ND adds: avatāraprekṣy avatāragaveṣy, then: avatāraṃ labhate.

d) so S; AdT: gal-te gnas na'an; but samsargo = gnas-par

e) om ND

f) ND, S; Ms: naiṣan

g) so also ND; A, S: -yāna; AdT: theg-pa cig-la shugs-pa

yāvat sarvākārajñatāyāṃ.^{a)} evaṃ ca tena cittam utpādayi-
tavyaṃ. sambodhimārgadeśaka eṣa me.^{a)} sacet pu(nar eṣa
vyavakīrṇe^{b)} vihared apaga) ⁷ta-sarvākārajñatā-pratisaṃyuk-
tair manasikārair na mayātra śikṣitavyaṃ. sacet punar eṣa
bodhisattvo mahāsattva(h) avirahito viharet sarvākārajñatā-
pratisaṃ(yuktair manasikārair mayā' py evaṃ) ⁸śikṣita-
vyaṃ.^{c)} evaṃ śikṣamāṇo bodhisattvo mahāsattvaḥ samaśikṣo
bhavati. ((56))

a) om AdT

c) gnas-par bya'o AdT

b) so ND; A: vyavakīrṇavīhāreṇa

athāyūṣmān Subhūtir Bhagavantam etad avocat: katamā
Bhagavaṃ bodhi(sattvānāṃ mahāsattvānāṃ sama) ⁹tā yatra
samatāyāṃ bodhisattvena mahāsattvena śikṣitavyaṃ? Bhaga-
vān āha: adhyātmasūnyatā Subhūte bodhisattvānāṃ mahā-
sattvānāṃ samatā, bahirdhāsūnyatā Su(bhūte bodhisattvā-
nāṃ mahāsattvānāṃ) ¹⁰samatā, adhyātmabahirdhāsūnyatā
Subhūte bodhisattvānāṃ mahāsattvānāṃ samatā. yāvad abhā-
vasvabhāvasūnyatā Subhūte bodhisattvānāṃ mahāsattvānāṃ
samatā. rūpaṃ rū(peṇa sūnyāṃ vedanā-saṃjñā-saṃskā) ¹¹rā
vijñānaṃ vijñānena sūnyāṃ yāvad bodhi(r) bodhyā sūnyā,
iyaṃ Subhūte bodhisattvānāṃ mahāsattvānāṃ samatā yatra
samatāyāṃ bodhisattvo mahāsattva(h) sthitvā-anuttarāṃ sa-
myaksaṃ(bodhim abhisambudhyate. āha:) ¹²kiṃ punar Bha-
gavaṃ bodhisattvo mahāsattvo yad rūpasya kṣayāya śikṣate śik-
ṣate sarvākārajñatāyāṃ, yad rūpasya virāgāya śikṣate śikṣate
sarvākārajñatāyāṃ. yad rū(pasya nirodhāya śikṣate śikṣa) ¹³te
sarvākārajñatāyāṃ. ya(d) rūpasya-anutpādāya śikṣate śikṣate
sarvākārajñatāyāṃ. yāvad yad bodheḥ kṣayāya śikṣate śikṣate
sarvākārajñatāyāṃ. evaṃ yāvad bodhe(r) vi(rāgāya niro-
dhāya-anutpādāya) [f. 225a] śikṣate śikṣate sarvākārajñā-
tāyāṃ. Bhagavān āha: yat Subhūti(h) sthavira evaṃ āha:
yad rūpasya kṣayāya śikṣate śikṣa(te sarvākārajñatāyāṃ.
yāvad yad rūpasya-anutpādāya śikṣate (śikṣate sarvākāraj-
ñatāyāṃ. yāvad yad vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ
vijñānasya kṣayāya śikṣate śikṣate sarvākārajñatāyāṃ. yā)
²vad yad vedanāyā(h) saṃjñā(yāḥ) saṃskārāṇāṃ vijñānasya-

an^{a)} utpādāya śikṣate śikṣate sarvākārajñatāyām, yāvad yad bodheḥ kṣayāya śikṣate śikṣate sarvākārajñatāyām. evaṃ yad bodher virāgā (ya nirodhāya-anutpādāya śikṣa) ³te śikṣate sarvākārajñatāyām. vistareṇa kartavyam. tat kiṃ manyase Subhūte yā rūpasya tathatā yā vedanāyā(h) saṃjñāyā(h) saṃskārāṇām vijñānasya tathatā, yāvad yā bodhes tathatā (yāvad yā Tathāgatasya tathatā) ^{4b)} yayā tathatayā^{b)} Tathāgata(h) prajñapyate. api nu sā tathatā kṣiyate vā nirudhyate vā prahīyate vā? āha: no hīdaṃ Bhagavaṃ no hīdaṃ Sugata. Bhagavān āha: evaṃ śikṣa(māṇaḥ Subhūte bodhisattvo mahā) ⁵ sattvaḥ tathatāyām śikṣate śikṣate sarvākārajñatāyā(m). na tathatā kṣiyate vā nirudhyate vā prahīyate vā. evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ tathatā(yām śikṣate śikṣate^{c)} sarvākārajña) ⁶tāyām. evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahāsattva(h) ṣaṭsu pāramitāsu śikṣate. yāvā(c) caturṣu smṛtyupasthāneṣu, yāvad aṣṭādaśasv āveṇikeṣu buddhadharmeṣu śi(kṣate śikṣate sarvākārajñatāyām. e) ⁷vam śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarvaśikṣāpāramitām anuprāpnoti. evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na śakyate Mārair vā mārakā(yikābhir vā devatābhir dharṣayitum^{d)}. e) ⁸vam śikṣamāṇa(h) Subhūte bodhisattvo mahāsattva kṣipram eva^{e)} -avaivartyabhūmim anuprāpnoti. evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahāsattva(h) svake paitṛke^{f)} Tathāga-

a) ND 265a begins

b) ND: yā

c) so S, om. ND

d) so ND; S: parājetum; Adt: thulbar

e) ND om.

f) So ND; cf. Mhv III 205: svake paitṛke sthāne sthāpayatu.

tagocare (carati.^{a)} evaṃ śikṣamāṇaḥ Subhūte bo)⁹dhisattvo mahāsattvo nāthakaraṇeṣu dharmeṣu śikṣate^{a)}). evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo mahāmaitryām śikṣate. mahākaraṇāyām śikṣate. buddhakṣetra- pari(śodhanāya śikṣate. sattvapariṣkāya) ¹⁰śikṣate. evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvas triparivarta-dvādaśākāradharmacakra-pravartanāya śikṣate. evaṃ śikṣamāṇaḥ Subhūte bodhisattvo (mahāsattvo sarvasattvān parinirvāpayi) ¹¹śyāmīti śikṣate. evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahāsattvas Tathāgata-vamśasya-anupacchedāya śikṣate. evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahā(sattvaḥ amṛtasya dvāraṃ vivariṣyāmīti śikṣa) ¹²te, asaṃskṛtadhātum (san)^{b)} darśayiṣyāmīti śikṣate. na Subhūte śakyam hīnasattvair ihodāraśikṣāyām śikṣitum. sarvasattvā(n) saṃsārād uddhartukāmaḥ sa bodhi(sattvo mahāsattvaḥ ya iha śikṣāyām śikṣa) ¹³te. evaṃ śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvo na narakeṣu-upapadyate. na tiryagyonau na yamaloke na pratyamtimeṣu janapadeṣu^{c)}-upapadyate na pukkasa-canḍā) ¹⁴lakuleṣu-upapadyate. na kāṇo bhavati. na kubjo bhavati. na laṃgo bhavati. nonāṅgo bhavati. na badhiro bhavati. na paṅkapatito bhavati.^{d)} na vikalendriyo (bhavati. paripūrṇendriyo bhavati, na-aparipūrṇendriyaḥ. na prāṇātipātiko bhavati. nāda) [f. 225b] ¹ttādāyī na kāma-

a) So ND; AdT: S-e de-ltar slob-pa'i bs-o m-o ni mun-pa med-par byed-pa'i chos rnams-la spyod-pa yin no. S-e de-ltar slob-pa'i bs-o m-o ni saṅs-rgyas-kyi shiñ yoṅs-su dag-par byed-pa'i chos rnams-la spyod-pa- yin no. - A 426 as above

b) So ND, S; AdT: yañ-dag-par bstan-pa

c) ND: janapadakarvateṣu(?); AdT: yul mtha' 'khob-rnams-su

d) S: patpragato; AdT: lba-ba candu mi'gyur (not having a goitre). gshogs-phyed skam-par mi 'gyur

mithyācā(ri)ko na mṛṣāvādī na paśuniko na pārūṣika(h) na sambhinnapralāpī na-abhidhyālur na vyāpannacitto^{a)} na mithyā(drṣṭiko bhavati, na mithyājīvikayā jīvitāṃ saṃkalpayati. na-abhūta-^{b)} parigrā) ²hako bhavati na duḥśīlaparigrāhako^{c)} bhavati. evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahāsattvo na dīrghāyuṣkeṣu deveṣu-upapadyate. (tat kasya hetor? asty asyopāyakauśalam yenopāyakauśala) ³samanvāgato bodhisattvo mahāsattvo na dīrghāyuṣkeṣu deveṣu-upapadyate. tat puna(h) katamad? yaduta-ihaiiva prajñāpāramitāyāṃ upāya(kausalam upadiṣṭam. yena-upāyakauśalena samanvāgato dhyānā) ⁴ni samāpadyate. apramāṇāni^{d)} samāpadyate. ārūpyasamāpattīś ca samāpadyate, na dhyānānām apramāṇānām ārūpyasamā(pattīnām ca vaśena-upapadyate. evaṃ śikṣamāṇaḥ Subhūte bodhi)^{e)}sattvo mahāsattva(h) sarva(buddha)^{e)}dharmabala^{f)}-pariśuddhim adhigacchati. yaduta śrāvaka-pratyekabuddha-bhūmi^{g)}-pariśuddhita(h). āha: yad Bhagavaṃ (sarvadharmāḥ prakṛtipariśuddhāś, tat katamasya dharmasya bodhi) ⁸sattvo mahāsattvaḥ pariśuddhim adhigacchati? Bhagavān āha: evaṃ etat Subhūte evaṃ etat tathā yathā vadasi. sarvadharmāḥ Subhūte pra(kṛtipariśuddhāḥ, evaṃ pariśuddheṣu Subhūte sarvadharmeṣu ho)⁷dhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato yā cittasya-asamśīdanatā, anavalīnatā, iyaṃ Subhūte prajñāpāramitā. tat sarvabālapṛ(thagjanā etāṃ dharmatāṃ na jānanti na paśyanti, teṣāṃ)⁸

a) AdT abbreviates by yāvat.

b) ND: bhūta; AdT: yañ-dag-pa ma yin-pa

c) S: duḥśīlo; AdT: tshul-'khrims 'chal-par mi' gyur ro, tshul-'khrims 'chal-pa yoñs-su 'dzin-par mi byed do

d) ND 265b begins

e) so ND, AdT, S see line 9

f) Ms adds: vaiśāradya; om. ND;

g) so also ND, AdT; S: manasikā-rabala

sattvānām (kṛte)^{a)} bodhisattvā mahāsattvā dānapāramitāyāṃ caranti yāvat prajñāpāramitāyāṃ caranti^{b)} yāvat sarvākārajñatāyāṃ caranti^{b)}. evaṃ śikṣamāṇaḥ Su(bhūte bodhisattvo mahāsattvaḥ sarvadharmabala) ⁹vaiśāradyatāṃ pratilabhate^{c)} (na ca śrāvaka-pratyekabuddhabhūmau patati^{c)}) evaṃ śikṣamāṇa(h) Subhūte bodhisattvo mahāsattva(h) sarvasattva-cittacaritavispaṇḍitānām^{d)} pāram gacchati. tadyathāpi nāma (Subhūte alpakās te mahāpṛthivīprade) ¹⁰sā yatra jā(m)būnadam survarṇam jātarūpam^{e)} utpadyate. evaṃ eva Subhūte alpakās te sattvā ya iha śikṣāyāṃ śikṣante, yaduta prajñāpāramitāśikṣāyāṃ. ato bahutarāḥ (te sattvaḥ ye śrāvaka-bhūmaye vā pra) ¹¹tyekabuddhabhūmaye vā saṃpratiṣṭhante. tadyathāpi nāma Subhūte alpakās te sattvā ye cakravartirāja^{f)} -saṃvartanīyam karma samādāya vartante. ato bahutarāś (te sa)ttvā(h) ye koṭṭa(rāja -saṃvartanīyam karma samādāya) ¹²vartante. evaṃ eva Subhūte alpakās te sattvā ye imaṃ sarvajñatā^{g)} -mārgam samārohanti. ato bahutarāḥ sattvā(h) ye śrāvaka-pratyekabuddhamārgam samāroh(anti. ye' pi te Subhūte bodhisattvā mahāsattvā-a) ¹³nuttarasyaī samyaksambodhaye saṃprasthitāḥ, ato 'lpatarakāś^{h)} te bodhisattvā mahāsattvā ye tathātvāya pratipadyante, ato bahutarāⁱ⁾ ye śrāvakatvāya vā pratyekabuddhatvāya (vā tiṣṭhanti. ye' pi te Subhūte ho) ¹⁴dhisattvayānikā(h) kulaputrā(h)^{k)} prajñāpāramitāyāṃ viharantaḥ^{l)} (niḥsamśayena)^{m)}

a) AdT: don-du; so S; ND?

b) om AdT

c) so ND, S

d) so ND, AdT, A; Ms: samacittatāyāṃ caranti spanditānām

e) AdT, as A: adds rajatam vā

f) -rājavamsā- ND

g) So also ND; AdT: sarvākārajñatā-

h) ND: bahutarakāś

i) So ND, AdT, S; Ms: 'lpatarakā

k) ND adds: iha gaṃbhīrāyāṃ

l) ND: viharanti; S: caranti, te

m) so ND, S

avaivartika-bhūmim ākrāmanti. ataḥ prabhūtatarā ye na-avaivartika-bhūmim avakrāmanti. tasmāt tarhi Su(bhūte bodhisattvena mahāsattvena-a) [f. 226a] ¹vaivartikabhūmim anuprāptukā(mena) avaivartikabhūmau gaṇanāṃ dāntukā-menehaiva^{a)} prajñāpāramitāyāṃ śi(kṣitavyam). punar aparaṃ Subhūte bodhisattvasya mahāsattvasya prajñāpā(ramitāyāṃ carata na mātsarya) ²sahagataṃ cittam utpadyate,^{b)} na dau(ḥ)-śīlyasahagataṃ cittam utpadyate, na kṣobha-sahagataṃ cittam utpadyate. na kausīdyasahagataṃ cittam utpadyate. na vikṣepasahagataṃ cittam utpadyate. (na dauṣprajñāsahagataṃ) ³cittam utpadyate. na rāgasahagataṃ cittam utpadyate. na dveṣasahagataṃ cittam utpadyate. na mohasahagataṃ cittam utpadyate. na khilasahagataṃ cittam utpadyate. na rūpa-sahaga(taṃ cittam utpadyate, na veda) ⁴nā-saṃjñā-saṃskāra-vijñāna-sahagataṃ cittam utpadyate^{c)}. yāvan (na) bodhisahagataṃ cittam utpadyate. tat kasya heto(s)? tathā hi Subhūte bodhisattvo mahāsattva iha gaṃbhīrāyāṃ prajñāpāra(mitāyāṃ) ⁵caran na (kaṃci)d dharmam upalabhate. anupalabhamāno na kvacid dharme cittam utpādayati. evaṃ khalu Subhūte iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ śikṣamānena^{d)} bodhisattvena (mahāsattvena sarvaṣaṭpāramitāḥ^{e)} pari) ⁶grhīta^{f)} bhavanti sarvaṣaṭpāramitā(ḥ) samudānitā bhavanti (sarvaṣaṭpāramitāḥ anugatā bhavanti)^{g)}. tat kasya hetoḥ? tathā hi Subhūte iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ sarvapāramitā antar(gatā bhavanti. tadyathā' pi nāma Subhūte sa) ⁷tkāyadr̥ṣṭau dvāṣaṣṭidr̥ṣṭigatāny antargatāni bhavanti.

a) S, AdT: ihaiva gaṃbhīrāyāṃ, for: eva
b) The Ms has throughout, up to line 4, utpadyante. I have tacitly corrected it.

c) ND 266a begins
d) AdT: spyod-pa'i
e) ND each time: sarvāḥ pāramitāḥ
f) so ND; A: saṃgrhīta; AdT: yaṅ-dag-par bzuñ-ba
g) so ND, AdT, S

evam eva Subhūte iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ sarvapāramitā antargatā bhavanti. (tadyathāpi nāma Subhūte puruṣasya kā) ⁸lagatasya jīvitendriye niruddhe^{a)} sarvendriyāni ni(ru)ddhāni^{b)} bhavanti. evam eva Subhūte bodhisattvasya mahāsattvasya-ihā gaṃbhīrāyāṃ prajñāpāramitāyāṃ ca(rataḥ sarvapāramitā antargatā bhava) ⁹nti^{c)}. tasmāt tarhi Subhūte bodhisattvena mahāsattvena sarvapāramitānāṃ pāraṃgantu-kāmena iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ śikṣitavyam. iha punaḥ (Subhūte gaṃbhīrāyāṃ prajñāpāra)¹⁰mitāyāṃ śikṣamāno bodhisattvo mahāsattvaḥ sarva-sattvānām^{d)} agryatāyāṃ śikṣate. tat kiṃ manyase Subhūte ye trisāhasramahāsāhasre lokadhātau sattvāḥ a(pi nu te bahavaḥ? āha: bahavo Bha) ¹¹gavaṃ bahava(ḥ) Sugata. Jāmbūdvīpakā eva tāvad Bhagavaṃ sattvā bahavaḥ kaḥ punar vādo ye trisāhasramahāsāhasre lokadhātau sattvā(ḥ). Bhagavān āha: yā(vantaḥ Subhūte trisāhasramahāsā) ¹²hasre lokadhātau sattvās te sarve anupūrvacarama(m) mānuṣyakam ātmabhāvaṃ pratilabhya-anuttarāṃ samyaksambodhim abhisambudhyerams. teṣāṃ sarveṣāṃ ekaikaṃ^{e)} bo(dhisattvo mahāsattvo yāvajjīvaṃ tiṣṭhan taṃ^{e)} cīvara) ¹³piṇḍapāta-śayyāsana-glāna-pratyaya-bhaiṣajya-pariṣkārair upattiṣṭhet, tat kiṃ manyase Subhūte api nu sa bodhisattvo mahāsattvas tato nidānaṃ bahu-puṇyaṃ (prasucīta? āha: bahu Bhagavan bahu Sugata. Bha) [f. 226b] ¹gavān āha: ata(ḥ) sa Subhūte kulaputro vā kuladuhitā vā bahutaraṃ puṇyaṃ prasaviṣyati^{f)}

a) S: viruddhe; AdT: 'gag na
b) S: viruddhāni; AdT: 'gag-par 'gyur ro
c) AdT: rjes-su soñ-ba yin-no

d) -pāramitānām ND
e) so ND; S: bodhisattvaṃ mahāsattvaṃ yāvajjīvaṃ avatiṣṭhaṃ
f) ND: prasaviṣyati

ya imāṃ gambhīrāṃ prajñāpāramitāṃ udgrahīsyati dhārayi-
 syati (vācayīsyati paryavāpsyati yonīśāś ca ma) ²nasikari-
 syati. tathātvāya ca pratipatsyate. tat kasya hetoḥ? evaṃ ma-
 hārthikā hi Subhūte bodhisattvānāṃ mahāsattvānāṃ prajñā-
 pāramitā^{a)}. anuttarasyaḥ samyaksambodher (āhartrī. tasmāt
 tarhi Subhūte bodhi) ³sattvena mahāsattvena sarvasattvānāṃ
 anuttareṇa^{b)}. bhavitukāmena^{c)} sarvasattvānāṃ anāthānāṃ
 nāthena bhavitukāmena. āsaraṇānāṃ śā(ra)ṇena bhavitukā-
 (mena. aparāyaṇānāṃ parāyaṇe) ⁴na bhavitukāmena.^{d)} an-
 dhānāṃ cakṣuṣā bhavitukāmena avidyāndhakāra-prakṣiptā-
 nāṃ dipena bhavitukāmena^{d)}. buddhatvam anuprāptukāme-
 na buddhaviśayam anugantukāme(na buddhavikrīḍitaṃ vikrī-
 ḍitu-kāme)^{e)}na. buddhasamphanādaṃ naditukāmena buddha-
 bherī(m) parāhantukāmena buddhasamkhaṃ pravātu^{e)}-kāme-
 na buddhasamkathyaṃ kartukāmena-ihaiṃ gambhīrāyāṃ pra-
 jñāpāramitāyāṃ^{f)} śikṣita(vyaṃ. tat kasya hetoḥ?^{g)} prajñāpā-
 ramitāyāṃ Subhūte śikṣa) ⁶māṇo bodhisattvo mahāsattvo na sā
 kācit sampattir yāṃ na pratilabhate. yā-anena (na) pratila-
 bdhavyā. Subhūtir āha: śrāvakasampattir api Bhagavann
 anena pratilabdavyā(h), pratyekabuddhasampattir apy
 anena) ⁷pratilabdavyāḥ? Bhagavān āha: śrāvakasam-
 pattir apy anena Subhūte pratilabdavyā, pratyekabuddha-
 sampattir apy anena pratilabdavyāḥ, tatra ca na sthātavyaṃ
 (na pratiṣṭhātavyaṃ. jñānena ca darśa) ⁸nena ca tāṃ drṣṭvā-
 atikramitavyā. bodhisattvanyāmo' vakramitavya(h). evaṃ
 śikṣamāṇaḥ Subhūte bodhisattvo mahāsattvaḥ sarvākārajñā-

a) -tām ND

b) anupūrveṇa ND

c) Ms repeats sarva-

d) AdT: mun-pa can-rnams-kyi

sgron-mar 'gyur-ba 'dod-pa dan

e) S: pravādayitu-, ND: prapūrayitu

AdT: 'bud-par

f) ND 266b begins

g) So S; ND omits.

tāyā abhyāśī bhavaty anutta(rāṃ ca samyaksambodhim abhi-
 sambudhyate.) ⁹evaṃ śikṣamāṇaḥ Subhūte bodhisattvo maha-
 sattvaḥ sadevamānuṣāsure loka dakṣiṇīyatāṃ gacchati. evaṃ
 śikṣamāṇa(h) Subhūte bodhisattvo mahāsattvo ye (tadanye
 dakṣiṇīyāḥ. śrāvakapratyekabuddhās) ¹⁰tān sarvān abhibhūya
 gacchati. sarvākārajñātāyāś ca-abhyāśī bhavaty. evaṃ śikṣa-
 māṇa(h) Subhūte bodhisattvo mahāsattvo na riñcati prajñā-
 pāramitāṃ carati ca pra(jñāpāramitāyāṃ avirahitāś ca praj-
 ñāpā) ¹¹ramitāyā. evaṃ caran Subhūte bodhisattvo mahā-
 sattva iha gambhīrāyāṃ prajñāpāramitāyāṃ aparihāṇadhar-
 ma veditavyaḥ sarvākārajñātāyā^{a)}, dūrikaro(ti śrāvakapra-
 tyekabuddhabhūmī abhyāśī) ¹²bhavaty anuttarasyaḥ samyak-
 sambodheḥ. sacet punar asyaivaṃ bhavati. iyaṃ prajñāpāra-
 mitā, iha prajñāpāramitā, anayā prajñāpāramitayā (sarvā-
 kārajñātāṃ āharīsyāmi-iti, sacet evaṃ jā) ¹³nāti (na ca-
 rati) prajñāpāramitāyāṃ. atha tāṃ prajñāpāramitāṃ na jā-
 nāti. iyaṃ prajñāpāramitā iha prajñāpāramitā, tam api na
 jānāti (na paśyati. yasya prajñāpāramitā yena vā prajñāpā-
 ramitā yo vā prajñāpāramitayā) [f. 227a] ¹niryāya-anuttarāṃ
 samyaksambodhim abhisambudhyate. sacet punar asyaivaṃ
 bhavati: neyaṃ prajñāpārami(tā neha prajñāpāramitā, na-
 anayā prajñāpāramitayā kaścid dharmo niriyāti) ²sthitatvād
 dharma(dhātos tathātāyā) bhūtakoteḥ. evaṃ caran Subhūte
 bodhisattvo mahāsattva(ś carati) prajñāpāramitāyā(h). ((57))

a) So ND, AdT. Ms: sarvajñātāyā

atha khalu Śakrasya devānām indrasyaitad abhūc:) ³carann api-iha bodhisattvo mahāsattvaḥ dānapāramitāyām śīlapāramitāyām kṣāntipāramitāyām vīryapāramitāyām (dhyānapāramitāyām prajñāpāramitāyām) ⁴yāvad aṣṭādaśasv āveṇi^a)-keṣu buddhadharmeṣu sarvasattvān abhibhavati. kaḥ punar vādo' nuttarām samyaksambodhim abhisambu(dhya. sulabdhāḥ taiḥ sattvair lābhāḥ sujīvitām ca teṣām sa) ⁵ttvānām jīvitam yeṣām sarvākārajñatāyām cittam krāmati. kaḥ punar vādo ye' nuttarāyai samyaksambodhaye cittam utpādayanti. sprhaṇiyā(s te sattvā yair anuttarasyai samyaksambodhaye cittam u)⁶tpāditam utpādayiṣyanti-imām ca prajñāpāramitām^b) śrṇvantāḥ. *atha Śakro devānām indro māndāravāṇi puṣpāṇi gṛhītvā yena Bhagavāṃs tenopasaṃkrānta u(pasaṃkramya tair māndāravaiḥ puṣpais) 7Tathāgatam arhantaṃ samyaksambuddham avakīranti sma abhyavakīranti sma abhiprakīranti sma. avakīrya abhya(vakīrya) abhiprakīryaivaṃ vacam abhāṣata: ye bodhisattvayānikāḥ (pudgalā anuttarām samyaksam) ⁸bodhim^c) adhyāmbante, teṣām anena kuśalamūlena buddhadharmāṇāṃ paripūrīr bhavatu sarvākārajñatādharmaṇāṃ paripūrīr bhavatu. eṣām eva svayaṃbhūdharmāṇāṃ (paripūrīr bhavatu, eṣām eva-anā) ⁹srava^d) -dharmaṇāṃ paripūrīr bhavatu. na hi me Bhagavann ekacittotpādo 'py utpadyate. yad bodhisattvayānikāḥ pudgalo 'nutta-*

a) Ms repeats ṇi
b) ND folio 267a begins

c) ND adds: abhisambu
d) ND: anāsravāṇāṃ

rasyai samyaksambodhaye sampra(sthito vivarteta. na me Bhagavann ekacitt) ¹⁰otpādo' py utpadyate yad bodhisattvo mahāsattvo vivartya śrāvaka(atv)e vā pratyekabodhau vā patet^a). api tu khalu janayec chandam anuttarasyāṃ samyaksambodhau. bhūya(syā mātrayā praṇidhiṃ kuryād anuttara) ¹¹say samyaksambodhaye. imāni saṃsārāvacaṇāṇi duḥkhāni dṛṣṭvā-arthakāmo hitakāma(h) sukhakāmo yogakṣemakāma(h) sadevamānuṣāsura(sya lokasyaibhiś cittotpādaiḥ samanvāgato bodhisattvo) ¹²(mahāsattva) evaṃ vicunuyāt^b). kim iti vyaṃ tūrṇā atīrṇān sattvāṃs tārayema, kim iti vyaṃ muktā amuktān sattvān mocayema. (kim iti vyaṃ āsvāstā anāsvāstān sattvān āsvāsayema), [f. 227b] ¹kim iiti vyaṃ parinirvṛtā aparinirvṛtān sattvān parinirvāpayema. kiyat sa Bhagavaṃ kulaputro vā kuladuhitā vā puṇyaṃ prasaved^c). yaḥ (prathamayānasamprasthitānām bodhisattvānām mahā) ²sattvānām (tām)ś cittotpādā(n a)numodeta. ciraciritānām api bodhisattvānām mahāsattvānām tāmś cittotpādā(n a)numodeta^d) avāivartikānām api bodhisattv(ānām mahāsattvānām tāmś cittotpādān anumodeta^d)? evaṃ ukte Bhagavāṃc Chakraṃ devānām indram etad avocāt: (syāt Kauśika cāturmahādvīpake lokadhāt) ⁴au palāgra^e) -pramāṇena parimāṇam^f), na tv eva teṣām anumodanāśahagatānāmś cittotpādānām puṇyasya pramāṇam. syāt Kauśika trisāhasramahā(sāhasre lokadhātu palāgrapramā) ⁵ṇena parimāṇam^f). na tv eva teṣām anumodanāśahagatānām

a) ND, S: śrāvako vā pratyekabud-
dho vā bhavet
b) ND: vicunuyāt; S: vicintayet;
AdT: 'di-ltar sems bskyed-par
bgyid de

c) prasunuyād ND
d) om ND
e) palā- Ms; bālāgra- ND
f) parimāṇena pramāṇam ND

cittotpādānām puṇyasya pramāṇam. syāt puna(h) Kauśika trisāhasramahāsahasre lokadhātau ma(hāsamudreṣu yaḥ ap-skandhas tasya-a) ⁶p-skandhasya śatadhābhinnayā bālāgrakotya udakabindūnām utkṣipyamāṇānām pramāṇam. na tv eva teṣām anumodanāsahagatānām cittotpādānām puṇyasya pramāṇam. (evam ukte Śakro devānām indro Bhaga) ⁷vantam etad avocat: Mārādhiṣṭhitā Bhagavaṃs te sattvā bhaviṣyanti ya imāṃs cittotpādān na-anumodīṣyante, Mārapakṣikā Bhagavaṃs te sattvā bhaviṣyanti ya imāṃs citto(tpādān na-anumodīṣyante, Mārabhavanād Bha) ⁸gavaṃs te sattvās cyutā bhaviṣyanti ya imāṃs cittotpādān na-anumodīṣyante. tat kasya hetoḥ?^{a)} Mārabhavanavidhvaṃsanakarā hi Bhagavaṃs te sattvā^{b)} ya imāṃs cittotpādān abhini(rhṛtya^{b)} -anuttarasyaṃ samyaksambodhau pariṇāmayanti. anumo) ⁹ditavyās te cittotpādā ye' nuttarasyai samyaksambodh(ay)e cittotpādā utpādītā. yeṣām aparityakto Buddha(h) aparityakto dharma(h) aparityaktaḥ sam(ghas, tair ime cittotpādā anumoditavyāḥ, anumodya-anuttarasyaṃ) ¹⁰samyaksambodhau pariṇāmayitavyā(h)^{c)}. yathā na dvayasṃjñā na-advayasasṃjñā. Bhagavān āha: evam etat Kauśika-evam etat. tathā yathā vadasi. (ya imān Kauśika cittotpādān anumodīṣyante, te kṣipram eva Tathā) ¹¹gatān arhataḥ samyaksambuddhān ārāgayiṣyanti, ārāgya na virāgayiṣyanti. evaṃ te ebhir anumodanāsahagatais cittotpādakuśa(lamūlaiḥ samanvāgatā yatra yatropapatsyante tatra tatra sat) ¹²kṛtā bhaviṣyanti, gurukṛtā mānitā(h) pūjitā bhaviṣyanti, na ca te jātva amanaāpaṃ rūpaṃ drakṣyanti. na-amanaāpāñc chabdāṃc chro-

a) ND folio 267b begins

b) gañ-dag sems bskyed-pa de-dag-la rjes-su yi rañ-ba mñon-par bsgrub ciñ

c) S, AdT, add: tathā ca pariṇāmayitavyā

ṣyanti. na-ama(naāpān gandhān ghrāsyanti na-amanaāpān rasān āsvādayiṣyanti^{a)}) ¹³na-amanaāpān sparśān sprakṣyanti. na-amanaāpān dharmān vijñāsyanti, na ca te jātu Buddhair Bhagavadbhir virahi(tā bhaviṣyanti. buddhakṣe) [f. 228a] ¹trād buddhakṣetraṃ saṃkramiṣyanti. tāṃs ca Buddhān Bhagavataḥ paryupāsiṣyante, kuśalamūlān ca-avarop(ay)iṣyanti. tat kasya hetos? tathā hi Kauśika taiḥ kulaputrais ca kuladuhitṛbhis ca(-asaṃkhyeyānām bodhisattvānām) ²mahāsattvānām prathama-yāna-saṃprasthitānām kuśalamūlāny anumoditāni^{b)} dvitāyabhūmisthitānām tṛtīyabhūmisthitānām yāvad daśamībhūmisthitānām yāvad ekajāti-(pratiba) ³ddhānām bodhisattvānām mahāsattvānām tāni kuśalamūlāny anumoditāni^{c)}. taiś ca kuśalamūlair vivardhamānair anuttarasyaḥ samyaksambodher abhyāśibhavanti. te' nuttarāṃ samyaksambodhim abhisam⁴budhya-aprameya-asamkhyeya-aparimāṇān^{d)} sattvān parinirvāpayiṣyanti. tad anena-api Kauśika paryāyeṇa tena kulaputreṇa vā kuladuhitṛā vā prathamayānasamprasthitānām^{e)} bodhisattvānām ⁵mahāsattvānām kuśalamūlāny anumodya-anuttarasyaṃ samyaksambodhau pariṇāmayitavyāni^{f)} yathā na cittaṃ na-anyatra cittena. cārikāṃ caratām avaiartikānām ekajātipratibaddhānām tāni kuśala(mūlāny) ⁶anumodya-anuttarasyaṃ samyaksambodhau pariṇāmayitavyāni^{g)} yathā na cittaṃ na-anyatra cittena⁹⁾. athāyusmān Subhūtir Bhagavantam etad

a) So ND; S: paribhokṣyante

b) AdT adds: sa dañ-po-la gnas-pa rñams-la

c) AdT adds: bla-na med-pa yañ-dag-par rdzogs-pa'i byañ-chub-tu yoñs-su bsños-pa'i phyir ro

d) om ND

e) AdT: sems dañ-po bskyed-pa'i; prathamacittotpādikānām

f) AdT, P add: tathā ca pariṇāmayitavyāni

g) P: tathā ca pariṇāmayitavyāni yathā na dvayasṃjñā na-advayasasṃjñā. Altered to fit AA V5a; cf. also fol. 227b line 10.

avocat: katham Bhagavaṃ māyopamaṃ cittam anuttarāṃ samyaksambo 'dhim abhisambhotsyate? Bhagavān āha: tat kiṃ manyase Subhūte samanupaśyasi tvaṃ tan māyopamaṃ cittam? āha: no hidaṃ Bhagavan na-ahaṃ Bhagavan māyāṃ na māyopamaṃ cittam samanupaśyāmi. ⁸Bhagavān āha: tat kiṃ manyase Subhūte. yatra na māyā na māyopamaṃ cittam samanupaśya(si) tvaṃ tac cittam (yac cittam anuttarāṃ samyaksambodhim abhisambudhyate?^{a)}) āha: no hidaṃ Bhagavaṃ. Bhagavān āha: tat kiṃ manyase Subhūte anyatra (māyāyā) mā^oyopamād vā cittāt ta(m) dharmam samanupaśyasi. yo dharmo' nuttarāṃ samyaksambodhim abhisambhotsyate^{b)}? āha: no hidaṃ Bhagavaṃ na-ahaṃ Bhagavann anyatra māyāyā nānyatra māyopamāc cittā(t) tad dharmam ¹⁰samanupaśyāmi. yo dharmo' nuttarāṃ samyaksambodhim abhisambhotsyate. so'haṃ Bhagavann anyan dharmam(m) asamanupaśyan, kataman dharmam upadekṣyāmy astitā vā nāstitā vā veti^{c)} yo dharmo' tyantatayā vivi ¹¹kto na so'stitāṃ vā nāstitāṃ vopaiti. yo dharmo' tyantatayā vivikto na so dharmo' nuttarāṃ samyaksambodhim abhisambhotsyate^{d)}, na ca saṃvidyamāno dharmo' nuttarāṃ^{e)} samyaksambodhim abhisambudhyate. tat kasya hetoḥ? ta ¹²thā hi Bhagavaṃ sarvadharmā^{f)} na saṃvidyante^{g)}. ye saṃklīṣyeran vā vyavadāyeran vā. tat kasya hetos? tathā hi Bhagavaṃ prajñāpāramitā-atyantatayā viviktā dhyānapāramitā-atyantatayā viviktā vīryapāramitā-(aty) ¹³ antatayā viviktā kṣānti^{h)} -pāramitā-atyantatayā viviktā śīlapāramitā-atyantatayā viviktā. dānapāra-

a) so ND, AdT

b) -yasi ND

c) ND: asti vā nāsti veti

d) -budhyate ND

e) ND 268a begins here

f) ND adds: na vidyante

g) AdT adds: mi dmigs-pa'i slad-du'o

h) Ms has vīrya-

mitā-atyantatayā viviktā yāvad bodhir atyantatayā viviktā. yaś ca-atyantatayā vivikto dharmo [f. 228b] ¹(na sa bhāvayitavyo na vi)bhāvayitavya(h). nāpi sā kasyacid dharmasya-āhartrī^{a)} prajñāpāramitā atyantaviśuddhatvāt^{b)}. atyantaviviktā prajñāpāramitā. katham prajñāpāramitām āgamyā bodhisattvo mahāsattvo ²nuttarāṃ samyaksambodhim abhisambudhyate? anuttarāpi samyaksambodhir atyantatayā viviktā, tat katham viviktena viviktasya-anubodho bhavati? Bhagavān āha: (sādhu sādhu Subhūte)^{c)} evam etat Subhūte evam etat. ³tyantaviviktā hi Subhūte prajñāpāramitā. atyantaviviktā hi dhyānapāramitā atyantaviviktā hi vīryapāramitā atyantaviviktā hi kṣāntipāramitā-atyantaviviktā hi śīlapāramitā-atyantaviviktā hi dānapāramitā⁴ atyantavivikta hi yāvad bodhiḥ atyantaviviktā hi yāvat sarvākārajñatā. yathā Subhūte atyantaviviktā prajñāpāramitā. yāvat sarvākārajñatā tathā^{d)} atyantaviviktā-anuttarā samyaksambodhir abhisambudhyate. ⁵sacet Subhūte prajñāpāramitā (na-) atyantaviviktā syād yāvat sarvākārajñatā na-atyantaviviktā syāt na sā syāt prajñāpāramitā yāvan na sā syāt sarvākārajñatā, tasmāt^{e)} tarhi Subhūte yathā prajñāpāramitā-atyanta- ⁶viviktā yathā yāvat sarvākārajñatā-atyantaviviktā. evaṃ hi Subhūte na prajñāpāramitām anāgamyā-anuttarā samyaksambodhir abhisambudhyate. na ca vivekena viveko' bhisambudhyate. abhisambudhya⁷te ca anuttarā samyaksambodhiḥ, na ca-anāgamyā prajñāpāramitām abhisambudhyate. āha: gaṃbhīre Bhagavann arthe carati bodhisattvo mahāsattvaḥ. (Bhagavān āha:) evam etat Subhūte evam etat, gaṃbhi⁸re Subhūte arthe carati bodhisattvo mahāsattvaḥ. duṣkarakāraḥ Subhūte bodhisattvo

a) vyāhartrī ND

b) ND, AdT: atyantaviviktatvāt.

c) so ND

d) Ms: tathatā

e) ND: yasmāt

mahāsattva yad gambhīre' rthe carati. taṃ ca-arthaṃ na sākṣātkaroti. yaduta śrāvakabhūmiṃ vā pratyekabuddhabhūmiṃ vā. ⁹āha: yathā-ahaṃ Bhagavato bhāṣitasya-arthaṃ ājānāmi. na kiṃci(d) duṣkaraṃ karoti. kathaṃ duṣkarakārako bodhisattvo mahāsattvaḥ? tat kasya hetos? tathā hi Bhagavaṃ so'rtho nopalabhyate. yaḥ sākṣā ¹⁰tkṛyeta, sā' pi prajñāpāramitā nopalabhyate. yayā sākṣātkṛyeta^{a)}, so' pi dharmo nopalabhyate yaḥ sākṣātkṛyāt. anupalabhyamāneṣu Bhagavaṃ sarvadharmeṣu kat(am)o' rtha(h) sākṣātkariṣyati. katamayā vā ¹¹prajñāpāramitayā sākṣātkariṣyate. katamo vā dharm(h) sākṣātkariṣyate. yaṃ sākṣātkṛtya-nottrasyati. na samtrasyati na sam ¹³(trāsam āpa)dya-Bhagavann anupalambhacarir bodhisattvacarir yatra caraṃ ¹²(bodhisattvo ma)hāsattvaḥ sarvadharmeṣv anandhakāratām anuprāpnoti. saced Bhagavann evaṃ bhāṣyamāne bodhisattvasya mahāsattvasya. cittam na-avalīyate na samliyate nottrasyati. na samtrasyati na sam ¹³(trāsam āpa)dya-te. evaṃ caraṃ Bhagavan bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ. sa carāmi-iti^{b)} na samanupaśyati. prajñāpāramitāṃ api^{c)} na samanupaśyati^{d)}. anuttarāṃ samyaksambodhim¹⁴(abhisambho)tsya ity api na samanupaśyati. tasya khalu punar Bhagavaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati: dūrīkariṣyāmi śrāvaka-pratyekabhūmī āsanno' smin [f. 229a] ¹sarvā(kārajñātāyāḥ). tadyathāpi nāma Bhagavaṃ na-abhyavakāśasyaivaṃ bhavati: kasyacid ahaṃ dūre vā' bhyāśe vā. tat kasya hetor? abhadatvād acalatvād Bhagavann abhyavakāśasya-avikalpatvād Bhagavann abhyavakāśasya. evam e²va Bhaga-

a) ND adds: yo'pi dharmo nopalabhyate yo sākṣātkṛyeta
b) AdT: mtshan-ma'an

c) ND fol. 268b begins
d) Ms: -si

van bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato^{a)} naivaṃ bhavati: śrāvakabhūmir vā pratyekabuddhabhūmir vā mama dūre anuttarā samyaksambodhir mama-abhyāśe. tat kasya hetor? avikalpatvād Bhagavan prajñāpār³āmitāyāḥ. tadyathāpi nāma Bhagavaṃ māyāpuruṣasya naivaṃ bhavati: māyā me dūre, māyākāro me' bhyāśe, yaḥ punar ayaṃ janakāyāḥ sannipatita, eṣa me dūre vā' bhyāśe vā. tat kasya hetor? avikalpa ⁴tvād Bhagavan māyāpuruṣasya. evam eva Bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati: śrāvakabhūmir vā pratyekabuddhabhūmir vā mama dūre anuttarā samyaksambodhir mama-abhyāśe. tadyathāpi nāma Bhagavan na pratibimbasyaivaṃ bhavati: yena-ārambaṇena pratibimbam utpannaṃ tat mama-abhyāśe, ye punar atra-upasamkrāntā ādarśe vā-udakapātre vā te me dūre. tat kasya hetor? avikalpatvād Bhagavan pratibimbasya. evam eva Bhagavaṃ ⁶bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato naivaṃ bhavati: śrāvakabhūmir vā pratyekabuddhabhūmir vā mama dūre, anuttarā samyaksambodhir mama-abhyāśe. tat kasya hetor? avikalpatvāt punar Bhagavaṃ prajñāpāramitā ⁷yā. na hi Bhagavaṃ prajñāpāramitāyā(h) priyo vā apriyo vā-asti. tat kasya hetos? tathā hy asyā(h) svabhāvo nopalabhyate, yasya priyo vā apriyo vā bhavet. tadyathāpi nāma Bhagavaṃ Tathāgatasya-arhataḥ sa ⁸myaksambuddhasya na kaścit priyo vā apriyo vā samvidyate, evam eva Bhagavaṃ prajñāpāramitāyā na kaścit priyo vā apriyo vā samvidyate. tadyathāpi nāma Bhagavaṃ Tathāgato' rhan samyaksambuddhaḥ sarvakalpa^{b)}-vikalpa-pra⁹hīṇaḥ, evam eva Bhagavaṃ prajñāpā-

a) Here begins f. 553 of St, Ch. 0079a

b) So ND, St; P om.; AdT: rnam-par rtoḡ-pa thams-cad spaṅs

ramitā sarva-kalpa^{a)}-vikalpa-prahīṇā, avikalpatām-upādāya. tadyathāpi nāma Bhagavan na tathāgatanirmitasyaivaṃ bhavati: śrāvakahūmir vā pratyekabu¹⁰ ddhabhūmir vā mama dūre, anuttarā samyaksambodhir mama-abhyāse. tat kasya hetoḥ? avikalpatvād Bhagavaṃs Tathāgatasya tathāgatanirmitasya ca. evam eva Bhagavan na bodhisattvasya mahāsattvasya prajñā¹¹pāramitāyāṃ carata evaṃ bhavati: śrāvakahūmir vā pratyekabuddhabhūmir vā mama dūre, anuttarā samyaksambodhir mama-abhyāse. tadyathāpi nāma Bhagavaṃs Tathāgato nirmitaṃ nirmimīta sa yasya kāryasya¹²kṛte nirmitas tat kāryaṃ karoti, sa ca nirmita(h) avikalpo nirvikalpa(h), evam eva Bhagavan yasya kāryasya kṛte prajñāpāramitā bhāvyaṃ tac ca kāryaṃ karoti, sā ca prajñāpāramitā avikalpā nirvikalpā. tadyathāpi nāma Bhagavan dakṣeṇa palagaṇḍena vā pa¹³ lagaṇḍāntevasinā vā yantraṃ yuktaṃ^{b)} syāt strīvigraho vā puruṣavigraho vā, hastavigraho vā, balīvarda-vigraho vā. tac ca yadṛśasya kāryasya kṛte kṛtaṃ tat kāryaṃ karoti. tac ca yantraṃ avikalpaṃ,¹⁴ evam eva Bhagavan yasya kṛtyasya kṛte prajñāpāramitā bhāvyaṃ, tat kāryaṃ karoti. sā ca prajñāpāramitā avikalpā. athāyūṣmaṅc Chāradvatīputra āyūṣantaṃ Subhūtim etad avocat: [f. 229b]¹kiṃ punar āyūṣmaṃ Subhūte prajñāpāramitāiva-avikalpā utāho dhyānapāramitā-^{c)} yāvad dānapāramitā-apy avikalpā^{d)}? Subhūtir āha: dhyānapāramitā-apy āyūṣmaṅc Chāradvatīputra-avikalpā. yāvad dānapāramitā-apy avikalpā.²āha: kiṃ punar āyūṣmaṃ Subhūte rūpaṃ apy avikalpaṃ yāvad vijñānam apy avikalpaṃ? cakṣur apy avikalpaṃ yāvad mano' py avikalpaṃ? kiṃ punar rūpaṃ apy^{e)} avi-

a) so ND, St.

b) P: yantra-yuktaḥ kṛtaḥ; so A

c) ND, St om.

d) The Ms adds: Subhūte

e) St f. 553 ends here

kalpaṃ yāvad dharmam apy avikalpaṃ? cakṣurvijñānam apy avikalpaṃ yāvad^{a)} manovijñānam apy avika³lpaṃ? cakṣuḥ-saṃsparśo 'py avikalpo yāvan manaḥsaṃsparśo' py avikalpaḥ? cakṣuḥsaṃsparśajā-api vedanā avikalpā yāvan manaḥsaṃsparśajā-api vedanā avikalpāḥ? kiṃ punar dhyānāny apramāṇāny ārūpyasamāpattayo' py avikalpā? smṛtyupa⁴sthānāny api yāvan mārgo' pi śūnyatā ānimittam apraṇihitam apy avikalpaṃ? kiṃ punar daśatathāgatabalāni. catvāri vaiśāradyāni catasraḥ pratisaṃvido mahāmaitrī mahākaruṇā-apy avikalpāḥ yāvad aṣṭādaśāveṇikā⁵ buddharmā apy avikalpā bodhir apy avikalpā saṃskṛtadhātur (asaṃskṛtadhātur) apy avikalpāḥ? Subhūtir āha: sarvadharmā apy āyūṣmaṅc Chāradvatīputra-avikalpāḥ. āha: yady āyūṣmaṃ Subhūte sarvadharmā apy avikalpāḥ, kuto' yaṃ paṃcagatikāḥ⁶ saṃsāra iti bheda āgataḥ naraka-tiryagyoni-yamaloka-deva-manuṣyāḥ, kuta iyaṃ (prabhāvanā)^{b)} śrotaāpannānāṃ sakṛdāgāmināṃ anāgāmināṃ arhatāṃ pratyekabuddhānāṃ bodhisattvānāṃ Buddhānāṃ Bhagavatāṃ? Subhūtir āha: ⁷ye te āyūṣmaṅc Chāradvatīputra sattvā viparyāsamutthitaṃ karma-abhisamskurvanti kāyena vācā manasā, teṣāṃ tathārūpāny āyatanāny abhinirvartante.^{c)} cchandamūlakam karma (vipākam)^{d)} parigrhya vikalpasa⁸ mutthitaṃ naraka-tiryagyoni-yamaloka-deva-manuṣya-gatir abhinirvartayanti. yat punar āyūṣmaṅc Chāradvatīputra evam āha: kutaḥ punaḥ śrotaāpannā prabhāvyaṃ sakṛdāgāmino' nāgāmino' rhantaḥ⁹ pratyekabuddhā, kuto' pi bodhisattvā mahāsattvā(h), kutas Tathāgatā-arhantaḥ samyaksambuddhā(h) prabhāvyaṃ ity? avikalpa(taḥ) āyūṣmaṅc Chāradvatīputra śrotaāpannāḥ pra-

a) ND f. 269 begins

b) So ND, P; AdT rab-tu dbye-ba

c) AdT adds: gshi de-las

d) so ND

bhāvyaṅte avikalpataḥ śrotaāpattiphalaṃ ¹⁰yāvad avikalpato' rhanataḥ avikalpato' rhatvam, avikalpata(ḥ) pratyekabuddhāḥ avikalpataḥ pratyekabodhiḥ, avikalpato Buddhāḥ avikalpato bodhiḥ. ye pi te āyuṣmaṅc Chāradvatīputra-abhūvann atīte' dhvani Tathāga ¹¹tā arhantaḥ samyaksambuddhās, te' py āyuṣmaṅc Chāradvatīputra Buddhā Bhagavanta(ḥ)^{a)} avikalpā vikalpārahinā(ḥ)^{a)}, evam anāgatā apy avikalpā bhaviṣyanti. ye' pi te Śāradvatīputra-etarhi daśasu dikṣu lokadhātuṣu pra ¹²tyutpanne' dhvani Buddhā Bhagavanto 'nuttarāṃ samyaksambodhiṃ abhisambuddhās te' py āyuṣmaṅc Chāradvatīputra Buddhā Bhagavantaḥ avikalpā vikalpārahināḥ. tad anena te āyuṣmaṅc Chāradvatīputra paryāyeṇa evam vedi^{b)} ¹³tavyaṃ, sarvadharmā avikalpā^{c)} -avikalpātathatāṃ pramāṇikṛtya bhūtakoṭi-tathatān dharmadhātutathatāṃ pramāṇikṛtya. evam khalv āyuṣmaṅc Chāradvatīputra bodhisattvena mahāsattvena-avikalpāyāṃ prajñāpāra¹⁴ mitāyāṃ caritavyāṃ, avikalpāyāṃ prajñāpāramitāyāṃ carann avikalpān sarvadharmān abhisambudhyate. ((58))

^{a)} so also ND; AdT; rnam-par rtog-pa mi mña'-ba, rnam-par rtog-pa dañ bral-ba, rnam-par rtog-pa spañs-pa yin-la

^{b)} MS. repeats: vedi-
^{c)} ND: akalpā-

atha-āyuṣmaṅc Chāradvatīputra āyuṣmantāṃ Subhūtim etad avocat: sāre vatāya- [folio 230a] ¹m āyuṣmāṃ Subhūte carati bodhisattvo (mahāsattvo) yaḥ prajñāpāramitāyāṃ carati. sāre vatāyāṃ carati bodhisattvo mahāsattvaḥ. evam ukte āyuṣmāṃ Subhūtir āyuṣmantāṃ Śāradvatīputram etad avocat: asāre vatāyāṃ caraty ²āyuṣmaṅc Chāradvatīputra bodhisattvo mahāsattvo yaḥ prajñāpāramitāyāṃ carati. tat kasya hetoḥ? tathā hy āyuṣmaṅc Chāradvatīputra asārikā prajñāpāramitā yāvad asārikā sarvākārajñatā. tat kasya hetos? tathā hi ³bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann asāram eva nopalabhate na samanupaśyati. kutaḥ punaḥ sāram upalapsyate. yāvad asārikāṃ sarvākārajñatāṃ nopalabhate. kutaḥ punaḥ sāram upalapsya ⁴te. atha sambahulānāṃ kāmāvacarāṇāṃ rūpāvacarāṇāṃ ca devaputrāṇāṃ etad abhūn: namaskaraṇīyās te kulaputrās ca kuladuhitaraś ca yair anuttarasyai^{a)} samyaksambodhaye cittam utpāditaṃ ye ceha gambhi ⁵rāyāṃ prajñāpāramitāyāṃ yathopadiṣṭāyāṃ^{b)} caranti. atra ca-arthe caranti. na ca bhūtakoṭiṃ sākṣātkurvanti. yāṃ sākṣātkṛtya śrāvakabhūmau vā pratyekabuddhabhūmau vā-avatiṣṭheran. anena-api paryāyeṇa namaskara ⁶ṇīyās te bodhisattvā mahāsattvā ya^{c)} imān dharmatāṃ na sākṣātkurvanti.^{c)} athāyuṣmāṃ Subhūtis tān devaputrān etad avocat: nedam devaputrā duṣ-

^{a)} .ND: -syāṃ
^{b)} om. ND

^{c)} AdT: chos 'di-dag (de-dag) mñam pa ñid-du mñon-sum-du mi byed-pa

karam bodhisattvānām mahāsattvānām ya^{c)} imān dhar-
matām na sākṣātkurvanti^{c)} yaya ⁷sākṣātkṛyayā śrāvakabhū-
mau vā pratyekabuddhabhūmau vā-avatiṣṭherann. idaṃ
teṣāṃ devaputrā^{a)} duṣkarataram yad aprameya-asamkhyeya-
aparimāṇān^{b)} sattvān parinirvāpayiṣyāma iti sannāham^{c)}
sannahyanti. te ca sattvā atyantata⁸ yā nopalabhyante yāṃ
parinirvāpayeyuḥ.^{d)} evaṃ caran bodhisattvo mahāsattvaḥ
saṃprasthito bhavaty anuttarasyai samyaksambodhaye sar-
vasattvān vineṣyāmi-iti. ākāśam sa vinetavyam manyeta, yaḥ
sattvān vinetavyam manye ⁹ta. tat kasya hetor? ākāśavivik-
tatayā sattvaviviktatā draṣṭavyā, ākāśasūnyatayā sattvaśū-
nyatā draṣṭavyā. ākāśa-asāratayā sattva-asāratā draṣṭavyā,
ākāśatucchatayā sattva-tucchatā draṣṭavyā. a¹⁰nena-api de-
vaputrā^(h) paryāyeṇa duṣkarakārakā bodhisattvā mahāsatt-
vāḥ ye avidyamānānām sattvānām kṛte sannāham sannah-
yanti. ākāśena te sārddham vivaditukāmā ye sattvānām kṛte
sannāham sannahyanti. sa ca ¹¹sannāho bodhisattvena ma-
hāsattvena sannaddhas te ca sattvā nopalabhyante yeṣāṃ
sattvānām arthāya bodhisattvena mahāsattvena sannāhaḥ
sannaddhas. tat kasya hetoḥ?^{e)} ¹²sattvaviviktatayā sannāha-
viviktatā draṣṭavyā.^{e)} saced evaṃ bhāṣyamāṇe bodhisattvo
mahāsattvo na saṃsīdati, carati bodhisattvo mahāsattva praj-
ñāpāramitāyām. tat kasya heto(h)? rūpaviviktatayā sattva-
viviktatā. vedanā-samjñā-samskāra (-vijñāna-) viviktatayā
sattvavivi ¹³ktatā. rūpaviviktatayā prajñāpāramitā-viviktatā.
rūpaviviktatayā yāvat sarvākārajñātāviviktatā. sacet punaḥ

a) Ms: devaputrāṇām

b) So ND; AdT: graṇs med tshad
med dpag-tu med-pa dag; Ms:
aprimeyāsamkhyeyām

c) AdT: go-cha chen-po

d) AdT: gañ gdul-bar bya-ba'i

e) AdT: go-cha dben-par blta-ba'i
phyir te

Subhūte bodhisattvasya mahāsattvasya sarva(dharma)vivik-
tatāyām^{a)} bhāṣyamāṇāyām(c) citta(m) na-avalīyate ¹⁴na
saṃlīyate na cāsyā mānasam saṃtrāsam āpadyate, carati
bodhisattvo^{b)} mahāsattvaḥ prajñāpāramitāyām. atha Bhaga-
vān āyusmantam Subhūtim etad avocat: kena kāraṇena Su-
bhūte bodhisattvo mahāsattvo na [Folio 230b] ¹samsīdati
prajñāpāramitayām? āha: asattvād Bhagavaṃ (sarvadharmā-
nām)^{c)} na saṃsīdati bodhisattvo mahāsattvaḥ prajñāpāramitā-
yām, viviktatvāc chāntatvād (anutpādatvād)^{d)} Bhagavaṃ na
saṃsīdati bodhisattvo mahāsattvaḥ prajñāpāramitāyām. anena
Bhagavan kāraṇe ²na bodhisattvo mahāsattvo na saṃsīdati
prajñāpāramitāyām. tat kasya heto(s)? tathā hi (sa) Bhaga-
vaṃ nopalabhyate yaḥ saṃsīded yena vā saṃsīded yatra vā
saṃsīdet. sarva ete dharmā na saṃvidyante. saced Bhagavaṃ
bodhisattvo mahāsattvaḥ ³evaṃ bhāṣyamāṇe na saṃsīdati na
viṣīdati. na līyate na-avalīyate na saṃlīyate, nottrasyati na
saṃtrasyati na saṃtrāsam āpadyate. carati prajñāpāramitāyām.
tat kasya hetos? tathā hi Bhagavan sarva ete dharmā na saṃ-
vidyante yo ⁴vā saṃsīded (yena vā saṃsīded)^{e)} yatra vā
saṃsīdet. evaṃ^{f)} caran Bhagavan bodhisattvo mahāsattvaḥ
sandrakair devaiḥ sabrahmakai(h) saprajāpatikair namasyate.
Bhagavān āha: na kevalam Subhūte sendrakair devaiḥ sa-
brahmakai(h) saprajā(pa)tikair namasya ⁵te. bodhisattvo
mahāsattvo ya evaṃ prajñāpāramitāyām carati. ye' pi te
abhikrāntā abhikrāntavarṇā(h) Śubhākṛtsnā Vṛhatphalā(h)
yāvac Chuddhāvāsakāyikā devaputrās te' pi tam bodhisatt-

a) AdT: chos thams-cad dben-pa
ñid-du; so A. ND: sarvākārajñā-
tāviviktatāyām

b) Here begins ND folio 270a

c) So ND

d) So ND; AdT also: ma skyes-pa

e) So ND, AdT

f) AdT adds: prajñāpāramitāyām

vaṃ mahāsattvaṃ namasyaṃ ⁶ti ya evaṃ prajñāpāramitāyāṃ carati. ye' pi te Subhūte Tathāgatā arhanta(h) samyak-saṃbuddhā asaṃkhyeyāprameyeṣu lokadhātuṣu tiṣṭhanti dhṛyante yāpayanti, te' pi taṃ bodhisattvaṃ mahāsattvaṃ ⁷prajñāpāramitāyāṃ carantaṃ samanvāharanti. ayaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran dānapāramitāṃ^{a)} paripūrayiṣyati. yāvāt sarvākārajñātāṃ paripūrayiṣyati. yaṃ punaḥ Subhūte ⁸bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ carantaṃ Buddhā Bhagavanta(h) samanvāharanti. sa bodhisattvo mahāsattvo buddhatva-pratipannako dhārayitavyaḥ. yāvantaḥ Subhūte gaṅgānadīvalukopameṣu lo ⁹kadhātuṣu sattvās te sarve Mārāḥ pāpiyāṃso bhavayur, ekaikaś ca Māra(h) pāpiyāṃs tāvanto Mārā(n) pāpiyāṃso' bhinirmimīta, te sarve apratibalās tasya bodhisattvasya mahāsattvasya-antarāyaṃ ¹⁰kartuṃ. dvābhyāṃ Subhūte dharmābhyā(m) samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Mārāiḥ pāpiyobhiḥ. katamābhyāṃ dvābhyāṃ? sarvadharmaś ca-anena śūnyatā^{b)} vyavalokitā bhavanti. sarvasattvās ca-asya-aparitya ¹¹ktā bhavanti. ābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsattvo durdharṣo bhavati Mārāiḥ pāpiyobhiḥ. aparābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ (samanvāgato) bodhisattvo mahāsattva(h) prajñāpāra ¹²mitāyāṃ caran durdharṣo bhavati Mārāiḥ pāpiyobhi(h). katamābhyāṃ dvābhyāṃ? yathāvādī ca bhavati tathākārī, Buddhais ca Bhagavadbhiḥ samanvāhṛyate. ābhyāṃ Subhūte dvābhyāṃ dharmābhyāṃ samanvāgato bodhisattvo mahāsa ¹³sattva(h) prajñāpāramitāyāṃ caran durdharṣo bhavati Mārāiḥ pāpiyobhiḥ. evaṃ

a) AdT: dhyānapāramitāṃ

b) so Ms, ND; A: śūnyatāto; AdT: stoṅ-pa űid-du

carantaḥ Subhūte bodhisattvasya mahāsattvasya te^{a)} devaputrā upasaṃkramitavyaṃ maṃsyante. paryupāsiṣyante pariprakṣyanti paripraśna ¹⁴yiṣyanti, utsāhaṃ ca dāsyanti: kṣipraṃ tvam kulaputra buddhabodhim anuprāpsyasi.^{b)} tasmāt tarhi tvam kulaputra-anenaiva vihāreṇa vihara yaduta śūnyatāvihāreṇa-animittavihāreṇa-apraṇihitavihāreṇa. [f. 231a] ¹tat kasya hetor? anena tvam kulaputra vihāreṇa viharann anāthānāṃ sattvānāṃ nātho bhaviṣyasy aśaraṇānāṃ sattvānāṃ śaraṇaṃ bhaviṣyasy atrāṇānāṃ sattvānāṃ trāṇāṃ bhaviṣyasy aparāyaṇānāṃ sattvānāṃ parāyaṇaṃ ²bhaviṣyasy alayanānāṃ sattvānāṃ layanaṃ bhaviṣyasy advipānāṃ sattvānāṃ dvīpo bhaviṣyasy andhabhūtānāṃ sattvānāṃ ālokaḥ bhūto bhaviṣyasi-iti. tat kasya hetos? tathā hy anena prajñāpāramitāvihāreṇa viha ³rato bodhisattvasya mahāsattvasya ye' pi te aprameya-asaṃkhyeyeṣu lokadhātuṣu Buddhā Bhagavantas tiṣṭhanti dhṛyamte yāpayanti^{c)} dharmāṃ ca deśayanti bhikṣu-saṃgha-parivṛtā yo' sau prajñāpārami ⁴tāyāṃ caraty ebhir guṇaiḥ samanvāgato yaduta prajñāpāramitāguṇais tasya bodhisattvasya mahāsattvasya^{c)} nāmaṃ ca gotraṃ ca parikīrta(ya)-māna-rūpā dharmāṃ deśayanty udānaṃ ca-udānayaṃti. tad yathāpi ⁵nāma Subhūte aham etarhi Ratnaketo bodhisattvasya mahāsattvasya nāmadheyam parikīrtayamāna-rūpo dharmāṃ deśayāmy udānaṃ codānayaṃmi. Sikhinaś ca bodhisattvasya mahāsattvasya nā ⁶madheyam parikīrtayamāna-rūpo dharmāṃ deśayāmy udānaṃ codānayaṃmi. ye' pi te bodhisattvā mahāsattvāḥ Akṣobhyasya Tathāgatasya-arhataḥ

a) om. ND, AdT

b) -anti ND

c) gaṅ-dag dge-sloṅ-gi dge-'dun-gyis
yoṅs-su bskor-ba'i saṅs-rgyas.
bcom-ldan-'das de-dag kyaṅ bs-om-o gaṅ prjp-ā-la de-ltar spyod
ciñ, 'di-lta ste, prjp-āyā yon-tan-
gyi yo-byad de-dag dañ ldan-pa'i
bs-o m-o de-dag-gi

samyaksambuddhasya-antike brahmacaryaṃ caranty a ⁷nayā prajñāpāramitayā avirahitās teṣāṃ apy ahaṃ bodhisattvānāṃ mahāsattvānāṃ nāmadheyam parikīrtayamāna-rūpo dharmaṃ deśayāmy udānaṃ codānayaṃ. ye' pi te pūrvasyān diśi Buddhā ⁸Bhagavaṃta(s) tiṣṭhanti dhṛyante yāpayaṃti dharmaṃ ca deśayaṃti, tatra ye bodhisattvā mahāsattvā evaṃ brahmacaryaṃ caranty anayā prajñāpāramitayā avirahitās teṣāṃ te Buddhā Bhagavaṃtaḥ ⁹samharṣayamānarūpā dharmaṃ deśayanti udānaṃ codānayaṃti.^{a)} evaṃ ye' pi te dakṣiṇasyāṃ (diśi) paścimāyām uttarasyām adhastād upariṣṭād yāvat samaṃtād daśasu dikṣu Buddhā Bhagavaṃtas tiṣṭhanti dhṛ ¹⁰yante yāpayaṃti dharmaṃ ca deśayaṃti, tatra ye bodhisattvā mahāsattvā brahmacaryaṃ caranty anayā prajñāpāramitayā avirahitās teṣāṃ te Buddhā Bhagavaṃtaḥ samharṣayamāna-rūpā dharman deśa ¹¹yanti udānaṃ codānayaṃti. ye' pi te Subhūte bodhisattvā mahāsattvā(h) prathamacittotpādamupādāya bodhimārgaṃ ca pariśodhayaṃti,^{b)} yāvat sarvākārajñātām anuprāpsyanti, teṣāṃ api te Buddhā Bhagavanta(h) ¹²samharṣayamānarūpā dharman deśayaṃty udānaṃ codānayaṃti. tat kasya hetoḥ? evaṃ duṣka(ra)kārakā hi Subhūte bodhisattvā mahāsattvā bhavanti, ye buddhane-tryā avyavacchedāya pratipannāḥ. āha: ¹⁴katameṣāṃ Bhagavaṃ bodhisattvānāṃ mahāsattvānāṃ nāmadheyam parikīrtayamānarūpās^{c)} te Buddhā Bhagavaṃto dharman deśayaṃti. avai-
vartikānāṃ atha vaivartikānāṃ? Bhagavān aha: asti Subhū- [f. 231b] ¹te bodhisattvā mahāsattvā avai-
vartikā ye prajñāpāramitāyāṃ caraṃti. asty avyākṛtakā^{d)} bodhisattvā

a) Ms: -yāmi

c) T: dga'-bar mdzad-pa'i tshul-gyis

b) T: yoṅs-su rdzogs-par byed-pa;

d) T: luñ ma bstan-pa

P: paripūrayamāṇā

mahāsattvā ye prajñāpāramitāyāṃ caraṃti. teṣāṃ te Buddhā Bhagavaṃta(h) samharṣayamānarūpā dharma²n deśayaṃty udānaṃ codānayaṃti. āha: te punar Bhagavaṃ katame? Bhagavān āha: ye Akṣobhyasya Tathāgatasya-arhata(h) samyaksambuddhasya bodhisattvacārikāṃ caraṃte' nuśik-
samānarūpā viharanti.^{a)} ime te Su³bhūte avai-
vartikā bodhisattvā mahāsattvā yeṣāṃ te Buddhā Bhagavanta(h) samhar-
ṣayamānarūpā dharman deśayanti udānaṃ codānayaṃti. ye' pi te Subhūte Ratna-ketoḥ^{b)} bodhisattvasya mahāsattvasya-
anuśikṣamānarūpā ⁴bodhisattvacārikāṃ caraṃti. teṣāṃ api te Buddhā Bhagavantaḥ samharṣayamānarūpā dharman de-
śayanti udānaṃ codānayaṃti. punar aparaṃ Subhūte ye te bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ ca⁵ranti, sarva-
dharmānāṃ anutpattikatāyāṃ adhimuktā na ca-anutpattike-
ṣu dharmeṣu kṣānti(h) pratilabdā. sarvadharmā(h) śūnyā ity adhimuktā na ca-anutpattikeṣu dharmeṣu kṣānti(h) pra-
tilabdā. sarvadharmā(h) śāntā ity a⁶dhimuktā na ca-anut-
pattikeṣu dharmeṣu kṣāntiḥ pratilabdā. sarvadharmā rik-
takā^{c)} iti tucchakā iti vaśikā ity asārakā ity adhimuktā na ca-anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdā. eṣāṃ api Subhū⁷te bodhisattvānāṃ mahāsattvānāṃ te Buddhā Bha-
gavantaḥ^{d)} samharṣayamānarūpā dharmaṃ deśayanti udā-
naṃ codānayaṃti. yeṣāṃ api Subhūte bodhisattvānāṃ mahā-
sattvānāṃ Buddhā Bhagavaṃto nāmadheyam pari ⁸kīrtaya-
mānarūpā dharman deśayanti udānaṃ codānayaṃti. teṣāṃ api Subhūte bodhisattvānāṃ mahāsattvānāṃ prahīṇāḥ śrā-
vakabhūmi pratyekabuddhabhūmiś ca vyākṛyante te' nutta-
rāyāṃ samyaksambo ⁹dhau. yasya Subhūte bodhisattvasya

a) T: spyod-pa; cf. A xxvii 451

c) T: 'dod-chags dañ bral-ba

b) T: rin-po-che tog-gi. So ND.

d) End of ND 270

mahāsattvasya prajñāpāramitāyāṃ carato Buddhā Bhagavanto nāmadheyam parikīrtayamānarūpā dharman deśayanty udānam codānayanti. sa bodhisattvo mahā ¹⁰sattvaḥ avai-vartikatāyāṃ sthāsyati. yatra sthitvā sarvākārajñātām anu-prāpsyati. punar aparaṃ Subhūte bodhisattvo mahāsattvo gaṃbhīrām prajñāpāramitām bhāṣyamāṇām śrutvā na kām-kṣiṣyati. na vicikitsiṣyati na dhandhāyisyate, evam etad yathā Tathāgatena-arhatā samyaksambuddhena^{a)} bhāṣitam iti. sa punar eva vistareṇa śroṣyaty Akṣobhyasya Tathāgata-(syārhatā)ḥ samyaksambuddhasya-antikā(t) teṣāṃ ca bo¹² dhisattvayānikānām kulaputrāṇām antikāt. ayam api bodhisattvayānikaḥ kulaputra imām prajñāpāramitām adhimokṣyate, imām gaṃbhīrām prajñāpāramitām yathā Tathāgatena bhā¹³ṣitām tathā-adhimucyamāna avai-vartikatāyāṃ sthāsyati. evaṃ bahukaro hi Subhūte bodhisattvānām mahāsattvānām prajñāpāramitā-śravaḥ kaḥ punar vādo ye' dhimokṣyaṃte adhimucya tathatvāya sthā ¹⁴syanti. tathātvāya pratipatsyante tathātvāya sthitvā tathātvāya pratipadya sthāsyanti sarvākārajñātāyāṃ. āha: yat punar Bhagavaṃ tathā- [f. 232a] ¹tvāya sthitvā yat pratipadya na kaścīd dharmam upalapsyate. katham sthāsyati sarvākārajñātāyāṃ? yad Bhagavaṃ^{b)} tathāgatānirmito na kaṃcid dharmam upalabh[y]ate^{b)} ko' yaṃ tathatāyāṃ sthāsyati ko vā tathatāyāṃ ²sthitvā-anuttarām samyaksambodhim abhisambhotsyate ko vā tathatāyāṃ sthitvā dharman deśayiṣyati? tathataiva tāvaṃ nopalabhyate kaḥ punar vādo yaḥ tathatāyāṃ sthāsyati. tathatāyāṃ sthitvā-

a) P: bhāṣitety adhimokṣyante bodhim abhisambhotsyante. kas tatra sthitvā dharmam deśayiṣyati. nedam sthānam vidyate. (Sums up until 232a3)

b) de-bshin gsegs-pa'i sprul-pa shes bgyi-ba'i chos gaṅ yaṅ dmigs-su ma mchis na

anuttarām sa ³myaksambodhim abhisambhotsyate. tathatāyāṃ sthitvā dharman deśayiṣyati. nedam sthānam vidyate. Bhagavān āha: yat Subhūtir evam āha.^{a)} na ca tathāgatānirmito' nyam kaṃcid dharmam upalabhate^{a)} yas tathatāyāṃ ti ⁴ṣṭhet tathatāyāṃ sthitvā-anuttarām samyaksambodhim abhisambhotsyate. tathatāyāṃ sthitvā dharman deśaye(t). tathataiva tāvan nopalabhyate. kaḥ punar vādo yas tathatāyāṃ sthāsyati. tathatāyāṃ sthitvā-anuttarām samyaksambodhim ⁵abhisambhotsyate. tathatāyāṃ sthitvā dharman deśayiṣyati. nedam sthānam vidyate. evam etad Subhūte evam etad tathā yathā vadasi.^{b)} na Subhūte tathāgatānirmito' nyam kaṃcid dharmam upalabhate.^{b)} yas tathatāyāṃ tiṣṭhet ta⁶tathatāyāṃ sthitvā-anuttarām samyaksambodhim abhisambudhyeta, tathatāyāṃ sthitvā dharman deśayet. tathataiva tāvan nopalabhyate kaḥ punar vādo yas tathatāyāṃ sthāsyati^{c)} tathatāyāṃ sthitvā-anuttarām samyaksambodhim abhisambho⁷tsyate.^{c)} tathatāyāṃ sthitvā dharman deśayiṣyati. nedam sthānam vidyate. tat kasya hetoḥ? utpādād vā Subhūte Tathāgatānām anutpādād vā Tathāgatānā(m) sthitaivaiṣā dharmānām tathatā avitathatā ananyatathatā. dharmatā sthita ⁸evaiṣā dharmānām dharmadhātur dharmasthit(it)ā dharmāniyamatā bhūtakoṭiḥ. neha Subhūte tathatāyāṃ kaścīd sthāsyati. na tathatāyāṃ sthitvā-anuttarām samyaksambodhim abhisambhotsyate. na tathatāyāṃ sthitvā dharmā⁹n deśayiṣyati. tat kasya ketoḥ? tathā hy atra tathatāyāṃ notpāda upalabhyate na vyayo na sthitasānyathātvaṃ. tad yasya dharmasya nāpy utpāda upalabhyate na vyayo na sthi-

a) as p. 64 b)b)

b) Rab'byor de-bshin űid ma gtogs-par chos gaṅ yaṅ dmigs-su med

na. As A 453 - nirmito = vinirmukto; tathāgata = tathā

c) T + de-bshin-du shyar te

tasyānyathātvam na tatra kaścīd sthāsyati. nāpi tatra ¹⁰sthitvā-anuttarāṃ samyaksambodhim abhisambhotsyate. kutaḥ punas tatra sthitvā dharman deśayiṣyati. nedam sthānam vidyate. atha Śakro devānām indro Bhagavantam etad avocāt: gaṃbhīreyaṃ Bhagavaṃ. prajñāpāramitā. du ¹¹ṣkarakārahā Bhagavaṃ bodhisattvā mahāsattvā ye' nuttarāṃ samyaksambodhim abhisamboddhukāmāḥ. tat kasya hetor? na ca nāma Bhagavaṃ kaścīd dharma upalabhyate nāpi kaścīd tathatāyāṃ sthāsyati nāpi kaścīd anuttarāṃ sa ¹²myaksambodhim abhisambuddhyate nāpi kaścīd dharman deśayati. tatra ca nāvaliyante na caisāṃ kāmṣayitatvaṃ vā dhandhāyitatvaṃ vā bhavati. atha Subhūti sthavirah Śakraṃ devānām indram etad avocāt(t): yat Kauśikaivaṃ vadasi ¹³duṣkarakārahā bodhisattvā mahāsattvā yeṣāṃ iha gaṃbhīreṣu dharmeṣu na bhavati kāmṣayitatvaṃ vā dhandhāyitatvaṃ veti. sūnyeṣu Kauśika sarvadharmeṣu kasyātra kāmṣayitatvaṃ vā dhandhāyitatvaṃ vā bhaviṣyati? Śakra āha: yad Subhūti(r) sthaviro nirdiśati. tat sarvaṃ sūnyatām evārabhya nirdiśati. na kvacit sajjati. tadyathāpi nāma iṣur antarikṣe kṣipto na kvacit sajjaty evam eva Subhūte sthavira- [f. 232b] ¹sya dharmadeśanā na kvacit sajjati. ((59))

atha Śakro devānām indro Bhagavantam etad avocāt: kaccid ahaṃ Bhagavann evaṃ bhāṣamāṇa evam upadiśann uktavādī ca Bhagavato dharmavādī ca dharmasya cānudharmatāṃ ²samyak vyākurvaṃ vyākaromi? Bhagavān āha: sa khalu tvaṃ Kauśikaivaṃ bhāṣamāṇa evam upadiśaṃs Tathāgata-syoktavādī ca dharmavādī ca dharmasya cānudharmatāṃ vyākaroṣi. Śakra āha: āścaryaṃ Bhagavan yāvad idaṃ Subhūte ³sthavīrasya pratibhāti. sarvaṃ taṃ chūnyatām evārabhya pratibhāty ānimittam eva-apraṇihitam evārabhya pratibhāti. smṛtyupasthānāny evārabhya pratibhāti^{a)} yāvan mārgam evārabhya pratibhāti. adhyātmasūnyatām evārabhya ⁴pratibhāti yāvad abhāvasvabhāvasūnyatām evārabhya pratibhāti.^{a)} yāvad bodhim evārabhya pratibhāti. Bhagavān āha: Subhūtiḥ Kauśika sthavira sūnyatayā viharan dānapāramitām eva nopalabhate. kaḥ punar vā ⁵do yaḥ^{b)} dānapāramitāyāṃ carati.^{c)} śīlapāramitām eva nopalabhate. kaḥ punar vādo yaḥ śīlapāramitāyāṃ carati. evaṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ^{c)} prajñāpāramitāṃ eva nopalabhate. ⁶kaḥ punar vādo yaḥ^{d)} prajñāpāramitāyāṃ carati. smṛtyupasthānāny eva nopalabhate kaḥ punar vādo ya smṛtyupasthānāni bhāvayati. yāvan mārgam eva nopalabhate. kaḥ punar vādo yo mārgaṃ bhāvayati. adhyātmasūnyatām eva nopalabhate. kaḥ punar vādo yo' dhyātmasū-

e) AdT om.

b) Ms: yad, T: gañ-dag

e) AdT: yāvat

d) T: gañ-dag

nyatām bhāvayati. yāvad abhavasvabhāva^{a)}śūnyatām eva nopalabhate. kaḥ punar vādo yo' bhāvasvabhāsūnyatām bhāvayati. āryasatyāny eva nopa⁸⁾labhate kaḥ punar vādo yo' āryasatyāni bhāvayati. evaṃ dhyāna-vimokṣa-samādhi-samāpattir eva nopalabhate kaḥ punar vādo yo' dhyāna-vimokṣa-samādhi-samāpattin bhāvayati. balāny eva nopalabhate. kaḥ punar vādo yo' balāni bhāvayati. vaiśāradyaṅy eva nopalabhate. kaḥ punar vādo yo' vaiśāradyaṅy abhinirharati. pratisaṃvida eva nopalabhate kaḥ punar vādo yaḥ pratisaṃvido' bhinirharati.^{b)} mahā¹⁰⁾karuṇām eva nopalabhate. kaḥ punar vādo yo' mahākaruṇāvihārī bhavati. āveṇikabuddhadharmān eva nopalabhate kaḥ punar vādo ya' āveṇikabuddhadharmān abhinirharati. bodhim eva nopalabhate, ¹¹⁾kaḥ punar vādo yo' bodhim abhisambudhyate. sarvākārajñātām^{c)} eva nopalabhate. kaḥ punar vādo yas sarvākārajñātām anuprāpnoti. tathā(gata)m eva nopala¹²⁾bhate kaḥ punar vādo yas Tathāgato bhavati. anutpādam eva nopalabhate. kaḥ punar vādo yo' nutpādam sākṣātkaroti. lakṣaṅāny eva nopalabhate kaḥ^{d)} punar vādo yasya lakṣaṅāni kāye bhavaṃti. anuvyaṃjanāny eva nopalabhate. kaḥ punar vādo yasya-anuvyaṃjanāni kāye bhavanti. ¹³⁾tat kasya hetoḥ? sarvadharmaviviktavihārī hi Kauśika Subhūti sthavira^{e)} anupalambhavivihārī śūnyatāvihārī^{f)} ānimittavihārī apraṇihitavihārī. ya eṣa Kauśika Subhūte sthavirasya^{e)} vihāra(h) ¹⁴⁾sa bodhisattvasya mahāsattvasya^{g)} prajñāpāramitāyaṃ carato vihārasya śatatamīm api kalām nopaiti. sahasratamīm (api śatasahasratamīm api koṭīśata-) [f. 233a] ¹⁾ sahasratamīm api saṃkhyām api kalām

a) Ms repeats svabhāva
b) AdT + mahāmaitrīm
c) so T. Ms: sarvajñātām
d) Ms: kap

e) T: dge sloṅ
f) ND f. 272a begins
g) ND: adds: prajñāpāramitāya viharataḥ

api gaṇanām apy upamām apy upaniśām api na kṣamate^{a)}. tat kasya hetoḥ? tathāgatavihāraṃ sthāpayitvā bodhisattvasya mahāsattvasya prajñāpāramitāyaṃ carato (yo)^{b)} vihāro yaś ca śrā²⁾vakānām vihāro yaś ca pratyekabuddhānām (vihāra eṣām)^{b)} vihārānām ayam eva bodhisattvasya mahāsattvasya prajñāpāramitāyaṃ carato vihāro' grya-ākhyāyate jyeṣṭha(h) śreṣṭha ākhyāyate varaḥ pravaraḥ praṇīta ākhyāyate anuttaro ni³⁾ruttara ākhyāyate. tasmāt tarhi Kauśika bodhisattvena mahāsattvena sarvasattvānām agryatām gantukāmena anena vihāreṇa vihartavyaṃ. yaduta prajñāpāramitāvihāreṇa. tat kasya hetoḥ? atra hi Kauśika prajñāpāramitā⁴⁾tāyaṃ caran bodhisattvo mahāsattvaḥ śrāvakaḥ pratyekabuddhabūmim atikrāmati^{c)}. bodhisattvanyāmam avakrāmati. bodhisattvanyāmam avakramya buddhadharmān paripūrayati. buddhadharmān paripūrya sarvākārajñātājñānam⁵⁾anuprāpnoti. sarvākārajñātājñānam anuprāpnuvantas^{d)} Tathāgatasya-arhata(h) samyaksambuddhasya sarvavāsanānusandhik-leśaprahāṇaṃ bhavati^{e)}.

atha tasyām eva parṣadi devās trayastriṃśā māndaravāṇi puṣpāṇi gṛhī⁶⁾tvā Bhagavantam avakiranti sma-abhyavakiranti sma-abhiprakiranti sma. ṣaṣṭyadhikaṃ ca bhikṣuśatam utthāyasanād ekāṃsam cīvaraṃ^{f)} prāvṛtya dakṣiṇām jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenāñjaliṃ praṇamayya ⁷⁾animiṣābhyāṃ caksurbhyāṃ Bhagavantaṃ (prekṣamāṇā)^{b)}namasyanti sma. atha Buddhānubhāvena teṣaṃ bhikṣuṇāṃ te' ⁸⁾ñjalayaḥ (praṇamayanto)^{b)} māṇḍaravai(h) puṣpai(h) paripūrṇā abhūvan. te tair māṇḍaravaiḥ puṣpais

a) AdT: űe-bar mi'gro'o
b) Additions from ND: Ms has: vihāra evaṃ
c) AdT: las 'da' shii. Ms: avakrāmati

d) Ms: anuprāpnuvantaḥ; ND: anuprāpnuvataḥ; AdT: thob-nas kyañ
e) AdT: thob-par 'gyur-ba'i phyir ro
f) ND: cīvaraṇi

Tathāgatam arhantaṃ samyaksaṃbuddham ava⁸kiranti sma-abhyavakiranti sma-abhiprakiranti sma. avakiranto 'bhyavakiranto 'bhiprakirantaḥ evaṃ (ca) vācaṃ bhāṣante sma: vayaṃ Bhagavann anena kuśalamūlena-(anena)^{a)} uttamavihāreṇa viharema. yatra-agati(ḥ). sarvaśrā⁹vakapratyeka-buddhānām.

atha Bhagavāṃs teṣāṃ bhikṣūṇāṃ āśayaṃ veditvā tasyāṃ velāyāṃ smitaṃ prādurakarsīd. dharmatā khalu (punar) Buddhānāṃ Bhagavatāṃ yadā smitam āviṣkurvanti, atha tāvad eva-anekavarṇā nā¹⁰nāvarṇā arciṣo mukhadvārān niścāraṇti, tadyathā nīla-pīta-lohita-avadāta-mañjiṣṭha-sphaṭika-rajata-varṇās, te trisāhasramahāsāhasraṃ lokadhātum avabhāseṇa spharivā punar eva-āgamyā Bhagavantāṃ (triḥ)^{b)} prada¹¹kṣiṇīkṛtya Bhagavato mūrdhany antardhīyante sma. athāyusmān Ānanda utthāyāsanād ekāṃsam uttarāsaṃgaṃ kṛtvā dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena Bhagavāṃs tenāṃjaliṃ praṇamayya Bhagavantam e¹²tad avocat:

ko Bhagavan hetu(ḥ) kaḥ pratyaya(ḥ) smitasyāviṣkuraṇe, na-ahetu na-apratyayaṃ Tathāgatā arhantaḥ samyaksaṃbuddhā(ḥ) smitam āviṣkurvanti. evam ukte Bhagavān āyusmantam Ānandam etad avocat: idam Ā¹³nanda ṣaṣṭyadhika(ṃ) śatam bhikṣūṇāṃ Tāraḥkopame kalpe' nuttarāṃ samyaksaṃboddhim abhisambhotsyante. Avakīrṇakusuma-nāmānas Tathāgatā arhanta(ḥ) samyaksaṃbuddhā loke bhaviṣyanti. teṣāṃ^{c)} khalu punar Ānanda-Avaki¹⁴-rṇakusuma-nāmākānām Tathāgatānām arhatāṃ samyaksaṃbuddhānām samo

a) Additions from ND.

e) yeṣāṃ ND

b) AdT + lan gsum; A 457, triḥ; not in ND

bhikṣusaṃgho bhaviṣyati. samam buddhakṣetraṃ bhaviṣyati. samāyuspramāṇam^{a)} bhaviṣyati. yaduta varṣasahasraṃ. yato yato' bhi [f. 233b] ¹niṣkramiṣyanty abhiniṣkramya pravrajīṣyanti.^{b)} pravrajya-anuttarāṃ samyaksaṃboddhim abhisambhotsyante. tatra tatra^{b)} pañcavarṇikānām^{c)} kusumānām kusumavarṣam abhipravarṣiṣyati. tasmāt tarhy Ānanda-uttamavihāreṇa viha ²rtukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam. Tathāgatavihāreṇa vihartukāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam. yo hi kaścid Ānanda kula ³putro vā kuladuhitā vā iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ carīṣyati. niṣṭhā tena Ānanda kulaputreṇa vā kuladuhitrā vā gantavyā, manuṣyebhya eva-ahaṃ cyutvehopapannas, Tuṣitebhyo vā de ⁴vanikāyebhyaś cyutvā-ihā-upapanno. manuṣyeṣv eveyam gaṃbhīrā prajñāpāramitā vistareṇa śrutā bhaviṣyati. Tuṣiteṣu vā devanikāyēṣv iyam gaṃbhīrā prajñāpāramitā (vistareṇa) śrutā bhaviṣyati. Tathāgata ⁵vyavalokitās te Ānanda bodhisattvā mahāsattvā draṣṭavyā ya iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ carīṣyanti. yo hi kaścid Ānanda kulaputro vā kuladuhitā vā imāṃ gaṃbhīrāṃ prajñāpārami ⁶tāṃ śroṣyanti (śrutvā ca-) udgrahīṣyanti dhārayiṣyanti. vācayīṣyanti paryāvāpsyanti yonīśas ca manasikariṣya(n)ti, bodhisattvayānikāś (ca pudgalāś) ceha^{d)} gaṃbhīrāyāṃ prajñāpāramitāyāṃ avavadiṣyaty anuśāsiṣyati ni ⁷ṣṭhā tena-Ānanda bodhisattva-yānikena pudgalena gantavyā, sammukhaṃ mayā teṣāṃ Tathāgatānām arhatāṃ samyaksaṃbuddhānām antikād iyam

a) samam? Both Ms and ND as above.

e) so ND; AdT: me-tog kha-dog lña-pa'i; Ms: pañcagatikānām

b) AdT: gañ dañ gañ-du rah-tu byuñ ste, gnas-par 'gyur-ba de dañ de-dag-tu; cf. A 458

d) pudgalān iha ND.

gambhīrā prajñāpāramitā śrutā bhaviṣyaty udgrhītā ca dhāritā ca vā ⁸citā ca paryavāptā ca bhaviṣyati, tatra (ca) Tathāgateṣv arhatsu samyaksambuddheṣu kuśalamūlāny avaropitāni bhaviṣyanti. veditavyam Ānanda tena kulaputreṇa vā kuladuhitrā vā, na mayā śrāvakāṇām an⁹tike kuśalamūlāny avaropitāni, na śrāvakāṇām antikād iyaṃ gambhīrā prajñāpāramitā^{a)} (śrutā. yo hi kaścid Ānanda kulaputro vā kuladuhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ) udgrahīṣyati dhārayiṣyati vācayiṣyati, paryavāpsyati, arthataś ca dharmataś ca vyañjanataś ca-anugamiṣyati, ni ¹⁰ṣṭhā-Ānanda tena kulaputreṇa vā kuladuhitrā vā gantavyā, saṃmukhībhūto me Tathāgato' rhan samyaksambuddhaḥ. yo hi kaścid Ānanda kulaputro vā kuladuhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ ¹¹śrutvā na pratikroṣyanti na prativakṣyanti śrutvā ca prasādam pratilapsyante, pūrvajinakṛtādhikāraḥ sa Ānanda kulaputro vā kuladuhitā vā veditavyaḥ. avaropita^{b)} -kuśalumūlaḥ kalyāṇamitrapariḡ ¹²hitā(ḥ). kiṃ cāpy Ānanda yena^{c)} kulaputreṇa vā kuladuhitrā vā Tathāgatānām arhatā(m) samyaksambuddhānām antike kuśalamūlam avaropitam, na tad viśaṃvadiṣyati. śrāvakatve vā pratyekabuddhatve vā.^{d)} ¹³api tu khalu punar Ānanda supratividdhena bodhisattvena mahāsattvena bhavitavyaṃ, dānapāramitāyāṃ caratā, śīla-kṣānti-vīrya-dhyāna-prajñāpāramitāyāṃ caratā, yāvat sarvākārajñatā [f. 234a] ¹yāṃ caratā. supratividdho hy Ānanda bodhisattvo mahāsattvo dānapāramitāyāṃ caramḥ, chīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ caran, yāvat sarvā-

a) So ND, AdT

b) AdT: bskyed-pa; Ms and ND: avarupta

c) ND: tena

d) Ms adds: buddhatve vā; ND omits: AdT: sañs-rgyas űūd-du 'gyur-ba mi slu mod-kyi

kāra ²jñatāyāṃ caran na śrāvakatve vā pratyekabuddhatve vā sthāsyati. tasmāt tarhy Ānanda-anuparindāmi te imāṃ gambhīrāṃ prajñāpāramitāṃ. sacet tvam Ānanda yo mayā dharmo deśita(ḥ) prajñāpāramitāṃ^{a)} sthāpayitvā ³sarvāṃ tām dharmadeśanām udgrhya paryavāpsa punar eva nāśaye(ḥ), punar evotsrje(r), na me tvam Ānanda tāvatāparādhye. sacen tvam Ānanda imāṃ prajñāpāramitāṃ udgrhyā-ekapadam api nāśayes tāvatā (me)^{b)} tvam Ānanda-apa ⁴rādhye. sacet tvam Ānanda-imāṃ gambhīrāṃ prajñāpāramitāṃ udgrhya punar eva^{c)} (na) nāśaye punar eva notsrjes^{c)} tāvatā me tvam Ānanda nāparādhye. tasmāt tarhy Ānanda, anuparindāmi te imāṃ gambhīrāṃ prajñāpāramitāṃ ⁵yathodgrhya dhāraye. vācayet paryavāpnuyā sumanasikṛtā ca kartavyā^{d)} superigrhitā ca suparyavāptā ca svādhāritā ca kartavyā susanāptair akṣarapadavyañjanai suniruktā ca sūdgrhitā ca kartavyā^{d)}. ^{e)}yo hi ⁶kaścid Ānanda kulaputro vā kuladuhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ udgrahīṣyati dhārayiṣyati vācayiṣyati paryavāpsyaty atītānāgatapratyutpannānām Buddhānām Bhagavatāṃ tena bodhir dhāritā ⁷bhaviṣyati^{e)}. yo hi kaścid Ānanda kulaputro vā kuladuhitā vā imāṃ gambhīrāṃ prajñāpāramitāṃ udgrahīṣyaty^{f)} atītānāgatapratyutpannānām Buddhānām Bhagavatāṃ tena bodhir anuparigrhitā bhaviṣyati. ⁸ya icchet mama-Ānanda saṃmukhībhūtaṃ satkartuṃ gurukartuṃ mānayituṃ pūjayituṃ,

a) Here ends ND 272

b) AdT: űa

c) chud ma gzan ma hor na

d) legs-par bzuñ-ba dañ legs-par beañ-bar gyis śig, yi-ge dañ tshig dañ, tshig 'bru legs-pa'i rdzogs-pa dañ, nes-pa'i tshig legs-par zin-par gyis śig. cf. A 461

e) om. AdT

f) AdT adds: yoniśaś ca manasika-riṣyati

puṣpair mālyair gandhai(r) vilepanaiś cūrṇaiś cīvaraiś chatt-
 rair dhvajaiḥ patākābhi. teneyaṃ prajñāpāramitodgrahitavyā
 dhāra ⁹yitavyā vācayitavyā paryavāptavyā udgrhya dhārayitvā
 vācayitvā paryavāpyeyaṃ prajñāpāramitā satkartavyā guru-
 kartavyā mānayitavyā pūjayitavyā, puṣpair mālyair gandhair
 vilepanaiś cūrṇaiś cīvaraiś cha ¹⁰ttrair dhvajaiḥ patākābhiḥ.
 prajñāpāramitāṃ satkurvatāṃ gurukurvatāṃ mānayatāṃ
 pūjayatā(m) ahaṃ ca tena pūjito bhaviṣyāmy, atītānāgata-
 pratyutpannāś ca Buddhā Bhagavantaḥ pūjitā bhaviṣyanti.
 yo hi kaści ¹¹d Ānanda-asyāṃ gaṃbhīrāyāṃ prajñāpārami-
 tāyāṃ bhāṣyamāṇāyāṃ gauravaṃ ca prema(m) ca prasādaṃ
 ca utpādayiṣyati atītānāgatapratyutpannānāṃ Buddhānāṃ
 Bhagavatāṃ antike tena^{a)} prema ca prasādaś ca gauravaṃ^{a)}
 co ¹²tpāditāṃ bhaviṣyati. yadi te Ānanda-ahaṃ priyaś ca
 manaāpaś ca-aparityaktaś ca, tan te Ānanda-iyāṃ prajñāpā-
 ramitā priyā ca manaāpā ca-aparityaktā ca bhavatu. yathaika-
 padam api te ito gaṃbhīrā ¹³yāḥ prajñāpāramitāyā na nāsayi-
 tavyaṃ. subahv api te Ānanda bhāṣeyaṃ prajñāpāramitāyā
 parindānāṃ ārabhya. saṃkṣiptena Ānanda yādṛśa eva-ahaṃ
 (te)^{b)} śāstās tādṛśas te [f. 234b] iyāṃ prajñāpāramitā śāstā,
 tasmāt tarhy Ānanda-apramāṇ(ay)ā parindānāyā te' ham
 imāṃ prajñāpāramitāṃ anuparindāmi. tasmāt tarhy Ānanda
 sadevamānuṣā(su)rasya lokasya purata ārocayāmi. ya ²syā-
 parityakto Buddhāḥ aparityakto dharmāḥ aparityaktaḥ saṃ-
 ghaḥ aparityaktā ca-atītānāgatapratyutpannā Buddhā Bha-
 gavanta. aparityaktā ca-atītānāgatapratyutpannānāṃ Buddhā-
 nāṃ Bhagavatāṃ bodhis, ta ³syeyaṃ prajñāpāramitā aparit-
 yaktā bhavatu. iyam asmākam anuśāsanī. yo hi kaścid Ānan-

a) gus-pa dañ, dga'-ba dañ dad-pa
 dañ, ri-mo(?)

b) AdT: khyod-kyi

da kulaputro vā kuladuhitā vā imāṃ gaṃbhīrāṃ prajñāpā-
 ramitāṃ udgrahiṣyati. dhārayiṣyati vāca ⁴yīṣyati paryavāp-
 syati pattīyeṣyati^{a)} yoniśaś ca manasikariṣyati. pareṣāṃ ce-
 mām gaṃbhīrāṃ prajñāpāramitāṃ anekaparyāyeṇa vistare-
 ṇa-^{b)} ākhyāsyati deśayiṣyati prajñāpayiṣyati, ⁵prasthāpayi-
 ṣyati vivariṣyati vibhajiṣyati uttānikariṣyati saṃprakāśayi-
 ṣyati^{b)} sa khalu punar Ānanda kulaputro vā kuladuhitā vā
 kṣipram eva-anuttarāṃ samyaksambodhim abhisambhotsya-
 te. ⁶abhyāśī bhaviṣyati sarvākārajñātāyā. tat kasya hetoḥ?
 prajñāpāramitāniryatā hy Ānanda Buddhānāṃ Bhagavatāṃ
 anuttarā samyaksambodhi(r). ye' pi te Ānanda-abhūvann
 atīte' dhvani Tathāgatā arhantaḥ ⁷samyaksambuddhās teṣāṃ
 api Buddhānāṃ Bhagavatāṃ prajñāpāramitānirjātaiva-anut-
 tarā samyaksambodhiḥ. ye' pi te Ānanda bhaviṣyanty anāgāte'
 dhvani Tathāgatā arhantaḥ samyaksambuddhās teṣāṃ api
⁸Buddhānāṃ Bhagavatāṃ prajñāpāramitānirjātaiva-anuttarā
 samyaksambodhiḥ. ye ('pi) te Ānanda etarhi pūrvasyān diśi
 dakṣiṇasyāṃ paścimāyāṃ uttarasyāṃ adhistād upariṣṭād
 yāvat samantā(d) daśasu dikṣu (lokadhātuṣu) Tathāgatā
 arhantaḥ ⁹samyaksambuddhās tiṣṭhanti dhṛyante yāpayanti
 dharmāṃ ca deśayanti teṣāṃ api Buddhānāṃ Bhagavatāṃ
 prajñāpāramitānirjātaiva-anuttarā samyaksambodhiḥ. tasmāt
 tarhy Ānanda-anuttarāṃ samyaksambodhim abhisamboddu-
 kāmena bodhisattvena ma ¹⁰hāsattvena.^{c)} ṣaṣṭsu pāramitāsu
 caritavyaṃ. tat kasya hetoḥ? eṣā hy Ānanda bodhisattvānāṃ
 mahāsattvānāṃ janetrī yaduta prajñāpāramitā.^{d)} ye hi kecid

a) om AdT

b) yañ-dag-par ston-par byed-pa dañ,
 brjod-pa dañ, 'chañ-ba dañ, śes-
 par byed-pa dañ, rah-tu gshog-pa
 dañ, rnam-par 'grel-pa dañ, rnam-

par 'byed-pa dañ gsal-bar byed
 na.

c) AdT + 'di-dag-la, teṣu

d) AdT: phar-rol-tu phyin-pa drug-
 po 'di-dag ni

Ānanda bodhisattvā mahāsattvā ṣaṣṣu pāramitāsu śikṣiṣyanti. sarve te niryāsyanty anu ¹¹ttarasyāṃ samyaksambodhau. tasmāt tarhy Ānanda-imāḥ ṣaṭpāramitāḥ bhūyasyā mātrayā^{a)} parindāmy anuparindāmi.^{a)} tat kasya hetor? eṣā hy Ānanda^{b)} Tathāgatānām arhatāṃ samyaksambuddhānām dharmakoṣaḥ, akṣayo hy eṣa dharmakośo^{c)} yaduta ¹²ṣaṭpāramitākoṣaḥ.^{c)} ye' pi te Ānanda pūrvasyāṃ diśi dakṣiṇasyāṃ paścimāyām uttarasyāṃ adhistād upariṣṭād yāvat samantād daśasu dikṣu lokadhātuṣu Tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti dhṛyante yāpayanti dharmam ¹³ca deśayanti. te' py Ānanda Buddhā Bhagavanta iha eva ṣaṭpāramitākośād^{d)} (dharmaṃ)^{e)} deśayanti. ye' pi te Ānanda-abhūvann atīte ('dhvani Tathāgatā arhantaḥ samyaksambuddhās te' py atraiva ṣaṣṣu pāramitāsu śikṣitvā-anuttarāṃ samyaksambodhi ¹⁴m abhisambuddhā^{e)} dharman deśayanta.^{e)} ye' pi te Ānanda bhaviṣyanti anāgāte' dhvani Tathāgatā arhantaḥ samyaksambuddhās te' py atraiva ṣaṣṣu pāramitāsu śikṣitvā-anuttarāṃ samyaksambodhim abhisambhotsyante. dharman deśayanti. [f. 235a] ¹ye' pi te ananta^{f)} -atītānāgatapratyutpannānām Buddhānām Bhagavatāṃ śrāvakāḥ sarve te ihaiva prajñāpāramitāyāṃ śikṣitvā parinirvṛtāś ca parinirvānti ca parinirvāpayiṣyanti ca. sacet^{g)} tvam Ānanda śrāvakayānikānām pudgalānām śrāva ²vakabhūmim ārabhya dharman deśayes tayā ca dharmadeśanayā ye trisāhasramahāsāhasre lokadhātau sattvās te sarve arhatva(m) sāksātkuryuḥ adyāpi tvayā me śrāvakeṇa śrāvakakṛtya(m) (na) kṛtaṃ bhavet. sacet me^{h)}

a) AdT: yoṅs-su gtad-pa yin no

b) AdT + prajñāpāramitākośa; eṣa would be more correct?

c) om. AdT

d) AdT: prajñāpāramitākośād

e) so AdT

f) om AdT

g) Ms: sarve

h) om AdT, A xxviii 464a

tvam Ānanda bodhi ³sattvasya mahāsattvasyaikapadam api prajñāpāramitāpratisamyuktaṃ deśayeḥ prakāśayeḥ, evam ahaṃ tvayā (me?) śrāvakeṇa-ārādhito bhaveyaṃ, śrāvakeṇa śrāvakakṛtyaṃ kṛtaṃ bhavet. yā ca paurvikayā dharmadeśanayā ye tri ⁴sāhasramahāsāhasre lokadhātau sattvās te sarve' nupūrvacaramam arhatvaṃ sāksātkuryus teṣāṃ ca arhatāṃ yad dānamayaṃ puṇyakriyāvastu śīlamayaṃ bhāvanāmayaṃ puṇyakriyāvastu. tat kiṃ manyase Ānanda-api nu tad bahu ⁵bhavet? āha: bahu Bhagavan bahu Sugata. Bhagavān āha: ataḥ sa Ānanda bahutaraṃ puṇyaṃ pra(sa)ved yaḥ śrāvakayānikāḥ pudgalo bodhisattvasya mahāsattvasya prajñāpāramitāpratisamyuktaṃ dharman deśayed antaśa e ⁶kadivasaṃ api, tiṣṭhatv Ānandaikadivasaḥ saced Ānanda-ardhadivasaṃ^{a)} api, tiṣṭhatv Ānanda-ardhadi(va)saḥ. saced Ānanda yāvat purobhaktam api, saced yāva(n) nāḍikāntaraṃ vā saced yāvad acchaṭāntaraṃ vā, saced yāvat kṣaṇaṃ vā lavaṃ vā ⁷muhūrtaṃ vā. ayam eva- Ānanda bahutaraṃ puṇyaṃ prasaveti yaḥ śrāvakayānikāḥ pudgalo bodhisattvasya mahāsattvasya prajñāpāramitāpratisamyuktaṃ dharman deśayet (sa)^{b)} sarvaśrāvakapratyekabuddhayānikānām^{c)} ku⁸laputrānām kuladuhitṛṇām ca kuśalamūlam abhibhavati. sacet punar Ānanda bodhisattvo mahāsattvo bodhisattvayānikānām pudgalānām prajñāpāramitāpratisamyukta(m) dharman deśayet anta ⁹śa^{d)} ekadivasaṃ apy ardhadivasaṃ api purobhaktam api nāḍikāntaram api kṣaṇaṃ vā lavaṃ vā muhūrtaṃ vā, ayam Ānanda bodhisattvo mahāsattva(ḥ) sarvaśrāvakapratyekabuddhayānikānām kulaputrā ¹⁰nām kuladuhitṛṇām ca kuśalamūlam abhibhavati. tat kasya heto(ḥ)? tathā hi sa

a) Ms repeats -am

b) AdT: des ni

c) ND f. 274a begins

d) Ms repeats antaśa

ātmanā ca-anuttarāṃ samyaksambodhim abhisamboddhukāma(h) paraṃ ca-anuttarasyāṃ samyaksambodhau samādāpayati samharṣayati samutte ¹¹jayati niveśayati pratiṣṭhāpayati. evaṃ Ānanda bodhisattvo mahāsattvaḥ ṣaṭsu pāramitāsu caramś caturṣu smṛtyupasthāneṣu, yāvan mārḡākārajñātāyāṃ caram kuśalamūlair vivardhamānaḥ asthānam (Ānanda an)ava ¹²kāśo yad anuttarasyāḥ samyaksambodheḥ parihīyeta nedaṃ sthānaṃ vidyate.

asyāṃ khalu puna(h) prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ Bhagavānś catasṛṇāṃ parśadāṃ deva-nāga-yakṣa-gandharvasura-garūḍa-kinnara-ma ¹³horagāṇāṃ tathā sthitānāṃ eva puratas tathārūpam ṛddhyabhisamskāram abhisamskṛtavān yathārūpeṇarḍdhyabhisamskāreṇa-abhisamskṛtena sarve(te)^{a)} Akṣobhyaṃ Tathāgatam arhantaṃ samyaksambuddhaṃ paśyanti bhikṣusaṃghapari ¹⁴vṛtaṃ bhikṣusaṃghapuraskṛtaṃ dharman deśayantaṃ sāgaropamayā parśadā akṣobhyayā, sarvair arhadbhiḥ kṣīṇāsravair niṣkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair ajāneyair mahānāgai(h) [f. 235b] ¹kṛtakṛtyai(h) kṛtakaraṇīyair apahr̥tabhārair anuprāptasvakārthaiḥ parikṣīṇabhavasamyojanaiḥ samyagājñā-suvimuktacittaiḥ sarvacetovaśītāparapāramiprāptair^{b)} bodhisattvaiś ca mahāsattvaiḥ sāga ²ropamabuddhibhiḥ.^{b)} atha Bhagavān punar eva tam ṛddhyabhisamskāraṃ pratisamhṛtavān pratisamhṛte ca tasmin^{c)} ṛddhyabhisamskāre tās catasra(h) parśado na bhūyaḥ paśyanti tam Akṣobhyaṃ Tathāgatam arhantaṃ samyaksambuddhaṃ, śrāva ³kān vā bodhisattvayānikān vā pudgalaṃs^{d)}, tac ca

a) AdT: 'khor de-dag-gis

b)b) AdT: byañ-chub sems-dpa'i theg-pa-pa' theg-pa-pa'i gañ-zag rnamsla

c) so A; Ms tam; ND: carddhy

d) AdT differs slightly

buddhakṣetram Akṣobhyasya Tathāgatasya-arhataḥ samyak-sambuddhasya na bhūya(h) paśyanti, na bhūyo buddhapramukho bhikṣusaṃghaś cakṣusa ābhāsam āgacchati. tat kasya hetoḥ? pratisaṃ ⁴hṛto hi Tathāgatena-arhatā samyaksambuddhena sa ṛddhyabhisamskāra(s). te(na) (te)^{a)} na bhūya(h) paśyanti. atha Bhagavān āyusmantam Ānandam āmantrayata: paśyasi tvam Ānanda tad Akṣobhyasya Tathāgatasya buddhakṣetraṃ (taṃ) ca-Akṣobhyaṃ ⁵Tathāgataṃ taṃ ca bhikṣusaṃghaṃ bodhisattvasaṃghaṃ ca? āha: cakṣuṣo' pi Bhagavaṃs tad buddhakṣetraṃ nābhāsam āgacchati. nāpi sa Tathāgato nāpi sa bhikṣusaṃgho nāpi sa bodhisattvasaṃgha(h). Bhagavān āha: eva ⁶m eva-Ānanda sarvadharmā (na) cakṣuṣa ābhāsam āgacchanti. na dharmo dharmasya-ābhāsam āgacchati. na dharmo dharmam paśyati. na dharmo dharmam jānāti. yathā punar eva^{b)} -Akṣobhyas Tathāgato' rhan samyaksambuddhas te ca śrāvakās te ⁷ca bodhisattvayānikāḥ pudgalās tac ca buddhakṣetraṃ (na) cakṣuṣa ābhāsam āgacchati. evaṃ hy Ānanda sarvadharmā na cakṣuṣa ābhāsam āgacchanti. na dharmo dharmasya-ābhāsam āgacchati. na dharmo dharmam ⁸paśyati. na dharmo dharmam jānāti. sarvadharmā hy Ānanda ajānakā(h) apaśyakāḥ akṛyāsamarthāḥ. tat kasya hetoḥ?^{c)} nirihakā agrāhyā (hy)^{d)} Ānanda sarvadharmā ākaśanirihakatayā, acintyā hy Ānanda sarvadharmāḥ ⁹māyāpuruṣopamāḥ, avedakā hy Ānanda sarvadharmās cittavigatavāt.^{e)} viṭhapana-pratyupasthāna-lakṣaṇatvād asāraikatāṃ copādāya.^{c)} evaṃ caran bodhisattvo mahāsatt-

a) AdT: de'i phyir ma mthoñ-ño; ND: tena na

b) AdT + sa

c)e) AdT: Ān. chos thams-cad ni sñiñ-po med-pa'i phyir gYo-ba med-pa dañ, bzun-ba med-pa yin te. Ān. chos thams-cad gYo-ba med-pa

dañ, byuñ-ba med-pas na, bsam-gyis mi khyab-pa yin te. Ān. chos thams-cad ni sgyu-ma'i skyes-bu ltar rig-pa med-pa'i phyir-ro

d) so ND

e) So ND or: cinta-; Ms: niścintavigatavāt

vaś carati prajñāpāramitāyāṃ na ca ¹⁰kiṃcid dharmam abhini-
viśate. evaṃ śikṣamāṇa Ānanda bodhisattvo mahāsattva(h)
śikṣate prajñāpāramitāyāṃ.^{a)} sarvapāramitāḥ^{b)} paripūrayitu-
kāmena bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣi-
tavyam. ¹¹eṣā śikṣā agryā ākhyāyate jyeṣṭhā śreṣṭhā varā prava-
rā praṇītā-ākhyāyate anuttarā niruttarā-ākhyāyate, sarvaloka-
hitāya sarvalokasukhāya. anāthānāṃ nāthakarī buddhānuj-
ñātā buddhaprasāstā. ¹²yatra sthitvā Tathāgatā arhantaḥ sa-
myaksambuddhā iman trisāhasramahāsāhasraṃ lokadhātum
dakṣiṇena pāṇinābhuyutkṣipya punar eva nikṣipeyuh na ca
teṣāṃ sattvānāṃ evaṃ bhaved^{c)}, utkṣipto vāyaṃ trisāhasrama
¹³hāsāhasro lokadhātur nikṣipto vā. tat kasya hetoḥ? iyaṃ
sā Ānanda prajñāpāramitā yatra śikṣitvā Buddhānāṃ Bha-
gavatāṃ^{d)} atītānāgatapratyutpanneṣu dharmeṣv asaṃgaṃ
jñānadarśanam utpannam. yāvantiya ¹⁴Ānanda śikṣā sarvā-
sāṃ śikṣānāṃ iyaṃ prajñāpāramitā- (śikṣā)^{e)} -agryā-ākhyā-
yate jyeṣṭhā śreṣṭhā-ākhyāyate varā pravārā-ākhyāyate. pra-
ṇītā-ākhyāyate anuttarā niruttarā-ākhyāyate. ākāśasya sa
Ānanda [f. 236a] ¹pramāṇaṃ vā paryantaṃ vodgrahītavyaṃ
manyeta. yaḥ prajñāpāramitāyāḥ pramāṇaṃ vā paryantaṃ
vodgrahītavyaṃ manyeta. tat kasya heto(h)? apramāṇā hy
Ānanda prajñāpāramitā. na mayā^{f)} Ānanda prajñāpārami-
tāyāḥ pramāṇam ākhyātam, ²nāmakāya-padakāya-vyañjana-
kāyā hy Ānanda pramāṇabaddhā na prajñāpāramitā pramā-
ṇabaddhā^{g)}. Ānanda āha : kena kāraṇena Bhagavaṃ prajñāpā-
ramitā apramāṇabaddhā? Bhagavān āha : akṣayatvād Ānanda

a) So ND, AdT, A; Ms: sarvākāraj-
ñātāyāṃ

b) so ND; AdT: pha-rol-tu phyin-
pa thams-cad thob-par 'dod-pa'i;
Ms: sarvadharmā-

c) AdT: mi śes-so

d) Ms: Bhagavantanāṃ

e) So ND, AdT

f) Ms: ma na yā; the same mistake
is made by ND at 233b8

g) ND: prajñāpāramitā apramāṇa-
baddhā

prajñāpāra ³mitā apramāṇabaddhā, viviktatvād Ānanda
prajñāpāramitā apramāṇabaddhā. ye' pi te Ānanda (-abhū-
vann a)^{a)} tite' dhvani Tathāgatā arhanta(h) samyaksambud-
dhās te' pi-ita eva prajñāpāramitāyāḥ prabhāvitā. na ca
prajñāpārami ⁴tā kṣayaṃ gatā. ye' pi te Ānanda bhaviṣyanti
anāgate' dhvani Tathāgatāḥ arhanta(h) samyaksambuddhās
te pi-ita eva prajñāpāramitāyā(h) prabhāvayisyanti. na ca
prajñāpāramitā kṣeṣyate. ye pi' te Ānandaitarhi daśa ⁵su
dikṣu loke Tathāgatā arhantaḥ samyaksambuddhās tiṣṭhanti
dhryante yāpāyanti dharmam ca deśayanti, te' pi Buddha
Bhagavanta ita eva prajñāpāramitāyā(h) prabhāvayante na ca
prajñāpāramitā kṣiyate. tat ka ⁶sya hetor? ākāśam sa Ānanda
kṣapayitavyaṃ manyeta^{a)} yaḥ prajñāpāramitāṃ kṣapayita-
vyaṃ manyeta.^{a)} na ca prajñāpāramitā kṣiṇā na kṣiyate na
kṣeṣyate. ⁷evaṃ na dhyānapāramitā vīryapāramitā (kṣānti-
pāramitā) śīlapāramitā dānapāramitā kṣiṇā na kṣiyate na kṣe-
ṣyate.^{b)} na hy eṣāṃ dharmāṇāṃ utpādo' sti, yeṣāṃ utpādo nāsti
kutas teṣāṃ kṣayaḥ ⁸prajñāsyate? atha Bhagavān jihvendriyaṃ
(abhi)nirmāpayya sarvāntaṃ mukhamaṇḍalaṃ jihvendri-
yena saṃcchādyā-āyuṣmantam Ānandam āmantrayata:^{c)} tas-
mād tarhy Ānanda-imāṃ prajñāpāramitāṃ catasraṇāṃ par-
śadā(m) vista⁹reṇa^{d)} cakṣiṭhā deśayeḥ saṃprakāśaye(h) praj-
ñāpayeḥ prasthāpayeḥ vivarer vivarer uttānīkuryād vistareṇa

a) so ND

b) The Ms repeats these words twice.
ND adds: yāvat sarvākārajñātā na
kṣiṇā na kṣiyate na kṣeṣyate

c) AdT adds: Kun-dga'-bo 'di sñam-
du sems, ljags-kyi dbaṅ-po 'di-lta-
bu dañ ldan-pa log-par gsuñ shiñ
gshan-du gsuñ-bar 'gyur sñam-
mam. Kun-dga'-bos gsol-pa: Bcom

ldan-'das de ni ma lags so. bde-
bar gsegs-pa de ni ma lags so.
Bcom-ldan-'das-kyis bka' stsal-pa:
d) ston cig śod cig, khod cig rab-tu
khod cig, rnam-par phye shig,
gsol-bar gyis śig, yan-dag-par rab-
tu ston cig. The text follows ND.
Ms has: deśayet... prajñāpayet
prasthāpayer

samprakāsaye(ḥ).^{d)} iha hy Ānanda gambhīrāyāṃ prajñāpāramitāyāṃ sarvadharmā vistareṇopa ¹⁰diṣṭā yatra śrāvakayānikair vā pratyekabuddhayānikair vā (bodhisattsayānikair vā) pudgalaiḥ śikṣitavyam. yatra yathānuśiṣṭā śikṣamāṇā svasu svasu bhūmiṣu sthāsyanti. iyaṃ punar Ānanda gambhīrā prajñāpārami ¹¹tā sarvākṣarāṇāṃ praveśaḥ, iyaṃ Ānanda gambhīrā prajñāpāramitā sarvadhāraṇīnāṃ mukhaṃ yatra dhāraṇīmukhe bodhisattvena mahāsattvena śikṣitavyam. imān dhāraṇīn dhārayatāṃ bodhisattvānāṃ ¹²mahāsattvānāṃ sarva-pratibhāna-pratisaṃvida āmukhī-bhavanti. iyaṃ Ānanda prajñāpāramitā atītānāgatapratyutpannānāṃ Buddhānāṃ Bhagavatāṃ (akṣayaḥ) saddharma(kośaḥ)^{b)} ukto mayā. tasmāt tarhy Ānanda-ārocayā ¹³mi te pratedayāmi (te) ya imāṃ gambhīrāṃ prajñāpāramitāṃ udgrahīsyati dhārayiṣyati vācayiṣyati. paryavāpsyati. so' tītānāgatapratyutpannānāṃ Buddhānāṃ Bhagavatāṃ bodhiṃ dhārayi-[f. 236b] ¹ṣyati. iyaṃ sā Ānanda prajñāpāramitā dhāraṇyuktā mayā. yān tvam prajñāpāramitā-dhāraṇīn dhāraya(n) sarvadharmān dhārayiṣyasi. ((60))

a) End of ND 274.

b) So S, ND: dam-pa'i chos-kyi

mdzod mi zad-pa yin-par nas
bstan-pa AdT

athāyusmata(ḥ) Subhūter etad abhūt: gambhīrā vateyaṃ ²Tathāgatānāṃ samyakambuddhānāṃ bodhiḥ. yannv ahaṃ Tathāgatam arhantaṃ samyakambuddhaṃ pariprecheyaṃ. athāyusmāṃ Subhūtir Bhagavantam etad avocat: akṣayā hi Bhagavaṃ prajñāpāramitā. Bhagavān āha: ³ākāśa-akṣayatvāt Subhūte akṣayā prajñāpāramitā. āha: kathaṃ Bhagavaṃ prajñāpāramitā-abhinirhartavyā? Bhagavān āha: rūpa-akṣayatvāt Subhūte prajñāpāramitā-abhinirhartavyā. vedanā-saṃjñā-saṃskāra- ⁴vijñāna-akṣayatvāt Subhūte prajñāpāramitā-abhinirhartavyā. dānapāramitā-akṣayatvā(t) Subhūte prajñāpāramitā-abhinirhartavyā. yāvat sarvākārajñatā-akṣayatvāt Subhūte prajñāpāramitā-abhinirhartavyā. puna ⁵r aparāṃ Subhūte rūpa-ākāśa-akṣayatvena bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. vedanā-saṃjñā-saṃskāra-vijñāna-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpārami ⁶tā-abhinirhartavyā. dānapāramitā-ākāśa-akṣayatvena prajñāpāramitā-abhinirhartavyā. śīlapāramitā-ākāśa-akṣayatvena prajñāpāramitā-abhinirhartavyā. kṣāntipāramitā-ākāśa-akṣayatvena prajñāpā ⁷ramitā-abhinirhartavyā. vīryapāramitā-ākāśa-akṣayatvena prajñāpāramitā-abhinirhartavyā. dhyānapāramitā-ākāśa-akṣayatvena prajñāpāramitā-abhinirhartavyā. yāvat sarvākārajñatā-ākāśa-akṣayatvena prajñā ⁸pāramitā-abhinirhartavyā. punar aparāṃ Subhūte avidyā-ākāśa-akṣayatvena bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. saṃskāra-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsa ⁹ttvena prajñā-

pāramitā-abhinirhartavyā. vijñāna-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. nāmarūpa-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena pra¹⁰jñāpāramitā-abhinirhartavyā. ṣaḍāyatana-ākāśa^{a)}-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. sparśa-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñā¹¹pāramitā-abhinirhartavyā. vedanā-ākāśa-akṣayatvena Subhūte bodhisattvena prajñāpāramitā-abhinirhartavyā. tṛṣṇā-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā.¹²upādāna-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. bhava-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. jāty-ākāśa-akṣaya¹³tvena Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. jarā-maraṇa-śoka-parideva-duḥkha-daurmanasya-upāyāsa-ākāśa-akṣayatvena Subhūte bodhisattvena mahāsattvena prajñāpārami- [f. 237a] ¹tā abhinirhartavyā. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitā-abhinirhartavyā. iyaṃ Subhūte bodhisattvasya mahāsattvasya pratīyasamutpāda-vyavalokanatā.^{b)} antaviva²rjanatā. āveṇiko⁷ yaṃ bodhisattvasya mahāsattvasya dharmo bodhimaṇḍaniṣaṇṇasya yadevaṃ^{c)} pratīyasamutpādaṃ vyavalokayati. evaṃ vyavalokayaṃ pratīyasamutpādaṃ sarvajñatājñānam^{d)} ³pratilabhate. ya kaścit Subhūte anena-ākāśa-(akṣaya)-abhinirhāreṇa^{e)} prajñāpāramitāyāṃ caraṃ pratīyasamutpādaṃ vyavalokayati. sa na śrāvakabhūmau vā pratye-

a) Ms repeats: kṣaya.

b) P adds: ādy-

c) So P, A; Ms: yadeyaṃ

d) T: sarvākārajñatājñānam

e) T: nam-mkha' ltar mi zad-pa mñon-par bsgrub-pa'i tshul 'dis

kabuddhabhūmau vā sthāsyati^{a)}. sthā⁴syati so' nuttarasyāṃ samyaksambodhau. ye' pi kecit Subhūte bodhisattvayānikā pudgalā vivartante^{b)}, sarve te imāṃ prajñāpāramitā-manasikārān anāgamyā vivartante. na ca jānamti kathāṃ⁵ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvena-ākāśa-akṣaya-abhinirhāreṇa pratīyasamutpādo vyavalokitavyaḥ. ye' pi kecit Subhūte bodhisattvayānikā pudgalā vivartante sarve te i⁶dam upāyakaūśalam anāgamyā vivartante⁷ nuttarasyāḥ samyaksambodhe. ye' pi kecit Subhūte bodhisattvā mahāsattvā na vivartante⁸ nuttarasyā samyaksambodheḥ sarve te imāṃ prajñāpāramitāṃ ā⁹gamyā na vivartante⁹ nuttarasyāḥ samyaksambodhe. upāyakaūśalena caivaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattvena-ākāśa-akṣaya-abhinirhāreṇa prajñāpārami⁸tā vyavalokitavyā-abhinirhartavyā. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ pratīyasamutpādaṃ vyavalokayan na kaṃcid dharmam paśyaty ahetukam utpādyamānam^{c)} na kaṃci⁹d dharmam nityaṃ samanupaśyati na nirudhyamānam.^{d)} na kaṃcid dharmam ātmataḥ samanupaśyati. na sattvato na jīvato na jaṃtuto na manujato na mānavato na poṣato na pudgalato na kārakato¹⁰ na kārāpakato na-utthāpakato na samutthāpakato na vedakato na vedayitrikato na jānakato na paśyakataḥ, na nityataḥ samanupaśyati na-anityato na sukhatato na duḥkhato na-ātmato na-anā¹¹tmato na sāntato na-asāntataḥ. evaṃ khalu Subhūte bodhisattvena mahāsattvena pratīyasamutpādo vyavalokayitavyaḥ prajñāpāramitāyāṃ caratā. yasmim Subhūte samaye bodhisattvo mahā

a) So A; P: paśyati

b) phyir ldog-par gyur na; A and P add: anuttarāyāḥ samyaksambodheḥ

c) T: rgyu med-par skye-bai' chos

d) 'gag-pa rtag-pa'i chos

¹²sattva prajñāpāramitāyāṃ carati, tasmim samaye na rūpaṃ samanupaśyati, nityaṃ vā anityaṃ vā sukhaṃ vā duḥkhaṃ vā ātmānaṃ vā anātmānaṃ vā śāntaṃ vā aśāntaṃ vā yāvāt sarvākārajñatām ¹³na samanupaśyati nityaṃ vā anityaṃ vā sukhaṃ vā duḥkhaṃ vā, ātmānaṃ vā anātmānaṃ vā, śāntaṃ vā aśāntaṃ vā. yasmim Subhūte samaye bodhisattvo mahāsattva prajñāpāramitāyāṃ carati, tasmim [f. 237b] ¹samaye prajñāpāramitāyāṃ caraṃ prajñāpāramitāṃ na samanupaśyati. tam api dharmāṃ na samanupaśyati. yena prajñāpāramitāṃ samanupaśyēt. eva(m) dhyānapāramitāṃ na samanupaśyati. vīryapāramitāṃ na ²samanupaśyati. kṣāntipāramitāṃ na samanupaśyati. śīlapāramitāṃ na samanupaśyati. dānapāramitāṃ na samanupaśyati. yāvāt bodhiṃ na samanupaśyati. tam api dharmāṃ na samanupaśyati. ³yena dharmeṇa bodhiṃ samanupaśyēt. yena ca dharmeṇa sarvāśānanānusandhiprahāṇaṃ kuryāt tam api na samanupaśyati. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ carita ⁴vyāṃ. sarvadharmā-anupalambha-yogena. ^{a)} yasmim Subhūte samaye bodhisattvo mahāsattvaḥ sarvadharmā-anupalabhamānaḥ prajñāpāramitāyāṃ carati tasmin samaye Māraḥ pāpīyāme chokaśalyasa ⁵marpito bhavati. tad yathāpi nāma Subhūte puruṣo mātāpitroḥ ^{b)} kālagatayo śokaśalyasamarpito bhavati. paramēṇa śokaśalyena samanvāgataḥ, evaṃ eva Subhūte Māraḥ pāpīyā ⁶n bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carataḥ sarvadharmā-anupalabhamānasya śokaśalyasamarpito bhavati. paramēṇa śokaśalyena samanvāgataḥ. Subhū ⁷tir āha: kim eka eva Bhagavaṃ Māraḥ pāpīyāṃ paramēṇa śokaśalyena samarpito bhavati. utāho ye trisāhasramahāsāhasre lokadhātu Mārā pā-

pīyāmsas te sarve ⁸paramēṇa śokaśalyena samarpitā bhavaṃti ^{a)}? Bhagavān āha: ye' pi te Subhūte trisāhasramahāsāhasre lokadhātu Mārāḥ pāpīyāmsas te sarve paramēṇa śokaśalyena samanvāga ⁹tā bhavaṃti. svakasvakeṣu ca-āsa-neṣu na ramante. yadā bodhisattvo mahāsattvaḥ prajñāpāramitā-vihāreṇa-avirahito bhavati. evaṃ viharato bodhisattvasya mahāsattvasya sadevamānuṣāsu ¹⁰ro loko' vatāraṃ na labhate ^{b)} gādhaṃ na labhate. yatra gṛhītvā vivartayet. tasmāt tarhi Subhūte bodhisattvena mahāsattvena kṣīpraṃ anuttarāṃ samyaksambodhiṃ (abhi)samboddhukāmena prajñāpāramitā ¹¹vihāreṇa vihartavyam. prajñāpāramitā-vihāreṇa viharato bodhisattvasya mahāsattvasya dānapāramitā bhāvanāparipūriṃ gacchati. evaṃ śīlapāramitā kṣāntipāramitā. ¹²vīryapāramitā dhyānapāramitā prajñāpāramitā bhāvanāparipūriṃ gacchati. prajñāpāramitā-vihāreṇa viharato bodhisattvasya mahāsattvasya sarvapāramitā (bhāvanā)paripū ¹³riṃ gaccha(m)ti. athāyuṣmāṃ Subhūtir Bhagavaṃtam etad avocat: kathaṃ Bhagavaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato dānapāramitā bhāvanāparipūriṃ gacchati, ¹⁴evaṃ śīlapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā. prajñāpāramitā (kathaṃ) bhāvanāparipūriṃ gacchati? (Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ dānaṃ dadan sarvākārajñatāyāṃ pariṇāmayāṃ tad dānaṃ dadāti. evaṃ khalu Subhūte bodhisattvasya mahāsattvasya dānapāramitā bhāvanāparipūriṃ gacchati.) kathaṃ ca Subhūte bodhisattvasya mahāsattvasya śīlapāramitā [f. 238a] ¹bhāvanāparipūriṃ gacchati? iha Subhūte bodhisattvo mahāsattva śīlaṃ rakṣa(n) sarvākārajñatāyāṃ pariṇāmayāṃ tac chilaṃ rakṣati. evaṃ

*) T, mi dmigs-pas

b) So Ms; mātāpitro P

*) T + svakasvakeṣu ca-āsaneṣu na ramante

b) T: bzuñ-nas gtso-bai' glags mi rñed-do

khalu Subhūte bodhisattvasya mahāsattvasya śīlapāramitā bhāvanāparipūriṃ ²gacchati. kathaṃ ca Subhūte bodhisattvasya mahāsattvasya kṣāntipāramitā bhāvanāparipūriṃ gacchati? iha Subhūte bodhisattvo mahāsattvaḥ kṣāntiṃ saṃpādayaṃ. sarvākārajñatāyāṃ. pariṇāmayāṃ tām kṣāntiṃ bhāvayati. ³evaṃ khalu Subhūte bodhisattvasya mahāsattvasya kṣāntipāramitā bhāvanāparipūriṃ gacchati. kathaṃ ca Subhūte bodhisattvasya mahāsattvasya vīryapāramitā bhāvanāparipūriṃ gacchati? iha Subhūte bodhisattvo mahāsattvaḥ vīryam ārabhamāṇaḥ sarvākārajñatāyāṃ pariṇāmayāṃ tad vīryam ārabhate. evaṃ khalu Subhūte bodhisattvasya mahāsattvasya vīryapāramitā bhāvanāparipūriṃ gacchati. kathaṃ ca Subhūte bodhisattvo mahāsattvaḥ dhyānapāramitā bhāvanāparipūriṃ gacchati? iha Subhūte bodhisattvo mahāsattvo dhyānāni samāpadyamāṇaḥ sarvākārajñatāyāṃ pariṇāmayāṃ tāni dhyānāni samāpadyate. evaṃ kha ⁶lu Subhūte bodhisattvasya mahāsattvasya dhyānapāramitā bhāvanāparipūriṃ gacchati. kathaṃ ca Subhūte bodhisattvasya mahāsattvasya prajñāpāramitā bhāvanāparipūriṃ gacchati? iha Subhūte bodhisattvo ma ⁷hāsattva prajñāṃ bhāvayan sarvākārajñatāyāṃ pariṇāmayāṃ tām prajñāṃ bhāvayati. evaṃ khalu Subhūte bodhisattvasya mahāsattvasya prajñāpāramitā bhāvanāparipūriṃ gacchati. athāyuṣmāṇe Subhūtī Bha ⁸gavantaṃ etad avocat: kathaṃ Bhagavaṃ bodhisattvo mahāsattvo dānapāramitāyāṃ sthitaḥ śīlapāramitāṃ parigrhṇāti? Bhagavān āha: ^{a)} iha Subhūte bodhisattvasya mahāsattvasya dānaṃ dadataḥ sarvā ⁹kārajñatāyāṃ pariṇāmayataḥ (sarva) ^{b)} sattveṣu maitraṃ kāyakarma maitraṃ vāk(k)arma maitraṃ

^{a)} 238a9 - b4 are quoted in AAA 886-7. ^{b)} so T

manaskarma pratyupasthitam (bha)vati. śīlapāramitāṃ tasmim samaye bodhisattvo mahāsattva parigrhṇāti. āha: ka ¹⁰thaṃ Bhagavaṃ bodhisattvo mahāsattvo dānapāramitāyāṃ sthitaḥ kṣāntipāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya dānaṃ dadataḥ yan te parigrāhakā ākrośanti vā pa ¹¹ribhāṣanti vā asahyābh ¹¹ir^{a)} (vā paruṣābhir) ^{b)} vāgbhiḥ samudācaramti sa na teṣāṃ antike cittam āghātayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthitaḥ kṣāntipāramitāṃ parigrhṇāti. āha: ka ¹²thaṃ Bhagavaṃ bodhisattvo mahāsattvo dānapāramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya dānaṃ dadataḥ (yan) te parigrāhakā ākrośanti (vā) pari ¹³bhāṣante vā asahyābhir vā paruṣābhir vāgbhiḥ samudācaramti tasyākruśyamānasya (vā) paribhāṣyamānasya vā asahyābhir vā paruṣābhir vāgbhiḥ samudācaryamānasya (vā) dānabuddhir eva bhavati parityāga ¹⁴buddhir eva bhavati. dātavya ¹⁴m eva (mayā) ^{c)} dānaṃ na mayā dānaṃ na dātavyaṃ, sa kāyikaṃ caitasikaṃ ca vīryaṃ saṃjanayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo dānapāramitāyāṃ sthito vīryapāra- [f. 238b] ¹mitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvo dānapāramitāyāṃ sthito dhyānapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo dānaṃ dadan ^{d)} na śrāvākabhūmau vā pratyeka ²buddhabhūmau vā pariṇāmayaty, anyatra sarvākārajñatāyāṃ eva-asya cittam (na) pravartate. evaṃ khalu Subhūte bodhisattvo ma-

^{a)} asatyābhiḥ S

^{b)} so AdT, S, and line 13

^{c)} so S, AdT

^{d)} AdT + sbyin-pa yons-su gtoñ-la. rnam-pa thams-cad mkhyen-pa ŋid-du yons-su bsño-bar byed-pa'i sems ni

hāsattvo dānapāramitāyāṃ sthito dhyānapāramitāṃ parigrh-
ṇāti. āha: kathaṃ Bhagavaṃ bo ³dhisattvo mahāsattvo upā-
yakaśalena dānan dadan^{a)} prajñāpāramitāṃ parigrhṇāti?
Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya
dānaṃ dadato dānaṃ parityajato māyābuddhir sadā dāne
⁴pratyupasthitā bhavati. tena ca dānena na kasyacid sattva-
sya- upakāraṃ vā apakāraṃ vā paśyati. evaṃ khalu Subhūte
bodhisattvo mahāsattvo dānapāramitāyāṃ sthita. upāyaka-
śalena prajñāparami ⁵tāṃ parigrhṇāti. ((61))

a) S, AdT: dānapāramitāyāṃ sthito

athāyusmān Subhūtir Bhagavantam etad avocat: (kathaṃ Bha-
gavān) bodhisattvo^{a)} mahāsattva śīlapāramitāyāṃ sthito dāna-
pāramitāṃ parigrhṇāti? Bhagavān āha: iha ⁶Subhūte bodhi-
sattvo mahāsattvaḥ śīlapāramitāyāṃ sthito yaḥ kāyiko vā vāci-
ko vā caitasiko vā saṃcaras tena saṃcareṇa śrāvaka bhūmiṃ.
vā pratyekabuddhabhūmiṃ vā na parāmrṣati. (sa)^{b)} tatra ca
śīla ⁷pāramitāyāṃ sthito na sattvān jīvitād vyavaropayati^{c)}
nādattam ādadāti. na kāmeṣu mithyācarati na mrṣāvācam bhā-
ṣate. na piśunāṃ vācāṃ bhāṣate. na paruṣāṃ vācāṃ bhāṣate.
na sa(m)bhinnapralā ⁸pī bhavati, na-abhidhyātur bhavati na
vyāpannacitto bhavati. na mithyādrṣṭiko bhavati. sa tatra
śīlapāramitāyāṃ sthito yad dānaṃ dadāty annam annārtha-
kebhyaḥ pānaṃ pānārthakebhyo yānaṃ yānārthakebhyo va-
straṃ ⁹vastrārthakebhyaḥ puṣpāṇi puṣpārthakebhyo mālyam
mālyārthakebhyo gandhān gandhārthakebhyo vilepanāṃ vile-
panārthakebhyaḥ śayanāsanam śayanāsanārthakebhyaḥ upā-
śrayam upāśrayārthakebhyaḥ ¹⁰prājīvikam prājīvikārthake-
bhyaḥ upakaraṇam upakaraṇārthakebhyaḥ yāvad anyatarā-
nyatarān mānuṣyakān pariṣkāraṇ dadāti. tac ca dānaṃ sar-
vasattvai sārddham sādharmaṇam kṛtvā-anuttarasyaṃ samyak-
saṃbodhau pariṇāma ¹¹yati. tathā ca pariṇāmayati. yathā
pariṇāmo na śrāvaka bhūmau vā pratyekabuddhabhūmau vā
pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ

a) Ms repeats bodhisattvo

b) so S; AdT: de

c) S: vyavaropayati

śīlapāramitāyāṃ sthito dānapāramitāṃ ¹²parigrhṇāti. āha: katham Bhagavan bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthitaḥ kṣāntipāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya śīlapāramitāyāṃ sthita ¹³sya sacet^{a)} sarvasattvāgamyāṅgapratyaṅgāni cchittvā (cchittvā)^{b)} gaccheyu(s)^{a)} tatra bodhisattvasya mahāsattvasya-ekacittotpādo' pi^{c)} na kṣubhyati na vyāpadyate^{c)} anyatrāsyaivaṃ bhavati, sulabdhā me lābhā yatra hi nāma mama^{d)} sarva ¹⁴sattvā-āṅgapratyaṅgāni cchittvā cchittvā gacchanti^{d)}. ^{e)}anena ca-aham^{f)}kāyaparityāgena. divyaṃ vajramayaṃ tathāgatakāyaṃ pratilapsye^{e)}. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthitaḥ kṣāntipāra [f. 239a] ¹mitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattva kāyena ca cittaena ca vīryaṃ na sraṃ ²sayati. sarvasattvā mayā-uttārayitavyā saṃsārād amṛte dhātau pratiṣṭhāpayitavyā. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhi ³sattvo mahāsattva śīlapāramitāyāṃ sthito dhyānapāramitāṃ parigrhṇāti? Bhagavān āha: yadā Subhūte bodhisattvo mahāsattvaḥ prathamam dhyānam samāpadyate. dvitīyaṃ tṛtīyaṃ caturthaṃ yāvan nirodham samāpadyate. ⁴na ca śrāvakabhūmiṃ vā pratyekabuddhabhūmim adhyālambate. anyatrāsyaivaṃ bhavati. iha mayā samādhipāramitāyāṃ

a) yan-lag dañ, ñiñ-lag thams-cad
sems-can thams-cad-kyis bead de
doñ na; S: sarvasattvam upaga-
mya

b) So S

c) rnam-par 'khrug-par mi 'gyur

shiñ, tshig-pa za-bar mi 'gyur-la
gnod sems 'byuñ-bar mi 'gyur-gyi

d) yan-lag dañ, ñiñ-lag bead de doñ-
ba ni

e) om AdT

f) S adds pūti

sthitvā sarvasattvā saṃsārāt parimocayitavyā iti. evaṃ khalu Subhūte bodhisattvo mahāsa ⁵ttvaḥ śīlapāramitāyāṃ sthito dhyānapāramitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthitaḥ prajñāpāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte ⁶bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthito^{a)} na kaṃcid dharmam saṃskṛtam paśyati na-asamskṛtam paśyati. na bhāvaṃ samskṛtam paśyati. na-abhāvam asamskṛtam paśyati. na nimittam saṃskṛtam paśyati. na-animittam ⁷asamskṛtam paśyati. na kasyacid dharmasya-astitāṃ vā nāstitāṃ vā samanupaśyati. anyatra sarvadharmatathatāṃ na vyativartante. ^{a)} tayā ca prajñāpāramitayā-upāyakauśalena ca na śrāvakabhūmau vā pratyekabuddhabhūmau ⁸vā patati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ sthita prajñāpāramitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito dānapāramitāṃ ⁹parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya prathamacittotpādamupādāya dānan dadato yāvad bodhimāṇḍaniṣaṇṇasya sarvasattvā ākrośeyu(h) paribhāserann^{b)} āṅgapra ¹⁰tyaṅgāni vā^{c)} cchintyus^{c)b)} ta(sya) bodhisattvasya mahāsattvasya kṣāntipāramitāyāṃ sthitasyaivaṃ bhavati: dātavyam eva mayaitebhya sattvebhya na mayā dānam na dātavyam. sa teṣāṃ sattvānām annam annārthikebhyo da ¹¹dāti. pānaṃ pānārthikebhyo dadāti. yāvad anyatarānyatarān mānuṣyakam pariṣkāraṃ dadāti. sa tāni kuśalamūlāni sarvasattvaiḥ sārḍham sādharmaṇāni kṛtvā sarvākārajñatāyāṃ pari ¹²ñamayati. yathā pariñamayatas triṣu bud-

a) and a) chos thams-cad de-bshin
ñid-las mi 'da'ba ma gtogs-par

b)b) yan-lag dañ, ñiñ-lag rnam bead-
par 'gyur na

c) cchittvā cchittvā gaccheyus tatra
(der), S

dhiṣu na pravartate. kaḥ pariṇāmayati kiṃ vā pariṇāmayati. kva vā pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ kṣāntipā¹³ramitāyāṃ sthito dānapāramitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthitaḥ śīlapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte¹⁴bodhisattvo mahāsattvaḥ prathamacittotpādamupādāya yāvad bodhimandaniṣaṇṇa^{a)} na kamcit sattvaṃ jīvitād vyavaropayati. nādattam ādadāti^{b)} na kāmēṣu mithyācarati na mṛṣāvadati na paśūnyam [f. 239b]¹ vadati. na pārūṣyam vadati. na sambhinnapralāpī bhavati. na-abhidhyātur bhavati na vyāpannacitto bhavati^{b)} na mithyādrṣṭiko bhavati. na ca-asya śrāvakabhūmau vā. pratyekabuddhababhūmau vā cittaṃ krāmati. tāni ca kuśalamūlā² ni sarvasattvaiḥ sārddhaṃ sādharmaṇāni kṛtvā-anuttarasyāṃ samyaksambodhau pariṇāmayati. tathā ca pariṇāmayati. yathā trividhā buddhir na pravartate. kaḥ^{c)} pariṇāmayati kiṃ vā pariṇāmayati. ³kva vā pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthitaḥ śīlapāramitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvaḥ kṣāntipā⁴ramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito evaṃ vīryam samjanayati.^{d)} gatvāham^{e)} yojanaśataṃ (vā)⁵ gatvā yāvad yojanasahasraṃ vā yāvad yojanaśatasahasraṃ vā gatvā yāval lokadhātum vā gatvā lokadhātukoṭīśatasahasraṃ vā gatvā tatra-antataḥ ekasattvaṃ api^{a)} śaraṇagamane⁶ śikṣāpadeṣu vā pratiṣṭhāpaye-

a) Ms: -niśadanā?

b) om. AdT

c) Ms: kam

d) bdag dpg tshad geig-tu soñ ṅam,

dpag tshad brgya 'am

e) So S: Ms: nāntāham?

yam kṣāntau vā^{a)} śrotaāpattiphale vā yāvad arhattve vā pratyekabodhau vā yāvad anuttarasyāṃ samyaksambodhau pratiṣṭhāpayeyam iti vīryam ārabdhavyam tāni ca kuśala⁷ mūlāni sarvasattvaiḥ sārddhaṃ sādharmaṇāni kṛtvā⁷ nuttarasyāṃ samyaksambodhau pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvaḥ^{b)} kṣāntipāramitāyāṃ sthito dhyānapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito viviktam⁹ eva kāmair viviktaṃ pāpakair akuśalai(ḥ) dharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamam dhyānam upasampadya viharati. yāvac caturthaṃ dhyānam upasampadya viharati, yāvan nirodhaṃ samāpadya¹⁰ viharati. utpanno¹⁰ nutpannāś ca cittacaitasikān dharmān kuśalopasaṃhitān^{c)} sarvākārajñatāyāṃ pariṇāmayati. tathā ca pariṇāmayati. yathā dhyānāni ca dhyānāṅgāni ca tasmim samaye nopalabhate. ¹¹evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito dhyānapāramitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito prajñāpāramitāṃ parigrh¹²ṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ kṣāntipāramitāyāṃ sthito yasmim samaye dharmeṣu dharmānupaś(y)ī^{d)} viharati, viviktākāreṇa vā śāntākāreṇa vā akṣayākāreṇa¹³ vā, na ca tān dharmatāṃ sāksātkaroti. yāvan na bodhimandaniṣaṇṇo bhavati. tatra ca niśadya. sarvākārajñatām anuprāpnoti.^{e)} utthāya ca dharmacakraṃ pravartayati. evaṃ khalu Subhūte bodhisattvo

a) bslab-pa'i gshi dag-la bslab-par bya'o

b) Here begins Ad Stein 0079a, folio 574

c) so AdT: dge-ba dañ ldan-pa; S: kuśalamūlopaṃhitān

d) -darśī S

e) AdT + de-nas

mahāsattvaḥ ¹⁴kṣāntipāramitāyāṃ sthitaḥ prajñāpāramitāṃ parigrhṇāti. tathā ca parigrhṇāti yathā notsṛjati. na parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvo. vīrya-pāramitāyāṃ sthito dāna- [f. 240a] pāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitaḥ kāyena ca cittaena ca dhuraṃ na nikṣi-pati, avaśyam eva mayā-anuttarā samyaksambodhir abhisamboddhavyā. na ²mayā na-abhisamboddhavyā-anuttarā samyaksambodhiḥ. sa sattvānāṃ kṛte yojanaṃ vā yāvad yojanaśatam vā yojanasahasraṃ vā yojanaśatasahasraṃ (vā). lokadhātum vā yāval lokadhātukoṭiṃ vā lokadhātukotīśatam vā ³lokadhātukoṭīśatasahasraṃ vā gatvā vīryapāramitāyāṃ sthito' ntaśa ekasattvam api bodhau pratiṣṭhāpayati. saced bodhisattvayānikam pudgalaṃ na labheta tatra śravakayānikam pudgalaṃ śrāva ⁴katve pratiṣṭhāpayati. pratyekabuddhayānikam pudgalaṃ pratyekabuddhatve pratiṣṭhāpayati. antaśa ekasattvam api daśasu kuśaleṣu karmapatheṣu pratiṣṭhāpayati. sa tad dharmadānaṃ dattvā ⁵āmiśadānena sattvā(n) samtarpayati. tac ca kuśalamūlaṃ na śrāvabhūmau vā pratyekabuddhabhūmau vā pariṇāmayati. anyatra sarvasattvaih sārddham sādharmaṃ kṛtvā- anuttarasyāṃ samyaksambodhau pariṇāma ⁶yati. evaṃ khalu Subhūte bodhisattvo mahāsattvo. vīryapāramitāyāṃ sthito dānapāramitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvo vīryapāramitāyāṃ sthitaḥ śīlapā ⁷ramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prathamacittotpādādaya yāvad bodhimaṇḍaniṣaṇṇa ātmanā ca prāṇātipātāt prativirato bhavati. paraṃ ca ⁸prāṇātipātavairamaṇyāṃ samādāpayati. prāṇātipātavairamaṇyasya ca varṇam bhāṣate ye ca-anye prāṇātipātāt prativiratā bhavanti teṣāṃ api ca (varṇa)vādī bhavati samanujñāḥ. yāvad ātma ⁹nā ca mi-

thyādṛṣṭeḥ prativirato bhavati paraṃ ca mithyā^{a)} dṛṣṭivairamaṇyāṃ samādāpayati. mithyādṛṣṭivairamaṇyasya ca varṇam bhāṣate. ye ca-anye mithyādṛṣṭeḥ prativiratās teṣāṃ api varṇavā ¹⁰dī bhavati. samanujñāḥ. sa tayā śīlapāramitayā na kāmadhātau pratitiṣṭhati. na rūpadhātau na-arūpyadhātau pratitiṣṭhati. na śrāvabhūmau na pratyekabuddhabhūmau pratitiṣṭhati. nānyatra tāni kuśa ¹¹lamūlāni sarvasattvai sārddham sādharmaṇāni kṛtvā' nuttarasyāṃ samyaksambodhau pariṇāmayati. tathā ca pariṇāmayati. yathā-asya trividhā buddhir na pravartate. kaḥ pariṇāmayati kiṃ vā pariṇāmayati. kva vā ¹²pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo vīryapāramitāyāṃ sthitaḥ śīlapāramitāṃ parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvo vīryapāramitāyāṃ sthitaḥ kṣānti ¹³pāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya prathamacittotpādādaya yāvad bodhimaṇḍaniṣaṇṇasya (sacet)^{b)} manuṣyabhūto vā amanuṣyabhūto vā cittavikṣepam ¹⁴kuryāt^{c)} aṅgapratyaṅgāni vā chittvā cchittvā ādāya gacchet^{c)} tatra bodhisattvasya mahāsattvasya vīryapāramitāyāṃ sthitasya naivaṃ bhavati, kaścit me chinnatti vā bhinnatti vā harati vā. a(pi tv a)syaivaṃ bhavati, sulabdhā [f. 240b] ¹me lābhā yeṣāṃ eva kṛte kāyam pariharāmi.^{d)} ta evāgamyā mamāṅgapratyaṅgāni chittvā chittvā ādāya gacchanti.^{d)} dharmānāṃ vā tena prakṛti(h) sumanasikṛtā bhavati. tāni (ca ku)śalamūlāni na śrāva ²kabhūmau vā pratyekabuddhabhūmau vā pariṇāmayaty anyatra sarvasattvaih sārddham sādharmaṇāni kṛtvā' nuttarasyāṃ samyaksambodhau pariṇāmayati. evaṃ khalu Subhū-

a) Here ends Ad Stein 0079a, folio 574

b) AdT + gal te

c) AdT: yan-lag dañ, ñiñ-lag. dag

bcad ciñ khyer te doñ yañ
d) AdT: de-dag ñid 'dir 'oñs te,
bdag-gi yan-lag dañ, ñiñ lag dag
gtubs śin khyer-to, doñ-ba ni

te bodhisattvo mahāsattvo vīryapāramitāyām sthita ³kṣānti-pāramitām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvo vīryapāramitāyām sthito dhyānapāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo viviktam eva kā⁴mair viviktam pāpakair akuśalair dharmair savitarkam savicāram vivekajam prītisukham prathamam dhyānam upasampadya viharati. yāvac caturtham dhyānam upasampadya viharati. sa maitrīśahagatena citte ⁵na yāvat sarvāvantaṃ lokam spharitvā-upasampadya viharati. evam karuṇāśahagatena muditāśahagatena-upekṣāśahagatena citte na yāvat sarvāvantaṃ lokam spharitvā-upasampadya viharati. yāvan nai ⁶vasamjñānāsamjñāyatanasamāpattim upasampadya viharati. sa teṣāṃ dhyānānām ca-apramāṇānām ca-ārūpyasamāpattinām. vipākam (na)^{a)} parigrhṇāti. anyatra yatra (sarva)sattvānām arthaḥ kartavyas tatropa ⁷padyate. sa tān sattvān ṣaṭsu pāramitāsu paripācayati. dānapāramitāyām śīlapāramitāyām kṣāntipāramitāyām vīryapāramitāyām dhyānapāramitāyām prajñāpāramitāyām, buddhakṣetrād buddha ⁸kṣetram samkrāmati Buddhān Bhagavataḥ paryupāsinaḥ^{b)} kuśalamūlānām avaropanatāyai. evam khalu Subhūte bodhisattvo mahāsattvo vīryapāramitāyām sthito dhyānapāramitām parigrhṇāti. āha: ⁹katham Bhagavaṃ bodhisattvo mahāsattvo vīryapāramitāyām sthitaḥ prajñāpāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo vīryapāramitāyām sthito dānapāramitām na dravyataḥ ¹⁰samanupaśyati. na bhāvato na nimittataḥ. śīlapāramitām na dravyataḥ samanupaśyati. na bhāvato na nimittataḥ, kṣāntipāramitām na dravyataḥ samanupaśyati na bhāvato na nimittataḥ, (vīryapāramitām na dravyataḥ sama-

a) so AdT

b) AdT: bñen-bkur bya-ba dañ...
dag bskyed-pa'i phyir

nupaśyati na bhāvato na nimittataḥ), dhyānapāramitām ¹¹na dravyataḥ samanupaśyati (na bhāvato na nimittataḥ). evam yāvat smṛtyupasthānāni yāvat sarvākārajñātām na dravyataḥ samanupaśyati. na bhāvato na nimittataḥ. sa sarvadharmān adravyataḥ samanupaśyann abhāvataḥ animi ¹²tataḥ samanupaśyan, na kaścid dharme nicketam karoti. sa yathāvādi tathākārī bhavati. evam khalu Subhūte bodhisattvo mahāsattvo vīryapāramitāyām sthitaḥ prajñāpāramitām parigrhṇāti. āha: katham Bha ¹³gavaṃ bodhisattvo mahāsattvo dhyānapāramitāyām sthito dānapāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo viviktam eva kāmair viviktam pāpakair akuśalair dharmair savitarkam ¹⁴savicāram vivekajam prītisukham prathamadhyānam upasampadya viharati. yāvan naivasamjñānāsamjñāyatanasamāpattim upasampadya viharati. sa tatra dhyānapāramitāyām sthita avikṣiptamanas [f. 241a] ¹tebhya sattvebhya āmiśadānam (ca) dharmadānam ca dadāti. sa ātmanā ca-āmiśadānam (ca) dharmadānam) ca dadāti. parāṃś ca āmiśa-dānena ca dharmadānena ca samādāpayati. āmiśadāna-dharmadānasya ca varṇam bhāṣate. ye ca anye sattvā āmiśadā ²nam ca dharmadānam ca dadanti teṣāṃ api varṇavādi bhavati samanujñāḥ. tāni ca kuśalamūlāni na śrāvākabhūmau vā pratyekabuddhabhūmau vā pariṇāmayaty anyatra sarvasattvai sārđham sādharmaṇāni kṛtvā-anuttarasyām samya ³ksambodhau pariṇāmayati. evam khalu Subhūte bodhisattvo mahāsattvo dhyānapāramitāyām sthito dānapāramitām parigrhṇāti. āha: katham Bhagavan bodhisattvo mahāsattvo dhyānapāramitāyām sthita śīlapā ⁴ramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya dhyānapāramitāyām sthitasya na rāgasahagataṃ cittam utpadyate na doṣasahagataṃ na mohasahagataṃ, na vihiṃsā ⁵sahagataṃ cittam utpad-

yate. (na?) anyatra sarvākārajñatāpratisamyuktair manasi-kārair viharati, tāni ca kuśalamūlani na śrāvakahūmau vā pratyekabuddhabhūmau vā pariṇāmayaty anyatra sarvasattvaiḥ sārddham sā ⁶dhāraṇaṃ kṛtvā-anuttarasyāṃ samyaksambodhau pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthitaḥ śīlapāramitāṃ parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsa⁷ttvo dhyānapāramitāyāṃ sthitaḥ kṣāntipāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthitaḥ phenapiṇḍa-upamaṃ rūpaṃ pratyavekṣate. budbudopamāṃ vedanāṃ ⁸marīcyupamāṃ samjñāṃ kadalyupamāṃ saṃskārāṃ māyopamāṃ vijñānaṃ pratyavekṣate. tasyaivaṃ pratyavekṣamāṇasya pañcasu-upādāna-^{a)} skandheṣv asārakasamjñā pratyupasthitā bhavati. tasyaivaṃ pratyavekṣamāṇasyaivaṃ ⁹bhavati. cchidyamāneṣv aṅgapratyaṅgeṣu^{b)} ko' tra chinnanti kiṃ veva cchidyate. kasya vā kāyaḥ kasya vā vedanā^{b)} kasyeyaṃ samjñā kasya vā saṃskārā kasya vā vijñānaṃ? tasyaivaṃ pratyavekṣamāṇasyaivaṃ bhavati.^{c)} ko' trākru¹⁰ṣyate vā paribhāṣyate vā yatra-ākruṣyamānasya vā paribhāṣyamāṇasya vā vyāpāda utpadyate?^{c)} evaṃ khalu Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthitaḥ kṣāntipāramitāṃ parigrhṇāti. āha: kathaṃ Bha¹¹gavaṃ bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthito vīryapāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthivā viviktam eva kāmaṃ viviktaṃ pāpakair a ¹²kuśalaiḥ dharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamadhyānaṃ

a) om AdT

b) AdT: 'di-la gcod-pa byed-pa ni su yin, tshor-ba ni su'i yin

c) AdT: khro-bar 'gyur-ba dag byas kyañ 'di sñam-du gañ-la khro-ba

dañ, spo-ba byas-pas gnod sems skye-ba'i khro-ba dañ, gše-bar byad-pa 'di-la su-shig yod sñam-du sems te.

upasampadya viharati. (yāvac caturthaṃ dhyānaṃ upasampadya viharati.^{a)} sa dhyānānāṃ dhyānāṅgānāṃ ca nimittam udgr̥hya^{a)} -anekavidham ṛddhi¹³vidhiṃ pratyānubhavati. yāvad vistareṇa kartavyaṃ, yāvad divyena śrotradhātunā ubhayaṃc chabdāṃc chṛnoti. divyāṃs ca mānuṣāṃs ca, parasattvānāṃ parapudgalānāṃ cetasaiva^{b)} cittaṃ (yathābhūtaṃ)^{c)} prajānāti. yāvad anuttaraṃ cittaṃ a ¹⁴nuttaraṃ cittaṃ iti yathābhūtaṃ prajānāti. so' nekavidhaṃ pūrve nivāsam anusmarati. yāvad vistareṇa kartavyaṃ. yāvat sa divyena cakṣuṣā-atikrānta-mānuṣeṇa yāvad, yathākarmopagānāṃ sattvānāṃ paśyati. sa i [f. 241b] ¹māḥ pañcābhijñā. pratiṣṭhāya buddhakṣetraṃ buddhakṣetraṃ saṃkrāmati. Buddhān Bhagavataḥ pāryupāsinaḥ kuśalamūlāny avaropayanāṃ sattvānāṃ paripāvayanāṃ buddhakṣetraṃ pariśodhayams. tāni ca kuś(alamū)lāni na śrāvakahūmau ²vā pratyekabuddhabhūmau vā pariṇāmayaty anyatra sarvasattvaiḥ sārddham sādharāṇaṃ kṛtvā-anuttarasyāṃ samyaksambodhau pariṇāmayati. evaṃ khalu Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthito vīryapāramitāṃ ³parigrhṇāti. āha: kathaṃ Bhagavaṃ bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthitaḥ prajñāpāramitāṃ parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvo dhyānapāramitāyāṃ sthito ⁴rūpaṃ nopalabhate. vedanāsamjñāsaṃskārāvijñānaṃ nopalabhate. dānapāramitāṃ nopalabhate śīlapāramitāṃ kṣāntipāramitāṃ vīryapāramitāṃ dhyānapāramitāṃ prajñāpāramitā(ṃ) nopalabhate. smṛtyu ⁵pasthānāni nopalabhate samyakprahāṇāni nopalabhate. ṛddhipādāṃ nopalabhate indriyāni nopalabhate balāni nopalabhate. bodhyaṃgāni nopalabhate. āryāṣṭāṅgaṃ mār-

a) P: sa imāni dhyānāni dhyānānānāni ca nimittato nodgrhṇāti, sa evaṃ samāhitacitto: AdT: mi

'dzin te, de de-ltar mñam-par

bshag-pa'i sems-kyis

b) so P; Ms: tathaiva

c) also AdT omits.

gam nopalabhate, yāvat sa ⁶rvākārajñātām nopalabhate. saṃskṛtadhātum nopalabhate asaṃskṛtadhātum nopalabhate. anupalabhamāno na-abhisamkaroti. anabhisamkurvan notpādayati. na nirodhayati. tat kasya hetos? tathā hi Su ⁷bhūte utpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthitaivaishām dharmānām dharmasthititā sthita eva dharmadhātu sa naivotpadyate na nirudhyate. so' vikṣiptacitta sarvākārajñātāpratisamyuktair manasi ⁸kārair avirahito bhavati.^{a)} evaṃ khalu Subhūte bodhisattvo mahāsattvo dhyānapāramitāyām sthitaḥ prajñāpāramitām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitā ⁹yām sthito dānapāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām cara(m) sarvadharmāṃc chūnyā iti samanupaśyati. āha: katham Bhagavaṃ bodhisattvo ma ¹⁰hāsattvaḥ prajñāpāramitāyām caran sarvadharmāṃc chūnyā iti samanupaśyati? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām carann adhyātmasūnyatāyām carann adhyātmasūnyatām adhyātmasū ¹¹nyateti nopalabhate. bahirddhāsūnyatām bahirddhāsūnyateti nopalabhate. adhyātmabahirddhāsūnyatā(m) adhyātmabahirddhāsūnyateti nopalabhate. sūnyatāsūnyatā(m) sūnyatāsūnyateti nopalabhate. mahā ¹²sūnyatām mahāsūnyateti nopalabhate. paramārthasūnyatām paramārthasūnyateti nopalabhate. saṃskṛtasūnyatām saṃskṛtasūnyateti nopalabhate. asaṃskṛtasūnyatām asaṃskṛtasūnyateti nopalabhate. a ¹³tyamśūnyatā(m) atyantaśūnyateti nopalabhate. anavarāgrasūnyatām anavarāgrasūnyateti nopalabhate. avakārasūnyatām avakārasūnyateti nopalabhate. prakṛtisūnyatām prakṛtisūnyateti nopala ¹⁴bhate, sarvadharmasūnyatām sarvadharmasūnyateti nopalabhate, svalakṣaṇasūnyatām svalakṣaṇasūny(at)-

•) AdT: viharati.

eti nopalabhate. sa iha caturdaśasu sūnyatāsu sthitvā bodhisattvo mahāsattvo rūpaṃ nopala- [f. 242a] ¹bhate sūnyam iti vā asūnyam iti vā. vedanāṃ saṃjñāṃ saṃskārān vijñānaṃ nopalabhate. sūnyam iti vā asūnyam iti vā. smṛtyupasthānāni nopalabhate sūnyam iti vā asūnyam iti vā. yāvad aṣṭadaśāveṇikāṃ buddhadharmāṃ nopalabhate ²sūnyā iti vā asūnyā iti vā. yāvad bodhim api nopalabhate sūnyeti vā asūnyeti vā. saṃskṛtadhātum nopalabhate sūnya iti vā asūnya iti vā. asaṃskṛtadhātum nopalabhate sūnya iti vā asūnya iti vā. ³sa iha prajñāpāramitāyām caraṃ bodhisattvo mahāsattvo yad yad eva dānaṃ dadāty annaṃ vā pānaṃ vā yāvad anyatarānyatarān mānuṣyakāṃ pariṣkarāṃs tad dānaṃ sūnyam iti (na) samanupaśyati. yo vā dadāti. yasmai vā da ⁴dāti tam api sūnyam iti na samanupaśyati. tasya mātṣaryacittasya vā āgrahacittasya vā avakāśo na bhavati. tat kasya heto? sarva ete prajñāpāramitāyām carato bodhisattvasya mahāsattvasya vikalpā ⁵na bhavanti. prathamacittotpādamupādāya. yāvad bodhimaṇḍaṇiṣaṇṇasya. yathaiva Tathāgatasya-arhata samyaksambuddhasya-anuttarāṃ samyaksambodhim abhisambuddhasya na mātṣaryacittam vā āgrahacittam vā-utpadyate, tathaiva bo ⁶dhisattvasya mahāsattvasya prajñāpāramitāyām carato na mātṣaryacittam vā āgrahacittam vā-utpadyate. eṣa eva bodhisattvasya mahāsattvasya śāstā yaduta prajñāpāramitā. evaṃ khalu Subhūte bodhisattvo mahā ⁷sattvaḥ prajñāpāramitāyām sthito dānapāramitām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthitaḥ śīlapāramitām parigrhṇāti? Bhagavān āha: iha Su ⁸bhūte^{a)} bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthitaḥ

•) Fragments of 242a8 to 243a8 are preserved in folio 5 of Gilgit serial no. 50, representing folio

261 of an otherwise unknown Ms (= L).

śrāvaka-pratyekabuddha-cittānām avakāśam na dadāti. tat kasya hetoḥ? tathā hi sa śrāvaka-pratyekabuddhabhūmim nopalabhate. tac ca cittam⁹ nopalabhate. yac chrāvakabhūmau vā pratyekabuddhabhūmau vā pariṇāmayet. sa prathama-cittotpādam upādāya. yāvad bodhimaṇḍam prāṇātipātam prahāṇāya dharman deśayati. ātmanā ca prāṇātipā¹⁰tāt prativirato bhavati. param(ca) prāṇātipātavairamaṇyām samādāpayati. prāṇātipātavairamaṇyasya ca varṇam bhāṣate. ye ca^{a)} -anye prāṇātipātāt prativiratā bhavanti teṣām api varṇavādī bhavati. sama¹¹nujñāḥ. yāvad ātmanā ca mithyādrṣṭeḥ prativirato bhavati. param ca mityādrṣṭivairamaṇye samādāpayati mithyādrṣṭivairamaṇyasya ca varṇam bhāṣate. ye ca-anye mithyādrṣṭiviratās teṣām api varṇavādī bha¹²vati sama(nu)jñāḥ. tena ca śīlena na kaṃcid dharmam parāmṛśati. śrāvakatvam vā pratyekabuddhatvam vā buddhatvam vā prāg eva-anye kecit. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthita(h) śīlapāra¹³mitām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthita(h) kṣāntipāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya prajñāpā¹⁴ramitāyām sthitasya-ānulomikī kṣāntir utpadyate. tasyaivaṃ bhavati. neha kaṃcid dharma utpadyate vā nirudhyate vā. jāyate vā jīryate vā mṛyate vā, ākrośyate vā paribhāṣyate vā, cchidyate vā bhidyate vā. [f. 242b]¹ hanyate vā. b) tasya prathamacittotpādamupādāya yāvad bodhimaṇḍam atrāntarāt sacet sarvasattvā āgamyā-ākrośeyu paribhāṣeral loṣṭa-daṇḍa^{c)} muṣṭi-śastra-prahārān dadyuś cchintyur bhidyur vā^{c)} tatrāsyaivaṃ bhavati. aho² dharmāṇām dharmatā

a) so L; Ms: 'py

b) AdT + dgag-par bya-ba (prati-
śedhyate).c) AdT: mtshon-cha'am, lag-cha dag-
gis brdeg gam, beod dam, 'big-
par byed kyañ

na ca nāmeha kaṃcid dharma ākrośyate vā paribhāṣyate vā cchidyate vā bhidyate vā hanyate vā badhyate vā. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthitaḥ kṣāntipārami³tām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattva prajñāpāramitāyām sthito vīryapāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām⁴ sthitaḥ caturṣu ṛddhipādeṣu sthita-upāyakauśalena samanvāgataḥ kāyikaṃ caitasikaṃ ca vīryam samjanayya lokadhātum api gatvā lokadhātusātam api gatvā lokadhātusahasram api gatvā yāval lokadhā⁵tuko-
ṭiniyutaśatasahasra(m) ap(i) gatvā sattvānām dharman deśayati. dānapāramitāyām pratiṣṭhāpayati śīlapāramitāyām vā kṣāntipāramitāyām vā vīryapāramitāyām vā dhyānapāramitāyām vā pra⁶jñāpāramitāyām vā. pratiṣṭhāpayati. sa bodhipakṣyeṣu dharmeṣu pratiṣṭhāpayati. śrotaāpattiphale pratiṣṭhāpayati. sakṛdāgāmīphale anāgāmīphale arhattve pratyekabodhau yāvad anuttara⁷syām samyaksambodhau pratiṣṭhāpayati. tathā ca pratiṣṭhāpayati. yathā na saṃskṛte dhātau pratiṣṭhāpayati. na-asamskṛte dhātau pratiṣṭhāpayati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ pra⁸jñāpāramitāyām sthito vīryapāramitām parigrhṇāti. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthito dhyānapāramitām parigrhṇāti? Bhagavān āha: iha Subhūte bodhi⁹sattvo mahāsattvaḥ prajñāpāramitāyām sthitas tathāgatasamādhiṃ sthāpayitvā yāvantaḥ kecit samādhayaḥ śrāvaka-samādhayo vā pratyekabuddhasamādhayo vā bodhisattva-samādhayo vā tān sa¹⁰rvān samāpadyate. tatra samādhiṣu sthitvā-aṣṭau vimokṣān anulomapratiṣṭhāpayati samāpadyate ca vyutthiṣṭhate ca. katamān aṣṭau? iha Subhūte bodhisattvo mahāsattvo rūpī rūpāṇi paśyaty, ayaṃ prathamo vimo-
¹¹kṣaḥ. adhyātmarūpasamjñī bahirddhārūpāṇi paśyaty, ayaṃ

dvitiyo vimokṣaḥ. śubhaṃ cādhimukto bhavaty, ayaṃ tritīyo vimokṣaḥ.^{a)} sa sarvaśo rūpasamjñānāṃ samatikramāt pratigha-samjñānāṃ asta(m)gamān nānātva^{b)} ¹²samjñānāṃ amanasi-kārād anantam ākāśam ity ākāśānāntyāyatanam upasampadya viharaty, ayaṃ caturtho vimokṣaḥ. sa sarvaśa ākāśānāntyāyātana^{c)} -samatikramād anantaṃ vijñānam -iti vijñānānāntyā ¹³yatanam upasampadya viharaty, ayaṃ pañcama vimokṣaḥ. sa sarvaśo vijñānānāntyāyātana-samatikramān nāsti kiṃcid ity ākiṃcanyāyatanam upasampadya viharaty, ayaṃ ṣaṣṭho^{d)} vimokṣaḥ. sa sarva ¹⁴śa ākiṃcanyāyātana-samatikramān naivasamjñānāsamjñāyatanam upasampadya viharaty, ayaṃ saptamo vimokṣaḥ. sa sarvaśo naivasamjñānāsamjñāyātana-samatikramāt samjñāvedayitanirodha- [f. 243a] ¹m upasampadya viharaty, ayaṃ aṣṭamo vimokṣaḥ. imān aṣṭau vimokṣān anulomapratiromaṃ samāpadyate ca vyutthiṣṭhate ca. nava ca-anupūrvasamāpattīr anulomapratiromaṃ samāpadyate ca vyutthiṣṭhate ca. ²katamā nava? iha Subhūte bodhisattvo mahāsattvaḥ viviktaṃ eva kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ pritisukhaṃ prathamam dhyānam upasampadya viharati. yāvac caturthaṃ dhyāna ³m upasampadya viharati. yāvat naivasamjñānāsamjñāyatanasamatikramāt samjñāvedayitanirodham upasampadya viharati. iha nava-anupūrvasamāpattīr anulomapratiromaṃ samāpadyate ca vyutthiṣṭhate ca. (sa)^{e)} e ⁴śān aṣṭānāṃ vimokṣānāṃ āsāṃ ca navānāṃ anupūrvasamāpattīnāṃ vibhaṅgaṃ kṛtvā imaṃ śiṃhavijṛmbhitaṃ samādhiṃ samāpadyate. katamaś ca Subhūte bodhisattvasya mahāsatt-

a) AdT: sdug-pai' rnam-par thar-pa lus-kyi mñon-sum-du byas te, bsgrub gnas gnas-pa 'di ni rnam-par thar-pa gsum-pa'o

b) Ms: nānātma

c) Ms: ākiṃcanyāyātana

d) so L; Ms: ṣaṣṭho

e) so L

vasya śiṃhavijṛmbhitaḥ samādhiḥ? ⁵iha Subhūte bodhisattvo mahāsattvo viviktaṃ eva kāmair viviktaṃ pāpakair akuśalair dharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ pritisukhaṃ prathamam dhyānam upasampadya viharati. yāvan naivasamjñānāsam ⁶jñāyatanād vyutthāya nirodham samāpadyate. nirodhasamāpatter vyutthāya naivasamjñānāsamjñāyatanam samāpadyate. naivasamjñānāsamjñāyatanād vyutthāya prathamadhyānam samāpadyate. sa imaṃ śiṃhavi ⁷jṛmbhitaṃ samādhiṃ vipākīkṛtya^{a)} viṣkandaka^{b)} -samādhiṃ samāpadyate. katamaś ca Subhūte bodhisattvasya mahāsattvasya viṣkandaka-samādhi? iha Subhūte bodhisattvo mahāsattvo viviktaṃ eva kāmair ⁸r viviktaṃ pāpakair akuśalair dharmai savitarkaṃ savicāraṃ vivekajaṃ pritisukhaṃ prathamadhyānam upasampadya viharati. prathamadhyānād vyutthāya yāvan naivasamjñānāsamjñāyatanam upasam ⁹padya viharati. naivasamjñānāsamjñāyatanād vyutthāya nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya dvitīyam dhyāna(m upa) sampadya viharati. dvitīyā(d) dhyānād vyutthāya ¹⁰nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya tritīyam dhyānam upasampadya viharati. tritīyā(d) dhyānād vyutthāya nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya ca ¹¹turthaṃ dhyānam upasampadya viharati. caturthā(d) dhyānād vyutthāya nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya ākāśānāntyāyatanam samāpadyate. ākāśānāntyāyatanād vyutthāya ¹²nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya vijñānānāntyāyatanam samāpadyate. vijñānānāntyāyatanād vyutthāya nirodhasamāpattim samāpadyate. nirodhasamāpatter vyutthāya

a) So also S 208 b. P 464a, vibhaṅgaṃ kṛtvā; AdT: rnam-par dbye-bar byas-nas

b) S: viṣṭambhaka-, P: avaskandakaṃ, AdT: thod-rgyal-gyi (vyutkrāntaka).

ā ¹³kiṃcanyāyatanam samāpadyate. ākiṃcanyāyatanād vyutthāya nirodhasamāpattiṃ samāpadyate. nirodhasamāpatter vyutthāya naivasamjñānāsamjñāyatanam samāpadyate. naiva samjñānāsamjñā(ya)ta ¹⁴nād vyutthāya nirodhasamāpattiṃ samāpadyate. nirodhasamāpatter vyutthāya naivasamjñānāsamjñāyatanam samāpadyate. naivasamjñānāsamjñāyatanād vyutthāya asamahitacitte' vatiṣṭhate. [f. 243b] ¹asamahitacittā (d) nirodhasamāpattiṃ samāpadyate. nirodhasamāpatter vyutthāya. asamahitacitte' vatiṣṭhate. asamahitacittā(d) naivasamjñānāsamjñāyatanam samāpadyate. naivasamjñānāsamjñāyā ²tanād vyutthāya asamahitacitte' vatiṣṭhate. asamahitacittā(d) ākiṃcanyāyatanam samāpadyate. ākiṃcanyāyatanād vyutthāya. asamahitacitte' vatiṣṭhate. asamahitacittā(d) vijñānānantyāyatanam samāpadyate. vijñānānantyāyatanād vyutthāya asamahitacitte' vatiṣṭhate. asamahitacittād ākāśānantyāyatanam samāpadyate. ākāśānantyāyatanād vyutthāya asamahita- [f. 243A] (citte' vatiṣṭhate. asamahitacittād caturtham dhyānam samāpadyate. caturthadhyānād vyutthāya asamahitacitte' vatiṣṭhate. asamahitacittāt tṛtīyam dhyānam samāpadyate. tṛtīyadhyānād vyutthāya asamahitacitte' vatiṣṭhate. asamahitacittād dvitīyam dhyānam samāpadyate. dvitīyād dhyānād vyutthāya asamahitacitte' vatiṣṭhate. asamahitacittāt prathamam dhyānam samāpadyate. prathamadhyānād vyutthāya asamahitacitte' vatiṣṭhate. sa iha avaskandakasamādhau sthitvā sarvadharmasamatām anuprāpnoti. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām sthito dhyānapāramitām parigrhṇāti. ((62))

atha khalv āyuṣmān Subhūtir Bhagavantam etad avocat: kiyac ciraṃ samprasthito vatāyam Bhagavan bodhisattvo mahāsattvaḥ yo' nenopāyakausalena samanvāgataḥ? Bhagavān āha: asaṃkhyeya-kalpa-koṭi-niyuta-samprasthito' yaṃ Subhūte bodhisattvo mahāsattvaḥ yo' nenopāyakausalena samanvāgataḥ. āha: kiyanto Buddhān Bhagavantaḥ paryupāsito 'yaṃ Bhagavaṃ bodhisattvo mahāsattvo yo' nenopāyakausalena samanvāgataḥ? Bhagavān āha: gaṅgānadivālukupamān Buddhān Bhagavantaḥ paryupāsito sa bodhisattvo mahāsattvo veditavyaḥ yo' nenopāyakausalena samanvāgataḥ. āha: kin tena Bhagavan bodhisattvena mahāsattvena kuśalamūlam avaropitaṃ^{a)} yo' nenopāyakausalena samanvāgataḥ? Bhagavān āha: prathamacittotpādamupādāya Subhūte na sā kācid dānapāramitā^{b)} yā tena bodhisattvena mahāsattvena na paripūrītā yo' nenopāyakausalena samanvāgataḥ. na sā kācic chilapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā prajñāpāramitā yā tena bodhisattvena mahāsattvena na paripūrītā yo' nenopāyakausalena samanvāgataḥ. āha: āścaryam etad Bhagavan bodhisattvānām mahāsattvānām ye' nenopāyakausalena samanvāgataḥ. Bhagavān āha: evam etad Subhūte evam etad. āścaryam etad bodhisattvānām mahāsattvānām ye' nenopāyakausalena samanvāgataḥ^{x)} tadyathāpi nāma Subhūte sūryacandramaṇḍalam^{c)} caturo

^{a)} so S; AdT: bsgrub-pa; P: kṛtam
^{x)} quoted from S in Bodhicaryāvatāra-
 tārapañjikā (=B) 346, 10-347, 7.

^{b)} + kriyā S; AdT as above

^{c)} B: sūryamaṇḍalam candramaṇḍalam ca

dvīpān avabhāsayati^{a)}, caturaś ca dvīpan anugacchaty anuparivartate, evam eva Subhūte prajñāpāramitā pañcasu pāramitāsu karma karoti, pañcapāramitā anugacchaty anuparivartate. prajñāpāramitā -avirahitavāt pañcapāramitāḥ pāramitānāmadheyam labhante, prajñāpāramitāvirahitavān na pāramitānāmadheyam labhante. tadyathāpi nāma Subhūte yathā rājā cakravartī virahitaḥ saptabhī ratnair na rājā cakravartīti nāmādheyam labhate, evam eva Subhūte pañcapāramitā prajñāpāramitāvirahitavān na pāramitānāmadheyam labhante.^{x)} tadyathāpi nāma Subhūte apuruṣā strī sudharṣaṇā bhavati dhūrtakaiḥ, evam eva Subhūte prajñāpāramitāvirahitavāt pañcapāramitāḥ sudharṣaṇā^{b)} bhavanti Māreṇa vā mārakāyikābhir vā devatābhiḥ.^{c)} tadyathāpi nāma Subhūte samgrāmāvacaraḥ puruṣaḥ sarvasannāhasannaddhaḥ samgrāme vartamāne durādharṣo bhavati pratirājānair vā pratyarthikair vā pratyamitrair vā, evam eva Subhūte pañcapāramitāḥ prajñāpāramitā-avirahitavād durādharṣā bhavanti Māreṇa vā mārakāyikābhir vā devatābhir, ādhimānikair vā pudgalair vā, yāvan bodhisattvacanḍālair vā. tadyathāpi nāma Subhūte koṭṭarājāno rājñā cakravartinā-anuvīdheyā bhavanti, sāyamprātar-upasthānāya^{d)} gacchanti, evam eva Subhūte pañcapāramitāḥ prajñāpāramitā-parigṛhītā yena sarvākārajñatā tena-anugacchanti.^{x)} tadyathāpi nāma Subhūte yāḥ kācit^{e)} kunadyaḥ sarvās tā yena gaṅgānadi^{f)} tena-anugac-

a) AdT: sñān-bar byed-la; S, B: caturṣu dvīpeṣu karma karoti. P: caturṣu dvīpeṣu kāryam kurvate
b) adhrṣyā S
c) Ad T adds a passage, found in neither S nor P: prajñāpāramitā-avirahitavāt pañcapāramitā durādharṣaṇā bhavanti (mi thul-ba

yin-gyi) Māreṇa vā mārakāyikābhir vā devatābhiḥ. prajñāpāramitāvirahitavāt pañcapāramitā prārthayante (don-du gñer-bar bya-ba yin-no) Māreṇa vā mārakāyikābhir vā devatābhiḥ.

d) S: sāyamprātaḥ-sayamprātan?
e) kāścāna B
f) gaṅgā mahānadi B

chanti, tā gaṅgānadyā^{b)} sārddham mahāsamudram upayānti^{b)}, evam eva Subhūte pañcapāramitāḥ prajñāpāramitā-parigṛhītāḥ yena sarvākārajñatā tena-anugacchanti.^{x)} tadyathāpi nāma Subhūte puruṣasya dakṣiṇahastaḥ sarvakṛtyāṇi karoty, evam eva Subhūte prajñāpāramitā draṣṭavyā. yathā vāmahastaḥ evam pañcapāramitā draṣṭavyā. tadyathāpi nāma Subhūte yat kunadīṣu yac ca mahānadiṣu udakaḥ sarvaḥ tan mahāsamudram anupraviṣṭam ekarasam bhavaty, evam eva Subhūte pañcapāramitāḥ prajñāpāramitā-parigṛhītāḥ sarvākārajñatām anupraviṣṭā pāramitānāmādheyam labhante. tadyathāpi nāma Subhūte rājñāś cakravartinaś caturaṅgasya balakāyasya cakra-ratnam agrato gacchati, tiṣṭhati ca. yatra rājā cakravarty annahetos tiṣṭhati, tatra rājñāś cakravartino balakāyān samtarpayati, na ca tac cakraratnam sthānataś calati, evam eva Subhūte āsām pañcānām pāramitānām prajñāpāramitā pariṇāyikā, yena sarvākārajñatā tena-anugacchanti, tatra sthāsyanti^{c)}, tatra sthitvā tataḥ sthānato nātikrāmanti, tadyathāpi nāma Subhūte rājñāś cakravartinaś tac cakraratnam tac ca pariṇāyakaratnam tac ca gṛhapatiratnam tac ca strīratnam tac ca maṇiratnam tac ca hastiratnam tac ca-asvaratnam caturaṅgasya balakāyasya-agrato gacchaty, evam eva Subhūte āsām pañcānām pāramitānām prajñāpāramitā-agrato gacchaty, agrato gatvā yena sarvākārajñatā tena tiṣṭhati, na ca prajñāpāramitāyā evam bhavati: dānapāramitā ma [f. 243b] ⁴ma-anugacchet. evam śīlapāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā anugacchet. na dānapāramitāyā evam bhavaty: aham prajñāpāramitām anugaccheyam. evam na śīlapāramitāyā ⁵na kṣāntipāramitāyā na vīryapāramitāyā na dhyānapā-

a) gaṅgayā mahānadyā B

e) so P; S: tiṣṭhanti

b) so P; S, B: anugacchanti; AdT:
'bab bo

ramitāyā^{a)} evaṃ bhavaty: ahaṃ prajñāpāramitām anugaccheyam. tat kasya heto(h)? svabhāvo hy āsām eṣaḥ akiñcit-samarthaḥ svabhāvaśūnyā tucchā ma⁶ ricisamā. athāyuṣmān Subhūtir Bhagavantam etad avocat: yadi Bhagavaṃ sarva-dharmā svabhāvaśūnyās, tat katham Bhagavaṃ bodhisattvo mahāsattvo dānapāramitāyāṃ caraṇe cchilapāramitāyāṃ⁷ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ carann anuttarāṃ samyaksambodhim abhisambudhyate? Bhagavān āha: iha Subhūte bodhisattvasya mahāsattvasya^{b)} ṣaṭpā⁸ ramitāsu carataḥ evaṃ bhavati: viparyasta-citto vatāyāṃ lokasanniveśaḥ. sa na śakyam anupāyakaśalena saṃsārāt parimocayitum. ahaṃ teṣāṃ sattvānām arthāya dānapāramitāyāṃ carisyāmi. ⁹śīlapāramitāyāṃ carisyāmi kṣāntipāramitāyāṃ carisyāmi. vīryapāramitāyāṃ carisyāmi. dhyānapāramitāyāṃ carisyāmi. prajñāpāramitāyāṃ carisyāmi. (sa) teṣāṃ sattvānām arthāya ādhyatmika-ba¹⁰hyāni vastūni parityajati, tasyaivaṃ parityajata evaṃ bhavati: na me kiñcit parityaktaṃ. tat kasya heto(s)? tathā hy etad vastu svabhāvaśūnyam.^{c)} evaṃ khalu Subhūte bodhisattvo mahāsattva upaparīkṣamāṇo dānapāramitāṃ¹¹ paripūrayati. teṣāṃ eva sattvānām arthāya (dauḥ)śīlasya-avakāśaṃ na dadāti. tat kasya hetoḥ? (tathā hy asyaivaṃ bhavati:)^{d)} naitad me pratirūpaṃ syād yad ahaṃ anuttarasyāṃ samyaksambodhaye saṃprasthitaḥ prāṇātipātāṃ kuryāṃ yāvan mithyā¹² dṛṣṭiko bhaveyaṃ viṣayān vā prārthayeya(m). devatvaṃ vā brahmatvaṃ vā śrāvaka bhūmiṃ vā pratyekabuddha bhūmiṃ vā prārthayeyaṃ. evaṃ khalu Subhūte bodhisattvo

a) Ms: prajñāpāramitāyā

b) Ms: -ttvo -ttva

c) So P, AdT. Ms: svayaṃ bhāṃkṣyate; S: dvayaṃ vakṣyate

d) So S

mahāsattvaḥ upaparīkṣamāṇaḥ śīlapāramitāyāṃ¹³ carati. teṣāṃ eva sattvānām arthāya^{a)} satatam ākrūṣyamāṇaḥ paribhāṣyamāṇaḥ kaṭukai(h) karkaśair vacanair na kṣobhacittam utpādayati. nāpi loṣṭadaṇḍāśastrapāṣāṇaprahārais tādya māno nāpi śārīrā¹⁴ vayaveṣu bhidyamāneṣu nāpy aṅgapratyaṅgāvayaveṣu cchidyamāneṣu duṣṭacittam utpādayati.^{b)} tat kasya hetoḥ? tathā hi sa sarvaśaṃ tāṃ pratiśrutkropamān upaparīkṣate. rūpaṃ phenapiṇḍopamaṃ (yāvat vijñānaṃ māyopamaṃ upaparīkṣate^{c)} [f. 244a]. evaṃ khalu Subhūte bodhisattvo ma¹ hāsattva upaparīkṣamāṇaḥ kṣāntipāramitāyāṃ carati, teṣāṃ eva sattvānām arthāya na kausīdyacittam utpādayati^{b)}. sarvakuśalaparyeṣṭyāṃ^{d)} yāvan na-anuttarāṃ samyaksambodhi(m abhisambuddho bhavati.^{b)} tat kasya² hetoḥ? tathā hi tasyaivaṃ bhavati,^{e)} na kuśīdena śakyam sattvānām arthaḥ kartum anuttarāṃ vā samyaksambodhim abhisamboddhum.^{e)} evaṃ khalu Subhūte bodhisattvo mahāsattva upaparīkṣa(māṇaḥ vīryapāramitāyāṃ carati.)³ teṣāṃ eva sattvānām arthāya na vikṣiptacitto bhavati^{f)} yāvan na-anuttarāṃ samyaksambodhim abhisambuddho bhavati.^{f)} evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ upaparīkṣamāṇo (dhyānapāramitāyāṃ carati. te)⁴ ṣāṃ eva sattvānām arthāya na jātu prajñāvīrahito bhavati. tat kasya hetoḥ? nāpy anyathā śakyam sattvān paripācayitum (anyatra prajñāpāramitāpraveśāt, tasmāt mayaikam api dauṣprajñasaha-

e) AdT only: 'khrug-pa'i sems 'ga' tsam yañ skyed-par mi byed-de.

b) om S

c) cf. folio 241a 7-8

d) -āparyeṣṭāṃ S; om. AdT

e) S: svargopapattir api kuśīdasya durlabha kaḥ punar vādo' nutta-

rā samyaksambodhis. tasmāt mayā-ārabdhavīryeṇa bhavitavyaṃ sadā anikṣiptadhureṇa yāvad anuttarā samyaksambodhir abhisambuddheti.

f) S differs

gataṃ cittam notpādayitavyam i) ⁵ti. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ sattvānām evārthāya prajñāpāramitāyāṃ carati. āha: yadi Bhagavan pāramitānām^{a)} nāsti nānātvam, kutaḥ i(yaṃ prajñāpāramitā pañcānām pā) ⁶ramitānām agryā-ākhyāyate jyeṣṭhā śreṣṭhā varā pravaraḥ praṇītā-anuttarā niruttarā asamasamā-ākhyāyate. Bhagavān āha: evam etat Subhūte evam etat, na Subhūte (pāramitānām kiṃcin nānātvam. yadi pu) ⁷naḥ prajñāpāramitā na bhaven nemāḥ pañcapāramitā(h) pāramitānamadheyam labheran, prajñāpāramitāṃ punar āgamyā-imāḥ pañcapāramitāḥ pāramitānamadheyam (labhante. tad yathāpi nāma Subhūte) ⁸nānāprakārā ātmabhāvāḥ Sumeruṃ parvatarājam upasamkrāntā ekavarṇā bhavanti, evam eva Subhūte prajñāpāramitāṃ āgamyemāḥ pañcapāramitāḥ pāramitānamadheyam (labhante tā) ⁹ḥ sarvākārajñatām anupraviṣṭā ekavarṇā bhavanti. yaduta prajñāpāramitāvarṇā, na viśeṣaḥ kaścit prajñāyate iyan dānapāramitā iyaṃ śīlapāramitā(tā iyaṃ kṣāntipāramitā iyaṃ vīryapā) ¹⁰ramitā iyaṃ dhyānapāramitā iyaṃ prajñāpāramitā. tat kasya hetos? tathā hy āsām svabhāvo nāsti, anena kāraṇena viśeṣo na prajñāyate. āha: (yadi Bhagavaṃ nārthaprāptau^{a)} kasyacid dha) ¹¹rmasya viśeṣo vā nānākaraṇam vā prajñāyate, kuta iyaṃ prajñāpāramitā āsām pañcānām pāramitānām agryākhyaḥ, jyeṣṭhākhyāyate śreṣṭhākhyāyate (te varā pravaraḥ praṇītā-ā) ¹²khyāyate. anuttarā niruttarā asamasamā-ākhyāyate. Bhagavān āha: evam etat Subhūte evam etat. nārthaprāptau^{b)} kasyacid dharmasya viśeṣo vā(nānākaraṇam vā prajñāyate, api tu kha) ¹³lu lokavyavahārasamketam upādāya dānapāramitā prajñāyate śīla-

a) So P; Ms: prajñāpāramitāyāṃ

b) P: nārthānupratipannasya

pāramitā kṣāntipāramitā vīryapāramitā dhyānapāramitā prajñāpāramitā pra(jñāyate. sattvānām saṃsārata parimocanā-tayā. sa) ¹⁴rve te ca sattvā na jāyamte na mṛyamte na cya-vyamte nopapadyante.^{a)} sattvāsattayā sarvadharmāsattā veditavyā. anena Subhūte paryāyeṇa-āsām pañcānām pāramitānām (prajñāpāramitā-agryākhyāte jyeṣṭhākhyāyate śre) [f. 244b] ¹ṣṭhākhyāyate. varākhyāyate pravarakhyāyate praṇītākhyāyate. anuttarākhyāyate niruttarākhyāyate asamasamākhyāyate. tadyathāpi nāma Subhūte yā kā(ścana striyas tāśām strīratnānām agramā-ākhyāyate)^{b)} ²yāvad asamasamākhyāyate. evam eva Subhūte āsām pañcānām pāramitānām prajñāpāramitā-agryākhyāyate yāvad asamasamākhyāyate. āha: ka eṣa Bhaga(vann abhiprāyo yat prajñāpāramitā-agryā-ākhyāyate) ³yāvad asamasamākhyāyate? Bhagavān āha: tathā hi-iyam prajñāpāramitā sarvakuśaladharmā(n) pariḡṛhya yena sarvākārajñatā tena sthāsyaty asthānayogena. āha: (kiṃ punar Bhagavaṃ prajñāpāramitā kaṃcid dharmam ḡṛṇā) ⁴ti^{c)} vā muṃcati vā? Bhagavān āha: no hīdam Subhūte na prajñāpāramitā kaṃcid dharmam ḡṛṇāti vā muṃcati vā. tat kasya heto(s)? tathā hi Subhūte. te sarvadharmā aḡṛhītā (amuktāḥ. āha: katamān Bhagavaṃ pra) ⁵jñāpāramitā sarvadharmam na ḡṛṇāti na muṃcati? Bhagavān āha: rūpaṃ Subhūte prajñāpāramitā na ḡṛṇāti na muṃcati. vedanāṃ samjñāṃ saṃskārā(n) vijñānaṃ Subhūte prajñāpāramitā na ḡṛṇāti na muṃcati, yāvad bodhiṃ) ⁶Subhūte prajñāpāramitā na ḡṛṇāti na muṃcati. āha: katham Bhagavaṃ rūpam aparigṛhitam bhavati, katham vedanā-samjñā-saṃskārā-vijñā-

a) AdT adds: sems-can med de

de-dag-gi nañ na mchog ces bya-

b) bud-med rin-po-che ni Dzambu

ba dañ

gliñ-gi bud-med gañ ji-sñed-pa

c) T: yoñs-su 'dzin-pa

nam aparigṛhīta^{a)} bhavati. (kathaṃ yāvat sarvākārajñata aparigṛhī) ⁷tā bhavati? Bhagavān āha: rūpasya Subhūte amanasikārato rūpam aparigṛhītaṃ bhavati, vedanāyā saṃjñāyā saṃskārāṇāṃ vijñānasya-amanasikārato vi(jñānam aparigṛhītaṃ bhavati, yāvat sa) ⁸rvākārajñatāyā amanasikārato bodhir aparigṛhītā bhavati. evaṃ khalu Subhūte rūpam aparigṛhītaṃ bhavati. yāvad bodhir aparigṛhītā bhavati. āha: yadi Bha(gavaṃ rūpaṃ na manasikartavyaṃ veda) ⁹nā saṃjñā saṃskārā vijñānaṃ na manasikartavyaṃ yāvat sarvākārajñatā na manasikartavyā, tat kathaṃ Bhagavaṃ amanasikurvato^{b)} rūpaṃ yāvad amanasikurvataḥ sarvākārajñatāṃ (kuśalamūlāni yivardhante, kuśala) ¹⁰mūlair avivardhamānai kathaṃ satpāramitā paripūrayiṣyante, ṣaḍbhiḥ pāramitābhir aparipūryamāṇābhiḥ kathaṃ sarvākārajñatā-anuprāpsyate? Bhagavān āha: yadā Subhūte (rūpaṃ na manasikariṣyati veda) ¹¹nā-saṃjñā-saṃskārā-vijñānaṃ na manasikariṣyati, yāvad bodhiṃ na manasikariṣyati tadā bodhisattvasya mahāsattvasya kuśalamūlāni vivardhiṣyante, kuśalamūlair vivardha(mānai ṣaṭpāramitāḥ paripū) ¹²rayiṣyati ṣaṭpāramitā paripūrya sarvākārajñāṃ anuprāpsyati. tat kasya heto? amanasikṛtya rūpam amanasikṛtya vedanāṃ saṃjñā-saṃskārā-vijñānaṃ amanasikṛtya (bodhiṃ^{c)} anuttarāṃ ¹³samyaksambodhiṃ abhisambhotsyate. āha: kim atra Bhagavaṃ kāraṇāṃ yad(amanasikṛtya rūpaṃ, amanasikṛtya vedanāṃ saṃjñā-saṃskārā-vijñānaṃ)^{c)} amanasikṛtya bodhiṃ sarvākārajñatāṃ anuprāpsyati? Bhagavān āha: (a)manasikāreṇa na śleṣyate, (kāmadhātau na śleṣyate rū) ¹⁴padhātau^{d)} na śleṣyate^{d)} arūpyadhātau amanasikāreṇa na kvacic echliṣyate. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā na

a) T: yoṅs-su ma bzuñ ma ltañ-ba

c) so T

b) amasi-Ms

d) so P, T, Ms: yadi vā

kvacid dharmeṣu śleṣṭavyam. (āha: evañ caran Bhagavaṃ bodhi) [f. 245a] ¹sattvo mahāsattvaḥ prajñāpāramitāyā(ṃ) kva sthāsyati? Bhagavān āha: evaṃ caran Subhūte bodhisattvo mahāsattvo rūpe na sthāsyati vedanāyā(ṃ) saṃjñāyā(ṃ) saṃskāreṣu vijñāne na sthāsyati. yā(vat sarvākārajñatāyāṃ na sthāsyati). ²āha: kena kāraṇena Bhagavaṃ tatra api sarvākārajñatāyān na sthāsyati? Bhagavān āha: anabhiniveśena^{a)} na kvacit sthāsyati. tat kasya heto? tathā hi sarvadharmān na samanu(paśyati yatra-abhiniviśed ava) ³tiṣṭhed vā.^{b)} evaṃ khalu Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caraty anabhiniveśena-asthānayogena. sacet punar bodhisattvasya mahāsattvasyaivaṃ bhavati, ya evaṃ ca(rati evaṃ bhāvayati sa prajñāpāramitāyāṃ carati, sa prajñāpāra)⁴mitāṃ bhāvayati. ahaṃ prajñāpāramitāyāṃ carāmy ahaṃ prajñāpāramitāṃ bhāvayāmi. sacet evaṃ saṃjñānāti dūrikaroti prajñāpāramitāṃ. sa^{c)} prajñāpāramitāyā(ḥ)^{c)d)} (dūribhavati dhyānapāramitāyāḥ) ⁵dūribhavati, vīryapāramitāyā kṣāntipāramitāyā śīlapāramitāyā dānapāramitāyā dūribhavati. yāvat sarvākārajñatāyā dūribhavati. tat kasya heto(ḥ)? na hi (prajñāpāramitā kaṃcid dharmam abhiniviśa) ⁶te. na hi prajñāpāramitāyā kaścid abhiniveśa. tat kasya heto(s)? tathā hy asyā(ḥ) svabhāvo nāsti yatra-abhiniviśeta. sacet punaḥ Subhūte bodhisattvo mahāsattva prajñāpā(ramitāṃ api saṃjñānāti cyavate^{e)} bo) ⁷dhisattvo mahāsattva prajñāpāramitāyāḥ.^{f)} yaḥ prajñāpāramitāyāś cyavate sa sarvadharmebhyaś cyavate. sacet punar asyaivaṃ bhavati prajñāpāramitā pañca-

a) So P; T: mñon-par shen-pa med-pa'i phyir; Ms: abhiniveśo na

c) so P, T

d) yāṃ Ms

b) 'di-ltar de gañ-la mñon-par shen-pa shes bya-ba 'am gnas-pa shes bya-ba'i chos de yañ-dag-par rjes-su mi mthoñ-ba'i phyir te.

e) -las ñams-par 'gyur ro

f) -yāṃ Ms

pāramitā(n) parigr(hṇāti yāvat sarvākārajñatām parigr)
⁸hṇāti, cyuto bodhisattvo mahāsattvaḥ prajñāpāramitāyā.
 na khalu punaḥ prajñāpāramitā-vihīnena śakyam anuttarām
 samyaksambodhir abhisamboddhum. sacet punar asyaivaṃ
 bhavati (:iha prajñāpāramitāyām sthita vyākari) ⁹ṣyate' nut-
 tarasyām samyaksambodhau cyuto bodhisattvo mahāsattvaḥ
 prajñāpāramitāyāḥ. na hi prajñāpāramitāyās cyuto vyākryate
 'nuttarasyām samyaksambodhau. sacet punar asyaivaṃ
 bhavati: ya iha prajñāpāramitāyām sthitvā bo) ¹⁰dhisattvo
 mahāsattvo dānapāramitām abhinirharati yāvat mahākaru-
 ṇām abhinirharati. cyuto bodhisattvo mahāsattvaḥ prajñā-
 pāramitāyā. tat kasya heto? na hi prajñā(pāramitāyās cyu-
 tasya śakyam dānapāramitām abhi) ¹¹nirhartum yāvan na
 śakyam mahākaruṇām abhinirhartum. sacet punar asyaivaṃ
 bhavati: parigrhītās^{a)} Tathāgatena sarvadharmā svayam abhi-
 sambudhya-ākhyātā. deśitā prakāśitā (cyuto bodhisattvo ma-
 hāsattvaḥ prajñāpā) ¹²ramitāyāḥ. tat kasya hetoḥ? na hi
 Tathāgatena kaścīd dharmo' bhisambuddhaḥ. tat kasya heto?^{b)}
 tathā hi Subhūte Tathāgata na kaṃcid dharmam prajñāpa-
 yati. kutaḥ puna kimci(d dharmam abhisambhotsyate ne-
 daṃ sthānam vidyate.^{b)} a)¹³tha khalv āyusmāms Subhūtir
 Bhagavantam etad avocat: kathaṃ Bhagavaṃ bodhisattvasya
mahāsattvasya prajñāpāramitāyām carataḥ ime doṣāḥ na bha-
vanti? Bhagavān āha: ya(dā Subhūte bodhisattvo mahāsatt-
vaḥ prajñāpā ¹⁴ramitāyām carann evaṃ saṃjānāty asaṃtaḥ^{c)}
 sarvadharmā aparigrhītā^{d)} -aśakyam abhisamboddhum.^{d)} saced

a) aparigrhītā P

b) 'di-ltar des mthoñ-bai' chos
 (dṛṣṭān dharmān) kyañ mi dmigs
 na, chos gañ mnon-par rzogs-par
 'tshañ rgyas-par 'gyur-ba lta smos

kyañ ci dgos te. de ni gnas med-
 pa'i phyir ro. Similarly P.

c) P: asaktāḥ, T: chags-pa med-pa

d) P: na ca-aśakto dharmo aparigrhītāḥ kaścīd abhisambudhyate

evaṃ carati carati prajñāpāramitāyām. sacet punar evaṃ apa-
 rigr(hītaṃ dharmam abhiniviśate, virahito bodhisa) [f. 245a]
¹ttvo mahāsattvaḥ prajñāpāramitāyā(h). tat kasya hetoḥ? na
 hi prajñāpāramitā-abhiniveśato vaktavyā. āha: kiṃ punar
 Bhagavaṃ prajñāpāramitā prajñāpāramitā(yā -avirahitā
 yāvad dānapāramitā dāna) ²pāramitāyā avirahitā yāvat sar-
 vākārajñatā sarvākārajñatayā avirahitā? sacet prajñāpāra-
 mitā prajñāpāramitāyā avirahitā. yāvad dānapāramitā dāna
 (pāramitāyā avirahitā yāvat sarvākārajña) ³tā sarvākārajña-
 tayā avirahitā. kathaṃ prajñāpāramitā-abhinirhṛyate. ka-
 thaṃ yāvat sarvākārajñatā-abhinirhṛyate? Bhagavān āha:
 iha Subhūte bodhisattvo mahāsattvaḥ (prajñāpāramitāyām
 caran rūpaṃ iti na abhini) ⁴viśate idaṃ rūpam asya rūpam
 iti. evaṃ vedanā(m) saṃjñāṃ saṃskārān vijñānam iti na-
 abhiniviśate, idaṃ vijñānam asya vijñānam iti, yāvat sarvā-
 kārajñateti na-abhi (niviśate idaṃ sarvākārajñatā asya sarvā)
⁵kārajñateti. rūpaṃ nityato vā anityato vā na-abhiniviśate.
 vedanā-saṃjñā-saṃskārā-vijñānam nityato vā anityato vā nā-
 bhiniviśate. yāvat sarvākārajñatām nityato vā(anityato vā nā-
 bhiniviśate. rūpaṃ sukha)⁶to vā duḥkhato vā nābhiniviśate. ve-
 danāṃ saṃjñāṃ saṃskārān vijñānam sukhatō vā duḥkhato vā
 nābhiniviśate. yāvat sarvākārajñatām sukhatō vā duḥkhato
 vā nābhiniviśa(te. rūpaṃ ātmato vā-anātmato vā nābhini)
⁷viśate, vedanā(m) saṃjñā(m) saṃskārān vijñānam ātmato
 vā-anātmato vā nābhiniviśate. yāvat sarvākārajñatām ātmato
 vā-anātmato vā nābhiniviśate. rūpaṃ śāntato vā-aśāntato
 vā (nābhiniviśate. vedanā(m) saṃjñā(m) saṃskārā) ⁸n vijñā-
 nam śāntato vā aśāntato vā nābhiniviśate. yāvat sarvākāra-
 jñatām śāntato vā aśāntato vā nābhiniviśate. rūpaṃ sūnyato
 vā aśūnyato vā nābhiniviśate. vedanāṃ saṃ(jñāṃ saṃskārān
 vijñānam sūnyato vā aśū) ⁹nyato vā nābhiniviśate. yāvat sar-

vākārajñatām sūnyato vā asūnyato vā nābhiniṣate. rūpaṃ nimittato vā animittato vā nābhiniṣate. vedanāṃ saṃjñāṃ saṃskārā(n vijñānaṃ nimittato vā animittato vā) ¹⁰nābhiniṣate. yāvat sarvākārajñatām nimittato vā animittato vā nābhiniṣate. rūpaṃ praṇihitato vā apraṇihitato vā nābhiniṣate. vedanā(ṃ) saṃjñā(ṃ) saṃskārā(n) vijñā(naṃ praṇihitato vā apraṇihitato) ¹¹vā nābhiniṣate. yāvat sarvākārajñatām praṇihitato vā apraṇihitato vā nābhiniṣate. rūpaṃ viviktato vā aviviktato vā nābhiniṣate, vedanāṃ saṃjñā(ṃ) saṃskārā(n vijñānaṃ viviktato vā aviviktato vā) ¹²nābhiniṣate. yāvat sarvākārajñatām viviktato vā aviviktato vā nābhiniṣate. tat kasya hetoḥ? na hy asvabhāvo dharmo nitya iti vā anitya iti vā sukham iti vā duḥkham iti va ā(tma iti vā anātma iti vā śānta iti vā) ¹³aśānta iti vā sūnya iti vā asūnya iti vā nimittam iti vā animittam iti vā praṇihitam iti vā apraṇihitam iti vā vivikta iti vā avivikta iti vā śakyam abhinirhartum.^{a)} svabhāvaṃ svabhāvena sūnyam iti) ¹⁴na śakyam abhinirhartum.^{a)} sa khalu punaḥ Subhūte bodhisattvo mahāsattvaḥ^{b)} prajñāpāramitāyā(ṃ) caran dhyānapāramitāyāṃ vīryapāramitāyāṃ kṣāntipāramitāyāṃ śīlapāramitāyāṃ (dānapāramitāyāṃ caran sarvākā) [f. 246a] ¹rajñatāyāṃ sthāsya(ti. ta)dyathāpi nāma Subhūte rājñas cakravartinaś caturmaṅgo balakāyo. yena yena rājā cakravartī gacchati. tena tena caturmaṅgo (o ba)lakāyo gacchati. eva(m eva Subhūte ye) ²na yenaiva prajñāpāramitā gacchati. tena tenemā pañcapāramitā anuvartante. yena sarvākārajñatā tena sthāsya(n)ti. tadyathāpi nāma Subhūte sārathīś caturyuga-

a) AdT: rañ-bshin ni rañ-bshin-gyis stoñ shes hya-bar mñon-par bsrub-par mi nus-pa'i phyir-ro.

b) AdT adds: de-ltar

maś ca ratha(m abhiruhya samena mārgena ga) ³cchati.^{a)} evam eva-āsāṃ pañcānaṃ pāramitānaṃ prajñāpāramitā sārathī. samena mārgena yena sarvākārajñatā tena gacchati. āha: katamo Bhagavan bodhisattvānaṃ mahāsa(ttvānaṃ mārgaḥ katamaḥ amārga) ⁴ḥ? Bhagavān āha: śravakamārgo bodhisattvānaṃ mahāsattvānaṃ amārgaḥ^{b)}, pratyekabuddhamārgo bodhisattvānaṃ mahāsattvānaṃ amārgaḥ^{b)}, sarvākārajñatāmārgaḥ^{c)} (bodhisattvānaṃ) ⁵mahāsattvānaṃ mārgaḥ^{d)}. ayaṃ bodhisattvānaṃ mahāsattvānaṃ mārgaḥ aya(m amārgaḥ. āha: mahākṛtyena Bha) ⁶gavan prajñāpāramitā bodhisattvānaṃ mahāsattvānaṃ pratyupasthitā yaivaṃ praṇayaty ayaṃ mārgo' yam amārgaḥ. Bhagavān āha: evam etat Subhūte evam etat.^{e)} mahākṛtyena prajñāpāramitā pratyupasthitā bodhisattvānaṃ mahā) ⁷sattvānaṃ yā mārgaṃ vā amārgaṃ vā pradarsayati. aprameyakṛtyena prajñāpāramitā bodhisattvānaṃ mahāsattvānaṃ pratyupasthitā. asaṃkhyekṛtyena prajñāpāramitā (bodhisattvānaṃ mahāsattvānaṃ pratyupa) ⁸sthitā. prajñāpāramitā Subhūte^{f)} tac ca kṛtyaṃ varṇayati^{f)}. na ca rūpaṃ parigrhṇāti. na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ parigrhṇāti na śrāvakatvasya na pratyekabuddhatva(sya parigrahāya^{g)} pratyupasthitā. sā khalu) punar ⁹iyam prajñāpāramitā bodhisattvasya mahāsattvasya pariṇāyikā- anuttarasyaḥ samyaksambodheḥ śrāvakabhūmes

a) AdT: kha-lo bsgyur-ba ni rta bshi-pa'i śiñ-rta-la shon-nas lam mñam-pa nas 'gro'o.

b) so AdT, lam ma yin-pa'o, and P

c) so AdT; Ms: sarvākārajñatānuprāptau prajñāpāramitāpūrvam (S + gamāḥ śaṭpāramitā).

d) Ms adds: sarvākārajñatā (ma, S)

nuprāptau ayaṃ bodhisattvānaṃ mahāsattvānaṃ mārgaḥ sarvākārajñatānuprāptau.

e) so P. Ms: evam eva Subhūte tan

f) So also S; P: na kvacit praṇayati; T: ci' añ ston-par mi byed de.

g) yoñs-su bzuñ-ba'i phyir T

ca pratyekabuddhabhūmeś ca-apariṇāyikā, sarvā(kārajñā-tāyāś ca-upanāyikā^{a)} evam iyaṃ pra) ¹⁰jñāpāramitā na kasyacid dharmasya-utpādayitrī na nirodhayitrī dharmasthit-(it)āṃ pramāṇikṛtya. āha: yadi Bhagavaṃ iyaṃ prajñāpāramitā na kasyacid dharmasya-utpādayi(trī na nirodhayitrī, tat kathaṃ Bhagavaṃ bodhisat) ¹¹tvena mahāsattvena prajñāpāramitāyāṃ caratā dānaṃ dātavyaṃ kathaṃ śīlaṃ rakṣitavyaṃ kathaṃ kṣāntir bhāvayitavyāḥ kathaṃ vīryaṃ ārabdhavyaṃ kathaṃ dhyānāni samāpattavyāni. (kathaṃ prajñā bhāvayitavyā? Bhagavān āha: sarvā) ¹²kārajñatām ārambaṇikṛtya dānaṃ dātavyaṃ sarvākārajñatām ārambaṇikṛtya śīlaṃ rakṣitavyaṃ sarvākārajñatām ārambaṇikṛtya kṣāntir bhāvayitavyā sarvākārajñā(tām ārambaṇikṛtya vīryaṃ ārabdhavyaṃ sarvākārajñā) ¹³tām ārambaṇikṛtya dhyānāni samāpattavyāni. sarvākārajñatām ārambaṇikṛtya prajñā bhāvayitavyā. tena tāni kuśalamūlāni sarvasattvaih sārddhaṃ sādharmaṇi (kṛtvā-anuttarasyaṃ samyaksambobhau pariṇāma) ¹⁴yitavyāni. evaṃ bodhisattvasya mahāsattvasya tāni kuśalamūlāny anuttarasyaṃ samyaksambobhau pariṇāmayataḥ śatpāramitā bhāvanāparipūriṃ gacchanti yāva(d) bodhi(sattvasya mahāsattvasya) sa) [f. 246b] ¹rvākārajñatā (bhāvanāparipūriṃ gacchati)^{b)}. yaś ca kaścid bodhisattvo mahāsattvaḥ śaḍbhiḥ pāramitābhir avirahitaḥ (sa) sarvākārajñatāya avirahitaḥ. tasmād bodhisattvena mahāsattvena-anuttarāṃ samyaksambo(dhim abhisamboddhukāmena śaṣṭu pāramitāsu) ²śikṣitavyaṃ. śaṣṭu pāramitāsu caran bodhisattvo mahāsattvo sarvakuśalamūlāni paripūrya sarvākārajñatām anuprāpsyati. tasmāt tarhi Subhūte bodhi(sattvena mahāsattvena śaṣṭu pāramitāsu yogaḥ ka) ³raṇīyaḥ. āha: kathaṃ Bhagavan bodhisattvena mahāsattvena śaṣṭu pārami-

a) so P. T: thob-par byed-pa yin no.

b) so P

tāsu yogaḥ karaṇīyaḥ? Bhagavān āha: iha Subhūte bodhisattvena mahāsattvena (evaṃ pratyavekṣitavyaṃ. rūpaṃ na samyuktaṃ na vi)⁴samyuktaṃ. vedanā-samjñā-samskāra-vijñānaṃ sa samyuktaṃ na visamyuktaṃ yāvat sarvākārajñatā na samyuktā na visamyuktā. evaṃ khalu Subhūte bodhisattvena mahāsa(ttvena śaṣṭu pāramitāsu yogaḥ karaṇīya) ⁵ḥ. punar aparaṃ Subhūte bodhisattvena mahāsattvena na rūpe sthāsyāmi-iti yoga karaṇīyaḥ, na vedanāyāṃ na samjñāyāṃ na samskāreṣu na vijñāne sthāsyāmi-iti yo(gaḥ karaṇīyaḥ, yāvan na sarvākārajñatā) ⁶yāṃ sthāsyāmi-iti yoga karaṇīyaḥ. tat kasya hetoḥ? na hi rūpaṃ kvacit(t) sthitaṃ, na vedanā na samjñā na samskāra na vijñānaṃ kvacit sthitaṃ. yāvan na sarvākārajñatā kvacit sthitā (.evam asthānayogena bodhisattvena ma) ⁷hāsattvena-anuttarā samyakambodhir abhisamboddhavyā. tadyathāpi nāma Subhūte puruṣa āmrāphalāni vā panasaphalāni vā khādītukāmo bhavet. tena-āmrāphalā(m vā panasaphalāṃ vā-avaropitavya) ⁸m. avaropya kālena kālam udakaṃ dātavyaṃ kelayitavyaṃ,^{a)} tasya-anupūrveṇa vardhamāne staṃbhe sāmāgrīm āsādyā^{b)}-āmrāphalair vā panasaphalair vā sāmāgrī bhaviṣyati.^{a)} sa tā(ny āmrāphalāni vā panasaphalāni vā) ⁹khādiṣyati. evam eva Subhūte bodhisattvena mahāsattvena-anuttarāṃ samyaksambodhim abhisamboddhukāmena śaṣṭu pāramitāsu śikṣitvā sattvān^{c)} dānena-anugrahītavyā śī(lena kṣāntyā vīryeṇa dhyānena prajñāyā anugra) ¹⁰hītavyāḥ sattvāṃ^{c)} samsārāt parimocayitavyāḥ. tasmāt tarhi Subhūte bodhisattvena mahāsattvena aparapraṇeyatāṃ gantukāmena buddhakṣetraṃ pariśodhayitukāmena bo(dhimaṇḍaniṣṭhitukāmena dharmacakraṃ) ¹¹pravar-

a) de'i rim-gyis yal-ga gel shiñ 'phel-bar gyur-pa ni, tshogs-pa rñed-pas, a-mra'i 'bras-bu dag gam, pa-

na-sa'i 'bras-bu dag 'byor ciñ tshogs-par 'gyur-bas

b) conj. Tib: rñed-pas. Ms: vaśāda-sattvāḥ?

tayitukāmena ṣaṭsu pāramitāsu śikṣitavyam. āha: prajñāpāramitayā Bhagavan prajñāpāramitāyām śikṣitavyam iti vadasi? Bhagavān āha: prajñāpārami(tayā Subhūte prajñāpāramitāyām) ¹² śikṣitavyam iti vadāmi. sarvadharmavaśitābhāvanām anuprāptukāmena prajñāpāramitāyām śikṣitavyam iti vadāmi. tat kasya hetoḥ? eṣā hi prajñāpāramitā. yayā (sarvadharmavaśitābhūmir anuprāpya) ¹³te. eṣā hi prajñāpāramitā sarvadharmānām mukham. tadyathāpati nāma^{a)} mahāsamudraḥ sarvanadīnām mukham^{a)}, evam eva prajñāpāramitā sarvadharmānām mukham^{b)}. śrāvākayā(nikair vā pratyekabuddhayānikair vā) ¹⁴bodhisattvayānikair vā pudgalair ihaiva prajñāpāramitāyām śikṣitavyam. tasmāt tarhi Subhūte bodhisattvena mahāsattvena dānapāramitāyām śikṣitavyam. śīlapārami(tāyām kṣāntipāramitāyām vīryapārami) [f. 247a] ¹tāyām dhyānapāramitāyām prajñāpāramitāyām śikṣitavyam yāvat sarvākārajñatāyām śikṣitavyam. tadyathāpi nāma Subhūte iṣvastrācārya ya(thānurūpaṃ dhanur grhītva^{c)} durādharṣo bha) ²vati pratyarthikair vā pratyamitrair vā. evam eva Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām caran durādharṣo bhavati Māreṇa vā mārakāyikābhir vā devatābhiḥ. tasmāt ta(rhi Subhūte bodhisattve) ³na mahāsattvena-anuttarām samyaksambodhim abhisamboddhukāmena prajñāpāramitāyām śikṣitavyam. taṃ (ca) prajñāpāramitāyām carantam atītānāgatapratyutpannā Buddhā Bhagavantāḥ samanvāha(ranti. āha: katham Bhagavan Buddhā Bhagavan-

a) rgya-mtsho chen-po ni chu-kluñ thams-cad-kyi sgo yin-la, chu-kluñ dañ chu thams-cad kyañ rgya-mtsho chen-por shugs-na ro gcig-tu 'gyur ro; P also: sarvanadījalāni samudre praviṣṭhāny ekara-sāni bravanti.

b) P + sarvadharmā hi prajñāpāramitāḥ prajñāpāramitā bhavanti; AdT: -phyin-pas rnam-par phyi na, prjñ-pā 'gyur ro.

c) 'phoñ-gi slob-dpon lag tshod-la bab-pai' gshu thogs-pa ni

tas taṃ bodhisattvaṃ mahāsattvaṃ dānapāramitāyām carantaṃ samanvāharanti? katham śīlapāramitāyām kṣāntipāramitāyām vīryapāramitāyām dhyānapāramitāyām (prajñāpāramitāyām carantaṃ) ⁵samanvāharanti? katham adhyātmaśūnyatāyām yāvad abhāvasabhāvasūnyatāyām carantaṃ samanvāharanti? yāvat katham sarvākārajñatāyām carantaṃ samanvāharanti? Bhagavān ā(ha: iha Subhūte atītānāgatapratyutpannā Buddhā Bha)⁶gavanto bodhisattvaṃ mahāsattvaṃ dānapāramitāyām carantaṃ samanvāharanti. śīlapāramitāyām kṣāntipāramitāyām vīryapāramitāyām dhyānapāramitāyām prajñ(āpāramitāyām carantaṃ sa) ⁷manvāharanti. tathā punaḥ samanvāharanti yathā naiva dānaṃ na śīlaṃ na kṣāntiṃ na vīryaṃ na dhyānaṃ na prajñāṃ upalabhate. evam (an)upalabhamānaṃ^{a)} bodhisattvaṃ mahā(sattvaṃ samanvāharanti. evam bodhisattvaṃ mahāsattvaṃ) ⁸sarvākārajñatāyām carantaṃ samanvāharanti. tathā ca punaḥ samanvāharanti, yathā naiva sarvākārajñatām upalabhate. evam (an)upalabhamānaṃ^{a)} bodhisattvaṃ mahāsa(ttvaṃ samanvāharanti. punar apa) ⁹raṃ Subhūte Buddhā Bhagavanto bodhisattvaṃ mahāsattvaṃ na rūpataḥ samanvāharanti. na vedanāto na saṃjñāto na saṃskārato na vijñānataḥ samanvāharanti. yāvan na sarvākārajñā(tātaḥ samanvāharanti. āha:)¹⁰ ^{b)}bahuṣu Bhagavaṃs sthāneṣu bodhisattvena mahāsattvena śikṣitavyam, na kvacic chikṣitavyam?^{b)} Bhagavān āha: evam etat Subhūte evam etad. bahuṣu sthāneṣu bodhisattvena mahāsattvena śikṣitavyam. na kvacic chikṣitavya) ¹¹m. tat kasya hetoḥ? tathā hi te dharmā nopalabhyante, yatra bodhisattvena mahāsattvena śikṣitavyam. āha: yat punar Bhagavaṃs Ta-thāgateneṃ dharmā saṃkṣipte(ṇa ca vistareṇa ca bhāṣitās,

a) de-ltar mi dmigs-pas AdT

b) AdT: gnas mañ-po-la slob-par

'tshal-ha'i ... gañ-la 'añ bslab-par mi bgyi lags so.

tatra bodhisattvena) ¹²mahāsattvena-anuttarāṃ samyaksambodhim abhisamboddhukāmenemāḥ ṣaṭpāramitāḥ saṃkṣiptena ca vistareṇa ca^{a)} paryavāptavyā paryavāpya vācā suparicit(āḥ kṛtvā^{a)} manasā a) ¹³nuprekṣitavyās, tathā ca-anuprekṣitavyā yathā cittacaitasikadharmā na pravarteran. Bhagavān āha: evam etat Subhūte evam etat. āsu saṃkṣipta-vistareṇa^{b)} ṣaṭsu pāramitāsu śikṣamāṇo bodhi) [f. 247b] ¹sattvo mahāsattvaḥ sarvadharmāṇāṃ(ś ca) saṃkṣiptavistaram jñāsyati. āha: katham Bhagavaṃ bodhisattvo mahāsattvaḥ (sarvadharmāṇāṃ saṃksi)ptavistaram jñāsyati? Bhagavān āha: (rūpasya vā vedanāyā vā saṃjñāyā vā saṃskarānām) ²vā vijñānasya vā tathatāṃ jñāna(h). yāvat sarvākārajñātāyās tathatāṃ jñāna(h). sarvadharmāṇāṃ saṃkṣiptavistaram jñāsyati. āha: katham punar Bhagava(m) rūpasya tathatā? (Bhagavān āha: yasyā tathatāyā notpādaḥ prajñā) ³yate na vyayaḥ prajñāyate na sthitasyānyathātvaṃ prajñāyate. iyaṃ rūpatathatā yatra bodhisattvena mahāsattvena śikṣitavyam. āha: katham Bhagavaṃ vedanāyā saṃjñāyā saṃskarāṇāṃ vijñānasya tathatā) ⁴yāvat sarvākārajñātāyās tathatā? Bhagavān āha: yasyā tathatāyā notpāda prajñāyate na vyaya(h) prajñāyate na sthitasyānyathātvan prajñāyate iyaṃ vedanā-saṃjñā-saṃ(skāravijñānatathatā yāvat sarvākārajñā) ⁵tā-tathatā. yatra bodhisattvena mahāsattvena śikṣitavyam. bhūta-koṭiṃ jñāna(h) (bodhisattvo mahāsattvaḥ) sarvadharmāṇāṃ saṃkṣiptavistaram jñāsyati. āha: katamā sā Bhagavaṃ bhū-takoṭiḥ? Bhaga(vān āha: akoṭir bhūtakoṭir. atra ko) ⁶tyām

a) AdT: kun-chub-par hgyi'o, gYar-ton śin-tu byañ-ba'i bar-du hgyi'o, gYar-ton śin-tu byañ-bar hgyis-

nas kyañ. vācā suparicita Ms.?, Edgerton s.v. paricita: vacasā paricita.

b) AdT: mdo dañ rgyas-par bstan-pa

śikṣamāṇo bodhisattvo mahāsattva sarvadharmāṇāṃ saṃkṣiptavistaram jñāsyati. dharmadhātum^{a)} jñāno bodhisattvo mahāsattvaḥ sarvadharmāṇāṃ saṃkṣiptavistaram jñāsyati. āha: (katamāsu Bhagavaṃ dharmadhātuḥ?) ⁷Bhagavān āha: adhatur dharmadhātuḥ, yasya dharmadhātor nocchedaḥ prajñāyate na paricchedaḥ. evaṃ caraṃ dharmadhātum jñānan bodhisattvo mahāsattvaḥ sarvadharmāṇāṃ saṃkṣipta(vistaram jñāsyati. āha: ka) ⁸tham Bhagavaṃ sarvadharmāṇāṃ saṃkṣiptavistaram jñātavyam? Bhagavān āha: yathā sarvadharmā na saṃyuktā na visaṃyuktāḥ. āha: katame te Bhagavaṃ sarvadharmā ye na saṃyuktā na vi(saṃyuktāḥ? Bhagavān āhā: rūpaṃ) ⁹na saṃyuktaṃ na visaṃyuktaṃ vedanā-saṃjñā-saṃskāra-vijñānaṃ na saṃyuktaṃ na visaṃyuktaṃ yāvat saṃskṛtadhatur asaṃskṛtadhatur na saṃyukto na visaṃyuktaḥ. tat kasya hetoḥ? na hy asya sva(bhāvo' sti yaḥ saṃyujyeta vā visaṃyu) ¹⁰vyeta vā, yaś ca-asvabhāvaḥ sa abhāvaḥ (, yaś ca-abhāvaḥ sa^{b)} abhāvena sārddham na saṃyukto na visaṃyuktaḥ. evaṃ sarvadharmā jñātavyāḥ. ayaṃ punaḥ Subhūte abhisamkṣepo^{c)} bodhisattvānāṃ mahāsattv(ānām. atra hi Subhūte) ¹¹bhisamkṣepa-pāramitāyām ādikarmikeṇa bodhisattvena mahāsattvena śikṣitavyam, yāvad daśamyāṃ bhūmau sthitvā ihaiva-abhisamkṣepe śikṣitavyam. iha punar abhisamkṣepe śikṣamāṇo (bodhisattvo mahāsattvaḥ) ¹²sarvadharmāṇāṃ saṃkṣepavistaram jñāsyati. āha: tikṣendriyasya Bhagavaṃ bodhisattvasya mahāsattvasya ayaṃ praveśaḥ? Bhagavān āha: mṛdvendriyasya-api Subhūte bodhisattva(sya mahāsattvasya ayaṃ praveśo, madhyendri-

a) so AdT, Ms: sarvadharmā.

b) P: so.

c) So P - AdT mñon-par bsdus-pa yin te. Ms: abhisamkṣepato

yasya-api bodhisattvasya mahāsattvasya ayam praveśaḥ (a)sa-
māhitendriyasya-^{a)} api bodhisattvasya mahāsattvasya ayam)
¹³praveśaḥ. na ayam kasyacid yan na praveśaḥ śikṣitukā-
masya bodhisattvasya mahāsattvasya, na kusīdasya-ayam pra-
veśo na hīnavīryasya na muṣitasmr̥ter na vikṣiptacittasya,
ārabdha(vīryasyākusīdasya upasthitasmr̥ter ayam) ¹⁴pra-
veśaḥ, śikṣitukāmasya-avaivartikabhūmau sarvākārajñatām
anuprāptukāmasya-ayam praveśaḥ. saced yathopadiṣṭāyām
prajñāpāramitāyām śikṣiṣya(te^{b)} śikṣitvā dānāpāramitāyām
śīlapāra) [f. 248a) ¹mitāyām kṣāntipāramitāyām vīryapāra-
mitāyām dhyānapāramitāyām prajñāpāramitāyām sarvā-
kārajñatām anuprāpsyati. tasya khalu punar bodhi-
sattvasya ma(hāsattvasya prajñāpāramitāyām carato yāni
kānicid) ²mārakarmāṇy utpatsyante, sa utpadyamānāny
eva prahāsyante. tasmād upāyakauśalam parigṛhitukāmena
bodhisattvena mahāsattvena prajñāpāramitāyām śikṣitavy
(am. yasmin samaye bodhisattvo mahāsa) ³ttva prajñāpāra-
mitāyām carati prajñāpāramitām bhāvayati prajñāpāramitā-
yām yogam āpadyate. tasmim samaye asaṃkhyeyeṣu lokadhā-
tuṣu ye Buddhā Bhagavantas tiṣṭhanti dhṛya(nte yāpayanti
saddharmam deśa) ⁴yaṃti. te taṃ bodhisattvaṃ mahāsattvaṃ
samanvāharanti. prajñāpāramitāyām carantaṃ. tat kasya
hetoḥ? ato niryātā hy atītānāgatapratyutpannā Buddhā Bha-
gavanta. yaduta ṣa(ṭpā) ⁵ramitebhyah. tasmāt tarhi bodhi-
sattvena mahāsattvena prajñāpāramitāyām carataivaṃ prati-
kāṃkṣitavyaṃ aham apy etān dharmān anuprāpsyāmi. ye'
tītānāgatapratyutpannair Buddhair Bhagavadbhir anuprā(pta)
⁶anuprāpyante. anuprāpsyante ca. evaṃ khalu Subhūte bo-

dhisattvena mahāsattvena prajñāpāramitāyām caratā yoga(m)
āpattavyam. evaṃ yujyamāno bodhisattvo mahāsattva kṣipram
anuttarāṃ samyaksambo(dhim abhi) ⁷sambhotsyate. tasmāt
tarhi bodhisattvena mahāsattvena sarvākārajñatāmanasikārair
avirahitena bhavitavyaṃ. sacet punar bodhisattvo mahāsattva
evaṃ caran sarvākārajñatāyām antaśo' cchaṭāsam(ghātamā)
⁸tram api prajñāpāramitām bhāvayiṣyati. sa khalu punar bodhi-
sattvo mahāsattva bahutaraṃ puṇyaṃ prasaviṣyati. na tv eva
trisāhasramahāsāhasre lokadhātau ye sattvās tān dānena saṃ-
tarpaye(t śīle prati) ⁹ṣṭhāpayet samādhau pratiṣṭhāpaye(t)
prajñāyām pratiṣṭhāpayed vimuktau pratiṣṭhāpayed vimuktij-
ñānadarśane pratiṣṭhāpaye(t) śrotaāpattiphale pratiṣṭhāpayed
yāvad arhattve pratiṣṭhāpayet pratyeka(bodhau prati)
¹⁰ṣṭhāpayed, ayam eva bahutaraṃ puṇyaṃ prasaved ya imāṃ
gaṃbhīrāṃ prajñāpāramitām acchaṭāsamghāta-mātram api
bhāvayet. tat kasya hetoḥ? ato niryātāṃ hi tad dāna-śīla-
samādhi-prajñā-vimukti-vi(mukti)jñānadarśana-(śrota) ¹¹āpat-
tiphalaṃ yāvad arhattvaṃ pratyekabodhi(h). ye' pi te Bud-
dhā Bhagavanto daśasu dikṣu lokadhātuṣu tiṣṭhanti dhṛy-
ante yāpayanti dharmam ca deṣayanti te' py ato niryātāḥ pra-
jñāpāramitāyāḥ. ye' pi te' tītānāga(tapratyutpannā) ¹²Bud-
dhā Bhagavantas te' py ata eva prabhāvitā. prajñāpāramitā-
yāḥ. punar aparaṃ Subhūte yo muhūrtaṃ vā divasaṃ vā
divasa)śataṃ vā saṃvatsaraṃ va saṃvatsaraśatam vā. kalpaṃ
vā kalpaśataṃ vā yāvad asaṃ(khyeyāny api kalpa) ¹³śātāni-
imāṃ prajñāpāramitām sarvākārajñatārambaṇamanasikā-
rair bhāvayiṣyati. sa prabhūtataṃ puṇyaṃ prasaviṣyati. na
tv eva ye gaṃgānadivālukopameṣu lokadhātuṣu sattvās tān
sarvā(n dānena saṃtarpayet ś) ¹⁴īle pratiṣṭhāpayet samādhau
prajñāyām vimuktau vimuktijñānadarśane pratiṣṭhāpayet
śrotaāpattiphale yāvad arhattve pratiṣṭhāpaye(t) pratyekabo-

a) dbaṅ-po mñam-par ma bshag-pa'i
AdT

b) -ati S

dhau pratiṣṭhāpayet. (tat kasya hetoḥ? ato niryātā) [f. 248b]
¹hi te Buddhā Bhagavanto yair etad dānamayaṃ puṇyakriyā-
 vastu prajñāptam yāvad arhattvaṃ prajñāptam pratyekabo-
 dhiḥ prajñāptā. yaḥ^{a)} punar bodhisattvo mahāsattvaḥ evam
 upadiṣṭāyāṃ pra(jñāpāramitāyāṃ sthā) ²syati. sa khalu
 punar bodhisattvo mahāsattvaḥ avaiivartika pratikāṅkṣita-
 vyaḥ. Tathāgatasamanvāgata sa bodhisattvo mahāsattvaḥ pra-
 tikāṅkṣitavyo yo' nenopāyakauśalena samanvāgataḥ (bahu-
 buddhakoṭini) ³yutaśatasahasraparyupāsitaḥ sa bodhisattvo
 mahāsattvaḥ pratikāṅkṣitavyaḥ avaropitakuśalamūlaḥ sa
 bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, kalyāṇāmitrapa-
 riḡrhitāḥ sa bo(dhisattvo) ⁴mahāsattvaḥ pratikāṅkṣitavyaḥ,
 ṣaṭpāramitācīrṇaḥ sa bodhisattvo mahāsattvaḥ pratikāṅkṣi-
 tavyaḥ, caturdaśasūnyatābhāvitaḥ sa bodhisattvo mahāsattvaḥ
 pratikāṅkṣitavyaḥ yāvat catuḥ-pratisaṃvi(dabhāvitaḥ^{b)}) ⁵sa
 bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, ṣaḍabhijñāḥ sa
 bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, kumārabhūtaḥ
 sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, abhiprāyapa-
 ripūrṇā(h) sa bo(dhisattvo) ⁶mahāsattvaḥ pratikāṅkṣitavyaḥ,
 buddhadarśana-avirahitaḥ sa bodhisattvo mahāsattvaḥ pra-
 tikāṅkṣitavyaḥ, kuśalamūla-avirahitaḥ sa bodhisattvo mahā-
 sattvaḥ pratikāṅkṣitavyaḥ. buddhakṣetra-avirahi(taḥ sa)
⁷bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, anācchedya-pra-
 tibhānaḥ sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, dhā-
 rāṇipratilabdha(h) sa bodhisattvo mahāsattvaḥ pratikāṅkṣita-
 vyaḥ, rūpaparini(ṣpatti) ⁸s^{c)} tasya bodhisattvasya mahāsattva-
 vasya pratikāṅkṣitavyaḥ, vyākaraṇasampannaḥ sa bodhisattvo
 mahāsattva(h) pratikāṅkṣitavyaḥ, saṃcintya -bhavapрати-

a) Ms: yach

b) T: bsgoms-pa yin-par

c) T: gzugs phun sum tshogs-pa yin-
par

kāṃkṣī sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ(a(kṣa-
 ra^{a)}-pra) ⁹veśakuśalaḥ^{b)} sa bodhisattvo mahāsattvaḥ prati-
 kāṅkṣitavyaḥ^{c)}, anakṣarapraveśakuśalaḥ sa bodhisattvo ma-
 hāsattvaḥ (pratikāṅ) ¹⁰kṣitavyaḥ^{d)} bodhisattvavihāraśakuśalaḥ
 sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ^{e)}, vyāhāra-
 kuśalaḥ sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, avyāhā-
 rakuśalaḥ sa bodhisattvo mahāsattvaḥ (pratikāṅkṣitavyaḥ),
¹¹ekādhivacanakuśalo dvyadhivacanakuśalo^{e)} bahvādhivaca-
 na-kuśalaḥ sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ,
 stryadhivacanakuśalo puruṣādhivacanakuśalo napuṃsakā-
 dhivacana(kuśalo^{f)} sa bodhisattvo ma) ¹²hāsattvaḥ prati-
 kāṅkṣitavyaḥ, atīta-anāgāta-pratyutpanna- kuśalaḥ sa bodhi-
 sattvo mahāsattvaḥ pratikāṅkṣitavyaḥ, rūpakuśalo vedanā-
 kuśalaḥ saṃjñākuśalaḥ saṃskāra(kuśalaḥ vijñānakuśalaḥ
 yāvat nirvāṇa) ¹³kuśalo dharmadhātulaḥ kuśalaḥ saṃskṛ-
 talakṣaṇakuśalaḥ asaṃskṛtalakṣaṇakuśalaḥ, bhāvakuśalaḥ
 abhāvakuśalaḥ svabhāvakuśalaḥ parabhāvaku(śalaḥ, saṃ)
¹⁴prayuktakuśalo viprayutakuśala(h) samprayukta-viprayuk-
 takuśalaḥ na- samprayukta-viprayukta-kuśalaḥ, tathatākuśa-
 laḥ avitathatākuśalaḥ ananya [f. 249a] ¹tathatākuśalaḥ
 dharmadhātukuśalo dharmaniyāmatakuśalaḥ hetupratyaya-
 kuśalaḥ apratyayakuśalaḥ skandhakuśalo dhātukuśalaḥ āya-
 tanakuśalaḥ satyakuśalaḥ pratītyasamutpādakuśalaḥ ²laḥ (dhyā-
 nakuśalaḥ)^{e)} apramāṇakuśalaḥ ārūpyasamāpattikuśalaḥ ṣat-

a) ?; AdT: ākāra-, rnam-pa-la;
then: brjod-pa-la, yi-ge med-pa-la,
brjod-pa-la, to l. 10

b) Ms: repeats sa bodhi

c) Ms: repeats vyākaraṇasampanna

sa bodhisattvo mahāsattvaḥ prati-
kāṅkṣitavyaḥ

d) om AdT

e) om AdT

f) om AdT

g) AdT: bsam gtan-la mkas-pa daṅ

pāramitākuśalaḥ catusmṛtyupasthānakuśalo yāvat sarvakā-
rajñātākuśalaḥ saṃskṛtadhātukuśalaḥ asaṃskṛtadhātukuśalaḥ
dhātukuśalaḥ a ³dhātukuśalaḥ rūpamanasikāraakuśalaḥ yāvat
vijñānamanasikāraakuśalaḥ yāvat sarvakārajñātāmanasikā-
kuśalaḥ rūpaṃ rūpeṇa sūnyam iti kuśalaḥ yāvat vijñānaṃ
vijñānena sūnyam iti kuśalaḥ yā ⁴vad bodhi bodhya sūnyeti
kuśalaḥ praśrabdhimārgakuśalaḥ apraśrabdhimārgakuśalaḥ
utpādanirodhakuśalaḥ sthitvanyathātvakuśalaḥ rāgakuśalaḥ
dveṣakuśalo mohakuśalaḥ arāgakuśala(h) adveṣa ⁵kuśala(h)
amohakuśalaḥ dṛṣṭikuśalaḥ adṛṣṭikuśalaḥ mithyādṛṣṭikuśalaḥ
amithyādṛṣṭikuśalaḥ yāvat sarvadṛṣṭikuśalaḥ nāmaakuśalo nā-
marūpakuśalaḥ āraṃbaṇakuśalaḥ adhi ⁶patikuśalaḥ ākārakuśalaḥ
lakṣaṇakuśalaḥ duḥkhakuśalaḥ samudayakuśalaḥ niro-
dhakuśalaḥ mārgakuśalaḥ narakakuśalaḥ tiryagyonikuśalo
yamalokakuśalaḥ^{a)} manuṣyakuśalaḥ manuṣyamārgakuśalaḥ^{b)}
devakuśalo devamārgakuśalaḥ srotaāpattiḥphalakuśalaḥ srota-
āpattiḥphalamārgakuśalaḥ sakṛdāgāmikuśalaḥ sakṛdāgāmīpha-
lamārgakuśalaḥ⁸śalaḥ anāgāmīphalamārgakuśalaḥ arhattvakuśalaḥ
arhattvamārgakuśalaḥ pratyekabodhikuśalaḥ pratyekabo-
dhimārgakuśalaḥ mārgākārajñātākuśalo mārgākārajñātāmā-
rgakuśalaḥ⁹laḥ sarvakārajñātākuśalaḥ sarvakārajñātāmārgakuśalaḥ
indriyakuśalaḥ indriyaparipūrikakuśalaḥ^{c)} āsuprajñakuśalaḥ
tikṣṇaprajñakuśalaḥ javanaprajñakuśalaḥ nairvedhika-
prajñakuśalaḥ pṛthu¹⁰prajñakuśalaḥ asamaprajñakuśalaḥ atī-
tādhvakuśalo⁷ nāgatādhvakuśalaḥ pratyutpannādhvakuśalaḥ
upāyākuśalaḥ sattvāśayakuśalaḥ āśayakuśalaḥ^{d)} adhyāśayaku-

a) AdT adds: yamalokamārgakuśalaḥ narakamārgakuśalaḥ and tiryagyonimārgakuśalaḥ

b) Ms: amanuṣyakuśalaḥ mārgakuśalaḥ

c) AdT: dbaṅ-po yoiṣ-su rdzogs-pa

d) om AdT

śalaḥ arthakuśala¹¹lo vyañjanakuśalaḥ yānatrayāvasthānakuśalaḥ sa bodhisattvo mahāsattvaḥ pratikāṅkṣitavyaḥ. ete' nu-
śāmsā(h) Subhūte tasya bodhisattvasya mahāsattvasya prajñā-
pāramitāyāṃ carataḥ prajñāpāramitāṃ abhinirha(ra)taḥ¹²pra-
jñāpāramitāṃ bhāvayataḥ pratikāṅkṣitavyāḥ. āha: katham
Bhagavaṃ prajñāpāramitāyāṃ caritavyaṃ katham prajñāpā-
ramitā-abhinirhartavyā katham prajñāpāramitā bhāvayita-
vyā? Bhagavān āha: rūpaśāntatayā rū¹³pavaśikatayā rū-
patuccha(katayā rūpa-a)sāraikatayā prajñāpāramitāyā(m)
caritavyam. vedanā-saṃjñā-saṃskāra-vijñāna-śāntatayā vij-
ñāna-vaśikatayā vijñāna-tucchakatayā. vijñāna-asāraikatayā
prajñā¹⁴pāramitāyāṃ caritavyaṃ. yat (punar Subhūte evaṃ
vadasi,) katham prajñāpāramitā-abhinirhartavyeti? ākāśāsū-
nyatābhinirhareṇa prajñāpāramitā-abhinirhartavyā. yat pu-
nar evaṃ vadasi, katham prajñāpāramitā (bhā) [f. 249b]
¹vayitavyeti? bhāvanāvibhāvanata(yā prajñā)pāramitā bhā-
vayitavyā. āha: kiyac ciram Bhagavaṃ bodhisattvena mahā-
sattvena prajñāpāramitāyāṃ carataḥ prajñāpāramitāyāṃ
cīrṇam bhavati? Bhagavān āha: prathamacittotpā²da-
mupādāya yāvad bodhimaṇḍani(ṣaṇṇa) prajñāpāramitāyāṃ
caritavyaṃ. evaṃ abhinirhartavyā bhāvayitavyā. āha: kiṃ
punar Bhagavaṃ cittānantaryatāviraḥitena bhavitavyaṃ?
Bhagavān āha: anyeṣā(m) ma³ nasikārāṇam avakāśam ada-
da(tā prajñā)pāramitāyāṃ caritavyaṃ. sarvakārajñātāma-
nasikāram anutsṛjātā prajñāpāramitāyāṃ caritavyaṃ prajñā-
pāramitā-abhinirhartavyā prajñāpāramitā bhāvayitavyā.
⁴tathā punaś caritavyaṃ tathā bhāvayitavyaṃ tathā-abhinir-
hartavyā yathā cittacaitasikā dharmā na pravartante. āha:
kiṃ punar Bhagavan prajñāpāramitāyāṃ caratā prajñāpāra-
mitāṃ abhinirharatā prajñāpāramitāṃ bhāvayatā⁵sarvakā-
rajñātā anuprāpyate? Bhagavān āha: no hīti. āha: tat kim

abhāvayatā? Bhagavān āha: no hīti. āha: tat kiṃ bhāvayatā ca-abhāvayatā ca? Bhagavān āha: no hīti. āha: tat kiṃ naiva bhāvayatā nā ⁶bhāvayatā? (Bhagavān āha:) no hīti. āha: katham idānīm Bhagavaṃ sarvākārajñātām anuprāpyate? Bhagavān āha: yathā tathatā. āha: katham tathatā? Bhagavān āha: yathā bhūtakoṭi. āha: katham bhūtakoṭiḥ? Bhagavān ⁷āha: yathā dharmadhātuḥ. āha: katham dharmadhātuḥ? Bhagavān āha: yathā ātmadhātuḥ sattvadhātur jīvadhātuḥ pudgaladhātu(ḥ). āha: katham Bhagavann ātmadhātuḥ sattvadhātur jīvadhātuḥ pudgaladhātu? Bhagavān āha: ⁸tat kiṃ manyase Subhūte api nv ātmā vā sattvo vā jīvo vā pudgalo vā-upalabhyate? āha: no hidaṃ Bhagavaṃ. Bhagavān āha: anupalabhamāṇaḥ Subhūte ātmānaṃ vā sattvaṃ vā jīvaṃ vā pudgalaṃ vā, katham ātmadhātuḥ sattvadhātuḥ ⁹jīvadhātuḥ pudgaladhātuḥ prajñāpayiṣyāmaḥ? evam aprajñāpayaṃ prajñāpāramitāṃ eva(m) aprajñāpayaṃ sarvadharmān sarvākārajñātām^{a)} anuprāpsyati. āha: kiṃ punar Bhagavann aprajñāpanīyā prajñāpārami ¹⁰tā. aprajñāpanīyā dhyānapāramitā aprajñāpanīyā vīryapāramitā^{b)} aprajñāpanīyā kṣāntipāramitā aprajñāpanīyā śīlapāramitā aprajñāpanīyā dānapāra ¹¹mitā? Bhagavān āha: aprajñāpanīyā Subhūte prajñāpāramitā aprajñāpanīyā yāvat sarvadharmāḥ saṃskṛtā vā asaṃskṛtā vā śrāvakadharmā vā pratyekabuddhadharmā vā. āha: yadi Bhagavann aprajñāpanīyā sarvadhā ¹²rmā kutaḥ punar Bhagavan narakāḥ prajñāyante. tiryagyonir vā yamaloko vā prajñāyate. devā vā manuṣyā vā prajñāyante^{c)} śrotaāpanno vā sakṛdāgāmī vā anāgāmī vā arhan vā pra ¹³tyekabuddho vā bodhisattvo vā

a) Ms: -tayām; but see P and S.

c) The Ms repeats this twice.

b) The Ms repeats this twice.

samyaksambuddho vā prajñāyate? Bhagavān āha: tat kiṃ manyase Subhūte api nu sattvaprajñāptir upalabhyate? āha: no hidaṃ Bhagavan. Bhagavān āha: anupalabhamāṇaḥ Subhūte sattvān kuto ¹⁴narakaṃ prajñāpayiṣyāmi. tiryagyonim vā yamalokaṃ vā devān vā manuṣyan vā śrotaāpannaṃ vā sakṛdāgāmināṃ vā anāgāmināṃ vā arhattvaṃ vā pratyekabuddhaṃ vā samyaksambuddhaṃ vā prajñāpayiṣyami? evaṃ khalu Subhūte ¹⁵bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā aprajñāpaniyeṣu dharmeṣu śikṣitavyam. āha:^{a)} na punar^{a)} Bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā rūpe śikṣitavyam vedanāyāṃ saṃjñā- [f. 250a] ¹ yāṃ saṃskāreṣu vijñāne śikṣitavyam yāvan na sarvākārajñātāyāṃ śikṣitavyam. Bhagavān āha: rūpe śikṣitavya(m) anutkṣepa-aprakṣepatayā. vedanāyāṃ saṃjñāyāṃ saṃskāreṣu vijñāne śikṣitavyam ²anutkṣepa-aprakṣepatayā. yāvat sarvākārajñātāyāṃ śikṣitavyam anutkṣepa-aprakṣepatayā. āha: katham Bhagavaṃ rūpe śikṣitavyam anutkṣepa-aprakṣepatayā. katham vedanāyāṃ saṃjñāyāṃ saṃskāreṣu katham vijñāne śikṣi ³tavyam anutkṣepa-aprakṣepatayā? Bhagavān āha: anutpāda-anirodhataḥ śikṣitavyam. āha: katham Bhagavaṃ yāvat sarvākārajñātāyāṃ śikṣitavyam anutkṣepa-aprakṣepatayā? Bhagavān āha: anutpāda-anirodhataḥ ⁴śikṣitavyam. āha: katham Bhagavann anutpāda-ani(ro)dhatāyāṃ śikṣitavyam? Bhagavān āha: anabhisamskāratāyāṃ, saṃskārānāṃ na bhāvanāyāṃ na vibhāvanāyāṃ^{b)}. āha: katham Bhagavann anabhisamskāratāyāṃ śikṣitavyam?⁵ Bhagavān āha: svalakṣaṇasūnyatām^{c)} sarvadharmāṃ paśyatā-

a) P: nanu

b) AdT: mñon-par 'du bya-ba med-pa ste, 'du-byed-rnams bsgom-par yañ mi bya, gshig-par yañ mi bya-

bar ro. The Ms has: bhāvanāyāṃ na vibhāvanāyāṃ na. saṃskārānām.

c) -sūnyān P

anabhisamṣkāratāyāṃ śikṣitavyaṃ. āha: katham Bhagavaṃ svalakṣaṇāsūnyā (sarva)dharma draṣṭavyā? Bhagavān āha: rūpaṃ rūpeṇa sūnyam draṣṭavyam. vedanā veda ⁶nayā sūnyā draṣṭavyā. samjñā samjñayā sūnyā draṣṭavyā samskārā samskarai sūnyā draṣṭavyā vijñānam vijñānena sūnyam draṣṭavyam cakṣuś cakṣuṣā sūnyam draṣṭavyam. yāvat mano manasā sūnyam draṣṭavyam adhyātmasū ⁷nyatā-adhyātmasūnyatayā sūnyā draṣṭavyā yāvat svalakṣaṇāsūnyatā svalakṣaṇāsūnyatayā sūnyā draṣṭavyā dhyānāni dhyānai sūnyāni draṣṭavyāni. yāvan nirodhasamāpattir nirodhasamāpattiyā sūnyā draṣṭavyā smṛtyupasthānāni smṛtyupasthānai sūnyāni draṣṭavyāni yāvad bodhir bodhyā sūnyā draṣṭavyā. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā svalakṣaṇāsūnyeṣu sarvadharmeṣu ⁹śikṣitavyam. āha: yadi Bhagavaṃ rūpaṃ rūpeṇa sūnyam yāvad bodhir bodhyā sūnyā draṣṭavyā tat katham Bhagavaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratā caryā bhavati? Bhagavān āha: acaryā Su ¹⁰bhūte bodhisattvasya mahāsattvasya prajñāpāramitā-caryā. āha: kena kāraṇena Bhagavaṃ acaryā prajñāpāramitā-caryā? Bhagavān āha: tathā hi Subhūte prajñāpāramitā nopalabhyate bodhisattvo' pi no ¹¹palabhyate. caryā-api nopalabhyate. yaś carati yena vā carati yatra vā carati tad api nopalabhyate. iyaṃ Subhūte acaryā bodhisattvasya māhasattvasya prajñāpāramitā-caryā yatraite sarvaprāpṃcā nopa ¹²labhyante. āha: yadi Bhagavaṃ acaryā prajñāpāramitā-caryā tat katham ādikarmikeṇa bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam? Bhagavān āha: iha Subhūte ādikarmikeṇa bodhisattvena mahā ¹³sattvena prathamacittotpādam evārabhya. anupalambheṣu sarvadharmeṣu śikṣitavyam. tena dānam datatā-anupalambhayogena dānam datavyam, śīlam rakṣatā-anupalambhayogena śīlam

rakṣitavyam kṣāntyā sampādayatā-anu¹⁴palambhayogena kṣāntyā sampādayitavyam. vīryam ārabhamāṇena-anupalambhayogena vīryam ārabdhavyam. samādhiṃ samāpadyamānena anupalambhayogena samādhiḥ samāpattavyaḥ prajñāṃ bhāvayatā. a- [f. 250b] ¹nupalambhayogena prajñā bhāvayitavyā. yāvat sarvākārajñatāṃ bhāvayatā- anupalambhayogena sarvākārajñatā bhāvayitavyā. āha: kiyatā Bhagavaṃ anupalambho bhavati. kiyatopalambho bhavati? ²Bhagavān āha: yāva(d) dvayam tāvad upalambha. advayam anupalambha. āha: kim iti Bhagavaṃ dvayam? Bhagavān āha: yāvat cakṣūrūpāṇi yāvad yāvan manodharmāś ca yāvad yāvad bodhir buddhāś ca idaṃ Subhūte dvayam. ³āha: kiṃ punar Bhagavaṃ upalabhyo' nupalambhaḥ atha-anupalabhyo' nupalambha? Bhagavān āha: na Subhūte anupalambhyo' nupalambha. na-anupalabhyo' nupalambhaḥ. api tu khalu punaḥ Subhūte upalambha-anupalambha ⁴bhasamatā-anupalambhaḥ. evaṃ khalu Subhūte bodhisattvena mahāsattvena-upalambhasa(ma)tāyāṃ śikṣitavyam. evaṃ śikṣamāṇo bodhisattvo mahāsattva prajñāpāramitāyāṃ anupalambhiko bhavati. āha: ya ⁵di Bhagavaṃ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran naivopalambhe sajjate naivānupalambhe, katham bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā bhūmer bhūmi(h) paripūrayitavyam, bhūmer bhūmi(m) ⁶paripūrya sarvākārajñatā anuprāptavyā? Bhagavān āha: na Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann upalambhe sthitvā bhūme(r) bhūmi(m) paripūrayati. na hy upalambhe sthitvā śakyam bodhisattve ⁷na mahāsattvena prajñāpāramitāyāṃ caratā bhūmer bhūmi paripūrayitum. tat kasya heto? anupalambho hi prajñāpāramitā-anupalambho bodhi so' pi nopalabhyate. yaḥ prajñāpāramitāyāṃ carati. e ⁸vaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpā-

ramitāyāṃ caritavyaṃ. āha: yadi Bhagavaṃ prajñāpāramitā nopalabhyate (bodhir api nopalabhyate)^{a)} yo' pi bodhau^{b)} carati so' pi nopalabhyate. tat katham idānīm bodhisattve⁹ na mahāsattvena prajñāpāramitāyāṃ caratā sarvadharmeṣu^{c)} pravicyaḥ kartavyaḥ idaṃ rūpam (iyaṃ) vedanā-iyāṃ samjñā ime saṃskārā idaṃ vijñānaṃ yāvad iyaṃ bodhiḥ? Bhagavān āha: na hi Subhūte¹⁰ bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caraṃs tathā dharmeṣu pravicyaṃ karoti. yathā kurvan rūpam upalabheta vedanāṃ (samjñāṃ) saṃskārān vijñānaṃ upalabheta. yāvad bodhim upalabheta. āha: yadi Bhaga¹¹ van bodhisattvo mahāsattva(h) prajñāpāramitāyāṃ caran rūpaṃ nopalabhate. vedanāṃ samjñā(m) saṃskārā(n) vijñānaṃ nopalabhate. yāvad bodhim nopalabhate, katham idānīm dānapāramitā(m) paripūrya śīlapāramitāṃ kṣantipāra¹² mitāṃ vīryapāramitāṃ dhyānapāramitāṃ^{d)} prajñāpāramitāṃ paripūrya bodhisattvanyāmam avakramati. bodhisattvanyāmam avakramya buddhakṣetraṃ pariśodhayati. buddhakṣetraṃ pariśodhya sattvān pari¹³ pācayati. sattvān paripācya sarvākārajñātām anuprāpnoti. sarvākārajñātām anuprāpya dharmacakraṃ pravartayati. dharmacakraṃ pravartya buddhakāryaṃ karoti. buddhakāryaṃ kṛtvā sattvān saṃsārāt parimo¹⁴ cayati? Bhagavān āha: na Subhūte bodhisattvo mahāsattvo rūpasya kṛte prajñāpāramitāyāṃ carati. na vedanāyā na samjñāyā na saṃskārāṇāṃ na vijñānasya kṛte yāvan na bodheḥ [f. 251a] ¹kṛte prajñāpāramitāyāṃ carati. āha: kasya Bhagavan kṛte bodhisattvo mahāsattvaḥ

e) AdT: byañ-chub kyañ dmigs-su ma mehis

b) Ms: bau. AdT: gañ byañ-chub-yi slad-du spyod-pa

e) AdT adds: ño-bo-ñid dañ bral-ba'i (chos thams-cad-la)

d) The Ms repeats this word.

prajñāpāramitāyāṃ carati? Bhagavān āha: na kasya(it) kṛte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati. tat kasya heto²s? tathā hy akṛtāḥ sarvadharmāḥ anabhisamskṛtāḥ sarvadharmāḥ, sā' pi prajñāpāramitā (akṛtā-) anabhisamskṛtā, bodhir apy akṛtā-anabhisamskṛtā. bodhisattvo' py akṛto' nabhisamskṛtaḥ. evaṃ khalu Subhūte bodhisattvena ma³ hāsattvena prajñāpāramitāyāṃ caritavyaṃ akṛta-anabhisamskṛta-yogena. āha: yadi Bhagavann akṛtā-anabhisamskṛtāḥ sarvadharmā, tat katham eṣāṃ trayāṇāṃ yānānāṃ vyavasthānaṃ bhavati. śrāvākayānasya vā pratyeka⁴ buddhayānasya vā mahāyānasya vā? Bhagavān āha: na Subhūte akṛta- anabhisamskṛtānāṃ dharmāṇāṃ kiṃcid vyavasthānaṃ upalabhyate. abhisamskṛtānāṃ abhisamcetayitānāṃ dharmāṇāṃ vyavasthānaṃ upalabhyate. tat ka⁵ sya hetos? tathā hi bālo' śrutavān pṛthagjano' bhinivīśya pañcasu skandheṣu rūpe yāvad vijñāne. yāvat sarvākārajñātāyāṃ abhinivīśya rūpaṃ manyate rūpam upalabhate. yāvad vijñānaṃ manyate vijñānaṃ upala⁶ bhate. yāvad bodhim manyate bodhim upalabhate. tasyaivaṃ bhavaty: ahaṃ bodhim abhisambhotsye ahaṃ sattvān mocayiṣye saṃsārāt sa evaṃ asat kalpayati. tat kasya (heto(s)? tathā hi Subhūte yad Buddhāiḥ pañcabhiḥ cakṣubhir no⁷ palabdham^{a)} rūpaṃ yāvad bodhiḥ, tat te mohapuruṣā^{b)} andhā acakṣuṣkā sattvāṃ chinnanti^{b)} saṃsārāt parimocayitum. āha: yadi Bhagavaṃs Tathāgatena-arhatā samyak-sambuddhena pañcabhiḥ cakṣubhir nopalabhdāḥ⁸ sattvā ye saṃsārāt parimucyeraṃ, katham idānīm Bhagavān anuttarāṃ samyak-sambodhim abhisambudhya sattvāṃs tṛṣu rāśiṣu vyākarsīt. samyaktvaniyate aniyate mithyātvaniyate^{c)}? Bhagavān āha:

a) Ms: nopalabhyabdham; AdT: ma dmigs na

b) sañs-rgyas-la skur-pa 'debs-par. AdT

c) Ms: mithyātma- both times.

na me Subhū ⁹te anuttarāṃ samyaksambodhim abhisambudhya kaścīt sattva upalabdhaḥ, samyaktvaniyato vā aniyato vā mithyātvaniyato vā. api tu khalu Subhūte ya ime sattvā adravye dravyasaṃjñina. abhūtagrāhā ¹⁰d vārayāmi, lokavyavahāreṇa na punaḥ paramārthena. (āha:) nanu Bhagavatā paramārthe sthitvā-anuttarā samyaksambodhir abhisambuddhā? Bhagavān āha: neti. āha:^{a)} tad viparyāse sthitvā^{a)} anuttarā samyaksambodhir abhisambuddhā? Bhagavān āha: neti. āha: tad yadi Bhagavan nāpi paramārthe sthitvā-anuttarā samyaksambodhir abhisambuddhā ^(b)nāpi viparyāse sthitvā^{b)} tan mā haiva na^{c)} Tathāgatena-anuttarā samyaksambodhir abhisambuddhā bhavet. Bhagavān āha: abhisambuddhā Subhūte Tathāgatena-arhatā samyaksambuddhena-anuttarā samyaksambodhiḥ, sā na kvacit sthitvā saṃskṛte vā dhātāv asaṃskṛte vā dhātau. tad yathāpi nāma Subhūte Tathāgatanirmito na kvacit sthitaḥ saṃskṛte vā ¹³dhātau vā asaṃskṛte vā dhātau. sa Tathāgatanirmito gacchati ca-āgacchati ca, tiṣṭhati ca niṣīdati ca, sa dānapāramitāyāṃ carec chīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitā ¹⁴yāṃ prajñāpāramitāyāṃ caret, yāvac catvāri dhyānāny upasampadya viharet catvāry apramāṇāni cetasra ārūpyasamāpattī. pañcābhijñā catvāri smṛtyupasthānāni bhāvayed yāvad āryaṣṭāṅgaṃ [f. 251b] ¹(mā)rgaṃ sūnyatāṃ samādhim (ānimittāṃ) samādhim apraṇihitāṃ samādhim adhyātmasūnyatāṃ yāvat svalakṣaṇasūnyatāṃ aṣṭau vimokṣā(n) navānupūrvasamāpattīr daśatathāgatabalāni catvāri vaiśāradyāni cetasra ²pratisaṃvido mahāmaitrīṃ mahākaru-

a) AdT: 'o na rdzu- 'phrul-gyi rnam
grāns-la bshugs te
b) AdT: rzdu- 'phrul-gyi rnam

grāns-la bshugs te anuttarā samyaksambodhir abhisambuddhā
c) geig-tu mi' gyur lags grañ ?AdT

nām aṣṭādaśāveṇikān buddhadharmān dharmacakrapravartanāyai. sa ca nirmitaḥ apy (apramāṇān sattvān nirmāya triṣu rāśiṣu vyākuryā(t), tat kiṃ manyase Subhūte. api nu tena nirmitenā ³kaścīt sattvo vyākṛto^{a)} bhavet? āha: no hīdaṃ Bhagavan. Bhagavān āha: evam eva Subhūte Tathāgatena nirmitopamā^{b)} sarvadharmā jñāta^{c)} gaṇitā ajñānanirmitāṃ jñātvā^{c)} na kaścīt sattva upalabdho nāpi vinī ⁴taḥ. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyaṃ. tad yathāpi nāma Subhūte Tathāgatanirmita. āha: yadi Bhagavaṃ sarvadharmā^{d)} nirmitopamās, Tathāgatasya ca nirmi ⁵tasya ca ko viśeṣaḥ kiṃ nānākaraṇaṃ ko' bhīprāyaḥ? Bhagavān āha: Tathāgatasya Subhūte nirmitasya ca (na) kiṃcid viśeṣo na kiṃcin nānākaraṇaṃ upalabhyate. nirviśeṣo hi Subhūte Tathāgataś ca nirmitaś ca. ⁶tat kasya hetoḥ? tathā hi ya(t Ta)thāgataḥ karma karoti. taṃ nirmitaḥ karma karoti. āha: kiṃ punar Bhagavan sati Tathāgate nirmitaḥ karma karoti? Bhagavān āha: karoti Subhūte. āha: atha kathaṃ punar Bhagavaṃ ⁷vann asati Tathāgate nirmita karma karoti? Bhagavān āha: tad yathāpi nāma Subhūte śāntamatis Tathāgato' rhan samyaksambuddho bodhisattvam anupalabhamānas Tathāgatavigrahaṃ^{e)} nirmāya parinirvṛta, ⁸tena ca nirmitenordhvaṃ kalpa(m buddha) kāryaṃ kṛtaṃ, sa ca paścād bodhisattvo mahāsattva(h) vyākṛtya parinirvṛta iti^{f)} saṃjñātaḥ, na ca nirmitasyā kaścīd utpādo na parinirvāṇaṃ. evaṃ khalu Subhūte bodhisattvena mahāsattvena ⁹prajñāpāramitāyāṃ caritavyaṃ yaduta nirmitopamān sarvadharmān adhimucya.

a) Ms: vāṣikṛto

d) Ms: -ān

b) so P; Ms: -maṃ

e) sprul-pa

c) AdT: sprul-pa de-lta-bur mkyen-nas

f) AdT: adds: skye-bo rnam-skyis

āha: yadi nirmitasya ca Tathāgatasya ca viśeṣo nāsti, dakṣi-
nāpariśuddhiḥ katham bhaviṣyati. ya ime Bhagavaṃ sattvā^{a)}
puṇyārthikā ¹⁰nirvānārthikās^{a)} Tathāgate ('rhe samyak)sam-
buddhe dakṣiṇaṃ pratiṣṭhāpayanti. na ca jātu sā kṣiyate
yāvan na te sarve' nupadhiśeṣe nirvāṇadhātau parinirvṛtā
bhavanti. evam eva nirmite dakṣiṇā pratiṣṭhāpi ¹¹tā. na jātu
kṣiyate yā(van na te sa)rve' nupadhiśeṣe nirvāṇadhātau pa-
rinirvṛtā bhavanti? Bhagavān āha: yayā Subhūte dharmatayā
Tathāgata sadevamānuṣāsurasya lokasya dakṣiṇīyaḥ ta-
thaiva dharmatayā nirmitaḥ ¹²sadevamānuṣāsurasya lokasya
dakṣiṇīyaḥ. tiṣṭhatu tāvat Subhūte Tathāgata-pratiṣṭhāpitā
dakṣiṇā. tiṣṭhatu Tathāgatanirmitapraṭiṣṭhāpitā dakṣiṇā. ye 'pi
kecit Subhūte kulaputrā vā kuladuhitaro vā tathā ¹³Tathāga-
taṃ maitrāvātā (manasikāreṇa manasi)karīṣyanti, sarve te ta-
sya kuśalamūlasya paryantam adhigamya^{b)} duḥkhasyāntaṃ ka-
riṣyanti. tiṣṭhatu maitrāvān manasikāraḥ, ye pi kecit Subhūte
kulaputrā vā kuladuhitaro ¹⁴vā^{c)} ākāśe puṣpaṃ kṣe(psyanti^{c)}
Tathāga)taṃ manasikṛtya, sarve te tasya kuśalamūlasya
paryantam anadhigamya, duḥkhasyāntaṃ kariṣyanti. tiṣṭh-
atu Subhūte maitrāvān manasikāraḥ tiṣṭhatv ākāśe puṣpaṃ,
ye kecit (Subhūte kulaputrā vā kuladuhitaro vā Buddham
namaskariṣyanti, sarve te) [f. 252a] ¹nupūrveṇa duḥkha-
syāntaṃ kariṣyanti. evaṃ mahārthikā vata Subhūte Tathā-
gatapraṭiṣṭhāpitā dakṣiṇā. evaṃ mahānuṣāmsā. tad ane(na
paryāyeṇa Subhūte veditavyaṃ, Tathāgatasya) ²ca nirmitasya
ca nāsti kiṃcin nānākaraṇaṃ, dharmāṇaṃ dharmatāṃ pra-

a) om AdT

b) mthar na phyin-par

c) Ms: ākāset. AdT: nam-mkha'.la

me-tog sñim-pas (añjali) gtor na

mānikṛtya^{a)} evaṃ khalu Subhūte bodhisattvena mahāsatt-
vena prajñāpāramitāyāṃ cari(tavyaṃ, dharmāṇaṃ dharmatāyāṃ avatīrya. sā ca) ³dharmāṇaṃ dharmatā na vikopayitavyā iyaṃ prajñāpāramitā iyaṃ prajñāpāramitāyā dharmateti na vikopayitavyam. iyan dhyāna-^{b)} pāramitā, iyaṃ dhyānapāramitāyā dharmateti na vikopayitavyam. yāva⁴t iyan dānapāramitā iyan dānapāramitāyā dharmateti na vikopayitavyam. evaṃ yāvat sarvadharmeṣu kartavyaṃ. āha: yadi Bhaga(van sarvadharmāṇaṃ dharmatā na vikopayitavyā, tad yat punar Bhagavaṃs) ⁵Tathāgatena (vikopitam idaṃ rūpaṃ yāvad idaṃ vijñānam. evam adhyātmikā bāhyā dharmā nirdiṣṭāḥ, evam kuśalā-akuśalāḥ sāsraṇvā-anāsraṇvāḥ laukikā lokottarāḥ sādharmaṇā-asādharmaṇāḥ saṃskṛtā-asamskṛtā dharmā nirdiṣṭāḥ, tan mā haiva Bhagavatā dharmāṇaṃ dharmatā) vikopitā bhavati? Bhagavān āha: no hīdaṃ Subhūte. nāmanimittaiś (ca mayā^{c)} te dharmā nirdiṣṭā(h) dharmāṇaṃ sūcanā kṛtā, katham paro'vataret^{d)} iti. (na punar dharmāṇaṃ dharmatā vikopitā bhavati.) ⁶āha: yadi Bhagavaṃ nāmanimittam^{e)} nirdiṣṭam pareṣāṃ avataraṇārthaṃ, tat katham Bhagavann anāmakā animittā^{f)} dharmā nāmanimittena vyāhṛtā(h)? Bhagavān āha: vyāhā(rah Subhūte na nāmanimittam na-abhini) ⁷veśo vā, nānyatra Subhūte duḥkham eva vyāharāmi na nāmi na nimitte vā-abhiniveśe. na hi Subhūte Tathāgato vā tathāgataśrāvako vā nāmanimittē'

a) AdT: chos rnam-skyi chos-kyi mtshan-ñid tshad-mar byas na.

b) Here begins St. Ch. 0079a, folio 599

c) so AdT: ñas; so S, then: dharma-

d) S: pareṣāṃ avatared

e) S: nimittair Bhagavatā dharmāṇaṃ dharmatā nirdiṣṭā

f) S adds: sarva-

bhiniviśate. yadi Su(bhūte nāma nāmn^{a)} abhiniviśeta, ni-
mittam) ⁸nimitte' bhiniviśeta, śūnyatā śūnyatāyā(m a)bhini-
viśeta, ānimittam ānimitte' bhiniviśeta, apraṇihitam apraṇi-
hite' bhiniviśeta.^{b)} tathatā tathatāyā(m) abhiniviśeta, bhū-
takotiḥ bhūtako) ⁹tyā(m) abhiniviśeta, dharmadhātur dhar-
madhātāv abhiniviśeta, asaṃskṛtam asaṃskṛte^{c)} ' bhiniviśe-
ta^{b)}. abhiniviśeta Tathāgato vā tathāgataśrāvako vā nāmani-
mitte. ete^{d)} ca (sarvadharmā nāmamātram. na caite nā)
¹⁰mamātre' py avatiṣṭhante. evaṃ khalu Subhūte bodhisatt-
vena mahāsattvena nāma-nimitta-mātre sthitvā prajñāpāra-
mitāyāñ caritavyam. tatra ca na-abhiniveṣṭavyam. āha: yadi
Bhagavaṃ (nāmanimitta-mātram eva sarvaṃ) ¹¹saṃskṛtam,
tat kasyedānīm (kṛte) bodhisattvo mahāsattvo bodhaye cit-
tam (utpādayati, bodhaye cittam) utpādyā-anekavidhān
saṃskārāvīprakārān^{e)} pratyanubhavati. bodhisattvacārikāṃ
carati. bodhisattvacārikāṃ caran (vicitrāṇi) dānāni (dadāti.
śīlañ ca rakṣati kṣāntyā) ¹²ca sampādayati. vīryaṃ ca-āra-
bhate. samādhiṃ ca samāpadyate. prajñāṃ ca bhāvayati. śū-
nyatāyāṃ ca carati. dhyāna-apramāṇaiś ca-arūpyasamāpat-
tibhiś ca carati.^{f)} smṛtyupasthā(naiś ca viharati samyakpra-
hāṇaiś ca viharati.) ¹³yāvac chūnyatā-animitta-apraṇihitaiś
ca vimokṣamukhair viharati, daśabhiś ca Tathāgatabalair
viharati (yāvan) mahāmaitrīṃ mahākaraṇāṃ ca (paripūra-
yati? Bhagavān āha: yat) ¹⁴Subhūtir evam āha: yadi nāma-
nimittamātram eva sarvaṃ saṃskṛtam, (tat kasya)^{g)} idānīm
kṛte bodhisattvo mahāsattvo bodhisattvacārikāṃ carati? yas-

a) so St?; S: nāmna-

b) om St.

c) Ms: abhisamskṛte

d) So S; St: etena + + + +.

AdT: 'di ltar chos thams-cad ni
miñ tsam-du zad-pas.

e) S: vipratikārān

f) St: viharati

g) so St, S

māt^{a)} tarhi Subhū(te nāmanimittamātram eva sarvaṃ saṃs-
kṛtam, tac ca nāma nāmnā) [f. 252b] ¹śūnyam, nimittam
nimittena śūnyam. tasmād bodhisattvo mahāsattvo bodhisatt-
vacārikāṃ caraṃ sarvākārajñatām anuprāpnoti. sarvakāraj-
ñatām anuprāpya dharmacakra(m pravartayati. dharmacak-
raṃ pravartya sattvāms tri)²bhir yān(aiḥ pari)nirvāpayati. ta^{b)}
sya ca nāmanimittasya notpādo na vyayo na sthitasānyathāt-
vaṃ prajñāyate. āha: sarvākārajñatā sarvākārajñateti Bhaga-
van vad(asi. Bhagavān āha: sarvākārajñatā sarvā) ³kārajñateti
vadāmi. āha: yat punar Bhagavaṃ sarvākārajñatā Tathāga-
tena nirdiṣṭā, mārgākārajñatā (api) Tathāgatena^{c)} nir-
diṣṭā,^{d)} sarvajñatāpi Tathāgatena^{d)} (nir) ⁴diṣṭā. āsāṃ Bha-
gavaṃs tīrṇāṃ sarvajñatānām. ko viśeṣa kin nānakaraṇam?
Bhagavān āha: sarvajñatā^{e)} Subhūte śrāvaka-pratyekabud-
dhānām mārgākārajñatā bodhisattvā(nām mahāsattvānām
sarvākārajñatā Tathāgatā) ⁵nām arhatām samyaksambuddhā-
naṃ. āha: kena kāraṇena Bhagavaṃ sarvajñatā^{f)} śrāvaka-pra-
tyekabuddhānām. kena kāraṇena mārgākārajñatā bodhisatt-
vānām mahāsattvānām. (kena kāraṇena sarvākārajñatā Ta-
thāgatānām arhatām samyaksambuddhānām? Bhagavān āha:
etāvad eva Subhūte) ⁶sarvaṃ yāvad eva-adhyātmikāś ca bā-
hyāś ca dharmāḥ te śrāvaka-pratyekabuddhair api jñatā na
punaḥ sarvamārgāṇi na sarva-ākāreṇa^{g)}. yat puna(h) Su-
bhūtir evam āha: kena kāraṇena mārgākā(rajñatā bodhi-
sattvānām mahāsattvānām i)⁷ti? sarvamārgāḥ Subhūte bodhi-
sattvena mahāsattvena-utpādayitavyāḥ, sarvamārgāḥ jñatā-

a) so St, S; Ms: tasmāt

b) Here ends St. f. 599

c) AdT adds: mdor, saṃkṣipteṇa

d) So AdT, S: Ms: mārgākārajñatā
saṃkṣipteṇa

e) Ms: sarvākārajñatā

f) So AdT. Ms and P: sarvākā-
rajñatāg) So P and AdT: Ms: sarveṇa mār-
geṇa

vyā, ye ca śrāvākapratyēkabuddhamārgā. ye ca bodhisattva-
mārgāḥ, (te ca mārgāḥ paripūrayitavyāḥ, taiś ca mārgair
mārga) ⁸karaṇīyaṃ kartavyam. na ca bhūtakotiḥ prativeddha-
vyā.^{a)} āha: yat punar Bhagavaṃ bodhisattvena mahāsatt-
vena buddhamārgāḥ paripūrayitavyo^{b)} nanu tena bhū(takoti
(na?)^{c)} sāksātkartavyā? Bhagavān āha: na-apariśo ⁹dhya
Subhūte buddhakṣetraṃ na-aparipācya sattvāṃs tena bodhi-
sattvena mahāsattvena bhūtakotiḥ sāksātkartavyā. āha:
kiṃ punar Bhagavaṃ bodhisattvena mahāsattvena (mārge
sthitvā bhūtakotiḥ sāksātkartavyā? Bhagavān āha: neti.
āha: tad amārge sthitvā? ¹⁰Bhagavān āha: neti. (āha:) tan
mārge ca-amārge ca sthitvā? Bhagavān āha: neti. āha: tan
naiva mārge na-amārge sthitvā? Bhagavān āha: neti. (āha:
tat katham Bhagavaṃ bodhisattvena mahāsattvena bhūtakotiḥ
sāksātkartavyā? Bhagavān āha:) ¹¹tat kiṃ manyase Su-
bhūte mārge te sthitasya-anupādāyāsraivebhyaś cittaṃ vimuk-
taṃ? āha: no hīdaṃ Bhagavan. Bhagavān āha: amārge sthi-
tasya? ā(ha: no hīdaṃ Bhagavan. Bhagavān āha: tan mār-
ge ca-amārge sthitasya?) ¹²āha: no hīdaṃ Bhagavan. Bha-
gavan āha: tan naiva mārge na-amārge sthitasya-(anupādāya)^{d)}
āsraivebhyaś cittaṃ vimuktaṃ? āha: no hīdaṃ Bhagavan.
(na) me Bhagava(ṃ kvacit sthitasya-anupādāyāsraivebhyaś
cittaṃ vimuktaṃ, vimuktaṃ ca me Bhagavaṃś) ¹³cittaṃ ya-
thā na kvacit sthitasya. Bhagavān āha: evam eva Subhūte
bodhisattvena mahāsattvena na kvacit sthitvā bhūtakotiḥ
sāksātkar(tavyā. yat punaḥ Subhūte sarvākārajñatā sarvā-

a) S: pratiboddhavyā; P: sāksātkar-
tavyā

b) So also S; AdT: yoṃs-su rdzogs-
par mi bgyi shiñ

e) so AdT, S.

d) so S

kārajñatety ucyate.) ¹⁴ekena-ākāreṇa^{a)} sarvākārajñatety ucyate.
yaduta śāntākāreṇa. api tu khalu punaḥ Subhūte yair
ākārair yair liṅgair yair nimi) [f. 253a] ¹tair dharmā sū-
cyante, (sarvāṇi tāny ākārās tāni liṅgāni tāni nimittāni Ta-
thāgatena- anubuddhāni, tasmāt) sarvākārajñatety ucyate.
āha: yat punar Bhagavaṃ sarvākārajñatā (ca)^{b)} mārgākāra-
jñatā ca sarvajñatā ca, kaccid Bhagavann āsāṃ ²tiṣṭhāṃ
sarvajña(tānāṃ kle)śaprahāṇasya nānātvam asti, asya sāva-
śeṣa-pra)hāṇam asya-anavaśeṣa-prahāṇam iti? Bhagavān
āha: na Subhūte kleśaprahāṇasya nānātvam asti. asti punas
Tathāgata ³sya sarvavāsanānusandhi(prahāṇam na punaḥ
śrāvākasya pratyēkabuddhasya ca sarvāsanā)nusandhikleśa-
prahāṇam. āha: kiṃ punar Bhagavann ebhir^{c)} anuprāptam
asaṃskṛtam^{c)}. kiṃ vā^{d)} punar Bhagavann asaṃskṛtasya nā-
nātvā ⁴m upalabhyate? Bhagavān (āha: neti. āha: yady
asaṃskṛtasya nānātvam nopalabhyate, kuto Bhagavann evaṃ
nirdiśaty: asya sarvavāsanānusandhiprahāṇam asya na sarva-
vāsanānusandhiprahāṇam? Bhāgavān āha: na Subhūte vāsa
⁵nānusandhikleśo' sti. a(pi tv asti teṣāṃ śrāvākapratyēka-
buddhānāṃ rāgadoṣamohaprahāṇam (kaścit)^{e)} tu kāya^{f)}
vikārās (pravarttante)^{g)} te bālapṛthagjanānām (an)arthāya
saṃvartante^{h)}. (na tu śrāvākānāṃ)ⁱ⁾ te Tathāgatasya nāsti^{k)}.
athāyuṣmāṃ Subhūtir Bhagavantam etad ⁶avocat: yady abhā-

a) Ms: ākāreṇa

b) so S, P

c) S: ebhiḥ śrāvākapratyēkabuddhair
apṛāptair asaṃskṛte kleśaprahā-
ṇam kṛtam? Bhagavān āha: neti.
āha:

d) S omits

e) so S

f) P adds: vāg

g) so P; AdT: 'byuñ ste

h) la' aṅ gnod-par mi gyur-la AdT

i) so P, S; AdT: űan-thos rñams-la
'aṅ ma yin te

k) P: na santi

vo Bhagavaṃ (mārgaḥ abhāvo nirvāṇaṃ, tat kutaḥ Bhagavan nirdiśya)te. ayaṃ śrotaāpanna ayaṃ sakṛdāgāmī. ayaṃ anāgāmī ayaṃ arhann ayaṃ pratyekabuddho' yaṃ bodhisattvo mahā ⁷sattvo 'yaṃ Tathāgato' rhan samya(ksambuddhaḥ? Bhagavān āha: sarva ete Subhūte) asaṃskṛta-prabhāvitā. yaś ca śrotaāpanno yaś ca sakṛdāgāmī yaś ca-anāgāmī yaś ca-arhan yaś ca pratyekabuddho yaś ca ⁸bodhisattvo mahāsattvo yaś ca (Tathāgato' rhan samyaksambuddhaḥ.) āha: kaccit punar Bhagavann asaṃskṛtaṃ prabhāvayaty ayaṃ śrotaāpanno' yaṃ yāvad arhann ayaṃ pratyekabuddho' yaṃ bodhisattvo mahāsattvo ⁹('yaṃ Tathāgato') rhan samyaksam(buddha iti)? Bhagavān āha: na khalu Subhūte asaṃskṛtaṃ prabhāvayaty (api) tu khalu vacanaṃ pramāṇīkṛtya jalpyate. na punaḥ paramārthena śakyam prabhāvitum. tat kasya heto(h)? nāsti (tatra vākpatha-prajñaptir^a). āha: kathaṃ Bhagavan paścimā koṭir prajñapyate? Bhagavān āha: lokavyavahāraṃ Subhūte pramāṇīkṛtya yair yair antaḥ ucchinnaṃ teṣāṃ ¹⁰paścimā koṭiḥ prajñapyate. (api tu khalu punar yaḥ pūrvānto vyavacchinnaṃ teṣāṃ paścimā koṭir prajñaptā. āha: svalakṣaṇa-śūnyānāṃ Bhagavan sarvadharmāṇāṃ kutaḥ punaḥ pūrvakoṭiḥ prajñāyate, kutaḥ punaḥ paścimā koṭiḥ prajñāyate? Bhagavan āha: evam etat Subhūte evam etat.) svalakṣaṇaśūnyānāṃ Subhūte sarvadharmāṇāṃ pūrvakoṭir na prajñāyate, kutaḥ punaḥ paścimā koṭiḥ prajñapyate^b) (nedaṃ sthānaṃ vidyate. api tu khalu Subhūte ye te) ¹¹sattvā svalakṣaṇaśūnyān dharmān na jānanti, teṣāṃ evaṃ nirdiṣṭam iyaṃ (sā)^c pūrvakoṭir iyaṃ (sā)^c paścimā koṭir iti, na punaḥ svalakṣaṇaśūnyeṣu sa(rva-

dharmeṣu pūrvakoṭir na paścimā koṭir upalabhyate). ¹²evaṃ khalu Subhūte bodhisattvena mahāsattvena svalakṣaṇaśūnyeṣu sarvadharmeṣu prajñāpāramitāyāṃ caritavyaṃ. svalakṣaṇaśūnyeṣu sarvadharm(armeṣu caran na kvacid abhiniviśate. adhyātmikeṣu vā bāhye) ¹³ṣu vā, saṃskṛteṣu vā asaṃskṛteṣu vā, śrāvakadharmeṣu vā pratyekabuddhadharmeṣu vā. evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat: prajñāpāra(mitā prajñāpāramiteti Bhagavann ucyate, kenārthena prajñāpā) ¹⁴ramitety ucyate? Bhagavān āha: paramāpārami-prāptaḥ Subhūte prajñāpāramitā sarvadharmāṇāṃ, tenārthena prajñāpāramitety ucyate. (api tu khalu punaḥ Subhūte anayā prajñāpāramitayā sa) [f. 253b] ¹rva-śrāvaka-pratyekabuddhā bodhisattvās ca mahāsattvā Tathāgatās ca-arhantaḥ samyaksambuddhā pāraṃ gatā^a) gacchanti gamiṣyanti, tenārthena prajñāpāramitety ucyate. (te. api tu khalu punaḥ Subhūte paramārthena yo' rthaḥ sarvadharmāṇāṃ) ²abhinnāḥ (sa. iha)^b) prajñāpāramitayāḥ taiś ca (Tathāgatair arhadbhiḥ samyaksambuddhaiḥ)^c) sarvadharmeṣu pāro^c) nopalabdhā, tenārthena prajñāpāramitety ucyate. api tu khalu punaḥ Subhūte iha prajñāpāra(mitāyāṃ tathatā antargatā bhūtakotiḥ antargatā dharmadhātur antarga) ³tās, tenārthenocyate prajñāpāramitety. api tu khalu punaḥ Subhūte iyaṃ prajñāpāramitā na ke(na)cid dharmeṇa saṃyuktā vā viśaṃyuktā vā sanidarśanā vā (anidarśanā vā pratighā vā apratighā vā. tat kasya heto) ⁴h? tathā hi-iyāṃ prajñāpāramitā arūpiṇy anidarśanā apratighā ekalakṣaṇā yadutalakṣaṇā. api tu khalu puna(h) Subhūte iyaṃ prajñāpāramitā sa(rvadharmāṇāṃ

a) AdT: 'di-ltar de-la tshig-gi lam-gyis gdags-su med-pa'i phyir ro.

b) S: prajñāsyate
c) so S

a) AdT: chos thams-cad-kyi pha-rol-tu son-pas na

b) so P

c) so P, Ms: sarvadharmāḥ saṃsāro

cārikā, dātri^{a)} sarvapratiḥānānām sarvālokānānām ana)⁵chedyeyam Subhūte prajñāpāramitā asaṃhāryā Mārair vā mārakāyikābhir devatābhiḥ śrāvakaḥpratyekabuddhayānikair vā pudgalai(r) yāvan na kaścīd anyatīrthi(kaiḥ pāpami-trair^{b)} iyaṃ prajñāpāramitā śakyam ācche)⁸tum^{c)} bodhisattvasya mahāsattvasya. tat kasya hetoḥ? tathā hi te sarve' tra prajñāpāramitāyām nopalabhyante svalakṣaṇasūnyatām-upādāya^{c)}. evaṃ khalu Subhūte bodhisa(ttvena mahāsattvena iha prajñāpāramitāyām caritavyam. puna) ⁷r aparaṃ Subhūte bodhisattvena mahāsattvena iha gaṃbhīrāyām prajñāpāramitāyām arthe caratā anityārthe caritavyam duḥkhārthe anātmārthe ca (ritavyam. duḥkhajñānārthe samudayajñānārthe nirodhajñānārthe mārga) ⁸jñānārthe. kṣayajñānārthe. anutpādajñānārthe. dharmajñānārthe. anvayajñānārthe. saṃvṛtījñānārthe, paramārthajñānārthe. yāvad yathāva(j)jñānārthe^{d)} cari(tavyam. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpārami) ⁹tāyārthe^{e)} (ca)ritavyam. āha: yadi Bhagavann iha gaṃbhīrāyām prajñāpāramitāyām arthas ca-anarthas ca nopalabhyate. katham bodhisattvena mahā(sattvena prajñāpāramitāyārthe caritavyam? Bhagavān āha: iha Subhūte bo) ¹⁰dhisattvena mahāsattvena^{f)} gaṃbhīre prajñāpāramitārthe caratā evaṃ caritavyam. rāgo me' rtho' nartha iti (na) varitavyam doṣo me' rtho' nartha iti na caritavyam moho me' rtho' nartha iti na cari) ¹¹tavyam mithyādṛṣṭir me' rtho' nartha iti na caritavyam yāvat sarvadrṣṭigatāni me'

a) S? P?; AdT: sbyin-par byed-paste

b) AdT: phyir rgol-ba'i (pratyarthika) bar dag-gis

c) AdT: tat kasya hetoḥ? S-e 'di-ltar gcod-par byed-pa gañ yin-pa dañ,

gañ-gis bcad-pa dañ, bcad-pa gañ yin-pa de-dag thams-cad prjñāyām mi dmigs-pa'i phyir te

d) The enumeration in AdT differs

e) AdT adds: don dañ tshul-gyis

f) Ms repeats: mahāsattvena

rtho' nartha iti na caritavyam. tat kasya hetoḥ? na (hi rāga-doṣa-mohānām tathatā yāvan na nānadrṣṭigatānām tathatā ka) ¹²syacid arthaṃ karoti na-anarthaṃ karoti. rūpaṃ me artha iti na caritavyam. rūpaṃ me' nartha iti na caritavyam, vijñānaṃ me artha (iti na caritavyam vijñānaṃ me' nartha iti na caritavyam. yāvad: bodhi me' rtha iti na caritavya) ¹³m bodhi me' nartha iti na caritavyam. tat kasya hetoḥ? tathā hi Subhūte Tathāgatena-arhatā samyaksambuddhena-anuttarāṃ samyaksambodhim (abhisambudhya na kaścīd dharmo upalabdho yo' rthaṃ vā kuryād anarthaṃ vā. api tu khalu Subhūte u) ¹⁴tpādād vā Tathāgatānām anutpādād vā Tathāgatānām sthitaiva dharmāṇām (dharma-tā) dharmasthititā sthitaiva dharmadhātu. sa naiva kasyacid arthaṃ karoti na-a(narthaṃ. evaṃ khalu Subhūte bodhisattvena mahāsattvena-artha-anarthān varjitena^{a)} prajñāpārami) ¹⁵tāyām caritavyam. āha: kena kāraṇena Bhagavan prajñāpāramitā na-arthaṃ karoti na-anarthaṃ karoti? Bhagavān āha: tathā hi Subhūte^{b)} saṃskārāṇām asaṃskṛta-dharmatā yās ca karaṇīyā^{b)} prajñāpāramitā, anena kāraṇena prajñāpārami) [f. 254a] ¹tā na kasyacid arthakarā na anarthakarā. āha: nanu Bhagavann asaṃskṛto' rtha sarvāryāṇām Buddhānām ca buddhaśrāvakānām ca? (Bhagavān āha: asaṃskṛto' rthaḥ Subhūte sarvāryāṇām Buddhānām ca buddhaśrāvakānām ca, na punar kasyacid upakāreṇa vā) ²anupakāreṇa vā pratyupasthitaḥ. tadyathāpi nāma Subhūte ākāśasya tathatā (na) kasyacid upakāreṇa vā anupakāreṇa vā pratyupasthitā, evam eva Subhūte bodhisattvasya mahāsattvasya prajñā) ³pāramitā

a) don dañ, gnod-pa rnam-par spañs te

b) So S; AdT: 'dus-byas dañ, 'dus ma byas-kyi chos gañ yañ mi byed-pas

na kasyacid dharmasya^{a)}-upakāreṇa vā anupakāreṇa vā pratyupasthitā. āha: nanu Bhagavaṃ bodhisattvo mahāsattv(o' samskṛtāyāṃ prajñāpāramitāyāṃ śikṣitvā sarvākārajñatām anuprāpnoti?) ⁴Bhagavān āha: evam etat Subhūte evam etat. bodhisattvo mahāsattvaḥ iha gaṃbhīrāyāṃ asamskṛtāyāṃ prajñāpāramitāyā(ṃ śikṣitvā sarvākārajñatām anuprāpnoti, na punar dvayayogena. āha:) ⁵kiṃ punar Bhagavann advayo dharma advayaṃ dharmam anuprāpnoti? Bhagavān āha:^{b)} neti. āha: tat kiṃ dvayo dharma dvayaṃ dharmam anuprāpnoti? Bhagavān āha: neti. āha: tat kiṃ dvayo dharma advayaṃ dharmam anuprāpnoti? Bhagavān āha: neti. āha: tat kim advayo dharma dvayaṃ dharmam anuprāpnoti?) ⁷Bhagavān āha: neti. āha: tat katham idānīm prāpyate? Bhagavān āha: yadā na dvayan dharmo nādvayan dharma upalabhyate.^{c)} tat kasya hetoḥ? (anupalambho hi prāpti sā na-anupalambhena prāpyate na punar upalambhena) ⁸prāpyate.^{c)} (63)

a) om. AdT

b) Ms inadvertently repeats the passage: line 4, evam etat, to line 5, dharmam anuprāpnoti.

c) so S; AdT: de-ltar dmigs-su med-pa'i tshul-gyis rnam-pa thams cad mkhyen-pa űid thob-par 'gyuro.

athāyuṣmān Subhūtir Bhagavantam etad avocat: gaṃbhīrā Bhagavaṃ prajñāpāramitā duṣkarakārahā Bha(gavaṃ bodhisattvāḥ mahāsattvāḥ ye' nuttarasyai samyaksambodhaye sampratiṣṭhante) ⁹na ca nāma (kaścit)^{a)} sattva upalabhyate na ca sattva-prajñāptis, te ca sattvānām kṛte anuttarasyai samyaksambodhaye sampratiṣṭha(n)te. tadyathāpi nāma (Bhagavaṃ kaścid eva puruṣa ākāśa-apratiṣṭhāne^{a)} stambam icched vāpayitum^{c)}), ¹⁰evam eva Bhagavaṃ bodhisattvā mahāsattvā(ḥ) sattvānām kṛte sarvākārajñatām icchanty anuprāptum. Bhagavān āha: evam etat Subhūte eva(m etat, duṣkarakārahā bodhisattvā mahāsattvāḥ ye sattvānām kṛte' nuttarasyai samyaksam) ¹¹bodhaye sampratiṣṭha(n)te. tāṃ ca sarvākārajñatām abhisambudhya^{d)} sattvām sattvagrāhāt^{e)} parimocayanti. tadyathāpi nāma Subhūte (kaścid eva puruṣa(ḥ) stambam icched vāpayitum. sa ca puruṣas tasya stambasya na) ¹²mūlaṃ jānīyā(n) na śākhā(n) na gaṇḍam na pattrān na puṣpaṃ (na phalaṃ)^{f)} jānīyāt, sa tasya stambasya gaṇḍam vāpayitvā^{g)} kālena kālaṃ gopayet (udakaṃ dadyād)^{h)} tasya sa¹⁾ ga(ṇḍam anupūrveṇa śākhāsampannaś ca bhavet pattrasampannaś ca bhavet puṣpasampannaś ca)

a) so S, P

b) so S, P

c) so S, P

d) S, P anubudhya, AdT: rtogs-nas

e) so also S; AdT: chags-pa-las; P: samsārāt.

f) so S

g) P: vāpayet vāpayitvā; S: sthāpayitvā; AdT: de'i sdoñ-bu bskyed de, bskyed-nas

h) so P; AdT: chus brtan te

i) S: tad gaṇḍam

¹³bhavet phalasampannā ca bhavet. sa tasya stambasya pat-
trāṇi ca-anubhūjīta puṣpāni ca phalāni ca-anubhūjīta.
evam eva Subhūte (ye bodhisattvāḥ mahāsattvāḥ sarvasatt-
vānāḥ kṛte' nuttarasyai samyaksambodha) ¹⁴ye samprati-
ṣṭhante te 'nupūrveṇa ṣaṭpāramitāsu caramta(h) sarvākāra-
jñatām anuprāpnuvanti. te sarvasattvānāḥ pattra-puṣpa-
phalo(pajīvyā bhavanti. tatredaṃ Subhūte pattraṃ yad bo-
dhisattvaṃ mahāsattvaṃ āgamyā sattvāḥ tribhyo apā)
[f. 254b] ¹yebhya(h)^{a)} parimucyante. puṣpaṃ yad bodhi-
sattvaṃ mahāsattvaṃ āgamyā kṣatriyamahāsālakuleṣu brāh-
maṇamahāsālakuleṣu gṛhapatimahā(sālakuleṣu upapadyante
cāturmahārājakāyikeṣu deveṣu-upapadyante yāva) ²n naiva-
samjñānāsamjñāyatanopageṣu deveṣu-upapadya(n)te. pha-
laṃ yad bodhisattvo mahāsattvaḥ sarvākārajñatām anuprāpya
tām sattvām^{b)} srotaā(pattiphale pratiṣṭhāpayati sakṛdāgāmī-
phale pratiṣṭhāpayati anāgā) ³mīphale pratiṣṭhāpayati. ar-
hattve pratiṣṭhāpayati. pratyekabodhau pratiṣṭhāpayati. tam
eva bodhisattvaṃ mahāsattvaṃ āgamyā sa(rvākārajñatām
anuprāpnuvanti, sarvākārajñatām anuprāpya te' pi sarva-
sattvānāḥ pattra-puṣpa-) ⁴phalopajīvyā bhavanti. tatra ye^{c)}
dakṣiṇām pratiṣṭhāpayanti te^{c)} sarve ('nupūrveṇa)^{d)} tribhir
yānai(h) parinirvānti, yaduta śrāvakayānena vā pratyekabu-
(ddhayānena vā mahāyānena vā' nuttarām samyaksambodhim
abhisambudhyante. na ca tatra) ⁵sattvaṃ prajñāpayanti. na
sattvaprajñaptiṃ tām ca sattvām sattvagrāhām^{e)} parimoca-
yanti. evaṃ khalu Subhūte bodhisattvena mahāsattve(na

a) AdT: ṇan-soñ gsum-pa dag-las:
S: yānebhyaḥ

b) sarvām S

c) so S; AdT: gañ-dag and de-dag

d) so S, AdT

e) S: 'hāt; AdT: bdag-tu 'dzin-pa
las

prajñāpāramitāyām caritavyam. na ceha kaścit sattvo na
sattvaprajñaptir upala) ⁶bhyate. yeṣāṃ kṛte sarvākārajñatām
anuprāpsyāmi^{a)}. Subhūtir āha: Tathāgata eva Bhagavaṃ
bodhisattvo mahāsattvo veditavyaḥ. (tat kasya hetos? tathā
hi Bhagavan bodhisattvaṃ mahāsattvaṃ āgamyā sarva-
narakā ucchi) ⁷dyante, sarvatiryagonaya sarvayamaloka-
kā ucchidyante sarvākṣaṇāpāyā ucchidyante^{b)} sarvadā-
ridryān(y)^{c)} ucchidyante sarvahīnagataya ucchi(dyante sar-
vakāmadhātur ucchidyate sarvarūpadhātur ucchidyate sar-
va-ārūpyadhā) ⁸tur ucchidyate. Bhagavān āha: evam
etat Subhūte evam etat, Tathāgata eva bodhisattvo mahāsattvo
veditavyaḥ. sacet khalu punaḥ (Subhūte bodhisattvo mahā-
sattvo nābhaviṣyan^{d)}, nātītānāgatapratyutpannānām Buddhā)
⁹nām Bhagavatām anuttarām samyaksambodhi(m) prajñā-
yatan, na pratyekabuddhānām loke prādurbhāvo' bhaviṣyan
na-arhatām loke prādurbhāvo' bhaviṣyan na-anā(gāminām
na sakṛdāgāminām na srotaāpannānām loke prādurbhāvo'
bhaviṣyat.) ¹⁰na punar yāvat sarvanarakā udacchetsyaṃta
na sarvatiryagonayo na sarvayamalokā udacchetsyanta. na
sarvakāmadhātu(r) udacchetsyanta (na sarvarūpadhātur
udacchetsyanta na sarva-ārūpyadhātur udacchetsyanta.^{e)}
... ¹⁴... api tu khalu punar Subhūte yad evaṃ vadasi, Ta-
thāgata eva bodhisattvo mahāsattvo veditavya iti. e(vam
etat Subhūte evam etat. Tathāgata eva bodhisattvo mahā-
sattvaḥ veditavyaḥ. tat kasya) [f. 255a] ¹hetoh?yayā Su-
bhūte tathatayā Tathāgataḥ prajñāpyate, yayā tathatayā

a) anuprāpnuvanti S

b) The Ms repeats sarva- twice.

c) So S

d) so P; S, AdT: 'nuttarāyāi sa-
myaksambodhaye nābhipratiṣṭhet
(-la ma shugs na)

e) In lines 11-13 the scribe has in-
advertently repeated lines 8 to
10. S and AdT omit this repeti-
tion.

pratyekabuddhaḥ prajñapyate. yayā tathatayā sarvāryāḥ^{a)} pra(jñapyante. yayā tathatayā rūpaṃ prajñapyate yayā tathatayā yāvad vijñānaṃ prajñapyate)²yayā tathatayā yāvad saṃskṛtadhātuḥ prajñapyate. asaṃskṛtadhātu prajñapyate. sarvā sā tathataiva, tasmāt tathatā ity ucyate. tasyāṃ tathatāyāṃ (bodhisattvo mahāsattvaḥ sthitvā^{b)} sarvākārajñatām anuprāpsyati^{c)}. tasmāt Tathāgata ity u³cyate. anena Subhūte (paryāyeṇa) bodhisattvo mahāsattvas Tathāgata^{d)} eva veditavyaḥ^{d)} tathatām pramāṇīkṛtya. evaṃ khalu Subhūte bodhisattvena (mahāsattvena) tathatā (-prajñāpāramitāyāṃ^{e)} śikṣitavyam. tathatāprajñāpāramitāyāṃ Subhūte bodhisattvo ma⁴ hāsattvaḥ śikṣitvā^{e)} sarvadharmatathatāyāṃ śikṣate. ma⁴ hāsattvaḥ śikṣitvā^{f)} sarvadharmatathatāyāṃ śikṣate. sarvadharmatathatāyāṃ śikṣitvā sarvadharmatathatām paripūrayiṣyati. sarvadharmatathatā(tām paripūrya sarvadharmatathatāvaśībhāvanatām anuprāpsyati, sarvadharmatathatā)⁵vaśībhāvanatām anuprāpya^{f)} (sarva^{g)}sattvendriyakuśalo bhaviṣyati-indriyakuśalo bhūtvā. indriyaparipūrīkuśalatām anuprāpsyati. indri(yaparipūrīkuśalatām anuprāpya sattvānām karmasvakatām jñāsyati, sattvānām)⁶karmasvakatām jñātvā praṇidhijñānaṃ paripūrayiṣyati, praṇidhijñānaṃ paripūrya tridhvasujñānaṃ viśodhayiṣyati. tridhvasujñānaṃ viśodhya (bodhisattva-cārikāṃ caran sattvānām arthaṃ kariṣyati, sattvānām arthaṃ kurvan buddhakṣe)⁷traṃ pariśodhayiṣyati. buddhakṣetraṃ pariśodhya sarvākārajñatām anuprāpsyati, sarvākārajñatām anuprāpya dharmacakraṃ pravartayīṣyati. dha(rmacakraṃ pravartya sattvān triṣu yāneṣu

a) sarvajñāḥ S

b) AdT: gnaś-nas; S, P: śikṣitvā

c) so P; S: -pnoti

d) So S, AdT

e) AdT: de-bshin ſid-kyi prajñāpāramitā-la. - S: tathatāyāṃ

f) om AdT

g) so S.

pratiṣṭhāpayiṣyati, sattvān triṣu yāne)⁸ṣu pratiṣṭhāpya-anupadhiṣeṣe nirvāṇadhātāu parinirvāsyati. evaṃ khalu Subhūte bodhisattvena mahāsattvena sarvāṃ guṇa-anuśamsān paśyātā^{a)} (ātmanā ca-anuttarāyāi samyaksambodhaye cittam utpādayitavyam, pare^{b)} ca-anuttarasyai)⁹samyaksambodhaye cittam utpādayitavya(m). Subhūtir āha: namaskaraṇīyās te Bhagavaṃ bodhisattvā mahāsattvā(h) sadevamānuṣāsureṇa lo(kena ye iha gambhīrāyāṃ prajñāpāramitāyāṃ yathopadiṣṭhāyāṃ caranti. Bhagav)¹⁰ān āha: evam etat Subhūte evam etat, namaskaraṇīyās te bodhisattvā mahāsattvā(h) sadevamānuṣāsureṇa lokena. ya iha gaṃ(bhīrāyāṃ prajñāpāramitāyāṃ yathopadiṣṭhāyāṃ caranti. ā)¹¹ha: kiyad Bhagavaṃ prathama-cittopādiko bodhisattvo mahāsattva(h) puṇyaṃ prasaviṣyati yaḥ^{c)} sarvasattvānām kṛte' nuttarāṃ samyaksambodhim abhi(samboddhukāmaḥ? Bhagavān āha: sacet Subhūte yāvantas trisāhasramahāsā)¹²hasre lokadhātāu sattvās te sarve śrāvakabhūmau pratitiṣṭheyu pratyekabuddhabhūmau pratitiṣṭheyu. api nu te sattvā bahu-puṇyaṃ (prasaveyuh? āha: bahu Bhagavan bahu Sugata. aprameyaṃ^{d)} Bhagavann a)¹³prameyaṃ^{e)} Sugata. Bhagavān āha: yac ca khalu punaḥ Subhūte trisāhasramahāsāhasre lokadhātāu sarvasattvānām sarva^{f)} śrā(vakayānikānām pratyekabuddhayānikānām vā puṇyaṃ^{g)}, yac ca prathamacittopā¹⁴dikasya bodhisattvasya mahāsattvasya puṇyaṃ, asya prathamacittopādika(sya)^{h)} bodhisattva(sya)ⁱ⁾ puṇyasambhārasya evaṃ^{k)}

a) S: sampaśyatā; P: sampaśyati

b) so S: anyeṣām P?

c) so S; Ms: yat

d) dpag-tu ma mchis

e) tshad ma mchis

f) om S, AdT

g) so S; AdT: bsod-nams bya-ba'i dños-po throughout

h) so S

i) so S

k) etat S

trisāhasramahā(sāhasre lokadhātau sarvasattvānām śrāvaka-
yānikānām pratyekabuddhayānikānām vā [f.255b] ¹puṇyaṃ
śatataṃ api kalāṃ nopaiti. yāvat koṭīśatasahasratamīm api
(kalāṃ nopaiti) yāvad upaniśām^{a)} api na kṣamate. tat kasya
heto(h)? (bodhisattvaprasūtā hi śrāvaka-pratyekabuddhayā-
nikā pudgalā na punaḥ śrāvaka-pratyeka) ²buddhaprasūtā
bodhisattvā mahāsattvā. tiṣṭhantu trisāhasramahāsāhasre lo-
kadhātau sarvasattvāḥ śrāvakayānikā (vā) pratyekabuddha-
yānikā (vā, sacet ye trisāhasramahāsāhasre lokadhātau sattvās
te sarve śrāvaka-guṇa) ³samanvāgatā pratyekabuddhaguṇa-
samanvāgatā bhavyeṣu teṣāṃ yat puṇyaṃ tat prathamacittot-
pādika-bodhisattva-puṇyasya śatataṃ api (kalāṃ nopaiti.
yāvat koṭīśatasahasratamīm api kalāṃ nopaiti. yāvad upa-
niśām api na kṣamate. tat kasya hetor? bodhisattvapra) ⁴sūtā
hi śrāvaka-pratyekabuddhaguṇā na śrāvaka-pratyekabuddha-
prasūtā bodhisattvā mahāsattvā. evaṃ sacet ye trisāhasrama-
hāsāhasre (lokadhātau sattvās te sarve śūklavidarśanābhū-
mau pratiṣṭhitā bhavyeṣu te) ⁵śāṃ yat puṇyaṃ tat prathama-
cittotpādika-bodhisattva-puṇyasya śatataṃ api kalā(m)
nopaiti yāvad upaniśām a(pi) na kṣamate. sacet punaḥ (ye
trisāhasramahāsāhasre lokadhātau sattvās te sarve gotrabhū-
mau pratiṣṭhitā bhavyeṣu, te) ⁶śāṃ yat puṇyaṃ tat pratha-
macittotpādika-bodhisattva-puṇyasya śatataṃ api kalāṃ
nopaiti yāvad upaniśām api na kṣamate. yāvat (sacet aṣṭa-
makabhūmau pratiṣṭhitā bhavyeṣu. darśanābhūmau prati-
ṣṭhitā bhavyeṣu tanubhūmau) ⁷pratiṣṭhitā bhavyeṣu. vitarā-
gabhūmau pratiṣṭhitā bhavyeṣu kṛtāvībhūmau pratiṣṭhitā
bhavyeṣu pratyekabuddhabhūmau pratiṣṭhitā bha(veyeṣu)

a) Ms: upaniśāniśām

teṣāṃ yat puṇyaṃ tat prathamacittotpādika-bodhisattva-pu-
ṇyasya śatataṃ api) ⁸kalāṃ nopaiti yāvat koṭīśatasahasra-
tamīm api kalāṃ nopaiti^{a)}. yāvad upaniśām api na kṣamate.
tat kasya hetoḥ? bodhisattva(prasūtā hi śrāvaka-pratyeka-
buddhaguṇā na śrāvaka-pratyekabuddhaprasūtā bodhisattvā
ma) ⁹hāsattvā^{a)}. sacet punar ye trisāhasramahāsāhasre loka-
dhātau sattvās te sarve bodhisattvanyāmam avakrāntā bha-
veyeṣu, teṣāṃ yat puṇyaṃ tad (bodhisattvasya mahāsattvasya
puṇyasya śatataṃ api kalāṃ nopaiti yāvad u) ¹⁰pa-
niśām api na kṣamate. sacet punar ye trisāhasramahāsāhasre
lokadhātau sattvās te sarve bodhipratipannakā bhavyeṣu te-
ṣāṃ (yat puṇyaṃ Tathāgatasya-arhataḥ samyaksaṃbuddha-
sya puṇyasya śatataṃ api) ¹¹kalāṃ nopaiti yāvat koṭīśata-
sahasratamīm api kalāṃ nopaiti. yāvad upaniśām api (na)
kṣamate. āha: prathamacitto(tpādikena Bhagavaṃ bodhi-
sattvena mahāsattvena sarvākārajñatā manasikartavyā? Bha-
gavān āha: prathamacittotpādikena Subhūte bodhisatt-
vena mahāsattvena sarvākāra) ¹²jñatā manasikartavyā.
āha: sarvākārajñatāyā Bhagavaṃ ko bhāva kim āraṃ-
baṇaṃ kim ādhipateyaṃ ka ākāra kim lakṣaṇaṃ? (Bha-
gavān āha: sarvākārajñateti Subhūte^{b)} 'bhāvaḥ^{c)} alakṣaṇam
animittam^{c)} a) ¹³nābhogam anutpāda aprādurbhāva(h). yat
puna(r) Subhūtir evaṃ āha: sarvākārajñatāyā(h) kim āraṃ-
baṇaṃ iti? sarvākāra(jñatāyā kim ādhipateyaṃ ka ākāra kim
lakṣaṇaṃ iti? sarvākārajñatāyā Subhūte^{d)} abhāva āraṃbaṇaṃ.

a) om. AdT.

b) P: abhāvasabhāva alakṣaṇā' ni-
mittā' nābhogā anābhāsā' nūtpā-
dā yat

c) AdT: mtshan-ñid med-pa, mtshan-
ma med-pa

d) AdT: dmigs-pa ni dños-po med-
pa'o, dbaṅ byed-pa ni dran-pa'o,
rnam-pa ni shi-ba'o, mtshan-ñid
ni mtshan-ñid med-pa ste.

smṛtir ādhigateyam, sānti(r) ākāro, alakṣaṇam lakṣaṇam.)
¹⁴sarvākārajñatāyā(h) Subhūte idam ārambaṇam idam ādhi-
 pateyam idam lakṣaṇam ayam ākāra. āha: (kiṃ punar sar-
 vākārajñataiva-abhāvaḥ, utāho rūpam apy abhāvaḥ, ve)
 [f. 256a] ¹danā-samjñā-saṃskāra-vijñānam apy abhāvaḥ,
 evam ādhyātmika-bāhyā dharmāḥ abhāvāḥ, catvāri dhyānāni
 catvāry apramāṇāni (catasra ārūpyasamāpattayaḥ catvāri
 smṛtyupasthānāni ca) ²tvāri samyakprahāṇāni catvārarddhi-
 pādā pañcendriyāni pañcabalāni saptabodhyaṅgāny āryāṣṭāṅgo
 mārga śūnyatāsamādhiḥ ānimiti(ttasamādhiḥ apraṇihita- samā-
 dhiḥ aṣṭau vimokṣāḥ navā) ³nupūrvasamāpattayaḥ daśatathā-
 gatabalāni catvāri vaiśāradyāni catasraḥ pratisamvido' ṣṭā-
 daśāveṇikā buddhadharmā mahāmaitrī (mahākaruṇā mahā-
 muditā mahopekṣā prathamābhijñā dvitīyābhijñā tṛ) ⁴tīyā
 caturthī pañcamyā bhijñā ṣaṣṭyā bhijñā saṃskṛtadhātur asaṃ-
 skṛtadhātur apy abhāvaḥ? Bhagavān āha:^{a)} rūpam api Su-
 bhūte abhāva vedanā (-samjñā-saṃskāra-vijñānam apy abhā-
 vaḥ yāvat saṃskṛtadhātur apy abhāvaḥ asaṃskṛtadhā) ⁵tur
 apy abhāvaḥ. tat kasya hetos? tathā hi Subhūte sarvākāra-
 jñatāyā svabhāvo nāsti. yasya khalu punaḥ Subhūte svabhāvo
 nāsti (sa abhāvaḥ. āha: kena kāraṇena Bhagavaṃ sarvākā-
 rajñatāyā svabhāvo nā) ⁶sti? (Bhagavān) āha: nāsti Subhūte
 sāmyogika(h) svabhāvaḥ. yasya sāmyogikaḥ svabhāvo nāsti
 sa abhāvaḥ. anena Subhūte paryāy(eṇa abhāvasvabhāvāḥ
 sarvadharmāḥ. api tu khalu punar Subhūte śūnyatāsvabhā-
 vāḥ) ⁷sarvadharmāḥ ānimittasvabhāvāḥ sarvadharmāḥ apra-
 ñihitasvabhāvāḥ sarvadharmā. api tu khalu Subhūte. tatha-

tāsvabhāvāḥ (sarvadharmāḥ bhūtakotiṣvabhāvāḥ sarvadhar-
 māḥ dharmadhātusvabhāvāḥ sarvadha) ⁸rmāḥ. anenāpi Su-
 bhūte paryāyenaivaṃ veditavyam abhāvasvabhāvāḥ sarva-
 dharmāḥ. āha: yadi Bhagavan sarvadharmāḥ abhāvasvabhā
 (vās, tat katamenopāyakauśalena samanvāgataḥ prathama-
 cittotpādiko) ⁹bodhisattvo mahāsattvo dānapāramitāyāṃ ca-
 ran buddhakṣetraṃ pariśodhayati. sattvāṃś ca paripācayati.
 evaṃ śīlapārami(tāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ
 dhyānapāramitāyāṃ prajñā) ¹⁰pāramitāyāṃ caran buddha-
 kṣetraṃ pariśodhayati sattvāṃś ca paripācayati. evaṃ pra-
 thame dhyāne caran^{a)} yāvat caturthe (dhyāne) maitryāṃ
 yāvad upekṣāyāṃ, ākāśānantyāyatana-samāpattau (yāvan
 naivasamjñānāsamjñāyatana-samāpattau, a) ¹¹dhyātmasūnya-
 tāyā(m) yāvad abhāvasvabhāvaśūnyatāyāṃ, caturṣu smṛtyu-
 pasthāneṣu yāvad āryāṣṭāṅge mārga, śūnyatāyāṃ samādhou
 ā(nimittasamādhou apraṇihitasamādhou, dhyāneṣu apramā-
 neṣu yāvat navā) ¹²nupūrvasamāpattīṣu daśasu Tathāgataba-
 leṣu caturṣu vaiśāradyeṣu. catasṛṣu pratisamvi(t)sv aṣṭāda-
 śeṣv āveṇike(ṣu buddhadharmeṣu, mahāmaitryāṃ mahāka-
 ruṇāyāṃ (yāvat?) sarvākārajñatāyāṃ caran) ¹³buddhakṣe-
 traṃ pariśodhayati sattvāṃś ca paripācayati. Bhagavān āha:
 etad eva (Subhūte)^{b)} bodhisattvasya mahāsattvasya-upāya
 (kauśalaṃ veditavyam, yad abhāvasvabhāveṣu dharmeṣu pa-
 ricayaṃ karoti, buddhakṣetraṃ ca) [f. 256b] ¹pariśodha-
 yati. sattvāṃś ca paripācayati. tac ca buddhakṣetraṃ tāṃś
 ca sattvān abhāvasvabhāvāṃ jñāti. sa khalu punar bodhi
 (sattvo mahāsattvo dānapāramitāyāṃ caran bodhimārga pa-

a) AdT adds: sarvākārajñatāpi Su-
 bhūte abhāvaḥ

a) Ms: carati

b) So AdT, S

ricayaṃ karoti. śīla) ²pāramitāyāṃ caraṃ bodhimārge paricayaṃ karoti. kṣāntipāramitāyāṃ caraṃ bodhimārge paricayaṃ karoti. vīryapāramitāyāṃ (caraṃ bodhimārge paricayaṃ karoti. dhyānapāramitāyāṃ caraṃ bodhimārge pari-³cayaṃ karoti. prajñāpāramitāyāṃ caran bodhimārge parivayaṃ karoti.^{a)} yāvat sarvākārajñatāyāṃ caraṃ bodhimārge paricayaṃ (karoti, tan ca bodhimārgam abhāvasvabhāvaṃ jānāti. sa khalu punar Subhūte bodhisattvo) ⁴mahāsattvaḥ ṣaṭsu pāramitāsu caraṃs tāvat tasmin bodhimārge paricayaṃ karoti. yāvan na daśabhis Tathāgatabalaiḥ samanvā(gato bhavati. na caturbhir vaiśāradyaiḥ samanvāgato bhavati. na catasrbhiḥ pratisamvidbhiḥ samanvāgato bhavati na) ⁵āveṇikair buddhadharmair mahāmaitryā mahākaruṇayā ca samanvāgato bhavati. ayaṃ (Subhūte) sa bodhimārgo^{b)} yatra mārge sthitvā^{c)} pāramitā(n paripūrayati. pāramitān paripūrya (eka)kṣaṇasamāyuktayā prajñayā sarvākā) ⁶rajñatām anuprāpsyati. tasya tatra-avasthāyāṃ^{d)} sarvavāsanānusandhiklēsān prahāsyati anutpattika-prah(āṇ)ena. sa buddhacakṣuṣ(ā trisāhasramahāsāhasraṃ lokadhātum vyavalokayann abhāva ity api na-upala) ⁷psyate prāg eva bhāvaṃ.^{e)} evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam abhāvasvabhāva-sarv(a-dharmeṣu.^{e)} etad eva Subhūte bodhisattvasya mahāsattvasya upāyakauśalam) ⁸yad abhāva iti nopalabhate prāg eva bhāvaṃ. sa khalu punar Subhūte bodhisattvo mahāsattva(ḥ) prajñāpāramitāyāṃ caran dānaṃ^{f)}

a) AdT adds: tat kasya hetoḥ?

b) S: bodhisattvamārgo

c) S adds: sarva-

d) AdT: de'i tṣhe

e) S omits

f) So S, which adds more lists, 309b to 313a 10. - AdT is similar, but

differs - The Ms: dāta... (9) dhicittam abhāva iti jānāti. evaṃ yāvat prajñāpāramitāyāṃ caran yāvat sarvākārajñatām anuprāpsyati abhāva iti jānāti. yo' py... (10) jānāti.

(dadāti, sa tan dānan dadan na kalpayati, na nimittikaroti naiva bhāvato na-abhāvato manasikaroti. pratigrāhakam api na kalpayati, na nimittikaroti, naiva bhāvato nābhāvato manasikaroti. dāyakam api na kalpayati. na nimittikaroti. naiva bhāvato nābhāvato manasikaroti. tad api bodhicittam nopalabhate. na nimittikaroti, nālambanīkaroti, na samanupaśyati... yāvat... prajñāpāramitāṃ na kalpayati, na nimittikaroti, naiva bhāvato na-abhāvato manasikaroti. yo' pi tāṃ prajñāpāramitāṃ bhāvayati, tam api na samanupaśyati na nimittikaroti, naiva bhāvato nābhāvato manasikaroti, yeṣāṃ api sattvānāṃ kṛtāsas tāṃ prajñāpāramitāṃ bhāvayati tāṃ na kalpayati na nimittikaroti, naiva bhāvato nābhāvato manasikaroti).^{f)} ¹⁰tat kasya hetos? tathā hi yadi ta eva sarvadharmā abhāvās^{a)} te na Buddhaiḥ kṛtā na śrāvakair na pratyekabuddhaiḥ kṛtā. akārakāḥ(hi sarvadharmā kārakavirahitāḥ^{b)} āha: nanu Bhagavaṃ dharmair eva dharmā) ¹¹virahitā? Bhagavān āha: evam etat Subhūte evam etat. dharmair eva dharmā virahitā. āha: yadi^{c)} Bhagavaṃ dharmair eva dharmā vira(hitās, tat katham virahito dharmo virahitaṃ dharmam samjānāti, bhāva iti vā) ¹²abhāva iti vā. na hi Bhagavann abhāvo dharmo abhāvaṃ^{d)} dharmam jānāti.^{e)} na bhāvo dharmo' bhāvaṃ dharmam jānāti. na-abhāvo dharmo 'bhāvan dharm^{f)}am jā(nāti. na bhāvo dharmo bhāvaṃ dharmam jānāti. evam a(sam) jānaṃ^{g)} sarvadhā) ¹³rmeṣu kutaḥ evaṃ bhavati^{h)}. bodhisattvasya mahāsattvasya bhāva iti vā abhāva iti vā? Bhagavān āha: lokasamvṛtim-upādā(ya bodhisattvo mahāsattvaḥ prajñāpāra-

a) S: abhāvasvabhāvās

b) so S; P: nirvikārā

c) so S; AdT: gal te; Ms: yada?

d) so S; T: bhāvam

e) S: samjānāti, throughout

f) Ms repeats dharm-

g) ma 'tshal-ba'i AdT

h) AdT: ston-par lta ga-la 'gyur

mitāyāṃ caran bhāva iti vā abhāva iti vā nirdiśati, na)
¹⁴punaḥ paramārthena. āha: kiṃ punar Bhagavann anyā
 lokasamvṛtir anyā(h) paramārthaḥ? Bhagavān āha: (na-)anyā
 Subhūte loka(samvṛtir anyāḥ paramārthaḥ. yena lokasamvṛ-
 tes tathatā saiva (paramā) [f. 257a] ¹rthasya tathatā, tat te
 sattvā viparyastā etāṃ tathatāṃ na jānanti na paśyanti. teṣāṃ
 arthāya bodhisattvo mahāsattvo lokasamvṛt(yā nirdiśati,
 bhāva iti vā abhāva iti vā. api tu khalu Subhūte ya)²ete
 sattvāḥ (pañcaskandheṣu bhāva-)^{a)} samjñinaḥ abhāva iti na
 jānanti. teṣāṃ arthāyaivaṃ tam^{b)} nirdiśyate, dharmāṇāṃ
 aprabhedatām-upā(dāya, katham abhāva jānīyur iti. evaṃ
 khalu Subhūte bodhisattve) ³na mahāsattvena prajñāpārami-
 tāyāṃ caritavyam. ((64))

a) so S; AdT

b) ?, AdT + de-ltar

athāyusmān Subhūtir Bhagavantam etad avocat: bodhiṣattva
 (cārikā bodhisattvacārikety ucyate, kasyaitad adhivacanam
 ya) ⁴duta bodhisa(ttva)cāri(keti)? Bhagavān āha: bodhi-
 sattvacārikā bodhisattvacāriketi Subhūte ucyate bodhaye eṣā
 cārikā tasmā(d bodhisattvacārikety ucyate. āha: kva Bha-
 gavaṃ sā bodhisattvasya ma) ⁵hāsattvasya cārikā? Bhagavān
 āha: rūpaṃ sūnyam iti carati. vedanā-samjñā-saṃskāra-
 vijñānaṃ sūnyam iti carati. evam ādhyātmika-bāhyai(r āya-
 tanair dānapāramitāyāṃ carati śīlapā) ⁸ramitāyāṃ kṣāntipā-
 ramitāyāṃ vīryapāramitāyāṃ^{a)} dhyānapāramitāyāṃ^{b)} pra-
 jñāpāramitāyāṃ^{c)}. ādhyātmasūnyatāyāṃ carati. bahirdhā
 (sūnyatāyāṃ ādhyātmabahirdhāsūnyatāyāṃ sūnyatāsūnya-
 tāyāṃ ma) ⁷hāsūnyatāyāṃ paramārthasūnyatāyāṃ saṃskṛta-
 sūnyatāyāṃ asaṃskṛtasūnyatāyāṃ atyaṃtasūnyatāyāṃ ana-
 varāgrasūnyatāyā(m anavakārasūnyatāyāṃ prakṛtisūnyatā-
 yāṃ sarvadharmasūnya) ⁸tāyāṃ carati^{d)} svalakṣaṇasūnya-
 tāyāṃ carati. anupalambhasūnyatāyāṃ^{e)} abhāvasūnya-
 tāyāṃ carati. svabhāvasūnyatāyāṃ carati. abhāvasva-
 bhāsūnyatāyā(m carati. prathame dhyāne carati. dvi-
 tiye tṛtiye caturthe dhyāne cara) ⁹ti maitryāṃ carati. ka-
 ruṇyā(m) muditāyāṃ upekṣāyāṃ^{f)} carati. ākāśānantyāya-
 tane carati. vijñānantyāyatane^{g)} ākimcanyā(yatane, naiva-

a) Here begins Ch 0079a. f. 611

e) Add. as at P 197?

b) St. + carati

f) as d)

c) dto

g) as b)

d) om. St.

samjñānāsamjñāyatane carati. caturṣu smṛtyupasthāneṣu ca)¹⁰ rati. caturṣu samyakprahāṇeṣu^{a)} caturṣu ṛddhipādeṣu^{a)} paṃcasv indriyeṣu. paṃcasu baleṣu. saptabodhyaṅgeṣv. ārya-
 ṣtāṅge mā(rge carati. sūnyatāyā(m) samādhau caraty āni-
 mitte samādhau ca-apraṇihite samā)¹¹ dhau carati. aṣṭasu
 vimokṣeṣu navasv anupūrvasamāpattiṣu carati. daśasu Ta-
 thāgatabaleṣu carati. caturṣu (vaiśāradyeṣu caturṣu)^{b)} pra-
 tiṣamvi(tsu mahāmaitryā mahākaraṇyāyām aṣṭādaśasv āveṇi-
 keṣu buddhadharmeṣu)¹² carati. buddhakṣetrapariśuddhaye
 carati. sattvapariṣāke carati. pratibhāne caraty akṣarābhi-
 nirhāreṣu carati. akṣarapraveṣe(ṣu carati. anakṣarapraveṣe
 carati. dhāraṇiṣu carati. saṃskṛtadhātau ca)¹³ raty. asaṃs-
 kṛtadhātau carati. tathā punar carati yathā buddhir na dvi-
 dhī bhavati. evaṃ khalu Subhūte bodhisattvo mahāsattvaḥ
 prajñā(pāramitāyām caran bodhau carati.^{c)} athāyūṣmān
 Subhūtir Bhagavantam)¹⁴ etad avocat: Buddho Buddha iti
Bhagavaṃ(n) ucyate. kasyaitad adhivacanam Buddha iti?
Bhagavān āha: bhūto 'rtho Buddha ity ucyate. api tu khalu
Subhūte bhūto' nena dharmo' bhisambuddhas, tasmād Buddha
ity ucyate. bhū [257b] ¹to' nenārtha(h) pratividdhas tasmād
Buddha ity ucyate. api tu khalu Subhūte sarvadharmā(h)
anena yathāvad abhisambuddhās, tasmād Buddha ity ucyate.
(āha: bodhi bodhir iti Bhagavann ucyate, kasyaitad Bhaga-
vann adhivacanam bodhir iti? Bhagavān āha: bodhir iti)
²Subhūte sūnyatāyā etad adhivacanam, tathatāyā etad adhi-
 vacanam, bhūtakṣeṭer etad adhivacanam, dharmadhāto(r etad
 adhivacanam.^{d)} api tu khalu Subhūte bodhir iti tathatā avi-

a) St + carati

b) om. Ms.

c) S: + tenocyate bodhisattvacaryeti

d) AdT + S-e yañ byañ-chub ces
bya-ba de ni miñ tsam-gyi tshig
bla dgas so, S-e yañ byañ-chub-
kyi don ni yañ-dag-pa'i don to.

tatha)³ tā ananyatathatā ananyathābhāvas, tasmād bodhir
 ity ucyate. api tu khalu Subhūte nāmadheya-nimitta-mā-
 tram^{a)} etad yaduta bodhis, tasmād bodhi(r ity ucyate. api
 tu khalu Subhūte abhedārtho bodhyarthaḥ. api tu khalu Su-
 bhūte)⁴ Buddhānām eṣā Bhagavatām bodhis, tasmād bodhir
 ity ucyate. api tu khalu Subhūte Buddhair eṣā Bhagavadbhir
 abhisambuddhās, tasmād bodhir ity ucyate. āha: yo Bha-
 gavaṃ bodhisattvo mahā^{b)} sattva iha bodhaye carati, sa kiṃ
 ṣaḍbhiḥ pāra)⁵ mitābhir carati^{c)} yāvat sarvākārajñatāyā(m)
 viharati, katameṣāṃ Bhagavaṃ kuśalamūlānām ācayo bha-
 vaty apacayo vā hānir vā (vṛddhir vā utpādo vā nirodho
 vā saṃkleśo vā vyavadānaṃ vā? Bhagavān āha: yaḥ Su)
⁶ bhūte bodhisattvo mahāsattva(h) iha bodhau^{d)} carati ṣaḍ-
 bhiḥ pāramitābhir carati^{c)} yāvat sarvākārajñatāyā carati^{c)}.
 tasya na kasyaci(d dharmasya ācayo bhavaty apacayo vā hā-
 nir vā vṛddhir vā utpādo vā nirodho vā)⁷ saṃkleśaṃ vā vya-
 vadānaṃ vā. tat kasya heto? na hi Subhūte bodhisattvasya
 mahāsattvasya bodhiḥ prajñāpāramitāyām carataḥ kasyacid
 dha(rmasya ārambaṇayogena pratyupasthitā, ācaye vā apa-
 caye)⁸ vā hānaye vā vṛddhaye vā utpādāya vā nirodhāya vā
 saṃkleśāya vā vyavadānāya vā. āha: yadi Bhagavaṃ bodhi-
 sattvasya mahāsa(ttvasya prajñāpāramitāyām carataḥ bodhir
 na kasyacid dharmasya āramba)⁹ ṇayogena pratyupasthitā.
 tat katham idānīm Bhagavaṃ bodhisattvo mahāsattvo^{e)} dāna-
 pāramitām pariḡrṇāti. śīlapāramitām kṣāntipāramitām (vī-
 rya-pāramitām dhyānapāramitām prajñāpāramitām pari-
 ḡrṇāti),¹⁰ katham adhyātmasūnyatāyām carati. bahirdhā-
 sūnyatāyām adhyātmabahirdhāsūnyatāyā(m) yāvat svalak-

a) AdT adds: rtoḡs-par byed-pa ste

b) Here ends Ch 0079a, f. 611

c) Ms: vicarati

d) So S: P: imāyai bodhaye: Ms:
samādhau

e) S adds: prajñāpāramitāyām caran

ṣaṇa-śūnyatāyāṃ carati, (kathaṃ)^{a)} dhyāneṣu apra(māneṣu ārūpyasamāpattiṣu yāvat anupūrvavihārasamāpattiṣu)¹¹ carati. kathaṃ śūnyatānimittāpraṇihiteṣu vimokṣamukheṣu carati. kathaṃ daśasu Tathāgatabaleṣu carati caturṣu vaiśāradyeṣu (cataṣṣu pratisaṃvitsu aṣṭādaśaṣv āveṇikeṣu buddhadhar-meṣu)¹² mahāmaitryāṃ mahākaruṇāyāṃ carati. kathaṃ daśasu bodhisattvabhūmiṣu carati. śrāvaka-pratyekabuddhabhū-mim atikrāmati. (bodhisattvanyāmaṃ ca-avakrāmati? Bhagavān āha: na hi Subhūte bodhi)¹³ sattvasya mahāsattvasya dvayacāriṇī buddhiḥ. na hi Subhūte bodhisattvo mahāsattvo dvayena dānapāramitāyāṃ carati. (na dvayena śīlapāramitāyāṃ carati, na dvayena kṣāntipāramitāyāṃ)¹⁴ carati, na dvayena vīryapāramitāyāṃ carati. na dvayena samādhipāramitāyāṃ carati. na dvayena prajñāpāramitāyāṃ (carati. evaṃ Subhūte bodhisattvo mahāsattvaḥ dānapāramitāṃ pari-grhṇāti yāvat prajñāpāramitāṃ parigrhṇāti yāvat sarvākāraj-ñatām anuprāpnoti. āha: yadi Bhagavaṃ na dva- [f. 258a] yena)¹ dānapāramitāyāṃ carati, na dvayena śīlapāramitāyāṃ kṣāntipāramitāyāṃ vīryapāramitāyāṃ dhyānapāramitāyāṃ prajñāpāramitāyāṃ carati, tat)² katham idāniṃ bodhisattvo mahāsattvaḥ kuśalamūlair vivardhamānai prathamacittotpā-damupādāya. yāvat paści(makaś cittaotpādaḥ kuśalamūlair vivardhate? Bhagavān āha: ye Subhūte dvayena caranti, na te vivardha)³ nte kuśalamūlaiḥ. tat kasya hetoḥ? dvayaniśritā hi Subhūte sarvabālaprthagjanās, te na vivardhamte kuśala-mūlaiḥ. (bodhisattvo mahāsattvaḥ punar advayena carati, sa prathamacittotpādamupādāya)⁴ kuśalamūlair vivardhate. yāvat paścimakaś cittaotpāda kuśalamūlair vivardhate. tena

a) So S.

na śakyate` bhibhavitum^{a)}. sadevamānuṣāsureṇa lokena, yai(rakuśalamūlair avamarditaḥ śrāvakabhūmau vā pratyekabuddhabhūmau vā pat)⁵ et. (t)ad anyair vā akuśalair dhar-maiḥ saṃ^{b)}hṛyeta, yai(h) saṃhṛyamāno dānapāramitāyāṃ ca-ran kuśalair mūlair na vivardheta, yāvat sarvākāra(jñatāyāṃ caran kuśalamūlair na vivardheta. evaṃ khalu Subhūte bo)⁶ dhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam. āha: kiṃ punar Bhagavaṃ bodhisattvena mahāsattvena ku-śalamūlānāṃ kṛte prajñā(pāramitāyāṃ caritavyam? Bhaga-gavān āha: no hīdaṃ Subhūte, na bodhi)⁷ sattvo mahāsattvo kuśalamūlānāṃ kṛte prajñāpāramitāyāṃ carati, nāpy aku-śalamūlānāṃ kṛte prajñāpāramitāyāṃ carati, na ca-aparyu-pā(sya Buddhān Bhagavato, na-aparipūrya kuśalamūlāni. (na)^{c)} kalyāṇamittrair apa)⁸ rigṛhito bodhisattvo mahāsattvaḥ śaktaḥ sarvākārajñatām anuprāptum. āha: kathaṃ Bhagavaṃ paryupāsyā Buddhāṃ Bhagavataḥ kuśala(mūlaiḥ) parigrhī-taḥ^{c)} kalyāṇamittrair parigrhīto bodhisattvo ma)⁹ hāsattvaḥ sarvākārajñatām anuprāpnoti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prathamacittotpādamupādāya (Bud-dhān Bhagavataḥ paryupāste, yac ca te^{d)} Buddhā Bhaga-vanto bhāṣante, Sūtraṃ)¹⁰ Ceyaṃ Vyākaraṇaṃ Gāthodāna-Nidāna - Ityuktaka - Jātaka - Vaipulya - Adbhutadharmā - Apadā-na^{e)} - Apadeśas^{f)} tat sarvam udgrhṇāty udgrhya vācā suparici (taṃ kṛtvā manasā ca-anuprekṣitaṃ kṛtvā dṛṣṭyā suprativid-dhaṃ kṛtvā dhāraṇiṃ pratila)¹¹ bhate. dhāraṇyāpratilab-dhayā pratisaṃvida utpādayati. pratisaṃvidbhir utpāditā-

a) S: avamarditum

) Here begins Ch 0079a. f. 613

c) so Ad 613

d) yad ucyate. Ad 613

e) Avadāna. Ad 613: so at P 31. 158, 218

f) Upadeśa? So at P 31. 158, 218; AdT: gtan-la dbab-pa'i bstan-pa'i sde

bhis tasya jātivyativṛttasyāpi te dharmā na jātu (vipraṇa-
śyati yāvat sarvākārajñatām anuprāpnoti. tatra ca Tathā-
gateṣv arh) ¹²atsu samyaksambuddheṣu kuśalamūlāny avaropa-
yati, yaiḥ kuśalamūlai(ḥ parigrhīto na jātv apāyeṣv akṣaṇeṣu
copapadyate. (taiś ca kuśalaiḥ mūlaiḥ āśrayapariśuddhiṃ pa-
rigrhṇāti, yair āśrayair) ¹³buddhakṣetram pariśodhayati satt-
vāmś ca paripācayati, taiś ca kuśalamūlaiḥ parigrhītaḥ ka-
lyāṇamitrair na jātu virahito bhavati Buddhais ca (Bhaga-
vadbhiḥ bodhisattvair mahāsattvaiḥ śrāvakaiś ca (ye) bud-
dhayānasya varṇaṃ bhāṣa) ¹⁴nte. evaṃ khalu Subhūte bodhi-
sattvena mahāsattvena prajñāpāramitāyāṃ caratā Buddha
Bhagavantaḥ paryupāsitavyāḥ, kuśalamūlā(ni) ca-avaro
(payitavyāni kalyāṇamitrāṇi ca sevitavyāni. ((65)) [f. 258b]

atha) ¹-āyūṣmāṃ Subhūtir Bhagavantam etad avocat: ya(ḥ)
punar Bhagavaṃ bodhisattvo mahāsattvo naiva Buddhāṃ
Bhagavataḥ paryupāste, na kuśalamūlāni paripūra(yati,
na ka^{a)} lyāṇamitrāparigrhīto bhavet, mā haiva bodhisattvo
mahā) ²sattvaḥ sarvākārajñatām anuprāpnuyāt? Bhagavān
āha: nāsti Subhūte bodhisattvo mahāsattvo yo Buddhāṃ Bha-
gavato' paryupāsyā kuśalamūlāny aparipūrya kalyāṇami-
trair aparigrhītaḥ sarvākārajñatām anuprāpnuyāt. tat ka)
³sya heto(r)? Buddhān eva tāvat paryupāsyā kuśala-
mūlāny avaropya kalyāṇamitrāṇi. sevitvā-ādy api tāvat sar-
vākārajñatā na śakyate' nuprāptuṃ. (prāg eva-aparyupāsyā
Buddhān Bhagavataḥ aparipūrya kuśalamūlāny asevi) ⁴tvā
kalyāṇamitrāṇi sarvākārajñatām anuprāpnuyād iti nedaṃ
sthānaṃ vidyate. tasmāt tarhi Subhūte bodhisattvena mahā-
sattvena satye bodhi(ṃ niṣṭhātukāmena, kṣipraṃ ca-anut-
tarāṃ samyaksambodhim abhisamboddhukāmena) ⁵Buddhān
Bhagavataḥ paryupāsitavyā kuśalamūlāny avaropayitavyāni
kalyāṇamitrāṇi sevitavyāni. āha: kena kāraṇena Bhagavaṃ
(bodhisattvo mahāsattvo Buddhān Bhagavataḥ paryupāsyā
kuśalamūlā) ⁶ny avaropya kalyāṇamitrāṇi sevitvā sarvākāra-
jñatām na-anuprāpnoti? Bhagavān āha: upāyakausalavira-
hitatvāt, so' nenopāyo na śru(to bhavati teṣāṃ Buddhānāṃ
Bhagavatām antikāt^{b)}, tāni ca kuśalamūlāni na-ava) ⁷ropitāni.

a) End of Ch 0079a. f. 613

b) AdT: des sañs-rgyas becom ldan.

'das de-dag las thabs de ma
thos-la

tāni ca kalyāṇamitrāṇi na sevitāni. ye' syopāyam upadiśanti. āha: katamad Bhagavāms tad upāyakauśalam yenopā(yakauśalena samanvāgato bodhisattvo mahāsattvaḥ sarvākārajñatām anu) ⁸prāpnoti? Bhagavān āha: iha Subhūte bodhisattvo mahāsattva prathamacittotpādamupādāya dānapāramitāyāṃ caraṃ sarvākārajñatā(pratisaṃyuktair manasikārair dānaṃ dadāti, Buddhebhyo Bhagavadbhyas pra)⁹tyekabuddhebhya(h) śrāvakebhyo manuṣyabhūtebhyaḥ amanuṣyabhūtebhyaḥ. sa taiḥ sarvākārajñatāpratisaṃyuktair manasikārair samanvāgato na ca-asya^{a)} dāne (dānasamjñā bhavati, na pratigrāhake pratigrāhakasamjñā bhavati, na dā) ¹⁰yake dāyakasamjñā bhavati. tat kasya hetoḥ? tathā hi Subhūte svalakṣaṇasūnyān sarvadharmān jānāty asato' sambhūtān apariniṣpannān ana-bhinirvṛttān sarva(dharmān paśyati. dharmāṇaṃ ca dharmalakṣaṇam avataraty, akiñcitsamarthāḥ sa) ¹¹rvadharmā ity asaṃskāralakṣaṇena-avatarati. so' nenopāyakauśalena samanvāgata kuśalamūlair vivardhate, sa kuśalamūlair vivardhamāno dāna(pāramitāyāṃ carati, dānapāramitāyāṃ caran sattvāṃs ca paripācaya) ¹²ti buddhakṣetraṃ ca pariśodhayati. na ca dānaphalam āsamsate yad dānaphalaṃ saṃsāre paribhujīta-anyatra sattvaparitrāṇatāyai sattvapa(rimocanātāyai dānapāramitāyāṃ carati. upāyakauśalyanirdeśapa) ¹³rivartaḥ. ^{b)} ((66))

a) So P; Ms: -tasya nāpi; S: -tas
tasya

b) so also S.

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ śīlapāramitāyāṃ caraṃ prathamacittotpād (am upādāya sarvākārajñatāpratisaṃyuktair manasikāraiḥ śīlaṃ rakṣati. tasya) ¹⁴naiva rāga cittam āvṛṇoti na doṣo na moho na-anuśayā na paryutthānāni na-anye' py akuś(alā dharmā ye bodheḥ paripanthakarā, tadyathā mātsaryaṃ vā dauśīlyam vā kṣobhaṇacittam vā kausīdyacittam vā hīna) [f. 259a] ¹vīryacittam vā vibhṛanta(cittam vā) dauṣprajñacittam vā māno vā avamāno vā adhimāno (vā)' smimāno vā. śrāvaka-pratyekabuddhacittam vā. tat kasya hetoḥ? tathā hi(sa^{a)} svalakṣaṇasūnyān sarvadharmān jānāty, asato' sambhūtān apariniṣpannān) ²ana-bhinirvṛttāṃs ca sarvadharmān paśyati. dharmāṇaṃ ca dharmalakṣaṇam avataraty akiñcitsamarthā[t] sarvadharmā ity asaṃskṛta-lakṣaṇena-avatarati. (so' nenopāyakauśalena samanvāgataḥ kuśalamūlair vivardhate. sa kuśa) ³lamūlair vivardhamānaḥ śīlapāramitāyāṃ carati. sa śīlapāramitāyāṃ caraṃ sattvāṃs ca paripācayati. buddhakṣetraṃ ca pariśodhayati. na ca śīlaphalam ākāṅkṣate, yac chīlaphalaṃ saṃsāre pari) ⁴bhujīta-^{b)}anyatra sattvaparitrāṇatāyai sattvaparipācanatāyai^{b)} śīlapāramitāyāṃ carati. ((67))

a) S: Subhūte

b)b)AdT: gshan-du na sems-can rjes-su bzuñ-ba dañ sems-can-la mi

gnod-pa dañ, sems-can-la phan-par 'dod-pa'i phyir

evam kṣāntipār(amtā vīryapāramitā dhyānapāramitā kartavyā. punar aparaṃ) ⁵Subhūte bodhisattvo mahāsattva prajñāpāramitāyāṃ caraṃ prathamacittotpādam upādāya sarvākārajñātāpratisamyuktair manasikā(raiḥ prajñāṃ bhāvayati. tasya naiva rāga cittam āvṛṇoti, na doṣo yāvan na śrāva) ⁶kapratyekabuddhacittam vā. tat kasya hetoḥ? tathā hi sa Subhūte svalakṣaṇasūnyān sarvadharmān jānāty asato' sambhūtān apariniṣpannān anabhi(nirvṛttāṃs ca sarvadharmān paśyati. dharmāṇāṃ ca dharmalakṣaṇam avataraty) ⁷akiñcit-[a]samarthāḥ^{a)} sarvadharmā ity asaṃskṛtalakṣaṇena-avatarati. so' nenopāyakausalena samanvāgata(h) kuśalamūlair vivardhate sa (kuśalamūlair vivardhamānaḥ prajñāpāramitāyāṃ carati. sa prajñāpā) ⁸ramitāyāṃ caraṃ sattvāṃs ca paripācayati, buddhakṣetraṃ ca pariśodhayati. na ca prajñāphalaṃ akāṃkṣate yat prajñāphalaṃ saṃsāre (paribhujitānyatra sattvaparitrāṇatāyai sattvaparimocanatāyai pra) ⁹jñāpāramitāyāṃ carati. ((68))

AdT: byed-pa'i mthu med ciñ

punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prathamādhyānaṃ samāpadyate yāvat caturthaṃ (dhyānaṃ samāpadyate, maitrīṃ yāvad upekṣāṃ samāpadyate, ākāśānantyāyatanaṃ samāpattim yāvan naivasamjñānāsamjñāyatanaṃ samāpattim sa) ¹⁰māpadyate. na ca vipākaṃ parigrhṇāti. tat kasya hetoḥ? tathā hi sa upāyakausalena samanvāgato yenopāyakausa(lena tān dhyāna-apramāṇa-ārūpyasamāpattin svalakṣaṇasūnyān^{a)} ¹¹jānāti yāvad^{b)} anabhinirvṛttā(n) jānāti. punar aparaṃ Subhūte bodhisattvo mahāsattva prathamacittotpādam upādāya-upāyakausale(na samanvāgato darśana-bhāvanā-prahātavye^{c)} ca mārge carati, na ca srotaā) ¹²pattiphalam anuprāpnoti na sakṛdāgamīphalaṃ na-anāgāmīphalaṃ na-arhattvaṃ anuprāpnoti. tat kasya hetoḥ? tathā hi sa svalakṣa(nasūnyān sarvadharmān jānāti^{d)} yāvad anabhinirvṛttān jānāti^{d)}. teṣu ca) ¹³bodhipakṣikeṣu^{e)} dharmeṣu caraṃ chrāvaka-pratyekabuddhabhūmim atikrāmati. iyaṃ Subhūte bodhisattvasya mahāsattvasya-anutpattike(ṣu dharmeṣu kṣānti. punar aparaṃ Subhūte bodhisattvo mahāsattvaḥ prajñā) ¹⁴pāramitāyāṃ carann aṣṭau vimokṣān samāpadyate navānupūrvasamāpattin (samāpadyate)^{f)} na ca srotaāpattiphalam anuprāpnoti yāvan na-arhattva(m anuprāpnoti. tat

a) so AdT: S: svabhāvasūnyān

d) om AdT

b) S = asadasambhūtān + apariniṣpannān

e) AdT: byañ-chub-kyi phyogs-kyi; S: bodhisattveṣu

c) mthoñ-ba dañ bsgom-pas spoñ-ba'i lam-la AdT

f) so AdT

kasya hetoḥ? tathā hi svalakṣaṇaśūnyān sarvadharmān) [f. 259b] ¹jānāti^{a)} yāvad anabhinirvṛttān sarvadharmān jānāti. punar aparān Subhūte bodhisattvo mahāsattvo daśasu Tathāgatabaleṣu paricayaṃ (karoti, caturṣu vaiśāradyeṣu catasṣu pratisaṃvitsu aṣṭādaśāveṇikeṣu buddha) ²dhar-meṣu mahāmaitryān mahākaruṇāyān ca paricayaṃ karoti. na ca tāvat sarvākārajñatām anuprāpnoti yāvan na buddhakṣetraṃ pariśodhitān (bhavati sattvās ca paripācitā bhavanti. evaṃ Subhūte bodhisattvena) ³mahāsattvena prajñāpāramitāyān caritavyam. āha: paramabuddhimān khalu Bhagavan bodhisattvo mahāsattvo bhavati, ya evaṃ gaṃbhīreṣu (dhar-meṣu carati na ca vipākaṃ parigrhṇāti. Bhagavān āha: evam etat Subhū) ⁴te evam etat. paramabuddhimān bodhisattvo mahāsattvo ya evaṃ gaṃbhīreṣu dhar-meṣu carati, na ca vipākaṃ parigrhṇāti. tat kasya hetoḥ? (tathā hi Subhūte bodhisattvo mahāsattvaḥ svabhāvato na calati. āha: kasya) ⁵svabhāvato na calati? Bhagavān āha: abhāvān^{b)} na calati. yat punaḥ Subhūtir evam āha: kasya svabhāvān na calati? rūpasya svabhāvān na ca (lati, vedanāyā samjñāyā saṃskāraṇān vijñānasya svabhāvān na calati,) ⁶dānapāramitāyā svabhāvān na calati, śīlapāramitāyā svabhāvān na calati, kṣāntipāramitāyā vīryapāramitāyā dhyāna(pāramitāyā prajñāpāramitāyā svabhāvān na calati. dhyāna-svabhāvān) ⁷na^{c)} calaty apramāṇasvabhāvān na calaty ārūpyasamāpattisvabhāvān na calati. smṛtyupasthānānān svabhāvān na calati. yāvad āryāṣṭāṅga(sya mārgasya svabhāvān na calati. śūnyatāsamādher ā) ⁸nimittasya samādher apraṇihitasya samādheḥ svabhāvān na calaty aṣṭavimokṣa-navānupūrvasamāpattisva-

bhāvān na calati. (daśānān tathāgatabalānān svabhāvān na calati yāvad aṣṭādaśānān āve ⁹ṇikānān buddhadharmānān svabhāvān na calati. mahāmaitryā mahākaruṇāyā svabhāvān na calati. tat kasya hetoḥ? tathā hi Subhūte ya (eṣān dhar-mānān svabhāva(h) so' bhāvaḥ. na hi Subhūte abhāvena-abhāvaḥ śaky) ¹⁰am abhisamboddhum. āha: kiṃ punar Bhagavan bhāvena bhāvaḥ śakyam abhisamboddhum? Bhagavān āha: no hīdaṃ Subhūte. āha: tad abhāvena bhā(vaḥ śakyam abhisamboddhum? Bhagavān āha: no hīdaṃ Subhūte. āha: tad abhāvena-abhāvaḥ śakyam abhisamboddhum? Bhagavān āha: no hīdaṃ Subhūte. āha: tad bhāvena-a) ¹¹bhāva śakyam abhisamboddhum? Bhagavān āha: no hīdaṃ Subhūte. āha: tan mā haiva Bhagavan na prāptir na-abhisamayo bhaviṣyati, ya(di na-abhāvena-abhāvasya-abhisamayo) ¹²na bhāvena bhāvasya-abhisamayaḥ na-abhāvena bhāvasya abhisamayo na bhāvena-abhāvasya-abhisamayaḥ. Bhagavān āha: asty abhisama(yo, na punar anena catuṣka^{a)} -abhinirhāreṇa. āha: katham idāniṃ Bhagavān abhi) ¹³samaya(h)? Bhagavān āha: yatra naiva bhāvo na-abhāvaḥ sa tādrśo' bhisamayaḥ^{b)} yatraite prapañcā na saṃvidyante, aprapañcayo(niṣprapañco' bhisamayaḥ^{c)}. āha: kaḥ punar Bhagavaṃ bodhisattvasya ma) ¹⁴hāsattvasya prapañcaḥ? Bhagavān āha: rūpaṃ nityam ity anityam iti vā bodhisattvasya mahāsattvasya prapañca. vedanā-samjñā-(saṃskāra-vijñānaṃ nityam ity anityam iti vā prapañcaḥ. rūpaṃ sukham iti) [f. 260a] ¹vā duḥkham iti vā prapañca. vedanā-samjñā-saṃskāra-vijñānaṃ sukham iti vā duḥkham iti vā prapañca. rūpaṃ ātmety anātmety vā prapañca. (vedanā-samjñā-saṃskāravijñānaṃ ātmety anātmety

a) śes-pa nas AdT

b) S: svabhāvān

c) Fragments of 259b7 to 260b7 are

preserved in folio 10 of Gilgit serial number 50, = L. (cf. p. 103 note a).

a) so L, S; AdT: mñon-par sgrub-pa 'di bshis; P: catuḥ-prakāra

b) AdT: de-ltar mñam-pa ſid-du mthoñ-ba ni. L: yatra naiva bhā-

vo nābhisamayaḥ mama tādrśo 'bhisamayaḥ.

c) so L, P; spros-pa med ciñ spros-pa dañ bral-pa'i phyir AdT

vā prapañca. rūpaṃ śā) ²ntam ity asāntam iti vā prapañca. vedanāsamjñāsamskāravijñānaṃ śāntam ity asāntam iti vā prapañca. rūpaṃ parijñeyam^{a)} aparijñeyam iti (vā prapañca. vedanāsamjñāsamskāravijñānaṃ parijñeyam^{a)} aparijñeyam iti vā prapañ) ³ca. duḥkham āryasatyam parijñeyam iti prapañca, samudaya prahātavya^{b)} iti prapañca, nirodhaḥ sākṣātkartavya iti prapañcaḥ, (mārgo bhāvayitavya iti prapañcaḥ. catvāri dhyānāni bhāvayitavyāni -iti prapañ) ⁴caḥ catvāry apramāṇāni bhāvayitavyāni-iti prapañcaḥ catasraḥ ārūpyasamāpat-tayo bhāvayitavyā iti prapañcaḥ. catvāri (smṛtyupasthānāni catvāri samyakprahāṇāni bhā) ⁵vayiṣyāmi^{c)}-iti prapañcaḥ catvārariddhipādā bhāvayitavyā iti prapañcaḥ. evaṃ pañcendriyāṇi pañcabalāni saptabodhyaṅgāny āryāṣṭāṅgo mārgo bhāvayitavyā iti prapañcaḥ. sūnyatāvimokṣamukham ā) ⁶nimittam vimokṣamukham apraṇihitam vimokṣamukham bhāvayitavyam iti prapañcaḥ aṣṭau vimokṣā navānupūrvasamāpat-tayo bhāvayitavyā iti pra(pañcaḥ, śrotaāpattiphalaṃ sakṛdā) ⁷gāmīphalam anāgāmīphalam arhattvaṃ samatikrāmiṣyāmi-iti prapañcaḥ. pratyekabuddhabhūmiṃ samatikrāmiṣyāmi-iti prapañcaḥ daśabodhisattvabhūmiṃ paripūrayiṣyāmi-iti prapañcaḥ bodhisa) ⁸ttva-nyāmam avakrāmiṣyāmi-iti prapañcaḥ, buddhakṣetraṃ pariśodhayiṣyāmi-iti prapañcaḥ, sattvān paripācayiṣyāmi-iti prapañcaḥ. (daśatathāgatabalāny utpādayiṣyāmi-iti prapañcaḥ, catvāri vaiśāra) ⁹dyāni catasraḥ prati-samvido' ṣṭādaśāveṇikān buddhadharmān utpādayiṣyāmi-iti prapañcaḥ. sarvākārajñatām anuprāpsyāmi-iti prapañcaḥ. (sarvavāsanānusandhiklēṣaṃ prahāsyāmi^{d)} prapañcaḥ. tas-mād^{d)} bodhisattvo) ¹⁰mahāsattvaḥ prajñāpāramitāyāṃ caran rūpaṃ nityam ity anityam ity aprapañcyāna na prapañcayati.

a) and a) L adds: iti vā.

b) so P; Ms: prahātavyam

c) bhāvayitavyāni L, P

d) so P; L: tad

vedanāsamjñāsamskāravijñānaṃ nityam i(ty anityam ity aprapañcyāna na prapañcayati.... ¹¹nityam ity anityam ity aprapañcyāna na prapañcayati^{a)}. yāvat sarvākārajñatām anuprāpsyāmi-ity aprapañcyāna na prapañcayati. sarvavās(anānusandhiklēṣaṃ prahāsyāmi-ity aprapañcyāna na prapañcayati. tat kasya hetor?) ¹²na hi svabhāvaḥ svabhāvaṃ prapañcayati. na-abhāva abhāvaṃ prapañcayati. na (ca)^{b)} svabhāva-abhāvau sthāpayitvā-anya(h) kaścīd dharma upala(bhyate, yaḥ prapañcayed yena vā prapañcayed yatra vā prapañcayet. tasmāt) ¹³tarhi Subhūte niṣprapañcyānaṃ rūpaṃ. niṣprapañcyā vedanāsamjñā-samskāra niṣprapañcyā(m) vijñānaṃ. yāvan niṣprapañcyā sarvākārajñatā. e(vaṃ khalu Subhūte bodhisattvena mahāsattvena niṣprapañcyāyāṃ prajñāpārami) ¹⁴tāyāṃ caritavyam.^{c)} api tu khalu Subhūte nāsti rūpasya svabhāvo nāsti vedanāyāḥ samjñāyā samskāraṇāṃ nāsti vijñānasya (svabhāvaḥ. yāvan nāsti sarvākārajñatāyā svabhāvaḥ. yasya svabhāvo nāsti tad niṣpra) [f. 260b] pañcyam. anena Subhūte kāraṇena niṣprapañcyānaṃ rūpaṃ niṣprapañcyā vedanā-samjñā-samskāra niṣprapañcyānaṃ vijñānaṃ. yāvan niṣprapañcyā sarvākārajñatā. eva(m khalu Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran bodhisattvanyāma) ²m avakrāmati. āha: yadi Bhagavan na kasyacid dharmasya svabhāva upalabhyate.^{d)} katamena mārgeṇa bodhisattvo mahāsattvo bodhisattvanyāmam ava(krāmati, śrāvakamārgeṇa vā pratyekabuddhamārgeṇa vā Bud-dharmārgeṇa vā?) ³Bhagavān āha: na Subhūte śrāvakamārgeṇa bodhisattvo mahāsattvo bodhisattvanyāmam avakrāmati. na

a) There is nothing in AdT or L to show what item this passage refers to.

b) So L. S: P hi

c) AdT adds: āha: katham Bhagavan bodhisattvena mahāsattvena... sarvadharmā niṣprapañcyā draṣṭavyā? Bhagavān āha:

d) S adds: tat

pratyekabuddhamārgena na Buddhamārgena. a(pi tu khalu Subhūte bodhisattvo mahāsattvaḥ sarvamārgeṣu śikṣitvā bodhisattvanyāma) ⁴m avakrāmati. tad yathāpi nāma -aṣṭamakāḥ^{a)} sarvamārgeṣu^{b)} śikṣitvā samyaktvanyāmam avakrāmati. na ca tāvat phalam anuprāpnoti^{c)} yāvan na^{d)} phala(mārgam utpādya)ti, evam eva Subhūte bodhisattvo mahāsattvaḥ sarvamārgān u) ⁵tpādya bodhisattvanyāmam avakrāmati. na ca tāvat sarvākārajñatām anuprāpnoti. yāvan na vajropamaḥ samādhiḥ pratilabdho bhavati. sa (tasya samādheḥ pratilambhād^{e)} e(ka-kṣaṇasamāyuktayā prajñayā sarvākārajñatām anuprāpnoti.^{f)} āha:)⁶ yadi Bhagavan bodhisattvena mahāsattvena sarvamārgān paripūrya bodhisattvanyāmo'vakramitavyaḥ, nanu Bhagavann anya eva-aṣṭamakasya mārgaḥ (anyaḥ srotaāpannasya-anyaḥ sakṛdāgamitāyai pratipannakasya-anyaḥ sa) ⁷kṛdāgāmiṇaḥ anyo' nāgāmitāyai pratipannakasya-anyo' nāgāmiṇaḥ anyo' rhat(tva)-pratipannakasya-anyo' rhatō mārgaḥ anyāḥ pratyekabuddhasya-anya(h Tathāgatasya-arhataḥ samyaksambuddhasya mārgaḥ. yadi Bhagavann anya eṣāṃ mārgas^{g)}, tat ka) ⁸tham bodhisattvena mahāsattvena sarvamārgān paripūrya bodhisattvanyāmo' vakramitavyaḥ? yadi Bhagavan bodhisattvena mahāsattvena sarvamārgāḥ (paripūrayitavyāḥ, tan mā haiva Bhagavan bodhisattvo mahāsattvo' ṣṭamaka-mārgam utpād) ⁹ya aṣṭamako bhaved, darśanamārgam utpādya srotaāpanno bhaved, bhāvanāmārgam utpādya sakṛdāgamī-pratipannako bhavet. sakṛdāgamī bhaved (anāgāmīpratipannako bhaved anāgāmī bhaved arhattvapratipannako bha)

a) so also L; AdT, P: arhan

b) so L, P; Ms: sarvadharmeṣu

c) AdT: de-srid-du lam-gyi skad-cig-la dgra-bcom-pa'i 'bras-bu 'thob-par mi 'gyur ro.

d) so S, P, AdT; Ms: yāvat

e) so L; S. with saha before pratilambhād.

f) so P; S: anuprāpayati

g) So S; P eva: AdT: gal-te lam de-dag phan tshun tha-dad-par gyur na

¹⁰ved arhan bhaved(t) pratyekabuddhamārgam utpādya pratyekabuddho bhaved, asthānaṃ ca Bhagavann (an)avakāśo yad bodhisattvo mahāsattvo' ṣṭamako bhūtvā bodhisattvanyāma(m avakrāmen nedam stānaṃ vidyate (yad) bodhisattvanyāmam avakrāman sarvākārajñatām anu) ¹¹prāpnuyān nedam sthānaṃ vidyate. evaṃ śrotaāpattiphalam anuprāpya sakṛdāgamīphalam anuprāpya-anāgāmīphalam anuprāpya (arhattvam anuprāpya) pratyekabo(dhim anuprāpya bodhisattvanyāmam avakrāmet bodhisattvanyā) ¹²mam avakrāma(n) sarvākārajñatām anuprāpnuyān nedam sthānaṃ vidyate. tat katham Bhagavan jānīyāma bodhisattvo mahāsattvaḥ sarvamārgān paripūrya (bodhisattvanyāmam avakrāmati, bodhisattvanyāmam avakramya sarvākāra) ¹³jñatām^{a)} anuprāpnoti. sarvavāsanānusandhiṃ ca prajāhāti? Bhagavān āha: evam etat Subhūte evam etat. asthānaṃ Subhūte anavakāśo ya(d bodhisattvo mahāsattvo' ṣṭamako bhūtvā śrotaāpattiphalaṃ ca-anuprāpya) ¹⁴yāvad arhattvaṃ ca anuprāpya pratyekabodhiṃ ca-anuprāpya bodhisattvanyāmam avakrāmen (n)edam sthānaṃ vidyate. bodhisattvanyāmam anavakramya (sarvākārajñatām anuprāpnuyān nedam sthānaṃ vidyate. api tu khalu Subhūte) [f. 261a] ¹bo(dhisattvo mahāsattvo prathamacittotpādamu(pādāya ṣaṣṭsu pāramitāsu carann aṣṭau bhūmīn) jñānena ca darśanena ca-atikrāmati. katamā a(ṣṭau? sūklavidarśanabhūmi gotrabhūmir aṣṭamakabhūmi darśanabhūmis) ²tanubhūmi(r) (vītarāgabhūmiḥ)^{b)} kṛtāvībhūmiḥ pratyekabuddhabhūmiḥ (īdṛṣaḥ^{c)} sa) imā aṣṭau bhūmīn jñānena ca darśanena ca-atikramya mārgākārajña(tayā bodhisattvanyāmam avakrāmati. bodhisattvanyāmam avakramya sarv) ³ākārajñatājñānena sarvavāsanānusandhikleśam

a) Ms: manum?

b) So S, AdT

c) so P; AdT: 'di ni sar bstan-pa yin no.

prajahā(ti). tatra Subhūte. yad aṣṭamakasya jñānaṃ sā bodhisattvasya mahāsattvasya kṣānti(h), ya(c chrotaāpannasya jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya) ⁴kṣānti(h). yat sakṛdāgāmino jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti(h). yad anāgāmino jñānaṃ ca prahāṇaṃ ca sā bodhisattva(sya mahāsattvasya kṣānti(h). yad arhataḥ jñānaṃ ca prahāṇaṃ ca sā bodhi) ⁵sattvasya mahāsattvasya kṣānti(h), yat pratyekabuddhasya jñānaṃ ca prahāṇaṃ ca sā bodhisattvasya mahāsattvasya kṣānti(h). tad bodhisattvo mahāsattvo śrāva(kapratyekabuddhamārgān paripūrya mārgākārajñātājñānena bodhisa) ⁶ttvanyānam avakrāmati. bodhisattvanyānam avakramya sarvākārajñātājñānena sarvavāsanānusandhikleṣaṃ prajahāti. e(vam khalu Subhūte bodhisattvo mahāsattvaḥ sarvamārgān paripūrya anutta) ⁷rāṃ samyaksambodhim abhisambudhya (sarva)sattvānāṃ phalopājivyo bhavati. āha: ya ime Bhagavan mārgāḥ, śrāvakamārgaḥ pratyekabuddhamārgo bu(d-dhamārgas^a), tat katamātra Bhagavan mārgākārajñātāmārgaḥ? Bhagavān āha: ⁸iha Subhūte bodhisattvena mahāsattvena mārgākārajñātāvīśuddhir utpādayitavyā. tatreyam Subhūte mārgākārajñātāvīśuddhiḥ, yai(r) yai(r ākārair yair yair liṅgair yair yair nimittair mārgaḥ sūcyate^b). tatra tān ākārān tāni li) ⁹ngāni tāni nimittāni bodhisattvena mahāsattvena abhisamboddhavyāny abhisambudhya pareṣāṃ ākhyātvāni. deśayitavyāni (prakāśayitavyāni, prajñāpayitavyāni pratiṣṭhāpayitavyāni, parasya) ¹⁰vinayanārtham yathā paro jānīyā(t)^d, tatra bodhisattvena mahāsattvena sarva-ruta-samke-

a) AdT adds: bcom-ldan 'das-kyis gsuṅs-pa

b) AdT: 'di-dag-las bcom-ldan-'das lam-gyi rnam-pa (thams-cad!) śes-pa ṅid-kyi lam gaṅ lags?

c) so S. AdT: lam-gyi rnam-pa śes-pa ṅid dag-par 'gyur-ba'i

d) AdT: pha-rol-gyis khoṅ-du chud-par

ta-ghoṣā abhyudirayitavyāḥ ādhārayitavyā(h) yādṛśais tri-sāhasramahāsāhasraṃ lokadhātum vijñāpayen pratiśrutkā) ¹¹ājñānana-arthena^a). tad anena-api Subhūte paryāyeṇa bodhisattvena mahāsattvena sarvamārgāḥ^b) paripūrayitavyāḥ mārgākārajñā(tāṃ paripūrya sattvānāṃ āśayā jñātavyā(h). nairayikānāṃ sattvānāṃ^c) mā) ¹²rgo jñātavyaḥ hetur jñātavyaḥ phalaṃ jñātavyaṃ, tataś ca nairayikā mārgato nivārayitavyāḥ hetuto nivārayitavyā phalato nivārayita(vyāḥ, tiryagyonikā mārgato nivārayitavyāḥ hetuto nivārayitavyā) ¹³phalato nivārayitavyāḥ, yamalaukikā mārgato nivārayitavyāḥ hetuto nivārayitavyā phalato nivārayitavyāḥ, kinnarānāṃ mahora(gānāṃ nāgānāṃ yakṣānāṃ manuṣyānāṃ mārgo jñātavyaḥ hetur jñātavyaḥ pha)¹⁴laṃ jñātavyaṃ. devānāṃ mārgo jñātavyo hetur jñātavyaḥ phalaṃ jñātavyaṃ. brahmaṇānāṃ mārgo jñātavyo hetur jñātavya phalaṃ jñātavya(m). ābhāsvarāṇāṃ (devānāṃ mārgo jñātavyo hetur jñātavya phalaṃ jñātavyaṃ. śubhakṛtsnānāṃ vṛhatphalānāṃ asaṃjñīsattvānāṃ avṛhāṇāṃ atapānāṃ sudṛśā) [f. 261b] ¹nāṃ sudarśanānāṃ akaniṣṭhānāṃ devānāṃ mārgo jñātavyo hetur jñātavyaḥ phalaṃ jñātavyaṃ. ākāśānāntyāyatanānāṃ devānāṃ mārgo jñātavyo (hetur jñātavyaḥ phalaṃ jñātavyaṃ. yāvat naivasamjñānā) ²samjñāyatanānāṃ devānāṃ mārgo jñātavyo hetur jñātavya phalaṃ jñātavyaṃ. catvāri smṛtyupasthānāni jñātavyāni catvāri samyakprahāṇāni catvāri rddhi(pādā pañcendriyāni pañcabalāni saptabodhyaṅgāni jñātavyāni yāvac) ³sūnyatāvimokṣamukham ānimittam vimokṣamukham apraṇihitam vimok-

a) AdT: de-la skad dañ, brda dañ, sgra gaṅ-gis stoñ gsum-gyi stoñ chen-po'i 'jig-rteng-gyi khams dbyaṅs-kyi go-bar 'gyur-ba'i skad dañ, brda dañ, sgra thams-cad ba-ena m-ena bsgrub-par bya ste.

brag-ca lta-bur rtogs-par bya-ba'i phyir bsgrub-par bya'o

b) AdT: lam-gyi rnam-pa śes-pa ṅid

c) S: nairayiko; AdT: sems-can dmyal-ba-pa'i sems-can rnam-kyi

ṣamukhaṃ jñātavyaṃ daśatathāgatabalāni jñātavyāni catvāri vaiśāra(dyāni jñātavyāni catasraḥ pratisaṃvido jñātavyāḥ aṣṭādaśāveṇikā buddhadharmā jñātavyāḥ mahāmaitrī jñātavyā mahāka) ⁴ruṇā jñātavyā. yaiś ca mārgair ye sattvā srotaāpattiphale pratiṣṭhāpayitavyās tāṃ srotaāpattiphale pratiṣṭhāpayati. yāvad ye (rhattve pratiṣṭhāpayitavyās tān arhattve pratiṣṭhāpayati. ye pratyekabo) ⁵dhau pratiṣṭhāpayitavyās tāṃ pratyekabodhau pratiṣṭhāpayati. ye bodhau pratiṣṭhāpayitavyās tāṃ bodhau pratiṣṭhāpayati. iyaṃ Su(bhūte bodhisattvasya mahāsattvasya mārgākārajñatā yatra bodhisattvo) ⁶mahāsattva śikṣitvā sattvāśayatām avatarati. sattvāśayatām avatīrya. tathaiva dharmam deśayati. ^{a)} sā ca asya dharmadeśanā akṣū(ṇā-amoghāś ca bhavati^{a)}. tat kasya hetos? tathā hy anena pareṣāṃ indriyāṇi prabhāvitān) ⁷i bhavanti^{b)}. sa sattvānāṃ gatiṃ (cāgatiṃ ca)^{c)} cyutim upapattiṃ ca prajānāti. evaṃ khalu Subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ (caritavyaṃ. atra prajñāpāramitāyāṃ sarvamārgā antargatā. ye kecid bodhi) ⁸pakṣikā dharmā yatra bodhisattvena mahāsattvena caritavyaṃ śrāvakair vā pratyekabuddhair vā caritavyam. āha: yadi Bhagavan ye ca bodhipakṣi(kā dharmā yā ca bodhiḥ sarva ete dharmā na saṃyuktā na viśaṃyuktā arūpi) ⁹ṇo' nidarśanā apratighā ekalakṣaṇā yadutālakṣaṇā. kathaṃ Bhagavaṃ bodhipakṣikā dharmā bodher āhārakā bhavanti. na hi Bhagavaṃ (na saṃyukto na viśaṃyuktaḥ arūpiṇo' nidarśano' pratigho eka) ¹⁰lakṣaṇo yadutālakṣaṇo dharmā kasyacid dharmasya āhāra-

^{a)} conj. from AdT: ci-nas de'i chos bstan-pa chud mi za shiñ (avi-praṇāśa) don yod-par 'gyur-ba

^{b)} AdT: pha-rol-gyi dhañ-po mchog

dañ mchog ma yin-pa śes-pa śin-tu byed-brag phyed cin. śin-tu rtogs-pa yin-pa'i phyir te.

^{c)} So S. AdT

ko vā apahārako vā. tadyathāpi nāma Bhagavan na-ākāśaṃ kasya(cid dharmasya āhārako vā apahārako vā, evam eva Bhagavan na svalakṣa) ¹¹ṇasūnyo dharmāḥ kasyacid dharmasya āhārako vā apahārako vā. Bhagavān āha: evam etat Subhūte evam etan. na Subhūte svalakṣaṇasūnyo (dharmāḥ kasyacid dharmasya āhārako vā apahārako vā. ye punaḥ Subhūte sattvāḥ sva) ¹²kṣaṇasūnyān dharmān na jānanti teṣāṃ arthāyaivaṃ nirdiśyate. ime^{e)} bodhipakṣikā dharmā bodher upanāyakā bhavanti-iti. api tu khalu (punar Subhūte yac ca rūpaṃ (yā ca vedanā yā ca saṃjñā ye ca saṃskārā yac ca) ¹³vijñānaṃ yā ca dānapāramitā yā ca śīlapāramitā yā ca kṣāntipāramitā yā ca vīryapāramitā. yā ca dhyānapāramitā yā ca pra(jñāpāramitā yā ca-ādhyātmasūnyatā yā ca) ¹⁴bahirdhāsūnyatā yāvad yā ca svalakṣaṇa(śūnyatā yac ca prathamadyānaṃ) yā ca yāvan naivasamjñānāsamjñāyatanaśāsmā(pattir ye ca catvāri smṛtyupasthānāni yo ca yāvad ārya-ṣṭāṅgo mārgo ye ca yāvat trivimokṣamukhāni ye) [f. 262a] ¹ca yāvad aṣṭau vimokṣā yāvan navānu(pūrvavihārasamāpattayaḥ ye ca yāvad daśatathāgatabalāni catvāri vaiśāradyāni catasraḥ pratisaṃvidāḥ aṣṭādaśāveṇikā buddhadharmā yā ca mahāmai) ²trī yā ca mahākaruṇā yā ca yāvat sarvākārajñatāsminn ārye dharmavinaye sa(rva ete dharmā na saṃyuktā na viśaṃyuktā arūpiṇo' nidarśanā apratighā ekalakṣaṇā yadutālakṣaṇāḥ. te ca khalu punaḥ Subhūte Tathā) ³gatena sattvānāṃ avataraṇa-artham evaṃ lokavyavahāreṇa vyāhṛtā na punaḥ (paramārthena. tatra Subhūte bodhisattvena mahāsattvena sarvatra jñānena ca darśanena śikṣitavyaṃ, jñānena darśanena^{b)}) ⁴śikṣitvā kecid dharmā(h) prativeddha-

^{e)} Ms: imo

^{b)} AdT adds: ji-lta-ba bshin-du, ya-thāvat

vyāḥ kecid dharmā na prativeddhavyāḥ. katame dharmā bodhisattvena mahāsattvena jñānena darśanena śikṣitvā prativeddhavyāḥ, katame dharmā jñānena darśanena śikṣitvā na pra) ⁵tiveddhavyāḥ? śrāvaka-pratyekabuddhadharmāḥ śikṣitvā(jñānena darśanena ca na prativeddhavyāḥ, sarvākārajñātājñānena sarvākāraih sarvadharmā prativeddhavyāḥ. evaṃ khalu Subhūte bodhisattvena mahāsattvena ārya) ⁶dharmaavinaye prajñāpāramitāyāṃ śikṣitavyam. āha: (āryo dharmā)vinayo āryo dharmavinaya iti Bhagavann u(cyate. kiyatā Bhagavann āryo dharmavinaya ity ucyate? Bhagavān āha: iha Subhūte śrāva) ⁷kāḥ pratyekabuddhā bodhisattvā mahāsattvās (ca) Tathāgatā (arhantaḥ)^{a)} samyaksambuddhā rāgeṇa na saṃyuktā na viśaṃyuktāḥ (doṣeṇa na saṃyuktā na viśaṃyuktāḥ mohena na saṃyuktā na viśaṃyuktāḥ satkāya-dṛṣṭyā na saṃyuktā na viśaṃyuktā) ⁸ḥ vici(ki)tsayā na saṃyuktā na viśaṃyuktāḥ śīlavrataparāmarśeṇa na saṃyuktā na viśaṃyuktāḥ kāmarāga-vyāpāde(na na saṃyuktā na viśaṃyuktāḥ rūparāga-arūparāgeṇa na saṃyuktā na viśaṃyuktāḥ a) ⁹vidyayā na saṃyuktā na viśaṃyuktāḥ manauddhatye(na) na saṃyuktā na viśaṃyuktāḥ prathamena dhyānena na saṃyuktā na viśaṃyuktāḥ māitryā na saṃyuktā na viśaṃyuktāḥ ¹⁰yuktāḥ karuṇayā na saṃyuktā na viśaṃyuktāḥ muditayā na saṃyuktā na viśaṃyuktāḥ upekṣayā na (sa)ṃyuktā na viśaṃyuktāḥ (yāvat naivasamjñānāsamjñāyatanena na saṃyuktā na viśaṃyuktāḥ catu) ¹¹rbhiḥ smṛtyupasthānair na saṃyuktā na viśaṃyuktāḥ yāvan mahāmaitryā mahākaruṇayā na saṃyuktā na viśaṃyuktāḥ, saṃskṛta(dhātunā na

a) So S

saṃyuktā na viśaṃyuktāḥ asaṃskṛtadhātunā na saṃyuktā na viśaṃyuktā) ¹²iti. (te)na te āryā ity ucyante. teṣāṃ cāyaṃ dharmo vinayaś ca, tasmād āryo dharmavinaya ity ucyate. tat kasya hetoḥ? tathā hi te (sarvadharmā arūpiṇo 'nidarśanā apratighā ekalakṣaṇā yadu) ¹³ tālakṣaṇāḥ. te arūpiṇāḥ^{a)} arūpiṇāḥ sārddhaṃ na saṃyuktā na viśaṃyuktāḥ, anidarśanā anidarśanena sārddhaṃ na saṃyuktā (na viśaṃyuktāḥ, apratighā apratighena sārddhaṃ na saṃyuktā na vi) ¹⁴saṃyuktāḥ, alakṣaṇā alakṣaṇena^{b)} sārddhaṃ na saṃyuktā na viśaṃyuktāḥ. iyaṃ Subhūte arūpy anidarśanā apratighā (ekalakṣaṇā alakṣaṇā pāramitā bodhisattvānāṃ) [f. 262b] (mahāsattvānāṃ yatra bodhisattvena ma)¹hāsattvena śikṣitavyam, yo^{c)} 'tra śikṣitvā na kasyacid dharmasya (lakṣa)ṇam upalabhate. (Subhūtir āha:) na punar Bhagavan rūpalakṣa(ṇe śikṣitavyam, na vedanā samjñā saṃskārā vijñāna-lakṣa) ²ṇe śikṣitavyam. na cakṣurlakṣaṇe śikṣitavyam na yāvat manolakṣaṇe śikṣitavyam, na rūpa-śabda-gandha-rasa-spraṣṭavya-dharmalakṣaṇe (śikṣitavyam, na pṛthivīdhātor abdhātor tejodhātor vāyurdhātor) ³ākāśadhātor vijñānadhātor lakṣaṇe śikṣitavyam, na dānapāramitāyā lakṣaṇe śikṣitavyam, na śīlapāramitāyā na kṣāntipāramitāyā na vīryapāramitāyā na dhyānapāramitāyā na prajñāpāramitāyā lakṣa) ⁴ṇe śikṣitavyam, nādhyātmasūnyatālakṣaṇe śikṣitavya(m) yāvan na svalakṣaṇasūnyatālakṣaṇe śikṣitavyam, na pratha(madhyānalakṣaṇe śikṣitavyam yāvan na caturthadhyānalakṣaṇe śikṣitavyam) ⁵na māitryā lakṣaṇe śikṣitavyam na yāvan naivasamjñānāsamjñāyatanalakṣaṇe śikṣitavyam na smṛtyupasthānāṇāṃ lakṣaṇe (śikṣitavyam yāvan na-āryāṣṭāṅgamārgasya lakṣaṇe

b) S: ārūpī

b) AdT: ekal- ekal-

c) S: so

śikṣitavyam, na sūnyatā) ⁶samādher nānimittasya samādher nāprañihitasya samādher lakṣaṇe śikṣitavya(m), na vimokṣānām na-anupūrvasamāpattinām (lakṣaṇe śikṣitavyam, na daśabalānām na caturṇām vaiśāradyānām ca cata) ⁷sṛṇām pratisamvidām na-aṣṭādaśānām āveṇikānām buddhadharmānām lakṣaṇe śikṣitavyam, na mahāmaitryā na mahākaru(ṇāyā lakṣaṇe śikṣitavyam na duḥkhāryasatyānām lakṣaṇe śikṣitavyam, na samudayalakṣa) ⁸ne śikṣitavyam na nirodhalakṣaṇe śikṣitavyam na mārgalakṣaṇe śikṣitavyam nāryalakṣaṇe śikṣitavyam nānu(lomaprati lomapratiṭyasa mutpādalakṣaṇe śikṣitavyam, na saṃskṛtadhātulakṣaṇe śi) ⁹kṣitavyam na-asamskṛtadhātulakṣaṇe śikṣitavyam. yadi Bhagavann atrāpi dharmalakṣaṇeṣu na śikṣitavyam, katham Bha(gavann aśikṣitvā bodhisattvo mahāsattvaḥ sarvadharmalakṣaṇe saṃskāralakṣaṇe ca^a) śrāvakaḥ) ¹⁰tyekabuddhabhūmiṃ atikramiṣyati. anatikramya śrāvakaḥ pratyekabuddhabhūmiṃ katham bodhisattvanyāmam avakramiṣyati, bodhisattvanyāmam anavakramya katham sarvākārajñatām anuprāpnoti, sarvākārajñatām ananuprāpya) ¹¹katham dharmacakram pravartayiṣyati. dharmacakram apravartya katham sattvān saṃsārāt pari(mocayiṣyati, śrāvakayānena vā pratyekabuddhayānena vā mahāyānena vā? Bhagavān āha: yadi Subhūte kasyacid dha) ¹²rmasya lakṣaṇam bhavet (t)ad bodhisattvena mahāsattvena tatra lakṣaṇeṣu śikṣitavya(m. yasmāt tarhi Subhūte sarvadharmāḥ alakṣaṇā arūpiṇo anidarśanā apratighā ekalakṣaṇā yadutalakṣaṇā, tasmād bodhi) ¹³sattvena mahāsattve(na naiva) lakṣaṇe śikṣitavya(m nā)lakṣaṇe. tat kasya he(tor? na hi pūrvam alakṣaṇā abhūvan paścāt salakṣaṇā bhūtāḥ, yasmāt tarhi

a) So P; AdT: 'du-byed-kyi mtshan-ñid-la bslab-par mi bgyi na...

Subhūte pūrvam apy ete dharmā etar) ¹⁴hy apy alakṣaṇās tasmād bodhisattvena mahāsattvena naiva lakṣaṇe (śikṣitavyam, na-alakṣaṇe. tat kasya hetor? utpādād vā anutpādād vā Tathāgatānām sthita evāyam alakṣaṇadhātur^a). [f. 263a] ¹āha: yadi) Bhagava(ann alakṣaṇāḥ sarvadharmā(h) na vilakṣaṇas^b), tat katham bodhisattvasya mahāsattvasya prajñāpāramitābhāvanā bhaviṣyati? na ca Bhagavann abhāvayitvā prajñāpāramitāḥ bodhisattvena mahāsattvena) ²śakta śrāvākabhūmiṃ vā pratyekabuddhabhūmiṃ vā (atikramitum, anatikramya śrāvākabhūmiṃ pratyekabuddhabhūmiṃ na ca śakyam bodhisattvena mahāsattvena bodhisattvanyāmo' vakramitum, anavakramya bodhisattvanyāmam na śakyam bo) ³dhisattvena mahāsattvena-anutpattikeṣu dharmeṣu kṣāntim utpād(ayitum, anutpattikeṣu dharmeṣu kṣāntir notpādyā na śakyam abhiññā utpādayitum, bodhisattvo' bhijñā-anutpade^c) na śakyam buddhakṣetram pariśodhayitum) ⁴sattvāmś ca parapācayitum, buddhakṣetram aparīśodhya sattvāmś ca-aparipācya na śakyam (sarvākārajñatām anuprāptum, ananuprāpya sarvākārajñatām na śakyam dharmacakram pravartayitum, dharmacakram apravartya na śakyam sa) ⁵ttvām srotaāpattiḥ pratiṣṭhāpayitum na sakṛdāgāmiḥ na-anāgāmiḥ na-arha(ttve na pratyekabodhau pratiṣṭhāpayitum, nāpi śakyam sattvān dānamaye puṇyakriyāvastuni pra) ⁶tiṣṭhāpayitum (na) śilamaye bhāvanāmaye puṇyakriyāvastuni pratiṣṭhāpayitum. Bhagavān āha: (evam etat Subhūte evam etat. alakṣaṇā Subhūte sarvadharmā na vilakṣaṇā^d). āha: ta ka)⁷tham alakṣaṇeṣu dharmeṣu prajñāpāramitābhāvanā bhavati? Bhagavān

a) So S; AdT: mtshan-ñid-kyis khams

b) AdT: mtshan-ñid tha-dad-pa'añ ma lags-la

c) So S?; AdT: bs-ena m-ena mñon-par śes-pa ma ksbyed-par

d) So P; S: na nānalakṣaṇā naikalakṣaṇāḥ

āha: na Subhūte prajñāpāramitā (bhāvanā bodhisattvasya mahāsattvasya vilakṣaṇā naivalakṣaṇā. alakṣaṇabhāvanā Subhūte bodhisattva) ⁸sya mahāsattvasya prajñāpāramitābhāvanā. (āha: tat katham alakṣaṇā prajñāpāramitābhāvanā bhavati? Bhagavān āha: sarvadharmavibhāvanā prajñāpāramitābhāvanā. āha: tat katham Bhagavaṃ sarvadharmavibhāvanā?) Bhagavān āha: rūpavibhāvanābhāvanā prajñāpāramitā (bhāvanā. vedanā - samjñā - saṃskārā - vijñāna - vibhāvanābhāvanā prajñāpāramitābhāvanā. (cakṣu-śrotra-ghrāṇa-jihvā-kāya-māno-vibhāvanābhāvanā prajñāpāramitābhāvanā. rū (pa-śabda-gandha-rasa-spraṣṭavya-dharma-vibhāvanābhāvanā prajñāpāramitābhā) ¹⁰vanā. āyūhavibhāvanābhāvanā prajñāpāramitābhāvanā. niryūhavibhāvanābhāvanā prajñā (pāramitābhāvanā. prathamadhyānavibhāvanābhāvanā prajñāpāramitābhāvanā. dvitīyadhyāna - tṛtīyadhyāna - caturthadhyānavi) ¹¹bhāvanābhāvanā prajñāpāramitābhāvanā. maitrīvibhāvanābhāvanā prajñāpāramitābhāvanā. ka (ruṇā-muditā-upekṣāvibhāvanābhāvanā prajñāpāramitābhāvanā. akāṣānāntya-yatana-vibhāvanābhāvanā prajñā) ¹²pāramitābhāvanā. vijñānānāntya-yatana-ākīṃcanyāyatana-naivasamjñānā (samjñāyatana-vibhāvanābhāvanā prajñāpāramitābhāvanā. buddhānusmṛtīvibhāvanābhāvanā prajñāpāramitābhāvanā. dharmānusmṛtī-) ¹³samghānusmṛti - śīlānusmṛti - tyāgānusmṛti - devatānusmṛtyudvegā (nusmṛty-ānāpānānusmṛti - maraṇānusmṛti - kāyagātānusmṛtīvibhāvanābhāvanā prajñāpāramitābhāvanā. anityasamjñā-duḥkhasam) ¹⁴jñā-anātmāsamjñā-aśubhasamjñā-vi (bhāvanābhāvanā) prajñā (pāramitābhāvanā. pratītyasamutpādvibhāvanābhāvanā prajñāpāramitābhāvanā. ātmāsamjñā-vibhāvanābhāvanā prajñāpāramitābhāvanā. sattvasamjñā-jīvasamjñā - jantusamjñā - manujasamjñā - mānavasamjñā-) [f. 263b]

¹(poṣa)samjñā - pudgala (samjñā - kārakasamjñā - kārapaka^a) samjñāvibhāvanābhāvanā prajñāpāramitābhāvanā. nityasamjñā-sukhasamjñā - śubhasamjñā - ātmāsamjñā) ²vibhāvanābhāvanā prajñāpāramitābhāvanā. smṛtyupasthānavibhāv (anābhāvanā prajñāpāramitābhāvanā. samyakprahāṇa-rddhipāda-indriyabala-bodhyaṅga-āryāṣṭāṅgamārga-vibhāvanābhāvanā prajñāpāramitābhāvanā. śūnyatāsamādhivibhāva) ³nābhāvanā prajñāpāramitābhāvanā. ānimittasamādhy-apraṇihita (samādhi-vibhāvanābhāvanā prajñāpāramitābhāvanā. aṣṭavimokṣāvibhāvanābhāvanā prajñāpāramitābhāvanā. navānupūrvasamāpattīvibhāvanā) ⁴bhāvanā prajñāpāramitābhāvanā. savitarkasavicārasamādhi - vibhāvanābhāvanā prajñāpāramitābhā (vanā. avitarkasavicāramātra - samādhi - vibhāvanābhāvanā prajñāpāramitābhāvanā. avitarka-avicāra-samādhi-vibhāvanābhāvanā prajñāpāramitābhāva) ⁵nā. duḥkhāryasya-vibhāvanābhāvanā prajñāpāramitābhāvanā. samudayanirodha-mārga-āryasatyā (vibhāvanābhāvanā prajñāpāramitābhāvanā. duḥkhajñāna-samuda) ⁶yajñāna-nirodhajñānamārgajñāna-vibhāvanābhāvanā prajñāpāramitābhāvanā. kṣayajñāna-vibhāvanābhāva (nā prajñāpāramitābhāvanā. anutpādayajñāna-dharmajñāna-anvayajñāna-samvṛtījñāna-paricayajñāna^b) -yathāvaj^c) ⁷jñāna -vibhāvanābhāvanā prajñāpāramitābhāvanā. dānapāramitā-vibhāvanābhāvanā prajñāpāramitā (bhāvanā. śīlapāramitā-kṣāntipāramitā-vīryapāramitādhyānapāramitā-prajñāpāramitā-vibhāvanābhāvanā pra) ⁸jñāpāramitābhāvanā. adhyātmaśūnyatā-vibhāvanābhāvanā prajñāpāramitābhāvanā. bahirdhāśūnyā (tā-adhyātmabahirdhāśūnyatā - śūnyatāśūnyatā - mahāśūnyatā - paramārthāśūnyā

a) ? . hyed-du 'jug-par

b) 'driṅs-pa ye-śes

c) So S; AdT: sgra ji-bshin

tā - saṃskṛtaśūnyatā - asaṃskṛtaśūnyatā - atyantaśūnyatā-a)⁹navarāgraśūnyatā-(an)avakāraśūnyatā - prakṛtiśūnyatā - sarva-dharmaśūnyatā - svalakṣaṇaśūnyatā - abhāva(śūnyatā - svabhāvaśūnyatā - abhāvasvabhāvaśūnyatā - vibhāvanābhāvanā prajñāpāramitābhāvanā. daśatathāgataba)¹⁰lavibhāvanābhāvanā prajñāpāramitābhāvanā. catur-vaiśāradya-catu-pratisaṃvid - aṣṭādaśāveṇi(kabuddhadharmā - vibhāvanābhāvanā prajñāpāramitābhāvanā. mahāmaitrī-mahākaruṇā--vibhāvanābhāvanā prajñāpāramitābhāvanā. srotaāpattiphala-vibhāvanābhā) ¹¹vanā prajñāpāramitābhāvanā. sakṛdāgāmiphala-anāgāmiphala - arhatva - pratyekabodhi - vi(bhāvanābhāvanā prajñāpāramitābhāvanā. sarvākārajñatā-vibhāvanābhāvanā prajñāpāramitābhāvanā. sarvavāsanānusandhi^{a)}-prahā)¹²ṇa^{b)}-vibhāvanābhāvanā prajñāpāramitābhāvanā. Subhūtir āha: katham punar Bha(gavaṃ rūpavibhāvanābhāvanā prajñāpāramitābhāvanā)¹³yāvat (katham)^{c)} sarvavāsanānusandhi^{a)}-prahāṇa-vibhāvanābhāvanā prajñāpārami(tābhāvanā? Bhagavān āha: iha Subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran rūpaṃ bhāva iti na bhāvayati yāvad vi)¹⁴jñānaṃ bhāva iti na bhāvayati. (yāvat sarvākārajñatāṃ bhāva iti na bhāvayati yāvat sarvavāsanānu-) [f. 264a] ¹sandhiprahāṇaṃ bhāva iti na bhāvayati^{d)}. tat kasya hetoḥ? nāsti Subhū(te bhāvasaṃjñinaḥ dānapāramitā-bhāvanā, nāsti śīlapāramitā-bhāvanā kṣāntipāramitābhāvanā vīryapāramitābhāvanā dhyānapāramitābhāvanā nāsti)² Subhūte bhāvasaṃjñina(h) pra-

a) S adds kleśa; AdT om.

b) -ti? in Ms and S?

c) so S.

d) AdT adds: rāga-doṣa-mohaṃ bhāva iti na bhāvayati. anuśaya-paryavasthāna bhāva iti na bhāvayati

jñāpāramitābhāvanā^{a)}. nāsti bhāvasaṃjñina(h) yāvat sarvākārajñatābhāvanā^{b)}. tat kasya hetos? tathā hi Subhūte tasya bhāve saktasya dānena)³śīlena kṣāntyā vīryena dhyānena prajñāyāṃ eṣa saṃgaḥ.^{c)} yas tathā saktas^{d)} tasya nāsti mokṣa(h).^{e)} nāsti Subhū(te bhāvasaṃjñinaḥ smṛtyupasthāna-bhāvanā, na samyakprahāṇabhāvanā ṛddhipādābhāvanā indriyabhāvanā balabhā) ⁴vanā, na bodhyaṅgabhāvanā na mār-gabhāvanā na śūnyatābhāvanā na-animittabhāvanā na-apra-ṇihitabhāvanā, yāvan nāsti sarvākārajñatā-(bhāvanā.^{e)} tat kasya hetos? tathā hi Subhūte sa bhāve saktāḥ. evam ukte āyuṣmān Subhūtir Bhagavantam etad avocat: kim iti Bhagavan bhāvaḥ? kim ity a) ⁵bhāvaḥ? Bhagavān āha: dvayaṃ Subhūte bhāvaḥ, advayaṃ abhāvaḥ. āha: kim iti Bhagavan dvayaṃ? Bhagavān āha: rūpasamjñā^{f)} Su(bhūte dvayaṃ, vedanā-samjñā-saṃskārā-vijñāna-samjñā dvayaṃ, cakṣuḥsamjñā yāvat manosamjñā dvayaṃ,) ⁶rūpasamjñā yāvad dharmasamjñā yāvad buddhasamjñā bodhisamjñā saṃskṛtadhātusamjñā asaṃskṛtadhātusamjñā yāvat Subhūte sarvasamjñā (yāvac ca-asamjñā sarvam etad dvayaṃ. yāvad dvayaṃ tāvad bhāvaḥ, yāvad bhāvas tāvat saṃskāro, yā) ⁷vat saṃskāras tāvat^{g)} sattvā na⁹⁾ parimucyante jāti-jarā-vyādhi-maraṇaśo-

a) AdT: śes-rab-kyi pha-rol-tu phyin-pa smon-pa

b) S + nāsti bhāvasaṃjñinaḥ sarvavāsanānusandhikṣāprahāṇabhāvanā.

c) AdT: 'di-ltar de dños-po-la chags-kyi, de sbyin-pa dañ... śes-rab-la ni chags-par mi byed-pa'i phyir ro = na ca sa dāne... prajñāyāṃ sajjitavyam. - ND: na dāne na śīle... na dhyāne na prajñāyāṃ? - S, P: tathā hi sa bhāve eṣo'ham

iti dvayor antayoḥ saktāḥ. dāne... prajñāyāṃ eṣo'ham iti dvayor antayoḥ saktāḥ, etc.

d) S: yas ca bhāve eṣo 'ham iti dvayor antayoḥ. AdT: gañ dños-po-la 'di ni ña'o shes bya-bar mtha' gñis-la chags-pa de-la ni thar-pa med-do.

e) S and P differ.

f) P: -samjñinaḥ; AdT: 'du-śes-pa; S sometimes: -samjñi

g) sattvāṃ Ms

ka-parideva-duḥkha-daurmanasyopāyāsebhyaḥ^{a)} tad anena-api Subhū(te paryāyeṇaivam veditavyam: nāsti dvayasamjñīno dānam nāsti śīlam nāsti kṣāntir)⁸ nāsti vīryam nāsti dhyānam nāsti prajñā, nāsti mārgo^{b)} nāsti prāptir^{b)} nāsty abhisamayo, nāsty antaśaḥ ānulomiky api kṣāntiḥ, kuta(h) puna(r) rūpa(sya parijñā yāvad vijñānasya parijñā, yāvat sarvākārajñātāyāḥ parijñā? yasya nāsti mārgabhāvanā,) ⁹kutas tasya srotaāpattiphalaṃ kuto yāvad arhatvaṃ kutaḥ pratyekabodhiḥ, kuto yāvat sarvavāsanānusandhipra(hāṇam? ((69))

a) S adds: sarvasamjñānām amana-sikāro' dvayam.

b)b) om. AdT

PARIVARTA 70.

athāyusmān Subhūtir Bhagavantam etad avocat: yadi Bhagavan bhāvasamjñīnaḥ)¹⁰ anulomiky api kṣāntir nāsti, kutaḥ punaḥ prāptiḥ kuto' bhisamayaḥ? kiṃ punar abhāvasamjñīnaḥ anu(lomikī kṣāntiḥ nāsti, śuklavidarśanabhūmir vā gotrabhūmir vā aṣṭamakabhūmir vā darśanabhūmir)¹¹ vā tanubhūmir vā vītarāgabdhūmir vā kṛtāvībhūmir vā pratyekabuddhabhūmir vā bodhisattvabhūmir vā^{a)} buddhabhūmir vā.^{a)} (mārgabhāvanā vā yāṃ mārgabhāvanām āgamyā kleśān na prajahāti śrāvaka-pratisaṃyuktān vā pratyekabuddha)¹² pratisaṃyuktāṃ vā, yaīḥ kleśair āvṛto bodhisattvanyāmaṃ na-avakrāmet, bodhisattvanyāmam anavakraman sarvākārajñātāṃ na-a(nuprāpnuyāt, sarvākārajñātāṃ na-anuprāpnuvan sarvavāsanānusandhikleśān na prajahīta?^{b)} yadi Bhagavan nāsti ka)¹³ syacid dharmasya^{c)} -utpadyamānasya-utpādaḥ^{c)} na ca-anutpādyā-imān dharmāṃc chakyaṃ sarvākārajñātā(m) anuprāptum? Bhagavān āha: evam e(tat Subhūte evam etat. na-abhāvasamjñīna anulomikī kṣāntir asti yāvan nāsti sarvavāsanānusandhikleśa)¹⁴ prahāṇam. āha: kiṃ punar Bhagavaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato bhāvasamjñā bha(vaty abhāvasamjñā vā, rūpasamjñā vā yāvat vijñānasamjñā vā, yāvat sarvākārajñātāsamjñā vā, rāgasamjñā vā rāgaprahāṇasamjñā vā, dveśasamjñā vā dve) [f. 264b] ¹ṣaprahāṇasamjñā vā, mohasamjñā vā mohaprahā-

a) om. AdT, P

b) So P; S: prajahyāt.

c) P: sthānaṃ vā nirodho vā utpādo

vā bhavati. - AdT: gnaś-pa dan skye-ba' añ. Ms. utpādamānasya.

ṇasamjñā vā, avidyāsamjñā vā avidyāprahāṇasamjñā vā, sam
(skārasamjñā vā samskāraprahāṇasamjñā vā, vijñānasamjñā
vā vijñānaprahāṇasamjñā vā, nāmarūpa) ²samjñā vā nāma-
rūpaprahāṇasamjñā vā, ṣaḍāyatanasamjñā vā ṣaḍāyatanapra-
hāṇasamjñā vā, sparśasamjñā vā sparśapra(hāṇasamjñā vā,
vedanāsamjñā vā vedanāprahāṇasamjñā vā, tṛṣṇāsamjñā vā
tṛṣṇāprahāṇasamjñā vā, upādāna) ³samjñā vā upādānaprahā-
ṇasamjñā vā, bhavasamjñā vā bhavaprahāṇasamjñā vā, jā-
tisamjñā vā jātiprahāṇasamjñā vā, jarāma(raṇasamjñā vā
jarāmaraṇaprahāṇasamjñā vā, śokaparidevasamjñā vā śoka-
paridevaprahāṇasamjñā) ⁴vā, duḥkhasamjñā vā duḥkhapra-
hāṇa^{a)} samjñā vā, samudayasamjñā vā samudayaprahāṇasa-
m⁵jñā vā, nirodhasamjñā vā nirodha(prahāṇasamjñā vā, mār-
gasamjñā vā mārgaprahāṇasamjñā vā, yāvat sarvākārajñātāsa-
m⁶jñā vā sarvavāsa) ⁵nānusandhikleśaprahāṇaprahāṇasamjñā
vā? Bhagavān āha: no hīdaṃ Subhūte. na Subhūte bodhi-
sattvo mahāsattvaḥ pra(jñāpāramitāyāṃ caran kvacid dhar-
me bhāvasamjñā vā abhāvasamjñā vā bhavati. eṣaiva bodhisatt-
vasya mahāsattva) ⁶sya-ānulomikī kṣāntir yatra nāsti bhāva-
samjñā na-abhāvasamjñā. eṣaivāsya mārga-bhāvanā yatra
nāsti bhāvasamjñā na-abhāva(samjñā. etad eva-asya phalaṃ
yatra nāsti bhāvasamjñā na-abhāvasamjñā. abhāvaḥ khalu
punaḥ) ⁷Subhūte bodhisattvasya mahāsattvasya mārgaḥ,
abhāva eva-abhisamaya(s). tad anena-api te Subhūte paryāye-
ṇaivam veditavyam: abhā(vasvabhāvāḥ sarvadharmāḥ. āha:
yadi Bhagavann abhāvasvabhāvāḥ sarvadharmāḥ,) ⁸tat ka-
thaṃ Bhagavaṃn abhāvasvabhāvā(ḥ) sarvadharmās Tathā-
gatena-abhisambuddhā(ḥ), yeṣāṃ abhisambodhā(ya) sarva-

dharma-viṣayavaśavarttitā-anuprāptā? (evam ukte Bha-
gavān āyusmantam Subhūtim etad avocat: iha-ahaṃ Subhūte
pūrvaṃ bo) ⁹dhisattvacārikāṃ caraṃ, ṣaṭsu pāramitāsu caran,
viviktam eva kāmair viviktaṃ pāpakair akuśalaiḥ dharmāi(ḥ)
savitarkaṃ savicāraṃ vivekajaṃ prī(tisukhaṃ prathamam
dhyānaṃ yāvad caturthaṃ dhyānam upasaṃ) ¹⁰padya viha-
rāmi. so' haṃ teṣān dhyānānāṃ dhyānāṅgānāṃ ca nimittam
anudgrhṇaṃ^{a)}, tair dhyānair na manye^{b)}, dhyānāni na-āsvā-
dayāmi^{c)}, dhyānāni nopalabhe^{d)}. (so' haṃ tāni dhyānāny
ākāra-viśuddhāni samāpadye, so' haṃ tāni dhyānāni vipākī)
¹¹kṛtvā vividha-jñāna^{e)} -sākṣātkriyāyai cittam abhinirṇā-
mayāmi^{f)}, yāva(d) divyaśrotrajñānasākṣātkriyāyai cittapa-
ryāya^{g)} jñānasākṣātkri(yāyai pūrvanivāsānusmṛtijñānasākṣā-
tkriyāyai divyacakṣurjñānasākṣātkriyāyai ci) ¹²tam abhinir-
ṇāmayāmi^{h)}. tāsāṃ sākṣātkriyāyāṃ nimittam anudgrhṇaṃ^{h)}
tābhir abhijñābhir na manye na-āsvādayāmi nopalabhe. so'
haṃ) tāḥ (pañcābhijñāḥ ākāśasamāḥ paśyāmi samāpadye. (so'
haṃ Subhūte ekalakṣaṇasamāyukta) ¹³yā prajñāyā-anuttarāṃ
samyaksambodhim abhisambudhya idaṃ duḥkhaṃ, ayaṃ
duḥkhasamudayo, (ayaṃ duḥkhanirodhaḥ, iyaṃ duḥ-
khanirodhagaminīpratipad iti¹⁾ yathābhūtam ājñātavān,
so' haṃ¹⁾ daśabhiḥ Tathāga) ¹⁴tabalaiḥ samanvāgataś
caturbhir vaiśāradyaiś catasṛbhiḥ (pratisamvidbhiḥ ma-
hāmaitryā mahākaraṇayā' ṣṭādaśabhir āveṇikair bud-
dhadharmaḥ samanvāgataḥ sattvāṃs triṣu rāṣiṣu vyāka-

a) so P; S: anudgrhya; AdT: ma
bzuñ yañ; Ms. udgrhya
b) rloṃ sems-su ma byas; Ms: ma-
nyate
c) so G, P; āsvāditavyam S
d) S: nopalabhate
e) Ms: tyardaddhividhijñāna S: vivi-

dhajñānārdhi; P: ca-abhijñājñā-
na-ṛddhi - AdT: rdzu'phrul
bya-ba
f) S: -ayitavyam
g) paracitta S
h) Ms: udgrhya
i) so S; om P

a) Ms: duḥkhaparijñā-

romi. āha: katham Bhaga-) [f. 265a] ¹vams Tathāgatena-arhatā samyaksambuddhena-abhāvasvabhāvā(ni catvāri dhyānāni utpāditāni, katham abhāsvabhāvā ṣaḍabhijñā utpāditā, katham sattvāsattvā^{a)} triṣu rāśiṣu vyākṛtāḥ? Bhagavān āha: sacet Su)²bhūte kāmānāṃ vā pāpakānāṃ vā akuśalānāṃ dharmānāṃ svabhāvo' bhaviṣyad bhāvo^{b)} vā(bhaviṣyat para) bhāvo vābhaviṣyan, na-ahaṃ Subhūte (pūrvam bodhisattvacārikāṃ carann abhāvasvabhāvān kāmān viditvā abhāvasvabhāvān pāpakān akuśalān dharmān viditvā) ³catvāri dhyānāny upasampadya vyāharṣam. yasmāt tarhi Subhūte na kāmānāṃ (pāpakānāṃ ca-akuśalānāṃ dharmānāṃ) svabhāvo' sti na bhāvo^{b)} na parabhāvaḥ anyatra-abhāvasva(bhāvāt (eva)^{c)}, tasmād ahaṃ pūrvam bodhisattvacārikāṃ caran viviktaṃ kāmair viviktaṃ pāpakair aku) ⁴śalair dharmair savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathama-dhyānam upasampadya vyāharṣam. evaṃ yāvat caturthaṃ (dhyānam upasampadya vyāharṣam. sacet Subhūte abhijñānāṃ bhāvo^{d)} vā svabhāvo^{b)} vā parabhāvo vā-abhaviṣyan, na-ahaṃ Subhū) ⁵te sarvābhijñā abhāvasvabhāvā viditvā-anuttarāṃ samyaksambodhim abhisambhotsye. yasmāt tarhi Subhūte sarvā (bhijñānāṃ na bhāvo na svabhāvo na parabhāvo' sti, anyatra-abhāvasvabhāvāt (eva)^{c)}, tasmāt Tathāgato'rhan samyaksambuddhaḥ sarvābhijñā) ⁶abhāvasvabhāvā viditvā anuttarāṃ samyaksambodhim abhisambuddhaḥ.

ENGLISH TRANSLATION

a) AdT: sems-can ma mchis-par yan
sems-can rnam phuṅ-po gsum-
du ji-ltar luṅ-bstan lags?

b) rañ-gi dños-po, AdT
c) so S, not P
d) dños-po