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Buddhist monks in the Temple of the Tooth. But here also Hindu influence is to be discerned in the ceremonies performed before the outer casket enshrining the Relic, to which are made daily offerings of food, fruit, and betel, and which from time to time is bathed vicariously by having water poured over its reflection in a mirror.¹

In addition to venerating the Buddha and paying respect to Hindu and to local deities, the people of Ceylon have always propitiated maleficent beings or *yakkhas*, who may be nature spirits, or the ghosts of the departed. In other words, like the Burmese and Siamese, many of the Sinhalese are still animists. The so-called "devil dances", with which the name of Ceylon is associated, are a feature of their animistic rites.

¹ An illustration of the extent to which Buddhism and Hinduism are still intermingled is furnished by the following extract from the issue of the *Times of Ceylon* for 26th February, 1946 :—

" *Hindu Pantheon in Buddhist Temple*

" Batticaloa, Tuesday.

" An interesting ceremony in connection with the laying of the foundation stones for the erection of the images of the Hindu deities—Maha Brahma, Iskanda, Vishnu, Iswara, Ganadevi, Samandevi, and Nathadevi—took place at the Deva Mandiraya Buddhist temple in Koddamunai.

" A large number of Buddhists and Hindus were present at the auspicious hour. Mangala Pirith was chanted by a number of Buddhist priests."

(*To be continued.*)

Minor Sanskrit Texts on the Prajñā-pāramitā

1. The Prajñā-pāramitā-piṇḍārtha of Dinnāga

By GIUSEPPE TUCCI

THE palmleaf manuscript containing the text of the *Prajñā-pāramitā-piṇḍārtha* by Dinnāga was found in the monastery of Žalu which I visited in autumn 1939. It consists of three leaflets without indication of any date. This small book is an epitome of the *Aṣṭasāhasrikā-prajñā-pāramitā* and it is intended to classify the arguments expounded in this treatise and to adapt its long repetitions to the logic of a rational and intelligible scheme.

Though Haribhadra quotes from it, there is a certain discrepancy between the *Abhisamayālaṅkāra* and the *Piṇḍārtha*; anyhow, both represent two of the most significant efforts of Mahāyāna dogmatics to impress a logical coherence upon the bulky expositions of the *Mahāyāna-Sūtras*.

On account of their brevity and preciseness these *versus memoriales* of Dinnāga enjoyed great diffusion in Mahāyāna schools, since in the most concise way they summarized one of the texts generally considered as the chief guide for realizing and experiencing the fundamental tenets of Buddhism, thus preparing the way to nirvāṇa.

The booklet was translated into Chinese by She hu, who arrived in K'ai fung in the year A.D. 980. It bears in Chinese the title: 佛母般若波羅蜜多貝集要義論 and is said to be the work of Ta yü lung. Nanjiô (1309), followed by Bagchi (*Canon bouddhique en Chine*, page 604), restored the Sanskrit title in the following manner: *Buddha-mātrka-prajñā-pāramitā-saṅgīti-śāstra*, and attributed tentatively the work to Nāgārjuna.

The catalogue published by the Tôhoku Imperial University and Hobogirin on the basis of the Tibetan restored the Sanskrit title in the following manner: *Ārya-prajñā-pāramitā-saṅgraha-kārikā*, rightly attributing it to Dinnāga.

The Tibetan translation is included in mDo agrel: *aP'ags pa šes rab kyi p'a rol tu p'yin pai ts'ig le'ur bya pa: ārya-prajñā-pāramitā-saṅgraha-kārikā* (mDo agrel, xiv, no. 2, and cxxviii, no. 7). But

it is also known as *brgyad ston bsdus*, which, as rightly stated by Cordier, corresponds to the Sanskrit *Aṣṭasāhasrikā-piṇḍārtha*. This means that the book was known under either title, though on the authority of the Sanskrit manuscript we may presume that the original title was *Prajñā-pāramitā-piṇḍārtha*.

This book was commented upon by Triratnadāsa, dKon mc'og gsum gyi abaṅs in his *Prajñā-pāramitā-saṅgraha-vivaraṇa*.

Triratnadāsa is well known to the Tibetan tradition : according to Tāranātha (Schieffner, pp. 127 and 140) he was a pupil of Vasubandhu and a friend of Dinnāga, who commented on one of his works. Some Tibetan authorities were inclined to identify him with Āryaśūra, though there is no support for such a view.¹ His commentary exists in Chinese (Taishō, no. 1517) as well as in Tibetan (mDo agrel, xiv, no. 3).

The translators were : into Chinese She hu, into Tibetan the Kashmirian Pandit Tilakakalaśa and Blo ldan ſes rab of the rNog clan. This is the well known lotsāva of the eleventh century, upon whom we are well informed by Tibetan sources ; for instance, *Deb t'er sñon po*, Ca, p. 37 ; Buston, *History of Buddhism*, trans. Obermiller, p. 215 ; G. Tucci, *Indo-tibetica II: Rin c'en bzañ po*, p. 30.

The authority which the *Prajñā-pāramitā-piṇḍārtha* enjoyed is proved by the quotations from it found in some dogmatical works. Haribhadra refers to it five times in his *Abhisamayālaṅkāra* : p. 14 (v. 7), p. 18 (vv. 3-4), p. 28 (v. 1), p. 80 (v. 57a), p. 218 (v. 56).²

As regards the sources of the treatise there is no doubt that it follows strictly the points of view of Asaṅga. This is shown, for instance, by its classification of the various modes of unsubstantiality : these are according to Dinnāga sixteen, as compared with other lists of eighteen (*Mahāvīyūtpatti*, n. 934-951) or twenty *śūnyatās* (Haribhadra's *Abhisamayālaṅkāra*, Tucci ed., pp. 90 ff.); in the *Abhisamayālaṅkāra* itself no classification of the *śūnyatās* is contained.

The chief source and the standard work on this topic being the *Madhyānta-vibhāga*, Dinnāga follows naturally this book commented upon by Vasubandhu and Sthiramati. In one case he uses

¹ v. Thomas, *The Works of Āryaśūra, Triratnadāsa, and Dharmikasubhāti*, Album Kern, Leide, 1903.

² A summary and synopsis of this work is to be found in : *rGyas abriñ bsdus gsum . . . miñ gī rnam grans* by Kloñ rdol bla ma, complete works. t'a.

the same words as a *kārikā* of the *Madhyānta-vibhāga*; *rūpādya-bhāve tad dehapratisthālakṣaṇakṣatīḥ* (v. 10) to which verse 1, 17; of *Madhyānta-vibhāga* may be compared: *bhoktr̥bhajanataddehapratisthāvastuśūnyatā*.

Naturally there is nothing extraordinary in it, since the works of Maitreya-Asaṅga were soon considered as most authoritative by the school to which Dinnāga belonged. The *kārikās* were certainly learnt by heart by every pupil eager to become proficient in Mahāyāna dogmatics. But there is a certain difference between the traditional order of the sixteen modes of unsubstantiality as expounded in *Madhyānta-vibhāga* and that followed by Dinnāga, as can clearly be seen from the following table :—

<i>Madhyānta-vibhāga.</i>	<i>Dinnāga.</i>
(1) bhoktr̥s. (= adhyātmas).	Id.
(2) bhojanaś. (= bahirdhās).	Id.
(3) adhyātmabāhyaś.	Id.
(4) mahāś.	Id.
(5) śūnyatāś.	lakṣaṇaś.
(6) paramārthaś.	śūnyatāś.
(7) saṃskṛtaś.	prakṛtiś.
(8) asaṃskṛtaś.	atyantaś.
(9) atyantaś.	anavarāgraś.
(10) anavarāgraś.	sarvadharmāś.
(11) anavakāraś.	paramārthaś.
(12) prakṛtiś.	abhāvaś.
(13) lakṣaṇaś.	abhāvasvabhāvaś.
(14) sarvadharmāś.	saṃskṛtaś.
(15) abhāvaś.	asaṃskṛtaś.
(16) abhāvasvabhāvaś.	anavakāraś.

This diversity in the arrangement of the *śūnyatā* is easily explained, since Dinnāga tried to adapt rather forcibly to his scheme the contents of the *Aṣṭasāhasrikā-prajñā-pāramitā* and was therefore compelled to follow the arguments of the text he commented upon.

The section on the ten *vikalpavikṣepa* points to the same conclusion : these *vikṣepas* have been, as known, concisely enunciated by Asaṅga in the *Mahāyāna-sūtrālaṅkāra* (xi, 77), and then, with more details, in the *Mahāyāna-saṅgraha-śāstra* (trad. Lamotte, chap. 11, p. 115). Mention of them is also made in the *Vijñapti-mātratā-siddhi* of Hiuan Tsang, transl. by La Vallée Poussin, p. 521.

The Tibetan version follows quite faithfully the Sanskrit original ; the Chinese translation is generally satisfactory, though She hu has very often to struggle with the irreducible diversity of the two languages, and, though adapting very closely his text to Sanskrit, often he fails to render the conciseness of the original.

SANSKRIT TEXT

Namaḥ prajñāpāramitāyai
 prajñāpāramitā jñānam advayaṃ sâ tathāgataḥ |
 sâdhyâ tâdarthyayogena tâcchabdyam granthamârgayoḥ || 1 ||
 âsrayas câdhikâras ca karma bhâvanayâ saha |
 prabhedo lingam âpac ca sânuśamsam udâhrtam || 2 ||
 śraddhâvatâm pravṛtṭtyaṅgam sâstâ parśac ca sâkṣiṇi |
 deśakâlau ca nirdiṣṭau svaprâmânyaprasiddhaye || 3 ||
 saṅgītikartâ loke hi deśakâlopalakṣitam |
 sasâkṣikam vadan vaktâ prâmânyam adhigacchati || 4 ||
 sarvaṃ caitam nipâtâtmaśravaṇâdeḥ prakīrttanam |
 prâsaṅgikam tu evârthâ mukhyâ dvâtrimśad eva hi || 5 ||
 prabhedaḥ ṣoḍaśâkâraḥ sūnyatâyâ yathâkramam |
 nirdiṣṭo 'ṣṭasahasryâ sa vijñeyo 'nyâpadesataḥ || 6 ||
 ittham aṣṭasahasrīyam anyūnâ 'rthair yathoditaiḥ |
 granthasamkṣepa iṣṭo 'tra ta evârthâ yathoditâḥ || 7 ||
 bodhisattvaṃ na paśyāmīty uktavâms tattvato munih |
 bhoktâ 'dhyâtmikavastūnām kathitâ tena sūnyatâ || 8 ||
 rūpam rūpasvabhâvena sūnyam ity uktitâḥ punaḥ |
 bâhyâny âyatanâniha bhogyâni pratiśiddhavan || 9 ||
 rūpâdy abhâve taddehapatīṣṭhâlakṣaṇakṣatīḥ |
 gatârthâ yena tad dṛṣṭam tadâdhyâtmikam ity asat || 10 ||
 âdhyâtmikânām sūnyatve prakṛter api sūnyatâ |
 vijñânârūpam gotram hi kṛpâprajñâtmakam matam || 11 ||
 notpanno na niruddho vâ sattva ity âdinâ sphuṭam |
 sattvasamsârayoḥ kâmam darsitâ tena sūnyatâ || 12 ||
 Buddhadharmâms tathâ bodhisattvadharmân na paśyati |
 ity âdinâ vinirdiṣṭâ sūnyâ daśabalâdayaḥ || 13 ||
 prati prati yato dharmâḥ kalpitâ iti kīrttitam |
 tato na paramârtho 'sti dharmânām iti cuktavân || 14 ||
 âtmâdidṛṣṭer ucchedam mahatyâ prakaroti yat |
 tataḥ pudgalanairâtmyam bhagavân sarvathâ jagau || 15 ||
 sarvadharmâ anutpannâ iti kīrttayatâ tathâ |

kathitam dharmanairâtmyam sarvathâ tattvavedinâ || 16 ||
 sâvadyaniravadyânām avṛddhiparihânitah |
 saṃskṛtâsaṃskṛtânām ca kuśalânām nirâkṛtiḥ || 17 ||
 kuśalânām ca sūnyatve tadgatâ 'kṣatâ tathâ |
 kalpitaveti bhedânām sūnyatâyâḥ sa saṃgrahaḥ || 18 ||
 daśabhiś cittavikṣepaiś cittam vikṣiptam anyataḥ |
 योग्या भवति बालानाम न्दवयज्ज्ञानासद्धाने || 19 ||
 तान अपाकर्तुम अन्योप विपक्षप्रतिपक्षताḥ |
 prajñāpāramitāgranthas te ca sampiṇḍya darsitâḥ || 20 ||
 yad âha bodhisattvaḥ sann ity abhâvaparakalpanâ-
 vikṣepam vikṣipan sâstâ sâmvṛtaskandhadarsânât || 21 ||
 etenâṣṭasahasryâdâv âdivâkyât prabhṛty api |
 âsamâpter niṣeddhavyâ vidhinâbhâvakalpanâ || 22 ||
 hetuvâkyâni naitâni kṛtyamâtram tu sūcyate |
 brahmajâlâdisūtreṣu jñeyâḥ sarvatra yuktayaḥ || 23 ||
 bodhisattvaṃ na paśyâmi aham ity âdivistaraiḥ |
 nirâkaroti bhagavân bhâvasamkalpavibhramam || 24 ||
 yan na paśyati nâmâpi [na] gocaram kriyâṃ tathâ |
 skandhâms ca sarvatas tena bodhisattvaṃ na paśyati || 25 ||
 kalpitasya niṣedho 'yam iti saṅgrahadarśanam |
 sarvo jñeyatayârūḍha âkâraḥ kalpito matau || 26 ||
 prajñāpāramitâyâḥ hi trin samâsṛitya deśanâ |
 kalpitam paratantram ca pariniṣpannam eva ca || 27 ||
 nâstītyâdīpadaiḥ sarvaṃ kalpitam vinivâryate |
 mâyopamâdidṛṣṭântaiḥ paratantrasya deśanâ || 28 ||
 caturdhâ vyavadânenâ pariniṣpannakīrttanam |
 prajñāpāramitâyâḥ hi nânyâ buddhasya deśanâ || 29 ||
 daśasamkalpavikṣepavipakṣe deśanâkrame
 trayânām iha boddhavyam samastavyastakīrttanam || 30 ||
 yathâdivâkye niṣpannaparatantraparikalpitaḥ |
 abhâvakalpanârūpavikṣepavinivâraṇam || 31 ||
 tena buddham tathâ bodhim na paśyâmiti vâcakaiḥ |
 âsamâpter iha jñeyâ kalpitânām nirâkṛtiḥ || 32 ||
 sūnye rūpe svabhâvena samâropaḥ kva kena vâ |
 ity anyeṣv api vâkyeṣu boddhavyam tan nivâraṇam || 33 ||
 na hi sūnyatayâ sūnyam iti vâkyam vinirdiṣan |
 apavâdavikalpânām nirâsam sarvathoktavân || 34 ||
 mâyopamas tathâ buddhaḥ sa svapnopama ity api |
 ayam eva kramo jñeyo vijñair vâkyântareṣv api || 35 ||
 sâmânâdhikaranyena prokto mâyopamo jinaḥ |

māyopamādisabdais ca paratantro nigadyate || 36 ||
 prthagjanānām yaj jñānam prakṛtivyavadānikam |
 uktaṃ tad buddhaśabdena bodhisattvo yathā jinaḥ || 37 ||
 nijam svarūpam pracchādya tad avidyāvaśīkṛtam |
 māyavad anyathā bhāti phalaṃ svapna ivojjhati || 38 ||
 advayasanyathākhyātau phale vāpy apavādinām |
 apavādavikalpānām apavādo 'yam ucyate || 39 ||
 na rūpam śūnyatā yuktā parasparavirodhataḥ |
 nīrūpā śūnyatā nāmarūpam ākārasaṅgataṃ || 40 ||
 ity ekatvavikalpasya bāddhā nānātvakalpanam |
 ruṇaddhi nānyat tad rūpam śūnyatāyāḥ kathamcana || 41 ||
 asad eva yataḥ khyāti tad avidyāvinirmitam |
 asatkhayāpanaśaktyaiva sāvidyeti nigadyate || 42 ||
 idam evocyate rūpam prajñāpāramiteti ca |
 advayam dvayam evaitad vikalpadvayabādhanam || 43 ||
 yuktim cāha viśuddhatvāt tathā cānupalambhataḥ |
 bhāvābhāvavirodhāc ca nānātvam api paśyati || 44 ||
 nāmamātram idam rūpam tattvato hy asvabhāvakam |
 tat svabhāvavikalpānām avakāśam nirasyati || 45 ||
 rūpam rūpasvabhāvena śūnyam yat prathamoditam |
 tat svabhāvasamāropasamkalpapratishedhanam || 46 ||
 notpādam na nirodham ca dharmānām paśyatīti yat |
 bhagavān āha tad vyastā tadviśeṣasya kalpanā || 47 ||
 kṛtrimaṃ nāma vācyās ca dharmās te kalpitā yataḥ |
 śabdārthayor na sambandhas tena svābhāviko mataḥ || 48 ||
 bāhyārthābhīniveśas tu bhrāntiyā bālasya jṛmbhate |
 tathaiva vyavahāro 'yam na tv atrārtho 'sti kaścana ¹ || 49 ||
 atra tena yathā nāma kalpyate na tathāsti tat |
 vācyam vastu tato niṣṭhā yathānāmārthakalpanā || 50 ||
 prajñāpāramitā buddho bodhisattvo 'pi vā tathā |
 nāmamātram iti prāha vyasan satyārthakalpanam || 51 ||
 śabdārthapratishedho 'yam na vastu vinivāryate |
 evam anyeṣv api jñeyo vākyeṣv arthaviniścayaḥ || 52 ||
 naivopalabhate samyak sarvanāmāni tattvavit |
 yathārthatvena tenedaṃ na dhvaner vinivāraṇam || 53 ||
 Subhūtiś tu dvayam vyasan śabdaṃ śabdārtham eva ca |
 bodhisattvasya no nāma paśyāmīti sa uktavān || 54 ||
 prajñāpāramitāvākyaṃ nāsti yan neyatā gatam |

¹ This verse is missing in the Chinese translation, where it is inserted in the commentary upon v 48, but in prose.

ūhyās tu kevalam te 'rthāḥ . . . sūkṣmayā dhiyā || 55 ||
 prakrāntārth[atira]skāro yā cārthāntarakalpanā |
 prajñāpāramitāyām hi proktā sā pratīvarṇikā || 56 ||
 etāvān arthasamkṣepaḥ prajñāpāramitāśrayaḥ |
 āvartyate sa evārthaḥ punar arthāntarāśritaḥ || 57 ||
 prajñāpāramitām samyak samgrhyāṣṭasahasrikām |
 yat puṇyam āptaṃ tenāstu prajñāpāram ito janaḥ || 58 ||
 prajñāpāramitāpiṇḍārthasaṅgrahaḥ samāptaḥ |
 kṛtir ācāryadignāgapādānām ||

TRANSLATION

(1) The gnosis is the monistic knowledge ¹; it is the *Tathāgata*,² the object to be realized ³; this word expresses the book in which this knowledge is expounded and the path to salvation as well, in so far as both are intended to this same aim.⁴

(2) These are the arguments dealt with in the text of the *Aṣṭasahasrikā*: the basis, viz. the Buddha, the fitness for (listening to) the teaching (viz. the *Bodhisattvas*), what should be done by these (Bodhisattvas), the meditation (on the contraries of the ten imputations), the classification (of sixteen aspects of unsubstantiality), logical arguing, the faults in which one may fall,⁵ the advantages.⁶

(3) As factors able to lead the believers to the appropriate action, the recorder (*saṅgītikartā*) in order to state his own authority indicates who is the teacher, whose assembly listened to the teachings, the time and the place where the teaching was held.⁷

(4) As a matter of fact, in this world, the recorder (*saṅgītikartā*) expounding things of which witnesses are known and that are definite as regards space and time, becomes an authority when he relates them.⁸

(5) All these (references), viz. the fact that he (the *saṅgītikartā*) heard the teaching as explicitly indicated by the adverb (*so*), the pronoun (*I*) and the verb (*have heard*), etc., are occasional ⁹; the fundamental teachings of the gnosis are in fact thirty-two only.

(6) The sixteen various aspects of the unsubstantiality have been expounded progressively by the *Aṣṭasahasrikā* ¹⁰: they must be understood as being explained by various enunciations.¹¹

(7) So this *Aṣṭasahasrī* results from these arguments, as many as they have been enunciated, not one less; a summary of the book

is here wanted; the arguments are the same as those explained there.

THE SIXTEEN UNSUBSTANTIALITIES

I. Unsubstantiality of inner elements (*adhyātmasūnyatā*).

(8) The ascetic truly said: "I do not see the Bodhisattva"; in this way he explained the unsubstantiality of the elements which are supposed to constitute the inner individuality of the sentient being.¹²

II. Unsubstantiality of outer elements (*bahirdhāsūnyatā*).

(9) When again it is said that the objects visible, etc.,¹³ are unsubstantial in so far as in them there is no such a thing as visibility, etc., he excludes that external perceptions are enjoyable by that same person.

III-VI. Unsubstantialities of body, of space, of attributes and unsubstantiality itself (*bahiradhyātmamahālakṣaṇasūnyatā-sūnyatā*).

(10) If visible objects and the like do not exist, it is implicit that the body in which they (are supposed to co-exist), the world which constitutes¹⁴ the support of this, the (thirty-two) marks of the great man vanish; when one realizes this, individuality appears to that man unreal as being a mere inner assumption.

VII. Unsubstantiality of nature (*prakṛtisūnyatā*).

(11) If the inner experiences are unsubstantial, the unsubstantiality of nature is implicit¹⁵; in fact the spiritual family of which one partakes consists of consciousness and it is said to result in compassion and gnosis.

VIII, IX. Unsubstantiality endless and unsubstantiality without beginning and end (*atyanta and anavarāgrasūnyatā*).

(12) When He states that the individuals are neither born nor annihilated¹⁶ and so on, in this way, He clearly shows that individuals as well as the cycle of transmigration are unsubstantial.

X. Unsubstantiality of all elements (*sarvadharmasūnyatā*).

(13) When it is stated that he does not see either the attributes of the Buddha or those of the Bodhisattva, he shows that the ten powers of the Buddha and so on are unsubstantial.

XI. Unsubstantiality of the absolute (*paramārthasūnyatā*).

(14) Since it is stated that the attributes¹⁷ are imputed, therefore,

he declares that from the point of view of the absolute truth the attributes do not exist.

XII. Unsubstantiality of unreality (*abhāvasūnyatā*).

(15) Since with every means he (the Bodhisattva) uproots the view that there is an ego, therefore the Blessed one has declared that in no way there exists a personality.

XIII. Unsubstantiality of reality (*abhāvasvabhāvasūnyatā*).

(16) So when He says that all attributes (*rūpa*, etc.) are not born, then the Buddha, who knows the truth, has implicitly declared that the attributes are equally devoid of substance.

XIV, XV. Unsubstantiality of conditioned and unconditioned elements (*samskṛta-asamskṛtasūnyatā*).

(17) By stating that there is neither growth nor diminution of the pure and impure elements, the existence of any moral category, either in the plane of the conditioned existence or in that of the unconditioned existence, is refuted.

XVI. Unsubstantiality of non-repudiation (*anavakārasūnyatā*).

(18) The meritorious actions are unsubstantial, their conduciveness to *nirvāṇa* inherent in them is also imputed.

This is the summary of the various aspects of unsubstantiality.

THE TEN DISTRACTIONS

(19) When¹⁸ mind is distracted by the ten mental distractions from the other thing (knowledge), then it is unfit, as it happens with the fools,¹⁹ for the realization of the monistic knowledge.

(20) The treatise of the gnosis is meant to eliminate reciprocally these distractions by having recourse to (the dialectics of) a thesis and an antithesis.²⁰ Those distractions have summarily been taught in the (following) way.

I. Distraction of non-existence (*abhāvavikṣepa*).

(21) So when the teacher said: "The Bodhisattva exists,"²¹ he, showing that the constituents of the human personality exist from a conventional point of view, refutes the distraction consisting in the imputation of the non-existence.

(22) According to this same rule in the *Aṣṭasahasrikā*, as well as in the other redactions of the gnosis, from the introductory verses up to the end, the imputation of non-existence must be refuted.

(23) These are not logical argumentations, rather suggestions are here given as regards what one must do ; logical reasons are to be learnt everywhere else, as for instance in the *Brahmajālasūtra* and such like books.²²

II. *Distraction of existence (bhāvavikṣepa).*

(24) When he says : " I do not see any Bodhisattva," and with such like expressions largely employed, the Blessed One refutes the bewilderment consisting in the imputation of existence.²³

(25) In so far as he does not see in any way either a name or a field of experience²⁴ or the action or the constituents of human personality, therefore he says that " he does not see any Bodhisattva ".

(26)²⁵ This is the refutation of all imputed²⁶ and this is the synthetical synopsis of the gnosis ; all appearances assumed as being object of knowledge are imputed in mind.

(27) The teaching, in the gnosis, is done by having recourse to a triple aspect of things ; imputed, relative, and absolute.²⁷

(28) With the expression " it does not exist ", all imputed is refuted ; when holy texts say that things are like illusory appearances and employ these examples, they explain what is relative.

(29) With the fourfold purification²⁸ the absolute is explained. In the gnosis there is no other teaching of the Buddha than this.

(30) In the methodical explanation of the doctrine intended to be the antithesis of the ten imputations, the three aspects of the things (as above said) are to be understood as being enunciated here both in a summary and in an extensive manner.

(31) So, for instance, in the introductory part of the gnosis²⁹ on the basis of these three aspects of the existence : imputed, relative, and absolute, He (viz. the Buddha) refutes the distraction which consists in the imputation of non-existence.³⁰

(32) When the speakers³¹ say : " I do not see either the enlightened or the illumination ", up to the end (of the book) the refutation of the imputations³² is to be understood.

III. *Distraction based upon positive assumption (adhyāropavikṣepa).*

(33)³³ When matter is essentially unsubstantial, then where or by what can the positive assumption that it is an essence take place ? It is understood that in the other expressions such a refutation is also implicit.

IV. *Distraction based upon negative assumption (apavāddavikṣepa).*

(34) When He says, in the course of the teaching, that unsubstantiality is not such on account of³⁴ unsubstantiality, He expresses an absolute refutation of the negative imputation.

(35) The same applies to other expressions such as " The Buddha is similar to a magic appearance³⁵ ; he is like a dream " ; those who know should apply this same method even to the other expressions contained in the gnosis.

(36) The Buddha is said to be similar to a magic appearance because He coincides (with the monistic knowledge) itself. With the expression " He is like a magic appearance " the relative is indicated³⁶

(37) That inborn knowledge which, being pure by its nature, is present even within the individuals, this very knowledge is expressed by the word Buddha ; the Bodhisattva is to be understood as the Buddha.

(38) This knowledge,³⁷ its nature being obstructed by nescience, appears quite different³⁸ from what it really is, as a magic show ; just as (what is dreamt in) a dream does not attain its aim (when one awakens), the same happens with it.³⁹

(39) This⁴⁰ is called refutation of the imputations consisting in the negative assumption of those who hold a negative view as regards monistic knowledge in so far as they understand in an improper way either that knowledge itself or the result (which is derived from the realization of truth).

V. *Distraction based upon assumption of identity (ekatvavikṣepa).*

(40) It is not logical to say that visible matter is unsubstantiality⁴¹ since there is contradiction between the two statements ; unsubstantiality is immaterial, while whatever is material is possessed of some form.

VI. *Distraction based upon assumption of diversity (nānāvavikṣepa).*

(41) In this way the logical impossibility of the imputation of the identity excludes the imputation of diversity ; visible matter is in no ways different from unsubstantiality.⁴²

(42) It is a creation of nescience that whatever does not exist appears (as existent). It is called nescience because it has the capacity of making to appear as real what in reality does not exist.

(43) The same thing indeed may be called visible matter and

gnosis as well ; the duality is in reality only identity ; this comes to the refutation of both imputations.

(44) The Buddha explained ⁴³ the logical reason of this statement in so far as things are by their essence pure and transcending perception. He considers also diversity (as inadmissible) since existence and non-existence are contradictory.⁴⁴

VII. *Distraction based upon the assumption of an essence (svabhāvavikṣepa).*

(45) When it is said that this matter is purely nominal, but in fact it is devoid of essence, this does not allow any place for the imputation of any essence.⁴⁵

(46) When, then, it was before stated that matter is devoid of the essence of matter ⁴⁶, this was meant to refute a false judgment consisting in (admitting) the existence of such a thing as essence.

VIII. *Distraction based upon the assumption of a diversity (viśeṣavikṣepa).*

(47) When the Buddha states that he does not see either birth or disappearance of things,⁴⁷ He thus refutes the imputation that these things have a characteristic of their own.

IX. *Distraction based upon the assumption that names correspond to things (yathārthanāmbhīniveśavikṣepa).*

(48) Name is factitious ⁴⁸ and things, in so far as they are nameable, are imputed ; therefore it is impossible to think that the relation between the objects and their name corresponds to something essential.

(49) The attachment to external things as if they were real is proper to the fools and is the consequence of an error ; therefore this is a convention adopted in common life, but in reality there is nothing.

(50) Therefore in this world the name is imputed, but, in fact, there is no object expressible by it ; it is therefore an established fact that objects are imputed according to their names.

X. *Distraction based upon the assumption that things correspond to names (yathārthanāmbhīniveśavikṣepa).*

(51) The Blessed one also stated that the gnosis, the Buddha and the Bodhisattva are mere names and in this way He refuted the imputation that there exists something really existent.

(52) This is the refutation of the things as named by the name, but this does not mean that the object in itself is denied.⁴⁹ A similar determination of the things must be understood as (being applicable) to the other expressions (contained in the gnosis).

(53) The man who knows according to truth does not perceive anything as corresponding to the names. Therefore this refutation is made as regards the existence of the objects connoted by names, but it does not deny that sounds have a conventional purpose.

(54) But Subhūti, denying both the name as well as the object expressed by the name, said : " I do not see any name of the Bodhisattva." ⁵⁰

(55) There does not exist in the gnosis any expression which should not be understood according to this method of interpretation ; its various meanings are to be grasped in this way by men possessed of subtle intelligence.

(56) Gnosis is called counterfeit when one disregards in it the arguments undertaken or assumes in them a different meaning.

(57) This, and this only is the synopsis ⁵¹ of the arguments contained in the gnosis ; this meaning comes again and again even in connection with other arguments (dealt with in the books of the gnosis).

(58) If some merit has been acquired by me in making an exact summary of the gnosis called *Aṣṭasahasrikā*, this may help the creatures to reach the supreme gnosis which transcends this existence.

NOTES

¹ That is, transcending *grāhya* and *grāhaka*, object (*rūpa*, etc.) and subject.

² In so far as it is the result, viz. the identification with the supreme reality symbolically said to be the Buddha. This verse is quoted also in *Dohakoṣa śīkā*, ed. Bagchi, p. 67.

³ By the Bodhisattva.

⁴ This means that the word *Prajñā-pāramitā* has a double meaning, one primary (*mukhya*), viz. monistic knowledge, and one secondary (*gaurā*), viz. the text and the path.

⁵ Viz. the wrong assumption which one should avoid or any false statement as regards the gnosis.

⁶ This refers to the closing formulæ of the gnosis upon the merit which is derived from reciting, reading, etc., the gnosis.

⁷ The author proceeds to explain the first of the thirty-two arguments included in the gnosis, the *āśraya* or fundament, viz. the Buddha. In this way he establishes the validity of the gnosis in so far as it is the revelation of the Buddha. He then explains the traditional beginning of the *sūtras* : *evaṃ mayā śrutam*, " so I have heard."

In another palmleaf manuscript containing a fragment of the *Prajñā-pāramitā-kārikā-saptati* of Āryāsaṅga there are, at the end of this treatise, a few lines which seem to be the commentary upon this verse of the *Prajñā-pāramitā-piṇḍārīha* :

“*āśrayo bhagavān | adhikāro bodhisattvagaṇam adhikṛtya deśyate | karma, kriyā, prajñāpāramitāyāṃ bodhisattvasyānuṣṭhānaṃ | bhāvanā daśavidhaviikalpasyāpanayanāyā | prabhedaḥ prajñāpāramitāyāḥ ṣoḍaśaprakārah | līṅgaṃ mātrakarmandānam avavarttikabodhisattvānāṃ ca | āpat, anarthaḥ saddharmapratikṣepādīnā dharmavyasanasamvarttanīyaṃ karma saviṣayā ca prajñāpāramitā | anuṣṭhānā mahattvanirdeśaḥ prajñāpāramitāyāḥ | kṣayamātrādlambanānāpi sakaladānādīmayapuruṣābhībhavakathanaṃ | . . . prabhedaḥ ṣoḍaśasūnyatā | vikalpā : abhāvabhāva-samāropāpavāda-ekatva-nānātva-śvabhāva-viśeṣa-yathānāmātrīhayathātrīhanāmā itī piṇḍārīho 'ślasāhasyāṃ' ||*”

⁸ The *Saṅgītikārikā*, determining the time in which the revelation was heard (*ekasmin samaye*), denies that the things related belong to the time of the decadence of the law, and that they are not *Buddhavacana*, words of the Buddha.

⁹ They are therefore not included within the thirty-two principal items to be discussed.

¹⁰ Leaving aside such introductory things as briefly enunciated which are not peculiar to the *Prajñā-pāramitā*, the author comes to the essential arguments expounded in this text and he begins with a synopsis of the sixteen kinds of unsubstantiality. On the twenty aspects of *sūnyatā* see Obermiller in *IHQ*, vol. ix, 1933, p. 170.

¹¹ Since the individuals are of various capacities, as a rule of three kinds : inferior, intermediate, and superior.

¹² *adhyātmikaśūnyatā* : “I do not see the Bodhisattva” is a sentence which comes very often in the *ASPP.*, f. i. p. 4, p. 25.

¹³ What is said of the things visible must be referred also to the other objects of sensorial perception : *bāhyāyatanaśūnyatā* ; *rūpaṃ rūpasvabhāvena śūnyam*. Cf. *ASPP.*, p. 10 : *rūpaṃ virahītam rūpasvabhāvena*.

¹⁴ *bāhyādhyātmikaśūnyatā*, viz. the body, as a synthesis of external and internal experiences ; *tad-dehapratiṣṭhā* occurs in *Madhyānta-vibhāga*, 10, 17 ; the world is *bhajanaloka* = *śnod ajig rten* where the body dwells ; in the first part of the verse three kinds of *ston pa ñid* are therefore refuted : *bāhyādhyātmikaśūnyatā*, *mahāśūnyatā*, *lakṣaṇaśūnyatā* (*mts'an ñid*) ; in the fourth *pāda* on the contrary the *śūnyatāśūnyatā*, *ston pa ñid ston pa ñid*.

¹⁵ “Nature” means *gotra*, *riṅs* lineage.

¹⁶ Cf. *ASPP.*, p. 11 (Subhūti) : *ajātā hy anirjātā . . . sarvadharmāḥ*.

¹⁷ *dharma*, viz. *rūpa*, etc. Cf. *ASPP.*, p. 15 (Buddha) : *sarvadharmāḥ kalpitāḥ*.

¹⁸ Having so dealt with the sixteen kinds of unsubstantiality, the author comes to the ten mental distractions, *cittavikṣepa*.

¹⁹ In so far as they remain attached to *rūpa*, etc., and such like wrong assumptions.

²⁰ For instance non-existence as antithesis of existence and vice versa.

²¹ *Bodhisattvo bodhisattva eva san*. Same quotation in *Mahāyāna-sūtrālaṅkāra*, xi, 77.

²² See Weller, *Über das Brahmajāla-sūtra*. Asia Major, vol. ix.

²³ Of *rūpa*, etc. : *Bodhisattvaṃ na samanupaśyāmi . . .*

²⁴ Viz. the *mārga* of the Bodhisattva that is ultimately the gnosis.

²⁵ One may object that this second alternative is contradictory to the first, and therefore the author replies with this stanza.

²⁶ *skandha*, *dhātu*, *āyatana*, etc.

²⁷ An example of the first is the arising of the notions of subject and object in the impure knowledge as that of blue, etc. ; of the second when in the monistic

knowledge, by the agency of the nescience, duality arises ; of the third, knowledge purified of the duality of subject and object. The sources on this topic are numerous : La Vallée Poussin, *Vijñapti-mātratā-siddhi*, Paris, 1929. Lévi, *Matériaux pour servir à l'étude du système Vijñaptimātratā*, Paris, 1932.

²⁸

<i>rañ bñin gyis rnam par byañ</i>	<i>praktīvyavadāna</i>
<i>dri ma med pai rnam par byañ</i>	<i>vaimalyavyavadāna</i>
<i>dmigs pai rnam par byañ</i>	<i>dlambanavyavadāna</i>
<i>rgyu mi'un pai rnam par byañ</i>	<i>śāpakṣyavyavadāna</i>

- (a) all beings and dharmas are, like the Tathāgata, devoid of any essence
 (b) monistic knowledge which is born in the yogins meditating through the dialectics of the contraries
 (c) the teaching of the gnosis
 (d) all dharmas are analogical to the absolute

Upon these four purifications see : *Mahāyāna-saṅgraha-śāstra*, trad. par E. Lamotte, Louvain, 1938, p. 121 ; *Madhyāntavibhāgaśikā*, ed. par Yamaguchi, p. 112 ; *Madhyānta-vibhāga*, transl. by Tscherbatsky, Moscow, 1936.

²⁹ The passage of the *Aṣṭasahasrikā* referred to here is : *pratibhātu te, Subhūte, bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitām niryāyur* (p. 4). According to Triratnādāsa *pratibhātu te Subhūte* refers to *paratantra*, the literal meaning of the sentence to *parikalpita, niryāyur* to *pariniṣpanna*.

³⁰ In so far as by the fact that these three aspects exist, it is impossible to state that there is absolute non-existence.

³¹ The Buddha, Subhūti, etc.

³² Because the fools could take literally the words of the *Prajñāpāramitā* and consequently think that at least in those cases a subject and an object exist.

³³ This is introduced in order to answer to the eventual question : Why is the *parikalpita* refuted and not the *pariniṣpanna* ? The reply is that from the point of view of absolute truth, there being no substantiality in anything whatever, there is no place for refutation either ; *śūnyam rūpasvabhāvena*, cf. v. 9.

³⁴ *na śūnyatayā śūnyam*.

³⁵ The Buddha himself is nothing but monistic knowledge, which is the same as the knowledge inborn within the particular selves, though obstructed by ignorance. *ASPP.*, p. 39 (Subhūti) : *samyaksaṃbuddhatvaṃ māyopamaṃ*.

³⁶ In so far as it is under the operation of *avidyā*. This implies that it is wrong to state that nothing exists. The thing which is called monistic knowledge is not only identical with Buddha, but it is the kernel (*śūñ po*) of individuals.

³⁷ Some may argue that were this monistic knowledge within the individuals, it should be manifest, perceptible. And therefore this stanza is introduced.

³⁸ On account of the imputation of subject and object, etc.

³⁹ This implies that all conventional knowledge (*t'oś* and *beam*, learned or meditated upon) has no value when one awakens (gets the real knowledge).

⁴⁰ Viz. *na śūnyatayā śūnyam*.

⁴¹ It refers to the sentence in the Praj.P. : *yad rūpasya śūnyatā na tad rūpaṃ*, and refutes the possible assumption of an identity of *rūpa* and *śūnya*.

⁴² *rūpa* and *śūnya* cannot be distinct because this would imply duality ; while, nothing is admissible but non-duality : *ASPP.*, p. 16 (Subhūti) : *na hy anyā śā māyā anyat tad rūpaṃ*.

⁴³ Even on the basis of logical grounds it is evident that the knowledge pure of any *vikalpa* is the contrary of the distractions. It is pure on account of its being *praktīprabhāsvara* ; it transcends perceptibility, because such a thing as identity and so on cannot be seen.

⁴⁴ The non-perceptibility gives the opportunity to Triratnadāsa to summarize the idealistic doctrine of knowledge as expounded by Diinnāga and his school, and to ascertain its self-feeling. On this discussion one may refer to Tscherbatsky, *Buddhist Logic*, Leningrad, 1930, vol. ii, pp. 384 ff.

⁴⁵ *nāma-mātram idaṃ yad rūpaṃ*; cf. *ASPP.*, 31 (Subhūti): *nāmāśritatvāt sarvadharmāṇāṃ*.

⁴⁶ *rūpaṃ svabhāvena śūnyam*, v. 9; viz. matter is devoid of any proper and general character: *rañ dañ p'yi mts'an ñid*.

⁴⁷ *notpāda*, vide v. 12.

⁴⁸ *krtrimaṃ nāma*.

⁴⁹ *vastu* is evidently = *paramārtha* as for instance in *Nyāya-bindu*. See Tscherbatsky, op. cit., p. 68. On *vastu* see the long discussion in *Bodhisattva-bhāṣi*, ed. Wogihara, pp. 45 ff.

⁵⁰ Nor, it is implied, any Bodhisattva. Cf. *ASPP.*, p. 25 (Subhūti): *nāhaṃ tad dharmam samanupaśyāmi yasyaitan nāmadheyam yaduta bodhisattva*, etc.

⁵¹ Viz. the thirty-two arguments as stated in this book, *arthāntarāśrita*, viz. according to the various questions put to the Buddha as regards *skandha*, *bodhisattva*, Buddha, etc.

TIBETAN TRANSLATION

Šes rab p'a rol p'yin gñis med
ye šes de ni de bžin gšegs
bsgrub bya don de dañ ldan pas
gžun lam dag la dei sgra yin (1)

rten dañ dbaṅ du ¹ bya ba dañ
las ni sgom pa dañ bcas dañ
rab dbye rtags dañ ltuṅ ba dañ
p'an yon bcas par yan dag brjod (2)

dad ldan ajuḡ pai yan lag tu
ston pa dbaṅ po aḡ'or dañ ni
yul dus naḡ kyaṅ ñes bstan pa
sdud po rañ ñid ts'ad ma ni (3)

rab grub p'yir yin ajuḡ rten na
yul dañ dus kyis ñer mts'on žiṅ
dbaṅ por bcas pa smra ba yi
smra po ts'ad mar rjes su rtogs (4)

ts'ig p'rad bdag t'os la sogs pa
aḡi dag t'ams cad žar la ni ²

¹ Ch. 作用.

² 和合.

brjod pa yin te gtso boi don
gsum bcu rtša gñis de dag ñid (5)

stoṅ pa ñid kyi dbye ba ni
rnam pa bcu drug brgyad stoṅ par
rim pa ji bžin brjod pa ni
gžan gyis bstan par šes par bya (6)

de ltar ji skad bšad don gyi
brgyad stoṅ aḡir don ma ts'aṅ med
aḡir gžun bsdus pa yin aḡod de
don ni ji skad brjod de ñid (7)

byaṅ c'ub sems dpa' de ñid du
ñas ma mt'oṅ žes t'ub pas gsuṅs
za po naṅ gi dños rnams kyi
stoṅ pa ñid ni de yis brjod (8)

gzugs ni gzugs kyi rañ bžin gyis
stoṅ pa žes ni gsuṅs pai p'yir
bza' bar bya ba p'yi yin no
mc'ed rnams kyaṅ aḡir bgag go (9)

gzugs sogs med na ¹ de yin no
lus gnas mts'an ñid zad pai don
rtogs ñid gaṅ gis de mt'oṅ ba
de yaṅ naṅ ba yin p'yir med (10)

gaṅ p'yir naṅ rnams stoṅ ñid na
rañ bžin yaṅ ni stoṅ pa ñid
aḡi ltar rnam šes dañ bžin rigs
brtse dañ šes rab bdag ñid yin (11)

sams can skye med aḡag pa yaṅ
med ces sogs kyis sems can dañ
aḡ'or ba dag ni stoṅ ñid gtsor
des ni gsal bar bstan pa yin (12)

saṅs rgyas c'os dañ de bžin du
byaṅ c'ub sems dpa'i c'os rnams ni

¹ Ch. 色等相.

mi mt'oñ žes bya la sogs kyi
stobs bcu la sogs stoñ par bstan (13)

gañ p'yir c'os rnams so so ni
so sor brtags žes rab brjod pa
des na c'os rnams don dam du
yod min žes kyañ brjod pa yin (14)

gañ p'yir bdag sogs lta ba ni
c'en po gcod mdsad de yi p'yir
bcom ldan ađas kyis rnam kun tu
gañ zag bdag med ñid du gsuñs (15)

c'os rnams t'ams cad ma skyes žes
brjod par mdzad pas de bžin du
de ñid rigs pas rnams kun tu
c'os kyi bdag med gsuñs pa yin (16)

k'a na ma t'o bcas med rnams
p'el dañ ñams pa med pai p'yir
ađus byas ađus ma byas pa yi
dge ba rnams ni gsal ba yin (17)

dge ba rnams ni stoñ pa na
der brten mi zad de bžin du ¹
gžag ñid de ni stoñ ñid kyi
rab tu dbye ba bsdus pa žes (18)

sems kyi rnam par gyeñ pa bcus
gžan nas sems ni rnam gyeñs par
byis pa rnams la gñis med kyi
ye šes sgrub pai skal ba med (19)

de dag p'an ts'un gñen po dañ
mi mt'un p'yogs kyis bzlog pai p'yir
šes rab p'a rol tu p'yin gžun ste
de rnams kyañ ni bsdus tu bstan (20)

ston pas p'uñ po kun rdsob pa
gzigs p'yir byañ sems dpa' yod ces

¹ Ch. 彼出亦無盡.

gañ gsuñs pa yis dños med kyi ¹
stoñ pai gyeñ pa ađog pa yin (21)

ađis ni brgyad stoñ la sogs su
dañ poi ñag nas brtsams nas ni
rdzogs pai bar ni sgrub pa yis
dños med ² rtog pa ađag bya yin (22)

ađi dag gtan ts'igs dag yin te
bya ba tsam žig skyos pa yin
rigs par ts'añs pai dra ba sogs
mdo kun tu ni šes par bya (23)

bdag gis byañ c'ub sems dpa' ni
ma mt'oñ žes sogs rgyas rnams kyis
bcom ldan ađas pa kun rtog pa ³
ađak'ul pa ađog par mdzad pa yin (24)

gañ p'yir miñ yañ ma mt'oñ žin
spyod yul dañ ni bya ba dañ
p'uñ po kun nas de bžin des
byañ c'ub sems dpa' mt'oñ ba med (25)

ađi ni brtags pa ađog pa yin
de ađra bsdus pai lta ba ste
šes bya ñid du blo bžugs pai
rnam pa t'ams cad brtags pa yin (26)

šes rab p'a rol p'yin par ni
bstan pa gsum la yañ dag brten
brtags pa dañ ni gžan dbañ dañ
yoñs su grub pa k'o na'o (27)

med ces bya la sogs ts'ig gis
brtags pa t'ams cad ađog pa ste
sgyu ma la sogs dpe rnams kyis
gžan gyi dbañ ni yañ dag bstan (28)

¹ Xyl. : kyis. Ch. 無相.

² Ch. 無相.

³ Ch. : adds. 有相 = bhāva as in Sanskrit.

rnam par byed pa bži yis ni
yoñs su grub pa rab tu bsgrags
šes rab p'a rol tu p'yin pa ni
sañs rgyas kyis ni gžan bstan med (29)

kun rtog gyeñ par rnam bcu yi
mi mt'un p'yogs bstan ts'ul la ni
gsum po bsdus dañ so so ba
ađir brjod par ni šes bya ste (30)

dper na grub dañ gžan dbañ dañ
rab tu brtags pas ñag dañ por
dños po med par rañ bžin gyis
rnam par gyeñ pa sel ba bžin (31)

des na sañs rgyas de bžin du
byañ c'ub ma t'ob par brjod pa
yoñs su rdzogs pai bar gyis ađir
brtags rnams bsal bar šes par bya (32)

ño bos stoñ pai gzugs rnams la
gañ du 'am gañ gis sgro ađogs ađyur
des na ñag gžan rnams la yañ
de bzlog par ni rtogs par bya (33)

stoñ ñid kyis ni mi stoñ žes
bya bai ñag ni stoñ pa na
skur pa yi ni rnam rtogs rnams
t'ams cad du ni sel ba gsuñs (34)

de bžin sañs rgyas sgyu ađra dañ
de ni rmi ađra žes bya yañ
ts'ul ađi ñid ni mk'as rnams kyis
ñag gžan dag la'añ šes par bya (35)

gži mt'un pa yis rgyal ba ni
sgyu ma lta bur rab brjod ciñ
sgyu ma lta bu la sogs pai
sgra rnams kyis kyañ gžan dbañ brjod (36)

so soi skye boi šes pa dañ
rañ bžin gyis ni rnam byañ ba

de la sañs rgyas sgrar brjod de
byañ c'ub sems dpa' la rgyal bžin (37)

ma rig pas ni dbañ byas te
rañ gis rañ bžin rab bsgribs nas
sgyu ma lta bur gžan du snañ
ađras bu rmi lam bžin du spoñ (38)

gñis med gžan du snañ ba na
ađras bu la yañ skur rnams kyis
skur bai rnam par rtog rnams la
skur bar byed par ađi brjod do (39)

p'an ts'un du ni ađal bai p'yir
gzugs ni stoñ ñid yin mi rigs
stoñ ñid rañ bžin med ñid la¹
gzugs ni rnam pa dañ ađrel ba (40)

des na geig tu rnam rtog la
gnod gyur gzugs de stoñ ñid las
ji lta bar yañ gžan min pas
t'a dad kyi ni rnam rtog ađog (41)

gañ p'yir ma rig par p'rul pa
de ni miñ pa k'o na snañ
med pa stoñ par nus pas na
de ni ma rig ces brjod do (42)

rañ bžin de ñid šes rab kyi
p'a rol p'yin pa žes kyañ brjod
gnis ađi ñid ni gñis med pa
rnam rtog gñis la gnod par yin (43)

rigs pa gañ gsuñs rnam dag p'yir
de bžin mi dmigs p'yir dañ ni
dños dañ dños med ađal p'yir yañ
t'a dad ñid kyañ mt'oñ ba yin (44)

gzugs ađi miñ tsam de ñid du
rañ gi ño bo yod min pas

¹ Ch. 無色無空.

de na űo bo űid du ni
rnam rtog rnams kyi go skabs sel (45)

gzugs ni gzugs kyi raű bűin kyi
stoű par sűar brjod gaű yin pa
de ni raű gi űo bo yis
sgro aḁogs rnam rtog aḁog byed yin (46)

c'os rnams kyi ni skye ba daű
aḁag pa mt'oű ba med ces gaű
bcom ldan aḁas kyi gsuűs pa des
de yi k'yad par rnam rtog bsal (47)

gaű p'yir miű bcos brjod bya yis
c'os de dag kyaű brtags yin pas
sgra don dag gi aḁrel ba ni
űo bo űid du des mi bűed (48)

byis pai p'yi rol don du ni
műon űes aḁ'rul pas sgyiű ba yin
t'a sűad aḁi yaű de bűin te
aḁi la don aḁa' yod ma yin (49)

des aḁir ji ltar miű byas pa
de ltar brjod byai dűos po de
yod min daű p'yir miű ji bűin
don du rtog pa aḁod ma yin (50)

bden don rnam rtog sel ba na
űes rab p'a rol p'yin pa daű
saűs rgyas de bűin byaű sems dpa'
miű tsam űes ni rab tu gsuűs (51)

aḁi ni sgra don aḁog pa ste
dűos po sel bar byed pa min
de bűin du ni űag gűan la'ű
don rnams űes par űes par bya (52)

de űid rig pas miű rnams kun
don ji lta bar yaű dag tu
dmigs pa med űid de yi p'yir
sgra aḁi zlog par byed ma yin (53)

rab aḁyor gyis ni sgra daű sgrai
don űid gűi ga aḁog pa na
de yis byaű c'ub sems dpai miű
ma mt'oű űes ni brjod par aḁyur (54)

űes rab p'a rol p'yin űag gaű
aḁi tsam gyis rtogs min pa med
'on kyaű aḁi dag de űes pa
rtsams kyi űib moi blo las dpyod (55)

skabs kyi don ni spoű ba daű
don gűan rtog pa gaű yin pa
don ni űes rab p'a rol tu
p'yin par gzugs brűan yin par aḁod (56)

űes rab p'a rol p'yin brten can
bsdus don aḁi tsam űid yin te
slar yaű don gűan la brten nas
don de űid ni bzlas pa yin (57)

űes rab p'a rol p'yin ma ni
brgyad stoű yaű dag bsdus pa yis
bsod nams t'ob gaű des skye'o
űes rab kyi p'a rol p'yin gyur cig (58)

aḁ'ags pa űes rab kyi p'a rol tu p'yin ma bsdus pai ts'ig
le'ur byas pa slob dpon p'yogs kyi glaű poi űal sűa nas
mdzad pa.