

*Prajñāpāramitā.*

SUVIKRĀNTAVIKRĀMI-PARIPRCCHĀ  
PRAJÑĀPĀRAMITĀ-SŪTRA

Edited with

AN INTRODUCTORY ESSAY

by

Ryusho HIKATA, B.H. (Dr. Lit.)

*Professor Emeritus, Kyushu University*

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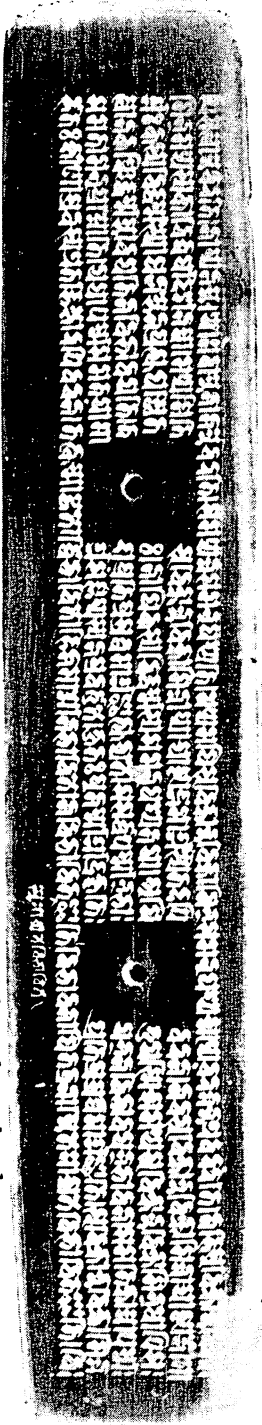
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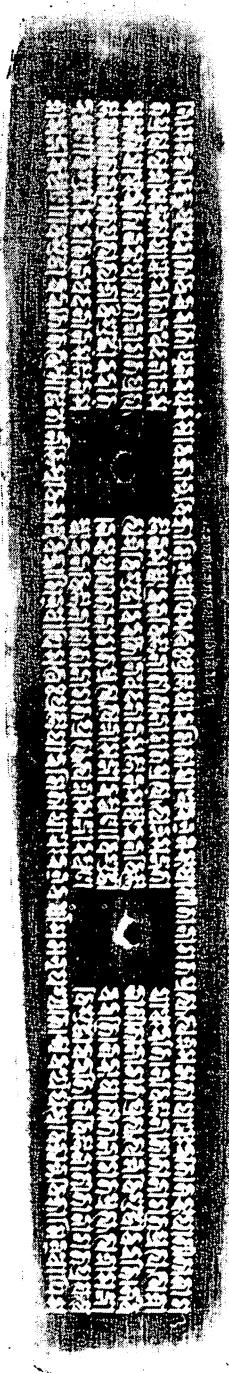
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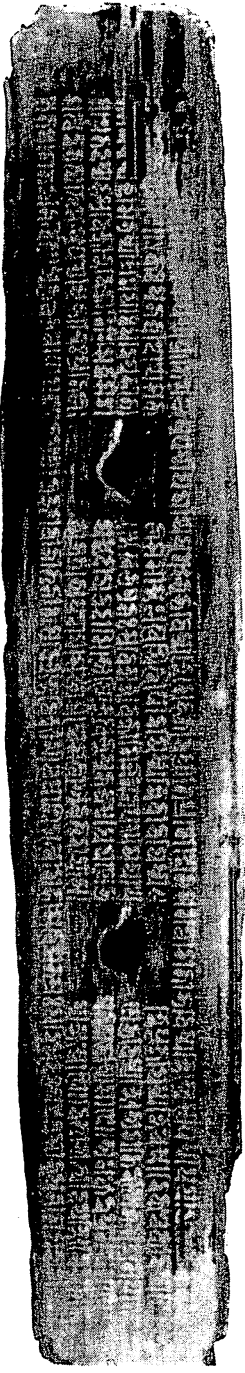
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(Cf. Text. p. 72, l. 10—p. 73, l. 2)



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(Cf. Text. p. 127, l. 22—p. 128, l. 15)

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## List of Abbreviations

ADS-PPS.	Aṣṭādaśasāhasrikā-Prajñāpāramitā-sūtra.
AN.	Aṅguttara-Nikāya (Pāli Text Society's Edition).
AS-PPS.	Aṣṭasāhasrikā-Prajñāpāramitā-sūtra.
Ch.	Chinese translation or text.
DN.	Dīgha-Nikāya (P. T. S. Ed.).
DS-PPS.	Daśasāhasrikā-PPS.
H-ths.	Hiouen-thsang, Hiouen-chuang, 玄奘.
K-J.	Kumārajīva, 鳩摩羅什.
Kyoto cont. TP.	The continued Tripiṭaka ed. at Kyoto, 1902-1912.
MN.	Majjhima-Nikāya (P. T. S. Ed.).
MPPS.	Mahā-Prajñāpāramitā-sūtra.
Ms.	Manuscript.
Nāg.	Nāgārjuna, 龍樹.
Nid.	Niddesa (P. T. S. Ed.).
PPS.	Prajñāpāramitā-sūtra.
PVS-PPS.	Pañcaviṃśatisāhasrikā-Prajñāpāramitā-sūtra.
Sk.	Sanskrit.
Sn.	Suttanipāta (P. T. S. Ed.).
ŚS-PPS.	Śatasāhasrikā-Prajñāpāramitā-sūtra.
Ta-lun.	Ta-chih-to-lun, '大智度論'.
Tib.	Tibetan translation or text.
TD.	sDe-dge Ed. of Tibetan text.
TL.	Lhasa Ed. of Tibetan text.
TN.	sNar-thaṅ Ed. of Tibetan text.
TP.	Peking Ed. of Tibetan text.
Tōhoku	A Complete Catalogue of Tibetan Buddhist Canons, published by Tōhoku University, Sendai, 1934.
TTP.	Taishō Tripiṭaka, ed. at Tōkyo, 1924-1934.

## PREFACE

More than thirty years ago, while I was in the Graduate Course of Tōkyo University, I was engaged in the study of Prajñāpāramitā-sūtras, under the late Prof. J. Takakusu. At that time the 'Suvikrāntavikrāmi-pariprcchā-prajñāpāramitā-sūtra', which is edited in this volume, was held by the Nanjio's Catalogue to be corresponding to the text of the 6th Division of the 'Mahāprajñāpāramitā-sūtra' translated by Hiouen-thsang. However, a study of the explanatory notes of the Sk. Manuscript of the sūtra given in Bendall's Catalogue, together with the collations of the extracts of the Sk. text with the Tibetan and Chinese translations, convinced me of the mistake of the late Rev. Dr. Bunyiu Nanjio in his assignment of the text: the text in question, in my belief, corresponded not to the 6th but to the 16th Division of the 'Mahāprajñāpāramitā-sūtra' of Hiouen-thsang's translation. The result of my investigation was duly published in 'Shū-kyō-ken-kyū' (The Journal of Religious Studies), New Series, II, 4 (Tōkyo, 1925).

Prior to that, all the scholars used to follow the mistaken view of the Nanjio's Catalogue, as is apparent in the late Dr. K. Watanabe's article in 'Shin-bukkyo' (The New Buddhism), IX. 7 (Tōkyo, 1908), Dr. Max Walleser's 'Prajñāpāramitā' (Leipzig, 1914), *etc.*, but the claims of the above thesis of mine have since met favourable acceptance in the scholarly works published thereafter: Dr. Matsumoto's 'Die Prajñāpāramitā-sūtra Literatur nebst einem Specimen der Suvikrāntavikrāmi-prajñāpāramitā' (Stuttgart, 1932), Dr. K. Kajiyoshi's 'A Study of the Primitive Prajñāpāramitā-sūtra' (Tōkyo, 1943), *etc.*, as well as 'A Catalogue of Taisho Tripiṭaka with all the Catalogues of Buddhist Sacred Texts, compiled in Shōwa-Age', Tōkyo, 1934.

Dr. Matsumoto, who is one of my intimate and most respected friends, has gone further, by way of confirming my views, to compare the photographs of the Sk. Ms. of the Cambridge University Library with the Chinese translation during his stay in Germany, with a view to publishing a complete romanized edition of the text in question. The fruit of his efforts was offered to the public in the following order: Chapter 1 of the text appeared in the above-mentioned work of his; Chap. 2 in 'Festschrift-Kahle' (Leiden, 1935), and after a break occasioned by the War, the rest of the text was published in Tōkyo, 1956.

These commendable efforts of Dr. Matsumoto have practically succeeded in verifying the correctness of my view, and now that the whole text has been duly published by him, I might as well say that the necessity for my edition has been rather diminished.

However, I have had my own motivation in pursuing my studies and publishing the result, inasmuch as I hold myself responsible for that new view of mine on the question of textual assignment. While I was studying abroad in 1928, I visited Cambridge and obtained permission from the Librarian, Dr. E. J. Thomas, for having photographs taken of the Sk. Ms. (Cambridge, Add. 1543). These photographs I brought home with a view to editing and publishing them in a suitable form. But the conditions of Japan after I came home in 1929, that is, before and during the grim years of the War, were such that I had almost given up hope of ever publishing them, and they were left to lie idly on the shelves of my room in the College, until March 1955, when I retired from the professorship at Kyushu University. I saw the revival of my long-cherished hope when, in commemoration of my retirement, my colleagues, former pupils, and some other acquaintances of mine agreed to raise the funds for the publication, as part of the Commemoration Program which they had decided upon.

Spurred on in that manner, I decided to set on the present task. First the necessary permission of the Librarian of Cambridge had to be obtained. And in the beginning of April I received the letter of permission dated Feb. 15th, 1955. Thereafter I could legitimately push on the program: the first thing to do was to transcribe the text into Roman letters, and then there were the collations to be made with the Chinese and Tibetan translations. Just when I was launching into the transcription part of the program, I happened to hear of the two Chapters published by Dr. Matsumoto. Certainly it had been negligent of me not to know of them earlier, but anyhow, thanks to his good offices, I had the copies of his works sent to me, which have proved of material help in preparing the present work. Just at the time, however, it was not yet decided whether he would go on with his work with the rest of the text, but afterwards he informed me of his intention of doing so. Such being the case, I thought it fit to talk the matter over with him, and we were agreed on two points, which may be regarded as the special features of my edition, *i. e.* (1) my edition should be prepared with proper collations with the Tibetan translation, and (2) my edition should be characterized by an 'Introductory Essay', comprising the results of investigations so far achieved in this field.

These two points were just what I had been expecting to carry

out in my book. Dr. Matsumoto's efforts came to a successful end when he had published the whole text in the autumn of 1956. A copy was given me. That was really kind, for his publication came to me as something more than a monument of high scholarship. If the text of my editing should be found to be comparatively free from such errors and mistakes as are inevitable in the works of inexperienced editors like myself, then it would be all because I have had ample opportunities of referring to those previous works of Dr. Matsumoto. Heartfelt thanks are due to this old friend of mine.

I owe an obvious debt to Mr. Shoren Ihara, Assistant Professor of Indian Philosophy at Kyushu University who helped me in collating the Sk. text with the Tibetan translation. This has been done, at Fukuoka, on the photographed sheets of sDe-dge Edition (Tōhoku University, Catal. No. 14). And as he is at present a visiting scholar at Harvard Yen-ching Institute of Harvard University, Mr. Ihara has further undertaken to collate the text with the other three Editions, *i. e.* sNar-thañ, Peking and Lhasa Editions, which are kept in that University. His efforts deserve a special mention here, for any merit the present edition may claim should be largely ascribed to the thoroughness with which it has been collated with those various editions of the Tib. translation.

Whereas the number of the works concerning Prajñāpāramitā literature outside Japan is rather limited, the scholarship in our country has shown a considerable development during the past half century since the appearance of the late Dr. K. Watanabe's article on the subject in 1908, as is pointed out in my Essay in the following pages. However, most of the contributions made by Japanese scholars, with a few exceptions such as that of Dr. Matsumoto's, are in Japanese, which means, they have not been introduced to the academic circles in foreign lands as they should have been. In other words, the works of the Japanese scholars, valuable works as they are, have failed to contribute to the progress of the studies on Buddhism of the world, at least in the direct way. This is a genuinely regrettable state of things, which might have been improved sooner. Partly from a desire to make known the progress of the Japanese scholarship during the half century and the present standard of the studies on Buddhism in Japan, I have decided to prepare my essay in English. However, my knowledge of English being as it is, I have thought it better to call in someone to help me in the Japanese-English translation work. I am particularly happy to acknowledge important aid from Mr. Yoshinobu Mōri, Assistant Professor of English Literature at Kyushu University, who kindly offered to undertake the task for me. Through his interest and help, I have been

enabled to offer the present edition, especially the part of the Introductory Essay, for what it is worth, in a more accessible way to the wider circles of scholars abroad.

I am indebted to Mr. S. Takahara, Assistant of Seminar of Indian Philosophy in Kyushu University and Mr. H. Tosaki, a student of the Graduate Course of the same University, for much secretarial help and vigilance in reading the proofs.

I am very grateful to Mr. T. Kasai, President of Kasai Publishing and Printing Co., and the printers, who have expended their wonted skill upon the external appearance of my book, which has involved, as any scholarly work always does, no small amount of difficulties and troubles on their part.

Last but not least, I extend my heart-felt thanks to the authorities of the Cambridge University Library, who have been kind enough to permit me to take photographed sheets of the only extant Ms. in the world, and to edit and publish them.

I am deeply impressed with the kindness of the executive board of the Commemoration Program Committee, who have kindly provided me with all the conveniences on the financial side in carrying out the plan of publishing the present volume.

Feb. 7, 1958

Ryusho HIKATA.

PS. At the beginning of April, when we were getting into the second proof-reading, we were fortunate enough to have among us Prof. Seiren Matsunami, newly arrived at Kyushu University as Professor of Indian Philosophy. I am glad to acknowledge here his valuable suggestions, which have been duly incorporated into various parts of the present volume in the course of subsequent proof-readings.

July 15, 1958

R. H.

PART I  
AN INTRODUCTORY ESSAY  
ON  
PRAJÑĀPĀRAMITĀ LITERATURE

# An Introductory Essay on Prajñāpāramitā-Literature

## I. What is 'Prajñāpāramitā'?

### (1) The meaning of 'Prajñā'

In Buddhism, the term 'Emancipation' or 'to attain to Vimukti' means 'to get the Bodhi (the wisdom of Buddha)' or 'to be perfectly enlightened'; in other words, it means 'having obtained Prajñā (or Paññā in Pāli, the wisdom of Buddha)'. The 'Prajñā (or Paññā)', in its turn, should be regarded as consisting of the 'intuition', or, to use the later Buddhist terminology, 'Nirvikalpajñāna (the non-discriminating-wisdom)', which directly arises from the state of having attained to 'Anātman' (selflessness) and 'Nirvikalpa-prṣṭhalabdhajñāna (the wisdom obtained just after the non-discriminating-wisdom)'. ¶The state of Anātman is an undifferentiated experience, or a fact itself, not to be defined as a wisdom, or whatever else. However, anyone who goes through that experience comes to attain an intuition, or intuitively apprehend his self-experience as such, or, he comes to have a wisdom to apprehend the fact of his experience as, to use the Buddhist terminology, 'Saṃskāra' ('always accomplishing oneself', *i. e.* in Chinese '行' 'going-on' or 'becoming'). This we name a kind of wisdom, but we must admit that it lacks yet the perceptive thinking based on the antithesis of the Subject and the Object, or the discrimination; therefore we call it a non-discriminating wisdom. The man who has attained that experience comes to obtain the mental force or the wisdom, by which he may act in accordance with that non-discriminating wisdom, and also the Upāya-jñāna (the wisdom of expediency), by which he may reflect on his experience and make up a systematized doctrine, expound and explain it so as to have the others follow the similar path and attain the same end. At that time he may be said to have obtained 'Nirvikalpa-prṣṭhalabdhajñāna' (the wisdom obtained just after the non-discriminating wisdom). 'Prajñā' should be understood to include both of these two kinds of wisdom, 'Nirvikalpajñāna' and 'Nirvikalpa-prṣṭhalabdhajñāna', and 'to have obtained Prajñā in this sense' is what we understand by the 'Emancipation'.

We may take 'Paññā-vimutti' (Prajñā-vimukti, emancipation of wisdom), which occurs in the Buddhist texts in the early days, to mean either 'to have attained to Vimukti' by 'having obtained Prajñā' or by 'shining forth of Prajñā' after being released from 'Non-prajñā' with which it has been overshadowed so far. A word 'Cetovimutti' (emancipation of heart) is also used in the early Buddhist canons either by itself or together with the 'Paññā-vimutti'. What 'Cetovimutti' means is after all the state of the heart restored to its original purity through emancipation from various passions,<sup>(1)</sup> which certainly must presuppose the condition that the Paññā has been obtained<sup>(2)</sup>; since the 'Cetovimutti' is no other than one 'Vimutti', it is quite the same as 'Paññāvimutti'. In later days, nevertheless, a distinction between these two has become customary on assumption that Cetovimutti and Paññāvimutti should mean separate emancipations, from the obstruction of passions, and from the obstruction of knowledge, respectively, holding, therefore, that a real emancipation should be the emancipation on both sides. This, however, does not seem to me to represent the original view on the subject that 'Vimukti' (emancipation) means one has obtained Prajñā, and Buddha means the one who has obtained Prajñā. Bodhi (Buddha's Wisdom) is equal to Prajñā, that is the wisdom which enables one to have unerring judgements and conducts in going through the world. The one who has obtained it—*i. e.* Buddha—is referred to in early—though not very early—Buddhist canons as 'Sabbāññu' (Sk. Sarvajña, omniscient) (See MN. 72 (Vol. 1, p. 482), MN. 79 (Vol. II, p. 31) MN. 90 (Vol. II, p. 126)). This term 'Sarvajña' is frequently used in Prajñā-pāramitā-sūtras (*abbr.* PPSs) as a synonym of Buddha. The earlier Chinese translators transcribe the word as '薩婆若' (Sarvajña), or translate it as '一切智' (everything-knowing).

## (2) Pāramitā as Bodhisattva-caryā

The term 'Pāramitā' is not to be found in early Buddhist canons,

<sup>1</sup> MN. 39, Assapura-ṣ. Tassa evaṃ jānato evaṃ passato kāmāsavā pi cittaṃ vimuccati, bhavāsavā pi cittaṃ vimuccati, avijjāsavā pi cittaṃ vimuccati, vimuttasmin vimuttam iti ñānaṃ hoti.

中阿. 182, 馬邑經 (TTP. I, p. 725, c.). 彼如是知, 如是見已, 則欲漏心解脫, 有漏無明漏心解脫, 解脫已便知解脫, 雜阿. 710 (TTP. II, p. 190). 離食欲者心解脫離無明者慧解脫. 長阿, 18 (TTP. I, p. 77, b.). 盡有漏成無漏, 心解脫慧解脫.

AN. VII, 65. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ.

<sup>2</sup> AN. IX, 3. Aparipakkāya cetovimuttiyā pañcadhammā paripakkāya saṃvattanti. . . . bhikkhu paññāvā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.

中阿. 56. (TTP. I, p. 491, a). 心解脫未熟, 欲令熟者有五習法, 比丘修智慧, 觀興衰法, 得如是智聖慧明達, 分別曉了, 以正盡苦. . . .

but later on in the Schism-age it makes its appearance even in Pāli literature, in some commentaries and in some texts of a relatively later compilation. And among the Hybrid Sanskrit texts, its occurrence in Mahāvastu may be cited as one of the earliest instances.

However, 'Pāramitā' as occurring in these writings means 'the highestness' or 'the excellentness' (parama (highest) > pāramī > pāramitā). On the other hand, 'Pāramitā' as Mahāyāna-bodhisattva-caryā, being the caryā (conduct) of the 'Bodhisattva' or one who is destined to get 'Bodhi',<sup>(3)</sup> should be the caryā, by practising which one has 'attained to the other side' (pāram-ita), for anyone who practises that caryā, by which his predecessor has got Bodhi or reached Pāram (the other side), is naturally to reach the other side (the ideal state of the living beings, or the Buddhahood) himself. And this, together with the probable change in the word-form, pāram-ita-tā > pāramitā (dropping off one 'ta' by contraction), has no doubt given rise to the above use of 'Pāramitā' as a 'Bodhisattva-caryā', in the sense of 'the conduct by which one has attained to the other side'. The semantic change also must have been suggested by some earlier words such as 'pāragū' or 'pāragata' in Pāli canons.<sup>(4)</sup> This is how the term 'Pāramitā' as 'Bodhisattva-caryā' has gained favour as a technical term in Mahāyāna-Buddhism.<sup>(5)</sup>

It seems that this Pāramitā, as Bodhisattva-caryā, has been used with reference to six Pāramitās (dāna, śīla, kṣānti, vīrya, dhyāna, prajñā)—it is only with the advent of some sūtras of the Gaṇḍavyūha school such as Daśabhūmika-sūtra, etc. that these six began to grow into ten—and these six were derived in this way: The ārya-aṭṭhaṅgika-magga (eight sacred paths) known in the primitive Buddhism were rearranged into five pāramitā-caryās, and a new one, which was not

<sup>3</sup> As to the fundamental conception of Bodhisattva, see my treatise 'A Historical Study of the Thoughts in Jātakas and the Similar Stories' (Tōkyo, 1954), Chap. III, § 1, and also my art. 'On the Original Meaning of Bodhisattva' in 'The Fundamental Truth of Buddhism' (Tōkyo, 1956).

<sup>4</sup> Pāragū, Sn. verse 1105: pāraguṃ sabbadhammānam. Sn. verse 992: sambuddho sabbadhammāna pāragū. Nid. (words) 435: Bhagavā sabbadhammānam abhiññā-pāragū, pariññā-pāragū, pāram-gato anta-gato antappatto. Pāragata, Sn. verse 21: tiṇṇo pāragato vineyya oghaṃ. Sn. verse 210: sa ve muni vitagedho agiddho n'āyūhati, pāragato hi hoti.

<sup>5</sup> It may be admissible to explain the word 'pāramitā' as 'pāram-i-tā', as advocated by Haribhadra in his Abhisamayālmkār-ālokā (Wogihara's ed. p. 23), but considering the meaning of pāramitā as bodhisattvacaryā (the conduct by which one has attained Buddhahood or the other side, and accordingly, suitable for the one who is destined to—not simply will—obtain Bodhi or attain Buddhahood), I prefer the above explanation, i. e. 'pāram-ita-tā'.

mentioned there, was added, namely, 'dāna' (giving up), which came to top the list. The reason for the preference given to 'dāna', which precedes the others in the order, may be as follows: The Bodhisattva is not meant solely for the 'renounced ascetics', but also for every one—irrespective of the renounced or the layman—who is looking up above for Bodhi and down to for the salvation of the beings-in-general including the other living beings than human beings as well. Accordingly a 'conduct fit for all these laities or house-living ones and several other kinds of living beings' had needs to be thought out. And this is how this particular conduct 'dāna' came to be looked upon as one of the most important Bodhisattva-caryās, indeed, the best suited for the purpose mentioned above. Moreover, the Bodhisattva-caryā explicitly aims at 'salvation of others to be enlightened', and the fundamental principle of the salvation of others in that sense consists in the conduct of giving up everything in order to realize the non-existence of one's own self, as well as of one's own possessions. It is quite natural, then, that 'dāna' (giving up everything, even one's own self in the extremity), which best embodies this principle, should have come to occupy a place of prominence among the Bodhisattva-caryās. So much for the making of six pāramitās as Bodhisattva-caryā<sup>6</sup>.

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<sup>6</sup> As for the further discussion on Prajñā, see Prof. K. Kawada's Essay on 'Prajñā' in 'The Fundamental Truth of Buddhism' Tōkyo, 1956, pp. 133-174, and as regards the Developed conception of Prajñā, see Prof. S. Yamaguchi's 'Hannya-shisō-shi' (A History of the development of Prajñā-thoughts), Kyoto, 1951.

## II. Prajñāpāramitā-Sūtras

### (1) Prajñāpāramitā-sūtras

Each of the six pāramitās, which were formed in the way discussed above, is a pāramitā or a conduct of the one who has reached the Pāram (the other side) or a Buddha (enlightened), and therefore, a conduct of the one who is aiming to be enlightened as well. And the nucleus of the enlightenment is, as we have already seen, Prajñā: there can be no pāramitā without Prajñā. And naturally there have come out a series of sūtras which lay special emphasis on Prajñāpāramitā, holding that the Prajñāpāramitā is superior to the other five pāramitās, that the other five are only to be taken up as 'pāramitā' when this particular pāramitā is practised, that the other five are hardly conceivable as 'pāramitā' without this one, and that, indeed, this Prajñāpāramitā should be taken to comprise all the other five. The sūtras which appeared thus are named as 'Prajñāpāramitā-sūtras (*abbr.* PPSs).

From their first appearance—a detailed discussion on it will be taken up later—down through the period of growth of Mahāyāna-Buddhism in India, the PPSs have been differentiated into a number of texts, some larger ones, and some miscellaneous, deserving attention for their peculiarities. The greater part of them have been handed down to this day in Chinese and Tibetan translations; we have also a number of texts in Sanskrit, and some even in Khotanese. Of these translations, the most important are the Chinese translations, because each of those Chinese translations does represent a different stage of the textual changes that each of the corresponding original texts has undergone. Indeed a real study of PPSs could never been successfully made without paying due attention to each of the Chinese translations. A List of what should be included in PPSs follows:

### A List of Prajñāpāramitā-sūtras

(As for the localities of the Sk. Mss. other than those which are mentioned here, see '昭和法寶總目錄' (A Catalogue of Taisho TP. with All the Catalogues of Buddhist Sacred Texts, compiled in Sho-wa Age) vol. 1, pp. 203 ff., and Matsumoto's 'Vorwort' pp. 2-8, in his 'Die Prajñāpāramitā Literatur', Stuttgart, 1932.)

### (1)

Sk. Śatasāhasrikā-PPS. ed. by Pratāpa Candra Ghoṣa, Calc. Bibl. Ind. 1902 ff. (not completed). Mss. Tōkyo, Nos. 28, a, b, c, d; *etc.* A palm-leaf Ms. (though many leaves are missing) possessed by T. Yamamoto is preserved in Kyushu University, cf. Annual of Philosophical Study in Kyushu University, II.

Ch. Division I of '大般若波羅蜜多經', 400 fasciculi, tr. by 玄奘 Hiouen-thsang (660-663 A.D.) TTP. No. 220 (1); vol. V-VI.

Tib. Śes-rab-kyi pha-rol-tu phyin-pa stoñ-phrag-brgya-pa (Śatasāhasrikā-PPS) (Tōhoku, 8).

## (2)

Sk. (Abhisamayālamkā-rānusāreṇa saṃsodhitā)-Pañcaviṃśatisāhasrikā-PPS. ed. by Nalinaksha Dutt, Calcutta Oriental Series, No. XXVIII, 1934, sq. Sk. Mss. Tōkyo, Nos. 29, 30; *etc.*

Ch. Div. II of '大般若...經', 78 fasc., tr. by H-ths. TTP. No. 220 (2); vol. VII, pp. 1-426.

'摩訶般若波羅蜜經' (The Larger MPPS), 27 fasc., tr. by Kumārajīva (404 A.D.), TTP. No. 223; vol. VIII, pp. 217-424.

'光讚般若經', 10 fasc., tr. by 法護 (Dharmarakṣa, a descendant of a man from Yüeh-chih) (286 A.D.; the text was brought from Khotan by 祇多羅 (Gītala, or Gītamitra?). More than 2/3 part of the whole text had been lost by 376 A.D., when Tao-an discovered it. TTP. No. 222; vol. VIII, pp. 147-216.

'放光般若經', 20 fasc., tr. by 無叉羅 (Mokṣala?), 291 A.D., the text was brought from Khotan by 弗若檀 (Punṇadhamma?), a disciple of Chu-shih-hang 朱仕行. TTP. No. 221; vol. VIII, pp. 1-146.

Tib. Śes....phyin-pa stoñ-phrag-ñi-śu-lña-pa (Pañcaviṃśatisāhasrikā-PPS) (Tōhoku, 9).

The same name in Tanjur (Tōhoku, 3790), corresponds to the extant Sk. text.

(3) (As for the Sk. fragments, see Sten Konow's 'Central Asian fragments of the Aṣṭādaśasāhasrikā P° and of an unidentified text' in *Memoirs of the Arch. Surv. of India*, No. 69, Calcutta, 1942.)

Ch. Div. III of '大般若...經', 59 fasc., tr. by H-ths. TTP. No. 220 (3); vol. VII, pp. 427-761.

Tib. Śes....phyin-pa khri-brgyad-stoñ-pa (Aṣṭādaśasāhasrikā-PPS) (Tōhoku, 10).

(In Tib. Bkaḥ-hgyur, there is a Tib. text named Śes-rab....phyin-pa khri-pa (Daśa-sāhasrikā-PPS) (Tōhoku, 11). It is a strange text—neither to be found in Ch. nor in Sk.—to be properly called as 'Daśasāhasrikā' for its length, but in the contents it is an inadequately contracted text, so to speak, from the Tib. Aṣṭādaśasāhasrikā and the other larger ones.) (See Chap. IV in this essay.)

## (4)

Sk. Aṣṭasāhasrikā-PPS. ed. by R. Mitra, Calc., 1888 (Bibl. Ind.); the same Sk. text is contained in *Abhisamayālamkā-r'ālokā*, ed. by U. Wogihara, Tōkyo, 1932-5. Sk. Mss. Tōkyo Nos. 1-6, 8, 391, 410, *etc.*

Ch. Div. IV of '大般若...經', 18 fasc., tr. by H-ths. TTP. No. 220 (4), vol. VII, pp. 763-865.

'道行般若經', 10 fasc. tr. by 朔佛 (Kṣemabuddha or Kṣamabuddha?) from India

with 婁迦識 (Lokakṣama?) from Yüeh-chih (179 A.D.). TTP. No. 224; vol. VIII, pp. 425-478.

‘大明度無極經’, 6 fasc. tr. by 支謙 Chih-ch’ien (222-257 A.D.). TTP. No. 225; vol. VIII, pp. 475-508.

‘摩訶般若鈔經’, 5 fasc. The present tradition tells that it was translated by 曇摩蟬 (Dharmapriya?) with 竺佛念 Chu-fo-nien in 382 A.D., but that must be wrong; the translator is, presumably, Dharmarakṣa (法護), and the date must be after 265 A.D. More than half of the whole text is missing. TTP. No. 227; vol. VIII, pp. 508-536.

‘摩訶般若波羅蜜經’ (The Smaller MPPS), 10 fasc., tr. by Kumārajīva (408 A.D.). TTP. No. 227; vol. VIII, pp. 536-586.

‘佛母出生三法藏般若波羅蜜多經’, 25 fasc., tr. by 施護 Shih-hu (980 A.D.—). TTP. No. 228; vol. VIII, pp. 587-676.

Tib. Śes...phyin-pa brgyad-stoñ-pa (Aṣṭasāhasrikā) (Tōhoku, 12).

- (5) This (5) is almost akin to the above (4) in contents, the above mentioned Aṣṭasāhasrikā texts in Sk. and Tib. are to be compared also with this (5); see the above references as well.

Ch. Div. V of ‘大般若...經’, 10 fasc., tr. by H-ths. TTP. No. 220 (5); vol. VII, pp. 865-921.

- (6) (Neither Sk. nor Tib. text is known)

Ch. Div. VI of ‘大般若...經’, 8 fasc., tr. by H-ths. TTP. No. 220 (6); vol. VII, pp. 921-964.

‘勝天王般若波羅蜜經’ (Devarāja-Pravara-PPS), 7 fasc. tr. by Upasūnya (565 A.D.). TTP. No. 231; vol. VIII, pp. 687-726.

- (7)

Sk. Saptasatikā-PPS. ed. by G. Tucci, Memorie della Reale Accademia Nazionale del Lincei, Anno CCCXIX, 1922, Serie Quinte vol. XVII, Fasc. III, Roma, 1923; ed. by J. Masuda (the first half part only), Journal of the Taisho University, vol. VI-VII, part II., pp. 185-242, Tōkyo, 1930.

Ch. Div. VII, named ‘曼殊室利’ (Mañjuśrī)-Div., of ‘大般若...經’, 2 fasc., tr. by H-ths. TTP. No. 220 (7); vol. VII, pp. 964-974.

‘文殊師利所說摩訶般若波羅蜜經’, 2 fasc., tr. by 曼陀羅 Mandra (or 曼陀羅仙 Mandraśi?) from Fu-nan (the lands along the lower Mekong) (503 A.D., or presumably, 506 A.D.—). TTP. No. 232; vol. VIII, pp. 726-732; it is also contained in TTP. No. 310 (46), vol. XI, pp. 638-648.

‘文殊師利所說般若波羅蜜經’, 1 fasc. tr. by 僧伽婆羅 (Saṃghapāla or Saṃghavarman?) from Fu-nan (506-520 A.D.). TTP. No. 233; vol. VIII, pp. 732-739.

Tib. Śes...phyin-pa bdun-brgyad-pa (Saptasatikā-PPS) (Tōhoku, 24).

- (8) (Neither Sk. nor Tib. text is known)

Ch. Div. VIII, named ‘那伽室利’ (Nāgaśrī)-Div., of ‘大般若...經’, 1 fasc., tr. by H-ths. TTP. No. 220 (8); vol. VII, pp. 974-979.

‘濡首菩薩無上清淨分衛經’，2 fasc., tr. by 翔公 Hsiang-kung in 420-479 A.D. acc. to the present tradition, but presumably, by some one between Dharmarakṣa and Kumārajīva. TTP. No. 234; vol. VIII, pp. 740-748.

(9) Vajracchedikā-PPS.

Sk. Text ed. by Max Müller (Anec. Ox. Aryan Series, I, 1), Oxford, 1881.

Ch. Div. IX, named ‘能斷金剛’ (Vajracchedikā)-Div., of ‘大般若···經’，1 fasc., tr. by H-ths. TTP. No. 220 (9); vol. VII, pp. 980-985. (This is the one tr. by H-ths., in 648 A.D., before the translation of ‘大般若···經’ in which it was arranged afterwards.)

‘金剛般若波羅蜜經’，1 fasc. tr. by Kumārajīva (402-412 A.D.). TTP. No. 235; vol. VIII, pp. 748-752.

The same name, 1 fasc. tr. by Bodhiruci (509 A.D.). TTP. No. 236; vol. VIII, pp. 752-757.

The same name, 1 fasc. tr. by Paramārtha (562 A.D.). TTP. No. 237; vol. VIII, pp. 762-766.

‘金剛能斷般若波羅蜜經’，1 fasc., tr. by Dharmagupta (590 A.D.). TTP. No. 238; vol. VIII, pp. 766-771.

‘能斷金剛般若波羅蜜多經’，1 fasc., tr. by 義淨 I-ching (703 A.D.). TTP. No. 239; vol. VIII, 771-775.

Tib. Śes···phyin-pa rdo-rje gcod-pa (Tōhoku, 16).

Khotanese: (Stein M., Ch. 00275, brought from the cave temple at Tun-huang) ed. by Sten Konow in Hoernle's ‘Manuscript-Remains’, Oxford, 1916, pp. 214-288. See also E. Leumann, ‘Zur nordarische Sprache’, Strassburg, 1912, pp. 56-82.

(10)

Sk. Mixed with Khotanese: Adhyardhaśatikā-PPS. or Naya-PPS. ed. by E. Leumann in his ‘Zur nordarische Sprache’ (Strassburg, 1912), pp. 84 ff.; by S. Toganoo and Izumi, Kyoto, 1917 (this edition contains the texts of the Sk. mixed with Khotanese, and of Tib., and also of Ch. translations); ed. and tr. with glossary, by E. Leumann in ‘Journal of the Taisho University’, vol. VI-VII, part II, pp. 47-87, (Tōkyo, 1930). Its Khotanese portion only, ed. and tr. by S. Watanabe in ‘Chizan-gakuho’ (Journal of Chizan College), New Series 7-8, Tōkyo, 1936.

Ch. Div. X, ‘般若理趣’ (Prajñāpāramitā-naya)-Div. of ‘大般若···經’，1 fasc., tr. by H-ths., TTP. No. 220 (10); vol. VII, pp. 986-991.

‘實相般若波羅蜜經’，1 fasc., tr. by Bodhiruci, (693 A.D.). TTP. No. 240; vol. VIII, pp. 776-778.

‘金剛頂瑜伽理趣般若經’，1 fasc., it is traditionally held to have been tr. by Vajrabodhi (723-732 A.D.), but that is doubtful. TTP. No. 241; vol. VIII, pp. 778-781.

‘大樂金剛不空真實三摩耶經’，1 fasc., tr. by Amoghavajra (不空金剛 or 不空) (763-771 A.D.). TTP. No. 243; vol. VIII, pp. 784-786.

‘徧照般若波羅蜜經’，1 fasc., tr. by 施護 Shih-hu (982 A.D.—). TTP. No. 242; vol. VIII, pp. 781-784.

‘最上根本大乘不空三昧大教王經’ (containing Vidhi), 7 fasc., tr. by 法賢 Fa-hsien (982-1001 A.D.). TTP. No. 244; vol. VIII, pp. 786-824.

Tib. Śes...phyin-pa tshul-brgya-lña-bcu-pa (Tōhoku, 17 and 489).  
 Dpal-mchog dañ-po shes-bya-ba theg-pa chen-poḥi rtog-paḥi rgyal-po (Śrī-paramādyā nāma Mahāyāna-kalparāja) (Tōhoku, 487) +  
 Dpal-mchog dañ-poḥi snags-kyi-rtog-paḥi dum-bu (Śrī Paramādyā mantra-kalpakaḥḍa) (Tōhoku, 488).  
 Dpal-rdo-rje sñiñ-po rgyen shes-bya-baḥi rgyud-kyi rgyal-po chen-po (Śrī Vajramaṇḍ(al)ālamkāra nāma Mahātantrarāja) (Tōhoku, 490).

(11)—(15) These have little concern with Prajñāpāramitā but mainly deal with other five pāramitās (from dāna to dhyāna, though they have Prajñāpāramitā as their basis).

Ch. Divs. XI-XV (Dāna...Dhyāna-Div.), of '大般若...經', 14 fasc., tr. by H-ths. TTP. No. 220 (11-15); vol. VII, pp. 991-1065.

Tib. Pha-rol-tu phyin-pa lña bstan-pa (Pañcapāramitā-nirdeśa). (This is not contained in Śes-phyin, but in Mdo-sde, Tōhoku, 181).

(16)

Sk. Suvikrāntavikrāmi-paripṛcchā Prajñāpāramitā. Ed. by T. Matsumoto, (1st. Chap.) with 'Vorwort', in his 'Die Prajñāpāramitā Literatur nebst einem Specimen der Suvikrāntavikrāmi-Prajñāpāramitā' (Bonner Orientalistische Studien, Heft I), Stuttgart, 1932; (2nd Chap.) in 'Festschrift-Kahle', Leiden, 1935; a complete text was ed. by him in 1956, Tōkyo. My edition follows in this volume. Only-known-Ms., Cambridge, Add. 1543.

Ch. Div. XVI, Prajñāpāramitā-Div. of '大般若...經', 8 fasc., tr. by H-ths. TTP. No. 220 (16); vol. VII, pp. 1065-1110.

Tib. Rab-kyi rtsal-gyis rnam-par gnon-pas shus-pa Śes-rab...phyin-pa bstan-pa (Suvikrāntavikrāmi-paripṛcchā-prajñāpāramitā-nirdeśa). (Tōhoku, 14).

(17) (Neither Sk. nor Tib. is known)

Ch. '仁王護國般若波羅蜜經', 2 fasc. (Tradition tells that it was tr. by Kumārajīva, but the tradition has been doubted since the beginning of 6 Cent., see §2 of this Chap.). TTP. No. 245; vol. VIII, pp. 825-834.

'仁王護國般若波羅蜜多經', 2 fasc., tr. by Amoghavajra (765 A.D.) (It is doubtful whether it is a translation from a Sk. text of Indian origin in the strict sense). TTP. No. 246; vol. VIII, pp. 834-844.

(18) Prajñāpāramitā-hṛdaya-sūtra

Sk. ed. by Max Müller and Buniu Nanjio (Anecdota Ox. Aryan Series I, 3, Oxford, 1884). Cf. L. Feer, L'Essence de la Science Transcendante en trois langues, Tib., Sk., Mongol, Paris, 1866.

Ch. '摩訶般若波羅蜜多大明呪經', tr. by Kumārajīva (402 A.D.—). TTP. No. 250; vol. VIII, p. 847.

'般若波羅蜜多心經', tr. by H-ths. (649 A.D.). TTP. No. 251; vol. VIII, p. 848.

‘普遍智藏般若波羅蜜多心經’，tr. by Dharmacandra (法月) from the Eastern India (738 A.D.). TTP. No. 252; vol. VIII, p. 849.

‘般若波羅蜜多心經’，tr. by Prajñā from the Northern India with 利言 Li-yen (790 A.D.). TTP. No. 253; vol. VIII, p. 849.

The same name, tr. by Jñānacakra (智慧輪) from ‘the Western Countries’ (847-859 A.D.). TTP. No. 254; vol. VIII, p. 850.

The same name, tr. by Fa-Cheng 法成 (Gos-chos-grub in Tib.?) from Tibet (847-859 A.D.?) TTP. No. 255; vol. VIII, p. 850.

‘聖佛母般若波羅蜜多經’，tr. by 施護 Shih-hu (982 A.D.—). TTP. No. 257; vol. VIII, p. 852.

Prajñāpāramitā-hṛdaya-sūtra transcribed in Chinese characters, found from Tun-huang; TTP. No. 256; vol. VIII, p. 851.

Tib. Śes...phyin-paḥi sñiṅ-po (Tōhoku, 21).

(19) (Neither Sk. nor Tib. text)

Ch. ‘了義般若波羅蜜多經’，tr. by Shih-hu (982 A.D.—). TTP. No. 247; vol. VIII, p. 845.

(20) (No Sk. text)

Ch. ‘五十頌聖般若波羅蜜經’，tr. by Shih-hu (982 A.D.—). TTP. No. 248; vol. VIII, p. 845.

Tib. Bcom-ldan-hdas-ma Śes...phyin-pa lña-bcu-pa (Bhagavati-prajñā-pāramitā-pañcāśatkā) (Tōhoku, 18).

(21) (No Sk. text)

Ch. ‘帝釋般若心經’，tr. by Shih-hu (982 A.D.—). TTP. No. 249; vol. VIII, p. 846.

Tib. Śes...phyin-pa Kauśika (Tōhoku, 19).

(22) (No Sk. text)

Ch. ‘聖佛母小字般若波羅蜜多經’，tr. by 天息災 T'ien-hsi-tsai (980-1000 A.D.). TTP. No. 258; vol. VIII, pp. 852-853.

Tib. Śes...phyin-pa yi-ge nañ-ñu (Svalpākṣara) (Tōhoku, 22).

(23) (Neither Sk. nor Tib. text)

Ch. ‘觀想佛母般若波羅蜜多菩薩經’，tr. by 天息災 T'ien-hsi-tsai (980-1000 A.D.). TTP. No. 259; vol. VIII, p. 854.

(24) (No Sk. text)

Ch. ‘開覺自性般若波羅蜜多經’，4 fasc., tr. by 惟淨 Wei-ching (1009 A.D.—). TTP. No. 260; vol. VIII, pp. 854-864.

Tib. Śes...phyin-pa lña-brgya-pa (Pañcāśatikā) (Tōhoku, 15).

(25) (Neither Sk. nor Tib. text)

Ch. ‘大乘理趣六波羅蜜多經’, 10 fasc., tr. by Prajñā from the Northern India with Li-yen (788 A.D.). TTP. No. 261; vol. VIII, pp. 865-917.

(26)

Sk. Ratnaguṇa-saṃcaya-gāthā. (Mss. Tōkyo Nos. 32, 48, 402, etc.)

Ch. ‘佛母寶德藏般若波羅蜜經’, 3 fasc., tr. by 法賢 Fa-hsien (1001 A.D.). TTP. No. 229; vol. VIII, pp. 676-684.

Tib. Śes...phyin-pa sdud-pa tshigs-su bcad-pa (Prajñāpāramitā-saṃcaya-gāthā) (Tōhoku, 13).

(27) (No Sk. text)

Ch. ‘聖八千頌般若波羅蜜多一百八名真實圓義陀羅尼經’, tr. by Shih-hu (980 A. D.—). TTP. No. 230; vol. VIII, pp. 684-685.

Tib. Śes...phyin-paḥi mtshan brgya-rtsa-brgyad-pa (Prajñāpāramitā-nāma-aṣṭaśataka) (Tōhoku, 25).

(2) Classification of PPSs.

During the long times following their first appearance, the PPSs. have been differentiated, as we have already seen, into a number of texts of different contents and characters. As the largest one, we may mention the so-called Śatasāhasrikā (100,000 ślokas, one śloka being 32 syllables), and as the smallest, Prajñāpāramitā-hṛdaya (under 14 ślokas). The main character who plays the leading role in the dialogues also differs in different texts: In some texts there appear some of Śākya-muni's disciples such as Subhūti, Śāriputra, etc., and in some it is Śakra-devānām-Indra; in one sūtra, Devarāja-Pravara (Ch. 勝天王) plays the active part; in some, there come on the stage some imaginary Bodhisattvas such as Mañjuśrī, Nāgaśrī, Suvikrāntavikrāmin, etc., and still in others, Vajrapāṇi of Tantric Buddhism. The peculiarity of the chief character or characters who assume the leading roles in each of the sūtras often shows the peculiarity of each of these several texts. There have been made some attempts at classifying these PPSs.

In the first place 道安 Tao-an in his ‘道行經序’ (Introduction to ‘道行經’, in ‘出三藏記集’ Fasc. 7, TTP. vol. LV, p. 47) mentions two kinds: ‘道行品經’ (TTP. No. 224) and ‘放光品經’ (TTP. No. 221). His contemporary 支道林 Tao-lin from Yüeh-chih (314-366) also mentions two, the larger and the smaller, in his ‘大小品對比要抄序’ (Introduction to a Résumé of the Comparison of the Larger and the Smaller PPSs, ‘出三藏記集’ Fasc. 8, *ibid.* pp. 55-56). The fact was that 朱仕行 Chu-shih-hang<sup>51</sup> (203-282), their predecessor, had found in the ‘Smaller version’ (道行經)

some points hardly comprehensible, and came to the belief that this was all because of the fact that the 'Smaller' text was really an *abridged translation* of the Larger one, and having heard of a perfect 'Larger sūtra', consisting of 90 chapters, reportedly extant in the 'Western Countries', he went over to Khotan in 260 to get that sūtra, which he obtained and gave to 弗若壇 (Punṇadhamma?), one of his pupils, to be brought back home. This Punṇadhamma arrived in 洛陽, Capital of China, in 282, and the text he brought back was later translated into Chinese by 無叉羅 (Mokṣala?) in 291 as '放光般若經' (TTP. No. 221).<sup>(1)</sup>

Thus, while Chu-shih-hang seems to have believed that the 'Smaller' version in Chinese was really nothing but an *abridged translation* of the Larger one, Tao-an and Tao-lin were agreed that in the districts where the original texts were in circulation, two separate texts, larger and smaller, did exist,<sup>(2)</sup> which was really the case, as the later investigations have revealed: there were at least two: the Smaller, which corresponds to '道行經' in Chinese, and the Larger, which does to Ch. '放光經'. We may say that there might have been still other kinds of PPSs in India, but those missionaries of that time had no access to them.

In the next stage, '大智度論' (Mahāprajñāpāramitā-sūtra-vibhāṣā or MPP-śāstra, TTP. No. 1509, Fasc. 67 (TTP. XXV, p. 529) and Fasc. 79 (*ibid.* p. 620. a)) mentions three kinds: '放光', '光讚' (TTP. No. 222), and '道行'. However, judging from the phraseology of the statement, I cannot but doubt that this portion be really the writings of Nāgārjuna, to whom the work is ascribed (a detailed discussion on the authorship of the book will follow in Chap. V). Probably the statement referred to is Kumārajīva's, the translator, who, I believe, tentatively mentioned these three, '放光', '光讚' and '道行' (the smaller text), which existed at that time in China, as possible categories of his classification of the PPSs. Kumārajīva (*abbr.* K-J) himself, after having translated '大智度論' (the sūtra portion of which is just the same with the Larger MPPS of his translation) in 405, undertook in the same year or later a revision of his translation of the Larger MPPS, which had once come out in 404. His translation of the Smaller MPPS came out still later, in 408. Ac-

<sup>1</sup> See '朱仕行傳' (Biography of Chu-shih-hang) in '出三藏記集' (A Catalogue of Ch. Tripiṭaka, compiled by 僧祐 Sêng-yu), Fasc. 13. (TTP. vol. LV, p. 97).

<sup>2</sup> Tao-an says in his 'Introduction to '道行經'' (TTP. vol. LV, p. 47): "佛泥曰後, 外國高士抄九十章為小品" (After the Buddha's nirvāṇa, a foreign eminent man, having abstracted from the larger PPS of 90 chapters, made the smaller one). Tao-lin says in his Introd. to a Résumé of the Comparison of the Larger and the Smaller PSSs. (*ibid.* pp. 55-56): "蓋開出小品者道士也...嘗聞先學共傳云, 佛去世後, 從大品之中抄出小品" (We are told that a foreign priest compiled the smaller sūtra, ... after the Buddha's nirvāṇa the smaller text was composed by abstraction from the larger text).

cordingly, in the above mentioned passage of '大智度論' the writer (probably Kumārajīva) makes no mention of these two translations. In the latter parts of Fasc. 100 of the book, the writer says that the Larger MPPS, (of which his present book is a commentary), is really the Medium PPS, having 22,000 ślokas; he goes on to say that the real Great Version is of 100,000 ślokas, adding that in the residences of Asuras and Devas, there is a still larger one, consisting of a hundred million ślokas. He says further: the duration of the human life in the present world is so short and the mental force so weak that people can hardly read even the Smaller MPPS, let alone the Larger ones. I think this portion is also of Kumārajīva's opinion, and not of Nāgārjuna's<sup>(3)</sup>. Be that as it may, we may safely assume that in Kumārajīva's time three versions were to be recognized of the PPSs that existed in the world: The Great MPPS of 100,000 ślokas (which was not translated into Chinese at that time as yet); the Medium MPPS of 22,000 ślokas, (which corresponds to the text, of which '大智度論' is a commentary), and the Small MPPS (which corresponds to '道行經'). Of these three, the two latter were translated by K-J himself in 404 and in 408. As to the first Great one, he has left no translation, but merely reports that such a text existed in India, although it is open to question whether it really existed there at the time of Nāgārjuna or not.<sup>(3)</sup>

Sêng-jui 僧叡, one of Kumārajīva's disciples, in his '小品經序' (Introduction to the Smaller MPPS of K-J-tr.) mentions four kinds of PPSs:<sup>(4)</sup> the longest, of 100,000 ślokas, and the shortest, of 600 ślokas, with the other two, the larger text of K-J-tr. being the medium one in India. In proposing the above, he most probably follows his teacher K-J, but what did he mean by 'the shortest PPS of 600 ślokas'? What comes in size very near to it is Mañjuśrī-prajñāpāramitā, which is called Saptasatikā (700 ślokas) in the present Sk. text. It is, however, only at the beginning of the 6th century that the Sūtra found its first translation into Chinese (TTP. Nos. 232, 233. See No. (7) of the above List of PPSs). No translations were known in the 4th or 5th century, nor does K-J make any reference to it by name in his writings or translations. As far as the contents go, it has very little, indeed, outside the teachings of the early PPS, so it naturally stands to reason to suppose that it actually existed in the 4th century, and that he may well have meant this. Yet I would not go that far, because we have not as yet enough evidence: K-J makes no reference to it.

<sup>3</sup> See Chap. V of this Essay.

<sup>4</sup> '出三藏記集' Fasc. 8 (TTP. vol. LV, p. 55, a): "斯經正文凡有四種, 是佛異時適化廣略之說也, 其多者云有十萬偈, 少者六百偈, 此之大品乃是天竺中品也, 云々."

Another possibility may be Nāgaśrī-PPS, *i. e.* No. (8) of my List, the length of which is near to the above No. (7), though we cannot calculate the exact number of the ślokas of the text No. (8), for we have no Sk. text of it to-day. Both of the two older translations of No. (7) have 6.5 pages in TTP, and the older translation of No. (8) has 9 pages, thus No. (8) seems to be a little larger than No. (7), so far as the present comparison goes. On the other hand, H-ths-tr. of No. (7) has 10 pages and that of No. (8) has 5 pages, thus No. (8) seems to be smaller than No. (7) in this case. This contradiction probably comes from the fact that some phrases and sentences of H-ths-tr. of No. (7) are much more exaggerated than those of the extant Sk. text, while H-ths-tr. of No. (8) lacks some parts at the beginning and some at the end, as compared with the older translation of it. Considering these points, we can easily presume that the original texts of No. (7) and No. (8) were very near in length. Moreover, we find Ch. tr. of No. (8) to be a production of some time between the latter part of 3rd Cent. and the end of 4th Cent. (see No. (8) of my List). Therefore, it is not impossible for K-J to have known the Nāgaśrī-PPS and spoken of it as a text having 600 ślokas. But this is still a guess-work, for K-J says nothing about this sūtra in his writings or translations. Yet to me the Nāgaśrī-PPS seems to be the most likely alternative after all, for Ch. translation of it really existed before the time of K-J, although, on the one hand, he made no mention of it, and, on the other hand, we cannot tell the exact number of its ślokas.

Thus we may explain Sêng-jui's plan mentioned in his 'Introduction to the Smaller MPPS' as follows: 1, a text of 100,000 ślokas; 2, another of 22,000 ślokas; 3, the Smaller (referred to later as of 8,000 ślokas); and 4, Nāgaśrī-PPS (of about 600 ślokas); the middle two of them K-J. translated. Be that as it may, we have another translation by Kumārajīva *i. e.* 'Vajracchedikā-PPS' (see No. (9) of my List) which came out between 401 and 412. The date of this translation most probably falls later than the time of Sêng-jui's 'Introduction to the Smaller MPPS'<sup>(5)</sup> (which is not ascertained, either, but supposed to have

<sup>5</sup> As for the date of the Chinese translation of Vajracchedikā, '大周刊定錄' (TTP. No. 2153) and '金剛般若經疏' (Commentary on Vajracchedikā, traditionally, although very doubtfully, held to have been compiled by 智顓 (Chi-i), tell the year 弘始 3 (401), which is probably wrong. Kumārajīva came to 長安 (Chang-an) only on the 20th of December of the same year (弘始 3), (see Sêng-jui's '大品經序' in '出三藏記集' Fasc. 8, and in '大智度論序' *ibid.* Fasc. 10), and translated '禪經' (Dhyāna-sūtra) during the period from the 26th of the month to the 4th of January of the next year. If he had actually translated the Sūtra in question, it would have been between the 20th and the 25th of the month, which is very improbable, although not quite impossible. Old catalogues hold it to have been '弘始年間' (during the age of 弘始 *i. e.* 399-416). '金剛般若經疏' (Commentary on

been later than 408, when K-J-tr. of the Smaller MPPS was completed), otherwise he would have made some allusion or other to the Vajracchedikā. Anyhow, we may surely assume that at the time of K-J there existed in India at least five kinds of PPSs, *i. e.* the above mentioned four and Vajracchedikā-PPS.

Still later, '仁王般若經' (TTP, No. 245, wrongly supposed to be another translation by K-J., but the only thing to be truthfully said about it is that it existed in China in the Lian Dynasty, 502-557),<sup>6</sup> holds in its introductory parts that "the Buddha preached during 29 years such sūtras as MPPS, Vajracchedikā, Devarāja-paripṛcchā-Prajñāpāramitā-sūtra, and '光讚般若'." In other words it recognizes five PPSs altogether including '仁王般若經'. Any reader of '仁王般若經' will see that it is not a translation in the real sense of the word, in the sense of a translation strictly based on the original sūtra written in India. At any rate, there is no reasonable doubt whatever that it did exist in China at the beginning of the 6th century, since it is mentioned in '出三藏記集' and Emperor Wu of Lian Dynasty also refers to it as a 'Doubtful sūtra'. Thus there were five different versions of PPSs at that time in China. A question now arises: What was the 'MPPS' intended to stand for? We have nothing to go upon in deciding whether it meant a text of 100,000 ślokas, or of about 22,000, or the smaller one of 8,000, or so (for a sūtra of that length may well be included in the MPPS). However, of these three, the second may be left out here, because we have here a sūtra exactly of that length mentioned, namely, '光讚般若', which, in its complete state, would no doubt have consisted of some 22,000 ślokas. Then the MPPS must be one of the two: of 100,000 ślokas and of 8,000 ślokas. In any case, the above plan takes up only one and leaves out the other. The next question is, what is Devarāja-paripṛcchā-PPS? Guṇabhadra, a priest from Khotan, had brought in 548 A.D. the original text of Devarāja-

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Vajracchedikā) by 吉藏 Chi-tsang and '金剛般若經論纂要' (An abstracted Sub-commentary on Vajracchedikā) by 宗密 (Tsong-mi) give 402. In so doing, they are probably dependent on some source, but as we are yet uninformed of anything which might have been the source, we may content ourselves with the rough estimation of the old catalogues: 401-412. Moreover, since '大智度論' and Sēng-jui's 'Introd. to the Smaller MPPs' have no reference to the translation of this Sūtra, the date should be properly put rather toward the end of the period suggested above.

<sup>6</sup> We find the name of this sūtra in 'A Catalog. of Miscellaneous sūtras, the translators of which are unknown' contained in '出三藏記集' Fasc. 4 (TTP. LV, p. 29). In Fasc. 2 of '法經錄' ('A Catalog. of Ch. TP. compiled by Fa-ching and others' in 594 A. D.; TTP. No. 2146; vol. LV, p. 126), we see the name of this sūtra mentioned among the 'Doubtful ones'. In '注解大品經序' (Introd. to a Commentary on the Larger MPPS, TTP. LV, p. 54) written by Emperor Wu of Lian Dynasty in 506-512, he says that '仁王般若' is acknowledged as a 'Doubtful sūtra'.

Pravaraparipṛcchā-PPS, which Upaśūna translated into Chinese in 565 A. D. (TTP. No. 232, see No. (6) in my List). In the Introduction to the translation of the sūtra (TTP. VIII, p. 725) it seems to be taken for granted that the 'Devarāja-paripṛcchā-PPS' mentioned in the '仁王般若' is this 'Devarāja-Pravara-paripṛcchā-PPS', and that was really the case, as the later investigations have revealed. So the writer of the passage above in '仁王般若' must have known of the existence of the Devarāja-Pravara-Paripṛcchā-PPS at that time (at the end of the 5th century or the beginning of the 6th century). Thus we may conclude that at the time when '仁王般若' made its first appearance in China (at the beginning of the 6th century), six different kinds of PPSs were known to those who brought out the '仁王般若': '仁王般若' and three texts of MPPSs (the Great, the Medium, the Small), and Vajracchedikā, and Devarāja-Pravara-paripṛcchā.

Later still, '金剛仙論' (TTP. No. 1512; vol. XXV, pp. 798-874) gives an eight-group classification. This '金剛仙論' (Śāstra written by Vajrasena or Vajrarṣi?) is supposed to be a translation by Bodhiruci (from North India, stayed in China 508-535), of a Commentary by 金剛仙 (Vajrasena or Vajrarṣi?) on Vajracchedikā-sūtra-śāstra of Vasubandhu. This, however, is not a translation in the strict sense of the word, but is a work based on some source-text translated by Bodhiruci and enlarged and emended also by him.<sup>7</sup> There is no doubt whatever as to the authenticity of Bodhiruci, since it is quoted by 慧遠 Hui-yüan (523-592) in his '十地論義疏' (Sub-commentary on Vasubandhu's Commt. on Daśabhūmika-sūtra), Fasc. 2 (Kyoto cont. TP, 1, 71, 2), and by Chi-tsang (549-623) in his '金剛般若經疏', Fasc. 1 (TTP. XXXIII, p. 86, c), etc. This '金剛仙論' suggests that there were eight different texts, by classifying the then known PPSs:

- |       |                                        |              |                          |
|-------|----------------------------------------|--------------|--------------------------|
| I.    | The text consisting of 100,000 ślokas, | <i>i. e.</i> | '大品' the Great one.      |
| II.   | " of 25,000 "                          | <i>i. e.</i> | '放光'.                    |
| III.  | " of 18,000 "                          | <i>i. e.</i> | '光讚'.                    |
| IV.   | " of 8,000 "                           | <i>i. e.</i> | '道行'.                    |
| V.    | " of 4,000 "                           | <i>i. e.</i> | '小品' the Small one.      |
| VI.   | " of 2,500 "                           | <i>i. e.</i> | Devarāja-paripṛcchā-PPS. |
| VII.  | " of 600 "                             | <i>i. e.</i> | Mañjuśrī-PPS.            |
| VIII. | " of 300 "                             | <i>i. e.</i> | Vajracchedikā.           |

The naming of the eight original texts that must have existed

<sup>7</sup> Later in '開元釋經錄' (A Catalog. of Ch. TP. compiled in the K'ai-yüan age, in 730 A. D.), Fasc. 12 (TTP. LV, p. 607, b), it is stated that Bodhiruci composed this as a commentary on Vasubandhu's śāstra and that this is not a translation from a Sk. origin.

then in India is acceptable, but it is open to criticism whether these suggested relations of Indian texts to their Chinese equivalents do hold equally acceptable or not. For example, the list suggests that No. I may correspond to Chinese '大品'; this is objectionable if by the '大品' is meant what is known as '大品般若' (the Larger MPPS) in Chinese translation. The grouping of No. II and '放光' is not right, for '放光' has not so many ślokas as 25,000. The suggested relation of No. V to '小品' (the Smaller MPPS) is not tenable either, if by the '小品' is meant that of K-J-tr. Neither does the list above quite agree with that recorded in Chi-tsang's 'Commentary on Vajracchedikā' as a quotation from Bodhiruci's (TTP. No. 1699; vol. XXXIII, pp. 84 ff.), which holds:

I.	The Version of 100,000 ślokas	}	These two are still in the foreign country.
II.	" of 25,000 "		
III.	" of 22,000 "	}	This is '大品' (the Larger MPPS). This is '小品' (the Smaller MPPS).
IV.	" of 8,000 "		
V.	" of 4,000 "	}	These two are not yet trans- mitted into China.
VI.	" of 2,500 "		
VII.	" of 600 "		This is Mañjuśrī-PPS.
VIII.	" of 300 "		This is Vajracchedikā.

Another Commentary, by name the same '金剛般若經疏' (Commentary on Vajracchedikā (TTP. No. 1698, vol. XXXIII, pp. 75 ff.), traditionally ascribed to 智顓 Chih-i (538-597), but most presumably written by a later hand, gives also eight kinds,<sup>8</sup> a little different from the list of '金剛仙論', but comes very near to Chi-tsang's. This altogether would suggest that the extant '金剛仙論' has undergone some later alterations, and it may be said that Chi-tsang comes nearest to the truth. Anyway, the list in '金剛仙論' deserves attention as reporting that there were eight kinds in India in the beginning of the 6th century; and when we compare each one of these eight with that of Hiouen-thsang's translations (*abbr.* H-ths-tr.), we can easily have the following list:

I.	The text consisting of 100,000 ślokas	=(1) of H-ths-tr.
II.	" of 25,000 "	=(2) of H-ths-tr. (the Larger of K-J-tr. is very near to this).
III.	" of 18,000 "	=(3) of H-ths-tr., and '放 光', '光讚'.

<sup>8</sup> TTP. vol. XXXIII, p. 76. a: I consisting of 100,000 ślokas, II of 25,000 ślokas, not yet transmitted into Ch., III of 18,000 ślokas, *i. e.* '大品' or '放光', IV of 8,000 ślokas, *i. e.* '小品', or '道行', V of 4,000 ślokas, *i. e.* '光讚', VI of 2,500 ślokas, *i. e.* Devarāja-paripṛcchā, VII of 600 ślokas, *i. e.* Mañjuśrī, VIII of 300 ślokas, *i. e.* Vajracchedikā.

- |       |   |    |       |   |                                                                                                         |
|-------|---|----|-------|---|---------------------------------------------------------------------------------------------------------|
| IV.   | " | of | 8,000 | " | =(4) of H-ths-tr., and '道行', '大明度', and the Smaller of K-J-tr.                                          |
| V.    | " | of | 4,000 | " | (a detailed discussion will be followed).                                                               |
| VI.   | " | of | 2,500 | " | This is very near to Deva-rāja-Pravara-paripṛcchā, as we have already seen.                             |
| VII.  | " | of | 600   | " | This is very near to (7) of H-ths-tr., and TTP. Nos. 232, 233 or to (8) of H-ths-tr., and TTP. No. 234. |
| VIII. | " | of | 300   | " | Vajracchedikā, (9) of H-ths-tr., and TTP. Nos. 235-239.                                                 |

What is meant by the text of 4,000 ślokas? Chi-tsang was perhaps right in saying that it was as yet not transmitted into China. The extant '金剛仙論' takes it to be '小品' (the Smaller one), but this is clearly wrong, since the Smaller MPPS text should correspond to Aṣṭa-sāhasrikā (of 8,000 ślokas). And yet we do not know of any other sūtra of that length. What then? What seems to me the best explanation is that this 4,000-śloka-text meant "the Secondary Ur-Text of PPS", as I should like to call it, which represented what the present Smaller MPPS was before it was enlarged by addition of 'Anugama-Parivarta' and the chapters following it. (See below). With those later chapters left out, and with the rest of the text simplified, it would, no doubt, have been of 4,000 ślokas or so. It is hardly conceivable that such (secondary) Ur-Text should have been in circulation this long,<sup>9</sup> but it will be possible for the writer of '金剛仙論' to have included it there, since the memory of this old text may have still lingered in the minds of the natives of India.

One century and a half later than Bodhiruci, Hiouen-thsang brought back to China a complete and voluminous text and translated it into a book named '大般若波羅蜜多經' (Mahāprajñāpāramitā-sūtra) of 600 fasciculi, consisting of 16 Divisions, each Div. being a separate sūtra. It is certain that besides these 16 sūtras, there was already Prajñā-pāramitā-hṛdaya (般若波羅蜜多心經), and also '仁王般若波羅蜜經', which, as we have touched upon in the foregoing paragraphs, was in current in China then. That makes the number up to eighteen. There were thus eighteen different versions in China at the time of Hiouen-thsang.

Those of the texts mentioned in my preceding List which do not

<sup>9</sup> Div. V of H-ths-tr. seems to be very near to this in its outer form, but, as will be discussed later, the explanation must be either that H-ths omitted those Chapters when he translated his text or that the omission had been done in the original text which he had brought from India.

come under these eighteen have come out, in my belief, in India later than Hiouen-thsang, that is, in or later than the latter part of the 7th century.

These previous studies in classification of PPS will be also significant, inasmuch as they serve to exemplify the origin and developments of the PPSs. Indeed, each attempt at classification has been made based on the various texts which were a common property in India at the time.

So much for the previous studies. Now that we are in a position to have a bird's eye view over the whole range of various kinds of texts that have come out so far, it is highly desirable both for the interest and benefit of the present-day scholars, that a new classification of our own should be proposed, paying due attention to each and every one of the texts available to-day.

Now in the first place we may name two major groups. The first is the Mahāprajñāpāramitā-sūtra-group, which includes those mentioned in Div. I to Div. V of H-ths-tr., with their Chinese, Sanskrit, and Tibetan equivalents. These (with the equivalents) are not uniform in their size, but they agree in their essential parts, and have so much in common that they may be easily collated with each other. Moreover, as I will afterwards show, the Chinese titles suggest that each of these five must have been known originally as Mahāprajñāpāramitā-sūtra.<sup>(10)</sup>

Next comes the other group, Miscellaneous Prajñāpāramitā-group, which includes the Div. VI and the following Divs. of H-ths-tr. (with their equivalents) and the other miscellaneous ones. These texts in the second group, quite different one from another, have each of them a peculiarity of its own. They are independent, so to speak; there would be no sub-divisions of the second group. On the other hand, the first group may be divided into two minor classes, the smaller and the larger: the former includes Divs. IV and V of H-ths-tr., with their equivalents, and the latter, Divs. III, II and I of the same, with the equivalents, as in the following:

#### A Classification of PPSs.

- Mahā-PPSs.—
  - The Smaller MPPSs. (IV and V Divs. of H-ths-tr. and their equivalents).
  - The Larger MPPSs. (III, II, and I Divs. of H-ths-tr. and their equivalents).
- Miscellaneous-PPSs. (VI-XVI Divs. of H-tsh-tr. with their equivalents, and other miscellaneous sūtras).

<sup>10</sup> The title '放光' is derived from the name of its first Chapter "摩訶般若波羅蜜 '放光' 品", that is also the case with '光讚', which begins with the Chapter "摩訶... '光讚' 品", and also with '道行', the initial Chapter being "摩訶... '道行' 品". '大摩度' is a free rendering of Mahāprajñāpāramitā. All of these sūtras (including '小品' the Smaller one) had 'Mahāprajñāpāramitā' as the real title.

### III. The Ur-Text of Prajñāpāramitā-Sūtra

The first object conceived in the bringing forth of the PPS has been explained in the foregoing Chapter I. Then the next question is: What was the fundamental conception of the PPS, which had come out with that object. We might dismiss the matter in one word saying that the fundamental conception was naturally something in accordance with that object; but it is nevertheless desirable in this connection to inquire into how that conception did find its concrete expressions in the sūtra. In so doing, it would seem necessary first to decide on the Ur-text of PPS: Which was the most primitive and original of all those varieties of texts that have come out during a considerably long period, each one differing in contents from another? We may safely assume that the ideas and teachings given in such a text truly reveal the most fundamental conception in question. And we must always remember that the above mentioned first object should be our constant guide in our attempt of restoring the original text. Our next inquiry is into the possible original form-and-contents (for we can not distinguish form from contents of a concrete text in the primitive state), with which the sūtra made its first appearance.

We have some previous studies on the subject. The late Dr. K. Watanabe wrote an epoch-making essay on it in 'Shin-Bukkyo' (The New Buddhism), IX, 7, (Tōkyo, 1908) (reprinted in 'Kogetsu Zenshū' I, Tōkyo, 1933), and Rev. Dr. B. Shi-o made a valuable contribution in the 'Introduction to the Japanese tr. of Mahāprajñāpāramitā-sūtra', (Tōkyo, 1918) (reprinted in his '佛教經典概説' (Outlines of Buddhist Sacred Texts), Tōkyo, 1931). I myself made a thesis some thirty years ago, which appeared in 'Shūkyō-kenkyū' (Journal of Religious Studies), New Series II, 4 (Tōkyo, 1925). This, however, now calls for a thorough revision. We have Prof. M. Suzuki's commendable article in 'Tetsugaku-zasshi' (Journal of Philosophy), Nos. 548, 549, (Tōkyo, 1932), and another by Mr. T. Shiomi in the 'Journal of Religious Studies', New Series, X. 6 (Tōkyo, 1933). But the most penetrating and thoroughgoing and, therefore, most noteworthy workmanship is found in Dr. K. Kajiyoshi's 'Genshi-Hannya-Kyō no Kenkyū' (A Study on the Primitive PPS.), Tōkyo, 1943. Highly appreciating the works of those scholars and others, I have been working on the subject for a considerably long period. And here I deem it my duty to express my recent opinion in the following paragraphs, hoping that this will also serve as a thorough

revision of my former view.

My previous discussions would make it clear that the most primitive and original text, whatever it might have been, is not to be sought out among the 'Miscellaneous PPSs', but certainly among the 'Mahā-PPSs'. Most scholars will be sure to agree in this respect.

Then to which of the two groups, the Larger and the Smaller, of the 'Mahā-PPSs', is the Ur-text likely to belong? Formerly I used to put it in the Larger group, as in my thesis referred to above. The reasons which had turned me in favour of this view may be summarized as this: The older texts of the Smaller group—I am speaking of the Chinese translations, of course—contain a number of portions in which some wants of sequence are observed, and this must have come from the condition that these Smaller texts must have been, in my belief, summaries or abridgments prepared out of some Larger ones; the incoherence should be ascribed to some cursory or inadequate condensations; the Larger ones really represent something more complete and faithful to the original, and therefore, the original text should be sought in the Larger ones.

That was the main currents of my argument. But my argument was soon found to be defective: I was surely too much dependent on the outward appearances of the early Chinese translations. I had also made too much of Chu-shih-hang's opinion in '朱任行傳' (The Biography of Chu-shih-hang), which holds: "The Smaller text '道行' contains some portions which do not make any sense; no doubt this is an abridged translation. I hear that in 'the Western countries' there is a complete text of 90 chapters. I shall go in quest of that Larger one, *etc.*" I did not agree with Chu-shih-hang when he suggests that the Smaller text is an abridged translation or an abridgment made in the course of translation, but I was of opinion that the Smaller text itself (in Sanskrit) was an abridgment, which accounted, in my belief, for the indiscrepancies noted in the text. That is how I came to believe that the original state of the text should be sought among the Larger group. But my studies thereafter based on comparison of various texts both in the Larger and the Smaller group have revealed, to my shame be it spoken, how rash and hasty I had been in arriving at that conclusion.

It is clear, generally speaking, that whenever one attempts at a comparison of texts, the texts for examination must be chosen from among those of the same kinship: Sanskrit texts should be compared with other Sanskrit texts, Tibetan translations with other Tibetan translations. Now take the Chinese translations. If a comparison of any scientific accuracy is desired, the first thing one should aim at is,

no doubt, a comparison of the translations by the same translator, because in such cases, the original texts themselves oftenest come from one and the same locality, and chronologically belong to the same period. A H-ths-translation is to be compared with other translations of H-ths; a Kumārajīva's with other works of Kumārajīva, *etc.* And in case no other translations by the same hand are available, the comparison should be made at least among those of the same period. Seeking as we do the most original, the oldest state of the sūtra, we must consider the Chinese translations of the earliest days possible. What are they? Among the oldest translations of the Smaller group may be counted '道行' (TTP. No. 224) which comes first, and next '大明度' (TTP. No. 225), and then, '摩訶般若鈔經' (TTP. No. 226). These three are virtually the same in their contents, although the last one has much hiatuses, as is shown in the following Table I. This last one, however, stands nearest to the first one. The second one does so, too, for that matter, but not so near as the last one. The second sometimes comes very near to the '小品' (the Smaller one) translated by Kumārajīva. Take the first chapter, for example (which, by the way, is the chapter where the original conception of the PPS is presented in its most concise form, as will be discussed later). In this chapter, the '道行' and '鈔經' do not have any word standing for Upāyakaśālyā (skill in expedients) as yet, although they have some such words in the succeeding chapters, whereas '大明度' has the word in its first chapter.

Now for the Larger group. The oldest is '光讚' (TTP. No. 222), translated in 286 A.D. by Dharmarakṣa (法護). In my assumption '鈔經' is also a Dharmarakṣa's translation,<sup>1</sup> so it would be very proper to compare these two works by the same translator, but both of the two sūtras present a great number of hiatuses, which makes the suggested comparison ineffective. Next, five years later, we have '放光' (TTP. No. 221) which was brought from Khotan just as '光讚' was. A comparison reveals that there is not very much difference between them as regards their contents or conceptions, although the '光讚' is a little more elaborate, which is mostly due to the translator's discretion. Then we must conclude that the '放光', the more complete of the two, will make a passable, if not quite suitable, comparison, with the '道行' *etc.*

The first thing we are to do, then, is to compare '道行' (with taking its equivalents into consideration, of course), as the representative of

<sup>1</sup> As for the translator of '摩訶般若鈔經', see Prof. M. Suzuki's art. in 'Philosophical Studies' No. 548, pp. 57-76, and K. Kajiyoshi's above mentioned work, pp. 77-87, and also No. (4) in my 'List of PPSs' of Chap. II, above. '道行' and '鈔經' are almost identical, but sometimes the former comes nearer to '大明度' than to '鈔經'.

the Smaller group, with '放光' (with due attention to its equivalents, too) as the representative of the Larger group. And in so doing, it is also necessary to make constant reference to the five Divisions of Hths-tr., which has the best possible array of the five sūtras, smaller and larger, through the Table of Comparison (Table II). On the other hand, we must also remember that the comparisons within each group are also important, that is to say, the comparisons among the texts of the Smaller group and separate comparisons among the texts of the Larger group are important, inasmuch as the texts of each group do present more or less differences among themselves, although they may agree in broad principles. The reader's attention is, therefore, called to the Table III (Comparison among several versions of the Larger MPPSs) and Table IV (Comparison among several versions of the so-called MPPS of '100,000 ślokas').

The most marked difference between '道行經' and '放光經' consists mainly in the following nine points:

(1) '道行經' (and the Smaller MPPSs in general) does not give any special emphasis on the 'Upāyakauśalya' (skill in expedients). It is not that the word is not mentioned in the Sūtra. It is mentioned, but there it is merely because Bodhisattvacaryā naturally presupposes Upāyakauśalya. The Sūtra refers to it only as part of general outline, since Prajñāpāramitā as Bodhisattvacaryā is simply inconceivable without the basic factor 'Upāyakauśalya', by which one could undertake 'to save the others to be enlightened', for Bodhisattvacaryā is ultimately intended for that kind of salvation. Such being the case, it seems that a detailed demonstration of Upāyakauśalya was still beyond the scope of the Smaller Sūtra. '放光經' (and other texts of the Larger MPPSs in general) gives a minute and elaborate and concrete account of Upāyakauśalya. This is found throughout the volume, but especially, almost all the paragraphs from Chap. 69 '六度相攝品' to Chap. 87 '如化品' (and all the equivalent chapters of other Larger MPPSs, which, by the way, have no corresponding chapters in the texts of the Smaller ones) are devoted to the subject.

(2) As regards the teachings concerning the conception of Praṇidhi (vow) of the Bodhisattvacaryā, '放光經' and the other Larger ones show a higher stage of development than the Smaller ones. The teachings set forth in the former suggest that the 24 Praṇidhis of the larger Sukhāvativyūha-sūtras of the older Chinese translations<sup>(2)</sup> are already known,

<sup>2</sup> TTP. No. 362 '阿彌陀三耶三佛薩樓佛檀過度人道經', the translator is traditionally held to be 支謙 Chih-ch'ien, but it is more probably 支婁迦讖 (Lokakṣama from Yüeh-chih), 147-186 A. D.; TTP. No. 361 '無量清淨平等覺經', the translator is traditionally held to be 支婁迦讖, but is probably Dharmarakṣa (266-317).

and going still further, include some more, whereas '道行經' (and its equivalents) has only a very brief account of Praṇidhis at the end of Chap. 16, Gaṅgā-upāsikā-parivarta, which resembles in its feature to that of Akṣobhya-buddha-kṣetra-sūtra (TTP. No. 313),<sup>3</sup> being mainly concerned with the material things of the Buddha's land, and taking very little account of the 'going to and being born in Buddha's land'. '放光經' (and its equivalents), however, has the corresponding part much enlarged: Chap. 59 '夢行品' (On the conduct in dream) of '放光經' mentions as many as 29 praṇidhis (which are 30 in K-J-tr., and in Div. II of H-ths-tr.), and the conception therein expounded is much more developed than that of the Smaller ones. Moreover, it has another reference to praṇidhis in the end of Chap. I (which has corresponding part neither in '道行經' nor in other Smaller texts), giving some important praṇidhis such as: 'To let the beings be born in Buddha's land by only hearing the Buddha's name', and 'To let the Bodhisattvas of Buddha's land have the infinite life and light', which are to be found in no parts of '道行經', or of its equivalents.

(3) The idea of 'Saving others to be enlightened' is more emphasized and developed in the Larger MPPSs. We have ample evidences. A conclusive instance will be supplied, for example, comparing the doctrine in the Chap. 3 '功德品' of '道行經' with its corresponding part, namely, the Chap. 32 '降衆生品' of '放光經' and its equivalents.

(4) As the emphasis on the act of 'Saving others' becomes more pronounced, '放光經' (and its equivalents) gives more precise ways of testing the qualifications of the 'beings'. It proposes, indeed, a plan of dividing the 'beings' into three groups, according to their possibilities of becoming Buddha: 1. Samyaktva-niyatarāśi (Right fixed group); 2. Mithyātva-ni° (Group fixed in falsehood); 3. Aniyatarāśi (Undetermined group). This proposal is offered in '放光經', Chap. 70, 'Upāyakaūśalya', and its equivalents. Most probably, the idea has been taken over from a similar view current elsewhere at that time, but '道行經' (and its equivalents) makes no reference to such a rating.

(5) While '道行經' (and its equivalents) gives only a brief account, hardly anything more than simple definitions, of Mahā-bodhisattva, Mahāsaṃnāhasaṃnaddha, reference is extended and developed in the Larger MPPSs into 6 or 7 chapters ('放光', Chaps. 15-21, and the equivalent chapters of the other Larger MPPSs), where we have a detailed study and exposition on the subjects, with application of various Mahāyānistic doctrines then known. 18 Śūnyatās, 107 Samādhis, and 42

<sup>3</sup> '阿閼佛國經', tr. by Lokakṣama, 147-186 A.D., the sūtra concerns with the praṇidhis of Bodhisattva (afterwards Buddha) Akṣobhya.

Akṣara-dhāraṇīs are among the most important. And the Larger MPPSs constantly advocate the conception of 'Maturation of the beings to attain Buddhahood and purification of Buddha-land'.

(6) Next comes the grading of Bodhisattva-stages. The 23rd chapter of '道行經' (and its equivalents, except Div. IV<sup>(4)</sup> of H-ths-tr.) gives 4 stages of Bodhisattvas: 1. Newly resolved or Prathama-cittôtpāda; 2. Gradually progressing (隨次第上) or '阿闍浮'<sup>(5)</sup> (Ācārabhūmika), '行六波羅蜜' (i. e. Ṣaṭ-pāramitācāra) by Kumārajīva, '久發心' (i. e. Having passed long time since the first resolution) by H-ths; 3. Avaivartika (Never falling back); 4. Abhiṣeka (consecration to Buddhahood), or Ekajātipratibaddha (一生補處) by Kumārajīva and H-ths. They are no more than four in number. The larger MPPSs, on the other hand, give ten stages of Bodhisattvas, and we may recognize three kinds of that '10 stages'. The first kind mentioned in Chap. 21 of '放光經' (and its equivalents), corresponds to the plan given in TTP. No. 283, '菩薩十住行道品經' (Bodhisattva-daśavihāra?), which corresponds to Chap. 11 of TTP. No. 278, Buddhāvataṃsaka or Gaṇḍavyūha, tr. by Buddhahadra) etc.: 1. Prathama-cittôtpāda . . . . 7. Avaivartika . . . . 10. Ekajātipratibaddha or Abhiṣeka. The second kind of grading, mentioned in Chap. 39 of '放光經' (and its equivalents), corresponds to the plan given in TTP. No. 286 '十住經' (Daśabhūmika-sūtra, which corresponds to Chap. 22 of TTP. No. 278, Buddhāvataṃsaka or Gaṇḍavyūha) etc.: 1. Pramuditā . . . . 7. Dūraṃgamā, 8. Acalā . . . . 10. Dharmameghā.

The two plans above are no doubt dependent upon the two conceptions of 10 stages expounded in the Gaṇḍavyūha (or Buddhāvataṃsaka) school which was gaining favour at that time. The third plan, however, should be solely accredited to the Larger MPPSs under discussion, which holds that there are ten stages common throughout to the three Yānas. This last plan, appearing in Chap. 21 of '放光經' (and its equivalents), recognizes: 1. '滅淨地' (Śuklavidaśanā-bhūmi '乾慧地' by Kumārajīva) . . . . 4. '見地' (Daśanā-) . . . . 7. '已作地' (Kṛtāvi-), 8. Pratyekabuddha-, 9. Bodhisattva-, 10. Buddha-. Of the ten stages above, the seven (from No. 1 to No. 7) are the stages of Śrāvakas, above which are placed: Pratyekabuddha, Bodhisattva and Buddha. Then the above, as a whole, strictly speaking, does not concern the ten stages of Bodhisattvas, but it is nevertheless noteworthy that here Bodhisattva is placed above Arahan and Pratyekabuddha, provided he

<sup>4</sup> In Chap. 5 of Division IV of H-ths-tr. we find a phrase 'From the 1st bhūmi to 10th bhūmi', but this must have been added under the influence of the Larger MPPSs.

<sup>5</sup> In Chap. 13 of '道行經', we find also a word '阿闍浮', but at this time it may perhaps be the transcription of ādyabhūmika (The first stage), and not of ācārabhūmika (Practising stage).

is Bodhisattva, even if he be just newly resolved as such.

The practice of recognizing ten stages of Bodhisattvas according to the progress in the training as such, is something quite unknown to the Smaller MPPSs. This is indeed characteristic of the Larger MPPSs. While the idea of placing a Bodhisattva, even if he be a newly resolved one, above those in the two Yānas is already given in the Chap. 17 of '放光經' and its equivalents, the Smaller MPPSs are not very explicit upon the point.

(7) In '放光經' and its equivalents, Śāriputra assumes the leading part where the Introductory legend ends, and the dialogues between Śāriputra and Buddha are continued from there down to the end of Chap. 8 '舌相光品' (and its equivalents). No corresponding part is found in the Smaller MPPSs, just as no corresponding part of Chap. 69 '六度相攝品'—Chap. 87 '如化品' (and the equivalent chapters) are to be found in the Smaller. Moreover, in the Smaller MPPSs, the first chapter shows that Subhūti was the first one to expound the Prajñāpāramitā-doctrine by Buddha's Anubhāva (Divine power), and Śāriputra and others were merely the hearers of Subhūti. We have further evidence in Chap. 2, where Śāriputra, in reply to Śakra-Devānām-Indra who asks him about Prajñāpāramitā, says: "Go and ask it of Subhūti" (the later translations and the present Sanskrit text have "Seek it in Subhūti-Parivarta"). This suggests that Subhūti was regarded as the first man to propound the Prajñāpāramitā, and accordingly the basic outlines of Prajñāpāramitā are given in this first chapter. No doubt this is the part that first took shape as part of the Prajñāpāramitā-sūtra. The Larger ones, on the other hand, previous to the chapters wherein Subhūti expounds the Prajñāpāramitā, have some chapters wherein Śāriputra plays an active part, and which, as have been stated above, are concerned with Prañidhi for saving others and Upāyakauśalya.

(8) Distinction between three Jñatās. The Prajñāpāramitā-sūtra, from the preliminary parts onwards, speaks of Sarvajñāna (or Sarvajñatā) as a synonym of Prajñā or Bodhi. However, while the smaller MPPSs name this Sarvajñāna (or Sarvajñatā) only, the Larger ones have, besides that, Mārgajñatā and Sarvākārajñatā as well, which makes up the number to three Jñatās, although no clear distinction between them is given in the chapters of the beginning and the middle parts as yet. In the chapters 69 ff. of '放光經' and the equivalents (no corresponding parts in the smaller ones) we come to see the suggested distinction, *i. e.* in Chap. 70 'Upāya-parivarta' (and the equivalent chapters) we read: "Sarvajñatā is of Śrāvakas and Pratyekabuddhas, Mārgajñatā is of Bodhisattvas, Sarvākārajñatā is of Buddhas."

(9) Next we have a passage which is of frequent occurrence in the Larger MPPSs, but in the Smaller ones almost unknown, except Chap. 1 of Div. IV of H-ths-tr. (TTP. VII, p. 769, a.), in which it does occur, but this is under influence of the Larger ones no doubt.

The passage in question reads as follows: "We (or I) express in accordance with the 'worldly convention' or 'designation' (Loka-samvṛti or Loka-vyavahāra); the 'absolute reality' (Paramārtha) is beyond expression." This aims at emphatically revealing how Buddha displays his Upāyakauśalya so as to teach and save the beings at large, using the language of the 'worldly convention'. This conception is later to develop into the Doctrine of the Two-fold-Satya: Loka-samvṛti (or -vyavahāra)-satya (Truth expressed by worldly convention or designation) and Paramārtha-satya (Truth expressed without deviating from the absolute reality), which is elucidated in Kumārajīva's translation of the Larger MPPS.<sup>6</sup> Anyway, we are aware that what constitutes the basic ideas of such doctrine is found in the larger MPPSs only, and not in the smaller ones.

The above discussions will naturally lead us to believe that the Smaller ones represent the more primitive aspects of the conceptions promulgated in the sūtra and that the Larger ones are derived from the Smaller ones, with additions and emendations: some conceptions representing the higher level of thinking, namely Prañidhi (vow of Buddha or Bodhisattva for the salvation of others), and Upāyakauśalya (skill in expedients) have come to be more emphasized; various Mahāyānistic doctrines, which had newly sprung up, have been properly incorporated. On the other hand, it is hardly likely that the Smaller ones are the abridgments or digests of the Larger ones which had existed before. In preparing a Smaller text for easier dissemination, one would never think of leaving out the essential parts of the Larger one, and the Vow for saving the others and the important teachings about Upāyakauśalya are exactly the essential parts of Mahāyānistic doctrine which are least likely to be ignored in the course of abridgment, that is, if there had been an abridgment, such an elimination would have been simply absurd.

Another piece of evidence will be found in a comparison of ending parts of both texts, Smaller and Larger: We have a Chap. named

<sup>6</sup> '放光經' mentions two Satyas in Chap. 81, but gives no particular descriptions of either. Kumārajīva in his translation of the Larger MPPS, namely, in Chaps. 71, 78, and 81, gives '世諦' '第一義諦' (Lokasamvṛti-satya, Paramārtha-satya) respectively. It seems to me that Nāgārjuna, the author of Madhyamaka-kārikā, followed the original text of the Larger MPPS of K-J-tr. in framing his own theory of 'Two-fold-Satya' in that work.

'Anugama-parivarta', Chap. 27, in '道行經' (and the equivalent chapters in other Smaller texts), and in the corresponding part of '放光經' we have chapters 69-87 (and the equivalent chapters in other Larger ones). The former and the latter, although they are the corresponding parts as far as the plan of the sūtra is concerned, have, as a matter of fact, totally different contents from each other. The Smaller ones here do not have any digest of the corresponding chapters of the Larger ones, but treat of quite different things: the Smaller ones, having discussed Prajñāpāramitā in the preceding chapters, offer something of addenda in this chapter of Anugama, (pointing out the ways of "following after" (anugam) the Prajñāpāramitā). This may be regarded as an Index enumerating the key-points by which one could tell whether Prajñāpāramitā is attained or not, containing very little development in the religious thoughts. The Larger ones, on the contrary, here show much remarkable developments and improvements in both the thoughts and the teachings. As has been noted above, the corresponding chapters in the Larger texts treat of something totally different from the chapter of Anugama of the Smaller ones.

The above considerations will make it clear that the most primitive and original state of the text, or the Ur-text of the PPS, should be sought among the Smaller MPPSs, rather than among the Larger MPPSs, since we are now fully aware that the Smaller text in the original state is not the abridgment of the Larger one, nor is the former anything derived from the latter.

Our next inquiry will be: In which part of which particular sūtra of the Smaller texts are we to look for that original? And ultimately: What was the most primitive and original text like?

Our discussion so far will no doubt indicate that '道行經' itself should be the first subject of our study. There is no reasonable doubt whatever that this is the oldest of all the Chinese translations. However, 僧祐 Sêng-yu, the compiler of '出三藏記集' (A Catal. of Ch. Tripiṭaka, TTP. No. 2145), was probably wrong in assuming in the Fasc. 2 of the Catal. that there were two versions of '道行經', one version of 1 fasciculus, and the other of 10 fasciculi.<sup>7</sup> Most probably, there was no version of 1 fasciculus, as has been rightfully pointed out by Dr. Kajiyoshi.<sup>8</sup> Sêng-yu's arguments may have been like this:

<sup>7</sup> TTP. vol. LV, p. 6: "道行經一卷 (1 fasciculus) 安公云, 道行品經者般若抄也, 外國高名者所撰. 安公爲之序註. 右一部凡一卷, 漢桓帝時天竺沙門竺朔佛齋胡本至中夏, 到靈帝時於洛陽譯出.

般若道行品經十卷 (10 fasciculi), 或云摩訶般若波羅蜜經, 或八卷, 光和二年 (179) 十月八日出." After that the compiler enumerates 13 sūtras and says: "右十四部凡二十七卷漢桓帝靈帝時月支國沙門支謙譯出, ...".

<sup>8</sup> See Dr. Kajiyoshi, 'A Study on the Primitive Prajñāpāramitā-sūtra' (Japanese), Tokyo, 1943, pp. 45-61.

The Biography of Lokakṣama preserved in '出三藏記集' Fasc. 13 (TTP. vol. LV, p. 95-96) has the following passage: "Lokakṣama in 178-189 translated '般若道行品' (Prajñāpāramitā-sūtra named '道行品'), Śūram-gamasamādhi-sūtra, Pratyutpanna-(buddhasamukhāvasthita-)samādhi-sūtra," and further states: "Kṣemabuddha from India brought and translated '道行經' (Prajñāpāramitā-sūtra named '道行'); he also in 179 brought out his Pratyutpanna-(buddha-samukhāvasthita-)samādhi-sūtra, at that time Lokakṣama rendered it into Chinese." The above two passages may have led Sêng-yu to believe that there were two separate translations: '道行品經' by Lokakṣama, and '道行經' by Kṣemabuddha (though the number of the fasciculi is not given in either case); moreover the Biography of 朱仕行 Chu-shih-hang in '出三藏記集' Fasc. 13 (*ibid.* p. 97) has it: "Kṣemabuddha from India in the time of 靈帝 Ling-ti (168-188) brought out '道行經'", which at least supports that there was Kṣemabuddha's '道行經'; and further, Tao-an in his 'Introduction to '道行經'' says:<sup>9</sup> "Kṣemabuddha brought the '道行品' and translated it", and after telling about the translation of '放光品經', further adds: "The perfect text of Lokakṣama's tr. must have been also as such". The words "The perfect text of Lokakṣama's tr." are liable to give the impression that there was a perfect original text out of which Lokakṣama's Chinese version was derived. These statements, in any way, may be taken to imply that there was a separate translation by Lokakṣama, side by side with one by Kṣemabuddha. Moreover, '新集安公注經及雜經志錄' (New Collection of Sūtra-Notes written by Tao-an and Catalogue of Miscellaneous Sūtras) found in Fasc. 5 of '出三藏記集' (TTP. LV, p. 39), after naming "three works" on '般若放光品' goes on to say: "'道行品' is an abstract of Prajñāpāramitā-sūtra; after Buddha's nirvāṇa an eminent man of the foreign land composed it (by abstracting); its words and phrases are simple, and the beginnings and ends conceal themselves in each other, and so I made a note-book of one fasciculus by collecting the different points [between '道行' and the Larger text], and named it '集異注'." This '集異注' (A note-book collecting the different points), which is no longer extant, might well have been mistaken for an ordinary kind of Note or Commentary, which seems actually to have been the case with Sêng-yu, the compiler of '出三藏記集', who says, "Tao-an made an Introduction and a Note", in his Catalogue of

<sup>9</sup> '道行經序' (Introd. to '道行經' by Tao-an) ('出三藏記集' Fasc. 7. TTP. LV, p. 47): "佛泥曰後外國高士抄九十章爲'道行品',桓.靈之世,朔佛齋詣京師,譯爲漢文,因本順旨,……然經既抄撮,合成章旨,音殊俗異,……由是'道行'頗有首尾隱者,……仕行恥此尋求其本,到于闐乃得,……爲'放光品'.……二家所出足令大智煥爾闡幽,支識全本其亦應然,何者抄經刪削所害必多,委本從聖,乃佛之至誠也……".

Sūtras and Abhidharmas (Fasc. 2, TTP. LV, p. 6). The fact is that no mention of the number of fasciculi of '道行經' is made in 'Biography of Lokakṣama', nor in 'Biography of Chu-shih-hang', nor in the 'Introduction to '道行經' by Tao-an, which fact naturally led Sêng-yu, as it seems, to believe that, since there was a 'Note' of one fasc., the corresponding Text must also have been of one fasc., and consequently that there were two separate translations, as was suggested by old traditions, one by Lokakṣama, of 10 fasc., and the other by Kṣemabuddha, of one fasc. But this is altogether wrong. There is only one '道行經', and not two, which has 10 fasc. (though some text-form of 8 fasc. may have existed as well). We may assume that Kṣemabuddha brought the text, which was translated by himself and Lokakṣama working together.

The date of the translation falls in 168-188, if it was under the reign of 靈帝 Ling-ti, yet another legend has it that it was in the second year of 光和,<sup>(10)</sup> which is 178.<sup>(11)</sup>

As has been noted above, the original text of '道行經' was brought from India by Kṣemabuddha under the reign of 桓帝 Huan-ti (147-167), so we may safely assume that it existed in India in the first half of the 2nd century: that is to say, inferring back from the extant versions of PPS, we may as well conclude that the original text for the Chinese

<sup>10</sup> See the above note 7; in '道行經後記' (Post-script to the translation of '道行經') preserved in '出三藏記集' Fasc. 7, it is stated that "光和二年十月八日, 河南洛陽孟元士口授, 天竺菩薩竺朔佛, 時傳言譯者月支菩薩支讖". (On Oct. 8th, 178, 孟元士, Mêng-yüan-shih of 洛陽 in 河南 was taught orally from Bodhisattva Kṣemabuddha of Indian origin, and Bodhisattva Lokakṣama of Yüeh-chih rendered it into Chinese).

<sup>11</sup> In '支那佛教精史' (A detailed History of Ch. Buddhism) by Dr. K. Sakamo, p. 101, the author says that there were two '道行經' as Sêng-yu said; Prof. M. Suzuki says in the above mentioned art. in 'Philosophical Study', No. 548 that "the translated book was really one, that was done by Kṣemabuddha together with Lokakṣama, but the 1st Chap. was once separately used, and the one to which Tao-an made the Note was that 1st chapter. But my discussion above, together with Dr. Kajiyoshi's detailed discussion on the subject, will have made it clear that the above views are all wrong. Certainly Tao-an sometimes calls '道行經' and sometimes '道行品經', but they are meant to refer to one and the same Sūtra. In his Introduction to '道行經' the outward title is '道行經序', and in the inner part he says "外國高士抄九十章爲'道行品'" (A foreign eminent man abstracted 90 chapters and made into a Sūtra named '道行品'), but the latter is only used for the sake of a contrast with '放光品經'; the titles '道行品經' and '放光品經' only mean the Sūtras with the first chapters entitled '道行品' and '放光品', respectively. The reference without the '品' should be taken as the abbreviated form; both '道行(品)經' and '放光(品)經' occur as the titles only in Chinese translation, the real original name was Mahā-Prajñāpāramitā-sūtra for both, as is obviated by the fact that the full names of the chapters of both sūtras in Chinese translation in most cases follow the pattern of '摩訶般若波羅蜜...品' (Mahāprajñāpāramitā-sūtra...parivartaḥ). And the practice of calling them by these names '道行(品)經' and '放光(品)經' was begun, as Prof. M. Suzuki has pointed out, after the time when '放光般若經' came to be translated and its text was fixed, that is to say, around the year 304.

translation of '道行經' existed in India already in that period.

Now that we are agreed that the oldest and most primitive form of PPS must be sought among the class of '道行般若經', so far as the discussion is based on the extant texts, our next inquiry should be: Does the extant '道行般若經' really represent the most primitive form of the PPS, or was there any other text still more primitive? If there was, what was it like, then?

First we shall make a detailed study of the contents of '道行經', comparing it with other corresponding texts. In its first chapter '道行品' (See Table I for Chapter-names of the corresponding texts),<sup>(12)</sup> the Sūtra presents Subhūti who, with Buddha's anubhāva (a mystic power), preaches Prajñāpāramitā for various Bodhisattvas. Here, however, as has been pointed out above, we have a brief account of the conceptions of Prajñāpāramitā.<sup>(13)</sup> Dr. Kajiyoshi (*op. cit.*) takes this chapter to be

<sup>12</sup> Chapter-names of Ch. tr. by 施護 Shih-hu, of Tib. and of the present Sk. text are all 'Sarvākārajñātā-caryā', which perhaps may show that these texts are already influenced by Abhisamayālamkāra, for the first Chap. of Abhisamayālamkāra is named 'Sarvākārajñātā-caryā'. Abhisamayālamkāra is a work by Maitreya or Maitreyanātha denoting the essential conception of MPPSs, consisting of 8 Chaps. or Adhikāras, *i. e.*

1) Sarvākārajñātā-caryā, 2) Mārgajñātā, 3) Sarvajñātā, 4) Sarvākārābhisambodha, 5) Mūrdhābhisamaya, 6) Anupūrvābhisamaya, 7) Ekakṣaṇābhisamaya, 8) Dharmakāyābhisamaya. As for the Abhisamayālamkāra, see E. Obermiller's "The Doctrine of Prajñāpāramitā as expressed in the Abhisamayālamkāra of Maitreya" (Acta Orientalia Vol. XX, 1932), and "Analysis of the Abhisamayālamkāra" (Calc. Oriental Series, No. 27, 1933).

<sup>13</sup> The first chapter is divided into two courses. The first course sets forth what should be expected of the disciples practising the Prajñāpāramitā, as follows:

(1) The bodhisattva, the bodhisattva-dharma, and prajñāpāramitā should be '不可見' (asamanuśāya), '不可得' (anupalabhya) and '不可說' (anirdeṣṭavya), respectively. The citta and acitta alike should be 'anupalabhya'. By bodhisattvas prajñāpāramitā should always be practised as '不住' (asthātavya, not to be stayed in) and '不行' (acartavya, not to be practised).

(2) Bodhisattvas should apprehend that to leave the conception of 'substance and attribute' is to get near to Sarvajña (everything-knowing or Buddhahood). Those who follow the conception of 'caryā' are not practising Prajñāpāramitā. Disciples should stand aloof of everything, not to be caught by, not to be stuck to anything at all. (One who never sees, considers or tells about, the samādhi one has attained, would surely attain the 'Avaivartika' (not falling back).)

The second course further prescribes the principles to be followed by the disciples: (1) To learn the dharma which can not be learned, or to learn so as to obtain the unobtainable dharma, this is indeed to learn to become 'Buddha' (or 'Sarvajña' in other texts). (2) To know that there is no difference between 'māyā' (illusion) and 'Buddha', nor between 'māyā' and 'rūpa' (appearance). (3) To know that a bad teacher is the one who makes little of the Mahā-prajñāpāramitā-sūtra, but teaches the other sūtras, or teaches the ways to become 'Arahan' or 'Pratyekabuddha', and that a good teacher is the one who makes much of the MPPS.

the exact contents of PPS in its most primitive form. He may be right if his view should be that here in this chapter is embodied the first object and purport for preaching Prajñāpāramitā, but if he means that the chapter in question is exactly representative of the most primitive form of PPS in actual use, then I cannot agree with him. In the first place, this portion has no 'Entrusting part' (Parīndanā) nor any trace of previous inclusion of such a part, although it has the 'Introductory part' and the 'Main discourse'. However, it may be contended that such a part did exist in that chapter once, but later was left out so as to make a better continuation on to the 2nd Chap. If such was the case, the presence or absence of the 'Entrusting part' will be of little account indeed. In the second place, however, we have a stronger support to our argumentation in the fact that this chapter does introduce something new—a doctrine thereto unheard of, almost paradoxical, which is presented in the form of a summary without any detailed discussion to accompany it. This part, if taken independently, is surely liable to be misleading for uninitiated people, and therefore, not good enough to stand alone as an early Prajñāpāramitā-sūtra, for any early PPS, complete in itself, would no doubt have been expected to be in a more desirable form: it would have contained a detailed and elaborate account of its teachings, and by excluding every possibility of misunderstanding, it would have aimed at a more successful propagation of the first object and purport of the sūtra. (It was only in the later ages, when a number of texts of similar kinds were available, that the necessity for summaries was felt, such as Vajracchedikā and Prajñāpāramitā-hṛdaya, etc.) It is not at all likely for anything containing this chapter alone to have been used as a sūtra of the Early Mahāyāna, which may well be supposed to have been in a more complete form with the detailed account in the form of dialogues between great disciples, devas, devatās, Bodhisattvas and Buddha, which appears in Chap. 2 ff., and with the 'Entrusting part' as well: something containing the Chap. 2 ff. as well must have

(4) The definitions of the Bodhisattva or the Mahāsattva: (His mind does not stick to anything, it does neither go out nor go in; he is far beyond the reach of Śrāvaka-yāna or of Pratyekabuddhayāna; and he is endowed with the 'mahāsaṃnāha' (a great harness with which to protect and save the beings), that is to say, he saves an innumerable number of beings to attain 'nirvāṇa', and yet knows that there is no one who attains 'nirvāṇa', because everything is not to be stuck to, not to be bound with, not to be released from.) (5) Mahāyāna is defined as identical with 'ākāśa'. (6) No sense of hardship or forbearance enters the mind of a Bodhisattva who is practising self-mortification, for he looks compassionately upon every being as if that being be his father, or mother, or child, or even himself. (7) Everything should be comprehended as 'anutpāda', the bodhisattva, the bodhisattva-dharma, sarvajña, prthagjana, prthagjana-dharma, and all others. ||

existed from the outset.

But were these former Chap. 2 ff. quite like those we have today? Or, of what kind of form-and-contents was the most primitive and fundamental PPS actually used? From Chap. 2 to the middle of Chap. 11 'Acintya' of '道行經' (TTP. vol. VIII, p. 451, a, l. 15) (and the corresponding portions of the other texts), the Sūtra has made one round of accounts of the more important doctrines, *i. e.* the character of the Avaivartikabodhisattva; the merits of PP and PPS; a comparison of those merits with other merits, especially with that of the practice of building stūpa and worshiping śarīra; some explanations of Upāyaukāśalya and Sarvajña, Sarvajñatā, Sarvajñajñāna; the ways of Prajñāpāramitā-caryā; an exposition of tathatā (thus-ness, '如', '本無'<sup>(14)</sup>), *etc.*; and at the end of that portion we have: "When the Buddha told this discourse, 500 bhikṣus and 30 bhikṣuṇīs obtained Arahātship, 60 upāsakas and 30 upāsikās attained to Srotāpanna, 30 bodhisattvas obtained Anutpattika-dharma-kṣānti (belief in non-origination of things), and all [the bodhisattvas?] could receive Vyākaraṇa to become Buddha in the Bhadrakalpa"<sup>(15)</sup>.

Next it enters into a second round, discussing or re-discussing the method of learning; tathatā; śūnyatā; mahā-saṃnāha-saṃnaddha; the relation of Śrāvakayāna and Pratyekabuddhayāna to the attainment of

<sup>14</sup> Chap. 10 (照明) of '道行經' (Chap. 9 (覺邪) of '大明度經'), and Chap. 14 (本無) of '道行經' (and the corresponding Chaps. of '鈔經' and '大明度經') have invariably '本無' ('光讚經 has 無本'), where the corresponding portions of K-J-tr., H-ths-tr., and Sk. have '如', '眞如', 'tathatā' (thus-ness). I was once led to believe that this might be a rendering of 'śūnyatā' in Sk. (these translations give '本 ——' or '—— 本' for '—— tā' (—— ness)). But the word 'Śūnya' is translated with '空', so they should have '本空' or '空本', if the original word had been 'śūnyatā'. As it is, the '本無' should be taken as a rendering of 'tathatā', and not of 'śūnyatā'. How came 'tathatā' (thus-ness) to be translated as '本無' (nothing-ness), then? The explanation may be that 'tathatā' is 'an-astitā' (anti-being-ness), the opposite of 'tattā' (that-ness) or 'astitā' (being-ness), therefore 'tathatā' came to be translated as '本無' (anti-being-ness).

<sup>15</sup> '道行經' (TTP. vol. VIII, p. 451, a.) "佛說是經時，五百比丘僧三十比丘尼皆得羅漢，六十優婆塞三十優婆夷皆得須陀洹道，三十菩薩皆速得無所從生法樂，皆當於是婆羅劫中受決". Sk. (Wogihara, Abhisamayālamkāraṅgā, p. 575) "Asyāṃ khalu punar acintyatāyām atulyatāyām aprameyatāyām asaṃkhyeyatāyām asama-samatāyām bhāṣyamāṇāyām pañcānām bhikṣuśatānām anupādāy'āsravebhyas cittāni vimuktāni viṃśates ca bhikṣuṇīśatānām anupādāy'āsravebhyas cittāni vimuktāni ṣaṣṭeś cōpāsakaśatānām virajo vigatamalam dharmeṣu dharma-cakṣur viśuddham trimśates cōpāsikānām virajo vigatamalam dharmeṣu dharma-cakṣur viśuddham viṃśatyā ca bodhisattvair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdā 'bhūt. Te ca Bhagavatā ihāiva Bhadrakalpe vyākṛtā anuttarāyām samyaksambodhau. Ye 'pi te upāsakā upāsikās ca yeṣāṃ virajo vigatamalam dharmeṣu dharmacakṣur viśuddham te 'pi Bhagavatā vyākṛtās teṣāṃ apy anutpādāy'āsravebhyas cittam vimokṣyate."

Buddhahood (two yānas may attain Buddhahood, provided they get Prajñāpāramitā-upāyakaśālya); the purification of Buddha-land; and, in Chap. 23 of ‘道行經’ (also in the equivalent chapters of other texts), the Degrees of Bodhisattvas.<sup>(16)</sup> Thereafter we come to Chap. 25 ‘Parīndanā (the Entrusting discourse), and around here begins the ‘Parīndanā’ as a section of the sūtra. In K-J-tr. and Div. V of H-ths-tr. the ‘Parīndanā-section’ begins at a little earlier paragraph. (See the relevant part of Table I for the division of chapters.) However, the Entrusting discourse for Ānanda of ‘道行經’ practically ends with the middle of the chapter of Parīndanā ‘累教品’ where it reads: “佛告阿難·汝日日教人…不還中道” (TTP. vol. VIII, p. 469, a, l. 6-18) (The Buddha told Ānanda “if you would teach other people to become Arahatsip, then you would not be able to return the Buddha’s favour, it would be better to take hold of Prajñāpāramitā and teach it perfectly to Bodhisattvas; … if the Bodhisattvas think over the Prajñāpāramitā, their merits will be far higher than those of Arahans or Pratyekabuddhas, and they will attain avaiivartikas and never fall back”). At this point, the Smaller sūtra of K-J-tr. and the 5th Div. of H-ths-tr. opens a new chapter: ‘見阿闍佛品’ (Looking at Akṣobhya-buddha), in which Buddha lets his assemblage look at Akṣobhya-buddha with the innumerable disciples, as an evidence of trueness of Śākyamuni’s preachings; next come the teachings of immeasurableness and inexhaustibility of things, and of the infinite greatness of Bodhisattva’s vows (at this point ‘道行經’ and ‘大明度經’ open a new Chapter ‘不可盡品’, which is not the case with the other texts); in the last place comes the teaching which expects Bodhisattvas who are to learn the Prajñāpāramitā to be as enthusiastic as Bodhisattva Gandhasthin in Akṣobhya-buddha-kṣetra. This may be construed as an ex-

16 The Degrees of Bodhisattvas introduced in the Smaller PPSs.

	‘道行經’	‘大明度經’	Smaller MPPS of K-J-tr.	Divs. V and IV of H-ths-tr.	Shih-hu-tr.	Sk. AS-PPS
I	新發意	新發意	初發心	初發心	初發心	(Chap. 26) prathamā- yāna-sampra- sthitā
II	隨次第上 or 阿闍浮 (ācārahūmi- ka)	隨次第上	行六波羅密 (ṣaṭpāramitā- cāra)	久發心 (cirayāna- samprasthitā or ciracaritā- vin)	久修習	(Chap. 7, ciracaritāvin), (no remark in Chap. 26)
III	阿惟越致 (avaivartika)	不退轉 (avaivartika)	阿毘跋致 (avaivartika)	不退轉	不退轉	(Chap. 26) avaivarta- niya
IV	阿惟顏 (abhiṣeka)	一生補處 (ekajāti- pratibaddha)	一生補處	一生所繫	一生補處	(Chap. 26) ekajāti- pratibaddha

hortation for the disciples to follow the examples set by Bodhisattva Gandhahastin in Akṣobhya-buddha-kṣetra.

The 5th Div. of H-ths-tr. has here the customary sentence of concluding a sūtra: “時薄伽梵說是經已，無量菩薩摩訶薩…信受奉行” (When Bhagavat preached this Sūtra, countless bodhisattvas … venerable Subhūti … and devas, nāgas … listened to Buddha’s words and were pleased with, received, and believed in, the teachings). The K-J-tr. has also a phrase to the same effect, although in a simple form. And it is in these two texts only that this customary sentence occurs just in this place.

From the above discussion, I am inclined to believe that the most original and primitive form of the Smaller MPPS had this sentence (When Bhagavat preached this sūtra … they were all much pleased with … the teachings) directly after the phrase quoted above (The Buddha told Ānanda … and never fall back), in the middle part of the Chapter of Parīdanā of ‘道行經’; the narratives concerning Akṣobhya-buddha (which corresponds to the Chap. 25 ‘見阿闍佛品’ of K-J-tr.) may be assumed to have been an addition, under the influence of the growing faith in Akṣobhya-buddha in later years. This addition was made most probably during the period when the worship of Akṣobhya-buddha prospered.

We have other parts which concern Akṣobhya-buddha, namely, in Chap. 16 ‘Gaṅgā-upāsikā’, where the Buddha gives prophesy to this upāsikā that she will be transformed into a man in the future, and that going from Akṣobhya-buddha-kṣetra through several Buddha-kṣetras, she will become a Buddha named Suvarṇapuṣpa; in Chap. 24, ‘強弱品’, that all Buddhas in every land praise alike the Bodhisattvas who follow the conducts done by Akṣobhya-buddha and Ratnaketu-buddha when they both were still Bodhisattvas, and the Bodhisattvas who follow the teachings of Śākyamuni of the present age; that who hears and believes in this Prajñāpāramitā is just the same with the one who heard this PP from Akṣobhya-buddha. These parts in Chaps. 16 and 24 were, in my belief, added at the same time as the above mentioned part.

The ground of my argumentation is that those parts concerning Akṣobhya-buddha are not the indispensable or essential ones in preaching the first object of the PPS; they are merely auxiliary parts intended to praise the merits of those who hear and believe in the PP, under assumption that there is no distinction between them and those who have undergone training with Akṣobhya-buddha, and to give more authority to the preachings of PPS by Śākyamuni.

All things considered, we may assume that the first and most

original PPS contained from Chap. 1 to Chap. 25 (Parīdanā) of the present '道行經' with the conclusionary phrase directly following them: "When Bhagavat preached this sūtra . . . they were much pleased with, . . . the teachings." It did not contain as yet those parts concerning Akṣobhya-buddha. In my opinion, such is the most probable reconstruction of the most primitive and original PPS or the Ur-text of PPS.

As for the faith in Akṣobhya-buddha, on the other hand, so far as the extant versions of sūtras are concerned, its earliest instance is to be found in 'Akṣobhya-buddha-kṣetra-sūtra' translated by Lokakṣama from Yüeh-chih (147 A.D.—), which gives high respects to six pāramitās, to the PP, which is respected by the PPS, to Avaivartika-bodhisattva, to Sarvajña, Sarvajñajñāna, and to Mahāsamnāhasamnadha, so it comes very near to the PPS in its teachings, and makes us almost suspect that it may have had a knowledge of the primitive form of the PPS. I am inclined to believe, therefore, that a knowledge of the most primitive form of the PPS, as discussed above, had served as a basis for Akṣobhya-buddha-kṣetra-sūtra, and that the existence of the latter, in its turn, had caused the former to take over the faith in Akṣobhya-buddha in it, which accounts for such parts corresponding to the Chap. 26 '不可盡品' of '道行經'. Add to this the customary phrase of conclusion: "When Bhagavat preached this sūtra . . . they were all much pleased with . . . the teachings.", and we may have a probable reconstruction of a text which ends with something corresponding to the chapter of '不可盡品' of '道行經' of to-day, with the conclusionary phrase directly to follow it. This I should like to call by the name of "**Secondary Ur-text** of PPS". The Smaller sūtra of K-J-tr. may be regarded as an evidence of the previous existence of a sūtra of such construction. It is true that the text has the additional Chapters such as Chap. 26 'Anugama' ff., but the phrase: "When Bhagavat preached the sūtra . . . they were all much pleased with . . . the teachings" it has at the end of the Chapter 25 '見阿闍品' may be taken as a testimony for the possible existence of a text concluded just here (the phrase is already left out in '道行經' etc.). In this sense, then, the Smaller one of K-J-tr., at least in its formal aspect, may be regarded as preserving the earliest text. However, this is not the case with the extant 5th Div. of H-ths-tr. This translation, too, exactly ends, it is true, with that Chapter, and has no subsequent Chapters. This suggests a possibility of a hasty conclusion that this text of Div. V of H-ths-tr. is the earliest text of PPS. Prof. M. Suzuki seems to favour this view in *op. cit.* No. 549, which, in my opinion, is not right. As has been stated above, the

H-ths-tr. from its 1st Div. to 16th Div., is a translation of the text of MPPS as a unified whole, and so it does not trouble in its latter Divisions to repeat the paragraph which has occurred in the earlier Divisions, either because such a redundant paragraph had already been left out in the Sk. original, or because H-ths has left it out in the course of his translation. Whichever it might have been, it is altogether inconceivable that the most primitive form of PPS, with no chapters of 'Anugama' etc., should have lingered in India as late as the time of H-ths as a separate and independent sūtra. However, in so far as the form goes, it must be admitted that the 5th Div. of H-tsh-tr. coincidentally agrees with the secondary Ur-text of the PPS.

As has been already stated, one of the 8 kinds of sūtra given in '金剛仙論', *i. e.* of 4,000 ślokas, is of the same length as the text corresponding to the 5th Div. of H-ths-tr. It is reasonable to suppose that this text, if it really had existed, should have been something like '道行經' minus its Chap. 27 'Anugama' ff. Whether it was an actual text of this form and length that really existed in India at the time of Bodhiruci or of Vajrasena (or Vajrarṣi?), or it was a mere lingering echo of the memory of such a text, we are not in a position to ascertain.

The 5th Div. of H-ths-tr., as has been pointed out by Prof. M. Suzuki, stands, in its formal aspect, nearest to the Smaller one of K-J-tr., but in its content-matter, generally speaking, it shows a more remarkable development than the texts of older translations. Indeed, the question of length aside, it has practically little difference in its contents from the 4th Div. of H-ths-tr., and closely resembles Sk. Aṣṭasāhasrikā too.<sup>(17)</sup> From its contents, the extant 5th Div. of H-ths-tr., therefore, could hardly be regarded as preserving the earliest text of the PPS.

The Div. IV of H-ths-tr., and Shih-hu-tr., and those in Sk. and Tib. are representative of the latest type. They have a Parīdanā-parivarta after the three chapters including the Anugama-P°, but dispense with the Parīdanā-P°, preceding the Anugama-P° (which, however, is preserved in the older translations), and instead, incorporate it in Avakīrṇakusuma-P°. This arrangement is apparently because two Parīdanās occurring in a single sūtra (which is the case with the texts of older trs.) are surely detrimental to its formal appearance.

<sup>17</sup> From the point of view of the thoughts and teachings, the K-J-tr. shows a higher stage of development than the three old translations, and so on increasingly with H-ths-tr., 4th Div., and *ibid.* 5th Div., etc., cf. Table V (Pedigree of MPPSs).

#### IV. The Development of Prajñāpāramitā-sūtras

Even the Secondary Ur-Text of PPS, let alone the most primitive or the Primary Ur-Text, under discussion, is totally a matter of conjecture, no texts of such a form having been handed down to this day. The only development marked in the Secondary Ur-Text, as compared with the Primary Ur-Text, consists in the reference the former makes to Akṣobhya-buddha as "Witness" to the authority of the teachings given in the latter. This reference, however, is of practically very little importance as far as the development of the contents of thoughts in the sūtra itself is concerned, although it may have served as a substantial help in the way of promulgating the PPS. Therefore, the real basis for the further development of the prajñāpāramitā-sūtra is to be sought not in the Primary, but in the Secondary Ur-Text, or some original text containing the chapters corresponding to Chap. 1—Chap. 26 '不可盡品' of '道行經'. And from this basis, there have sprung up two kinds of texts:

(1) With additional Chapters, equivalent to the Chapters 'Anugama' & ff. This may be called the "Ur-Text of the Smaller MPPS," and this type is exemplified by '道行經'.

(2) With extended teachings on 'Upāyakaśālyā for saving the others', together with the introductions of some Mahāyānistic doctrines then in the course of formation, such as '10 bhūmis' or '10 stages of Bodhisattva', 'maturing of the beings to be enlightened', 'purification of Buddha-land', the conception of '3 classes of the beings', and further with references to '3 jñātās' (*i. e.* sarvajñatā, mārgajñatā, sarvākārajñatā), which were to be preached in the Larger MPPS for the first time. And two ways were used in setting forth these new doctrines:

(i) by means of enlarging each chapter of the basic PPS, or the Secondary Ur-Text, as I call it.

(ii) by means of furnishing it with fresh Chapters.

The first of these ways is exemplified by Chaps. 9–27 of '放光經', which are the outcome of the enlargement of Chap. 1 '道行' of '道行經', and the second way by Chaps. 2–8 of '放光經', where Śāriputra plays the leading role, preceding the narrative of Subhūti's preachings, which, in '道行經', occurs in the first chapter, and also by those extensive Chaps., Chap. 69 '六度相攝'—Chap. 87 '如化', added in '放光經', instead

of the Chap. 27 'Anugama' of '道行經' (see Tables I, II, and III for arrangements of equivalent Chapters in equivalent texts). The Chap. Sadāprarudita and the Chap. Dharmodgata, which come to be mentioned in the later texts of the Smaller MPPS, are also added, as they stand, to the Larger MPPS. The above process illustrates the derivations of the earliest form of the Larger MPPS.

From that time downward, the two groups of the sūtras, the Smaller and the Larger, have followed, in their content-matters, a series of gradual developments, mostly independent of each other except in a few cases where a very slight, and partial, intermixing of the influences is noted; the Divs. IV and V of H-ths-tr. present some traces of the influences exercised on them by the developments occurring in the other group. The Larger texts grew more and more comprehensive till we have one consisting of as many as 100,000 ślokas.

A more detailed discussion on these developments is as follows (cf. Table V):

From the Ur-Text of the Smaller MPPS, there have emerged two types of texts:

- (1) The type exemplified by the Smaller one of K-J-tr.
- (2) The type exemplified by '道行經'.

The course of development of the two types goes on uninterruptedly till the former becomes represented by the text of Div. V of H-ths-tr., and the latter by the extant '道行經', '摩訶...鈔經', '大明度經' (these three agreeing with each other in broad principles), and further by the text of Div. IV of H-ths-tr., and still later by the original text for the Shih-hu-tr., and the extant Aṣṭasāhasrikā-PPS, and the original text for the Tibetan tr. of AS-PPS.

The H-ths-tr. had for its original text a series of texts (Div. I—Div. XVI) then kept at Nālanda temple, so it stands to reason to suppose that the Divs. IV and V in the tr. may have been in some ways affected by the foregoing Div. I, Div. II, etc. The Div. IV at least, bears witness to some such possible influences: The mention of Lokasamvṛti and Paramārtha in Chap. 1 '如行' of Div. IV (TTP. vol. VII, p. 769, a) and of '10 bhūmis of Bodhisattva' in Chap. 5 '福門' of that (*ibid.* p. 785, a). (These doctrines originally find no mention in the corresponding parts of the other Smaller texts.)

The Secondary Ur-Text gave birth to the Ur-Text of the Larger MPPS (no longer extant), which, in its turn, has produced at least three types of the Larger texts:

- (1) The original form, later to be represented by Div. III of H-ths-tr.
- (2) Text of '放光經'; (that of '光讚經' is almost the same.)

## (3) Text of the Larger one of K-J-tr.

The extant Tib. Aṣṭādaśa-sāhasrikā (*abbr.* ADS, consist. of 18,000 ślokas) may be said to represent a type of text partaking of the Type (1) and later under the influence of the text of Div. III of H-ths-tr. as well. The Sk. Pañcaviṃśatisāhasrikā (*abbr.* PVS, consist. of 25,000 ślokas) may be regarded as representing a type of confluent elements of the Type (1) and the Type (3), but rather standing nearer to the latter, at least in the number of ślokas. This Sk. PVS is unfortunately no longer extant but the Tib. tr. of PVS-PPS in Bkaḥ-ḥgyur may be taken to have been a translation of this Sk. PVS. The Sk. Abhisamayālaṃkā-rānusāreṇa-saṃśodhitā-PVS-PPS (and also the Tib. PVS-PPS in bsTan-ḥgyur) is a text of the same kind, divided into 8 sections after the manner of Abhisamayālaṃkāra. We may further suppose that a text of the Type (2) later mingling with one of the Type (3) has resulted in Div. II of H-ths-tr.

The Śatasāhasrikā (*abbr.* ŚS, 100,000 ślokas) may be an outcome of enlargement on the largest possible scale of the Ur-Text of the Larger MPPS, which may have occurred in a certain period in the course of its spreading (probably before Kumārajīva came over to China). This largest sūtra has its form enlarged, indeed, but presents very few developments in the doctrines and thoughts therein contained. Moreover, the original form of the text does not seem to have been handed down to the present age. The extant texts fall into two types. One is the type of Div. I of H-ths-tr., which is under the influence of Div. II of the same, in formations and names of chapters; the other is Sk. ŚS-PPS extant, which is under the influence of the original, no longer extant, Sk. PVS-PPS; the Tib. ŚS-PPS shows a close resemblance to the extant Sk. ŚS-PPS (for discussions so far, see Tables IV and V).

In the last place, a few words on Daśa-sāhasrikā (*abbr.* DS, consisting of 10,000 ślokas), which exists only in Tibetan. According to our recent investigation, this text is in length really of 10,000 ślokas, but in its contents it has some peculiarities.<sup>(1)</sup> This DS has in most cases some identical phraseologies with the Tib. ADS,<sup>(2)</sup> and sometimes also with Div. II of H-ths-tr.; in some parts this DS includes a part of a chapter of the Tib. ADS, either totally ignoring the rest of the chapter, or taking it in a part of another chapter to fill in the blank.

<sup>1</sup> As to the investigation of this text I am mostly indebted to Mr. S. Takahara, Assistant of the Seminar of Indian philosophy at Kyushu University.

<sup>2</sup> L. Feer says in his 'Analyse du Kandjour' (A. M. G. II. p. 200) that it is an abridgment of PVS, but we may say it is nearer to ADS than to PVS in the phraseologies of the agreeing parts.

Sometimes the order of the chapters is deranged, and we have not a few cases where omission of a whole chapter is suspected. In a word, then, this Tib. DS is a mixture of various parts gleaned here and there from the ADS (and sometimes even from the other larger MPPSs), consisting of 10,000 ślokas. Needless to say, there is no equivalent of this sūtra, either in Sanskrit or in Chinese.

The Div. III of H-ths-tr., although it is of the earlier type in form, is more developed in its doctrines and thoughts than Div. II of the same, or sometimes possibly even than Div. I. Indeed, this Div. III is representative of the most developed type of the text, as far as the content-matter is concerned: Chap. 5 '現宰堵波' of Div. III (TTP. vol. VII, p. 549, b, ll. 7-17) has: "或令安住八解脫...一切陀羅尼門...一切智道相智一切相智" (To have the beings abiding in 8 vimuktis... in the dhāraṇīmukhas... in the sarvajñatā, mārgajñatā and sarvākārajñatā.) This has no place in the corresponding chapter, *i. e.* Chap. 29. '攝受' of Div. II (TTP. vol. VII, p. 148, a, l. 14), though it is found in Div. I (TTP. vol. V, p. 560, a). The part in question deals with 'saving the other beings', and Divs. I and III, in so doing, both extend the discussion to the matters cited in the above passage, which, however, is missing in Div. II. The fact alone, of course, is not likely to indicate whether this agreement between the Divs. I and III should be ascribed to the influence of the former on the latter, or reversely, to that of the latter on the former; anyway, it serves as a piece of evidence to show that, at least in this part, Div. III has a more detailed discussion than Div. II. And we have other pieces of evidence to support the possibility of Div. III being a later production than either Div. I or Div. II: Chap. 20 of Div. III (TTP. vol. VII, p. 630) mentions '10 bhūmis common throughout to the three yānas, which range from Śuklavidaśana-bhūmi to Tathāgata-bhūmi, and Bodhisattva's 10 bhūmis, from Pramuditā to Dharmameghā, as explained in Daśabhūmika-sūtra, but the corresponding part of Div. II (Chap. 54, TTP. vol. VII, p. 264, a) has only "10 bhūmis", which fails to indicate just which kind of 10 bhūmis it is, and the corresponding part of Div. I (Chap. 49, TTP. vol. VI, p. 671, a) only mentions the '10 bhūmis' from Pramuditā to Dharmameghā, but not the '10 bhūmis common throughout to 3 yānas.' And we have other instances which make it likely that both Div. III and II are later than Div. I: Whereas Chap. 25 of Div. III (TTP. VII, p. 668, c) has also '10 bhūmis' common throughout to 3 yānas and 10 bhūmis explained in Daśabhūmika, and the corresponding part of Div. II (Chap. 63, TTP. VII, p. 304, b) does the same, yet Div. I (Chap. 56, TTP. VI, p. 757, c) has no such reference to the '10 bhūmis common

throughout to 3 yānas.' (The older translations, such as '放光經' and the Larger sūtra of K-J-tr. here in the corresponding parts have no discussion whatever relating to '10 bhūmis'.) These and other similar instances, all considered, will make it most probable that Div. III of H-ths-tr. is later than either Div. II or Div. I. The Div. III, indeed, retains an earlier form in its outward aspects, at least in its Chapter-division, which resembles to the Smaller MPPS, nevertheless it offers some points suggestive of its being a later production than either Div. II or Div. I of H-ths-tr., as far as its content-matter is concerned.

The extant Sk. PVS-PPS is, as has been already explained, Abhisamayālaṃkāraṅusāreṇa-saṃsodhitā, with sectional divisions made after the manner of Abhisamayālaṃkāra ascribed to Maitreya (though very few alterations are found in the order or proper wording of the text itself), and so at least to that extent, it differs from the original PVS-PPS. We cannot tell for certain when this revision (*i. e.* parting into sections after Abhisamayālaṃkāra) took place, but it must have been later than the time of Maitreya. My calculations of his period<sup>3</sup> will put the time of the revision later than the 5th century. And H-ths's apparent ignorance of the sūtra in question will suggest that it was later than his period; the revision may well have taken place some time during the 8th century, but I cannot tell it exactly.

The extant Sk. Aṣṭasāhasrikā shows an almost perfect agreement with the Shih-hu-tr. (Shih-hu, a priest from North India arrived in Ch. in 980 A. D.). Certainly he must have found the original text for his translation work already in circulation in North India. The introduction of the original texts into North India may well be estimated to have been some time before the middle of the 8th century when the Buddhism of Nālanda still flourished. Here is a piece of evidence in support of this hypothesis: in Chap. 10 'Dhāraguṇa' of Sk. AS-PPS, and the equivalent parts of the corresponding chapters of the other texts, we find a mention of three districts where PPS has been widely spread, and Shih-hu's tr. mentions "Southern, Western, and Northern", which certainly agrees with what is said in the older translations, but differs from the statement of the extant Sk. and Tib. texts, which have:

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<sup>3</sup> As to the authenticity of the existence of a person named Maitreya or Maitreyanātha, see Prof. H. Ui's essay in his 'Indo-tetsugaku-kenkyū' (Essays on Indian Philosophy) vol. I, 1924, Tōkyō; as to the date, see my essay 'A Reconsideration on the Date of Vasubandhu' in 'Bulletin of the Faculty of Literature, Kyushu University' No. 4. (Philosophical Section, 1), 1956, Fukuoka.

“Southern, Eastern and Northern.”<sup>4)</sup> What happens may be explained like this: the extant Sk. and Tib. texts were introduced into the eastern parts of India, such as Bengal, during the time of the Pāla Dynasty (after the end of 8th Cent.), and then into Nepal and Tibet, hence the modification of the statement concerning the three districts as “Southern, *Eastern* and Northern”, while the original text for Shih-hu-tr. was introduced into North-West India prior to the introduction of the Nālanda Buddhism into Bengal under the Pāla Dynasty. That will account for this particular disagreement of the Shih-hu-tr. with the extant Sk. and Tib. texts, *to which it agrees for the rest of the text.* The above discussion of mine altogether will indicate that the original text of Shih-hu-tr. was introduced into the North-Western Districts a little earlier than the Sk. and Tib. texts, that is, as has been noted above, some time during the 8th century at the latest.

4 Districts mentioned in several PPSs are as follows:

道 行	大 明 度	放 光	K-J-tr.	Shih-hu-tr.	Div. V. H-ths-tr.	Other Divs. H-ths-tr.	Sk. & Tib. AS
South	śākya	South	South	South	South	South-East South	South
West	會多尼*		West	West		South-West North-West	East
North	North	North	North	North	North North-East	North North-East	North

\* ‘會多尼’ may be the transcription of ‘Vartani’, then it means ‘Eastern’, but it may be a miswriting of ‘會羅尼’ (Vāruṇī, the Western), then it agrees with the other older translations. Anyhow, ‘大明度’ is a peculiar text on this point, for it gives as the district ‘śākya’.

## V. On the Author of ‘大智度論’ (Mahāprajñāpāramitā-Śāstra or Mahāprajñāpāramitā-sūtra-Vibhāṣā)

On some of the PPSs, there had been written some commentaries or compendiums since the earliest period. ‘大智度論’ (*abbr.* ‘Ta-lun’, MPP-śāstra or MPPS-vibhāṣā), the subject of the present chapter, may be said to be one of the early commentaries, assumed, according to the Chinese tradition, to have been written by Nāgārjuna (from the latter half of the 2nd Cent. to the first half of the 3rd Cent.),<sup>1)</sup> and translated into Chinese by K-J in 405 A. D.

1 This is not the place to go in detail into the question of assignment of period for Nāgārjuna, but, as a rough estimate, I should like to put it from the latter half of the 2nd Cent. to the first half of the 3rd Cent. Three grounds may be cited for this calculation:

(i) In a Section in Fasc. II. of ‘出三藏記集’, where the then existing translations by Dharmarakṣa are mentioned, ‘菩薩悔過經’ (or another name ‘菩薩悔過法’), 1 fasc., is given as one of them, and in the footnote we have that this is “an abstraction from Nāgārjuna’s ‘十住論’ (Daśabhūmika-sūtra-vibhāṣā). This text in question is no longer extant, but it must have certainly existed at the time of Sêng-yu, the compiler of ‘出三藏記集’. It is also clear that it was part of the above named work of Nāgārjuna (most probably it was an combination of Chap. 10 ‘除業品’ and Chap. 11 ‘分別功德品’ of the extant text). Dharmarakṣa had stayed in Tung-huang up to the year 265, when he left there to come over to China to be engaged in the translation. Calculating backward from 265, by which time the original text must have reached Tung-huang, that ‘十住論’ must have come into existence by 250 at the latest. The contents of the ‘十住論’ clearly suggests, as I shall explain later on, that it is a work of the author in his latest years. Thus considered, his end will fall around the middle of the 3rd century.

(ii) The name of the first Chinese translation of a work ‘Suhṛllekha’ (A letter to a friend) by Nāgārjuna, is: ‘龍樹菩薩爲禪陀迦王說法要偈’ (The preaching-verses for King of Dhānyakaṭaka, by Bodhisattva Nāgārjuna). The word Suhṛd (a friend) is understood to be a King then residing at Dhānyakaṭaka of Andhra Kingdom. This King, according to Hiouen-thsang’s Record, fasc. 10 (TTP. LI, p. 929), and I-Ching’s Record (南海寄歸內法傳), fasc. 4 (*ibid.* LIV, p. 227), is described as going under the title of ‘Śātavāhana.’ Now this title ‘Śātavāhana’ is not a title meant for a particular individual, but applicable generally to the kings of the royal family of Andhra Kingdom. So a single ‘Śātavāhana’ does not necessarily specify which king is here meant, but I should like to argue in this way: The letter contains a warning against the King’s luxurious living. This makes it likely that the King in question is not one of the initial kings of the Dynasty, nor one of the middle period, who had to go through strifes in order to strengthen the power of the country, but one toward the close of the Dynasty, when, in the flourishment of civilization, people were indulged in a life of luxury. Now, according to the remaining inscriptions and coins, this Dynasty may well be supposed to have come to split and fall by the middle of the 3rd century. If I am right in assuming the King to

This work, however, is now available only in the Chinese translation. No Tib. tr., let alone a Sk. text, has been handed down. We are not equipped with no suitable equivalent versions with which to compare the 'Ta-lun' as regards any controversial points it may contain. Yet, being a commentary on the original text for the Larger MPPS translated by K-J, the work is a voluminous one, consisting of 100 fasc. in the Chinese translation. And it is not an ordinary sort of commentary, but rather a sort of encyclopaedia, a really significant contribution to the historical study of general culture, relating, as it does, not only subjects concerning Buddhism and religious thoughts in India and the neighbouring countries, but also many background topics, such as worldly ways and customs, and, especially from the standpoint of historical study of Buddhism, this treasury of quotations from, or introductions to, most of *Buddhist canons* known then (at least by the time of K-J's translation, 405 A. D.), proves to be a source of valuable information.

Many scholars have simply taken it for granted that the author is Nāgārjuna; and I must admit I myself was once one of them.

However, my subsequent studies on the Book have increasingly impressed me with some peculiarities contained, in not a few passages, which suggested, as it seemed to me, that there must be some passages which do not belong to Nāgārjuna, but should better be regarded as additions on the part of K-J, the translator. My recent analysis of the 'Ta-lun', a rather minute and thorough-going one, has led me to think it proper to divide the whole text into the following three classes:

(A) Clearly not Nāgārjuna's (*abbr.* Nāg's).

(1) Clearly not Nāg's but K-J's:

(a) Explanations of Sk. words, or of Indian customs, for Chinese readers.

(b) Not to be classed with (a), but not Nāg's own words either; acceptable only as K-J's words.

(2) Probably (if not clearly) not Nāg's but K-J's.

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whom Nāgārjuna sent this letter was to be one of the last kings of the Dynasty, then Nāgārjuna's period ought to be extended to the middle of 3rd century.

(iii) Kumārajīva says in the end of '龍樹菩薩傳' (Biography of Nāgārjuna): "More than 100 years have passed since Nāgārjuna passed away." This part must be, in my belief, an additional remark by K-J, and this sentence may be construed as a reference to a fact that he had heard before 383, when he left his homeland, Kuccha. This would put the death of Nāgārjuna somewhere before 283. And instances abound to testify to his longevity: the Biography mentioned above, H-ths's Record, and many works of Nāgārjuna himself, especially the growth and development of his views therein traced. The above discussions will roughly serve to indicate that Nāgārjuna was a man living from the latter half of the 2nd Cent. to the first half of the 3rd Cent.

- (B) (The reverse of A) Acceptable as Nāg's, but not as of other person, much less of a foreigner like K-J.
- (C) Outside A and B; better be regarded as Nāg's, as has been traditionally held.

(A) (1) (a) Paragraphs of this class are found dispersed all over the text, including not only the definitions or explanations beginning with “秦言云々” (in ‘Chin’ it means), but also general explanations of Sk. words.

(i) Fasc. 1 (TTP. vol. XXV, p. 65, b): “天竺說時有二種, 一名迦羅, 二名三摩耶” (In India they use two kinds of words for ‘time’; one is ‘kāla’ the other ‘samaya’).

We come across many explanations of Indian phraseologies and customs, presumably added for the interest of the Chinese readers: Fasc. 44 (*ibid.* p. 380, b-c): “天竺語法衆字和合成語…是名菩提薩埵” (In India a word is made up by combining some syllables; a phrase is made up by combining some words: ‘bo’ is one syllable, and ‘dhi’ is another; if these two are not combined, then there is no word; if combined, then a word ‘bodhi’ comes out. This ‘bodhi’ means in Chinese ‘無上智慧’ (the excellent wisdom). ‘Sattva’ means either ‘the living being’ or ‘a great mind’... named ‘bodhisattva’. Fasc. 9 (*ibid.* p. 123, b): “復次天竺國法名諸好物皆名‘天物’...故名天華” (In India it is the custom to call all the good things as ‘the Heavenly things’... therefore, they call them ‘the Heavenly flowers’).

The instances of this kind are too many to be enumerated here, that I shall leave off them, but it will be very easy for any reader to recognize them.

(A) (1) (b) With the paragraphs of this class, the intrinsic nature of the statements clearly indicates that they are not Nāg's, but they sound quite natural, if taken to be K-J's.

Ex. 1. Fasc. 13 (*ibid.* p. 159, b-c): “秦言共住...不著瓔珞不香塗身...不自歌舞作樂不住觀聽...已受八戒...不過中食” (Upavasatha means in Chinese ‘dwelling with’, ... (No. 7) ‘Using neither ornaments nor unguents’... (No. 8) ‘Avoiding worldly amusements’, such as singing and dancing... Having already received ‘the 8 precepts’... ‘Not eating *post meridiem*’). In this statement, ‘Vikāla-bhojanā-veramaṇī’ (Not eating *post meridiem*) is put outside the 8 precepts, and at the same time it is regarded as the principal *body* of ‘Aṣṭāṅgika-upavasatha’, the 8 precepts being only its *limbs*, so to speak. This view agrees with the one offered in ‘薩婆多毘尼毘婆沙’ (Sarvāstivāda-vinaya-vibhāṣā) (TTP. vol. XXIII, p. 508). In other words, it is a theory of Vinaya belonging to Sarvāstivādin, which K-J had received. Notice should be taken of

the fact that this view does not agree with the one offered in '十住毘婆沙論' (Daśabhūmika-sūtra-vibhāṣā) (*ibid.* XXVI, p. 60), indisputably ascribed to Nāgārjuna, which combines the Precept No. 7. *i. e.* 'Using neither ornaments nor unguents' with No. 8. *i. e.* 'Avoiding worldly amusements etc.,' as the Precept No. 7, and separately names 'Not eating P. M.' as the Precept No. 8. Most probably, this was the Aṣṭāṅgika-upavasatha, which Nāgārjuna himself really practised. So if Nāgārjuna himself had undertaken the explanation of Aṣṭāṅgika-upavasatha in 'Ta-lun', too, he would have stuck to the theory of his own. As it is, the explanation given in 'Ta-lun', is not Nāgārjuna's view, but another view of Sarvāstivāda-vinaya, which K-J had received. Therefore, this portion of 'Ta-lun' must be K-J's, and not Nāg's.

Ex. 2. In fasc. 25 (*ibid.* p. 243, a), the following countries are given as examples of '弊生處' (the evil or unfavourable lands): 安陀羅 (Andhra), 舍婆羅 (Śabara), 兜咭羅 (Tokkhara), 修利 (Sule?), 安息 (Arsac), 大秦 (Ta-chin).<sup>(2)</sup> Now by all accounts it is most probable that Nāgārjuna stayed and worked in Andhra, which at that time (from the 2nd Cent. to the first half of the 3rd Cent.) was a most thriving and civilized country in South-India: this is to be confirmed by the archaeological remains as well as by the fact that some eminent scholars including Nāgārjuna lived there. The naming of Andhra, as an example of 'the evil or unfavourable lands', together with Śabara and others, certainly would have been the last thing Nāgārjuna was likely to do. Such a nomination, on the contrary, should have been easily expected from a man ignorant of the things Indian, and living a luxurious life in Kuccha or China like K-J himself.

Ex. 3. Fasc. 33 (*ibid.* p. 306, c, l. 22 – p. 308, b, l. 4) has:<sup>(3)</sup> "(Among

<sup>2</sup> The exact location of Śabara is not known; since it is generally understood to be a wild mountaineering tribe, it must have signified as a place-name, a country of savages. Tokkhara is rendered in the foot-note here as '小月氏' (the little Yüeh-shih), but no exact location is to be known, either. Arsac is another name for Parthia, but the practice of referring to that country by this appellation in India at Nāgārjuna's time is surely doubtful, whereas in China, at least after the 2nd century, this name has been established as a customary appellation for Parthia. Ta-chin is a name adopted by Chinese also after 2nd century, to signify the Territories of the Roman Empire outside of Europe, and it is doubtful, therefore, whether this had been in use in India at Nāgārjuna's time. Anyway, these must have been names of the alien savage countries to the Chinese nationals living far distant from India.

<sup>3</sup> "諸經中直說者名修多羅 (Sūtra)……一切偈名祇夜 (Geyya), ……亦名伽陀 (Gāthā), ……佛涅槃後諸弟子等抄集要偈, 諸無常偈等作無常品, 乃至婆羅門偈等作婆羅門品, 亦名優陀那 (Udāna), ……阿波陀那者 (Apadāna or Avadāna), ……與世間相似柔軟淺語……毘尼 (Vinaya) 中, 億耳阿波陀那, 二十億阿波陀那……本生經者 (Jātaka), 昔者菩薩曾為師子, ……獼猴以二子寄於師子, ……又過去世時, ……身為赤魚, ……又一鳥身, ……至香山中取一藥草, ……廣經者 (Vaipulya) ……華手經, 法華經, 佛本起因緣經, 雲經, 法雲經, 大雲經, ……名優波提舍。"

the canons, the one consisting of Buddha's direct preachings is called 'Sūtra', ... Every verse is called 'Geyya' ... , also named 'Gāthā'. ... After Buddha's Nirvāṇa, the disciples collected the important verses and made up a canon consisting of the Chapters beginning with 'Anitya' and ending with 'Brāhmaṇa', this canon is also called 'Udāna' ... 'Apadāna' (or 'Avadāna') is a text consisting of explanatory words, gentle and familiar to the world, ... in Vinaya there are many Avadānas such as Avadāna of Śroṇa-Koṭikarṇa, of (Śroṇa)-Koṭivimśa, etc." ... "Jātaka is a text consisting of legends such as: Once the Bodhisattva was a Lion, and an ape entrusted Him with two youngs of its own ... Another time the Bodhisattva was a Red Fish ... Another time He was a Bird and went up to 'the Fragrant mountains' to fetch a certain kind of medicinal herb to release a man who was bound in the magic snare of a Water-goddess ... Vaipulyas are Mahāyāna-sūtras such as ... Megha-sūtra, Dharma-megha-sūtra, and Mahā-megha-sūtra, ...)".

In the above extracts is given a description of each of the 12 kinds of texts of Buddha's teachings, but some repetition or overlapping is suspected in the accounts of 'Geyya' and 'Gāthā', and one cannot but question whether this part is really Nāgārjuna's writing. And the passage concerning 'Udāna' runs to the effect that 'Udāna' is also applicable to a text beginning with Anitya-Parivarta and ending with Brāhmaṇa-P°, which is generally known as 'Dharmapada' ('Dhammapada' in Pāli). In North India, however, there is a text going by the name of Udāna-varga (a Sk. text discovered in Central Asia, and also we have a Tib. text). In Chinese tr. by Chu-fo-nien (399), the name '出曜' may be a free rendering of this word 'Udāna'. It is quite natural then for K-J to include 'Dharmapada' in 'Udāna', but it is not likely for Nāgārjuna to do so, for in the other parts of 'Ta-lun', which may be safely assumed to be Nāgārjuna's writing, that text is always referred to as 'Dharmapada', e. g. in Fasc. 1, (*ibid.* p. 59, c), Fasc. 30 (*ibid.* p. 278, b), etc. There is another point to be considered. The Jātaka-tales given here are none of them known in the Southern texts, and, as for the tales of the Lion and of the Bird, we can not find them even in the texts of North Indian Buddhism except here. Indeed, this is the only book to cite these two tales. And, it will be very instructive to note that this Jātaka of the Lion is often the subject of the wall-paintings in the cave temples of Kuccha-district, the homeland of K-J.<sup>4</sup> We may well suppose that this Jātaka had been long since

<sup>4</sup> Qyzyl, Musik-H. etc. (See Grünwedel, *Alt buddhistische Kultstätte*, p. 63, ff.) The extant paintings are of 7th-8th centuries, but the subject matter itself must have been a common knowledge in this district for a long time.

known among the populations of the Northern District, at least around Kuccha, though it had not been at all known in the Southern countries. The Jātaka of the Red Fish is cited in Avadānaśataka 31, and in '菩薩本行經' (Former-birth-tales of Bodhisattva), composed or compiled by Saṃghasena, tr. by 支謙 (Chih-chien) from Yüeh-chih, (in 224-253?), but these two books include many of the tales known only in the Northern Districts.<sup>5</sup> Judging from these facts, it is altogether inconceivable that Nāgārjuna should have known and quoted those Jātakas given here. With K-J, however, it is different: most probably K-J selected these three tales out of some five hundred, as examples of Jātakas, because he was very familiar with these three while he was staying in his country Kuccha.

In the next place, a lot of scribal errors are found, especially in the explanations of '廣經' (Vaipulya) and '未曾有經' (Adbhutadharmā).<sup>6</sup> It may have been through a careless recording of the record of the oral commentary given by K-J that mistakes and corruptions were occasioned.

The next point concerns with the sūtras named as 'Vaipulya'. Not that all the controversial ones are to be discussed here, but it seems necessary to comment upon at least one of them: '大雲經' (Mahāmegha-sūtra). '大方等無想經' tr. by Dharmarakṣa (414-426) of Northern Liang Dynasty is also known as '大雲經', which we may assume to be the one named above. If such is really the case, then, this sūtra, being under the influence of Mahāparinirvāṇa-sūtra of Mahāyāna,<sup>7</sup> or at least following the same trend of teachings as that, could never have existed at the time of Nāgārjuna. Indeed, it may have been only in the course of making even in the period of K-J. Perhaps K-J himself did not know of it personally, but only heard of it. There is just a bare possibility of his knowing the name of the sūtra. These considerations would lead us to the belief that these passages in question, referring, among others, to this particular sūtra, surely are not Nāg's but just barely ascribable to K-J. Then taken altogether, the whole part discussing the '12 kinds

<sup>5</sup> As regards these two books, see my 'Historical Study on the Thoughts of Jātakas and the Similar Stories', pp. 105-106, & pp. 121-122, and for the references of these Jātakas, see its Addenda, pp. 41 and 57.

<sup>6</sup> TTP. vol. XXV, p. 308, a, l. 4, the phrase after '本生經' should be corrected as '毘佛略, 呂夜反, 秦言廣經者名摩訶衍'; and l. 8 "毘佛略, 呂夜反, 秦言未曾有經" should be corrected as "未曾有經".

<sup>7</sup> Mahāparinirvāṇa-sūtra of Mahāyāna is a text which insists that every being has the Buddha-nature, and puts forth the question whether the Icchantika, the one who is thought to be destitute of the Buddha-nature, can yet become a Buddha, or absolutely not. A sūtra corresponding to the first five Chaps. of the one tr. by 曇無讖 (Dharmarakṣa?) was brought from Pāṭaliputra by Fa-hsien, and was translated by him with Buddhahadra in 416-418; a larger text was translated by 曇無讖 in 421.

of texts of the Buddha's teachings' should be regarded as K-J's, and not Nāg's.

Ex. 4. Fasc. 46 (*ibid.* p. 394, b, l.15): “所謂本起經…雲經, 大雲經, 法雲經…如是等”. This passage, also with a reference to ‘大雲經’, suggests its being one of K-J's additions, for the same reason as in the above Ex. 3.

Ex. 5. Fasc. 67 (*ibid.* p. 529, b, l.22): “是般若波羅蜜部黨…光讚, 放光, 道行”. Although it is not clear what Sk. word is represented by ‘部黨’ (group) here, the word ‘部黨’ seems to have been in current use in China at K-J's time. The three names: ‘光讚’ ‘放光’ ‘道行’ are the distinctions established as customary appellations only after those translations were made available; no sūtras known by these names had existed in India. This sentence, therefore, should be ascribed to K-J.

Ex. 6. Fasc. 100 (*ibid.* p. 756, a, l.21-c, l.6) “問言…三藏中”<sup>(8)</sup> (… the Medium PPS contains 22,000 ślokas, the Great PPS contains 100,000 ślokas, and the texts preserved in the residences of Nāgarājas, Asurarājas and other Devas, contain a thousand hundred millions of ślokas or so. The duration of the human life in the present world is so short and the mental force is so weak that people can hardly read even the Smaller MPPS, let alone the Larger ones, … ‘不可思議解脫經’ (‘Acintyavimukti-sūtra’ *i. e.* later ‘Gaṇḍavyūha’) contains 100,000 ślokas, ‘諸佛本起經’, ‘寶雲經’, ‘大雲經’, ‘法雲經’, each of them has 100,000 ślokas … (As for the Vinaya), there are two kinds of Vinaya, one is ‘Vinaya of Mathura’ which contains ‘Avadānas’ and ‘Jātakas’, consisting of 80 divisions as a whole, the other is ‘Vinaya of Chi-pin’ (罽賓, Kashmīr?) which excludes ‘Jātakas’ and ‘Avadānas’, and summarizes the whole into 10 divisions. There is a Vibhāṣā (commentary) on Vinaya of 80 divisions …). Here the allusions to the three kinds of PPS, Medium, Large and Small, appears for the first time in the Book, which is rather sudden. First of all, it is doubtful whether there was a PPS of 100,000 ślokas at Nāgārjuna's time. And ‘不可思議解脫經’, judging from some quotations made therefrom in this ‘Ta-lun’,<sup>(9)</sup> is clearly equivalent to the last chapter ‘Gaṇḍavyūha’ of ‘大方廣佛華嚴經’ (Buddhāvataṃsaka) of the later days. That the name ‘Gaṇḍavyūha’ is also applicable to the whole text of that later ‘大方廣佛華嚴經’ (Buddhāvataṃsaka) or its

8 “問曰, 若佛囑累阿難, … 如此‘中般若波羅蜜品’有二萬二千偈, ‘大般若品’有十萬偈, 諸龍王阿修羅王諸天宮中有千億萬偈等, … 今此世人壽命短促識念力薄, ‘小般若波羅蜜品’尚不能讀, 何況多者, … 又有‘不可思議解脫經’十萬偈, … 毘尼… 亦有二分, 一者‘摩偷羅國毘尼’, 含‘阿波陀那’‘本生’, 有八十部, 二者‘罽賓國毘尼’, 除却‘本生’‘阿波陀那’, 但取要用作十部. 有八十部毘婆沙解釋, … 不在集三藏中.”

9 Fasc. 5 (TTP. XXV, p. 94, b); Fasc. 33 (*ibid.* p. 303, b; 308, c); Fasc. 35 (*ibid.* p. 316, c—317, a); Fasc. 50 (*ibid.* p. 419, a).

equivalents, is clear from the fact that the word 'Gaṇḍavyūha', which is quoted in 'Śikṣāsamuccaya', a Sk.-text, is rendered as '華嚴經' throughout in its Chinese translation '大乘集菩薩學論' (TTP. No. 1636; vol. XXXII, pp. 75-144). What is referred to as '不可思議解脫經' of 100,000 ślokas in the part in question of 'Ta-lun' may be surmised to be something large, consisting not only of Gaṇḍavyūha-Parivarta, but also of the other Chapters, that is a most comprehensive text, the great 'Buddhāvataṃsaka',<sup>10</sup> to be called to have 100,000 ślokas.

If such was the case, the passage in question is in no way ac-creditable to Nāgārjuna,<sup>11</sup> for we cannot believe that such a voluminous work could have existed in his time. The reference to '大雲經' has been already discussed: if it was meant to signify '大方等無想經' (as was certainly the case, since no other alternatives are likely), then the reference is surely to a sūtra which could never have existed in Nāgārjuna's time. As for the reference to the two kinds of Vinaya, we are as yet not in a position to say anything definite about it, but let

<sup>10</sup> The Sk. text of 'Buddhāvataṃsaka' is nowhere discovered. The name, which we get from the Tib. version (Tōhoku, 40), is all we know about it.

<sup>11</sup> We may well surmise that by Nāg's time there had come out the three Sk. texts, which correspond respectively to the undernamed three texts:

- (1) Daśabhūmika-sūtra (later to be incorporated in the Great '華嚴經' (Buddhāvataṃsaka).
- (2) Gaṇḍavyūha.
- (3) '菩薩本業經' (Bodhisattvapūrvakarma) (tr. by Chih-ch'ien, 223-253 A. D.), available only in Chinese tr.

(1), Nāgārjuna has written a commentary on this sūtra. This commentary is verified as Nāg's writing from its contents. The Chinese translation of it by K-J remains as '十住毘婆沙論' (Daśabhūmika-sūtra-vibhāṣā).

As for (2), Nāg. makes frequent quotations from this sūtra in his 'Ta-lun', as I have said above.

As for (3), it contains the paragraph concerning a kind of '10 stages of Bodhisattva', which is one of the three kinds of classifications of '10 stages' given in the Larger MPPS. Most probably the Larger MPPS has taken over the view of this kind of '10 stages' from some other sūtra giving an account of the subject. Existence of some sūtra like this, *i. e.* the last named of the three, may be presupposed at the time of the first formation of the Larger MPPS. Now the 'Ta-lun' itself is a commentary written by Nāg. on the Larger MPPS. The sūtra (3) then was already in existence at Nāg's time. The 'Great 華嚴經' (the Great Gaṇḍavyūha, or Buddhāvataṃsaka), however, could never have existed as early as that. The passage in question is the first place where any allusion to possible existence of such a text is made. As far as I know, no such allusion is found in any of his writings elsewhere. The first translation into Chinese, moreover, of this 'Great 華嚴經' is made by Buddhābhadrā from North-India in 418-421, the original text having been brought from Khotan by 支法領 Chih-fa-ling at the beginning of 5th century, or before 408 (see Introd. to '四分律' (Vinaya of Dharmagupta-sect) in TTP. XXII, p. 567). Thus the passage in question containing a reference to the 'Great 華嚴經' (Buddhāvataṃsaka or the Great Gaṇḍavyūha) should better be construed as K-J's, and not Nāg's.

us first consider the possibility of a Vibhāṣā to Vinaya of 80 Divisions. It is true we have ‘薩婆多毘尼毘婆沙’ (Sarvāstivāda-vinaya-vibhāṣā, TTP. No. 1440, tr. in the beginning of the 5th Cent., the translator’s name is unknown), which is a commentary on ‘十誦律’ (Vinaya of 10 Recitations, the first part of which was tr. by Puṇyatara with K-J in 404 A. D., the rest of the work finished by Dharmaruci with K-J, 405 A. D. —; TTP. No. 1435), but judging from the contents, even the existence of this commentary at Nāg’s time is doubtful, and there is much less possibility of a commentary on Vinaya of 80 Divisions existing at his time. The statement here concerning Vinaya is acceptable as K-J’s words, on the assumption that he has here preferred to comment upon the Vinaya of Sarvāstivāda which he had received, but certainly it is least probable, if not utterly impossible, to ascribe it to Nāgārjuna.

Taken altogether, the part in question contains many points which could never be accredited to Nāgārjuna, either because it is impossible or because it is improbable for him to have made the statement, but which are capable of interpretation as K-J’s sayings. I should like, therefore, to regard the part as one of K-J’s additions.

(A) (2) Here we shall discuss some passages which may be K-J’s and not Nāg’s probably, if not so clearly as in (A) (1).

Ex. 1. Fasc. 9 (*ibid.* p. 126, b, l. 24–c, l. 7)<sup>(12)</sup> (“Moreover, Śākyamuni-Buddha . . . went flying to the South-India . . . sometimes went to the country of Yüeh-shih in the North-India and conquered Apalāla-nāgarāja, and another time to the west of Yüeh-shih country and defeated a Rākṣasī, in whose cave the Buddha resided one night, where the Buddha’s image is still to be seen as if in a mirror. . . . Once the Buddha went flying to Chi-pin (Present-day Kashmir, and the neighbouring districts?), and arrived at a mountain where a sage Revata lived, and staying in the air subjugated him; Revata begged and gained the hair-and-nail of the Buddha, for which he built a stūpa there which exists still now. . . . It is difficult to see the Buddha at any time even for a man who is born in the same land as the Buddha. Much more so for a man born in other land”).

The above contains a detailed account about North-India, although it does mention something about the South. Here we read of a cave where the Buddha’s image is still to be seen, as if in a mirror, and of the stūpa dedicated to Buddha’s hair-and-nail. As for the mirror cave, Hiouen-thsang in later years reports on its existence in the outskirts

<sup>12</sup> “復次，釋迦牟尼佛 . . . 飛到南天竺 . . . 至北天竺月支國，降阿波羅龍王，又至月氏國西，降女羅刹，佛在彼石窟中一宿，于今佛影猶存， . . . 有時暫飛屬賓隸跋仙人山上，住虛空中，降此仙人， . . . 佛髮佛爪，起塔供養，塔于今現存， . . . 人與佛同國而生猶不遍見，何況異處，以是故不可以不見十方佛而言無也。”

of Nāgarahāra (south bank of the Kābul River), he also reports on the hair-and-nail relic stūpa near the mirror cave.<sup>(13)</sup> Judging from this, we may safely assume that K-J had obtained the knowledge of these legendary sites when he visited Chi-pin with his mother in his boyhood, and alone in his later years,<sup>(14)</sup> and that he was tempted to put in his remark on these legends by way of illustration. In any way, K-J is a more probable writer of the passage in question than is Nāgārjuna; the phrase at the end: "Much more so for a man born in the other land", which suggests that the writer was not an Indian, would seem to sound the more natural as coming from a foreigner like K-J.

Ex. 2. Fasc. 9. (*ibid.* p. 126, c, l. 22-p. 127, a, l. 18).<sup>(15)</sup>

("... In the Western District of Yüeh-shih, there is a sacred site where Buddha's cūḍā is preserved. Once a leper came to the Buddhist temple which was dedicated to (an image of) Bodhisattva Samantabhadra and he saluted and paid homage to the Bodhisattva. Then, as soon as the Bodhisattva touched upon the body of the patient with the ray issuing from the palm of his right hand, the patient was cured of the disease. In another country one āraṇyaka-bhikṣu used to recite ardently a Mahāyāna-sūtra, and the king of that country always saluted him by letting the bhikṣu step on his (the king's) hair stretched out upon the earth. Another bhikṣu asked the king why he (the king) respected that foolish bhikṣu so highly, and the king replied: One night I saw the bhikṣu reciting Saddharmapuṇḍarīka-sūtra in the cave and a gold-rayed personage came *riding on a white elephant* and saluted him with folded hands, and when I drew near, that gold-rayed personage disappeared; that bhikṣu then explained me that the personage was Bodhisattva Samantabhadra, who had told that if there would be a man reciting Saddharmapuṇḍarīka-sūtra, the Bodhisattva himself would come *riding on a white elephant*, and guide that man: the prophesy now came true...").

The existence of an altar consecrated to the Buddha's cūḍā in the

<sup>13</sup> Slight differences are observed in the legends given in Hiouen-thsang's Record: for Rākṣasi here, H-ths has 'an evil nāga'. Moreover, H-ths says that the 'hair-and-nail relic stūpa' exists near the mirror cave in the outskirts of Nāgarahāra without mentioning the dedicator, while 'Ta-lun' mentions Chi-pin as the place where Revata, the dedicator, lived.

<sup>14</sup> See 'the Biography of Kumārajīva' in '出三藏記集' Fasc. 14 (TTP. LV, p. 100).

<sup>15</sup> "大月氏國西佛肉髻住處國，一佛圖中有人癩風病，來至遍吉菩薩像邊，一心自歸念遍吉菩薩功德，願除此病，是時遍吉菩薩像即以右手寶槩光明，摩其身，病即除愈，復一國中有一阿蘭若比丘，大讀摩訶衍，其國王常布髮令蹈上而過，有一比丘語王言 '此人摩訶羅不多讀經，何以大供養如是，王言我一日夜半欲見此比丘，即往到其住處，見此比丘，在窟中讀法華經，見一金色光明人騎白象合掌供養，我轉近便滅，我即問，大德，以我來故金色光明人滅，比丘言，此即遍吉菩薩，遍吉菩薩自言，若有人讀誦法華經者，我當乘白象來教導之，我誦法華經故遍吉自來...'"

country of Yüeh-shih is reported by Fa-hsien, who made a travel in India at the beginning of 5th century. His Record (TTP. LI, p. 858, c) says that the temple is situated in Hidda on the border of Nāgarahāra. Hiouen-thsang has a similar entry in his Record (TTP. LI, p. 879). It may well be supposed that K-J, who visited in that neighbourhood twice in the latter half of the 4th century, knew of it very well, but, is it as probable that Nāgārjuna should have known of it quite as well? Even if we allow for that possibility, it appears hardly likely that Nāgārjuna knew of the story of a leper cured at the temple of Samantabhadra. It would be better for us to take this series of legends to be an insertion made by K-J who had been deeply impressed with the stories he had heard while staying in the neighbourhood (it may be possible that he may have actually visited the temple). Certainly this would be a better explanation. The next two stories, *i. e.* that of a reciter of Saddharmapūṇḍarīka-sūtra being guided by Bodhisattva Samantabhadra, who came *riding on a white elephant*, and that of the Bodhisattva fulfilling his prophesy that if ever there were a man reciting Saddharmapūṇḍarīka he would come on a white elephant to guide him, are more properly creditable to K-J than to Nāgārjuna. This story of Bodhisattva Samantabhadra *riding on a white elephant* also occurs as it is in the Saddharmapūṇḍarīka-sūtra tr. by K-J, with descriptions like '*white elephant*' or '*six tusked white elephant*', but an older translation by Dharmarakṣa, named '正法華經' has '*riding on an elephant or a horse or a carriage*,' or still more simply, '*on a chariot*'. (The extant Sk. text has '*six tusked white elephant*,' just as the K-J-tr.) We are not able to know how the story actually went in the Saddharmapūṇḍarīka-sūtra which Nāg. personally consulted, nor could we conjecture how Nāg. was most likely to describe the elephant in this particular passage, if really he himself had undertaken to do so. We may say, however, at least, that this part of 'Ta-lun', which agrees with the corresponding passage of the sūtra of K-J-tr. and differs from Dharmarakṣa's version (the date of the translation is much earlier than that of K-J-tr.), may be better ascribed to K-J than to Nāg.

The more so, if we consider that this is the place where one of the stories spread in the North-West India is given as an illustration of Bodhisattva Samantabhadra fulfilling his vow; the exact location is not mentioned, it is true, but the foregoing story is of the Yüeh-shih country, and so we may take 'another country' to mean one of the neighbouring countries. K-J, no doubt, recalling one of the stories he had heard during his stay in the North-Western district of India, with which he had been deeply impressed, may have thought it fit to record

one of them just here.

Ex. 3. Fasc. 11 (*ibid.* p. 141, c, l.18—p. 142, a, l.13) “譬如大月氏國…其福最多”<sup>(16)</sup> (In Puṣkaravati of Yüeh-shih country, there lived a painter named Karṇa. He went to Takṣaśilā and stayed there for 12 years; having earned 30 dollars he came home, but he gave up all the earnings to a bhikṣu-saṃgha …).

Ex. 4. Fasc. 14 (*ibid.* p. 165, a, l.25-b, l.3) “譬如鬬賓…故以與衣”<sup>(17)</sup> (Once in Chi-pin there was a bhikṣu versed in Tripitaka. He practised Āraṇyaka-dharma and went to a king's temple where a great assemblage was gathered; his robes were so shabby—as were usually those of Āraṇyaka bhikṣu—that the gate-keeper refused him to enter the temple … He borrowed some better robes from another priest and was allowed to enter …).

The above two episodes are not of such a great importance as would induce Nāg. to include them in 'Ta-lun', Commentary on MPPS. In this light, it is open to reasonable doubt whether Nāg. actually cited them himself. Chances are that these are two of the episodes recorded by K-J who was impressed by them during his stay in North-West India.

Ex. 5. Fasc. 11 (*ibid.* p. 143, c) A kapota-jātaka (A kapota, a kind of pigeon (鴿 in Chinese) saved a man who was suffering from starvation and cold in the wintry mountains). This is, I believe, the only instance of this jāataka recorded in writing, but it is a frequent subject of the wall-paintings in the caves of Kuccha District,<sup>(18)</sup> the homeland of K-J, which would suggest that the passage including this jāataka might be K-J's, and not Nāg's.

The portions so far discussed under Class (A) would be better construed as K-J's additions or insertions, and not as Nāg's original writings. It should not be inferred, however, that the whole text of 'Ta-lun' in its entirety should be ascribed to some other person than Nāg. Nothing of the sort. On the contrary, there are instances which definitely attest to Nāg's authorship, which will be the subject of our next inquiry.

(B) Listed below are the passages which could be ascribed to Nāgārjuna only, or in other words, the passages which could never have

<sup>16</sup> “譬如大月氏弗迦羅城中有一畫師，名千那 (misscription of '干那'，大莊嚴論 '羯那'，雜寶藏經 42 '鬬那'，Kalpanāmaṇḍitikā, p. 148 'Karṇa')，到東方多剎施羅國，客畫十二年，得三十兩金，持還本國弗迦羅城中，聞打鼓作大會聲，往見衆僧，信心清淨，即問維那，……維那答曰，三十兩金足得一日食，即以所有三十兩金付維那，爲我作一日食，……其福最多。”

<sup>17</sup> “譬如鬬賓三藏比丘行阿蘭若法，至一王寺，寺設大會，守門人見其衣服塵弊，遮門不前，……便作方便，假借好衣而來，門家見之聽前不禁……故以與衣。”

<sup>18</sup> See Grünwedel, *Altbuddhistische Kultstätte*, p. 55.

been expected of other persons than Nāg. much less of a man coming later, and a foreigner to India like K-J.

(1) From some non-Buddhistic theories quoted in the Book:

'Ta-lun' quotes some theories of the non-Buddhistic teachers for the purpose of criticising or refuting them. The theories quoted here are, among others, those of Vaiśeṣika and Sāṃkhya, which represented the two main schools of non-Buddhistic ones. Now the views of Vaiśeṣika, as quoted here,<sup>(19)</sup> are those of Vaiśeṣika-sūtra (*abbr.* Vaiś-s.). The quotations are so exact and detailed that one would suspect the writer of 'Ta-lun' of actually consulting the Vaiś-s. itself in working on his thesis, instead of quoting from memory: Ex. The view of Vaiś-s. in regard to the proof of existence of Ātman, quoted in Fasc. 23 (*ibid.* p. 230, c). It is also clear that the views quoted there are just faithfully those of Vaiś-s, and none of those which have undergone the later developments. The views of Vaiśeṣika school, and those of Nyāya school also, for that matter, have been gradually developed as a defence to hostile arguments offered by Buddhist teachers, such as Nāgārjuna and Ārya-Deva, one of Nāg's pupils and contemporarian, the author of '百論' (Śata-śāstra? only in Chinese, tr. by K-J, TTP. No. 1569; vol. XXX, pp. 168 ff.), and Catuḥśataka<sup>(20)</sup> etc. In Nyāya-sūtra, most probably completed immediately after the above mentioned Buddhist teachers, we can trace those developments which the non-Buddhistic views had to undergo in order to grow into something more convincing and accurate.<sup>(21)</sup> The views as quoted in 'Ta-lun' surely belong to some earlier stages than those which were subjected to criticism by Harivarman (c. 250-

<sup>19</sup> About the definition of six Padārthas: 'Ta-lun' Fasc. 10 (*ibid.* p. 133, b); about Kāla and Dīś as Dravyas: Fasc. 15 (*ibid.* p. 171, b), Fasc. 1 (*ibid.* p. 65); about Ātman as a Dravya: Fasc. 15 (*ibid.* p. 171, b), Fasc. 19 (*ibid.* p. 200, b-c), Fasc. 23 (*ibid.* p. 230); about Karman (Action itself in motion): Fasc. 6 (*ibid.* p. 102, c); about the theory of Aṇu: Fasc. 12 (*ibid.* p. 147, c).

<sup>20</sup> Bodhisattvayogācāra-Catuḥśataka-kārikā. Its Sk. fragments with Candrakīrti's Commentary was ed. by Haraprasād Śāstri, in M. A. S. B. Vol. III, No. 8, 1914; Sk. text, Tib. and French translation of Chaps. VIII-XVI, ed. by P. L. Vaidya, Paris, 1923 (*Étude sur Āryadeva et son Catuḥśataka*); Sk. text, Tib. with Candrakīrti's Commnt. on Chaps. VIII-XVI, ed. by Bhattācārya, 1931, Calc. (*The Catuḥśataka of Āryadeva*). Ch. '廣百論' (Chaps. IX-XVI of the whole) tr. by H-ths (650 A. D.) (TTP. No. 1570); Italian tr. of it by G. Tucci in Rivista degli Studi Orientali Vol. X, 1925; Ch. tr. of Dharmapāla's Commnt. named '廣百論釋論' tr. by H-ths (650 A. D.) (TTP. No. 1571); Tib. of kārikā, Tōhoku, 3846; Tib. of Candrakīrti's Commnt., Tōhoku, 3865.

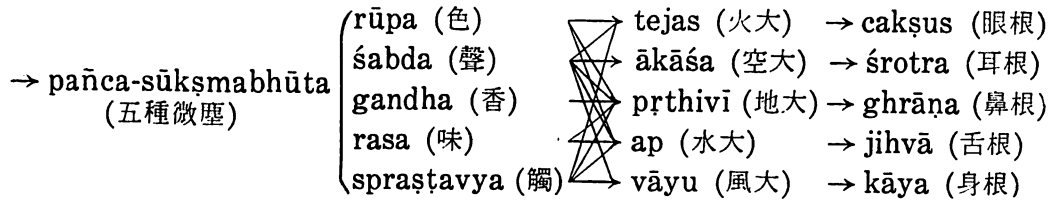
<sup>21</sup> For instance, about the proof of existence of Aṇu, we may be informed of the developed view of Vaiśeṣika of that time by the Nyāya-sūtra IV, b, 23-25. The accounts of the philosophical theories given in the Nyāya-sūtra seem to have been those of the Vaiśeṣika school of that time. So we have to see the Nyāya-sūtra to get acquainted with the views of the Vaiśeṣika school of that time.

350 A. D.), author of '成實論' (tr. by K-J, Chinese only, TTP. No. 1646; vol. XXXII, pp. 239 ff.) or by Asaṅga and Vasubandhu (c. 400-480, according to my calculations).<sup>(22)</sup> Indeed, the views quoted in 'Ta-lun' may be regarded as primitive views of the school retained in Vaiśeṣika-sūtra, so to speak.

The above discussion would suggest that the writer of 'Ta-lun' lived after Vaiś-s. and before Nyāya-sūtra, and that consequently, from the chronological point of view, Nāg. is the man who best fits in as the author of the book. It could hardly have been a man coming later than the Nyāya-sūtra.

Fasc. 70 (*ibid.* p. 546, c) gives a detailed account of the Sāṃkhya-doctrine as follows (the Chinese words in the diagram are after K-J-tr.):

Prakṛti (世性) → buddhi (覺 or 中陰識) → ahaṃkāra (我) —



According to Mokṣadharmā of Mahābhārata, etc., it seems that the expansion from 'Ahaṃkāra' onwards was subject to some variant views,<sup>(23)</sup> but we may suppose that they were unified when Īśvarakṛṣṇa's Sāṃkhya-kārikā offered a more or less established theory.<sup>(24)</sup> However, '金七十論' (Hiraṇya-saptati, a Commt. on Sāṃkhya-kārikā, only in Chinese, tr. by Paramārtha, TTP. No. 2137; vol. LIV, pp. 1245 ff.)<sup>(25)</sup> gives

<sup>22</sup> See my art. 'A Reconsideration on the Date of Vasubandhu' in 'Bulletin of the Faculty of Literature, Kyushu University, No. 4, Fukuoka, 1956.

<sup>23</sup> Mokṣadharmā, 308, 27-29:

Avyakta (Prakṛti) → mahat → ahaṃkāra → pañcabhūta →

-[pañca-karmendriya]
-pañca-[jñāna-]indriya
-[manas]
-pañca-viśeṣa

<sup>24</sup> Sāṃkhyakārikā, 24:

Prakṛti → mahat (buddhi) → ahaṃkāra →

-manas
-pañca-jñānendriya
-pañca-karmendriya
-pañca-tanmātra → pañca-mahābhūta

<sup>25</sup> '金七十論', Comment. on the 1st verse (TTP. LIV, p. 1245):

Prakṛti → mahat → ahaṃkāra → pañcatanmātra

	śabda	→ ākāśa
	spraṣṭavya	→ śrotra
	rūpa	→ vāyu
	rasa	→ kāya
	gandha	→ tejas
		→ cakṣus
		→ ap
		→ jihvā
		→ prṛthivī
		→ ghrāṇa

another theory different from Sāṃkhya-kārikā.

These views are each slightly different from the one quoted in 'Ta-lun'. In other words, the view of Sāṃkhya school as quoted in 'Ta-lun' was one which deserves a special attention in itself. Such a detailed introduction of the theory would not have been reasonably expected from a person quoting only from memory, but surely only from a person who was supposed to be engaged in continuous controversies with those opponent parties always around him, and quite familiar, therefore, with those non-Buddhistic views as they were then; not, in other words, from K-J who lived in Central Asia, but only from a man of South-India having opportunities of conducting discussions with the heretics living near him: Nāgārjuna is such a one: living in the Southern District from the latter half of 2nd Cent. to the first half of 3rd Cent., he was no doubt in close contact with those non-Buddhistic teachers of Vaiśeṣika and Sāṃkhya.

(2) From the Doctrines or Theories themselves:

In the doctrines expounded in the 'Ta-lun', we find some points raised in a way that no other persons than Nāg. would have dreamed of expressing themselves:

The first point is the interpretation of the '10 stages of bodhisattva' together with the 'Avaivartika-stage', which is quite a unique one, seldom found elsewhere. It is in a way a synthetic adjustment of various interpretations given in the Larger MPPS of K-J tr. and others. Fasc. 75 (*ibid.* p. 585, c—p. 586, a) gives an interpretation of the 10 stages beginning with Śuklavidaśana (which finds its first exposition in the Larger MPPSs, distinguishing 7 stages in Śrāvaka, and adding above them the other three: Pratyekabuddha, Bodhisattva and Buddha). In this interpretation each stage is assigned to *śrāvaka and bodhisattva*. The question is the explanation of the 4th stage, Darśana-bhūmi: this is the stage of srotāpanna for śrāvaka (as is usually accepted), but for *bodhisattva* it is here taken to be the Avaivartika-stage. The attainment of Avaivartika in the 4th stage is something unusual; for, most commonly, Avaivartika comes to be the 7th stage in the series of 10 stages beginning with Prathama-cittōpāda, and the 8th stage in that beginning with Pramuditā. Then why *Avaivartika in the 4th stage* just here? Most probably, this is under the influence of some older view holding that one may attain Avaivartika in the 4th stage. But one more reason may be added here: according to the interpretation in question the 7th stage is the Abhisambuddha stage for bodhisattva, and so the arrangement of assigning Avaivartika three degrees lower, *i. e.* in the 4th stage, was naturally convenient. Yet, even if such is

the case, the placing of Abhisambuddha in the 7th stage, in its turn, may have been occasioned by some other theory in which the 7th stage was the last one (that is the theory of the 7 stages of śrāvaka). Was there not a theory already in which the 7th stage was the last one also for bodhisattva, and accordingly, naming Avaivartika in the 4th stage? Now see the extant Mahāvastu. In its account of 10 bhūmis (Mvu. vol. I, pp. 101–110), in the paragraph of explanation of the 4th bhūmi, it goes on like this (p. 105): “Aṣṭamaṃ prabhṛti bhūmiṃ bodhisattvā jinātmajā samyaksambuddhā iti draṣṭavyā, ataḥ prabhṛty anivartiyāḥ”. Here the virtues of bodhisattvas who attained the 8th bhūmi are treated at some length with a remark that “from here onwards they are Avaivartiyas” etc. Note that this occurs in the course of discussing the 4th bhūmi, and that in the proper section concerning the 8th bhūmi, nothing particular is mentioned in regard to the characteristic of the 8th bhūmi itself. In other words, the explanations of the 8th bhūmi do not occur in their proper place, but do occur at a considerable length where an account of the 4th bhūmi is naturally expected. The best explanation of this apparent confliction may be found in Mr. S. Takahara's view offered in 'Journal of Indian and Buddhist Studies', vol. III,<sup>2</sup> pp. 130–131. He says that a theory formerly had it that Anivartiya (avaivartika) came as the 4th bhūmi, in which was incorporated another theory, of later ages, holding Avaivartika to be the 8th stage. Such evidence would support an assumption that the writer of 'Ta-lun' had a knowledge of a theory holding Avaivartika to be the 4th stage. By taking over such a theory into his own writing, he would have found it much easier to conform his view to the one ending with the 7th stage (the stage which is to become abhisambuddha for bodhisattva, and also to another view of 10 stages: Cittôtpāda~Ekajātipratibaddha (with Avaivartika as the 7th, and two more stages before the final stage of Ekajātipratibaddha), and at the same time, to the view of 10 bhūmis of Pramuditā~Dharmameghā (*i. e.* 10 bhūmis of Daśabhūmika-sūtra: this is one of the old theories holding Avaivartika to be the 8th bhūmi), which last one is mentioned in the same place of 'Ta-lun'. In this way, we may well say that the writer of 'Ta-lun' has here succeeded in his attempt at a synthetic adjustment of various formulas on the subject. Such a skillful arrangement would have been impossible unless the writer was a man well versed in all of the variant interpretations on the subject, and, at the same time, wise enough, and skillful enough, to find a proper way of compromise and re-arrangement of them all. At least, such a feat we could never expect of any scholars of the later ages including K-J, with whom it has been a custom to

accept only two kinds of 10 stages in Gaṇḍavyūha-school.

Next comes the Theory of the Two-fold-Satya: 'Lokasamvṛti and Paramārtha'.

It had been customary from the early times to distinguish in the teachings of Buddha: 'Loka-samvṛti- or -vyavahāra-satya' and 'Paramārtha' (in Pāli, sammuti and paramattha, see Milindapañha, p. 160). At least we find them cited in Abhidharma-books, and instances abound if we come to the Larger MPPSs, as is well known.<sup>(26)</sup> Even in the Larger MPPSs, however, the usage of the terms changes with the times. The earlier texts have 'Loka-samvṛti(or -vyavahāra)-satya' and 'Paramārtha'. In the later texts we find the terms both with the ending '-satya' as Loka-samvṛti(or -vyavahāra)-satya and Paramārtha-satya.<sup>(27)</sup> And this change of the terminology reflects that of the meaning: Take the earlier usage first. Here the first term only has '-satya'. In this case the 'Loka-samvṛti-satya' means worldly or ordinary words, or *preaching* for indicating the Satya (signifying the 'truth', the 'real fact', the 'thusness'), whereas 'Paramārtha' without '-satya' is intended to mean just 'the state of Buddha's Enlightenment' or 'the real fact itself', (which is 'beyond words or imagination'.) The later usage of 'Paramārtha' with '-satya' is intended to mean also 'a way of preaching' for indicating Satya, and (not the state) or fact itself.) Paramārtha-satya is intended there as a *preaching more closely connected with the state or fact itself*, or (exposition of that state *per se*.) Of these two usages, the Larger MPPS of K-J-tr. has a larger number of instances of the former than the latter, which occurs only four or five times in the part supplemented in later times (cf. the discussion above) *i. e.* Chaps.

<sup>26</sup> See Dr. Y. Nishi's art. 'The Meaning of the Two-fold-Satya in Early Times', in Commemoration Volume for Prof. Ui's 60th Birthday, p. 375-396, Tōkyo, 1951; and also, 2nd Chap. of 'A Study in the Early Mahāyānistic Buddhism' by the same author; and also his art. 'The Theory of the Two-fold-Truth' in 'The Fundamental Truth of Buddhism', compiled by Miyamoto, Tōkyo, 1956, pp. 197-218. See also Tetsuyū Sato's art. 'The Two-fold-Satya in Prajñāpāramitā-sūtras' in 'Shū-gakuin Ron-shū', XIII, Kyoto, 1935.

<sup>27</sup> Instances earlier than Chap. 67 (無盡品) of the Larger MPPS of K-J-tr. are found in which the one occurs with '-satya' but the other, Paramārtha, without it. Even after Chap. 68 (辯五品) we have instances of Paramārtha without '-satya' as in Chap. 69 (TTP. VIII, p. 369, a), Chap. 70 (*ibid.* pp. 374, b-c, 376, a), Chap. 74 (*ibid.* p. 382, a), Chap. 76 (*ibid.* p. 387, c, p. 389, b), Chap. 80 (*ibid.* pp. 401, b, 404, a), Chap. 86 (*ibid.* pp. 413, c, 414, b, 415, b).

Instances of the both terms with '-satya' are: Chap. 71 (道樹品, *ibid.* 378, c), Chap. 78 (四攝品, *ibid.* p. 397, b; p. 397, b-c), Chap. 81 (具足品, *ibid.* p. 405, a).

The corresponding cases appear in '放光經' as '世諦', '第一要義' respectively, *i. e.* the one without '-satya' (諦), but it does have '二諦' (two satyas) in some cases where no discrimination is intended.

68 (攝五品) ff.<sup>(28)</sup> It should be further noticed that in Chap. 71 '道樹品' (TTP. VIII, p. 378, c) the two usages do occur side by side with an explanatory note saying: "the Buddha answered to Subhūti: Bodhisattvas indicate by the Lokasamvṛti-satya that 'the beings do exist or do not exist', not by the Paramārtha".) Then Subhūti asked: "Is the Lokasamvṛti-satya different from Paramārtha-satya?" The Buddha answered: "The Lokasamvṛti-satya is not different from the Paramārtha-satya, because the Lokasamvṛti-satya-tathatā is exactly what is Paramārtha-satya-tathatā . . ." In the latter half of the above extract we find an implication that what is to be indicated here, (the state or fact, is tathatā (thusness) itself, therefore no difference is to be observed between the two terms, as far as they are intended to indicate just 'tathatā' after all.) The only difference is to be observed in the way of indicating or expressing the tathatā.<sup>(29)</sup> However, the Larger MPPs, although it does have some portions where the both satyas are used in the same meaning, i. e. 'the way of preaching', it has far more instances of the other usage of the terms, and so, as a whole, it seems rather vague in its principle of using the terminology.

Nāgārjuna, however, is perfectly explicit on this point: in Chap. 24 of Madhyamaka-kārikā, he maintains that the two satyas are both 'Buddhānām dharmadeśanās' (Buddha's teachings),<sup>(30)</sup> and he seems to have kept to this principle throughout his life.

And returning to 'Ta-lun' we find this theory of 'Two-fold-Satya' emphatically unfolded therein. Indeed, it is introduced by Nāg. even in places where, in the corresponding parts, the Larger MPPS does not as yet give the account of two satyas as 'ways of preaching': Chap. 29 (TTP. XXV, p. 274, a): "There are two kinds of Buddha's dharmadeśanā, one is Lokasamvṛti-satya, the other is Paramārtha-satya; by the Lokasamvṛti-satya Buddha preaches of 32 lakṣaṇas, by the Paramārtha-satya He preaches 'Alakṣaṇa'."<sup>(31)</sup> Chap. 75 (*ibid.* p. 611, b): "At that time Buddha preached by the Lokasamvṛti-satya and Subhūti preached by the Paramārtha-satya."<sup>(32)</sup> These descriptions would point to the

<sup>28</sup> Prof. Tetsuyū Sato (op. cit.) reports that there are no instances of the latter usage, which is, however, apparently wrong.

<sup>29</sup> By '-satya' in such cases is meant the way of preaching to signify the 'satya' (truth, thusness). So from the structure of the compound words, we may interpret them in this way: the one means the 'Satya (the truth or the real fact) indicated by the worldly words,' and the other the 'Satya indicated in close contact with the highest truth'.

<sup>30</sup> Mūlamadhyamaka-kārikā, ed. by Louis de la Vallée Poussin, p. 492. 121  
Dve satye samupāśritya Buddhānām dharmadeśanā  
Lokasamvṛti-satyam ca satyam ca paramārthataḥ.

<sup>31</sup> "佛法有二種，一者世諦，二者第一義諦，世諦故說三十二相，第一義諦故說無相".

<sup>32</sup> "佛以世諦故說，須菩提以第一義諦說".

likelihood that they were the writings of Nāg., who has established his theory of the Two-satyas already in Madhyamaka-kārikā. It might have been any one of the followers of Nāg's school, who would have expounded in exactly the same way as Nāg., and not necessarily Nāg. himself, it is true, but we ought to remember that Nāg's view was not to be the only theory which has been accepted in the later years: the other usage, with the one term supposed to mean a way of preaching, and the other the state or fact itself, was by no means to drop out of favour. And we are not so sure whether K-J, while engaged in the translation of 'Ta-lun', would have interpreted the subject just as Nāg. could have done. The above discussion in regard to the interpretation of the Two-fold-Satya would lead us to the belief that at least these parts treating the subject are in the writings of Nāgārjuna.

(3) On the evidence of quotations:

It is naturally with some limits that a writer of Buddhist works makes quotations from other books without specially mentioning the names of the text or the author he is quoting from: he may do so without penalty only when he is supposed to be quoting from one of the followings:

- (1) Words which are believed to be Buddha's own, or sacred texts respected as highly as Buddha's own sayings.
- (2) Some previous works of the writer's own.
- (3) Some works of a man of kinship to the writer in doctrines and thoughts, *i. e.* of his colleague, his teacher or disciple, who shares the writer's own view.

Indeed, when one is quoting from some books outside these categories, one is naturally expected to credit one's quotation by mentioning the title or the author or both, or at least, with an observation like "someone has said", *etc.*

Now, in 'Ta-lun' we come across many a quotation from the gāthās of Madhyamaka-kārikā (*abbr.* Madh-k.), where in some cases the name of the book is mentioned (but never the name of the author), but in many cases the quotations are without the names of either the book or the author:

Fasc. 1. (*ibid.* p. 60, b) The verse following the remark '說偈言' (in the following gāthā) is from Madh-k., Chap. 23, 13th gāthā; (*ibid.* p. 61, b), of the 3 verses introduced by '如摩訶衍義偈中說' (as is said in the Mahāyānistic gāthās), the first is clearly from Madh-k., Chap. 18, 7th gāthā, and the third is from *ibid.*, 8th gāthā, although I have not succeeded in tracing the second one. And (*ibid.* p. 64, c) the latter verse of the two introduced by '如偈說' (as is said in gāthās) is clearly

equivalent to Mādḥ-k., Chap. 17, 20th gāthā; the verse in Fasc. 5 (*ibid.* p. 96, c) and the verses in *ibid.* p. 97, b, similarly introduced, are equivalent, respectively, to Madh-k., Chap. 18, 7th gāthā, and the introductory verses of the same. Again the two verses similarly introduced in Fasc. 6 (*ibid.* p. 107, a) are from Madh-k., Chap. 24, 18th gāthā, and Chap. 15, 11th gāthā.

The above instances would suggest that those quotations are being made by the author from a previous work of his own in order to save the troubles of repeating his opinions or conclusions on each subject. And all the three versions Sk., Ch., Tib. are agreed that the Madhyamakakārikā was written by Nāg. Indeed, this work is the one whose authorship has been established beyond any reasonable doubt. Therefore, the parts of 'Ta-lun' in point centering round the quotations seemingly from the writer's own work, ought naturally to be ascribed to Nāg. himself.

Next come the 20 verses (Fasc. 18, *ibid.* p. 190, b-p. 191, a) introduced by '如讚般若波羅蜜偈言' (as is said in the verses in praise of Prajñāpāramitā). Although the original writer is not here referred to by name, these verses are clearly of Rāhulabhadra, as has been discussed in detail by Prof. H. Ui.<sup>33</sup> Rāhulabhadra is the successor to Ārya-Deva who is one of Nāg's pupils. And '付法藏因緣傳' (A History of Indian Buddhist Patriarchs), Fasc. 6 (TTP. vol. L, p. 319), suggests that these three scholars were partially contemporary. These verses must have been quoted here because they were the adequate expressions of what the author of 'Ta-lun' wanted to express here: in that sense they were virtually the equivalents of the author's words, and that is why they are quoted without a mention of the original composer. If that is the case, then the passages just preceding or following those quoted verses should be regarded as Nāg's own.

As the reasons for absence of the names of the original writers, I have stated above that these quotations should be regarded as the writings of the author of 'Ta-lun' himself or of some scholars who shared his views. An objection, however, may be raised to this view of mine: that these verses are actually of some predecessors of the author of 'Ta-lun' and that inasmuch as they passed for something in authority next to Buddha's own, they have been here quoted as suitable corroborations of the views unfolded in 'Ta-lun'.

<sup>33</sup> See H. Ui, 'Indo-Tetsugaku-kenkyu' (Essays on Indian Philosophy) vol. I, pp. 341, ff. (Tōkyo, 1924), and Haraprasād Śāstri's art. in J. & Proc. of the A. S. of Bengal, vol. VI, No. 8 (Calc., 1910). The Sk. text of the 20 verses is added in the beginning of this Edition of Suvikrāntavikrāmi-paripṛcchā-Prajñāpāramitā-sūtra.

This objection implies the contention that these quoted verses were originally written by some scholars highly respected by the author of 'Ta-lun', and not by the author himself or any of his colleagues. If that is really the case, it follows that the author of 'Ta-lun' could not have been Nāg., but some other person who came considerably later than Nāg. or Rāhulabhadra, and who, holding them in high respect, may have quoted their writings in order to attach some authority to his own views. Indeed, it actually seems to suggest the possibility of the author being K-J, or some one between Nāg. and K-J. And if so, the portion in question would seem to be better classified under the Class (A), instead of under (C), or (B).

But I am of opinion that a great deal should depend on the passages preceding or following the verses (especially the former, for the verses, in most cases, are quoted as a conclusion of some view of the author). The point is this: if the passages preceding the verses should be actually found to contain some phraseologies which could hardly be taken as Nāg's, but as those of some later scholars, then, it must be conceded that the one who is quoting these verses must be someone later than Nāg. But if the passages preceding (or following) the verses should be recognized to be properly Nāg's, and not to contain anything which should be definitely interpreted as of later scholars, then, the author of 'Ta-lun', who is here quoting the verses, should be regarded as Nāg.

These considerations led me on to an examination of the passages in point, which has revealed, in so far as my examination is concerned, that they should be properly regarded as Nāg's, containing nothing which should be definitely put to some later scholars. This is indeed a material support to my statement above that the uncredited quotations have been made by Nāg. himself. Chances are that Nāg., in his endeavour to bring some of his views to a suitable conclusion, has thought it fit to quote some of his verses, which he valued as proverbial phrases, or the verses of his colleague Rāhulabhadra, which served, as he thought, better purposes under the circumstances than whatever verses of his own composition. I may conclude, therefore, that the quotations and the passages preceding or following them are Nāg's.

(C) This class covers the rest of the text, consisting of passages which do not come under either the Class (A), or the Class (B). The Class (C), however, is subject to further reducement, since a detailed examination may reveal that some passages of my Class (C) should come rather under (A), and or even under (B); but, under the circumstances, I shall have to content myself with a temporary classification like the present one. The passages included here have been traditionally held to be

Nāg's, and so I think we may as well follow the popular belief, unless some contrary opinions should be forthcoming.

It might be contended naturally that Nāg's authorship for the whole text of 'Ta-lun' is doubtful, because 'Ta-lun' is available only in Chinese tr.: we have no Sk. or Tib. versions, nor is there any other evidence that Nāg. has really undertaken to write a commentary on the Larger MPPS. But this contention is rather indefensible. Many other Buddhist works have been handed down to this day only in Chinese version, and with most of them the authorship has been undisputed: no serious troubles or controversies have been occasioned thereby. It is not appropriate to single out this particular 'Ta-lun' as a case of doubtful authorship. Much less so, it seems, when I have pointed out under (B) several instances, which no other person than Nāg. himself could have written.

Of the three parts (A) (B) (C) of the whole text of 'Ta-lun', the first (A), though it occupies a considerable portion of the whole text, is the part of which Nāg's authorship should be denied, and the parts (B) and (C) may be ascribed to Nāg. The part (A), indeed, may contain some passages, which should not necessarily be ascribed to K-J: some other later hands may have been the only possible writer of the part (A). But it would be no easy matter to go that far. For the moment, we may as well content ourselves with the conclusion that the part (A) is not Nāg's, but is most probably K-J's.

It might be also contended that 'Ta-lun' and Daśabhūmika-sūtra-vibhāṣā (*Abbr.* Daśabhūmika-vibh., traditionally held to be another work of Nāg.) might be by two separate authors, because the views given in these two books are often found to be in conflict with each other,<sup>34</sup> but one must be reminded that some of the conflicting parts noted in 'Ta-lun' do actually come under the class (A), which I have already concluded not to be Nāg's. In that case, the confliction is only natural, inasmuch as the class (A), as I take it, is K-J's and not of the author of Daśabhūmika-vibh. As for the other conflicting parts, too, I do not think they necessarily arise from the difference of the author. If these parts are found not to agree with the views given in Daśabhūmika-vibh., then the divergences would be better ascribable to the mental developments and the different purpose of writing on the part of the author.

His bibliography in the order of publication will be as follows (among many of his works, only the four are here picked up for con-

<sup>34</sup> See A. Hirakawa's noteworthy art. in 'Journal of Indian and Buddhist Study' V, 2, Tōkyo, 1956, pp. 176-181.

sideration):

1. Madhyamaka-kārikā, 2. 'Ta-lun', 3. '菩提資糧論' (The Śāstra on the Provision for obtaining Bodhi; with the Commentary of Īśvara-bhikṣu, tr. by Dharmagupta, in 605-616, TTP. No. 1660, *abbr.* Bodhi-Ś), 4. '十住毘婆沙論' (Daśabhūmika-sūtra-vibhāṣā).

Thus Madhyamaka comes first, in which Nāg. has formed some basic principles of his views; next comes 'Ta-lun', this is an elaborate commentary on the Larger MPPS, in which, as has been already discussed, there are many quotations from Madhyamaka. The next one would be Bodhi-Ś. The ground for taking this to be later than 'Ta-lun' may be given like this: 'Ta-lun' with all its quotations from several other works, makes no allusion at all to this Bodhi-Ś. Again, the view on three Vimokṣa-mukhas which occurs in Fasc. 36 (XXV, p. 323, a) is repeated in its entity in the form of Gāthā, in Fasc. 4 of Bodhi-Ś., as verses 31-34. Daśabhūmika-vibh. would be the last, for in this we find many quotations from Bodhi-Ś. We may rather say that the former is practically based on the latter.

Next we shall go into the mental developments of the author as reflected on these works. In Madh., Nāg. is found to be considerably theoretical, but later on he gradually turns more practical, till he gets, after 'Ta-lun' and Bodhi-Ś., to Daśabhūmika-vibh., in which his practical exhortations based on the views given in Bodhi-Ś. are found in a more marked degree. He sets forth '易行門' (the way of Easy Practice), holding that Avaivartika is to be attained through 'Meditation on Buddha' and 'Invocation of Buddha's Name' and also with the aid of 'Confession of sins' and 'Transference of merits'. This no doubt indicates that in his advanced ages he is leaving his theoretical side to devote himself to the practice of the meditation and invocation on Buddha and also of the confession and transference.

Next we may say that 'Ta-lun' and Daśabhūmika-vibh. were written with different purposes and on different principles. In the former the purpose was to collect the views, doctrines, methods of training, customs, legends, *etc.*, foreign as well as domestic, and arrange them in a manner of a comprehensive Encyclopaedia; here, therefore, emphasis is not necessarily on his own views, nor is he too hasty to set them forth; in the latter, on the other hand, in commenting on Daśabhūmika-sūtra, which itself lays special emphasis on the religious practices, the author tries to give full expression to the doctrines he himself has believed. No doubt, the purpose in this case was to exhort others to follow him in the practical training he advocated. Here he rather refrains from enumerating the variant views, but focuses solely on his own views,

beliefs and practices.

Such being the difference in the purposes and principles of these two books, there may have well arisen some points which are seemingly in conflict. But this need not imply two separate authors, although here I will not give any further illustrations, nor is it necessary to do so. Now that I have accounted for these seeming divergencies, there would be nothing to prevent us from regarding these two works (excepting the part (A) of 'Ta-lun') both as coming from one and the same author, Nāgārjuna. So far I have endeavoured at some length to show that 'Ta-lun' contains some portions which should be regarded as later additions or insertions by some other person than Nāg., probably by K-J the translator, although it does have a considerable amount of passages which should be properly ascribed to Nāg. And it naturally follows that the original dates of some Buddhist Canons cited in the Book should be discussed with due consideration for these distinctions; that is to say, the passages of the class (A) may be found to include not only the canons which existed in Nāg's lifetime, but also those which did not exist just at that time as yet, but which were only in the course of making around the period of K-J. On the other hand, the canons which are cited in the passages of the Class (B) and Class (C) may as well be assumed to have already existed at Nāg's time, *i. e.* by the middle of the 3rd Cent.

PS. Of 'Ta-lun', there is in progress a commendable French translation by Étienne Lamotte, of which, Tome I (Chaps. I-XV, Fasc. I-X) and Tome II (Chaps. XVI-XXX, Fasc. XI-XIX) were published in 1944 and 1949, respectively, with copious footnotes, which are indeed a great credit to the editor's erudition. If the work goes on at this rate it will prove most beneficial to all interest in the subject. Its early completion is a matter to be sincerely hoped for. )

## VI. On Suvikrāntavikrāmi-paripṛcchā-PPS

### (1) The Name of this Sūtra

The name of this sūtra is according to the colophon of the Sk. Ms.: Ārya-Suvikrāntavikrāmi-paripṛcchā-Prajñāpāramitā-nirdeśa-Sārdhadvisāhasrikā-Bhagavaty-Ārya-Prajñāpāramitā, and with all of the Tib. texts, the title is “Hphags-pa rab-kyi rtsal-gyis rnam-par gnon-pas shus-pa śes-rab-kyi pha-rol-tu phyin-pa bstan-pa”, which corresponds to the Sk. title down to ‘-nirdeśa’. The Chinese text alone simply has Prajñāpāramitā-(Division), with no ‘Suv°-parip°’ of Sk. and Tib., or ‘Sārdhadvisāhasrikā’ of Sk. This is probably because in the Chinese version the sūtra forms the last Division of the H-ths-tr. of MPPS, so as to make a final part of a series of discussion on pāramitās, the other five being treated in the preceding five Divisions: Dāna-... Dhyāna-pāramitā.

In the Sk. or the Tib., however, this sūtra is supposed to be independent of the other five sūtras, and the main body of it consists of the portions asked by the bodhisattva Suvikrāntavikrāmin, answered by the Buddha, it is known as ‘Suv°-parip°-PP-nirdeśa, and also called ‘Sārdhadvisāhasrikā’, for the number of its ślokas is about 2,500. But to call this sūtra simply ‘Prajñāpāramitā-sūtra’ as in Chinese, must have been also a practice of long standing, for even in our Sk. Ms., at the end of Chap. II we see ‘Ārya-Prajñāpāramitāyām-Ānanda-P° (at the end of Chap. I ‘Ārya-Prajñāpāramitā-Nidāna-P°). And moreover, Bhāviveka (Bhāvaviveka, or Bhavya, c. 490-570) in his Prajñāpradīpa-Mūlamadhyamakavṛtti (Ch. tr. TTP. No. 1566, in vol. XXX) makes some quotations from it usually with a remark (according to Chinese tr.) “as given in the Prajñāpāramitā-sūtra”, and the passages thus quoted are all from Chapter III ‘Tathatā-p°’ of this sūtra.<sup>1</sup> This would show

<sup>1</sup> TTP. vol. XXX. p. 65, c, ll. 3-4 (=vol. VII, p. 1082, b, l. 8 from end=Sk. my Ed. p. 34, Na ... rūpasya gamanaṃ vā ’gamanaṃ vā prajñāyate.)

*ibid.* p. 74, b, ll. 18-19 (= *ibid.* p. 1078, b, ll. 7-8=Sk. p. 30, Na ... rūpaṃ viśuddhadharmī nāviśuddhadharmī).

*ibid.* p. 79, b, ll. 26-27 (= *ibid.* p. 1083, a, l. 4=Sk. p. 36, Na ... rūpa ... saṃskṛtāni vā ’saṃskṛtāni).

*ibid.* p. 88, b, ll. 7-8 (= *ibid.* p. 1079, a, l. 18=Sk. p. 30, Na ... rūpaṃ jāyate vā mriyate vā).

*ibid.* p. 95, b, ll. 26-27 (= *ibid.* p. 1081, c, l. 6=Sk. p. 33, Na ... rūpasyōcchedatā vā śāśvatatā vā).

*ibid.* p. 98, c, ll. 16-17 (= *ibid.* p. 1083, a, l. 5=Sk. p. 30, Na ... rūpaṃ saṃyujyate

that this sūtra was regarded as an important Prajñāpāramitā-sūtra in India about 100 years earlier than Hiouen-thsang.

(2) On the relation of this sūtra with Pañcapāramitā-nirdeśa-sūtra

As has been stated above (cf. Essay, Chap. II, List of PPSs), in Tib. bKaḥ-ḥgyur while this sūtra is included in Śes-Phyin (PPS-class), Pañcapāramitā-sūtra is included in Mdo-sde (Collection of several sūtras), so it would appear that these two are independent of each other. But was the latter intended as something independent of PP from the first? I would rather answer that it was not. It is true, this is not made to explain PP in a direct way, but it treats each of the pāramitās as something based on the PP. It several times mentions 'sarvajñajñāna' which is the aim of the PPS; it respects the three jñatās (sarva-j°, mārga-j°, and sarvākāra-j°) which are made much of by the PPS; it frequently alludes to 20 śūnyatās, which are taken up in the developed PPS; it stresses 'non-attachment', and also mentions 'ṣaṭpāramitā-saṃyoga-dharma'. All this is indeed in perfect conformity with the spirit of the PP, and with the doctrines of the more developed PPS. We may even assume that the course prepared by those doctrinal topics is utilized here as a kind of underplot for introducing the PPS (Suv°-parip°) as the sūtra of the sixth Pāramitā. H-ths is fairly justifiable in his inclusion of the five sūtras, each of which expounding one of the five pāramitās, in the PPS-class (in Tib. the five are unified as one Pañcapāramitā-sūtra, but in Ch., each of the five makes one sūtra). And the Tib. arrangement, alienating the two from each other, seems to be rather inadequate in that the original purposes of the sūtras are here forgotten, with the formal side unduly stressed. My view suggested above, concerning the relation of this sūtra with the sūtras of the five other pāramitās, would account for the special designation of 'Prajñāpāramitā-nirdeśa-sūtra'.

(3) On the Sk. Ms. of this sūtra

As is stated in the Preface, the only extant Sk. Ms. of this sūtra is kept in the Cambridge University Library. There is a bare possibility of some other Mss. remaining in Nepal, but it is altogether beyond the scope of the present research to make sure on that point.

The Cambridge Ms., as is explained by Cecil Bendall in his Catalogue (of the Buddhist Sanscrit Manuscripts in the University Library, Cambridge, p. 123, Add. 1543), consists of 123 Palm-leaves (12×2

vā visamyujyate vā).

*ibid.* p. 108, c, end-109, a, l. 1 (= *ibid.* p. 1080, b, ll. 16-17=Sk. p. 32, Na ... rūpam ātmā vā 'nātmā vā).

*ibid.* p. 116, c, ll. 25-26 (= *ibid.* p. 1079, a, l. 7=Sk. p. 30, Na ... rūpam cyavate vōpadyate vā).

inches), 6 lines on each leaf, excepting the leaf 100, b, which has 7 lines; palaeographically the Ms. is in the Nepalese Hooked-top type of c. 12 Cent.-13 Cent. The Ms. seems to be in a single hand. It has some erasures and corrections, which have been made in handwriting of much inferior quality, perhaps of a later hand (cf. the Photograph).

The Ms. is a comparatively accurate one for a Nepalese Ms., but as is usual with the Mss. of that period, it has some textual defects *e.g.* the avagraha is sometimes added and sometimes left out; the rules of combination in writing are not always strictly observed, *etc.* In my edition, necessary corrections have been made after the general rules, but some peculiarities of the original Ms. have been preserved.

Since only one Ms. is available for editing this text, utmost prudence on the part of the editor is naturally solicited wherever any errors are suspected. It is only where the textual errors are made definitely apparent by collations with the Tib. and Ch. translations that the editor's substitutions have been given with the necessary remarks in the footnotes. Elsewhere the original text is reproduced as it is, with suggested better readings in the footnotes.

(4) A Comparison between Sk. Text with Tib. and Ch. Tr.

Taken as a whole, the Sk. text agrees fairly well with the Tib. tr., down to the particular phrases and words, as well as in the general system of composition. On the other hand, the Ch. tr. shows not a few disagreements with the Sk. (and Tib. naturally). First see the general system: whereas the Sk. text divides the whole text into 7 chapters (Tib. same with Sk.), the Ch. tr. has no chapter divisions at all.

Next come the contents. The Ch. tr. after an discussion on 5 skandhas, goes on to discuss each of 12 āyatanas and 18 dhātus, or sometimes more simply āyatanas and dhātus categorically, or, as in Chap. VII ff., 12 āyatanas and 6 vijñānas. And with ātma-satva-jīva-bhava-(or jantu)-poṣa-puruṣa-pudgala-manuja(Ch. manoja?)-māṇava-kartr-(or kāraka)-kārayitr-vedaka-vedayitr-jānaka-jñāpayitr-paśyaka-darśayitr, the Ch. tr. mentions each and every one of them, but the Sk. and Tib. mostly mention some or many of them, *i.e.*, in regard to these items, the Ch. tr. gives a more detailed account, which is most probably a faithful copy of the original composition. We may suppose that, in the very beginning, a separate account on each of them was given in detail, but that, in later years, the accounts had come to be considerably reduced, probably because the anticipated conclusion is so clear that no detailed account of each item was necessary: the stress on the conclusion itself was deemed to be a more effective way of exposition no doubt. Accordingly the extant Sk. text and Tib. tr. may be taken to represent

later forms. We may assume also that in the initial texts there was no chapter division, but that in later years it was thought better to divide it into 7 chapters in order to give a better outward appearance and a theoretical system to the text. Thus the present Sk. text and Tib. tr. may be taken to represent an improved and rearranged text, instead of the original one which was more or less crude and undifferentiated. Which was the text that was cited by Bhāviveka of the 6th Cent., we cannot tell for certain, because his quotations are so fragmentary, but as he comes about 100 years earlier than H-ths, it was probably the more primitive one.

H-ths-tr. contains some noteworthy points which are left out in the Sk. and Tib. tr. For instance, the Sk. and Tib. versions, in discussing Mahābhūta, usually (though not always) give only four (to vāyu) or five (to ākāśa), but the Ch. tr. always gives six (Pṛthivi . . . ākāśa-vijñāna). We may assume that the number was originally four or five, but in later years when six mahābhūtas came to be more customary, it was enlarged into six as in H-ths-tr. Whereas the Sk. and Tib. versions in most cases end with śrāvaka-pratyekabuddha (in Tib. sometimes is added -bodhisattva), the Ch. tr. mostly adds bodhisattva-buddha. Generally speaking, the objects, even the sacred personages, given in PPS are mentioned as something to be 'denied', therefore, the enumeration of the sacred persons had to end with pratyekabuddha. But in a more expanded interpretations of PP., even bodhisattva and buddha were found to be not exempt from the 'utter denial'. Hence the addition of bodhisattva and buddha to the things to be denied in later PPS. The text thus augmented is represented by the H-ths-tr., while the one more faithful to the primitive text is represented by the Sk. text and Tib. tr. There are some other instances of this kind, and we may safely conclude that the text of H-ths-tr. shows a considerable development in the thoughts and teachings embodied in it, and that although the present Sk. Ms. and Tib. tr., in their formal aspect, shows a later development, yet in their spiritual aspect, they are not necessarily more developed than the Ch. tr.

In H-ths-tr., moreover, there are suspected some additional phrases by way of paraphrasing, inserted by discretion on the part of the translator. For instance:

Sk. (my edition p. 87) "Vaiśāradyabhūmir iyaṃ Suv<sup>o</sup> dharmaṇēyaṃ prajñāpāramitācaryā" (where Tib. tr. follows it word by word), the Ch. tr. (p. 1097, b, ll, 9-11): "菩薩所行(甚深)般若波羅蜜多, 是(諸如來應正等覺)(四)無畏(等功德之)地". The words given in the parentheses may be assumed to be the translator's additions; instances of this kind abound.

As this sūtra is translated into Ch. as the last Division of the whole MPPS, the Ch. tr. naturally changes the Sk. 'sakalāsamāptam' (the whole ended) at the end of the sūtra (my Ed. p. 128), into '此大般若經' (this Mahā-PPS) (p. 1110, a, l. 10), and the Ch. tr. (p. 1110, a, l. 14) has an insertion '說如是大般若經' (preached such a Mahā-PPS), which is altogether missing in the present Sk. text. These two also may be taken as the translator's additions.

(5) A Comparison of the Four Editions of Tib. text

Now we shall compare the four editions of the Tib. Tr.

1. sDe-dge Ed. (*abbr.* D.) of Tōhoku University.
  2. Lhasa Ed. (*abbr.* L.)
  3. sNar-thañ Ed. (*abbr.* N.)
  4. Peking Ed. (*abbr.* P.)
- } of Harvard University.

In broad outlines the four agree very well with each other, as has been already pointed out. This is probably because there was only one translation made (*i. e.* by the Indian scholars Śilendrabodhi and Jinamitra with Tibetan Ye-śes-sde, in 11th Cent.). But a detailed examination will reveal that there are slight disagreements noted among them. Moreover, where there exists a disagreement between the Sk. text and the Ch. tr. it frequently occurs that some editions of the above four agree with Sk. and not with Ch., and the others with Ch. and not with Sk., which will be better represented in a diagram:

L. = P. = Ch. × Sk. = D. = N.	L. = N. = Ch. × Sk. = D. = P.	P. = Sk. = Ch. × D. = L. = N.
N. = P. = Ch. × Sk. = D. = L.	N. = P. = Ch. × Sk. × D. = L.	N. = P. = L. = Ch. × Sk. = D.
D. = P. = Ch. × Sk. = L. = N.	Sk. = Ch. = P. = D. × L. = N.	Ch. = All Tib. × Sk.

How are these disagreements to be accounted for? It seems likely that when an earlier edition was undertaken the then current Sk. text might have been collated, and that with the later editions some earlier Tib. editions, if such were available, may have been compared. (P. shows the traces of being prepared with possible comparisons with several Tib. editions then available.) Hence the minor differences of the four editions from each other. Such being the case, it is fairly difficult to tell for certain, as far as the study of this sūtra alone is concerned, which (later) edition is mainly based on which (earlier) edition.

(6) The Contents of the Sūtra

The contents of the sūtra are, generally speaking, the same with three versions: Sk., Tib., and Ch. And as this sūtra is divided into seven chapters in Sk. and Tib., it will better in discussion to take up each chapter one by one.

Chap. I. Nidāna (Introduction). Here is not only an Introduction explaining the motives of preaching this sūtra, but also some accounts of Prajñā, Bodhi, Bodhisattva, Mahāyāna and Mahāsattva (mostly in the

form of Buddha's teachings to the Bodhisattva Suvikrāntavikrāmin).

Chap. II. Ānanda (Dialogues between Ānanda and Śāriputra, and Buddha's teachings to Ānanda). Here is given a warning against 'abhimāna' (or 'adhimāna', the conceited).

Chap. III. Tathatā (mainly Buddha's teachings to Suvikrāntavikrāmin). Here are some discussions on PP, that PP=tathatā (thusness)=avitathatā-'nanyatathatā-yāvattathatā (or yathāvattathatā), that PP is 'apagatasvabhāva'.

Chapter IV. Aupamya (Buddha's teachings first to Suvikrāntavikrāmin and next to Śāriputra). Here it is illustrated with 12 aupamyas (similes) that PP is 'apariniṣpanna' (not completely perfected), 'asvabhāva' (non-existing of the own state-of-being), 'gambhīra' (profound), and 'prakṛtipariśuddha' (own nature is utterly pure) and 'agocara' (non-fieldness).

Chap. V. Subhūti (Dialogues between Subhūti and Śāriputra). Here is asserted the invisibleness, the inexplicableness and imreachableness of PP.

Chap. VI. Caryā (Buddha's teachings to Suvikrāntavikrāmin). Here is a detailed account of how to practise PP, of what is bodhisattva-caryā, etc.

Chap. VII. Anuśamsā (Praising) (Buddha's teachings to the bodhisattvas). Here we have a summarization of how bodhisattvas should behave themselves, how to practise PP. Finally, we have a statement that the mudrā of PP should be conferred on the Bodhisattvas, for śrāvakas are not qualified enough for it; and next come Buddha's entrusting words that they should receive and keep this dharmaratnakośa for the sake of all beings of the future time, 500 years after Buddha's nirvāṇa, when the Age of the Right Dharma would be perishing.

As is clear from the above summary, this sūtra gives comprehensive accounts of the more important doctrines of the original PPS, and in its minute descriptions, it comes near to the most developed text of MPPS (for example, as in H-ths-tr.). So this may be assumed to have been rather among the later productions in the PPS literature.

Though this sūtra is in developed style as a PPS, it is found to contain almost none of the thoughts and doctrines outside the PPS itself, *i. e.* those new thoughts and doctrines which arose in India around 4th-5th centuries, such as (1) Tathāgatagarbha-thoughts in Tathāgatagarbha-sūtra, etc. (2) the idea of 'Every being having the Buddha-nature' and the problem of 'Icchantika attaining Buddhahood', found in Mahāparinirvāṇa-sūtra of Mahāyāna, etc. (3) Ālayavijñāna-theory of Vijñaptimātra-school initiated by Sandhinirmocana-sūtra and virtually completed by the

brothers Asaṅga and Vasubandhu. It is true, the words 'parikalpita' and 'pariṇiṣpanna', presumably from parikalpita-paratantra-pariṇiṣpanna of the Vijñaptimātra-school, do frequently occur in this sūtra but they are not used in the exact connotations and usage of the words which they had in that school. And there occurs the word 'ālaya', but it is not used in the sense concerning Ālayavijñāna. Chances are that these words were in popular use in India of that time and this sūtra, too, simply followed the popular usage, no doubt, but anyway, these words are not here used in just the same connotations as in the other school.

(7) The Date of this sūtra and also of the other PPSs

The period of the first appearance of this sūtra was, as the above discussions show, the time when the new Mahāyānistic thoughts and doctrines noted above were already spread, but still it aimed solely at an improved exposition of the teachings of PPS proper, excluding those outside doctrines whatever (although some technical words have been adopted from outside).

So the present sūtra may be summarised as a condensation of one, or two or three, of MPPS in the period of the consummation of PPS, with a view to setting forth detailed accounts of the purports of PPS. It was not intended as a compendium or formula like Vajracchedikā or PP-hṛdaya; it appeared later than these, and it was intended to be not so large as MPPS (even the Smaller one), on one hand, and on the other, not so small as Vajracchedikā, but just the size coming in the middle of the two, or just the proper size for a Mahāyāna-sūtra.

Seeing the Bhāviveka of 6th Cent. already quotes from it, the initial appearance of the sūtra may be estimated to be from the latter half of the 5th Cent. to the beginning of the 6th Cent.

By the way, here we shall make an inquiry into the initial periods of the PPSs, Nos. 6-10, as given in my List. I ought to have touched upon the problem in Chap. IV, but I did not do so just then, thinking it better to discuss it here, because it should be discussed with more propriety when the question of the period of No. 16 is to be considered (Nos. 11-15 were made as the preliminaries of No. 16, as has been already pointed out.) (cf. Table V).

No. 10 (Prajñāpāramitā-naya-śatapañcāśatkā): with this sūtra, the earliest translation (tr. by H-ths, 660-663) shows some features of the early Vajrayāna-school, which means that the original text was of a later period than any other of the 15 PPSs, perhaps from the end of 6th Cent. to the first half of 7th Cent. But excepting just this one, the present Suv°-PPS is the latest among the 15 PPSs.

No. 9 (Vajracchedikā): with this, there have existed a number of

commentaries following that by Maitreya in India, and in China, we have the translation of K-J. This suggests that it made its appearance at a fairly early date. And although Nāgārjuna does not seem to have known of this sūtra, it must have existed before the middle of the 3rd Cent., for, as Prof. H. Ui recently suggested in his Japanese tr. of Vajracchedikā (in the Bulletin of the Faculty of Lit., Nagoya Univ., Phil. Sect. XXI), the two verses from this sūtra are quoted in the Ch. tr. (by Dharmarakṣa in 289 A. D.) of Vimaladattā-sūtra (see TTP. vol. XII, p. 92, c).

No. 8 (Nāgaśrī-PPS): with this, the Ch. tr. was undertaken by someone probably coming between Dharmarakṣa and K-J (cf. p. XVI of my Essay). The original text, might have been contemporary with the Vajracchedikā, or a little later than that.

No. 7 (Mañjuśrī-PPS): as we have a Ch. tr. of this at the beginning of 6th Cent., the original text had presumably appeared during 5th Cent. at the latest.

No. 6 (Devarāja-Pravara-paripṛcchā-PPS). The Ch. tr. came only in the latter half of 6th Cent., but this sūtra seems to have been known in China at the beginning of 6th Cent. (see Essay, Chap. II. 2), so we may assume it to have been first completed in India during 5th Cent. at the latest.<sup>(2)</sup>

The order of the original texts of these sūtras chronologically arranged will be as follows:

- (i) Before the middle of the 3rd Cent.:  
No. 9 (Vajracchedikā).
- (ii) From the middle of the 3rd Cent. to the first half of the 4th Cent.:  
No. 8 (Nāgaśrī).
- (iii) At least during the 5th Cent.:  
No. 7 (Mañjuśrī) and No. 6 (Devarāja-Pravara-paripṛcchā).
- (iv) From the latter half of 5th Cent. to the beginning of 6th Cent.:  
Nos. 11-16 (Pañcapāramitā-nirdeśa and Suv°-paripṛcchā).
- (v) From the end of 6th Cent. to the first half of 7th Cent.:  
No. 10 (Prajñāpāramitā-naya).

<sup>2</sup> Dr. Baiyū Watanabe asserts that this sūtra is a preliminary to Saddharma-puṇḍarīka (*i. e.* chronologically earlier than Saddh°) (see his 'Study on the Saddharma-puṇḍarīka-sūtra and some other Mahāyāna sūtras,' Tōkyo, 1956, Chap. 4). But that he is wrong in his assumption will be verified by a historical study of Ch. translations of Buddhist texts, and also by a more intensive examination of the contents of the sūtras.

PART II  
TEXT OF  
SUVIKRĀNTAVIKRĀMI-PARIPṚCCHĀ  
PRAJÑĀPĀRAMITĀ-SŪTRA

Ārya-Suvikrāntavikrāmi-paripṛcchā-Prajñāpāramitā-nirdeśa-  
Sārdhadvisāhasrikā-  
Bhagavaty-Ārya-Prajñāpāramitā

collated with  
Chinese and Tibetan Translations

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## Abbreviations in the Footnotes

- A. Aṣṭasāhasrikā-Prajñāpāramitā-sūtra, edit. by Rājendralāla Mitra, Bibl. Ind., Calcutta, 1888.
- Ch. Chinese text translated by Hiouen-thsang, TTP. No. 220, Fasc. 593-600. (TTP. vol. VII, pp. 1065-1110).
- MM. Dr. T. Matsumoto's Edition of this Sūtra, Tokyo, 1956.
- MM-A. Dr. T. Matsumoto's Edition of this Sūtra, (1st Chap. only, with 'Vorwort') Stuttgart, 1932.
- MM-B. Dr. T. Matsumoto's Edition of this Sūtra, (2nd Chap. only), Leiden, 1935.
- Ms. Manuscript of this Sk. text preserved in Cambridge University Library (C. Bendall's Catalogue, Cambridge, Add. 1543).
- P. Pañcaviṃśatisāhasrikā-Prajñāpāramitā-sūtra, edit. by Nalinakṣa Dutt, London, 1934.
- Tib. Tibetan text tr. by Śilendrabodhi, Jinamitra and Ye-śes-sde. Common to all (or at least the present four) Editions of Tib. tr.
- TD. Tibetan text, sDe-dge Ed., in Tōhoku University.
- TL. // Lhasa Ed.
- TN. // sNar-thañ Ed. } in Harvard University.
- TP. // Peking Ed. }

[1. b.]

(1) Namaḥ sarvabuddhabodhisatvebhyaḥ! Namo daśadiganantâparyan-  
talokadhâtuvyavasthitebhyaḥ sarvabuddhabodhisatvebhyo 'titânâgata-  
pratyutpannebhyaḥ! Namo Bhagavatyâ (2) Āryaprajñâpâramitâyai! (1)

- (3) 1) Nirvikalpe namas tubhyaṃ prajñâpâramite 'mite,  
yâ tvam sarvânavadyâṅgi niravadyair nirikṣyase. (4)
- 2) Ākāśam iva nirlepâṃ niṣprapañcâṃ nirakṣarâṃ,  
yas tvam paśyati bhâvena sa paśyati tathâgatam.
- 3) Tav' âcârye (5) guṇâḍhyâyâ buddhasya ca jagadguroḥ,  
na paśyanty antaram santaś candracandrikayor iva.
- (6) 4) Kṛpâtmakâḥ prapadya tvam buddhadharmapuraḥsarim, (7)  
sukhen' âyanti mâhâtmyam atulaṃ bhaktivatsale. (8)
- (6) 5) Sakṛd apy âśaye śuddhe yas tvam vidhivad ikṣate,  
tenâpi niyatam siddhiḥ prâpyate 'moghadarśane.
- 6) Sarveṣâṃ api vîrâṇâṃ parârthe 'bhiratâtmanâṃ, (9)  
poṣikâ janayitrî ca mâtâ tvam asi vatsalâ. (10)
- 7) Yad buddhâ lokaguravaḥ putrâs tava kṛpâlavaḥ,  
tena tvam asi kalyâṇi sarvasatvapitâmahî. (11) (12) [2. a.]
- (13) 8) Sarvapâramitâbhis tvam nirmalâbhir anindite,  
candralekhêva târâbhir anuyâtâ 'si sarvadâ.

1...1 In Ch. no such adoration-words; in Tib. "sañs-rgyas dañ byañ-chub-sems-dpaḥ dañ ḥphags-pa-ñan-thos thams-cad la phyag-ḥtshal-lo".

2 MM. -tyai; Ms. also seems to be -tyai, though not clear.

3 These 20 verses (1-20) do not belong to our Prajñâpâramitâ-text, they are neither in Ch. nor in Tib. As Haraprasâd Śâstri discovered in 1907 (see Journal and Proceedings of A. S. B. vol. VI, No. 8, 1910), and Prof. H. Ui further proved in 1921 (Indo-tetsugaku-kenkyu, Essays on Indian Philosophy, vol. 1, pp. 341 ff., Tôkyo, 1924), these 20 verses were composed by Râhulabhadra, and are retained in Ch-tr. of Nâgârjuna's Commentary on MPPS (Fasc. 18, i. e. p. 190, TTP. vol. XXV; see also my Introd. Essay, p. LXXI), and are added to the Beginning of the Sk-text of Aṣṭasâhasrikâprajñâpâramitâ-sûtra (R. Mitra's Edition in Bibl. Ind., 1888) and Pañcaviṃśatisâhasrikâprajñâpâramitâ (Nalinakṣa Dutt's Edit. in Calcutta Oriental Series, No. 28, 1934).

4 A. ikṣase.

5 A. P. tava câryaguṇâdyâyâ.

6 The verses corresponding to No. 4 and No. 5 are not found in Chinese translation.

7 A. -purassa° P. -puraḥsarâṃ.

8 Ms. mah°.

9 MM. parârthe nirat°, A. parârthanīyat°, P. parârthe niyat°.

10 MM. Yoṣikâ, A. yo 'dhikâ.

11 A. api.

12 MM. -ni.

13 The verses corresponding to No. 8 and No. 14 have we not in the Chinese translation.

- 9) Vineyaṃ janam āsādyā tatra tatra tathāgataiḥ,  
bahurūpā tvam evāikā nānānāmabhir īdyase.
- 10) Prabhāṃ prāpyēva diptāṃśor avaśyāyôdabindavaḥ,  
tvāṃ prāpya pralayaṃ yānti doṣā vādās ca vādinām.<sup>(1)</sup>
- 11) Tvam eva trāsajanani bālānāṃ bhīmadarśanā,  
āśvāsajanani cāsi viduṣāṃ saumyadarśanā.
- 12) Yasya tvayy apy abhiṣvaṅgas tvannāthasya na vidyate,  
tasyāmba katham anyatra rāgadveṣau bhaviṣyataḥ.
- 13) N' āgacchasi kutaścīt tvam na ca kvacana gacchasi,  
sthāneṣv api ca sarveṣu vidvadbhir nōpalabhyase.
- 14) Ye tvām eva na paśyanti prapadyante ca bhāvataḥ,  
prapadya ca vimucyante tad idaṃ mahad adbhutam.<sup>(2)</sup>
- 15) Tvām eva badhyate paśyan-n-apaśyan-n-api badhyate,  
tvām eva mucyate paśyan-n-apaśyan-n-api mucyate.
- 16) Aho vismayanīyā 'si gambhīrā 'si yaśasvini,  
sudurbodhā 'si māyēva drśyase na ca drśyase.<sup>(3)</sup> [2.b.]
- 17) Buddhaiḥ pratyekabuddhaiś ca śrāvakaiś ca niṣevitā,  
mārgas tvam eko mokṣasya nāsty anya iti niścayaḥ.<sup>(4)</sup>
- 18) Vyavahāraṃ puraskṛtya prajñāptyarthaṃ śarīriṇām,  
krpayā lokanāthais tvam ucyase ca na cōcyase.<sup>(5)</sup>
- 19) Śaktaḥ kas tvām iha stotum nīrnamittāṃ nirañjanām,  
sarvavāgviṣayātītāṃ yā tvam kvacid anīśritā.<sup>(6)</sup>
- 20) Saty evam api samvṛtyā vākpathair vayam idrśaiḥ,  
tvām astutyām api satīm tuṣṭūṣantaḥ sunirvṛtāḥ.<sup>(7)</sup>

Prajñāpāramitāṃ stutvā yan mayōpacitaṃ śubham,  
tenāstu nikhilo lokaḥ prajñāpāraparāyaṇaḥ.<sup>(10) (11)</sup>

1 A. -vi°.

2 A. P. evaṃ.

3 A. māyaiva.

4 A. ekā.

5 A. na ca.

6 P. anīśritā.

7 A. satyaivam ayi.

8 P. stutvā.

9 A. tuṣṭus°.

10 A. P. tenāstv āsu jagatkṛtsnam prajñāpāraparāyaṇam.

11 This last one verse may not be the continuation of Rāhulabhadra's adoration verses; in the Ch. translation of the above-mentioned work of Nāgārjuna we can not find the verse corresponding to this.

## [ I. Nidāna-Parivartaḥ ]

[2.b.1.4. middle]

(1)  
 Evaṃ mayā śrutam : ekasmin samaye Bhagavān Rājagr̥he viharati  
 sma, Veṇuvane Kalandakanivāpe mahatā bhikṣusam̐ghena sārdham  
 ardhatrayodaśabhir bhikṣuśatair aprameyāsam̐khyeyaiś ca bodhisatvair  
 mahā[satvair nānābuddha]<sup>(2)</sup>kṣetrasam̐nipatitair ekajātipratibaddhaiḥ. Tena  
 khalu punaḥ samayena Bhagavān anekāśatasahasrayā pariśadā parivṛtaḥ  
 puraskṛto dharmam deśayati sma.<sup>[3.a]</sup>

Atha khalu tasyām eva paṛṣadi Suvikrāntavikrāmī nāma bodhisatvo  
 mahāsatvaḥ sam̐nipatito 'bhūt sam̐niṣaṇṇaḥ. Sa utthāy' āsanād ekāmsam  
 uttarāsaṅgam kṛtvā dakṣiṇam jānumaṅdalaṃ pṛthivyām pratiṣṭhāpya,  
 yena Bhagavām-s-tenāñjalim praṇamya Bhagavantam etad avocat:  
 "Pṛceyam aham Bhagavantam tathāgatam arhantam samyaksambud-  
 dham kaṃcid eva pradeśam, saced Bhagavān avakāśam kuryāt pṛṣṭāś ca  
 praśnavyākaraṇāya." Evam ukte Bhagavān Suvikrāntavikrāmiṇam  
 bodhisatvam mahāsatvam etad avocat: "Pṛccha tvam Suvikrānta-  
 vikrāmiṃ-s-Tathāgatam arhantam samyaksambuddham, yad yad ev'  
 ākāmkṣasy, aham te tasya tasyāiva praśnavyākaraṇena cittam āra-  
 dhayisyāmi."<sup>(3)</sup>

Evam ukte Suvikrāntavikrāmī bodhisatvo mahāsatvo Bhagavantam  
 etad avocat: "Prajñāpāramitā prajñāpāramitēti Bhagavan-n-ucyate,  
 kiyatā Bhagavan bodhisatvānām mahāsatvānām prajñāpāramitā pra-  
 jñāpāramitēty ucyate, katham<sup>[3.b.]</sup> Bhagavan bodhisatvo mahāsatvaḥ  
 prajñāpāramitāyām carati, katham Bhagavan bodhisatvasya mahāsatvasya

<sup>1</sup> Ch. TTP. vol. VII, p. 1065, c. (Fasc. 593, Mahāprajñāpāramitā-sūtra, tr. by Hiouen-thsang); Tib. sDe-dge Edition (Tōhoku No. 14), Śes-phyin, XXXIV, Ka, 20, a.

<sup>2</sup> The portion in brackets is slightly undecipherable in Ms.

<sup>3</sup> Ms. -ṣyomi.

prajñāpāramitāyāṃ carataḥ prajñāpāramitābhāvanā paripūriṃ gacchati, katham Bhagavan bodhisatvasya mahāsatvasya prajñāpāramitāṃ bhāvayato mārāḥ pāpiyān avatāraṃ [na]<sup>(1)</sup> labhate, sarvamārakarmāṇi cāvabudhyate, kīdrgrūpaiś<sup>(2)</sup> ca Bhagavan prajñāpāramitāvihārair viharan bodhisatvo mahāsatvaḥ kṣipraṃ sarvajñatādharma-paripūriṃ adhigacchati?”

Evam ukte Bhagavān Suvikrāntavikrāmiṇaṃ bodhisatvaṃ mahāsatvaṃ etad avocat: “Sādhu sādhu Suvikrāntavikrāmin, yas tvaṃ Tathāgatam arhantaṃ samyaksambuddhaṃ prajñāpāramitāṃ paripreçhasi bodhisatvānāṃ mahāsatvānāṃ arthāya, yathā 'pi nāma tvaṃ bahujanahitāya pratipanno bahujanasukhāya lokānukampāyai mahato janakāya-syārthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ ca etarhy anāgatānāṃ<sup>[4.a.]</sup> ca bodhisatvānāṃ mahāsatvānāṃ ālokaṃ kartukāma” iti.

Atha khalu Bhagavān jānan-n-eva Suvikrāntavikrāmiṇaṃ bodhisatvaṃ mahāsatvaṃ paripreçhati sma: “Kaṃ tvaṃ Suvikrāntavikrāmin-n-arthavaśaṃ sampaśyaṃ-s-Tathāgatam etam arthaṃ paripreçhasi?”<sup>(3)</sup> Evam ukte Suvikrāntavikrāmī bodhisatvo mahāsatvo Bhagavantam etad avocat: “Sarvasatvānāṃ vayaṃ Bhagavan-n-arthāya Tathāgatam etam arthaṃ paripreçhāmaḥ, sarvasatvahitāya sarvasatvānukampāyai. Tat kasmād dhetoḥ? prajñāpāramitā Bhagavan sarvadharmānāṃ grāhikā, yad uta śrāvaka-pratyekabuddha-bodhisatva-samyaksambuddhadharmānāṃ, ato Bhagavāṃ-s-Tathāgataviṣayaṃ Tathāgatajñānaṃ ca nirdiśatu, tatra ye satvā niyatāḥ śrāvakayāne bhaviṣyanti, te śrutvā kṣipraṃ anāsravāṃ bhūmiṃ sāksātkaṛiṣyanti, ye pratyekabuddhayāne niyatā bhaviṣyanti, te kṣipraṃ pratyekabuddhayānena niryāsyanti; ye 'nuttarāṃ samyaksambodhiṃ samprasthitās, te kṣipraṃ<sup>[4.b.]</sup> anuttarāṃ samyaksambodhim abhisambhotsyante, ye cānavakrāntasamyaktvaniyāmā aniyatās tīrṣṣu bhūmiṣu, te śrutvā 'nuttarāyāṃ samyaksambodhau

1 Ms. lacks [na]; MM. follows to Ms.; acc. to Ch. and Tib. [na] should be added.

2 MM. kīdrḡ anyaiś (probably misprint, in Ms. it is clearly -rūpaiś).

3 MM. says in the foot-note (1), p. 4, 'Ms. -ḥ', but it is his misreading.

cittam utpādayiṣyanti. Sarvasatvānāṃ ca Bhagavan kuśalamūlasaṃ-  
 jananāṃ kṛtaṃ bhaviṣyati Tathāgatenēmaṃ prajñāpāramitāpraśnaṃ  
 visarjayatā. Na ca vyaṃ Bhagavan hīnādhimuktikānāṃ satvānāṃ  
 kṛtaśas Tathāgataṃ paripṛcchāmaḥ, na daridrācittānāṃ, na daridrāmāna-  
 sasamanvāgatānāṃ, na kusīdānāṃ, na kausīdyābhibhūtānāṃ, na dṛṣṭi-  
 pañkāvasannānāṃ, na mārapāśābaddhānāṃ, nānapatrapānāṃ, nāsamle-  
 khasamanvāgatānāṃ, na muṣitasmr̥tīnāṃ, na bhrāntācittānāṃ, na  
 kāmapañkamagnānāṃ, na śāṭhānāṃ, na māyāvināṃ, nākṛtajñānāṃ, na  
 pāpēcchānāṃ, na pāpasamācārānāṃ, na śīlavipannānāṃ, nāpariśud-  
 dhaśīlānāṃ, na dṛṣṭivipannānāṃ<sup>(1)</sup>, na māragocaracāriṇāṃ<sup>(2)</sup>, n' ātmōtkarṣa-  
 kānāṃ, na parapamsakānāṃ, na lābhasatkāragurukānāṃ, na pātra-  
 cīvarādhyavasitānāṃ, na kuhakānāṃ, na lapakānāṃ, na naimittikānāṃ,  
 na naiṣpeṣikānāṃ, na lābhena lābhacikīrṣukānāṃ; na vyaṃ Bhagavan-  
 n-evamrūpānāṃ satvānāṃ kṛtaśas Tathāgataṃ paripṛcchāmaḥ. Ye punar  
 Bhagavan satvāḥ sarvajñajñānaṃ prārthayanty asaṅgajñānaṃ svayam-  
 bhūjñānaṃ asamajñānaṃ anuttarajñānaṃ prārthayante, ye n' ātmānaṃ  
 upalabhante na paraṃ, kutaḥ punar ātmānaṃ utkarṣayiṣyanti paraṃ vā  
 pamsayiṣyanti, teṣāṃ nihataṃnānāṃ vyaṃ Bhagavaṃś-chinnaviṣāṇa-  
 vṛṣabhōpamānāṃ<sup>(3)</sup> bodhisatvānāṃ mahāsatvānāṃ ābrīḍhaśalyānāṃ nica-  
 mānasānāṃ caṇḍālakumārakōpamacittānāṃ pṛthivy-ap-tejo-vāyv-ākāśa-  
 samacittānāṃ Bhagavan satvānāṃ arthāya Tathāgataṃ paripṛcchāmo  
 bodhisatvānāṃ mahāsatvānāṃ. Ye dharmam api nōpalabhante nābhi-  
 nivīśante, kutaḥ punar adharmaṃ, teṣāṃ vyaṃ Bhagavan-n-arthāya  
 Tathāgataṃ paripṛcchāmo bodhisatvānāṃ mahāsatvānāṃ āśayaśuddhā-  
 nāṃ<sup>[5.b.]</sup> aśāṭhānāṃ amāyāvināṃ ṛjukānāṃ samacittānāṃ sarvasatvāhitā-  
 nukampakānāṃ samādāpakānāṃ samuttejakānāṃ sampraharsakānāṃ  
 mahābhāravāhikānāṃ mahāyānasamārūḍhānāṃ mahākṛtyena pratyupa-  
 sthitānāṃ mahākāruṇikānāṃ sarvasatvāhitasukhāvahānāṃ nāyakānāṃ

1 Ms. -papann°.

2 MM. -cāriṇāṃ.

3 Ch. 折角獸, Tib. rwa-bcad-pa, MM. chinnaviṣāṇavṛṣanto°.

vināyakānām pariṇāyakānām sarvadharmānīśritavihārikānām sarvôpa-  
 pattyāyatanānarthikānām sarvamārapāśavinirmuktānām chandikānām  
 vīryavatām apramattānām sarvadharmaparamapāramiprāptānām sarva-  
 saṃśayacchedanakuśalānām, [teṣām]<sup>(1)</sup> vyaṃ Bhagavan satvānām<sup>(2)</sup> kṛtāśas  
 Tathāgatam pariṛchāmo bodhisatvānām mahāsatvānām. Ye te Bhaga-  
 van satvā buddhajñānam api na manyante nābhinivīśante nādhyavasāya  
 tiṣṭhanti, sarvamānyanāsamatikrāntā mārgasthitā mārgapratipannā  
 mārgadaiśikās, teṣām vyaṃ Bhagavan satvānām kṛtāśas Tathāgatam  
 pariṛchāmo bodhisatvānām mahāsatvānām ca. Sarvasatvānām vyaṃ  
 Bhagavan-n-arthāya hitāya sukhāya yogakṣemāya<sup>[6.a.]</sup> Tathāgatam pariṛ-  
 chāmaḥ, sarvasatvānām vyaṃ Bhagavan sukham upasaṃhartukāmā  
 anuttarasukham niruttarasukham nirvāṇasukham buddhasukham asaṃ-  
 skṛtasukham. Tena vyaṃ Bhagavan sarvasatvānām saṃśayacchittyar-  
 tham Tathāgatam pariṛchāmaḥ. Niḥsaṃśayā vyaṃ Bhagavan bha-  
 vitukāmāḥ, niḥsaṃśayāś ca Bhagavan sarvasatvebhyaḥ saṃśayaprahāṇāya  
 dharmaṃ deśayitukāmāḥ. Tat kasmād dhetoḥ? sarvasatvā hi Bhagavan  
 sukhakāmā duḥkhapratikūlāḥ sarvasatvāḥ sukhenārthikāḥ, na ca vyaṃ  
 Bhagavan sarvasatvānām kiṃcid anyat sukham samanupaśyāmo 'nyatra  
 prajñātaḥ, na cānyat kiṃcid Bhagavan sarvasatvānām sukham asty  
 anyatra bodhisatvayānān mahāyānāt, tena vyaṃ Bhagavan-n-imam  
 arthavaśaṃ sampaśyantāḥ satvānām sukham upasaṃhartukāmāḥ prajñā-  
 pāramitām pariṛchāmaḥ, bodhisatvānām cāitam artham Bhagavan  
 samanupaśyadbhir asmābhis Tathāgata etam artham pariṛṣṭaḥ.”

Evam utke Bhagavān Suvikrāntavikrāmiṇam bodhisatvam mahāsat-  
 vam etad avocat: “Sādhu sādhu Suvikrāntavikrāmin guṇānām te na  
 sukaraḥ paryanto 'dhigantum, yas tvam Tathāgatam mahato janakāyasyā-  
 nukampāyā imām<sup>(3)</sup> prajñāpāramitām pariṛchasi, tena hi tvam Suvik-  
 rāntavikrāmiṇ śṛṇu sādhu ca suṣṭhu ca manasikuru, bhāṣiṣye 'ham te.”

1 Ms. lacks [teṣām].

2 Ms. Bhagavanam.

3 Ms. and MM. -pāyai imām.

“Sādhu Bhagavan”-n-iti Suvikrāntavikrāmī bodhisatvo mahāsatro  
Bhagavataḥ pratyaśrauṣit.

Bhagavān etad avocat: Yat tvaṃ Suvikrāntvikrāmin-n-evaṃ  
vadasi ‘Prajñāpāramitā prajñāpāramitēti Bhagavan-n-ucyate, kiyatā  
Bhagavan bodhisatvānāṃ mahāsatvānāṃ prajñāpāramitēty ucyata’ iti,  
na hi Suvikrāntavikrāmin kenacid dharmeṇa prajñāpāramitā vacanīyā,  
sarvavacanātikrāntā hi prajñāpāramitā, na hi Suvikrāntavikrāmin  
prajñāpāramitā śakyate vaktum: iyaṃ sā prajñāpāramitā ’sya vā  
prajñāpāramitā ’nena vā prajñāpāramitā ’smād vā prajñāpāramitā.  
(1) Apāramitāiṣā Suvikrāntavikrāmin sarvadharmāṇāṃ, tenōcyate prajñā-  
pāramitēti. Prajñāiva Suvikrāntavikrāmiṃ-s-Tathāgatena na labdhā  
nōpalabdhā, kutaḥ punaḥ prajñāpāramitāṃ upalapsyate; prajñēti Suvī-  
krāntvikrāmin-n-ajñāiṣā<sup>(2)</sup> sarvadharmāṇāṃ ajānanāiṣā<sup>(3)</sup> sarvadharmāṇāṃ,  
tenōcyate prajñēti. Katamā ca Suvikrāntavikrāmin<sup>[7.a.]</sup> ajānanā<sup>(4)</sup> sarvadar-  
māṇāṃ, anyathāite sarvadharmā anyathā ’bhilapyante, na cābhilāpa-  
vinirmuktāḥ sarvadharmāḥ. Yā cājñā<sup>(2)</sup> sarvadharmāṇāṃ yā c’ ajānanā<sup>(3)</sup>  
sarvadharmāṇāṃ, na sā śakyā vācā vaktum, api tu, yathā satva  
ajānanas,<sup>(5)</sup> tenōcyate prajñēti; prajñaptir ity eṣōcyate, tenōcyate  
prajñēti. Sarvadharmās ca Suvikrāntavikrāmin-n-aprajñapanīyāḥ,<sup>(7)</sup> apra-  
vartyāḥ, anirdeśyāḥ, adrśyās ca; yāivam ajānanā<sup>(8)</sup>, iyaṃ ucyate ’jānanēti.  
Prajñēti Suvikrāntavikrāmin nāiṣā<sup>(10)</sup> ’jñā nāpy anajñā<sup>(11)</sup> nāpy ajñānājñā,<sup>(12)</sup>

1 Ch. and Tib. -mitā. Pāra°.

2 Ch. 解 and Tib. kun-tu śes-pa, that is ‘jñā’ or ‘ājñā’. See MM. Edition p. 6, note (1).

3 Ch. 知, and Tib. kun-tu rig-pa, that is jñānā or ājñānā (jñāna is a Pāli form for Sk. jñāna).

4 Ch. 解知 and Tib. kun-tu rig-pa; see the above note.

5 Ch. 有情所知 (ājñānas). Tib. sems-can rnam-s-kyis śes-par gyar-pa.

6 ‘prajñaptir ity’ is in Ms. ‘prajñā’pi’, but it must be error; MM. prajñāpi [-āpi prajñaptir].

7 MM. -jñāp°, but Ms. -jñap°.

8 Ch. 知 (ājānanā?).

9 Ms. & MM. -te ajāna° Ch. 如實知 (ājānanā?).

10 Ms. & MM. nāiṣā ajñā.

11 Ms. MM. anājñā.

12 Ch. 非此非餘處, Tib. de-las kyañ ma-yin de-las ma-yin-pa yañ ma-yin.

tatas tenôcyate prajñêti. [Na]<sup>(1)</sup> jñānagocara eṣa Suvikrāntavikrāmin  
 nājñānagocaraḥ,<sup>(2)</sup> nājñānaviṣayo nāpi jñānaviṣayaḥ ; aviṣayo hi jñānaṃ ;  
 saced ajñānaviṣayaḥ syād,<sup>(3)</sup> ajñānaṃ syāt ; na jñānaṃ ajñānataḥ, nāpi  
 jñānato 'jñānaṃ,<sup>(4)</sup> nāpi jñānaṃ ajñānaṃ, nāpy ajñānaṃ jñānaṃ, nājñānena  
 jñānaṃ ity ucyate, nāpi jñānena jñānaṃ ity ucyate ; ajñānena hi jñānaṃ  
 ity ucyate, na tu tatra kiṃcid ajñānaṃ, yac chakyam ādarśayitum : idam<sup>[7.b.]</sup>  
 taj jñānaṃ asya vā taj jñānaṃ anena vā taj jñānaṃ. Tena taj jñānaṃ  
 jñānatvena na samvidyate, nāpi taj jñānaṃ tatvenāvasthitam, nāpy  
 ajñānaṃ jñānaṃ ity ucyate. Saced ajñānena jñānaṃ ity ucyate, tataḥ  
 sarve bālapṛthagjanā jñānino bhavyeḥ ; api tu jñānājñānānupalabdhitō  
 jñānājñānaṃ yathābhūtaparijñā, tad eva jñānaṃ ity ucyate, na punar  
 yathôcyate tathā taj jñānaṃ. Tat kasmān ? na hi jñānaṃ vacaniyam  
 nāpi jñānaṃ kasyacid viṣayaḥ, sarvaviṣayavyatikrāntam hi jñānaṃ, na ca  
 jñānaṃ viṣayam, ayam Suvikrāntavikrāmiṃ jñānanirdeśaḥ. Adeśo 'pra-  
 deśaḥ, yena jñānenāsau jñāninām jñānīti<sup>(5)</sup> samkhyām<sup>(6)</sup> gacchati, yāivam  
 Suvikrāntavikrāmin<sup>(7)</sup> prajānanā 'nubodhanā ''jānanēyam ucyate prajñêti.

Ya evam Suvikrāntavikrāmin-n-abhisamayaḥ sāksātkriyēyam ucyate  
 lokottarā prajñêti, na punar yathôcyate lokottarā prajñêti. Tat kasmād  
 dhetoḥ ? loka eva nōpalabhyate, kutaḥ punar lokottarā prajñā. Kaḥ  
 punar vādo<sup>[8.a.]</sup> yo lokān samuttariṣyati lokottarayā prajñayā. Tat kasya  
 hetoḥ ? na hi sā lokam upalabhate, tena na kiṃcid uttārayati, tenôcyate  
 lokottarā prajñêti. Loka iti Suvikrāntavikrāmin prajñaptir eṣôcyate,  
 na ca prajñaptir lokasamatikramaḥ, sarvaprajñaptisamatikrāntam lokot-  
 taram ity ucyate ; na ca punar lokottaram uttaraṇam, anuttaraṇam

1 [Na] not in Ms. & MM.; Ch. also lacks the word corresponding to [Na], but acc. to the succeeding phrase of Ch. and Tib. it should be added; MM. here inserts (prajñêti).

2 MM. -rāmīn, ajñā°.

3 Acc. to Ch. & Tib. it may be 'saced jñāne viṣayaḥ syād'.

4 Ms. -taḥ ajñā°.

5 Acc. to Tib. 'jñāninām jñānīti' may be 'jñānyajñānīti'.

6 Acc. to Tib. here [na] may be inserted.

7 Ms. & MM. ajānan°.

lokottaram. Tat kasya hetor? añur api tatra dharmo na samvidyate, ya uttartavyo, yena cōttartavyaḥ, tenōcyate lokottaram iti; lokottare hi na loko vidyate, na lokottaram, anuttarasyānuttar<sup>(1)</sup>[añ]am iti tenōcyate lokottaram ity, ayam ucyate Suvikrāntavikrāmin lokottarāyāḥ prajñāyā nirdeśaḥ, na punar yathōcyate lokottarā prajñēti. Tat kasmād dhetor? na hi yā lokottarā sā vacanīyā, uttīrṇā sā; na tatra bhūyaḥ kiṃcid uttartavyaṃ, tenōcyate lokottarā prajñēti.

Tatra Suvikrāntavikrāmin yā nirvedhikā prajñā, kiṃ sā prajñā nirvidhyati? Nātra kiṃcin nirveddhavyam. Sacet kiṃcin nirveddhavyam abhaviṣyat, prajñapyeta: iyaṃ sā prajñā, yā nirvidhyatīti. Na kenacid vidhyate n' āvidhyate, na kasyacid uttaram upalabhyate yad vidhyeta. Nirvidhyatīti nātra kiṃcid<sup>(2)</sup> vidhyati n' āvidhyati,<sup>(3)</sup> nātra kiṃcid vidhyate [n' āvidhyate<sup>(2)</sup>], tenōcyate nirvidhyatīti. Nātra kaścid antaṃ prayāti nāpi madhyaṃ, tenōcyate nirvidhyatīti. Nirvidhyati nirvedhikā prajñēty ucyate, nirvidhyati na kvacid dhāvati,<sup>1</sup> na vidhāvati,<sup>1</sup> na samdhāvati,<sup>1</sup> tenōcyate nirvedhikēti. Api tu Suvikrāntavikrāmin nirvedhikā prajñēti kiṃ nirvidhyati? Yat kiṃcid darśanaṃ, tat sarvaṃ nirvidhyati. Kena nirvidhyati? Prajñāyā nirvidhyati. Kim iti prajñāyā nirvidhyati? Prajñāptilakṣaṇam iti nirvidhyati; yac ca prajñāptilakṣaṇaṃ, tat sarvaṃ alakṣaṇam ity, alakṣaṇaṃ prajñāptilakṣaṇam iti, yaḥ Suvikrāntavikrāmin-evaṃrūpayā prajñāyā samanvāgato vidhyati, sa traidhātukaṃ vidhyati. Kathaṃ vidhyati? Adhātukaṃ traidhātukaṃ iti nirvidhyati, na hy atra kaścid dhātuṃ vidhyati, sa traidhātukaṃ adhātukaṃ iti nirvidhyati. Yenāivam traidhātukaṃ nirvidham, ayam ucyate nairvedhikyā prajñāyā samanvāgata iti. Kathaṃ ca nairvedhikyā prajñāyā samanvāgataḥ? Na hi kiṃcin nirveddhavyam akuśalaṃ, sa sarvaṃ kuśalam iti nirvidhyati, nairvedhikyā prajñāyā 'tikrāmati. Sa evaṃ nairvedhikyā pra-

1 Ms. & MM. -ttaram, but acc. to Tib. -ttaraṇam (bsgral-ba); acc. to Ch. this portion may be 'nōttaraṇaṃ nānuttaraṇaṃ'.

2...2 Ms. & MM. vedhyate nāvedhyate, nātra kiṃcid vedhyate; [n' āvidhyate] is left out in Ms. & MM.

3 Ms. & MM. -yata iti.

jñayā samanvāgato, yat kiñcit paśyati śṛṇoti jighrati āsvādayati, sprśati vijānīte vā, tat sarvaṃ nirvidhyati. Kathaṃ nirvidhyati? anityato duḥkhato gaṇḍato rogataḥ śalyataḥ śūnyato 'ghata āghātataḥ parataḥ [pralopataḥ]<sup>(1)</sup> pralopadharmataś calataḥ prabhaṅgurato 'nātmato<sup>(2)</sup> 'nutpādato 'nirodhato 'lakṣanata iti, ayam ucyate Suvikrāntavikrāmiṇ śītībhūto viśalya iti. Tad yathā 'pi nāma Suvikrāntavikrāmin viśalyā nāma bhaiṣajyajātiḥ sā yasmin sthāpyate tataḥ sarvaśalyān apanayati nirvidhyaty, evam evāivaṃrūpair dharmaiḥ samanvāgato bhikṣur viśalyaḥ śītībhūto<sup>(3)</sup> nairvedhikyā<sup>[9.b.]</sup> prajñayā samanvāgataḥ saṃsārātyantavihārī nairvedhikaprajño viraktaḥ sarvatraidhātukād atikrāntaḥ sarvamārapāśebhyaḥ. Tad yathā 'pi nāma Suvikrāntavikrāmin vajraṃ yasmin-eva niḥspiyate nirvedhanārthaṃ, tat tad eva nirvidhyaty, evam eva bhikṣur vajrōpamasamādhir nairvedhikyā<sup>(4)</sup> prajñayā parigṛhitaṃ yatra sthāpayati yeṣu ca pracārayati, tān sarvān nirvidhyati. Sa nairvedhikyā prajñayā samanvāgato lokottarayā samyagduḥkhakṣayagāminyā 'nupalip-tas traividya ity ucyate. Vidyēti Suvikrāntavikrāmin-n-avidyōpaśama-syāītat adhivacanam, avidyāparijñēti duḥkhaskandhavyupaśamasyāītat adhivacanam. Tad yathā 'pi nāma Suvikrāntavikrāmin vaidyaḥ paṇḍito vyakto medhāvī<sup>(5)</sup> tantraupayikayā mīmāṃsayā samanvāgataḥ syāt, sarvabhaiṣajyakuśalaḥ sarvavyādhyutpattikuśalaḥ sarvaduḥkhapramocakaḥ, sa yaṃ yam eva glānaṃ cikitsati, taṃ tam eva mocayet. Tat kasmād dhetos? tathā hi sa sarvabhaiṣajyakuśalaḥ sarvavyādhyutpattikuśalaḥ sarvarogavimocakaḥ. Evam eva Suvikrāntavikrāmiṃ-s-trītyā<sup>[10.a.]</sup> vidyā sarvāvidyōpaśamāya saṃvartate, sarvaduḥkhaniryātāya saṃvartate, sarvajarā-marāṇa-śoka-parideva-duḥkha-daurmanasyōpāyāsānām upaśamāya saṃvartate, iyam ucyate Suvikrāntavikrāmin lokottarā prajñā nirvedhagāminīti.

1 [pralopataḥ] not in Ms. & MM., but acc. to Ch. and Tib. it should be added.

2 Ms. -ruto.

3 (saṃ...hārī), Tib. 'drug-la rtag-tu gnas-la' (ṣaṭśāśvatavihārī), Ch. agrees with Tib. (六恒住).

4 Ms. -pamaṃsa°.

5 Ms. tatrau°.

Idaṃ ca me Suvikrāntavikrāmin samdhāya bhāṣitam :

<sup>(1)</sup>  
Prajñā śreṣṭhā hi lokasya yēyaṃ nirvedhagāmini,  
Yayā samyakprajānāti bhavajātipariḥṣayam <sup>(1)</sup> iti.

Bhavajātipariḥṣaya iti Suvikrāntavikrāmin kasyāitat adhvācanam ?  
Udayāstaṃgamaprativedhasyāitat adhvācanam. Katamaś codayāstaṃ-  
gamaprativedhaḥ ? yat kiṃcit samudayadharmi, tat sarvaṃ nirodhadhar-  
mīty, evaṃ samudayāstaṃgamam pratividhyati. Samudaya iti Suvikrān-  
tavikrāmin-n-utpādasyāitat adhvācanam, astaṃgama iti nirodhasyāitat  
adhvācanam, na punar yathōcyate tathōdayāstaṃgamaḥ. Yaḥ kaścit  
Suvikrāntavikrāmin samudayo na sa udayadharmāḥ <sup>(2)</sup>. Na hi Suvikrānta-  
vikrāmin samasya kaścid udayo, <sup>[10.b.]</sup> nāpi tat samudāgacchati, samatānuyātam  
eva tat, tenōcyate samudaya iti. Samatānuyātam <sup>(3)</sup> iti Suvikrāntavikrāmin  
nātra kaścid udayati, na samudāgacchati, na tasya, yaḥ svabhāvaḥ sa  
svayamsambhavaḥ, sa nirodhas, tatra ca na kasyacin nirodhaḥ ; samu-  
dayānantaranirodhaḥ ; yatrōtpādo nāsti, tatra na nirodhaḥ, sa nirodhaḥ.  
<sup>(4)</sup> Evaṃ Suvikrāntavikrāmin yaḥ samudayāstaṃgamaprativedho, 'nutpādā-  
yānirodhāya so 'staṃgamaprativedhaḥ, tenōcyata udayāstaṃgamapra-  
tivedha iti.

Prativedha iti Suvikrāntavikrāmin pratītyasamutpādasyāiṣā pariññā :  
yaṃ pratītya yo dharma utpadyate, tam eva pratītya sa dharmo na  
samvidyate, ayam ucyate pratītyasamutpādaprativedhaḥ. Sāiṣā Suvik-  
rāntavikrāmin pratītyasamutpādasya pariññā yathābhūtātā 'nutpādēna  
sūcyate, anutpādo hi pratītyasamutpādaḥ samo 'nutpādas, tenōcyate  
pratītyasamutpāda iti. Yatra nāsty utpādas, tatra kuto nirodhaḥ.

1...1 Acc. to Tib. & Sk. this portion should be read as a śloka, though MM. & Ch. render it in prose.

2 Ms. -mā.

3 Ms. sacānusamaganu°.

4 Ms. is not clear but looks like to be -nuttara°, MM. -nuttara°; acc. to Tib. also -nuttara°; but Ch. 無間 (anantara); from the context of this paragraph, it should be -ānantara°.

✓ Anirodho nirodhaḥ pratītyasamutpādasyāḅabodhaḥ, <sup>[11.a.]</sup> <sup>(1)</sup> asamutpādaḥ <sup>(2)</sup> pratītyasamutpāda ity ucyate, yo <sup>(3)</sup> 'samutpādaḥ, so 'nutpādaḥ, yo 'nutpādaḥ sa nātito nānāgato na pratyutpannas, tasya nirodho na samvidyate; yasya nirodho na samvidyate, tad ucyate 'nutpādajñānam iti. Yena cānutpādo jñātaḥ, sa na bhūya utpādayati, na ca nirodhaṃ sākṣātkaroti. Yo nōtpādayati, sa na nirodhayati, utpādasya hi sato nirodhaḥ prajñāyate. Yenōtpādayati, tena niruddhā eva sarvadharmā jñātā drṣṭāḥ pratividhāḥ sākṣātkrtaḥ, tenōcyate nirodhaḥ sākṣātkrta ity.

Kṣayajñānam iti Suvikrāntavikrāmin kṣīṇam ajñānam, tenōcyate kṣayajñānam iti. Kena kṣīṇam? akṣayatayā kṣīṇam, kṣayam asya na samanupaśyati; ajñānavigama eṣa Suvikrāntavikrāmiṃ-s-tenōcyate kṣayajñānam iti. Ajñānaparijñāṣā Suvikrāntavikrāmiṃ-s-tenōcyate ajñānakṣayaḥ kṣayajñānam iti, na hy ajñānam kṣayo vā 'kṣayo vā, vigama eṣa <sup>[11.b.]</sup> Suvikrāntavikrāmiṃ jñāsyate, tenōcyate kṣayajñānam iti. Yathābhūta-parijñāṣā Suvikrāntavikrāmiṃ-s-tenōcyate vigama ity. Na kiṃcid anyad <sup>(4)</sup> upalabhyate, idaṃ taj jñānavigama ity. Jñānam eva nōpalabhyate, kutaḥ punar ajñānam; yasya kṣayād vimuktis, tenōcyate kṣayajñānam iti; na punar yathōcyate. Yasya kṣayajñānam, tasya na kaścid vyavahāraḥ; api tu nirdeśa eṣa ajñānakṣaya ity vā kṣaya[jñāna] <sup>(5)</sup> m ity. Iyaṃ Suvikrāntavikrāmin-n-akṣayakṣayajñānaparīkṣā sarvadharmāṇāṃ yenāvabuddhā, so <sup>(6)</sup> kṣayajñānavigataḥ, akṣayakoṭim anuprāptaḥ, <sup>(7)</sup> akoṭir nirvāṇakoṭiḥ; na punar yathōcyate. Akoṭikā hi sarvadharmā, nirvāṇakoṭikāḥ. Sarvakoṭicchedo nirvāṇakoṭir ity ucyate; na punar yathōcyate. Avacānīyaṃ <sup>(8)</sup> nirvāṇam sarvavyavahārasamucchinnam. Ayaṃ Suvikrāntavikrāmin nirvāṇadhātunirdeśaḥ, na punar yathā nirdiṣṭaḥ; anirdeśyo hi

1 ✓ Tib. ḥgog-pa dañ mi-ḥgar-ba de-ni rten-ciñ ḥbrel-bar ḥbyuñ-baḥi ḥgog-pa med-pa ste. Ch. 隨覺緣起若順若違皆不可得. ✓

2 Ch. 無等起, Tib. skye-ba med-pa-ni.

3 Ch. 無等起; TP. & TD. ḥbrel-bar ḥbyuñ-ba (samutpāda), TL. & TN. rten-ciñ ḥbrel-bar ḥbyuñ-ba (pratītyasamutpāda).

4 Ch. 離無知 (tad ajñānavigama).

5 Ms. vā akṣayam.

6 Ms. & MM. 'kṣaya', but acc. to Ch. & Tib. it should be 'kṣaya'.

7 Ms. -ṭin.

8 Ch. 涅槃際; TL., TP. mya-ñan las-ḥdas-paḥi mthaḥa (nirvāṇakoṭiḥ); TD., TN. agree with Ms.

nirvāṇadhātuḥ, sarvanirdeśasamatikrāntaḥ, sarvanirdeśasamucchinno  
nirvāṇadhātur, ayam ucyate lokottarāyā nirvedhikāyāḥ <sup>[12. a.]</sup> prajñāyā nirdeśo,  
yo 'yaṃ nirvāṇadhātur iti; na ca Suvikrāntavikrāmin nirvāṇadhātur  
deśastho, na pradeśasthaḥ; eṣo 'sya nirdeśa iti.

Tatra katamā Suvikrāntavikrāmin prajñāpāramitā? Na hi Suvikrāntavikrāmin prajñāpāramitāyāḥ kiṃcid āraṃ vā pāraṃ vā. Sacet Suvikrāntavikrāmin prajñāpāramitāyā āraṃ vā pāraṃ vōpalabhyeta, nirdeśet Tathāgataḥ prajñāpāramitāyā āraṃ vā pāraṃ vā, na ca Suvikrāntavikrāmin prajñāpāramitāyā āraṃ upalabhyate, tenāsyāḥ pāraṃ na nirdeśyate. Api tu Suvikrāntavikrāmin prajñāpāramitēti pāraṃ etat sarvadharmāṇāṃ jñānakarmāṇāṃ tenōcyate prajñāpāramitēti; na punar yathōcyate. Na hi vācā na ca karmaṇā prajñāpāramitā pratyupasthitā, anirdeśyā hi Suvikrāntavikrāmin prajñāpāramitā. Sarvadharmāṇāṃ eṣo 'nubodhaḥ, yaś cānubodhaḥ so 'virodhaḥ. <sup>(1)</sup> Tat kasmād dhetoḥ? na hi tatra kiṃcid anubuddhaṃ, na prativeddham, anubodhaprativedhasamatā hi bodhiḥ, <sup>[12. b.]</sup> sarvadharmānubodhād bodhir ity ucyate. Kathaṃ ca sarvadharmānubodhaḥ? nātra kācid bodhir, nāpy atra kaścid <sup>(3)</sup> [anu]bodhaḥ. Tat kasmād dhetoḥ? sacet Suvikrāntavikrāmin bodhir upalabhyeta, labdhā syād bodhau bodhir, na ca Suvikrāntavikrāmin bodhau bodhiḥ saṃvidyate, evam eṣā bodhir abhisamboddhavyā. Ananubodhād aprativedhād anubuddhēty ucyate; na punar yathōcyate, sarvadharmā hy ananubuddhā aprativeddhāḥ. <sup>(4)</sup> Na ca punar dharmādharmasvabhāvena saṃvidyate, anenānubodhenēyam ucyate bodhir iti; na hi Suvikrāntavikrāmiṃ-s-Tathāgatena bodhir upalabdhā, nāpi Tathāgatena bodhir vijñaptā, avijñapanīyā 'prajñapanīyā bodhiḥ. Na ca Tathāgatena bodhir jñātā na janitā, ajātā 'nabhinirvṛttā hi bodhiḥ. Na ca bodhiḥ kasyacid viṣayaḥ, na ca bodhau kaścit satvo vā satvaprajñaptir vā,

1 Ch. 達覺悟 (so virodhaḥ).

2 Ms. -dhāt.

3 Ms. & MM. boddhā, acc. to Ch. & Tib. it should be 'anubodhaḥ'.

4 Ch. agrees with Sk., Tib. chos-ni chos-kyi ño-bo (dharmo dharmasva°).

yatra nâsti satvo vâ satvaprajñaptir vâ, katham vaktavyo 'yaṃ bodhisatva, iyaṃ bodhisatvasya prajñāpāramitēti. Na hi Suvikrāntavikrāmin bodhau bodhir, na ca bodhau <sup>[13.a.]</sup>kaścit satvaḥ; atikrāntā hy eṣā bodhir, anutpannāiṣā bodhir, anabhisamvṛttāiṣā bodhir, alakṣaṇāiṣā bodhir, na cāsyāṃ satvaḥ samvidyate, nōpalabhyate. Na bodhiḥ satvatayā prajñaptā, niḥsatvānubodho hi bodhir ity ucyate. Bodhir [a]satvêti, <sup>(2)</sup>yena jñātā, sa ucyate bodhisatva iti. Tat kasmād dhator? na hi Suvikrāntavikrāmin bodhisatvaḥ satvasamjñāprabhāvitaḥ, satvasamjñāvibhāvanād bodhisatva ity ucyate; <sup>(3)</sup>na punar yathōcyate. Tat kasmād dhator? avacaniyo hi bodhisatvaḥ, satvasvabhāvavigato hi bodhisatvaḥ, satvasamjñāvigatā hi bodhiḥ; yenāivam bodhir jñātā, sa bodhisatva ity ucyate. Kim iti bodhir jñātā? atikrāntāiṣā bodhir, akaraṇiyāiṣā bodhir, anutpādo 'nirodho hy eṣā bodhiḥ; na bodhir bodhiṃ vijñāpayati, nāpi bodhir vijñāpaniyā; avijñāpaniyā 'prajñāpaniyā 'nabhinirvartaniyā bodhir ity ucyate. Yena cānubuddhā pratibuddhā 'vikalpā kalpasamucchedāya, tenōcyate bodhisatva iti; <sup>(3)</sup>na punar yathōcyate. <sup>[13.b.]</sup>Tat kasmān? niḥsatvatvāt; yadi bodhisatvaḥ samupalabhyeta, <sup>(4)</sup>labdhā syād bodhir, iyaṃ sā bodhir, asyāṃ ayaṃ satva ity, asatva-niḥsatva-satvāvagamānubodhād bodhisatva ity ucyate; niḥsatvatayā satvasamjñāvibhāvanatayā 'satvasamjñāvibhāvanatayā <sup>(5)</sup>bodhisatva ity ucyate. Tat kasmāt? satvadhātur ity asatvatayā etad adhivacanam, na hi satvaḥ satve samvidyate, avidyamānatvāt satvadhātor; yadi satve satvaḥ syān, <sup>(4)</sup>nōcyeta satvadhātur iti. Adhātunidarśanam etat satvadhātur ity, adhātuko hi satvadhātuḥ. Yadi satvadhātau satvadhātur bhavet, sa jīvas tac charīram bhavet. Atha satvadhātunirmukto dhātur <sup>(6)</sup>bhavet, adhātuko hi satva-

1 MM. prajñāptāniḥ, satvā°.

2 Ms. & MM. -ir satvêti, but acc. to Ch. & Tib. [a] should be added.

3 Ms. na punar anyathōcyate.

4 Ms. -yate.

5 Acc. to Ch. and Tib. this ('satvasamjñāvibhāvanatayā) may be omitted.

6 Acc. to Tib. & Ch. [anya jīvo 'py anyam śarīram api bhavet,] should be here inserted.

dhātur, dhātuḥ<sup>(1)</sup> samketena vyavahārapadam gacchati; na hi satvadhātau dhātuḥ samvidyate, nāpy anyatra satvadhātoḥ<sup>(2)</sup> satvadhātuḥ samvidyate; adhātukā hi sarvadharmāḥ. Idam ca me samdhāya bhāṣitam: na satvadhātor ūnatvaṃ vā pūrṇatvaṃ vā prajñāyate. Tat kasmād dhetor? asatvāt<sup>[14.a.]</sup> satvadhātor, viviktatvāt satvadhātoḥ; yathā ca satvadhātor nōnatvaṃ na pūrṇatvaṃ prajñāyate, evaṃ sarvadharmāṇām api nōnatvaṃ na pūrṇatvaṃ prajñāyate; sarvadharmāṇām hi na kācit pariniṣpattiḥ, yenāiṣām ūnatvaṃ vā pūrṇatvaṃ vā bhavet. Ya evaṃ sarvadharmāṇām anubodhaḥ, sa ucyate sarvadharmānubodha iti; iyaṃ ca mayā samdhāya<sup>(3)</sup> vāg bhāṣitā; yathā satvadhātor nōnatvaṃ na pūrṇatvaṃ prajñāyate, evaṃ sarvadharmāṇām api nōnatvaṃ na pūrṇatvaṃ prajñāyata iti. Yac ca sarvadharmāṇām anūnatvaṃ apūrṇatvaṃ tad<sup>(4)</sup> apariniṣpattiyogena, tad eva buddhadharmāṇām apy anūnatvaṃ apūrṇatvaṃ. Evaṃ sarvadharmāṇām anubodhād buddhadharmāṇām anūnatvaṃ apūrṇatvaṃ, sarvadharmāṇām anūnatvād apūrṇatvād buddhadharmā iti. Tena tad buddhadharmāṇām adhivacanam, na hi buddhadharmāḥ kenacie chakyā ūnā vā pūrṇā vā kartum. Tat kasmād dhetoḥ? sarvadharmānubodha eṣa; yaś ca sarvadharmānubodhas, tatra na kasyacid dharmasyōnatvaṃ vā pūrṇatvaṃ vā. Sarvadharmā iti dharmadhātor etad adhivacanam,<sup>[14.b.]</sup> na ca dharmadhātor ūnatvaṃ vā pūrṇatvaṃ vā. Tat kasya hetor? ananto hi dharmadhātuḥ. Na hi satvadhātoś ca dharmadhātoś ca nānātvam upalabhyate, nāpi satvadhātor vā dharmadhātor<sup>(5)</sup> vōnatvaṃ vā pūrṇatvaṃ vōpalabhyate vā samvidyate vā; ya evam anubodha, iyaṃ ucyate bodhir iti. Tenōcyate: na buddhadharmāṇām ūna<sup>(6)</sup>[tva]ṃ vā pūrṇatvaṃ vā prajñāyata iti. Anūnatvaṃ apūrṇatvaṃ iti Suvikrāntavikrāmin yathāvadavikalpasya yathābhūtadarśanasyāitad adhivacanam. Na tatra śakyam kiṃcid utkṣeptum vā prakṣeptum vā; ya evam

1 Ms. dhātu.

2 Acc. to Ch. and Tib. satvadhātoḥ should be dhātoḥ.

3 Acc. to Ch. sarva[buddha]dharmā°. 4 MM. tadapari°.

5 Ms. MM. vā ūna°.

6 [tva] not in Ms.

anubodha, iyam ucyate bodhir iti. [Bodhir <sup>(1)</sup> iti] Suvikrāntavikrāmin buddhalakṣaṇam etat. Kathaṃ buddhalakṣaṇaṃ ? sarvadharmalakṣaṇāny alakṣaṇam, etad buddhalakṣaṇam; alakṣaṇā hi bodhir lakṣaṇasvabhāva-vinirvṛttā; ya evam anubodhaḥ, iyam ucyate bodhir iti; na punar <sup>(2)</sup> yathōcyate; eṣāṃ hi Suvikrāntavikrāmin dharmāṇām anubuddhatvād bodhisatva ity ucyate. Yo hi kaścit Suvikrāntavikrāmin-n-imān dharmān <sup>[15. a.]</sup> aprajānan-n-anavabudhyamāno bodhisatva ity ātmānaṃ pratijānīte, dūre tasya bodhisatvasya bodhisatvabhūmiḥ, dūre bodhisatvadharmāḥ, <sup>(3)</sup> viśaṃvādayati sadevamānuṣāsuram lokam bodhisatvanāmnā. Sacet punaḥ Suvikrāntavikrāmin vāgmātrena bodhisatvo bhavet, tena sarvasatvā api bodhisatvā bhaveyuḥ. Nātat Suvikrāntavikrāmin vāgmātram, yad uta bodhisatvabhūmir iti, na ca vācā śakyam anuttarāṃ samyaksambodhim abhisamboddhum; na hi vākkarmaṇā <sup>(4)</sup> bodhiḥ prāpyate, nāpi bodhisatvadharmāḥ. Sarvasatvāḥ Suvikrāntavikrāmin bodhāya caranti, na ca jānanti, na budhyante, te na bodhisatvā ity ucyante. Tat kasmād dhetor? na hi satvā <sup>(5)</sup> asatvam iti prajānanti; saced evaṃ te jāniyuḥ, ātmacaritair bodhisatvā bhaveyuḥ; viparyantāḥ punaḥ satvāḥ svacaryāṃ svaviṣayaṃ svagocaraṃ na prajānanti. Saced ātmacaryāṃ prajāniyuḥ, na te bhūyaḥ kasmimścid vikalpe careyuḥ, tābhir vikalpacaryābhiḥ sarvabālapṛthagjanā abhūt'-ārambaṇe <sup>(6)\*</sup> caranti, te bodhim apy āramba-<sup>[15. b.]</sup> nīkṛtya manyante. Teṣāṃ ārambaṇacaritānāṃ vikalpacaritānāṃ kuto bodhiḥ, kuto bodhisatvadharmāḥ. Ya evaṃ dharmam prajānanti, na te bhūyo 'bhūt'-ārambaṇe <sup>\*</sup> caranti, na te bhūyaḥ kaṃcid dharmam manyante, tenōcyate 'caryā bodhisatvacaryēti. Na bodhisatvāḥ kalpe na vikalpe caranti; yatra ca na kalpo na vikalpo, na tatra kācic caryā;

1 Ms. lacks [Bodhir iti], but acc. to Ch. & Tib. it should be inserted.

2 Ms. anyathô°.

3 Ms. -māṇām.

4 Ms. māṇā.

5 Ms. & MM. 'satvāḥ satvam', but acc. to Ch. & Tib. it should be 'satvā asatvam'. In Ch. 不知有情非有情故. In Tib. sems-can-rnams sems-can-med-par mi-śes-paḥi phyir-ro.

ārambaṇa\* = correct Sk. ālambana.

yatra cāvikalpo, na tatra kasyacīc caryā, buddhabodhisatvānāṃ sarva-  
caryā <sup>(1)</sup>'vikalpacaryēti. Sarvā manyanā <sup>(2)</sup>'sārambaṇā\*. Sa evaṃ sarva-  
dharmān prajānan na bhūya ārambaṇe vā vikalpe vā carati vicarati  
vā, iyaṃ bodhisatvānāṃ caryā 'caryāyogena; evaṃ hi Suvikrāntavikrā-  
mim-ś-caranti bodhisatvā bodhisatvacaryām. Yasmād evaṃ Suvikrānta-  
vikrāmin dharmān avabudhyante, pratibudhyante, tenōcyante bodhisatvā  
iti.

Asatvēti bodhisatvasyāitad adhivacanam; vibhāvitā hi tena satvāḥ  
sarva[sam]<sup>(3)</sup>jñāḥ. Tat kasmād dhetor? jñātā hi tena bhūtāḥ sarvasatvāḥ,  
asatvāḥ sarvasatvāḥ, viparyāśasatvāḥ <sup>[16.a.]</sup>sarvasatvāḥ, parikalpitasatvāḥ  
sarvasatvāḥ, abhūt'-ārambaṇasatvāḥ <sup>\*</sup>sarvasatvāḥ, svacaryāvipraṇaṣṭa-  
satvāḥ sarvasatvāḥ, avidyāsaṃskārasatvāḥ sarvasatvā itī. Tat kasya  
hetoḥ? ye dharmāḥ sarvasatvānāṃ na saṃvidyante, tān dharmān  
abhisamskurvanti, tenōcyate: sarvasatvā avidyāsaṃskārasatvā itī.  
Katamo dharmo na saṃvidyate? aham itī vā mamēti vā aham asmīti  
vā, na kaścid dharmo vidyate; sacet kaścid dharmāḥ syād: aham itī  
vā mamēti vā 'ham asmīti vā, tena bhūtāḥ satvā abhaviṣyan. Yasmāt  
tarhi Suvikrāntavikrāmin na sa kaścid dharmo, yo: 'ham itī vā mamēti  
vā 'ham asmīti vā, tenōcyate: abhūtāḥ sarvasatvā ity, avidyāsaṃskāra-  
satvāḥ sarvasatvā itī; na hi kaścit Suvikrāntavikrāmin satvo nāma  
dharmāḥ saṃvidyate, yasya syād: aham itī vā mamēti vā 'ham asmīti  
vā, yasmāc ca na saṃvidyate, tasmād abhūtāḥ <sup>[16.b.]</sup>satvā ity ucyante;  
abhūtā ity asatvānāṃ etad adhivacanam. Yathā vā punar abhūtāyām  
satvasaṃjñāyām abhiniviṣṭās, tasmād ucyante 'bhūtāḥ satvā itī.  
Abhūtā itī Suvikrāntavikrāmin nātra kiṃcid bhūtāṃ na sambhūtāṃ,  
sarvadharmā hy abhūtā asambhūtāḥ, tatra satvā abhūtā adhyavasitā  
vinibadhyante, tenōcyante 'bhūt'-ārambaṇāḥ <sup>\*</sup>satvā itī. Tām te svacaryām

- 1 Ms. & MM. -caryā vikalpa°, but acc. to Ch. & Tib. it should be -caryā 'vikalpa°.
- 2 MM. -yanā sār° Tib. thams-cad rlom-sems-med-la dmigs-pa dan bcas-ma-yin; Ch. 一切憍慢畢竟不起; see MM. p. 13, note (1).
- 3 Ms. & MM. Sarvajñāḥ, but acc. to Ch. & Tib. it should be sarva[sam]jñāḥ.

aprajānantaḥ, abhūtasatvā ity ucyante; aparibodhanā pana,<sup>(1)</sup> yasyāś caryā-  
'vabodhād bodhisatva ity ucyate.

<sup>(2)</sup> Ya evaṃ Suvikrāntavikrāmin dharmān avabudhyate, sa ucyate  
bodhisatva iti. Bodhisatva ity anubuddhasatvasyâitad adhivacanaṃ,  
yena sarvadharmā buddhā jñātāḥ. Kathaṃ jñātāḥ? abhūtā asamhūtā  
avitathā,<sup>(3)</sup> nâite tathā, yathā bālaprthagjanaiḥ kalpitāḥ, nâite tathā,  
yathā bālaprthagjanair labdhās, tenôcyante bodhisatvā iti. Tat kasya  
hetor? akalpitā<sup>(4)</sup> 'vikalpitā<sup>(5)</sup> hi bodhir, aviṭhapitā<sup>(5)</sup> hi bodhir, anupalambhā  
hi bodhiḥ, na hi Suvikrāntavikrāmiṃ-s-<sup>[17.a.]</sup>Tathāgatena bodhir labdhā.<sup>(6)</sup>  
Alambhāt sarvadharmāṇām anupalambhāt sarvadharmāṇām bodhir ity  
ucyate. Evaṃ buddhabodhir ity ucyate, na punar yathôcyate. Yena  
Suvikrāntavikrāmin bodhāya cittam utpādayanti: idaṃ cittam bodhāyôt-  
pādayiṣyāma iti bodhiṃ manyante: asty asau bodhir, yasyāṃ vyaṃ  
cittam utpādayiṣyāma iti, na te bodhisatvā ity ucyante,<sup>(7)</sup> utpannasatvās  
ta ucyante. Tat kasmād dhetos? tathā hy utpādâbhiniṣṭhās cittâbhi-  
niviṣṭā bodhim abhiniviśante; ye bodhāya cittam utpādayanti, te  
bodhicittâbhiniṣṭhā bodhisatvā ity ucyante;<sup>(8)</sup> yasmād abhisamṣkurvanti,  
tasmāt te bodhāya cittam utpāda<sup>(9)</sup>[ya]nti, tenôcyante 'bhisamṣkārasatvā  
iti, na te bodhisatvāḥ.<sup>(10)</sup> Tat kasya hetor? utpannasatvās ta ucyante.  
Na hi Suvikrāntavikrāmin śakyam bodhāya cittam utpādayitum; anut-  
pādā hi bodhir acittā hi bodhiḥ. Utpādam eva te Suvikrāntavikrāminn  
abhiniviśante,<sup>[17.b.]</sup> na te 'nutpādam<sup>(11)</sup> prajānanti. Yā punaḥ Suvikrānta-

<sup>1</sup> pana=correct Sk. punar.

<sup>2</sup> Ch. (TTP. vol. VII, p. 1071, a.), Beginning of Fasc. 594 of the Mahāprajñāpāramitā-sūtra, tr. by H-ths.

<sup>3</sup> Ms. abhūtāḥ sambhūtā vitathā, but acc. to the Ch. & Tib. it should be as this. See also MM. p. 14, note (1).

<sup>4</sup> Ms. & MM. avikalpitā 'vikalpitā.

<sup>5</sup> aviṭhapitā, correct Sk. aviṣṭhāpitā; cf. Wogihara, MVP. Note, p. 3 (n. 10. 31), and Edgerton BHSD. p. 486, MM. p. 14, note (2).

<sup>6</sup> Ms. -āḥ.

<sup>7</sup> Ch. 狂亂 (unmattasat°), Tib. agrees with Ms.; acc. to the succeeding sentences, Ch. seems to be better.

<sup>8</sup> Ms. MM. 'bodhisatvā', but acc. to Ch. and Tib. it should be 'satvā'.

<sup>9</sup> Ms. lacks [ya].

<sup>10</sup> Ch. here inserts a sentence concerning '加行薩埵' (prayoga-satva?).

<sup>11</sup> Tib. de-dag skye-ba rab-tu mi-śes-so (na ta utpādam prajānāti); Ch. 不了菩提無生心義.

vikrāmin-n-utpādasamatā sā <sup>(1)</sup> bhūtātā, yā cittasamatā yā ca bhūtasamatā, yā ca bhūtasamatā yā ca samatā bhūtasamatā <sup>(1)</sup> sā bodhiḥ, yatra ca yathābhūtātā, na tatra kaścīd vikalpaḥ. Te punar vikalpya cittaṃ bodhiṃ cābhiniśya <sup>(2)</sup> dvayato bodhāya cittaṃ utpādayanti, na hi Suvikrāntavikrāmin-n-anyam cittaṃ anyā bodhir, na ca citte bodhir, nāpi bodhau cittaṃ, yā ca bodhir yac ca cittaṃ, sā yathābhūtātā, yathāvattā. Nātra bodhir na ca cittaṃ, na ca bodhir upalabdā, nōtpādo nānutpādas, tena sa bodhisatva ity ucyate, yathābhūtasatva ity ucyate, mahāsatva ity ucyate. Tat kasmād dhetor? yā hy abhūtātā, sā tena jñātā. Katamā ca sā 'bhūtātā? sa sarvaloko hy abhūtaḥ, abhūtaparyāpanno 'bhūto 'sambhūto batāyam lokasamniveśaḥ. Kim ity abhūtasya sambhavaḥ? nābhūtasya kaścīd sambhavaḥ, asambhūtaṃ hy abhūtaṃ, tenōcyate: asvabhāvā abhūtāḥ sarvadharmā iti. Yenāivam jñātāḥ, sa ucyate yathābhūtasatva itī. <sup>[18.a.]</sup> Na bhūte bhūtam abhinivīśate, tenōcyate yathābhūtasatva itī, na punar yathōcyate. Tat kasya hetor? na hi yathābhūte kaścīd satvo vā mahāsatvo vā. Yo hi mahāyānam avagāhate, sa ucyate mahāsatva itī.

Katamac ca mahāyānam? sarvaṃ jñānam mahāyānam. Katamac ca sarvaṃ jñānam? yat kimcit saṃskṛtaṃ jñānam, <sup>(3)</sup> laukikaṃ jñānam, lokottaraṃ jñānam, tena mahāsatva ity ucyate. Tat kasmād dhetor? mahatī hi tasya satvasaṃjñā vigatā, tenōcyate mahāsatva itī; mahān asyāvidyāskandho vigatas tenōcyate mahāsatvaḥ; mahān asya saṃskāra-skandho vigatas, tenōcyate mahāsatvaḥ; mahān asyājñānaskandho vigatas, tenōcyate mahāsatvaḥ; mahān asya duḥkhaskandho vigatas, tenōcyate mahāsatva itī. Yair hi Suvikrāntavikrāmin <sup>(4)</sup> [mahā]satvasaṃjñā <sup>(5)</sup> vigatā,

1...1 Ms. 'abhūtātā, . . . samatā bhūtasamatā', acc. to Ch. 'bhūtasamatā, yā ca bhūtasamatā sā cittasamatā, yā ca cittasamatā'; acc. to Tib. 'bhūtātā, yā cittasamatā yā ca bhūtātā, yā ca samatā bhūtātā'; at any rate, Ms. 'abhūtātā' should be 'bhūtātā' or 'bhūtasamatā'.  
2 Ms. -śyā.

3 Acc. to Ch. & Tib. here [saṃskṛtaṃ jñānam] should be inserted.

4 Ms. & MM. lack [mahā], but acc. to Ch. & Tib. [mahā] should be added.

5 MM. vīgarhitā, Tib. smod (=vīgarha), but in our Ms. (rhi) looks like to have been rubbed out, and Ch. 遠離 (=vigata).

na ca cittam upalabhante, na ca caitasikān dharmāṃś, cittaprakṛtiṃ ca prajānanti, na ca bodhim upalabhante, na ca bodhipakṣikān dharmān, bodhiprakṛtiṃ ca prajānanti, te nājñātacittena bodhiṃ ca paśyanti, na cānyatra bodheś cittam paśyanti, na bodhau cittam paśyanti, na citte bodhiṃ paśyanti.<sup>(1)</sup> Ya evaṃ vibhāvayanti, na te ca bhāvayanti, na vibhāvīkurvanti, te bhāvanām api nōpalabhante, na manyante, nābhini-  
viśante, te hi bodhāya cittam utpādayanti. Ye ca Suvikrāntavikrāmin-  
n-evaṃ bodhāya cittam utpādayanti, te bodhisatvā ity ucyante, na ca te bodher vivartante. Tat kasmād dhetoḥ? bodhāv eva hi te sthitā, ya evaṃ na bodher, na cittasya, nōtpādasya, na nirodhasya nānākaraṇaṃ samanupaśyanti; na hy atra kaścit samanupaśyati, na kaścīd abhiniviśate, na kaścīd vikalpam āpadyate. Ya evaṃ Suvikrāntavikrāmin-n-adhimuk-  
tivismukticitam utpādayanti, te bhūtā bodhisatvā ity ucyante. Ye punaḥ Suvikrāntavikrāmi[ṃś-cittasaṃjñino]<sup>(3)</sup> bodhisamjñināś ca bodhāya cittam utpādayanti, dūre te bodher, na te 'bhyāsannā bodheḥ. Ye punaḥ Suvikrāntavikrāmin bodher nāpi dūre nābhyāsanne samanu-  
paśyanti, te bodher āsannās, taiś ca bodhāya cittam utpāditam, etac ca me Suvikrāntavikrāmin saṃdhāya nirdiṣṭaṃ: yo hy advayam ātmānaṃ prajānāti, sa buddhaṃ dharmam ca prajānāti. Tat kasya hetor? ātmabhāvaṃ sa bhāvayati sarvadharmāṇaṃ, yenādvayaparijñayā sar-  
vadharmāḥ pariñātāḥ, ātmasvabhāvanīyatā hi sarvadharmāḥ. Yo hy advayadharmam prajānīte, sa buddhadharmān prajānīte; advayadharmaparijñayā buddhadharmaparijñā,<sup>(5)</sup> ātmaparijñayā sarvatraidhātukaparijñā. Ātmaparijñēti Suvikrāntavikrāmin pāram etat sarvadharmāṇaṃ. Kata-  
mac ca pāram sarvadharmāṇaṃ?<sup>(6)</sup> yo hi nāiv' āram upalabhate na pāram manyate na pāram abhiniviśate,<sup>(6)</sup> tasya pariñayā pāragata ity ucyate;

1...1 Tib. agrees with our Ms., Ch. is different in the expression, though the same in the meaning. 2 Acc. to Ch. & Tib. [bhūtā] should be inserted here.

3 Ms. & MM. -min bodh°, but acc. to Ch. & Tib. it should be -mi[ṃś-cittasaṃjñino]bodh°.

4 Ms. & MM. nādhyā°. 5 Ms. jñāyā.

6...6 Tib. Gañ pha-rol-ñid kyañ mi-dmigs pha-rol-tu rlom-sems mi-byed; Ch. 若不得此亦不執此, 若不得彼岸亦不執彼岸.

na punar yathôcyate. Evam eṣāṃ Suvikrāntavikrāmin bodhisatvabhūmir anugantavyā. Sā bodhisatvaprajñāpāramitā, yatrāṅv api na kiṃcid gantavyaṃ vā 'dhigantavyaṃ vā, na hy atr' āgamaṇaṃ vā gamaṇaṃ vā prajñāyata iti.

[19. b.]

Ārya-Prajñāpāramitā-Nidāna-Parivartaḥ Prathamah. <sup>(1)</sup>

## [ II. Ānanda-Parivartaḥ ]

<sup>(2)</sup> Atha khalv āyusmān Ānando Bhagavantam etad avocat: uttrasi-  
syanti Bhagavan-n-asmin nirdeśe 'dhimānikā nimittacāriṇa iti. Atha  
khalv āyusmān Śāradvatīputra āyusmantam Ānandam etad avocat:  
agatir atr' āyusman-n-Ānandādhimānikānām aṣṣayaḥ, na te punar  
atrôtrasiṣyanti. Tat kasmād dhetor? uttrastā ete, ye pāpamitrahas-  
tagatāḥ, agatis teṣāṃ atrāṣṣayaḥ. Ye punar āyusman-n-Ānandādhi-  
mānaprahāṇāya pratipannā adhimānaprahāṇāyodyuktās, te hy atrô-  
trasiṣyanti. Tat kasmād dhetor? adhimānaprajñayā <sup>(3)</sup> niradhimānatām <sup>(4)</sup>  
gaveṣante mānaprahāṇaṃ ca gaveṣante. Ye punar āyusman-n-Ānanda  
mānaṃ nōpalabhante, na samanupaśyanti, na manyante, nābhiniviśante,  
na te kvacid uttrasiṣyanti, nāpi kvacid uttrāsam āpsyante. Na c' āyusman-  
n-Ānandādhimānikānām arthāyēyaṃ dharmadeśanā pravṛttā, anavakāśo  
<sup>[20. a.]</sup> hy atr' āyusman-n-Ānandādhimānikānām, ye cādhimānaprahāṇāyodyuktā  
<sup>(5)</sup> vyāyacchante. Adhimāna ity āyusman-n-Ānandādhi-kārasamāropasyāitad  
adhivacaṇaṃ; ye 'dhimāne caranty, adhi-kārasamārope te caranti, na te  
samacāriṇaḥ, samacāriṇo 'py asmin dharme saṃśayaḥ.

Ye punar āyusman-n-Ānanda nāpi samam upalabhante na viṣamaṃ,

1 In Ch. this sūtra is not divided into Chapters, accordingly no Chapter-name here; Tib. gleñ-gshiḥi leḥu shes-bya-ste dañ-poḥo.

2 Ch. TTP. vol. VII, p. 1072, a, l. 27; Tib. *ibid.*, 32, b, l. 7.

3 Acc. to Tib. & Ch., 'prajñayā' should be 'parijñayā'.

4 Ms. -mānantāñ.

5 After this, Ch. has a sentence '諸有爲欲斷增上慢勤修行者, 聞如是法能正了知亦無恐怖'. Tib. has 'te-dag-ni yañ-dag-par ḥbad-pa ma-yin-no'.

nâpi samam manyante na viṣamam, evaṃ na samam abhiniviśante na viṣamam, na te kvacid uttrasyanti, na samtrasyanti, na samtrāsam āpatsyante.

Agatir atr' āyusman-n-Ānanda sarvabālapṛthagjanānām aṣṣayaḥ, nātr' āyusman-n-Ānanda sarvabālapṛ<sup>(1)</sup>[tha]gjanā gatim api vindanti; śrāvakayānīyānām apy āyusman-n-Ānandāgatir atra; ye ca pratyekabuddhayānīyā gambhīreṣu dharmeṣu caranti, teṣām apy atrāgatiḥ; ye 'py āyusman-n-Ānanda bodhisatvayānīyā nimittacāriṇaḥ kalyāṇamitrāparigrhitāḥ pāpamitrahastagatās, teṣām apy eṣu dharmeṣu nirupalepeṣv agatir aṣṣayaḥ. Sthāpayitvā "yusman-n-Ānanda drṣṭasatyam śrāvakayānīyam [bodhisatvayānīyam]<sup>(2)</sup> ca kalyāṇamitrōpastabdham gambhīradharmādhimuktaṃ, ya eṣām dharmānām anulomaṃ caranti, ya eṣām dharmānām avagāhante 'vataranti ca; ye punar āyusman-n-Ānanda bodhisatvā nimittāpagatā animittacāriṇo 'nānātvacāriṇo gambhīreṣu dharmeṣv atyantam eva niryātāḥ, ye nāivam<sup>(3)</sup> cittam upalabhante, na bodhiṃ, na kasyacid dharmasya nānātvam kurvanti, na samanupaśyanti, teṣām eṣv evaṃrūpeṣu dharmeṣu na dhandhāyitatvam na kāṅkṣāyitativam. Tat kasmād dhetoḥ? sarvadharmānām hi te 'nulomaṃ sthitā, na vilomaṃ; te yato yato dharmān pṛcchante, tatas tata evānulomaṃ<sup>(4)</sup> visarjayanty anulomaṃ ca saṃdhayanti.

Atha khalu Bhagavān āyusmantam Ānandam etad avocat: evam etad Ānanda yathā 'yam Śāradvatīputro nirdīśati, abhūmir Ānandāsyām dharmadeśanāyām<sup>(5)</sup> adhimānikānām, aṣṣayo hy avatartum asyām buddhabodhau. Anulomēyam Ānanda buddhabodhiḥ<sup>[21.a.]</sup>; na hy Ānanda hīnādhimuktikānām satvānām udāreṣu dharmeṣu buddhadharmeṣu cittam krāmati, hīnādhimuktikā hy Ānandābhimānikāḥ pratilomaṃ avasthitā buddhabodhes, te 'dhimānasya vaśena gacchanti. Śuddhēyam Ānanda

1 Ms. -pṛg°.

2 Ms. & MM. lack this word, but in acc. with Ch. & Tib. I have added it.

3 MM. yenāivam.

4 MM. saṃdhāyanti.

5 MM. -deśayam.

parṣat pūrvajinakṛtādhikārā 'varopitakuśalamūlā bahubuddhaparyupāsītā gambhīradharmādhimuktā gambhīradharmacaritā; viśvasto hy Ānanda Tathāgato hy asyām parṣadi prasahya dharmam deśayati, na ca kaṃcid anurakṣyam dharmam deśayati, sārēyam Ānanda parṣad apagataparpa-<sup>(1)</sup>ṭṣārkarakathalyā bahubuddhaśatasahasraparyupāsītā sāre pratiṣṭhitā. Śārkarakathalyam ity Ānanda bālapṛthagjanānām etad adhivacanam, yeṣām eṣu dharmeṣu nāsty avakāśaḥ, parpaṭam<sup>(1)</sup> ity Ānandādhimānikānām pudgalānām etad adhivacanam. Nirabhimānēyam Ānanda parṣad mahad-<sup>(2)</sup>bhiḥ kuśalamūlair abhyudgatā.

Tad yathā 'pi nām' Ānanda yadā 'navatapto nāgarājaḥ pramudito bhavati<sup>[21. b.]</sup> prītisaumanasyajātaḥ, tadā svabhavane pañcabhiḥ kāmagaṇaiḥ paricārayati, svabhavane 'bhipramudito mahāvṛṣṭim utsrjaty aṣṭāṅgō-  
petasya pānīyasya. Tadā ye 'pi tasya putrā bhavanti, te 'pi pramuditāḥ sveṣu sveṣu bhavaneṣu pañcabhiḥ kāmagaṇaiḥ samarpitāḥ samanvaṅgi-  
bhūtāḥ krīdanto mahāvṛṣṭim utsrjanti, evam ev' Ānanda Tathāgata-  
syārhatāḥ samyaksambuddhasya mahādharmavṛṣṭim utsrjato ya ime jyeṣṭhaputrā bodhisatvā mahāsatvās, te 'piha lokadhātau svakasvakāni ca buddhakṣetrāṇi gatvemaṃ dharmasamudayam ārabhya teṣāṃ Tathā-  
gatānām purastān mahādharmavṛṣṭim utsrjanti, mahādharmavarṣam cābhivarṣanti. Tad yathā 'pi nām' Ānanda Sāgaro nāgarājo, yadā pramudito bhavati, tadā svabhavane mahāvarṣadhārāḥ pramuñcati, ye ca tatra bhavane naivāsikā nāgā bhavanti, te tā varṣadhārāḥ sam-  
praticchanti tuṣṭāś ca bhavanti, tābhiś ca varṣadhārābhiḥ sukham ca samjānante. Ye 'pi tasya putrā bhavanti, te 'pi tā varṣadhārāḥ<sup>[22. a.]</sup> saḥante tābhiś ca varṣadhārābhiḥ prāmodyam pratilabhante. Tat kasmād dhetoḥ? asahyā hy Ānanda tā varṣadhārā anyair nāgair nāpy anye nāgāḥ sukham samjānīram-s-tābhir varṣadhārābhir na ca tuṣṭā bhaveyuh, evam ev' Ānanda ye Tathāgatasya dharmaratnam adhyāvasanti, ye ca

<sup>1</sup> parpaṭa (from Pāli pappataka?), Tib. sa-shag; Ch. 壽齒, cf. Mvp. 5287, pṛthivi-parvaṭaka, 地膏; MM. paryāṭa\*.

<sup>2</sup> MM. atyudgatā.

Tathāgatasya jyeṣṭhaputrā bodhisatvā mahāsatvāḥ kṛtakuśalamūlā udār'-āśayā gambhiradharmanayanirjātās, ta imāṃ mahādharmanaya-vrṣṭim Tathāgatasya prasahante, śrutvôdagrāḥ prītāḥ praharṣitāḥ sukhaṃ saṃjānante. Idam Ānanda Tathāgato 'rthavaśaṃ sampratītya śuddhāyāṃ paṛṣadi mahāsiṃhanādaṃ nadati, mahādharma-vrṣṭim ut-sr-jati.

Tad yath" Ānanda rājā cakravartī, bahuratnakośasaṃnicayo bahavaś cāsya putrā bhaveyur jātinto mātr̥suddhās, tān sarvān ānaitvā ratnagañjaṃ samaṃ saṃvibhajed anuprayacchen, na ca kaṃcit putraṃ vañcayet, te khalv apy evaṃ saṃvibhaktās tasya rājñās cakravartino 'ntike bhūyasyā mātrayā 'dhikaṃ prema ca prasādaṃ ca saṃjanayeyuḥ, samānārthatāṃ ca rājñās cakravartina ātmasu saṃjānīran, evam ev' Ānanda Tathāgato 'pi dharmarājā dharmasvāmī svayaṃbhūr imān putrān saṃnipātyēmaṃ dharmaratnagañjaṃ saṃvibhajaty ebhyaḥ putrebhya na kaṃcid vañcayati, te mamāntike bhūyasyā mātrayā prema ca prasādaṃ ca gauravaṃ cōtpādayanti samānārthatāyāṃ ca buddhavaṃśasyānucchedāya tiṣṭhanti.

Na śakyam Ānandānyaiḥ satvair idam dharmaratnaṃ soḍhum hīnādhimuktikair adhimānikair drṣṭicaritair nimittacaritair upalam-bhadrṣṭicaritair asmimānahatair rāga-dveṣa-mohābhibhūtair utpathapra-yātaiḥ; na hy Ānanda hīnādhimuktikānāṃ satvānāṃ cakravartidhanaṃ rocate. Ya ev' Ānanda cakravartiputrā bhavanti, teṣāṃ eva cakravarti-dhanaṃ rocate; kim Ānanda daridrasatvānāṃ cakraratnena vā hastirat-nena vā 'śvaratnena vā maṇiratnena vā strīratnena vā gṛhapatiratnena vā pariṇāyakarātneṃ vōdārair vā vastrair udārair vā suvarṇa-maṇi-muktā-vaīḍūrya-śaṃkha-śilā-pravāḍa-jātarūpa-rajatais taiḥ prayojanaṃ, yāni labdhvā 'pi prītā na śaknuvanti paribhoktuṃ, samarghaṃ vā vikriṇanty akauśalyāc cōjjhanti. Tat kasmān? na hi te ratnakovidā,

1 Ms. sama.

2 MM. lacks ca.

3 MM. Kaṃścit.

4 Ms. MM. vā udā°.

5 Ms. MM. -ti ak°.

nāpy Ānanda daridrasatvā ratnānām<sup>(1)</sup> api prajānanty asya ratnasyēdam  
nāmēti, evam ev' Ānanda ye Tathāgatasya putrā drṣṭasatyā bodhisatvās  
ca mahāsatvās, te khalv asya dharmaratnakośasya pratyēśakās, tebhyaś  
cēdam dharmaratnam anupalambhaśūnyatāpratisaṃyuktaṃ buddha-  
dharmapratisaṃyuktaṃ rocate kṣamate ca, ta evānena kāryaṃ kurvanti.  
Kim Ānanda daridrasatvāḥ śrutavihīnāḥ śrutavipratipannā bālā acakṣu-  
manto 'nena dharmaratnakośena kariṣyanti, labdhvā cōjjhiṣyanti, anye-  
bhyo 'pi vā dātavyaṃ maṃsyante? Na hy Ānanda caṇḍālā vā pukkaśā<sup>(2)</sup>  
vā veṇukārā vā, ye vā kecid anye daridrajivinaḥ satvā, udāraṃ ratnaṃ  
labdhā svayaṃ paribhuñjate, te samarghaṃ vā vikriṇanty ujjhanti vā.  
Daridrasatvā<sup>(3)</sup> ity Ānanda sarvatīrthyakarāṇām<sup>[23. b.]</sup> etad adhivacanam, ye  
cānye tīrthikāḥ śrāvakāḥ. Daridrasatvā ity Ānanda sarvabālaprthag-  
janānām etad adhivacanam, drṣṭipaṅkanimagnānām aupalambhikānām  
bandhābhiniṣṭhānām<sup>(4)</sup> nimittacaritānām utpathaprayātānām, ye khalv  
Ānandēdam dharmaratnaṃ labdhvā na śaknuvanti paribhoktum, ujjhanti  
vā mudhā vā 'nyebhyaḥ prayacchanti. Ye punar Ānandēmaṃ dhar-  
maratnaṃ prāpnuvanti buddhaputrā buddhagocaracāriṇas Tathāgatavaṃ-  
śānucchedasthitās, te khalv imaṃ dharmaratnaṃ paribhuñjate, te  
labdhvā ca na vipraṇāśayanti, ratnasamjñināś cātra bhavanti. Na hy  
Ānanda śrgālaḥ siṃhanādaṃ paribhuñkte. Ye punar Ānanda siṃhapo-  
takā bhavanti mahāsiṃhenōtpāditās, te taṃ mahāsiṃhanādaṃ paribhuñ-  
jate. Evam ev' Ānanda śrgālōpamāḥ sarvabālaprthagjanā mithyādrṣ-  
ṭayas, te na samarthās Tathāgatamahāsiṃhanādaṃ paribhoktum, mahā-  
siṃhasya samyaksambuddhasya dhanam;<sup>(5)</sup> ye punar Ānanda samyak-  
sambuddhasya potakā mahābuddhasiṃhena svayambhūjñānenōtpāditās,<sup>[24. a.]</sup>  
ta imaṃ samyaksambuddhamahāsiṃhanādaṃ paribhuñjate, paribhok-

1 MM. omits 'ratnānām', and his note (3), p. 18, is a mistake.

2 MM. pukkaśā. pukkaśa=Epic-Sk. pulkasa, pukkaśa, pukkuśa.

3 Ch. 旃荼羅 (caṇḍāla) 等. Tib. agrees with Sk.

4 MM. dhandh°, but acc. to Ch. and Tib. it should be bandh°.

5 Ms. emaṃ.

6 Acc. to Tib. 'dharmam', but 'dhanam' is possible, or better.

ṣyanta iti.

Atha khalv āyusmān Śāradvatīputro Bhagavantam etad avocat: āścaryam Bhagavan yāvat pariśuddhēyam Tathāgatasya parṣat saṃnipatitā, param'-āścaryam Bhagavan pariśuddhēyam Tathāgatasya parṣat, svayambhūparṣad anavamṛdyaparṣad vajrōpamaparṣad acalākampyākṣobhyaparṣad iyam Bhagavan. Evam ukte Bhagavān āyusmantam Śāradvatīputram etad avocat: guṇām-s-tvam Śāradvatīputrāsyāḥ parṣadaḥ parikirtayasi. Āha: na hy asyā Bhagavan parṣado mayā śakyā guṇāḥ parikirtayitum. Tat kasmād dhetoḥ? Sumerukalpēyam Bhagavan parṣad anantaguṇasamanvāgatā. Bhagavān āha: evam eva Śāradvatīputrānantaguṇasamanvāgatēyam parṣat, na hy asyāḥ parṣado guṇānām antaḥ śakyo 'dhigantum samyaksambuddhair api, prāg evānyaiḥ satvaiḥ. Nēyam<sup>(1)</sup> Śāradvatīputra parṣat Tathāgatena saṃnipatitā, nāpy asyām Tathāgatasya kiṃcid autsukyam āsīd vā,<sup>[24. b.]</sup> svenāiva kuśalamūlenēyam mama nāmadheyam śrutvā parṣat saṃnipatitā, nāsyām parṣadi Tathāgatena kaścid vyāpārīto nāpy adhīṣṭaḥ, svenāiva kuśalamūlenāite saṃcoditāḥ, yad asyām parṣady āgatāḥ, dharmatāīṣā. Avaśyam hy evaṃrūpāyām dharmadeśanāyām evaṃrūpāṇām mahāsatvānām saṃnipāto bhavati. Ye 'py anye Śāradvatīputra buddhā bhagavanta imaṃ sarvasaṃśayōcchedanam<sup>(2)</sup> bodhisatvapiṭakam samprakāśayiṣyanti, teṣām apy evaṃrūpaḥ parṣatsaṃnipāto bhaviṣyaty evaṃrūpam eva parṣadmaṇḍalam<sup>(3)</sup> avaśyam bhāvanīyam<sup>(4)</sup> asyām dharmadeśanāyām, eṣā dharmatēti.

Ārya-Prajñāpāramitāyām Ānanda-Parivarto nāma Dvitiyaḥ.<sup>(5)</sup>

1 Ms., MM. 'Yēyam', but acc. to Ch. and Tib. it should be 'Nēyam', MM. adds (nāpi sā) after pariṣat, but it is no use when we change 'Yēyam' into 'Nēyam'.

2 Ms. -śayacch°.

3 Ms. parṣat.

4 Ms. -nihy.

5 No chapter division in Ch. cf. above note at the end of Chap. I. Tib. Kun-dgaḥ-poḥi leḥu shes-bya-ste gñis-paḥo.

## [ III. Tathatā-Parivartah ]

(1) Atha khalu Bhagavān Suvikrāntavikrāmiṇaṃ bodhisatvaṃ mahā-satvaṃ āmantrayate sma : prajñāpāramitā prajñāpāramitēti Suvikrāntavikrāmin, katamā bodhisatvasya prajñāpāramitā? Yā pāramitā sarva-<sup>(2)</sup>dharmāṇāṃ na sā śakyā nirdeṣṭum. Yathā punar yuṣmākam ajānanā<sup>(3)</sup> bhaviṣyanti tathā nirdeksyāmi, yathā prajñāpāramitāyāṃ vyavahārapadāny āgamiṣyanti. Na rūpaṃ prajñāpāramitā, peyālam evaṃ na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ prajñāpāramitā, nāpy anyatra rūpāt prajñāpāramitā yāvan nānyatra vijñānāt prajñāpāramitā. Tat kasmād dhetor? yad dhi Suvikrāntavikrāmin rūpasya pāraṃ, na tad rūpaṃ, peyālam evaṃ yad vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ, yad vijñānasya pāraṃ, na tad vijñānam. Yathā ca rūpasya pāraṃ, tathā rūpaṃ, evaṃ yathā vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ, yathā ca vijñānasya pāraṃ, tathā vijñānam.<sup>(5)</sup> Yathā ca vijñānasya pāraṃ, tathā sarvadharmāṇāṃ pāraṃ.<sup>(6)</sup> Yac ca sarvadharmāṇāṃ pāraṃ, na te sarvadharmāḥ; yathā ca sarvadharmāṇāṃ pāraṃ, tathā sarvadharmāḥ.<sup>(7)</sup> Tatra Suvikrāntavikrāmin “yad rūpasya pāraṃ [na] tad rūpaṃ” iti rūpavisamyogo hy eṣa nirdiṣṭaḥ; “yathā rūpasya pāraṃ tathā rūpaṃ” iti rūpasvabhāvanirdeśo hy eṣa nirdiṣṭaḥ. Rūpayathāvattāṣā nirdiṣṭā,

1 Ch. *ibid.*, p. 1074, a, l. 8, Tib. *ibid.* 36, a, l. 7.

2 Ms. ā pāramitā, MM. apāramitā.

3 Ms. & MM. ajānanā; Tib. śes-par ḥgyur-pa, Ch. 汝等所知.

4 Ms. MM. -kṣyasi.

5 Ms. after this repeats erroneously the same sentence ‘yathā ca rūpasya pāraṃ tathā rūpaṃ, . . . tathā vijñānam’.

6..6 Yathā . . . pāraṃ, Ch. lacks this one sentence.

7..7 ‘Yac ca . . . tathā sarvadharmāḥ’, Ch. here lacks this sentence, which afterwards comes out (TPP. vol. VII, p. 1075, b, l. 1; see next-page note (1)). Tib. agrees with Ms.

8 Ms. lacks [na], but in acc. with Ch. & Tib. I add; MM. also does so.

rūpaprakṛtir eṣā nirdiṣṭā, rūpānupalabdhir eṣā nirdiṣṭā. Evaṃ vedanā, saṃjñā, saṃskārā; “yad vijñānasya pāraṃ na tad vijñānam” iti vijñānaviśamyo go hy eṣa nirdiṣṭaḥ; “yathā vijñānasya pāraṃ tathā vijñānam” iti vijñānasvabhāvanirdeśa eṣa nirdiṣṭo, vijñānayathāvattā vijñānaprakṛtir vijñānānupalabdhir eṣā nirdiṣṭā. “Yac ca sarvadharmāṇaṃ pāraṃ na te sarvadharmā” iti sarvadharmāṇaṃ eṣa viśamyo go nirdiṣṭaḥ; “yathā ca sarvadharmāṇaṃ pāraṃ tathā sarvadharmā” iti sarvadharmasvabhāvanirdeśa eṣa nirdiṣṭaḥ, sarvadharmayathāvattā, sarvadharmaprakṛtiḥ, sarvadharmānupalabdhir eṣā nirdiṣṭā. Yathā ca sarvadharmayathāvattā sarvadharmaprakṛtiḥ sarvadharmānupalabdhis tathā prajñāpāramitā.

Na hi Suvikrāntavikrāmin prajñāpāramitā rūpa-niśritā, na vedanā-, na saṃjñā-, na saṃskārā-, na vijñāna-niśritā; nāpi prajñāpāramitā rūpasya dhyātmaṃ vā bahirdhā vōbhayaṃ antareṇa vā viprakṛṣṭā sthitā; na vedanāyā, na saṃjñāyā, na saṃskārāṇaṃ, na vijñānasya dhyātmaṃ vā bahirdhā vōbhayaṃ antareṇa vā viprakṛṣṭā sthitā.\*

Na hi Suvikrāntavikrāmin rūpasamyuktā prajñāpāramitā nāpi rūpavisamyuktā, na vedanā-, na saṃjñā-, na saṃskārā-, na vijñāna-samyuktā prajñāpāramitā, nāpi vijñāna-visamyuktā prajñāpāramitā.\* Na hi Suvikrāntavikrāmin prajñāpāramitā kenacid dharmeṇa samyuktā vā visamyuktā vā.

Yā punā rūpasya tathatā 'vitathatā 'nanyatathatā yathāvattathatā, iyaṃ prajñāpāramitā; evaṃ yā vedanā-saṃjñā-saṃskāra-vijñāna-tathatā

<sup>1</sup> In Ch. after this there are pretty long sentences concerning 12 āyatanas and 18 dhātus (TPP. vol. VII, p. 1074, b, l. 2, 善勇猛. 即眼處... p. 1075, b, l. 3, 勇猛), which are followed by the sentence noted above (former page note (7)); Tib. agrees with Sk. In our Ms. after this such a sentence as (yathā ca rūpasya pāraṃ tathā sarvadharmāṇaṃ iti sarvadharmaviśamyo go eṣa nirdiṣṭaḥ) is erroneously added. See also MM. p. 21, note (5); in Tib. it seems to have also some errors.

<sup>2\*</sup> In Ch. here follows a paragraph concerning 12 āyatanas and 18 dhātus (TPP. *ibid.* p. 1075, b, l. 10, 如是般若... l. 18, 勇猛.). In the following paragraphs, also, where Ch. has the sentences concerning 12 āyatanas and 18 dhātus, our Ms. always omits them; Tib. agrees with our Ms.

<sup>3</sup> MM. -ra.

<sup>4</sup> Afterwards always 'yāvatt°'.

[26. b.]  
'vitathatā 'nanyatathatā yāvattathatā sā prajñāpāramitā.\*

Rūpam iti Suvikrāntavikrāmin rūpāpagatam etat.<sup>(1)</sup> Tat kasmād dhetor? na hi rūpe rūpaṃ saṃvidyate; yā cāsaṃvidyamānatā sēyaṃ prajñāpāramitā; evaṃ vedanā, saṃjñā, saṃskārā, vijñānam iti Suvikrāntavikrāmin vijñānāpagatam etat. Tat kasmād dhetor? na hi vijñāne vijñānam saṃvidyate; yā cāsaṃvidyamānatā, sēyaṃ prajñāpāramitā.\*

Rūpa-svabhāvāpagatam hi Suvikrāntavikrāmin rūpam, evaṃ vedanā-, saṃjñā-, saṃskārā-, vijñāna-svabhāvāpagatam hi vijñānam. Yā cāpagatasvabhāvātēyaṃ prajñāpāramitā.\* Rūpāsvabhāvaṃ hi rūpam, evaṃ vedanā-, saṃjñā-, saṃskārā-, vijñānāsvabhāvaṃ hi vijñānam; yā cāsvabhāvātēyaṃ prajñāpāramitā.\*

<sup>(2)</sup> Na hi Suvikrāntavikrāmin rūpasya rūpaṃ gocaraḥ. Na vedanā, na saṃjñā, na saṃskārā, na vijñānam vijñānasya gocaraḥ. Agocara iti Suvikrāntavikrāmin na rūpaṃ rūpaṃ saṃjñānīte vā paśyati vā. Yā ca rūpasyājānanā 'paśyanēyaṃ prajñāpāramitā.<sup>[27. a. 1]</sup> Na hi Suvikrāntavikrāmin vedanā, saṃjñā, saṃskārā, na vijñānam [<sup>(3)</sup>vijñānam] saṃjñānīte vā paśyati vā. Yā ca vijñānasyājānanā 'paśyanēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ rūpasvabhāvaṃ jahāti, na vedanā, na saṃjñā, na saṃskārā, na vijñānam vijñānasvabhāvaṃ jahāti. Yā cāsvabhāvaparījñā,<sup>(4)</sup> iyam ucyate prajñāpāramitā.\* Na hi Suvikrāntavikrāmin rūpaṃ rūpaṃ saṃyojayati na viṣaṃyojayati, na vedanā, na saṃjñā, na saṃskārā, na vijñānam vijñānam saṃyojayati na viṣaṃyojayati. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānam asaṃyojanā 'viṣaṃyojanā, iyam prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ hīyate vā vardhate vā, evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam hīyate vā vardhate vā. Yā ca

<sup>1</sup> Ms. MM. -d.

<sup>2</sup> Ch. here begins Fasc. 595 (TTP. vol. VII, p. 1076, c).

<sup>3</sup> Ms. lacks [vijñānam].

<sup>4</sup> Ms. 'cāsva°', Tib. 'ño-bo-ñid med-par yoñs-su śes-pa'; Ch. 自性 (svabhāva); MM. changes to 'ca sva°' in acc. with Ch., but here Ms. and Tib. should be followed.

rūpavedanāsaṃjñāsaṃskāravijñānānām ahānir avṛddhir, iyaṃ sā prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ saṃkliśyate vā vyavadāyate vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ saṃkliśyate vā vyavadāyate vā. <sup>[27. b.]</sup> Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃkleśatā 'vyavadānatēyam ucyate prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ viśuddhadharmi nāviśuddhadharmi; evaṃ na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ viśuddhadharmi nāviśuddhadharmi. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na viśuddhadharmatā nāviśuddhadharmatā, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ saṃkrāmati vā 'vagrāmati vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ saṃkrāmati vā 'vagrāmati vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃkrāntir anava-krāntir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ saṃyujyate vā viśaṃyujyate vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ saṃyujyate vā viśaṃyujyate vā. Yaś ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃyogo 'viśaṃyoga, iyaṃ sā prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ cyavate vōpapadyate vā; evaṃ vedanā, saṃjñā, <sup>[28. a.]</sup> saṃskārā, na vijñānaṃ cyavate vōpapadyate vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām acyutir anupapattir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ jāyate vā mriyate vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ jāyate vā mriyate vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām ajātir amaraṇam, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ saṃsarati vā saṃsaraṇadharmi vā; evaṃ na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ saṃsarati vā saṃsaraṇadharmi vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃsaraṇatā 'saṃsaraṇadharmatā, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ kṣīyate vā kṣayadharmi vā; evaṃ na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ kṣīyate vā kṣayadharmi vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām akṣayatā 'kṣayadharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ samudayadharmi na nirodhadharmi; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ samudayadharmi na nirodhadharmi. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asamudayadharmatā 'nirodhadharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ utpādadharmi vā vyayadharmi vā; evaṃ vedanā, saṃjñā,<sup>[28. b.]</sup> saṃskārā, na vijñānaṃ utpādadharmi vā vyayadharmi vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām anutpādadharmatā 'vyayadharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ vipariṇāmadharmi nāvipariṇāmadharmi; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ vipariṇāmadharmi nāvipariṇāmadharmi. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na vipariṇāmadharmatā<sup>(1)</sup> nāvipariṇāmadharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ nityaṃ vā 'nityaṃ vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ nityaṃ vā 'nityaṃ vā.<sup>(2)</sup> Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na nityatā nāpy anityatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ sukhaṃ vā duḥkhaṃ vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ sukhaṃ vā duḥkhaṃ vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām nāpi sukhatā nāpi duḥkhatēyaṃ prajñāpāramitā.\*<sup>[29. a]</sup>

Na hi Suvikrāntavikrāmin rūpaṃ śubhaṃ vā 'śubhaṃ vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ śubhaṃ vā 'śubhaṃ vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām nāpi śubhatā nāpy aśubhatēyaṃ

1 Ms. vipariṇāmaḥ.

2 Ch. here in this one paragraph puts together the discussions about sukha (樂) duḥkha (苦), ātman (我) anātman (無我), śubha (淨) aśubha (不淨); our Ms. & Tib. assign one separate paragraph to each of them.

prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpam ātmā vā 'nātmā vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam ātmā vā 'nātmā vā. Yā ca rūpavedanā-saṃjñāsaṃskāravijñānānām nāpy ātmatā nāpy anātmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ rāga-dharmi vā virāga-dharmi vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ rāga-dharmi vā virāga-dharmi vā. <sup>(1)</sup> Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na rāga-dharmatā nāpi virāga-dharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ dveṣa-dharmi vā 'dveṣa-dharmi vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ dveṣa-dharmi vā 'dveṣa-dharmi vā. <sup>[29. b.]</sup> Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na dveṣa-dharmatā nāpi vigata-dveṣa-dharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ mohadharma vā vigatamohadharma vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānaṃ mohadharma vā vigatamohadharma vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na mohadharmatā nāpi vigatamohadharmatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasya kaścit kartā vā kārayitā vā; evaṃ vedanā-saṃjñā-saṃskārānām, na vijñānasya kaścit kartā vā kārayitā vā. <sup>(2)</sup> Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām akartṛtā 'kārayitṛtēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasya kaścid utthāpako vā samutthāpako vā; evaṃ na vedanāyā, na saṃjñāyā, na saṃskārānām, na vijñānasya kaścid utthāpako vā samutthāpako vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām nōtthāpanā na samutthāpanēyaṃ prajñāpāramitā.\* <sup>[30. a.]</sup>

1 Ch. here in this one paragraph also puts together the discussions about dveṣa (瞋) adveṣa (離瞋), moha (癡) vigatamoha (離癡); our Ms. & Tib. assign one separate paragraph to each of them.

2 Ch. here in this one paragraph also puts together the discussions about utthāpaka (起者) samutthāpaka (等起者), jñātṛ (了者) jñāpaka (使了者), vedaka (受者) vedayitṛ (使受者), jñāka (知者) paśyaka (見者); our Ms. & Tib. assign one separate paragraph to each of them.

Na hi Suvikrāntavikrāmin rūpasya kaścij<sup>(1)</sup> jñātā vā jñāpako vā; evaṃ na vedanāsamjñāsaṃskārāṇāṃ, na vijñānasya kaścij<sup>(1)</sup> jñātā vā jñāpako vā. Yā ca rūpavedanāsamjñāsaṃskāravijñānānām ajñātṛtā 'jñāpakatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasya kaścīd vedako vā vedayitā vā; evaṃ na vedanāsamjñāsaṃskārāṇāṃ, na vijñānasya kaścīd vedako vā vedayitā vā. Yā ca rūpavedanāsamjñāsaṃskāravijñānānām avetṛtā<sup>(2)</sup> 'vedanatēyaṃ<sup>(3)</sup> prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasya kaścij jānako vā paśyako vā; evaṃ na vedanāyā, na samjñāyā, na saṃskārāṇāṃ, na vijñānasya kaścij jānako vā paśyako vā. Yā ca rūpavedanāsamjñāsaṃskāravijñānānām ajānanā 'paśyanēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasyôchedatā vā śāśvatatā vā; evaṃ na vedanāyā, na samjñāyā, na saṃskārāṇāṃ, na vijñānasyôchedatā vā śāśvatatā<sup>(4)</sup> vā. Yā ca rūpavedanāsamjñāsaṃskāravijñānānām anucchedatā<sup>(4)</sup> 'śāśvatatēyaṃ<sup>(4)</sup> prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpasyānto [vā]<sup>(6)</sup> 'nanto vā; evaṃ na vedanāyā, na samjñāyā, na saṃskārāṇāṃ, na vijñānasyānto [vā]<sup>(6)</sup> 'nanto vā. Yā ca rūpavedanāsamjñāsaṃskāravijñānānām anantatā nāpy anantatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ drṣṭigataṃ na drṣṭigataprahāṇam;<sup>(7)</sup> evaṃ na vedanā, samjñā, saṃskārā, na vijñānaṃ drṣṭigataṃ na drṣṭigataprahāṇam.<sup>(8)</sup> Yac ca rūpavedanāsamjñāsaṃskāravijñānānām na drṣṭigataṃ na drṣṭigataprahāṇam, iyaṃ prajñāpāramitā.\*

1 Ms. -cit.

2 MM. avetṛtā.

3 'vedanatā' means 'vedayitṛtā' acc. to Ch. & Tib.

4 MM. śāśva°.

5 Ch. here in this one paragraph also puts together the discussions about anta (有邊) ananta (無邊); our Ms. & Tib. put them in the next paragraph.

6 Ms. & MM. lack [vā].

7 Ms. -gaga°.

8 Ch. here in this paragraph puts together the discussions about tṛṣṇā (愛) tṛṣṇā-prahāṇa (愛斷); our Ms. & Tib. put them in the next paragraph.

Na hi Suvikrāntavikrāmin rūpaṃ tr̥ṣṇā na tr̥ṣṇāprahāṇam; evaṃ na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ tr̥ṣṇā na tr̥ṣṇāprahāṇam. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na tr̥ṣṇā na tr̥ṣṇāprahāṇatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpaṃ kuśalaṃ vā 'kuśalaṃ vā; evaṃ na vedanā saṃjñā saṃskārā, na vijñānaṃ kuśalaṃ vā 'kuśalaṃ vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na kuśalatā nākuśalatēyaṃ prajñāpāramitā.\*

<sup>(1)</sup> Na hi Suvikrāntavikrāmin rūpasya gamanaṃ vā <sup>(2)</sup> "gamaṇaṃ vā prajñāyate; evaṃ na vedanāyā, na saṃjñāyā, na saṃskārāṇām, na vijñānasya <sup>(3)</sup> gamaṇaṃ vā <sup>(3)</sup> "gamaṇaṃ vā prajñāyate. Yatra ca rūpavedanāsaṃjñāsaṃskāravijñānānām na gatir n' āgatiḥ prajñāyate, iyaṃ prajñāpāramitā.\* <sup>(4)</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānānām sthitir vā 'sthitir vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na sthitir nāpy asthitir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānānām āraṃ vā pāraṃ vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām nāpy āratā na pārātēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni <sup>(5)</sup> śīlaṃ vā dauḥśīlyaṃ vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām aśīlatā <sup>(6)</sup> 'dauḥśīlyatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāny <sup>[31. b.]</sup>

1 Ch. here begins Fasc. 596. (TTP. vol. VII, p. 1082, b).

2 MM. vā 'ga°; Ch. 來.

3 Ms. syā°.

4 Ch. here in this paragraph also puts together the discussions about sthiti (住) asthiti (不住); our Ms. puts them in the next paragraph. From this paragraph onwards Ch. does not enumerate each of 5 skandhas, while our Ms. does so; Ch. mentions also about 12 āyatanas and 18 dhātus—though not enumerating each name—while our Ms. omits them. Tib. agrees with our Ms. in these portions.

5 From this 'śīla' to 'nirvṛtti' the arrangement of the dharmas of our Ms. is sometimes different from that of Ch.; Tib. agrees with our Ms.

6 Ms. MM. -yatā iyaṃ.

anunayo vā pratigho vā. Yā ca rūpavedanāsamjñāsamskāravijñānānām  
ananunayatā 'pratighatēyaṃ prajñāpāramitā.<sup>(1)</sup>\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
dadati vā pratigrhṇanti vā. Yā ca rūpavedanāsamjñāsamskāravijñānā-  
nām adānatā 'pratigrahatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
kṣāntir vā 'kṣāntir vā. Yā ca rūpavedanāsamjñāsamskāravijñānānām  
nāpi kṣāntir nāpy akṣāntir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
vīryaṃ vā kausīdyāṃ vā. Yā ca rūpavedanāsamjñāsamskāravijñānānām  
avīryatā 'kausīdyatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
samādhir, na vikṣiptacittatā.<sup>(2)</sup> Yā ca rūpavedanāsamjñāsamskāravijñā-  
nānām na samādhir na vikṣiptacittatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
prajñā vā dauprajñyaṃ vā.<sup>(3)\*</sup> Yā ca rūpavedanāsamjñāsamskāravijñā-  
nānām nāpi prajñatā nāpi dauprajñatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
viparyāsā vā 'viparyāsā vā. Yā ca rūpavedanāsamjñāsamskāravijñā-  
nānām nāpi viparyāsatā nāpy aviparyāsatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
smṛtyupasthānāni vā 'smṛtyupasthānāni vā.<sup>(4)</sup> Yā ca rūpavedanāsamjñā-  
samskāravijñānānām nāpi smṛtir nāpy asmṛtir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsamjñāsamskāravijñānāni  
samyakprahāṇāni vā 'samyakprahāṇāni vā.<sup>(5)</sup> Yā ca rūpavedanāsamjñā-  
samskāravijñānānām nāpi samyakprahāṇatā nāpy asamyakprahāṇatēyaṃ

<sup>1</sup> Ch. has here two more subjects, i. e. 怖, 癡, which our Ms. & Tib. have not.

<sup>2</sup> 'na vi—tā'. MM. 'vā vi—tā vā', that may be better.

<sup>3\*</sup> -prajñya = -prajñiya; MM. -jñāyaṃ.

Ch. lacks 'asmṛtyupasthānāni' here, but has it in the next sentence.

Ch. lacks 'asamyakprahāṇāni' here, but has 'asamyakprahāṇatā' in the next sentence.

prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāny<sup>(1)</sup>  
rddhipādā vā 'pramāṇāni<sup>(2)</sup> vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñā-<sup>[32. b.]</sup>  
nānāṃ nāpy rddhipādatā nāpy apramāṇatēyaṃ prajñāpāramitā.\*<sup>(3)</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānānīndri-  
yāni vā bala-bodhyaṅga-mārgaṃ vā. Yā ca rūpavedanāsaṃjñāsaṃ-  
skāravijñānānāṃ nēndriyatā na bala-bodhyaṅga-mārgatēyaṃ prajñā-  
pāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni vidyā  
vā vimuktir vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ na vidyatā  
na vimuktitēyaṃ prajñāpāramitā.\*<sup>(4)</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni dhyā-  
na-vimokṣa-samādhi-samāpatty-abhijñā vā nāpy anabhijñā vā. Yā ca  
rūpavedanāsaṃjñāsaṃskāravijñānānāṃ na dhyāna-vimokṣa-samādhi-  
samāpattitā, nāpy abhijñatā nāpy anabhijñatēyaṃ prajñāpāramitā.\*<sup>(5)</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni  
śūnyatā<sup>(6)</sup> vā 'nimittam<sup>(7)</sup> vā 'praṇihitam vā. Yā ca rūpavedanāsaṃjñāsaṃs-  
kāravijñānānāṃ na śūnyatā nānimittatā nāpraṇihitatēyaṃ prajñāpāra-  
mitā.\*<sup>[33. a.]</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni  
saṃskṛtāni vā 'saṃskṛtāni vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñā-  
nānāṃ nāpi saṃskṛtatā nāpy asaṃskṛtatēyaṃ prajñāpāramitā.\*<sup>(8)</sup>

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni  
saṅgo vā 'saṅgo vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nāpi

1 Ms. & MM. -ni.

2 'apramāṇāni' is not here in Ch., but afterwards comes out.

3 Ms. MM. nāpy arddhi°.

4 MM. vimuktēyaṃ.

5 In Ch. here is another sentence concerning 有量 (pramāṇa) 無量 (apramāṇa, which may be the above mentioned apramāṇāni in our Ms.), and 神通 (abhijñā, which our Ms. had just above).

6 Ch. here inserts 不空 (asūnyatā) and 有相 (nimitta).

7 Ch. here inserts 有願 (praṇihita).

8 Ch. here inserts 有漏 (sāsrava) 無漏 (anāsrava), 世間 (laukika) 出世間 (lokottara), 有繫 (grantha) 離繫 (nirgrantha).

saṅgatā nāpy asaṅgatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsamskāravijñānāni jñānaṃ vā 'jñānaṃ vā. Yā ca rūpavedanāsaṃjñāsamskāravijñānānām nāpi jñānatā nāpy ajñānatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsamskāravijñānāni manyanā vā <sup>(1)\*</sup>syandanā vā prapañcanā vā. Yā ca rūpavedanāsaṃjñā-samskāravijñānānām amanyanatā 'syandanatā 'prapañcatēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsamskāravijñānāni <sup>[33.b.]</sup>saṃjñā nāsaṃjñā. Yā ca rūpavedanāsaṃjñāsamskāravijñānānām nāpi saṃjñātā nāpy asaṃjñātēyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsamskāravijñānāny upasāntāni vā 'nupasāntāni vā. Yā ca rūpavedanāsaṃjñāsamskāravijñānānām nāpy upasāntir nāpy anupasāntir, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsamskāravijñānānām nirvṛttir nānirvṛttiḥ <sup>(2)</sup>. Yā ca rūpavedanāsaṃjñāsamskāravijñānānām nāpi nirvṛttir nāpy anirvṛttiḥ <sup>(2)</sup>, iyaṃ prajñāpāramitā.\*

Na hi Suvikrāntavikrāmin yaḥ pañcānām skandhānām abhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā; yā punaḥ pañcaskandhānām abhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo dhātvāyatanapratītyasamutpādābhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punar dhātvāyatana-<sup>[34.a.]</sup>pratītyasamutpādābhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā <sup>(3)</sup>'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo viparyāsa-nivaraṇābhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punar viparyāsa-nivaraṇābhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvatta-

<sup>1\*</sup> syandanā=spandanā.

<sup>2</sup> Acc. to Ch. the two words are 'nirvṛti' (涅槃) and 'anirvṛti' (不涅槃); Tib. agrees with our Ms.

<sup>3</sup> Ms. taiyaṃ.

thatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ ṣaṭtrimśat-tṛṣṇācaritā-'bhinirvṛtti-paryāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ ṣaṭtrimśat-tṛṣṇācaritā-'bhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo dvāṣaṣṭidrṣṭigatānām abhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punar dvāṣaṣṭidrṣṭigatānām abhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo dhyāna-vimokṣa-samādhi-samāpatti-nirdeśaḥ, sā prajñāpāramitā.<sup>[34. b.]</sup> Yā punar dhyāna-vimokṣa-samādhi-samāpatti-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ pañcānām<sup>(1)</sup> abhijñānām nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ pañcānām abhijñānām nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ saṃskṛtaparyāpannānām laukikānām sarveṣāṃ kuśalākuśalānām dharmāṇāṃ abhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punas teṣāṃ nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ smṛtyupasthāna-samyakprahāṇa-rddhipādēndriya-bala-bodhyaṅga-mārgābhinirvṛttiparyāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ smṛtyupasthāna-samyakprahāṇa-rddhipādēndriya-bala-bodhyaṅga-mārgābhinirvṛttiparyāpanna-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaś caturāryasatya-nirdeśaḥ, sā prajñāpāramitā.<sup>[35. a.]</sup> Yā punas caturāryasatya-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatêyaṃ prajñāpāramitā.

1 Ch. inserts the four apramāṇas (四無量) before the five abhijñās.

Na hi Suvikrāntavikrā<sup>(1)</sup>[mi]n yaḥ śīla-samādhi-prajñā-vimukti-vimuktijñānadarśana-viśuddhi-nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ śīla-samādhi-prajñā-vimukti-vimuktijñānadarśana-viśuddhi-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo 'saṃskṛtaparyāpannānām lokottarāṇām anisritānām anāsravāṇām dharmāṇām nirdeśaḥ, sā prajñāpāramitā. Yā punar asaṃskṛtaparyāpannānām lokottarāṇām anisritānām anāsravāṇām dharmāṇām nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ sūnyatā-'nimittāprañihitānutpādā-nabhisamskṛtadharmasya nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ<sup>[35. b.]</sup> sūnyatā-'nimittāprañihitānutpādānabhisamskṛtadharmā-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo vidyā-vimukti-virāga-nirodha-nirvāṇa-nirdeśaḥ, sā prajñāpāramitā. Yā punar vidyā-vimukti-virāga-nirodha-nirvāṇa-nirdeśasya tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Tat kasmād dhetor? na hi Suvikrāntavikrāmin rūpa-paryāpannā prajñāpāramitā, evaṃ na vedanā-, na saṃjñā-,<sup>(2)</sup> [na] saṃskārā-, na vijñāna-paryāpannā prajñāpāramitā.<sup>(3)</sup> Na pṛthivy-ap-tejo-vāyv-ākāśa-paryāpannā prajñāpāramitā.<sup>(4)</sup> Na kāmadhātu-, na rūpadhātu-, nārūpadhātuparyāpannā prajñāpāramitā. Na saṃskṛtāsaṃskṛta-dharma-paryāpannā prajñāpāramitā. Na laukika-lokottara-sāsravānāsrava-dharmaparyāpannā prajñāpāramitā. Na ku<sup>(5)</sup>[śa]lākuśaladharmaparyāpannā prajñāpāramitā. Na satvadhātuparyāpannā nāsatvadhātuparyāpannā prajñāpāramitā.<sup>[36. a.]</sup> Nāpy ebhir dharmair vinirmuktā prajñāpāramitā.

Na hi Suvikrāntavikrāmin prajñāpāramitā kasmimścid dharme pary-

1 Ms. lacks [mi].

2 Ms. lacks [na].

3 Ch. adds here the sentences about 12 āyatanas and 18 dhātus.

4 Ms. Nā.

5 Ms. lacks<sup>2</sup>[śa].

āpannā nāpy aparyāpannā. Yā ca paryāpannāparyāpannānām dhar-  
mānām tathatā 'vitathatā 'nanyatatathā yāvattathatēyaṃ prajñāpāramitā.

Tathatēti Suvikrāntavikrāmin kasyāitad adhivacanam? Na hy ete  
Suvikrāntavikrāmin tathā dharmā yathā bālaprthagjanair upalabdā, na  
cānyathā. Yathā punar ete dharmās Tathāgatais tathāgataśrāvakair  
bodhisatvaiś ca dr̥ṣṭās, tathāiva te sarvadharmāḥ, tathatā 'vitathatā  
'nanyatatathā yāvattathatā, tenōcyate tathatēti. Ayaṃ Suvikrāntavi-  
krāmin bodhisatvānām mahāsatvānām prajñāpāramitā-nirdeśaḥ.

Na khalu punar iyaṃ Suvikrāntavikrāmin prajñāpāramitā kasyacid  
dharmasya hānāya vā vivṛddhaye vā pratyupasthitā, nāpy kasyacid  
dharmasya saṃyogāya vā visāmyogāya vā, ūnatvāya vā pūrnatvāya vā,  
apacayāya vōpacayāya vā, saṃkrāntaye vā <sup>[36. b.]</sup> 'vakrāntaye vā, utpādāya vā  
nirodhāya vā, saṃkleśāya vā vyavadānāya vā, pravṛttaye vā nivṛttaye  
vā, samudayāya vā 'staṃgamāya vā, salakṣaṇāya vā 'lakṣaṇāya vā,  
samatāyai vā visamatāyai vā, saṃvṛtyai vā paramārthāya vā, sukhāya  
vā duḥkhāya vā, nityatāyai vā 'nityatāyai vā, śubhatāyai vā 'śubhatāyai  
vā, ātmatāyai vā 'nātmatāyai vā, satyatāyai vā mṛṣatāyai vā, kartṛtvena  
vā 'kartṛtvena vā kāraṇatvena vā <sup>(1)</sup> 'kāraṇatvena vā, sambhavāya vā  
'sambhavāya vā, <sup>(2)</sup> svabhāvatāyai vā 'svabhāvatāyai vā, cyutaye vōpapat-  
taye vā, jātaye vā 'jātaye vā <sup>(3)</sup> ['bhi]nirvṛttaye vā 'nabhinirvṛttaye vā,  
upapattaye vōpapatṭisamucchedāya vā, sāmāgryai vā visāmāgryai vā,  
sarāgāya vā virāgāya vā. Sadoṣāya vā <sup>(4)</sup> vigatadoṣāya vā, samohāya vā  
vigatamohāya vā, viparyāsāya vā <sup>(5) \*</sup> 'viparyāsāya vā, ārambaṇāya vā  
'nārambaṇāya <sup>\*</sup> vā, kṣayāya vā <sup>[37. a.]</sup> 'kṣayāya vā, jñānāya vā 'jñānāya vā,  
nīcatvāya vōccatvāya vā, upakārāya vā nirupakārāya vā, gamanāya vā  
<sup>(6)</sup> 'gamanāya vā, astitvāya vā nāstitvāya vā, anunayāya vā pratighāya vā,

1 kartṛtvena vā . . . vā 'kāraṇatvena vā, in Ch. 'akartṛtva' and 'akāraṇatva' are left out.

2 Ch. after this adds 信解 (adhimukti) 不信解 (anadhimukti).

3 Ms. lacks [abhi], but acc. to Tib. it is better to be added.

4 doṣa = correct Sk. dveṣa.

5\* ārambaṇa = correct Sk. ālambana.

6 MM. vā agama°; Ch. 還來.

ālokāya vā 'ndhakārāya vā, kausīdyāya vā vīry'-ārambhāya vā, sūnyatāyai vā 'sūnyatāyai vā, nimittatāyai vā 'nimittatāyai vā, praṇidhānāya vā 'praṇidhānāya vā, abhisamskārāya vā 'nabhisamskārāya vā, antardhānāya vā 'nantardhānāya vā, vidyāyai vā vimuktaye vā, śāntatāyai vā 'nupaśāntatāyai vā, nirvṛttaye vā 'nabhinirvṛttaye vā, yonīśāya vā 'yonīśāya vā, pariñāyai vā 'pariñāyai vā, niryāṇāya vā 'niryāṇāya vā, vinayāya vā 'vinayāya vā, śīlāya vā dauḥśilyāya vā, vikṣiptatāyai vā 'vikṣiptatāyai vā, prajñatāyai vā duṣprajñatāyai vā, vijñānāya vā 'vijñānāya vā, sthitaye vā 'sthitaye vā, sabhāgatāyai vā <sup>[37. b.]</sup>visabhāgatāyai vā, bhavāya vā vibhavāya vā, prāptaye vā 'prāptaye vā 'bhisamayāya vā 'nabhisamayāya vā, sāksātkriyāyai vā 'sāksātkriyāyai vā, prativedhāya vā 'prativedhāya vā, pratyupasthitēti.

Tathatā-Parivarto nāma Tṛtīyaḥ.<sup>(8)</sup>

[ IV. Aupamya-Parivartaḥ ]

<sup>(4)</sup> Atha khalu Bhagavān Suvikrāntavikrāmiṇaṃ bodhisatvaṃ mahāsatvam etad avocat: <sup>(4)</sup> Tad yathā <sup>(5)</sup> 'pi nāma Suvikrāntavikrāmin svapnadarśī puruṣaḥ svapnasvabhāvanirdeśaṃ ca nirdiśati, na ca svapnasvabhāvanirdeśaḥ kaścit saṃvidyate. Tat kasmād dhetoḥ? svapna eva na saṃvidyate, kutaḥ punaḥ svapnasvabhāvanirdeśo bhaviṣyati; evam eva Suvikrāntavikrāmin prajñāpāramitāyāḥ svabhāvaś ca nirdiśyate, na ca prajñāpāramitāyāḥ svabhāvaḥ kaścit saṃvidyate. Tad yathā 'pi nāma Suvikrāntavikrāmin svapno na kasyacid dharmasya nidarśanena pratyupasthitaḥ; evam eva prajñāpāramitā na kasyacid dharmasya<sup>(6)</sup>

1 Acc. to Ch. 'vidyāyai' should be 'avidyāyai', though Tib. agrees with our Ms.; MM. 'avidyāyai'.

2 nirvṛttaye vā 'nabhinirvṛttaye, in Ch. 涅槃不涅槃 (nirvṛttaye vā 'nabhinirvṛttaye), see p. 37, n. 2.

3 Ch. no Chapter division; Tib. de-bshin-ñid-kyi leḥu-ste gsum-paḥo.

4...4 Ch. and Tib. lack this portion.

5 Ch. *ibid.* p. 1084, b, l. 10; Tib. *ibid.* 47, b, l. 4.

6 MM. omits (sya).

nidarśanena pratyupasthitā.

Tad yathā 'pi nāma <sup>[38.a.]</sup> Suvikrāntavikrāmin māyādarśī puruṣo māyā-  
svabhāvanirdeśaṃ ca nirdiśati, na ca māyāyāḥ svabhāvanirdeśaḥ <sup>(1)</sup> kaścit  
saṃvidyate, kutaḥ punar māyāsvabhāvanirdeśasya svabhāvo bhaviṣyati;  
evam eva prajñāpāramitā ca nirdiśyate, na ca prajñāpāramitāyāḥ  
svabhāvanirdeśaḥ kaścit saṃvidyate. Tad yathā 'pi nāma Suvikrāntavi-  
krāmin māyā na kasyacid dharmasyābhinirvṛttaye pratyupasthitā; evam  
eva prajñāpāramitā na kasyacid dharmasyābhinirvṛttaye pratyupasthitā.

Tad yathā 'pi nāma Suvikrāntavikrāmin pratibhāsadarśī puruṣaḥ  
pratibhāsasvabhāvanirdeśaṃ ca nirdiśati, na ca kaścit pratibhāsasva-  
bhāvaḥ saṃvidyate, kutaḥ punaḥ pratibhāsasvabhāvanirdeśo bhaviṣyati;  
evam eva Suvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca kaścit  
prajñāpāramitāsvabhāvaḥ saṃvidyate, kutaḥ punaḥ prajñāpāramitāsva-  
bhāvanirdeśo bhaviṣyati. Tad yathā 'pi nāma Suvikrāntavikrāmin prati-  
bhāso <sup>(2)</sup> na kasyacid dharmasya <sup>[38.b.]</sup> nidarśanena pratyupasthitaḥ, evam eva  
prajñāpāramitā na kasyacid dharmasya nidarśanena pratyupasthitā.

Tad yathā 'pi nāma Suvikrāntavikrāmin marīcidarśī puruṣo marīci-  
darśanaṃ <sup>(3)</sup> ca nirdiśati, na ca marīcidarśana[svabhāvaḥ kaścit] saṃ-  
vidyate, <sup>(3)</sup> kutaḥ punar marīci-nirdeśasvabhāvo bhaviṣyati; evam eva  
Suvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca punaḥ prajñā-  
pāramitāyāḥ svabhāvanirdeśaḥ kaścit saṃvidyate. Tad yathā 'pi nāma  
Suvikrāntavikrāmin marīcir na kasyacid dharmasya nidarśanena pratyu-  
pasthitā, evam eva prajñāpāramitā na kasyacid dharmasya nidarśanena  
pratyupasthitā.

Tad yathā 'pi nāma Suvikrāntavikrāmin pratiśrutkāgocarasthaḥ  
puruṣaḥ pratiśrutkāyās ca śabdaṃ śṛṇoti, na ca taṃ samanupaśyati;

1 (nirdeśa) is left out in Ch. and Tib.

2 Ms. & MM. pratibhāsasvabhāvo, but, acc. to Ch. & Tib. and other cases in our Ms., here svabhāva should be omitted.

3-3 In acc. with Ch. I read as this; Ms. & MM. "na ca marīcidarśanaṃ saṃvidyate,"; acc. to Tib. it may be "na ca marīcidarśanaṃ [kiṃcit] saṃvidyate".

yadā punaḥ svayam evānubhāṣate, tadā taṃ śabdamaṃ śṛṇoti; evam eva prajñāpāramitānirdeśapadaṃ cādhighacchati śravaṇāya, na ca kasyacid dharmasya nirdeśaśravaṇāya gacchaty, anyatra <sup>[39.a.]</sup> yadā 'bhibhāṣyate, tadā "jñāyate, śravaṇapathaṃ cādhighacchati.

Tad yathā 'pi nāma Suvikrāntavikrāmin phenapiṇḍadarśī puruṣaḥ phenapiṇḍasvabhāvaṃ ca nirdiśati, na ca phenapiṇḍasvabhāva upalabhyate 'dhyātmaṃ vā bahirdhā vā, kutaḥ punas tannirdeśasvabhāvōpalabdhir bhaviṣyati; evam eva Suvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca prajñāpāramitāsvabhāva upalabhyate. Tad yathā 'pi nāma Suvikrāntavikrāmin phenapiṇḍo na kasyacid dharmasyābhinirvṛttisvabhāvaṃ upaiti, evam eva prajñāpāramitā na kasyacid dharmasyābhinirvṛttisvabhāvaṃ upaiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin budbudada<sup>(1)</sup>[r]śī puruṣo budbudasvabhāvaṃ ca nirdiśati, na ca budbudasvabhāvaḥ saṃvidyate, kutaḥ punar budbudasvabhāvanirdeśo bhaviṣyati; evam eva Suvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca prajñāpāramitāyāḥ svabhāvaḥ saṃvidyate. Tad yathā 'pi nāma Suvikrāntavikrāmin budbudo na kasyacid dharmasyābhinirvṛttisambhavana <sup>[39.b.]</sup> pratyupasthitā, evam eva Suvikrāntavikrāmin prajñāpāramitā na kasyacid dharmasyābhinirvṛttisambhavana pratyupasthitā.

Tad yathā 'pi nāma Suvikrāntavikrāmin puruṣaḥ kadalyāḥ sāraṃ paryeṣamāṇo nōpalabhate, atha ca tasyāḥ pattraīḥ kāryaṃ karoti; evam eva Suvikrāntavikrāmin prajñāpāramitāyāḥ sāraṃ na saṃvidyate, prajñāpāramitāyā<sup>(2)</sup> nirdeśaḥ kāryaṃ ca karoti.

Tad yathā 'pi nāma Suvikrāntavikrāmin puruṣa ākāśanidarśanena vyavaharati, na c' ākāśasya kiṃcin nidarśanaṃ saṃvidyate; evam eva Suvikrāntavikrāmin prajñāpāramitēti vyavahāraḥ kriyate, na ca kasyacid dharmasya nidarśanena vyavahriyate. Tad yathā 'pi nāma

1 ✗ Ms. -daśī.

2 ✗ MM. -tāyāḥ.

Suvikrāntavikrāmin n' ākāśaṃ ca vyavahriyate, na ca kasyacid dharmasya nidarśanena vā pariniṣpattyā vā vyavahriyate; evam eva Suvikrāntavikrāmin prajñāpāramitā ca vyavahriyate, na ca kasyacid dharmasya nidarśanena vā pariniṣpattyā vā vyavahriyate.

Tad yathā 'pi nāma Suvikrāntavikrāmiṃś-chāyēti c' ātapaś cēti <sup>[40. a.]</sup> vyavahriyate, na ca tau kasyacid dharmasya pariniṣpattaye pratyupasthitāv avabhāsaś ca vijñāyate; evam eva Suvikrāntavikrāmin prajñāpāramitā vyavahārapadaṃ gacchati, na ca kasyacid dharmasya nidarśanena vyavahārapadaṃ āgacchati, avabhāsaṃ ca karoti sarvadharmānām.

Tad yathā 'pi nāma Suvikrāntavikrāmin maṇiratnam uttaptam mahatā 'vabhāseṇa pratyupasthitam bhavati, na ca so 'vabhāso 'dhyātmaṃ vā bahirdhā vā darśanam upaiti. Evam eva Suvikrāntavikrāmin prajñāpāramitā 'vabhāsaḥkṛtyena pratyupasthitā, na ca so 'vabhāso 'dhyātmaṃ vā bahirdhā vā darśanam upaiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin tailapradhyotasya dhyāyato <sup>(1)</sup> nāsyārciṣo muhūrtam api samtiṣṭhante, avabhāsaṃ ca kurvanti, tenāvabhāseṇa rūpāṇi darśanam āgacchanti; evam eva Suvikrāntavikrāmin prajñāpāramitā na kasmimścid dharme 'vatiṣṭhate, dharmānām cāvabhāsaṃ karoti, tena cāvabhāseṇa sarvadharmā yathābhūtarśanam āgacchanty āryānām.

Atha khalv āyusmān Śāradvatīputro Bhagavantam etad avocat; <sup>[40. b.]</sup> āścaryam Bhagavan prajñāpāramitā ca nirdiṣṭā, prajñāpāramitāyāś cāpariniṣpattir nirdiṣṭā. Evam ukte Bhagavān āyusmantam Śāradvatīputram etad avocat: evam etac Chāradvatīputrāivam etad, apariniṣpannā prajñāpāramitā, rūpāpariniṣpattito vedanā-saṃjñā-saṃskāra-vijñānāpariniṣpattito 'pariniṣpannā prajñāpāramitā. <sup>(2)</sup> Avidyā-'pariniṣpattito 'pariniṣpannā prajñāpāramitā, evam saṃskārāpariniṣpattito 'pariniṣpannā

<sup>1</sup> MM. dhāyato; Ms. looks like 'dhyāyato'; 'dhyāyati' comes from Pāli 'jhāyati'; acc. to Tib. it should be 'dhmāyato' (Tib. 'bus' from 'ḥbud-pa').

<sup>2</sup> After this Ch. mentions also about 12 āyatanas and 18 dhātus.

prajñāpāramitā, vijñānāpariṣpattito 'pariṣpānā prajñāpāramitā, nāmarūpāpariṣpattitaḥ, ṣaḍāyatanāpariṣpattitaḥ, sparsāpariṣpattito, vedanā-'pariṣpattitas, tṛṣṇā-'pariṣpattita, upādānāpariṣpattito, bhavāpariṣpattito, jātyaparīṣpattito, jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsāpariṣpattito 'pariṣpānā prajñāpāramitā. Dhātvāyatanānitya-duḥkhānātma-śānta-viparyāsa-nivarāṇa-drṣṭi-vicaritā<sup>(1)</sup> "cayôpacayāpariṣpattito 'pariṣpānā prajñāpāramitā. Sukhaduḥkhāduḥkhāsukhāpariṣpattito 'pariṣpānā prajñāpāramitā. Udaya-vyaya-sthity-anyathātvāpariṣpattito 'pariṣpānā prajñāpāramitā. Samudayāstaṃgat'-ātma-satva-jīva-poṣa-puruṣa-pudgala-manuja-māṇava-kāraka-kārayitr-utthāpaka-samutthāpaka-vedaka-vedayitr-jñātr-jñāpakāpariṣpattito 'pariṣpānā prajñāpāramitā. Satya-mṛṣa-samskr̥tāsamskr̥tagamanāgamana-sanidarśanānidarśanādhyātma-bahirdhāpariṣpattito 'pariṣpānā prajñāpāramitā. Pṛthivy-ap-tejo-vāyu-kāma-rūp'-ārūpy'-ākāśa-vijñāna-dharma-dhātv-āpariṣpattito 'pariṣpānā prajñāpāramitā. Karma-vipāka-hetu-pratyayôccheda-śāśvatātītānāgata-pratyutpanna-pūrvāntāparānta-madhyānta-śīla-dauḥśīlya-kṣānti-vyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-prajñā-dauṣprajñā-citta-mano-vijñān'-ānantarya-cyuty-upapatti-saṃkleśa-vyavadāna-smṛtyupasthāna-samyakprahāṇārddhipādēndriya-bala-bodhyaṅga-mārg'-āryasatyāpramāṇa-dhyāna-vimokṣa-samādhisamāpatty-abhijñā-śūnyatā-'nimittāpraṇihita-kuśalākuśala-sāsra-vānāsra-va-laukika-lokottara-sāvadyānavadya-samskr̥tāsamskr̥ta-vyākṛtāvākṛta-kr̥ṣṇaśuklākṛṣṇaśukla-paryāpannāparyāpanna-hīna-praṇīta-madhyā-rāga-

1 Ch. here omits dhātvāyatana, see above.

2 "anitya...viparyāsa", Ch. "nityānitya (常無常) sukha (樂) duḥkha (苦) ātma (我) anātma (無我), śuddhāśuddha (淨不淨) śāntāśānta (寂靜不寂靜) viparyāsāviparyāsa (顛倒非顛倒)".

3 Ch. here has 損減 (anācayôpacaya).

4 Ch. lacks aduḥkhāsukha.

5 Ch. here inserts 生者 (bhava or jantu).

6 Ch. 意生 (manoja?), Tib. agrees with Ms.

7 Ch. here inserts '見者' (paśyaka) '使見者' (darśayitr).

8 Ms. MM. mṛṣā.

9 Ch. lacks (samskr̥tāsamskr̥ta).

10 Tib. agrees with Ms., but Ch. 往去還來 (gaman'-āgamana).

11 Ch. here inserts '有情界' (sattva-dhātu?).

12 Ms. is right, MM. vijñān[ān]āntarya.

13 Ch. lacks (aparyāpanna).

dveṣa-moha-dr̥ṣṭa-śruta-mata-vijñāta-manyanā-sthita-vitarka-vicār'-āra-  
 mbaṇa<sup>(1) \*</sup>-māyêr̥ṣyā-mātsarya-saṃyoga-dvayalakṣaṇānutpādānabhisam̥skāra-  
 śamatha-vidarśanā-vidyā-vimukti-kṣaya-virāga-nirodha-sarvôpadhipratini-  
 sarga-saṃvṛti-paramārtha-śrāvakaabhūmi-pratyekabuddhabhūmi-sarva-  
 jñājñānāsaṅgajñāna-svayambhūjñānāsamasamajñāna-bodhisatvapraṇidhā-  
 na-śrāvaka-pratyekabuddhasampad-apramāṇaparyāpannāsamasama-sarva-  
 jñājñāna<sup>(2)</sup>-sarvadharmayathāavadanidarśana-sarvadharmajñānadarśanāpari-  
 niṣpattito<sup>[42.a.]</sup> 'pariṇiṣpannā prajñāpāramitā. Śītībhūta-sānta-prasāntā<sup>(3)</sup>parini-  
 ṣpattito<sup>(4)</sup> 'pariṇiṣpannā prajñāpāramitā. Satvaparipākāpariṇiṣpattito  
 'pariṇiṣpannā prajñāpāramitā. Lakṣaṇasampad-buddhakṣetrapariśuddhi-  
 buddhabala-vaiśāradyaśṭādaśāveṇikabuddhadharmāpariṇiṣpattito 'parini-  
 ṣpannā prajñāpāramitā. Nirvāṇāpariṇiṣpattito 'pariṇiṣpannā prajñāpāra-  
 mitā. Yāvat sarvadharmakuśalākuśalāpariṇiṣpattito 'pariṇiṣpannā  
 prajñāpāramitā. Sarvam etad vistareṇa kartavyam.

Tad yathā 'pi nāma Śāradvatīputr' ākāśam arūpy-anidarśanam<sup>(5)</sup>  
 abhāvo 'pariṇiṣpannam, evam eva prajñāpāramitā 'rūpiṇy-anidarśanā<sup>(5)</sup>-  
 'bhāvo 'pariṇiṣpannā. Tad yathā 'pi nāma Śāradvatīputra, indrāyudham  
 nānāraṅgavicitram ca saṃdr̥ṣyate, na cāsya kācid raṅganiṣpattiḥ saṃ-  
 vidyate nōpalabhyate, evam eva prajñāpāramitā nānānidarśanaīś ca  
 pratyupasthitā, na cāsya nidarśanasvabhāva<sup>[42.b.]</sup> upalabhyate. Tad yathā 'pi  
 nāma Śāradvatīputr' ākāśe na jātu kenacit pañcāṅgulipariṇiṣpattir  
 dr̥ṣṭapūrvā, evam eva Śāradvatīputra na jātu kenacit prajñāpāramitā-  
 pariṇiṣpattisvabhāvo dr̥ṣṭapūrvāḥ.

Evam ukta<sup>(6)</sup> āyuṣmāñ Śāradvatīputro Bhagavantam etad avocat:  
 durdr̥ṣēyaṃ Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra  
 na kasyacid darśanam upaiti. Āha: duranubodhā Bhagavan prajñā-

1\* Correct Sk. ālambana.

2 Ch. 一切法智 (sarvadharmajñāna), Tib. chos-kyi ye-śes (dharmajñāna).

3 Ms. & MM. -tā.

4 Ch. adds 最極寂靜 (paramasānta?).

5 Ch. here adds 無對 (apratigham or apratighā).

6 Ms. & MM. ukte āy°.

pāramitā. Āha: tathā hi Śāradvatīputra nāsyāṃ kaścīd upalabhyate,  
yo 'bhisambuddhaḥ<sup>(1)</sup>. Āha: anidarśanēyaṃ Bhagavan prajñāpāramitā.  
Āha: tathā hi Śāradvatīputra prajñāpāramitā na kasyacid dharmasya  
nidarśanena pratyupasthitā. Āha: asvabhāvēyaṃ Bhagavan prajñāpāra-  
mitā. Āha: rūpa-vedanā-samjñā-samskāra-vijñānāsvabhāvatvāt Śāradva-  
tīputrāsvabhāvēyaṃ prajñāpāramitā, dhātv-āyatana-pratityasamutpāda-  
svabhāvato 'svabhāvā prajñāpāramitā. Viparyāsa-nivaraṇa-dṛṣṭigata-  
trṣṇā-vicaritāsvabhāvato 'svabhāvā prajñāpāramitā. Ātma-satva-jīva-  
poṣa-puruṣa-pudgala-manuja-māṇava-kāraka-kārayitr-utthāpaka-samut-  
thāpaka-vedaka-vedayitr-asvabhāvato 'svabhāvā prajñāpāramitā. Pṛthivy-  
ap-tejo-vāyav-ākāśa-vijñāna-dharma-dhātv-asvabhāvato 'svabhāvā prajñā-  
pāramitā. Kāma-rūp'-ārūpyadhātv-asvabhāvato 'svabhāvā prajñāpāra-  
mitā. Śīla-dauḥśīlya-kṣānti-vyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-  
prajñā-dauḥśīlyāsvabhāvato 'svabhāvā prajñāpāramitā. Bodhipakṣa-  
dharmāsvabhāvato 'svabhāvā prajñāpāramitā. Āryasatya-śamatha-vidar-  
śanābhijñā-dhyāna-vimokṣa-samādhi-samāpatty-asvabhāvato 'svabhāvā  
prajñāpāramitā. Vidyā-vimukty-asvabhāvato 'svabhāvā prajñāpāramitā.  
Kṣaya-virāga-nirodhāsvabhāvato 'svabhāvā prajñāpāramitā. Anutpādajñā-  
na-nirodhajñānāsvabhāvato 'svabhāvā prajñāpāramitā. Nirvāṇāsvabhāvato  
'svabhāvā prajñāpāramitā. Śrāvakahūmi-pratyekabuddhabhūmi-bud-  
dhabhūmy-asvabhāvato 'svabhāvā prajñāpāramitā. Paramārthajñānadar-  
śana-samvṛty-asvabhāvato 'svabhāvā prajñāpāramitā. Asaṅgajñāna-  
sarvajñajñānāsvabhāvato 'svabhāvā prajñāpāramitā.

1 Ms. & MM. -ddhā.

2 Ch. here inserts '生者' (bhava or jantu).

3 MM. lacks 'puruṣa'.

4 Ch. 意生 (manoja?), Tib. agrees with Ms.

5 Ms. try, Ch. here inserts '知者' (jñātr), '使知者' (jñāpaka), '見者' (paśyaka), '使見者' (darśayitr).

6 Ms. try.

7 Ch. here inserts 有情界 (satva-dhātu).

8 MM. kauśīdya.

9 Ms. is rightfully written, not erroneously as MM. says (p. 36, n. 8).

10 Acc. to Ch. 'vidarśanāpramāṇābhijñā'.

11 Ms. and MM. Anutpādajñānānirodha°, but acc. to Ch. (無生智滅智) and Tib. (mi-skye-ba śes-pa dan ḥgog-pa śes-pa), I read as this.

Evam ukta <sup>(1)</sup> āyusmāñ Śāradvatīputro Bhagavantam etad avocat :  
 nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya pariniṣpattaye  
 pratyupasthitā, na nirodhāya. Āha: tathā hi Śāradvatīputra prajñā-  
 pāramitā na kasyacid dharmasyôtpādāya vā pariniṣpattaye vā nirodhāya  
 vā "tmatāyai <sup>(2)</sup> vā 'nātmatāyai vā pratyupasthitā. Āha: nēyaṃ Bhagavan  
 prajñāpāramitā kasyacid dharmasy' ārambaṇayogena <sup>(3)</sup> \* pratyupasthitā.  
 Āha: tathā hi Śāradvatīputra nirārambaṇaḥ <sup>\*</sup> sarvadharmāḥ, tathā hi ta  
 eva dharmā na saṃvidyante, yatr' ārambaṇaṃ <sup>\*</sup> bhavet. Āha: nēyaṃ  
 Bhagavan prajñāpāramitā kasyacid dharmasya hānaye vā vṛddhaye vā  
 pratyupasthitā. <sup>[44.a.]</sup> Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid  
 dharmam samanupaśyati, yo dharmo hiyate vā vardhate vā. Āha:  
 nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya samatikramāya  
 pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na  
 kaṃcid dharmam upalabhate, yaṃ samatikramet. Āha: nēyaṃ Bhagavan  
 prajñāpāramitā kasyacid dharmasyâpacayāya <sup>(4)</sup> vâpacayāya vā pratyupa-  
 sthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dhar-  
 mam upalabhate, yasyâpacayo <sup>(5)</sup> vâpacayo vā bhavet. Āha: nēyaṃ  
 Bhagavan prajñāpāramitā kasyacid dharmasya saṃyogāya vā visamyo-  
 gāya vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā  
 na kaṃcid dharmam upalabhate, yaṃ dharmam saṃyojayed vā visam-  
 yojayed vā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya  
 naye vā vinaye vā pratyupasthitā. Āha: tathā hi Śāradvatīputra pra-  
 jñāpāramitā na <sup>[44.b.]</sup> kaṃcid dharmam upalabhate, yo dharmo netavyo vā  
 vinetavyo vā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dhar-  
 masyôpakārāya vā 'pakārāya vā pratyupasthitā. Āha: tathā hi Śāradva-  
 tīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasyôpakāraṃ

1 Ms. MM. ukte āy°.

2 Ch. lacks (ātmatāyai vā).

3\* ārambaṇa=correct Sk. ālambana.

4 Ms. -syācayāya vā upacayāya vā; but it should be either "-sy' ācayāya vā 'paca-  
 yāya vā" or "-syâpacayāya vâpacayāya vā" acc. to Ch. and Tib. the latter is  
 better, MM. agrees with the former.

5 See above.

vā 'pakāraṃ vā kuryāt. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya sambhavāya vā 'sambhavāya vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ sambhaved vā na sambhaved vā. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya samprayogāya vā viprayogāya vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ samprayujyate vā viprayujyate vā. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya saṃvāsāya vā 'saṃvāsāya vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ saṃvased vā na saṃvased <sup>(1)</sup> vā. Āha : <sup>[45. a.]</sup> nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya pravṛttaye vā 'pravṛttaye vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya pravṛttir vā 'pravṛttir vā bhavet. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya kriyayā vā karaṇena vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya kriyā vā karaṇaṃ vā bhavet. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya samatayā vā <sup>(2)</sup> viṣamatayā vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ samo vā viṣamo vā syāt. Āha : nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya saṃgrahāya vā 'saṃgrahāya vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ saṃgrahītavyo vōtsraṣṭavyo vā syāt. Āha : nēyaṃ Bhagavan prajñāpāramitā kenacit kāryeṇa pratyupasthitā. Āha : <sup>[45. b.]</sup> tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ kāryakaraḥ syāt.

Āha : gambhīrēyaṃ Bhagavan prajñāpāramitā. Āha : rūpa-gambhī-

1 Ch. here has another paragraph concerning about 生起不生起 (upasthā, anupasthā?).

2 Ms. visa°.

ratayā Śāradvatīputra gambhīrā prajñāpāramitā, evaṃ vedanā-saṃjñā-saṃskāra-vijñāna-gambhīratayā Śāradvatīputra gambhīrā prajñāpāramitā.<sup>(1)</sup> Avidyā-gambhīratayā gambhīrā prajñāpāramitā, saṃskāra-vijñāna-nāmarūpa-ṣaḍāyatana-sparśa-vedanā-trṣṇōpādāna-bhava-jāti-jarāmara-naśokaparidevaduḥkhadaurmanasyōpāyāsa-gambhīratayā gambhīrā prajñāpāramitā. Viparyāsa-gambhīratayā gambhīrā prajñāpāramitā. Pañcānivarāṇa-gambhīratayā gambhīrā prajñāpāramitā.<sup>(2)</sup> Drṣṭi-gambhīratayā gambhīrā prajñāpāramitā. Ātma-gambhīratayā gambhīrā prajñāpāramitā. Satva-gambhīratayā gambhīrā prajñāpāramitā. Prapañca-gambhīratayā gambhīrā prajñāpāramitā. Aprapañca-gambhīratayā gambhīrā prajñāpāramitā.<sup>(3)</sup> Śīla-dauḥśīlya-gambhīratayā gambhīrā prajñāpāramitā.<sup>[46.a.]</sup> Kṣāntivyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-prajñā-dauḥsprajñēndriya-bala-bodhyaṅga-smṛtyupasthāna-samyakprahāṇārddhipādāviparyās'-āryāṣṭāṅgamārga-duḥkhasamudayanirodhamārga-vimuktijñāna-darśanātītānāgata-pratyutpanna-tryadhvasamatā-gambhīratayā gambhīrā prajñāpāramitā.<sup>(6)</sup> Caturvaiśāradyārddhipādābhijñā-gambhīratayā gambhīrā prajñāpāramitā. Atītānāgatapratyutpannāsaṅgajñāna-gambhīratayā gambhīrā prajñāpāramitā.<sup>(7)</sup> Buddhadharma-gambhīratayā gambhīrā prajñāpāramitā. Kṣayajñānānutpādajñāna-nirodhajñānānābhisaṃskārajñāna-virāgajñāna-gambhīratayā gambhīrā prajñāpāramitā. Nivarāṇa-gambhīratayā gambhīrā prajñāpāramitā.<sup>(8)</sup>

Tad yathā 'pi nāma Śāradvatīputra samudro gambhīro vipulo 'prameya, evaṃ eva prajñāpāramitā gambhīrā vipulā 'prameyā. Gambhīrēti Śāradvatīputrāprameyadharmaratnasamcayabhūtā, yasyā gādho na labhyate. Gambhīrēti Śāradvatīputra nāsyā gātir labhyate. Gambhīrēti

<sup>1</sup> Ch. mentions here also about āyatana and dhātus.

<sup>2</sup> Ch. 見趣愛行 (drṣṭigata-rāgacaritā?).

<sup>3</sup> Before this, Ch. adds 布施慳貪 (dāna-mātsarya?).

<sup>4</sup> kausīdya = kausīdya.

<sup>5</sup> Acc. to Ch. before vimuktijñāna, [vimukti] is inserted. Tib. agrees with Ms.

<sup>6</sup> Ch. here adds 諸力 (bala) 十八不共法 (aṣṭādaśāveṇika).

<sup>7</sup> In Tib., [saṃgha] is here added, but Ch. is only 一切佛法 (sarvabuddhadharma).

<sup>8</sup> Acc. to Ch. here [prahāṇajñāna] or [pratiniśargajñāna] should be added; Tib. agrees with our Ms.

<sup>[46. b.]</sup> Śāradvatīputra nāsyā guṇaparyanto 'dhigamyate. Tad yathā 'pi nāma Śāradvatīputra samudro mahāsāgaraḥ sarvaratnasamnicayo 'prameyarat-  
 nabharito mahāratnaparipūrṇaḥ, evam eva prajñāpāramitā sarvadharmar-  
 ratnasamnicayā mahādharmaratnasamnicayā 'prameyadharmaratnasamni-  
 cayā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya  
 nidarśanena pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāra-  
 mitā na kasyacid dharmasyōpalambhena pratyupasthitā, yaṃ dharmam  
 nidarśayet. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya  
 jñānena vā 'jñānena vā pratyupasthitā. Āha: tathā hi Śāradvatīputra  
 prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya  
 jñānam vā 'jñānam vā syāt. Āha: nēyaṃ Bhagavan prajñāpāramitā  
 kasyacid dharmasy' āraḥṣāyai vā guptāyai vā pratyupasthitā. Āha:  
 tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate,  
 yasya dharmasy' āraḥṣāṃ vā guptiṃ vā kuryāt. Āha: nēyaṃ Bhagavan  
 prajñāpāramitā <sup>[47. a.]</sup> kasyacid dharmasya saṃgrahāya vā parigrahāya vā  
 pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na  
 kaṃcid dharmam upalabhate, yasya dharmasya saṃgrahaṃ vā pari-  
 grahaṃ vā kuryāt. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid  
 dharmasya niśrayeṇa vā 'niśrayeṇa <sup>(1)</sup> vā pratyupasthitā. Āha: tathā hi  
 Śāradvatīputra prajñāpāramitā na kaṃcid dharmam samanupaśyati,  
 yasya dharmasya niśrayaṃ vā 'niśrayaṃ <sup>(1)</sup> vā kuryāt. Āha: nēyaṃ  
 Bhagavan prajñāpāramitā kasyacid dharmasy' ālayena vā vilayena vā  
 pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na  
 kaṃcid dharmam upalabhate, yasmin n' ālayaṃ vā vilayaṃ <sup>(2)</sup> vā kuryāt.  
 Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasyābhiniveśena  
 pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid  
 dharmam upalabhate, yasmin-n-abhiniveśaṃ kuryāt. Āha: nēyaṃ

1 Ch. and Tib. have no word here corresponding to 'aniśraya'.

2 Ch. has no word here corresponding to 'vilaya', Tib. has a word 'gshi' (ground, residence, Sk. nilaya?).

Bhagavan prajñāpāramitā kasyacid dharmasyādhyavasānena pratyupasthitā. Āha: tathā hi Śāradvatīputra<sup>[47. b.]</sup> prajñāpāramitā na kaṃcid dharmam upalabhate, na samanupaśyati, yasmin-n-adhyavasānaṃ kuryāt. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya samvāsena vā 'samvāsena<sup>(1)</sup> vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yena dharmeṇa sārđhaṃ vaset. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya samđhinā vā visamđhinā vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ samđhātavyo vā visamđhātavyo vā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya rāgena vā virāgena vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasmin dharme rajyed vā virajyed vā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya dveṣeṇa vā 'dveṣeṇa vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmāḥ sadveṣo vā vigatadveṣo vā bhavet.<sup>[48. a.]</sup> Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya mohena vā vigatamohena vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmo mūđho vā syād vigatamoho vā. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya jñāpayitrā vā 'jñāpayitrā<sup>(2)</sup> vā [pratyupasthitā]<sup>(3)</sup>. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, na samanupaśyati, yaṃ dharmāṃ jāniyād yasya vā dharmasya jñāpayitrā vā bhavet. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya prakṛtyā vā 'prakṛtyā vā pratyupasthitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kasyacid dharmasya prakṛtiṃ vā 'prakṛtiṃ vā samanupaśyati. Āha: nēyaṃ Bhagavan prajñāpāramitā kasyacid dharmasya śuddhyā vā

1 Ch. has no word here corresponding to 'asamvāsa'.

2 'jñāpayitrā vā 'jñāpayitrā vā' (MM. -tri vā ajñāpayitrī vā), according to Ch. & Tib. and also to the succeeding sentence of our Ms. this phrase must be 'jñātrā vā jñāpayitrā vā'. (MM. note (2), p. 41, jñātrī vā jñāyitrī vā).

3 In Ms. & Tib. [pratyupasthitā] is omitted.

viśuddhyā vā pratyupasthitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam samanupaśyati, yaṃ dharmam śodhayed vā viśodhayed vā.

[48. b.]

Āha : prakṛtipariśuddhēyaṃ Bhagavan prajñāpāramitā. Āha : rūpa-pariśuddhitaḥ Śāradvatīputra pariśuddhā prajñāpāramitā; evaṃ vedanā-saṃjñā-saṃskāra-vijñāna-pariśuddhitaḥ Śāradvatīputra pariśuddhā prajñāpāramitā. <sup>(1)</sup> <sup>(2)</sup> Avidyāpariśuddhitaḥ pariśuddhā prajñāpāramitā, saṃskārapariśuddhito vijñānapariśuddhito nāmarūpapariśuddhitaḥ ṣaḍāyatanapariśuddhitaḥ pariśuddhā prajñāpāramitā, sparśa-vedanā-tṛṣṇôpādāna-bhava-jāti-jarāmaraṇa-pariśuddhitaḥ pariśuddhā prajñāpāramitā, śoka-paridevaduḥkhadaurmanasyôpāyāsa-pariśuddhitaḥ pariśuddhā prajñāpāramitā; viparyāsa-nivarāna-dṛṣṭigata-pariśuddhitaḥ pariśuddhā prajñāpāramitā; rāga-dveṣa-moha-pariśuddhitaḥ pariśuddhā prajñāpāramitā; ātmasatva-jīva-poṣa-puruṣa-pudgala-manuja-māṇava-kāraka-kārayitr-vedayitr-<sup>(8)</sup> utthāpaka-samutthāpaka-jñātṛ-darśaka-pariśuddhitaḥ pariśuddhā prajñāpāramitā; uccheda-śāśvata-pariśuddhitaḥ pariśuddhā prajñāpāramitā; <sup>[49. a]</sup> antānanta-pariśuddhitaḥ pariśuddhā prajñāpāramitā; dānapāramitā-pariśuddhitaḥ pariśuddhā prajñāpāramitā; śīla-kṣānti-vīrya-dhyāna-prajñā-pariśuddhitaḥ pariśuddhā prajñāpāramitā; <sup>(9)</sup> indriya-bala-bodhyaṅga-<sup>(10)</sup> dhyāna-vimokṣa-samādhi-samāpatti-pariśuddhitaḥ pariśuddhā prajñāpāramitā; maitrī-karuṇā-muditôpekṣā-pariśuddhitaḥ pariśuddhā prajñāpāramitā; smṛtyupasthāna-samyakprahāna-pariśuddhitaḥ pariśuddhā prajñāpāramitā; aviparyāsa-pariśuddhitaḥ pariśuddhā prajñāpāramitā; duḥkha-samudaya-nirodha-mārga-pariśuddhitaḥ pariśuddhā prajñāpāramitā; abhijñā-pariśuddhitaḥ pariśuddhā prajñāpāramitā; mārga-pariśuddhitaḥ

1 Ch. here mentions also about āyatanas and dhātus; Tib. agrees with Sk.

2...2 Ch. only '緣起' (pratītyasamutpāda).

3 Ch. here lacks 'nivarāna'.

4 Ch. here inserts '愛行' (rāgacarita).

5 Ch. here has a word 生者 (bhava).

6\* Ch. 意生 (manoja?).

7 Ch. & Tib. add 受者, tshor-ba-po (=vetṭṛ).

8 Ms. -tryutthā°.

9 Ch. here inserts '神足' (ṛddhipāda).

10 Ch. here inserts '道支' (mārgāṅga).

parisuddhā prajñāpāramitā, śrāvakabhūmi-parisuddhitaḥ parisuddhā prajñāpāramitā; pratyekabuddhabhūmi-parisuddhitaḥ parisuddhā prajñāpāramitā; buddhabhūmi-parisuddhitaḥ parisuddhā prajñāpāramitā; buddha-dharma-saṃgha-parisuddhitaḥ parisuddhā prajñāpāramitā; śrāvaka-dharma-parisuddhitaḥ parisuddhā prajñāpāramitā, pratyekabuddhadharma-parisuddhitaḥ parisuddhā prajñāpāramitā; atītānāgatapratyutpanna-darśana-parisuddhitaḥ parisuddhā prajñāpāramitā; asaṅgajñānadarśana-parisuddhitaḥ parisuddhā prajñāpāramitā; aṣṭādaśāveṇikabuddhadharma-parisuddhitaḥ parisuddhā prajñāpāramitā; kāmadhātu-parisuddhito rūpadhātu-parisuddhita ārūpyadhātu-parisuddhitaḥ parisuddhā prajñāpāramitā; pṛthivīdhātu-parisuddhitaḥ parisuddhā prajñāpāramitā; ap-tejovāyu-dhātu-parisuddhitaḥ parisuddhā prajñāpāramitā; satvadhātu-parisuddhito dharmadhātu-parisuddhita ākāśadhātu-parisuddhitaḥ parisuddhā prajñāpāramitā.

Evam ukta āyusmañ Śāriputro Bhagavantam etad avocat: āścaryam Bhagavan yāvat prakṛtiparisuddhā prajñāpāramitā. Āha: ākāśa-parisuddhitaḥ Śāradvatīputra parisuddhā prajñāpāramitā. Āha: arūpiṇyanidarśanā Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kasyacid dharmasya rūpapariniṣpattyā vā nidarśanena vā pratyupasthitā. Āha: apratihātēyaṃ Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam samanupaśyati, yasmin pratihanyeta. Āha: akṛtēyaṃ Bhagavan prajñāpāramitā. Āha: kārakānupalabdhitāḥ Śāradvatīputra. Āha: asamavasaraṇēyaṃ Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam samanupaśyati, yena dharmeṇa sārddham samavasaret. Āha: aprajñāpaniyēyaṃ Bhagavan prajñāpāra-

1...1 Tib. lacks this paragraph.

2 Ch. here adds 菩薩乘法, 解脫, 解脫智見, 涅槃 (bodhisatvadharmā, vimukti, vimuktijñānadarśana, nirvāṇa).

3 Tib. lacks (darśana).

4 Ch. adds here 識界 (vijñānadhātu).

5...5 Evam... prajñāpāramitā. These sentences are left out in Ch., but Tib. agrees with our Ms.

6 Ms. & MM. ukte.

mitā. Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yena dharmeṇa prajñāpyate. Āha : asādhāraṇēyaṃ Bhagavan prajñāpāramitā. <sup>(1)</sup> [Āha : tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam upalabhate, yena dharmeṇa sādharmaṇā bhavet.] <sup>(2)</sup> Āha : alakṣaṇēyaṃ Bhagavan prajñāpāramitā. Āha : lakṣaṇānupalabdhitāḥ Śāradvatīputra. Āha : apratibhāsēyaṃ Bhagavan prajñāpāramitā. Āha : pratibhāsānupalabdhitām upādāya. Āha : anantapāramitēyaṃ Bhagavan prajñāpāramitā. <sup>[50. b.]</sup> Āha : rūpānantatayā Śāradvatīputrānantapāramitēyaṃ ; evaṃ vedanā-saṃjñā-saṃskāra-vijñānānantatayā 'nantapāramitēyaṃ. <sup>(3)</sup> Viparyāsānantatayā 'nantapāramitēyaṃ. Nivaraṇānantatayā 'nantapāramitēyaṃ. <sup>(4)</sup> Āvidyā-'nantatayā, saṃskārānantatayā, vijñānānantatayā, nāmarūpānantatayā, ṣaḍāyatana-sparśa-vedanā-trṣṇōpādāna-bhava-jāti-jarāmarāṇasōkaparidevaduḥkhadaurmanasyōpāyāsānantatayā 'nantapāramitēyaṃ. <sup>(4)</sup> Drṣṭigatānantatayā, <sup>(5)</sup> rāga-dveṣa-mohānantatayā, uccheda-śāśvatānantatayā, pūrvāntakoṭyanantatayā 'nantapāramitēyaṃ. Aparāntakoṭyanantatayā 'nantapāramitēyaṃ. <sup>(6)</sup> Dānānantatayā, śīlānantatayā, kṣāntyanantatayā, vīryānantatayā, dhyānānantatayā, prajñā-'nantatayā 'nantapāramitēyaṃ prajñāpāramitā. Smṛtyupasthānānantatayā, samyakprahāṇārdhipādēndriya-bala-bodhyaṅga-mārgānantatayā 'viparyāsānantatayā 'nantapāramitēyaṃ. Dhyāna-vimokṣa-samādhi-samāpattyanantatayā 'nantapāramitēyaṃ. <sup>[51. a.]</sup> Ārambaṇānantatayā 'nantapāramitēyaṃ. <sup>(7)</sup> Vidyā-vimuktijñānadarśanānantatayā 'nantapāramitēyaṃ. Śrāvakabhūmi-pratyekabuddhabhūmi-buddhabhūmyānantatayā 'nantapāramitēyaṃ. <sup>(8)</sup> Śrāvaka-dharma-pratyekabuddhadharmabuddhadharmānantatayā 'nantapāramitē-

1 Ms. sādha°.

2...2 [Āha...bhavet.] Ms. lacks; acc. to Ch. & Tib. it should be supplied; see also MM. p. 43, note 3.

3 Ch. mentions here also about āyatana and dhātus.

4...4 Ch. 緣起 (pratityasamutpāda).

5 Ch. here mentions also of '愛行' (rāgacarita).

6 Ch. here mentions also of '中際' (madhyamakoṭi).

7 Ch. here adds [-vimukti-].

8 Tib. lacks [buddhabhūmi].

9 Ch. here adds 佛法僧寶 (Buddha-dharma-saṃgha-ratna).

10 Ch. here adds 菩薩乘法 (bodhisatvadharma) instead of 'buddhadharma'.

yam. Ātma-satvānantatayā 'nantapāramitēyam. Kāmadhātvanantatayā 'nantapāramitēyam. Rūpadhātvanantatayā 'nantapāramitēyam. Ārūpyadhātvanantatayā 'nantapāramitēyam. <sup>(1)</sup> Abhijñā-'nantatayā 'nantapāramitēyam. Nivaraṇānantatayā 'nantapāramitēyam. Atītānāgata-pratyutpanna - jñānadarśanānantatayā 'nantapāramitēyam. <sup>(2)</sup> Asaṅgānantatayā, <sup>(3)</sup> ākāśānantatayā, <sup>(4)</sup> dharmadhātvanantatayā 'nantapāramitēyam.

Na hy asyāḥ Śāradvatīputra prajñāpāramitāyā anto vā madhyam vā paryavasānaṃ vōpalabhyate, nāpi kenacid upalabdā, anantāparyantapāramitēyaṃ Śāradvatīputra yad uta prajñāpāramitā. Tad yathā 'pi nāma Śāradvatīputr' ākāśasyānto nōpalabhyate, evam eva <sup>[51. b.]</sup> prajñāpāramitāyā anto nōpalabhyate. Pṛthivīdhātvanantatayā Śāradvatīputra prajñāpāramitā-'nantatā draṣṭavyā; abdhātvanantatayā, tejodhātvanantatayā, vāyudhātvanantatayā, <sup>(5)</sup> vijñānadhātvanantatayā prajñāpāramitā-'nantatā <sup>(6)</sup> 'nugantavyā. <sup>(7)</sup> Anantamadhyaparyantatā hi Śāradvatīputra prajñāpāramitā <sup>(8)</sup> 'nuboddhavyā. Na hi Śāradvatīputra prajñāpāramitā deśasthā na pradeśasthā. Rūpāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā, peyālam, evaṃ vedanā-saṃjñā-saṃskāra-vijñānāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā <sup>(9)</sup> 'nugantavyā. <sup>(10)</sup> Avidyā-'paryantatayā saṃskārāparyantatayā vijñānāparyantatayā nāmarūpa-ṣaḍāyatanāparyantatayā yāvaj jarāmaraṇasokapari- <sup>(10)</sup> devaduḥkhadaurmanasyōpāyāsāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā <sup>(11)</sup> 'nugantavyā. <sup>(11)</sup> Viparyāsāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā <sup>(11)</sup> 'nugantavyā. Nivaraṇāparyantatayā drṣṭi- <sup>[52. a.]</sup> gatāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā 'nuganta-

1 Ch. here also mentions of '無量' (apramāṇa).

2 Ch. asaṅgajñānadarśanā° (無著智見).

3 Ch. here inserts 地水火風 (pṛthivy-ap-tejo-vāyu-).

4 Ch. here inserts 識界有情界 (vijñānadhātu-satvadhātu).

5 Ch. here inserts 'ākāśadhātu'.

6 MM. -tānantānu°.

7 Ms. -dhyāparyantatā.

8 MM. -bodha°.

9 Ch. here mentions also of āyatanas and dhātus.

10...10 Ch. renders this portion as '緣起' (pratītyasamutpāda); (saṃskāra° . . . °tayā) not in Tib.

11...11 (Śāra° . . . °tavyā) not in Tib.

(1) vyā. Ātmānantatayā, satvānantatayā prajñāpāramitā-'paryantatā 'nugantavyā. Dānānantatayā śīlānantatayā kṣāntyanantatayā viryānantatayā dhyānānantatayā prajñā-'nantatayā Śāradvatīputra prajñāpāramitā-'nantatā 'nugantavyā. (2) Smṛtyupasthāna-samyakprahāṇārddhipādāparyantatayā prajñāpāramitā-'paryantatā 'nugantavyā. (3) Indriya-bala-bodhyaṅga-mārga-dhyāna-vimokṣa-samādhi-samāpattyparyantatayā (4) Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. Duḥkha-samudaya-nirodha-mārgāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. (5) Abhijñā-'paryantatayā (6) vimuktyaparyantatayā vimuktijñānadarśanāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. Pṛthagjanadharmāparyantatayā śrāvakadharmāparyantatayā pratyekabuddhadharmāparyantatayā (7) buddhadharmāparyantatayā Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. (8) Vidyā-'paryantatayā (9) vimuktyaparyantatayā vimuktijñā[nadarśa]nāparyantatayā (10) Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. (9) Śāradvatīputra prajñāpāramitā-'paryantatā 'nugantavyā. Paryantānupalabdhitā Śāradvatīputra prajñāpāramitā-'paryantatā ucyate, antānupalabdhitā 'nantā ucyate, anantā Śāradvatīputrāparyantavacanam etat. Ātmānupādānataḥ Śāradvatīputra sarvadharmānantatā (11) 'nugantavyā; ākāśānantatayā Śāradvatīputra sarvadharmānantāparyantatā 'nugantavyā.

(12) (13) Ēvam ukta āyusmañ Śāradvatīputro Bhagavantam etad avocat: kīdrśānāṃ Bhagavan bodhisatvānāṃ eṣu dharmeṣu viṣayaḥ. Bhagavān āha: ye te Śāradvatīputra bodhisatvā dharmam api nōpalabhante, prāg evādharmam; mārgam api nōpalabhante, prāg evāmārgam; śīlam api

1 Ch. here mentions also of '愛行' (rāgacarita), '食瞋癡' (rāga-dveṣa-moha).

2...2 Ch. lacks this paragraph; Tib. lacks only (rddhipāda).

3 Ch. lacks (Indriya-bala).

4 Ch. and Tib. lack (mārga).

5 Ch. here adds '無量' (apramāṇa).

6 Ch. here inserts '明' (vidyā).

7 Ch. here inserts (bodhisatvadharmā); Tib. agrees with Ms.

8 Ms. & MM. Avidyā; acc. to Ch. & Tib. it should be Vidyā.

9...9 (vimukty°...°tayā), in Ch. here it is rightfully omitted.

10 Ms. lacks [nadarśa], Tib. has.

11 MM. lacks (-ta-).

12 Ch. Beginning of Fasc. 597 (*ibid.* p. 1088, b).

13 Ms. & MM. ukte.

nôpalabhante, na manyante, prāg eva dauḥṣilyam; aparyāpannās ca sarvatraidhātuke, 'paryāpannās ca sarvabhavagati-cyuty-upapattiṣv, anadhyavasitās ca kāye jīvite ca, prāg eva bāhyeṣu vastuṣu; kṛtapar-yantās ca saṃsārasrotasaḥ,<sup>(1)</sup> uttīrṇās ca mahābhavārṇavāt, samuttīrṇās ca mahāsaṃgrāmāt; teṣāṃ Śāradvatīputra bodhisatvānāṃ mahāsatvānāṃ<sup>(2)</sup> eṣu dharmeṣu viṣayaś ca gatiś ca, sarvaviṣayā aviṣayā iti ca yeṣāṃ pariḥānante,<sup>(3)</sup> te tathārūpāḥ satpuruṣāḥ; sarvaviṣayeṣv anadhyavasitās te, te mahāsimhāḥ; sarvaviṣayeṣv anadhyāpannās te, te tadrūpāḥ satpuruṣāḥ; sarvaviṣayanirupalitās te, te 'samsrṣṭāḥ; sarvaviṣaya-samatikrāntās te, te mahāsārthavāhāḥ; yeṣāṃ Śāradvatīputrāṣu dharmeṣu viṣayo gatiś ca. Nāhaṃ Śāradvatīputrāśyāṃ parṣadi samanupaśyāmy<sup>(4)</sup> ekam api bodhisatvaṃ, yasya nāṣu dharmeṣu viṣayo vā 'dhimuktir vā, yo vāṣu dharmeṣu sākāṃkṣo vā savicikitso vā. Niṣkāṃkṣēyaṃ<sup>(5)</sup> Śāradvatīputra parṣad eṣu dharmeṣu nirvicikitsā nirvai-matikā. Nāsti Śāradvatīputrāṣāṃ bodhisatvānāṃ eṣu dharmeṣu vimatiḥ. Vimatisamudghātāya Śāradvatīputrāṣu satpuruṣāḥ sarvasatvānāṃ sthitāḥ, niḥsaṃśayā hy ete Śāradvatīputrāṣu evaṃrūpeṣu dharmeṣu saṃśayasamatikrāntāḥ.

Ye 'pi te Śāradvatīputra paścime kāle paścime samaya imāṃ dhar-madeśanāṃ śroṣyanti, te 'pi niḥsaṃśayā bhaviṣyanti sarvadharmeṣu, sarvasatvānāṃ ca saṃśayacchedanāya pratipannā bhaviṣyanti, niḥsaṃśayās ca te dharmaṃ deśayiṣyanti. Nāhaṃ Śāradvatīputra parittaku-śalamūlānāṃ satvānāṃ eṣu dharmeṣv adhimuktiṃ vadāmi, nāpi teṣāṃ eṣu dharmeṣv<sup>(6)</sup> avakāśo, nāpi teṣāṃ idaṃ dhanam. Nāpi te Śāradvatī-

1 MM. anavadhyava°.

2 śrotasaḥ=correct Sk. sro°.

3 MM. lacks ca.

4 MM. pariḥānante.

5 Ms. & MM. -āḥ, te te....

6 Ms. -nirūpa°.

7 Ms. -mi.

8 Ms. -kṣo yaṃ-.

9 Ms. & MM. nisam°, but it should be either nissamsa° (Pāli) or niḥsaṃśa° (Sk.).

10 Ms. -ṣu.

putra satvāḥ parīttakuśalamūlasamanvāgatā bhaviṣyanti, yeṣāṃ iyaṃ dharmadeśanā śrotrapatham apy āgamiṣyati, kim aṅga punar ya udgrahiṣyanti, dhārayiṣyanti, vācayiṣyanti, paryavāpsyanti. Niyatās te buddhadharmeṣu, vyākṛtās te buddhair bhagavadbhiḥ, evaṃ ca te siṃhanādaṃ nadiṣyanti, yathā 'ham etarhi siṃhanādaṃ nadāmi, astambhitānādaṃ, mahāpuruṣanādaṃ, svayambhūnādam. Ya eṣu dharmeṣv atyantaśaḥ śraddhāṃ janayitvā chandaṃ janayiṣyanty anuttarāyāṃ samyaksambodhau, teṣāṃ api ta eva vyākaraṇaṃ bhaviṣyanti. Tat kasmād dhetor? durlabhā hi Śāradvatīputra te satvā, ya imān gambhirān dharmān śrutvā <sup>[54. a.]</sup> prītiṃ ca vindanti, prāmodyaṃ ca janayanti, adhimuñcāte <sup>(1)</sup> ca. Ataḥ Śāradvatīputra durlabhatamās te satvāḥ, ye gambhirān dharmān śrutvā 'nuttarāyāṃ samyaksambodhau cittaṃ utpādayanti cchandaṃ <sup>(2)</sup> ca janayanti, mahākuśalamūlasamanvāgatāḥ. Nāhaṃ Śāradvatīputra tān satvān mahāsaṃsārasamprasthitān iti vadāmi, yeṣāṃ ayaṃ prajñāpāramitānirdeśaḥ śravaṇapatham apy āgamiṣyanti, śrutvā ca paṭhiṣyanti, adhimokṣayiṣyanti, udāraṃ ca prītiśaumanasyaṃ janayiṣyanti, eṣu dharmeṣu <sup>(3)</sup> cchandaṃ janayiṣyanti, punaḥ <sup>(4)</sup> punaḥ śravaṇāyāpi. Kaḥ punar vādaḥ; uddeṣṭuṃ vā svādhyātum vā parebhyo deśayitum vā. Vyākaromy ahaṃ Śāradvatīputrānavakrāntaniyāmān aniyatān <sup>(5)</sup> śrāvaka-pratyekabuddhayāne 'nuttarāyāṃ samyaksambodhau. Nāhaṃ Śāradvatīputra hīnadharmasamanvāgatānāṃ satvānām agrato dharmeṣv avakāśaṃ samanupaśyāmi, udārēyaṃ Śāradvatīputra buddhabodhiḥ, yad bhūyasā ca satvā hīnādhimuktikā hīnadharmasamanvāgatā akṛtakalyāṇā <sup>(6)</sup> akuśalā eṣv evaṃrūpeṣu <sup>[54. b.]</sup> gambhīreṣu <sup>(7)</sup> dharmeṣu nirupalepeṣu. Ye punas te Śāradvatīputrōdārāḥ satvā udāradharmādhimuktā mahāyānasamprasthitāḥ superiprāptakāryāḥ, susaṃnāhasaṃnaddhāḥ, suvicitrārthā, mahā-

1 Ms. & MM. -ñcate.

2 MM. -ti ch°.

3 MM. ch°.

4 MM. omits one punaḥ.

5 Ms. & MM. -āṃ.

6 Ms. & MM. -ṇāḥ.

7 MM. gabhi°.

mārgena samprasthitā aviṣameṇa rjunā, agahanena samena, apagata-khāṇukaṇṭakena, apagataśvabhṛaprapātena śucinā, apagatakilbiṣeṇākuṭīle-nāvaṅkena, ye lokahitāya samprasthitā lokasukhāya lokānukampāyai mahato janakāyasyārthāya hitāya sukhāya ca devānām ca manuṣyānām cāvabhāsakarās tirthabhūtāḥ <sup>(1)</sup> satvānām, mahākaruṇikā hitānukampakā hitakāmāḥ sukhakāmā yogakṣemakāmā, sarvasatvānām sukhōpadhānāya pratyupasthitāḥ. Teṣāṃ Śāradvatīputra tathārūpānām satvānām bodhisatvānām mahāsatvānām idaṃ mahādhanam. Ta eva ca Śāradvatīputra mahāsatvā asya dharmaratnasya pratyekākās teṣāṃ cāitad dhanam udāradhanam. Tat kasya hetor? na hi Śāradvatīputrākṛtapuṇyānām satvānām akṛtakalyāṇānām <sup>[55.a.]</sup> hīnādhimuktikānām śraddhāvihīnānām asmin-udāre dhane 'dhimuktir jāyate. Etac ca me Śāradvatīputra saṃdhāya bhāṣitam: dhātusaḥ satvāḥ saṃsyandanti, hīnādhimuktikā hīnādhimuktikair udārādhimuktikā udārādhimuktikair iti.

Atha khalv āyuṣmañ Śāradvatīputro Bhagavantam etad avocat: kiṃ gocarā Bhagavan prajñāpāramitā? Evam ukte Bhagavān āyuṣmantam Śāradvatīputram etad avocat: anantaviṣayagocarā Śāradvatīputra prajñāpāramitā. Tad yathā 'pi nāma Śāradvatīputra vāyudhātur anantaviṣayagocaraḥ, evam eva prajñāpāramitā 'nantaviṣayagocarā. Tad yathā 'pi nāma Śāradvatīputra vāyudhātur ākāśadhātuviṣayagocaraḥ, evam eva prajñāpāramitā "kāśadhātuviṣayagocarā. Tad yathā 'pi nāma Śāradvatīputr' ākāśadhātur vāyudhātuś ca <sup>(2)</sup> na kvacit <sup>[55.b.]</sup> saṃdrśyete, na kasyacid dharmasyābhinirvṛttilakṣaṇena pratyupasthitau; evam eva Śāradvatīputra prajñāpāramitā na kvacid dharme saṃdrśyate, na kasyacid dharmasyābhinirvṛttilakṣaṇena pratyupasthitā. Tad yathā 'pi nāma Śāradvatīputr' ākāśadhātur vāyudhātuś cāgrāhyāpariniṣpattito na varṇanimittena saṃkhyāṃ gacchataḥ, evam eva Śāradvatīputra prajñāpāramitā 'grāhyāpariniṣpattito na kenacid varṇanimittena saṃkhyāṃ

1 Ms. trirtha°.

2 MM. lacks [na].

gacchati [vô]<sup>(1)</sup>pañti vā. Tad yathā 'pi nāma Śāradvatīputr' ākāsadhātur vāyudhātus ca na kasyacid dharmasya pariniṣpattir darśanenōpayātaḥ; evam eva prajñāpāramitā na kasyacid dharmasya pariniṣpattir darśanenōpañti.

Āha: kiṃlakṣaṇēyaṃ Bhagavan prajñāpāramitā? Bhagavān āha: alakṣaṇēyaṃ Śāradvatīputra prajñāpāramitā. Tad yathā 'pi nāma Śāradvatīputr' ākāsadhātus ca vāyudhātus ca na kasyacid dharmasya pariniṣpattir lakṣaṇenōpagacchataḥ; evam eva Śāradvatīputra prajñāpāramitā na kasyacid dharmasya pariniṣpattir lakṣaṇenōpañti.<sup>(2)</sup> (Āha: kiṃlakṣaṇēyaṃ Bhagavan prajñāpāramitā? Bhagavān āha: alakṣaṇā hi Śāradvatīputra prajñāpāramitā, yato na saṅgalakṣaṇena saṃvidyate. Tad yathā 'pi nāma Śāradvatīputr' ākāsadhātur vāyudhātus ca na kasyacid dharmasya pariniṣpattir lakṣaṇenōpagacchataḥ; evam eva prajñāpāramitā na kasyacid dharmasya pariniṣpattir lakṣaṇenōpañti.)<sup>(2)</sup> Alakṣaṇā hi Śāradvatīputra prajñāpāramitā, yato na saṃvidyate. Tad yathā 'pi nāma Śāradvatīputr' ākāsadhātur na kvacit sajjaty, evam eva prajñāpāramitā na kvacit sajjati, tenōcyate 'saṅgalakṣaṇēti. Na ca Śāradvatīputrāsaṅgasya kiṃcil lakṣaṇam, api tu khalu vyavahārapadam etat, tenōcyate 'saṅgalakṣaṇā prajñāpāramitēti. Tad evāitat Śāradvatīputrāsaṅgalakṣaṇam nirdiśyate, na cāsaṅgasya lakṣaṇam na nimittam. Asaṅga iti Śāradvatīputra saṅgaparijñāṣā, saṅgānupalabhir eṣā, saṅgayathābhūtataṣā,<sup>[56. b.]</sup> saṅgaviparyāsaparijñāṣā. Na hi Śāradvatīputra saṅge saṅgo vidyate,<sup>[56. b.]</sup> tenōcyate saṅgayathābhūtataṣā saṅgānupalabdhīḥ.<sup>(3)</sup> Asaṅgatēti Śāradvatīputrēyaṃ prajñāpāramitā, asaṅgalakṣaṇajñānanirdeśa eṣaḥ. Sarvadharmā hi Śāradvatīputrāsaṅgalakṣaṇāḥ, yad yasya dharmasya lakṣaṇam, tad alakṣaṇam. Na hi tal lakṣaṇābhinirvṛttaye kaścīd dharmāḥ pratyupasthitaḥ, yatra ca

1 Ms. & MM. gacchati upañti.

2...2 Acc. to Ch. & Tib. (Āha: kiṃ...°pañti.) should be left out.

3 Ms. MM. °dhir.

lakṣaṇam na saṃvidyate, tad ucyate 'lakṣaṇam iti, yac cālakṣaṇam tatra nāsti saṅgaḥ. Saced dharmalakṣaṇam abhaviṣyat, saṅgo 'bhaviṣyat sarvadharmāṇām. Yasmāt tarhi sarvadharmāṇām lakṣaṇam na saṃvidyate, tenāiṣām saṅgo nāsti, tenōcyate 'saṅgalakṣaṇāḥ sarvadharmā iti; na punar yathōcyate. Yad asaṅgalakṣaṇam na tac chakyaṃ pravṛtyahartum. Tat kasya hetor? asatvād asaṅgalakṣaṇasya, viviktatvād asaṅgalakṣaṇasyānupalabdher asaṅgalakṣaṇasya. Yo hi Śāradvatīputra dharmo <sup>(1)</sup> 'saṅgalakṣaṇāḥ, sa na kenacin nidarśanena pratyupasthito, na saṅgadarśanena; api tu khalu punaḥ satvānām etad asaṅgalakṣaṇanidarśaṇam kṛtam. <sup>(2)</sup> Yad dhi Śāradvatīputra saṃkleśasya lakṣaṇam, tad alakṣaṇam. Na hi lakṣaṇena <sup>[57. a.]</sup> saṃkleśaḥ pratyupasthitaḥ, viparyāsena Śāradvatīputra saṃkleśaḥ pratyupasthitaḥ. Yaś ca viparyāsa, tad alakṣaṇam, yad alakṣaṇam, na tad vyavahāreṇāpi lakṣaṇam, alakṣaṇam etat. Yad api Śāradvatīputra vyavadānam tasyāpi nāsti lakṣaṇam. Tat kasmād dhetoḥ? saṃkleśa eva ca tāvac Chāradvatīputrālakṣaṇāḥ, prāg eva vyavadānam. Yā Śāradvatīputra saṃkleśasya parijñā sā yathābhūtā, na tasyāḥ kaścit saṃkleśo, viparyastās tu satvāḥ saṃkliśyante. Yaś ca viparyāsaḥ so <sup>(4)</sup> 'bhūtaḥ, yo <sup>(5)</sup> 'bhūtas tatra <sup>(6)</sup> bhūtasya pariniṣpattir vā lakṣaṇam vā nāsti, yāivam Śāradvatīputra parijñā, tad vyavadānam ity ucyate. Saṃkleśa evālakṣaṇāḥ, prāg eva vyavadānam. Ubhāv etau Śāradvatīputra dharmāv alakṣaṇāv apariniṣpannau, yad uta saṃkleśo vyavadānam ca. Yā ca Śāradvatīputra sarvadharmāṇām alakṣaṇatā 'pariniṣpattir, iyam aṣaṅgatēty ucyate, asaṅgalakṣaṇāḥ sarvadharmā iti, sarvadharmāṇām hi saṅgo na saṃvidyate. Asaṅgalakṣaṇ[<sup>(7)</sup> eṣu] hi Śāradvatīputra <sup>[57. b.]</sup> [sajanti] <sup>(8)</sup> sarvabālapṛthagjanāḥ. Ayam Śāradvatīputra

1 Ms. -mo sa°.

2 Ms. & MM. 'Tad', but acc. to Ch. & Tib. 'Yad' is better.

3 Ms. MM. tāvat Śāra°.

4 Ms. so bhūtaḥ.

5 Ms. yo bhū°.

6 Ms. & MM. trābh°.

7 Ms. -ṇā.

8 [sajanti] left out in Ms.; for 7 and 8 MM reads in his note (p. 49) 'Asaṅgalakṣaṇasāṅgā hi, Śā° sarvabāla°' that may also be right.

sarvadharmāṇām asaṅgalakṣaṇajñānagocaranirdeśaḥ. Ayam ca Śāradvatīputra prajñāpāramitāyā gocaraḥ. Asaṅgalakṣaṇajñānagocarā hi Śāradvatīputra prajñāpāramitā, tenōcyate 'nantagocarā prajñāpāramitēti. Yā 'saṅgatā sā 'nantaviṣayañānagocarā. Gocara iti Śāradvatīputrā-gocarasyāitad adhivacanam. Na hi Śāradvatīputra gocaranidarśana-lakṣaṇena prajñāpāramitā bhāvvyate. Viṣaya iti Śāradvatīputrāviṣaya eṣa dharmāṇām. Eṣā yathābhūtā, yathāvattā, sarvadharmā hy aviṣayā aviṣayatvāt.<sup>(1)</sup> Yāivaṃ dharmāṇām pariñā, ayam ucyate viṣayagocara iti; na punar yathōcyate.<sup>(2)</sup> Ya evaṃ sarvadharmapariñāyā<sup>(3)</sup> na kvacit saṅga, idam ucyate 'saṅgalakṣaṇam iti, tenōcyate 'saṅgalakṣaṇā prajñā-pāramitēti.

Eṣv evaṃrūpeṣu Śāradvatīputra dharmeṣu na bahavaḥ sahāyakāḥ pratilabhyante. Tathāgatañānaviṣayanirdeśa eṣa yāivaṃ dharmāṇām<sup>[58.a.]</sup> sūcanā samprakāśanā vibhājanā. Na hy eṣu<sup>(4)</sup> Śāradvatīputra dharmeṣu kaścīd anyāḥ sahāyo 'nyatra drṣṭasatyaiḥ śrāvakair avinivartanīyair vā bodhisatvair mahāsatvair drṣṭisampannair vā pudgalair apratyudāvar-tanīyais, teṣāṃ apī tāvac Chāradvatīputra drṣṭisampannānām eṣu dhar-meṣu<sup>(6)</sup> caritānām saṃsayāḥ syāt; niḥsaṃsayāḥ Śāradvatīputra kāyasākṣī ca bodhisatvaś ca pratilabdhaḥkṣāntikāḥ. Abhūmir eṣu Śāradvatīputra dharmeṣu bālaprthagjanānām. Nāyaṃ Śāradvatīputra prajñāpāramitā-nirdeśo hīnādhimuktikānām satvānām hastaṃ gamiṣyati. Parisuddhakuśalamūlasamanvāgatās te Śāradvatīputra satvā bhaviṣyanti, bahubud-dhapyupāsītā, yeṣāṃ ayam prajñāpāramitānirdeśo hastaṃ gamiṣyati, avaropitakuśalamūlās te satvā bhaviṣyanti, kalyāṇ'-āśayāḥ kṛtādhikārā buddheṣu bhagavatsu bodhāyāvaropitabuddhabījā buddhayānasamārūḍhā buddhānām bhagavatām āsannasthāyino yonīsaḥ praśnapṛcchakā, yeṣāṃ

1 Ms. -ṣayā viṣa°, MM. -ṣayāviṣa°.

2 Ms. & MM. anyathōcyate.

3 MM. -jñāyā, that may be adoptable, but Ms. -jñayā.

4 Ms. & MM. eṣa.

5 Ms. MM. tāvat Śāra°.

6 Ms. & MM. -meṣv aca°; acc. to Ch. and Tib. it should be -meṣu ca°.

ayam<sup>[58. b. 1]</sup> prajñāpāramitānirdeśo hastam gamiṣyati. Āsannās te kṣāntipratilambhasya kṣāntipratilabdḥā vā bhaviṣyanti, yeṣāṃ ayam prajñāpāramitānirdeśo hastam gamiṣyanti. Ye ca vyākṛtās, te kṣipram anuttarāṃ samyaksambodhim abhisambotsyante, sthāpayitvā praṇidhānavaśāt. Ye na vyākṛtās, te kṣipram sammukhaṃ vyākaraṇaṃ pratilapsyante, atha ca Śāradvatīputra vyākṛtā eva te mantavyāḥ sammukhavyākaraṇena. Na hi Śāradvatīputrāparipakvakuśalamūlānāṃ satvānāṃ ayam sūtrāntaḥ śrotrapatham apy āgamiṣyati, kim aṅga punar yad etaṃ sūtrāntaṃ pratilabheran vā, lekhayeyur vā, ārādhayeyur vā, uddiṣeyur vā, dhyāyeran vā,<sup>(1)</sup> parebhyo vā vistareṇa samprakāśayeyur, nāitat sthānaṃ vidyate. Paripakvakuśalamūlās te Śāradvatīputra satvā, ya imaṃ sūtrāntaṃ śroṣyanti, likhiṣyanti, vācayiṣyanti, svādhyāsyanti. Kiṃ cāpi Śāradvatīputrōttaptakuśalamūlānāṃ satvānāṃ ayam dharmaparyāyo hastam gamiṣyati. Api tu khalu punaḥ Śāradvatīputr' ārocayāmi te pratedayāmi<sup>[59. a.]</sup> te, na tena kulaputreṇa vā kuladuhitrā vā bodhisatvayāniyena vā śrāvakayāniyena vā, imān dharmān pratilabhyālpōtsukena<sup>(2)</sup> bhāvitavyaṃ, kuśīdena vā middhabahulena vā 'samprajñena vā 'nupasthitasmr̥tinā vā vikṣiptacittena vā "miṣagr̥ddhena vā lolena vā, mukhareṇa<sup>(3)</sup> vā tuṇḍena vā pragalbhena vā, prakṛtēndriyena vā, kiṃ cāpi Śāradvatīputra kuśalamūlāni kṛtāni na viṣaṃvādayanti. Api tu khalv imān dharmān labdhvā bodhisatvena bhūyasyā mātrayā 'pramādaś ca, vīryaṃ cōtsāhaś ca cchandaś cākausīdyaṃ ca samvṛtēndriyatā cāmukharatā c' āsevitavyā, smr̥tyupasthāneṣu bāhuśrutyeṣu ca yogaḥ kartavyaḥ, ārabdhavīryeṇa cāiṣāṃ evaṃrūpānāṃ guṇānāṃ paripūraye vyāyama<sup>(4)</sup>vyam. Nāitac Chāradvatīputrāivaṃrūpānāṃ dharmānāṃ śravaṇaphalam,<sup>(5)</sup> yad bodhisatvo vā śrāvakayāniko vāivaṃrūpān dharmān śrutvā pramādam

1 Ms. -rana vā.

2 Ms. & MM. bhav°.

3 MM. -leṇa.

4 Ms. seems to be vyāyattavyam, MM. vyāpatitavyam, Tib. ḥbad-par byaḥo, Ch. 當勤修學.

5 MM. śrāva°.

āpadyeta, viśvāsam vā gacchet,<sup>(1)</sup> chandaṃ vā parihīyet, vīryaṃ vā  
 hāpayet,<sup>[59. b.]</sup> śaithilyaṃ vōpadarśayet, vyāpādabahuḥ vā bhavet; nātāt  
 saphalaṃ<sup>(2)</sup> bhavet, nāpi tenēme evaṃrūpā dharmāḥ śrutā bhaveyuh.  
 Śrutam api Śāradvatīputra bhūtapratīpatter etad adhivacanam, na  
 vipratīpatteḥ. Na hi Śāradvatīputra vipratīpannenāyaṃ dharmāḥ śruto  
 bhavati. Śrutārthakuśalaiḥ Śāradvatīputra yuṣmābhir bhavitavyaṃ,  
 pratīpattisthitaiḥ. Nāsti Śāradvatīputra vipratīpannānām anulomikī<sup>(3)</sup>  
 kṣāntiḥ; pratīpattir eṣā Śāradvatīputrāsmīn dharmā ucyate, yo yathā  
 nirdiṣṭeṣu dharmeṣu pratīpadyate.<sup>(4)</sup> Kṣāntisampannasya Śāradvatīputra  
 pudgalasya pratīpattisthitasya na bhūyo 'pāyagamanam bhavati, kṣipraṃ  
 cāiṣu dharmeṣu samudāgacchati, nāvaramātrakeṇa kuśalamūlena viś-  
 vāsam āptavyam,<sup>(5)</sup> anikṣiptadhureṇāpi viśvāso<sup>(6)</sup> na kartavyaḥ, yāvad eṣu  
 dharmeṣu na pariniṣpatsyata<sup>(7)</sup> iti. Yaḥ Śāradvatīputrāiṣu dharmeṣu  
 pariniṣpannaḥ śikṣito labdhakṣāntir na bhūyasā 'pāyagamanasamvar-  
 tanīyaṃ karma kuryāt; na cāsyā bhūyaḥ kausīdyaṃ vā hīnabhāgīyaṃ  
 vā bhavet; nāpi tasya pratyudāvartanabhayaṃ bhavet;<sup>[60. a.]</sup> nāpi śaithilyam  
 āpadyeta. Tat kasya hetoḥ? pariñāto hi Śāradvatīputra tena bhavati  
 samkleśāś ca vyavadānam ca, drṣṭam ca tena yathābhūtam bhavati,  
 sarvadharmā viparyāśasamutthitā abhūtā iti. Sa evaṃ samyagdarśī  
 kṣāntisampanno bhavati, sūrato 'mandavān śīlaviśuddhisthita ācāragoca-  
 racāritrasamvarasampannaḥ. Devā api Śāradvatīputra tathārūpebhyaḥ  
 sprhāyanti, prāg eva manuṣyāḥ; devānām api te tathārūpāḥ satvāḥ  
 sprhāṇīyā bhavanti, prāg eva manuṣyāṇām; devānām api te satkārārḥā  
 bhavanti, prāg eva manuṣyāṇām; devair api te rakṣaṇīyā bhavanti, prāg  
 eva manuṣyaiḥ; deva-nāga-yakṣa-rākṣasa-garuḍa-gandharvair api te

- 1 MM. vāgacchet.
- 2 Ms. sapā°, MM. saphā°.
- 3 Ms. -lomikrpi, MM. ānul°.
- 4 MM. -deṣṭ°.
- 5 MM. viśvā samāpta°.
- 6 MM. viśvā so.
- 7 Ms. -nīpa°.

rakṣaṇīyā bhavanti, teṣāṃ ca rakṣ'-āvaraṇaguptaye samutsukā bhavanti.

Aupamyā-Parivartā nāma Caturthaḥ.<sup>(1)</sup>

[ V. Subhūti-Parivartāḥ ]

<sup>(2)</sup> Atha khalv āyuṣmān Śāradvatīputra āyuṣmantam Subhūtim etad avocāt: kim āyuṣman Subhūte tūṣṇīmbhāvenātināmāyasi, kiṃ na pratibhāti te, prajñāpāramitāṃ ārabhyāyaṃ śāstā svayaṃ sammukhībhūta, <sup>[60.b.]</sup> iyaṃ ca parśad bhājanībhūtā gambhīrāyā dharmadeśanāyāḥ śuddhēyam āyuṣman Subhūte parśad ākāṃkṣati ca gambhīram dharmam śrotum.

Evam ukta<sup>(3)</sup> āyuṣmān Subhūtir āyuṣmantam Śāripuṭram evam āha: nāham tam āyuṣman dharmam samanupaśyāmi, yaṃ mā ārabhya pratibhāyāt; na cāham āyuṣmān Śāradvatīputra prajñāpāramitāṃ samanupaśyāmi, na ca bodhisatvaṃ nāpi pratibhānam, nāpi yat pratibhāyāt,<sup>(5)</sup> nāpi yena pratibhāyāt,<sup>(5)</sup> nāpi yataḥ pratibhāyāt. Evaṃ samanupaśyan nāham āyuṣmān Śāradvatīputra prajñāpāramitāṃ bodhisatvānām mahāsatvānām yac ca pratibhāyāt, yena ca pratibhāyāt, yataś ca pratibhāyāt, yasya ca pratibhāyāt, kim iti nirdeksyāmi, kiṃ vā mā ārabhya pratibhāsyati. Eṣāivātr' āyuṣmān Śāradvatīputra prajñāpāramitā, yo 'vyāhāraḥ, anudāhāraḥ, anabhihāraḥ, anabhihāraḥ. Na hy āyuṣmān Śāradvatīputra prajñāpāramitā śakyōdāhartum vā, pravāhartum vā, abhilap-<sup>[61.a.]</sup> tum vā, yāivaṃ visarjanā iyaṃ prajñāpāramitā. Na hy āyuṣman Śāradvatīputra prajñāpāramitā 'tītā vā 'nāgatā vā pratyutpannā vā. Na hy āyuṣmān Śāradvatīputra prajñāpāramitā 'titalakṣaṇena vā śakyā nirdeṣṭum,<sup>(7)</sup> anāgatalakṣaṇena vā, pratyutpannalakṣaṇena vā. Alakṣaṇā,

1 Ch. no chapter division. Tib. dpehi lehu shes-bya-ste bshi-paḥo.

2 Ch. *ibid.* p. 1090, c, l. 15. Tib. *ibid.* 63, b, l. 6.

3 Ms. MM. ukte.

4 Ms. MM. me.

5 MM. -yād.

6 (anabhihāra), the word corresponding to this is found neither in Ch. nor in Tib.

7 MM. nideṣṭum.

avyavahārâiṣā "yuṣmañ Śāradvatīputra prajñāpāramitā. Nāham āyuṣman Śāradvatīputra prajñāpāramitāyā lakṣaṇaṃ samanupaśyāmi, yena lakṣaṇena prajñāpāramitā nirdīset. Na hy āyuṣman Śāradvatīputra yad rūpasyātitalakṣaṇaṃ vā 'nāgatalakṣaṇaṃ vā pratyutpannalakṣaṇaṃ vā, sā prajñāpāramitā; nāpi yad vedanāsamjñāsamskāravijñānānām atitalakṣaṇaṃ vā 'nāgatalakṣaṇaṃ vā pratyutpannalakṣaṇaṃ vā, sā prajñāpāramitā.<sup>(1)</sup> Yā c' āyuṣmañ Śāradvatīputrātītānāgata-pratyutpanna-rūpalakṣaṇasya tathatā 'vitathatā 'nanyatathatā yāvattathatā, sā prajñāpāramitā. Yā cātītānāgata-pratyutpannānām vedanāsamjñāsamskāravijñānānām tathatā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.<sup>[61. b.]</sup> Yā c' āyuṣmañ Śāradvatīputrātītānāgatapratyutpannasya rūpa-vedanāsamjñā-samskāra-vijñāna-lakṣaṇasya tathatā 'vitathatā 'nanyatathatā yāvattathatā, sā na śakyā prajñāpayitum vōdāhartum vā 'bhilapitum vā vākkarmanā vā visarjayitum. Ya āyuṣmañ Śāradvatīputrāivam prajñāpāramitānirdeśam avatarati, sa prajñāpāramitām budhyate. Na hy āyuṣmañ Śāradvatīputra prajñāpāramitā kasyacid dharmasya nirdeśalakṣaṇena pratyupasthitā, na rūpanirdeśalakṣaṇena pratyupasthitā, na vedanā-samjñā-samskāra-vijñāna-nirdeśalakṣaṇena pratyupasthitā,<sup>(1)</sup> na samskāranirdeśalakṣaṇena,<sup>(2)</sup> na pratītyasamutpādanirdeśalakṣaṇena,<sup>(3)</sup> na nāmarūpalakṣaṇena, n' ātmalakṣaṇena, na satvalakṣaṇena, na dharmadhātulakṣaṇena, na samyogalakṣaṇena, na viśamyogalakṣaṇena, na hetulakṣaṇena, na pratyayalakṣaṇena, na duḥkhalakṣaṇena, na sukhalakṣaṇena, na vyavasthānalakṣaṇena,<sup>[62. a.]</sup> nāvasthānalakṣaṇena, nōtpādalakṣaṇena, na vyayalakṣaṇena, na saṃkleśalakṣaṇena, na vyavadānalakṣaṇena, na prakṛtilakṣaṇena,<sup>(4)</sup> [na]<sup>(5)</sup> samvṛtilakṣaṇena, na paramārthalakṣaṇena, na satyalakṣaṇena, na mṛśālakṣaṇena, na saṃkrāntilakṣaṇena, nāvakrānti-

1 Ch. here mentions also about āyatanas and dhātus.

2 Ch. here adds 非行 (asamskāra).

3 Tib. lacks (na sam—ṇena).

4 Ch. here adds 非本性 (-aprakṛti-).

5 Ms. lacks [na].

lakṣaṇena pratyupasthitā. Tat kasya hetoḥ? sarvalakṣaṇavigatā hy āyuṣman Śāradvatīputra prajñāpāramitā, sā na kasyacid darśanam upaiti: iyaṃ vā prajñāpāramitā, iha vā prajñāpāramitā, anena vā prajñāpāramitā, asya vā prajñāpāramitēti.

Nāham āyuṣmañ Śāradvatīputra taṃ dharmam samanupaśyāmi yena dharmeṇa prajñāpāramitā nirdiśyeta. Na hy āyuṣman Śāradvatīputra prajñāpāramitā kasyacid dharmasya nidarśanam upaiti vōtpaśyati vā. Na hy āyuṣmañ Śāradvatīputra prajñāpāramitā rūpasya nidarśanam upaiti, na vedanāsamjñāsamskāravijñānānām nidarśanam upaiti, na cakṣuḥśrotraghrāṇajihvākāyamanasām nidarśanam upaiti. Nāpi dhātvāyatanānām nida<sup>(1)</sup>[rśa]<sup>(62. b.)</sup>nam upaiti, na pratītyasamutpādasya nidarśanam upaiti, nāpi vidyāvimuktyor nidarśanam upaiti. Yā 'pi sā "yuṣmañ Śāradvatīputra prajñā<sup>(2)</sup> lokottarā nirvedhagāminī, tasyā api prajñāpāramitānidarśanam nōpaiti. Tad yathā "yuṣmañ Śāradvatīputra dharmo nidarśanam nōpaiti kasyacid dharmasya, katham tasyā<sup>(3)</sup> evōdāhāranirdeśo bhaviṣyati. Api tu khalv āyuṣmañ Śāradvatīputra ya evaṃ dharmānām dharmanayaṃ prajānanti, te prajñāpāramitānirdeśam prajānanti.

Na hy āyuṣmañ Śāradvatīputra prajñāpāramitā kasyacid dharmasya saṃdarśanena pratyupasthitā, nāpi nidarśanena. Na hy āyuṣmañ Śāradvatīputra prajñāpāramitā rūpasya saṃdarśanena pratyupasthitā, na nidarśanena, na vedanāsamjñāsamskāravijñānānām saṃdarśanena pratyupasthitā, na nidarśanena<sup>(4)</sup>. Na nāmarūpasya saṃdarśanena pratyupasthitā, na nidarśanena. Na saṃkleśasya na vyavadānasya saṃdarśanena pratyupasthitā, na nidarśanena. Na pratītyasamutpādasya saṃdarśanena pratyupasthitā, na nidarśanena<sup>(63. a.)</sup>. Na viparyāsānām saṃdarśanena pratyupasthitā, na nidarśanena. Na satvadhātor, n' ātmadhātoḥ

1 Ms. lacks -[rśa]-.

2 Ms. prajñāpāramitālokottara, but this (-pāramitā-) should be omitted, MM. reads as a compound 'prajñālokottarā'.

3 Ms. & MM. tasyaivo°.

4 Ch. here mentions also about āyatanas and dhātus.

saṃdarśanena pratyupasthitā, na nidarśanena. Na pṛthivīdhātor, nāp-  
tejo-vāyudhātoḥ<sup>(1)</sup> saṃdarśanena pratyupasthitā, na nidarśanena. Na  
kāmadhātor, na rūpadhātor, n' ārūpyadhātoḥ saṃdarśanena pratyupas-  
thitā, na nidarśanena. Na dāna-mātsarya-śīla-dauḥśīlya-saṃdarśanena<sup>(2)</sup>  
pratyupasthitā, na nidarśanena. Na kṣānti-vyāpāda-vīrya-kausīdya-  
dhyāna-vikṣepa-prajñā-dauṣprajñā<sup>(3)</sup>-saṃdarśanena pratyupasthitā, na  
nidarśanena. Na smṛtyupasthāna-samyakprahāṇā<sup>(4)</sup>rdhipādāpramāṇēn-  
driya-bala-bodhyaṅga-dhyāna-vimokṣa-samādhi-samāpatty-abhijñā-saṃdar-  
śanena pratyupasthitā, na nidarśanena. Na satyamārgaphala-saṃdarśa-  
nena pratyupasthitā, na nidarśanena. Na śrāvaka-pratyekabuddha-bodhi-  
satva-bhūmisāṃdarśanena pratyupasthitā, na nidarśanena. Na śrāvaka-  
dharma- na pratyekabuddhadharma- na bodhisatvadharma-, na buddha-  
dharma-saṃdarśanena<sup>[68.b.]</sup> pratyupasthitā, na nidarśanena. Nāpi kasyacid  
dharmasya jñānena vā 'jñānena vā nidarśanena vā nidarśanena vā pra-  
tyupasthitā. Nāpy anutpādayjñānasya vā, kṣayajñānasya vā, nirodhajñā-  
nasya vā, darśanena vā, nidarśanena vā pratyupasthitā. Nāpi nirvāṇasya  
darśanena vā nidarśanena vā pratyupasthitā. Tad yathā "yuṣmañ Śāra-  
dvatīputra na kasyacid dharmasya saṃdarśanena vā pratyupasthitā, nidar-  
śanena vā, katham tasyā vyavahāraṃ<sup>(5)</sup> nirdeksyāmi. Api tu khalv āyuṣmañ  
Śāradvatīputra ya evaṃ nirdeśam avabudhyate, na prajñāpāramitā  
kasyacid dharmasya saṃdarśanena vā nidarśanena vā pratyupasthitēti,  
sa prajñāpāramitāṃ jānīte, prajñāpāramitānirdeśam ca prajānīte. Na  
hy āyuṣmañ Śāradvatīputra prajñāpāramitā kasyacid dharmasya yogāya  
vā viyogāya vā pratyupasthitā. Tat kasmād dhetor? na hy āyuṣmañ  
Śāradvatīputra prajñāpāramitā rūpaṃ saṃyojayati na viśaṃyojayati;

1 Ch. here adds [-ākāśa-vijñāna-].

2 [dāna-mātsarya] not in Tib.

3 MM. -prajñā.

4 Ch. here omits (apramāṇa), but adds after 'samāpatti'.

5 Ch. here adds (mārgāṅga).

6 Ch. here adds (-buddha-).

7 'nidarśanena', should be 'saṃdarśanena' or 'darśanena'.

8 MM. tasyāvyavahāraṃ.

evam na vedanāsamjñāsamskāravijñānāni saṃyojayati na visamyojayati.<sup>(1)</sup>  
 Na pratīyasamutpādaṃ saṃyojayati na visamyojayati.<sup>(2)</sup> Na kāmadhātum  
 na rūpadhātum n' ārūpyadhātum saṃyojayati na visamyojayati. Na  
 pṛthivīdhātum nābdhātum na tejodhātum na vāyudhātum saṃyojayati na  
 visamyojayati. Na satvadhātum n' ātmadhātum na dharmadhātum n' ākā-  
 śadhātum<sup>(4)</sup> saṃyojayati na visamyojayati. Na dānaṃ na mātsaryaṃ<sup>(5)</sup> na śīlaṃ  
 na dauḥśīlyam na kṣāntim na vyāpādaṃ na vīryam na kauśīdyam na dhyā-  
 nam na vikṣepam na prajñānaṃ dauṣprajñyam saṃyojayati na visamyoja-  
 yati. Na smṛtyupasthānāni na samyakprahānāni na rddhipādāpramāṇāni<sup>(6)</sup>  
 nēndriya-bala-bodhyaṅga-dhyāna-vimokṣa-samādhi-samāpatty-abhijñāḥ<sup>(8)</sup>  
 saṃyojayati na visamyojayati. Na mārgam na mārgaphalam na duḥkham<sup>(9)</sup>  
 na duḥkhasamudayaṃ na nirodham saṃyojayati na visamyojayati. Na  
 śrāvakahūmiṃ na pratyekabuddhabhūmiṃ na bodhisatvabhūmiṃ na  
 buddhabhūmiṃ saṃyojayati na visamyojayati. Na śrāvakaharmān na  
 pratyekabuddhadharmān na bodhisatvadharmān na buddhadharmān saṃ-  
 yojayati na visamyojayati. Nātitānāgata-pratyutpanna-tryadhvasamatām  
 saṃyojayati na visamyojayati. Nāsaṅgatānutpādajñānaṃ na kṣayajñā-  
 naṃ na nirvāṇam saṃyojayati na visamyojayati. Tad yathā "yuṣmañ  
 Śāradvatīputra dharmo na kasyacid dharmasya saṃyogāya vā viṣaṃ-  
 yogāya vā pratyupasthitāḥ, katham tasyā<sup>(10)</sup> nirdeśo bhaviṣyati.<sup>(11)</sup> Idam  
 āyuṣmañ Śāradvatīputrārthavasam<sup>(12)</sup> sampaśyan-n-aham evam vadāmi :  
 nāham taṃ dharmam samanupaśyāmi, yo me dharmam pratibhāyād, yena  
 me pratibhāyāt, yato me pratibhāyād, yaṃ ma ārabhya pratibhāyād iti.<sup>(13)</sup>

1 Ch. here mentions also about āyatanas and dhātus, and afterwards mentions about 'samskāras'.

2 Ch. here mentions about viparyāsa.

3 Ch. here adds ākāśadhātu-vijñānadhātum.

4 Ch. here omits n' ākā°.

5 Tib. lacks 'Na dānaṃ na mātsaryaṃ'.

6 Ch. here omits 'apramāṇa' and adds after samāpatti.

7 Ch. here adds (mārgāṅga-).

8 [abhijñāḥ] not in Tib.

9 Ch. here adds 'satyam na'.

10 MM. tasya.

11 Ms. & MM. 'Iyam', but it should be 'Idam' or 'Imam'.

12 vasam=correct Sk. vaśam.

13 Ms. & MM. me.

Subhūti-Parivartaḥ Pañcamaḥ.<sup>(1)</sup>

## [ VI. Caryā-Parivartaḥ ]

<sup>(2)</sup> Atha khalu Bhagavān Suvikrāntavikrāminam bodhisatvaṃ mahāsatvam etad avocat: Iha khalu Suvikrāntavikrāmin bodhisatvo mahāsatvaḥ prajñāpāramitāyāṃ caran na kvacid dharme carati. Tat kasmād dhetoḥ? sarvadharmā hi Suvikrāntavikrāmin viparyāśasamutthitā, abhūtā asanto mithyā vitathā. Tad yathā Suvikrāntavikrāmin kasmimścid dharme carati viparyāśe<sup>[65.a.]</sup> sa carati, viparyāśe caran na bhūte carati. Na ca Suvikrāntavikrāmin bodhisatvo viparyāśacaryāprabhāvito, 'bhūtacaryāprabhāvito vā; nāpi viparyāśe vā, abhūte vā caran bodhisatvaḥ prajñāpāramitāyāṃ carati; yaś ca viparyāśaḥ so 'bhūto, na tatra kācic caryā, tena tatra bodhisatvo na carati. Viparyāśa iti Suvikrāntavikrāmin vitatha, eṣa bālaprthagjanair gṛhīto, na tathā yais te, te dharmā ye ca na tathā<sup>(3)</sup> yathā gṛhītās, sa ucyate 'viparyāśo 'tra bhūta<sup>(4)</sup> iti. Na hi Suvikrāntavikrāmin bodhisatvo mahāsatvo viparyāśe vā 'bhūte vā carati. <sup>(5)</sup> Bhūtavādīti Suvikrāntavikrāmin bodhisatvo 'viparyāśacārī, yatra ca bhūtam aviparyāśaḥ, tatra ca na kācic caryā, tenocyate 'caryā bodhisatvacaryēti. Sarvacaryā samucchinnā hi Suvikrāntavikrāmin bodhisatvacaryā, sā na śakyā "darśayitum: iyaṃ vā<sup>(6)</sup> bodhisatvacaryā, anena<sup>(7)</sup> vā bodhisatvacaryā, iha vā bodhisatvacaryā, ito vā bodhisatvacaryēti. Nāivam bodhisatvacaryā<sup>[65.b.]</sup> prabhāvitā. Sarvacaryāvinivṛttaye hi bodhisatvā bodhisatvacaryāṃ caranti, prthagjanacaryāvinivṛttaye, śrāvaka-caryāvinivṛttaye, pratyekabuddhacaryāvinivṛttaye. Ye 'pi te Suvikrāntavikrāmin

1 Ch. no chapter division. Tib. rab-ḥbyor-gyi leḥu shes-bya-ste lña-paḥo.

2 Ch. *ibid.* p. 1091, a, l. 27; Tib. *ibid.* 67, a, l. 1.

3 Ms. na 'vitathā.

4 MM. 'viparyāśo bhūta iti', but it must be misreading; acc. to Ch. and Tib. it may also be 'viparyāśo 'trābhūta iti'.

5 Ms. abhūta°.

6 Ms. -yitum vā iyaṃ bodh°.

7 Ms. lacks [vā].

buddhadharmās, teṣv api bodhisatvā na caranti, nābhiniśante : ime vā te buddhadharmā, iha vā te buddhadharmā, anena vā te buddhadharmā, asya vā te buddhadharmā iti; evam api Suvikrāntavikrāmin bodhisatvo na carati. Sarvâṣāṃ<sup>(1)</sup> Suvikrāntavikrāmin vikalpacaryā. Na bodhisatvo vikalpe carati, nāvikalpe, sarvavikalpaprāhīṇā hi bodhisatvacaryā. Kalpa iti Suvikrāntavikrāmin vikalpanâṣā sarvadharmāṇām. Na hi śakyāḥ<sup>(2)</sup> sarvadharmāḥ kalpayitum, akalpitā hi sarvadharmās, tad yo dharmam kalpayati, sa vikalpayati. Na hi Suvikrāntavikrāmin dharmam kalpo vā vikalpo vā; kalpa iti Suvikrāntavikrāmin-n-eṣa eko 'ntaḥ, vikalpa iti dvitiyo 'ntaḥ, na ca Suvikrāntavikrāmin bodhisatvo 'nte carati, nāpy anante. Yo nāvānte nānante carati, sa madhyam na samanupaśyati. Madhyam api Suvikrāntavikrāmin samanupaśyan madhye caran-n-anta eva carati. Na hi Suvikrāntavikrāmin madhyasya kācic caryā [vā kiṃcid]<sup>(3)</sup> darśanam vā [nidarśanam vā]<sup>(3)</sup>. Madhyam iti Suvikrāntavikrāmin-n-apy<sup>(4)</sup> āryâṣṭāṅgamārgasyāitad adhivacanam. Na ca Suvikrāntavikrāmin-n-āryâṣṭāṅgo mārgaḥ kasyacid dharmasyôpalambhena pratyupasthitaḥ, nāpi kasyacid dharmasya samanupaśyatayā.

Api tu yasmin samaye Suvikrāntavikrāmin bodhisatvo na kaṃcid dharmam bhāvayati na vibhāvayati, tadā pratiprasrabdhmārga<sup>(5) \*</sup> ity ucyate. Sa sarvadharmān [na]<sup>(6)</sup> bhā[va]<sup>(6)</sup>yan na vibhāvayan, bhāvanāsamatikrānto dharmasamatām anuprāpnoti, yayā dharmasamatayā mārgasamjñā 'py asya na pravartate, kutaḥ punar mārgam<sup>(8)</sup> drakṣyati. Pratiprasrabdhmārga<sup>\*</sup> iti Suvikrāntavikrāmin-n-arhataḥ kṣiṇ'-āsravasya etad bhikṣor adhivacanam. Tat kasmād dhetoḥ? vibhāvito hi sa mārgo<sup>(9)</sup>

1 Ms. MM. sarveṣāṃ.

2 MM. yā.

3 [vā kiṃcid] and [nidarśanam vā] not in Ms. & MM; acc. to Ch. & Tib. they should be added.

4 Ms. and MM. -min nāpy, but acc. to Ch. & Tib. it should be -min-n-apy.

5\* correct Sk. -śra°.

6 Ms. lacks [na] and [va].

7 Ch. here inserts '遣' (vibhāvanā).

8 Ms. -gā.

9 Ms. na.

na bhāvito na vibhāvitas, tenôcyate vibhāvita iti. Vibhāvanā 'pi tatra nâsti, tenôcyate vibhāvita iti; <sup>[66.b.]</sup> vigatā tasya bhāvanā tenôcyate vibhāvanêti. Sacet khalu punaḥ Suvikrāntavikrāmin bhāvanā syād vibhāvanā vā, sā punar upalabhyate, nâsyā vibhāvanā syāt. Vibhāvanêti Suvikrāntavikrāmin vigatā 'syām bhāvanêti vibhāvanā, bhāvo 'syā vigata iti, tenôcyate vibhāvanêti; na punar yathôcyate. Tat kasmād? avyāhārā hi vibhāvanā, vigama eṣa vibhāvanā. Katamo vigamaḥ? yato viparyāsa-syāsamutthānam, yad abhūtasyāsamutthānam. Na hi Suvikrāntavikrāmin viparyāso viparyāsam samutthāpayati, <sup>(1)</sup> asamutthita eṣa viparyāsaḥ; na hi tatra kiṃcit samutthānam. Yadi tatra kiṃcit samutthānam abhaviṣyan, nôcyeta: yasmād abhūtasamutthitas tasmād ucyate viparyāsa iti. Aviparyastā hi Suvikrāntavikrāmin sarvadharmā bodhisatvenānubuddhāḥ. Tat kasmād dhetor? <sup>(2)</sup> jñāto hi tena viparyāso 'bhūta iti, na viparyāse viparyāsaḥ samvidyate. Yena viparyāso 'bhūto jñātaḥ, na viparyāse viparyāsaḥ samvidyate, tenāviparyastāḥ sarvadharmāḥ samanubuddhāḥ. <sup>[67.a.1]</sup> Yaś cāviparyāsasyānubodho na tatra kaścīd bhūyo viparyāso, yatra <sup>(3)</sup> [na] kaścīd viparyāsaḥ, tatra na kācic caryā. Sarvā hi Suvikrāntavikrāmin caryā sā caryāsamutthānā caryāvikalpād <sup>(4)</sup> viparyāso, Bodhisatvas tu caryāyām <sup>(5)</sup> na vikalpayati, tena sārddham <sup>(6)</sup> [a]viparyāsaḥ sthita ity ucyate. Yaś ca 'viparyastaḥ, sa kvacid bhūyaś carati, tenôcyate 'caryā bodhisatvacaryêti. Acaryêti Suvikrāntavikrāmin <sup>(7)</sup> yan na kvacid dharme <sup>(8)</sup> carati na vicarati <sup>(9)</sup> na caryālakṣaṇam sandarśayatīyam ucyate bodhisatvacaryêti. Ya evaṃ carati sa carati prajñāpāramitāyām.

1 Ms. -ti sam°; MM. -ti na sam°, this may be right.

2 Ms. MM. -tam.

3 Ms. & MM. lack [na], but acc. to Ch. & Tib. it should be added.

4 Ms. sa a caryāmutthāna caryāvikalpād, MM. sa utthāna-caryā-vikalpād.

5 Ms. caryā.

6 Ms. lacks [a]; see MM. p. 59, note (2).

7 Ms. MM. ca viparyasto.

8 MM. yam.

9 Tib. agrees with Ms., but Ch. renders 觀察 (vicārayati?).

Na hi Suvikrāntavikrāmin bodhisatvo rūp'-ārambaṇe<sup>(2)\*</sup> caram-ś-carati<sup>(1)</sup> prajñāpāramitāyām, na vedanā-saṃjñā-saṃskāra-vijñān'-ārambaṇe<sup>\*</sup> caramś carati prajñāpāramitāyām. Tat kasmād dhetoh? sarv'-ārambaṇāni<sup>\*</sup> hi tena viviktāni vijñātāni. Yaś ca viveko, na tatra kācic caryā, tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvaś cak-  
 sur-ārambaṇe<sup>\*</sup> caram-ś-carati prajñāpāramitāyām, na śrotra-ghrāṇa-jihvā-  
 kāya-mana-ārambaṇe<sup>\*</sup> caram-ś-carati<sup>[67.b.]</sup> prajñāpāramitāyām. Tat kasmād  
 dhetos? sarv'-ārambaṇāni<sup>\*</sup> hi tenābhūtāni jñātāni. Yaś ca sarv'-ārambaṇāny<sup>\*</sup>  
 abhūtānīti jānāti, nāsau kvacic carati, tenōcyate 'caryā bodhisatvacaryēti.  
 Na hi Suvikrāntavikrāmin bodhisatvo rūpa-śabda-gandha-rasa-spraṣṭavya-  
 dharm'-ārambaṇe<sup>\*</sup> caram-ś-carati prajñāpāramitāyām. Tat kasmād dhetoh?  
 sarv'-ārambaṇāni<sup>\*</sup> hi tena viparyāsasamutthitāni jñātāni. Yaś ca vipar-  
 yāsaḥ so 'bhūtaḥ<sup>(3)</sup> parijñāto, yena viparyāso 'bhūtaḥ parijñātaḥ sa na  
 kasmim-ś-cid ārambaṇe<sup>\*</sup> carati, tenōcyate 'caryā bodhisatvacaryēti.<sup>(4)</sup> Na  
 hi Suvikrāntavikrāmin bodhisatvo nāmarūp'-ārambaṇe<sup>\*</sup> caram-ś-carati  
 prajñāpāramitāyām. Tat kasmād dhetoh? sarv'-ārambaṇāni<sup>\*</sup> hi tenān-  
 ārambaṇānīty<sup>\*</sup> anubuddhāni, yena ca sarv'-ārambaṇāny<sup>\*</sup> anārambaṇānīty<sup>\*</sup>  
 anubuddhāni, sa na kvacid ārambaṇe<sup>\*</sup> carati, tenōcyate 'caryā bodhisatva-  
 caryēti. Na hi Suvikrāntavikrāmin bodhi[satvā mahāsatvāḥ]<sup>(5)</sup> satv'-āram-  
 baṇe<sup>\*</sup> [c' ātm'-ārambaṇe<sup>\*</sup> ca]<sup>(6)</sup> carantaś caranti prajñāpāramitāyām. Tat  
 kasmād dhetoh? parijñātā hi taiḥ satvasaṃjñā<sup>[68.a.]</sup> c' ātmasaṃjñā cābhūtāṣā  
 satvasaṃjñā c' ātmasaṃjñā<sup>(7)</sup> cēti, yaś cābhūtā satvasaṃjñā c' ātmasaṃjñā  
 ca jñātā, na te kasyāmcic caryāyām caranti. Ye na kasyāmcic caryāyām  
 caranti, tena ca caryā-'pagatā, tenōcyate 'caryā bodhisatvacaryēti. Na

1 Ms. caran na.

2\* ārambaṇa=correct Sk. ālambana.

3 Ms. so bhūtaḥ.

4 Ch. here inserts a sentence concerning 6 vijñānas.

5,6 In Ms. [satvā mahāsatvāḥ] and [c' ātm'-ārambaṇe ca] are left out, but in acc. with Ch. & Tib. and also with the succeeding sentence of our Ms. I have added them; cf. MM. p. 59, note (5).

7 Acc. to Ch. and Tib. it is better to omit (satvasaṃjñā c' ātmasaṃjñā ca).

hi Suvikrāntavikrāmin bodhisatvā<sup>(1)</sup> jīvasamjñāyām vā poṣa-puruṣa-pudgala-  
 manuja-māṇavôthhāpaka-samutthāpaka-kāraka-kārayitr-vedaka-vedayitr-  
 samjñāyām, jñātr-jñāpaka-samjñāyām<sup>(1)</sup> carantaḥ prajñāpāramitāyām ca-  
 ranti. Tat kasmād dhetor? vibhāvitā hi taiḥ sarvasamjñā hi, yaś ca vibhā-  
 vitāḥ sarvasamjñā, na te bhūyaḥ kasyāmcit samjñāyām caranti, tenōcyate  
 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā vipar-  
 yāsair vā drṣṭigatair<sup>(2)</sup> vā nivarāṇair vā carantaś caranti prajñāpāramitā-  
 yām; nāpi viparyāsa-drṣṭigata-nivarāṇ'-ārambaṇeṣu carantaś caranti  
 prajñāpāramitāyām. Tat kasmād dhetoḥ? pariñātāni hi tair viparyāsa-  
 drṣṭigata-nivarāṇ'-ārambaṇāni. Yā ca pariñā sā 'caryā, tenōcyate  
 [68. b.] 'caryā bodhistvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ pratī-  
 yasamutpād'-ārambaṇe<sup>\*</sup> carantaś caranti prajñāpāramitāyām. Tat kasmād  
 dhetoḥ? pariñāto hi taiḥ pratīyasamutpādaḥ, pariñātam pratīya-  
 samutpādasy' ārambaṇam<sup>\*</sup>. Yā ca pariñā pratīyasamutpādasya pratīya-  
 samutpād'-ārambaṇasya ca, tatra na kācic caryā, tenōcyate 'caryā  
 bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ kāmadhātv-  
 ārambaṇe<sup>\*</sup> carantaś caranti prajñāpāramitāyām. Na rūp'-ārūpyadhātv-  
 ārambaṇe<sup>\*</sup> vā carantaś caranti prajñāpāramitāyām. Tat kasya hetor?<sup>(3)</sup>  
 vibhāvitāni hi taiḥ kāmadhātu-rūpadhātv-ārūpyadhātv-ārambaṇāni. Yā  
 ca kāmadhātu-rūpadhātv-ārūpyadhātv-ārambaṇavibhāvanā, na tasyāḥ<sup>(4)</sup>  
 kācic caryā, tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavik-  
 rāmin bodhisatvā dāna-mātsarya-śīla-dauḥśīly'-ārambaṇe<sup>\*</sup> carantaś caranti  
 prajñāpāramitāyām. Tat kasya hetoḥ? pariñātam hi tair dāna-māt-  
 sarya-śīla-dauḥśīly'-ārambaṇam<sup>[69. a.]</sup>. Yā ca pariñā dāna-mātsarya-śīla-dauḥ-  
 śīly'-ārambaṇasya<sup>\*</sup>, tasyām na kācic caryā, tenōcyate 'caryā bodhisatva-  
 caryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ kṣānti-vyāpāda-vīrya-

1...1 In Ch. we find 我想有情想乃至知者想見者想 (ātmasamjñāyām satvasamjñāyām  
 yāvaj jñātr-samjñāyām paśyakasamjñāyām); Tib. agrees with Ms.

2 Ms.-ter.

3 MM. kasmād dhetor.

4 Ms. tasyā.

kauśīdya-dhyāna-vikṣepa-prajñā-dauṣprajñy'-ārambaṇe\* carantaś caranti  
 prajñāpāramitāyām. Tat kasya<sup>(1)</sup> hetoḥ? pariñātāni hi taiḥ sarv'-āram-  
 baṇāni. Yā ca pariñā sarv'-ārambaṇānām, tatra na kācic caryā,  
 tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā  
 aviparyāsa-samyakprahāṇa-smṛtyupasthānāpramāṇ'-ārambaṇe\*<sup>(2)</sup> carantaś  
 caranti prajñāpāramitāyām. Tat kasmād dhetos? sarv'-ārambaṇāni hi  
 tair vaśikāni jñātāni. Yā ca vaśikā "rambaṇapariñā, tasyā na kācic  
 caryā, tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin  
 bodhisatvā indriya-bala-bodhyaṅga-dhyāna-samādhi-samāpatty-ārambaṇe\*<sup>(3)</sup>  
 carantaś caranti prajñāpāramitāyām. Tat kasmād dhetor?<sup>(4)</sup> vibhāvitāni hi  
 tair indriya-bala-bodhyaṅga-dhyāna-samādhi-samāpatty-ārambaṇāni.<sup>(5)</sup> Yā  
 ca vibhāvanā, tasyā na kācic caryā, tenōcyate 'caryā bodhisatvacaryēti.  
 Na hi Suvikrāntavikrāmin bodhisatvā duḥkha-samudaya-nirodha-mārg'-  
 ārambaṇe\* carantaś caranti prajñāpāramitāyām. Tat kasmād dhetor?  
 vibhāvitāni hi tair duḥkha-samudaya-nirodha-mārg'-ārambaṇāni. Yā ca  
 vibhāvanā, na tasyām kācid bhāvanā, na ca tasyām bhūyaḥ kācic caryā,  
 tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā  
 vidyā-vimukty-ārambaṇe\* carantaś caranti prajñāpāramitāyām. Tat  
 kasmād dhetor? vibhāvitam hi tair vidyā-vimukty-ārambaṇam\*. Yā ca  
 vibhāvanā, na tatra kācic caryā, tenōcyate 'caryā bodhisatvacaryēti. Na  
 hi Suvikrāntavikrāmin bodhisatvā anutpād'-ārambaṇe\* vā kṣay'-ārambaṇe\*  
 vā 'nabhisamskār'-ārambaṇe\* vā carantaś caranti prajñāpāramitāyām.  
 Tat kasmād dhetor?<sup>(6)</sup> vibhāvitam hi tair anutpāda-kṣayānabhisamskār'-  
 ārambaṇam\*. Yā ca vibhāvanā, na tatra kācid bhūyaś caryā, tenōcyate

1 MM. kasyā.

2 MM. -mānā; 'apramāṇa' (無量) is in Ch. here omitted and appears after samāpatti (等至); Tib. agrees with Ms.

3 Ch. here adds 無量 (apramāṇa) as above mentioned, and 神通 (abhijñā) also; Tib. agrees with Ms.

4 Ms. kasmā hetor.

5 Ms. tasyān na kā°, MM. tasyā kā°.

6 Ms. MM. -pādākṣa°.

'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ pṛthivy-  
 ap-tejo-vāyv-ākāś'<sup>(1) [70.a.]</sup> \* ārambaṇe carantaś caranti prajñāpāramitāyām. Tat  
 kasmād dhetor? vibhāvitāni hi taiḥ pṛthivy-ap-tejo-vāyv-ākāś'<sup>(1)</sup> \* āramba-  
 ṇāni. Yā ca vibhāvanā, na tatra kācic caryā, tenōcyate 'caryā bodhi-  
 satvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ śrāvaka-pratyē-  
 kabuddha-bhūmy-ārambaṇe<sup>(2)</sup> \* carantaś caranti prajñāpāramitāyām. Tat  
 kasmād dhetor? vibhāvitāni hi taiḥ śrāvaka-pratyekabuddha-bhūmy-  
 ārambaṇāni. Yā ca vibhāvanā, na tatra kācic caryā, tenōcyate 'caryā  
 bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ śrāvaka-pra-  
 tyekabuddha-dharm'-ārambaṇe<sup>(2)</sup> \* carantaś caranti prajñāpāramitāyām. Tat  
 kasmād dhetor? vibhāvitāni hi taiḥ śrāvaka-pratyekabuddha-dharm'-  
 ārambaṇāni. Yā ca vibhāvanā, na tatra kācic caryā, tenōcyate 'caryā  
 bodhisatvacaryēti. Na hi Suvikrāntavikrāmin nirvāṇ'-ārambaṇe<sup>\*</sup> bodhi-  
 satvāś carantaś caranti prajñāpāramitāyām. Tat kasmād dhetor? pari-  
 jñātaṃ hi tair bhavati nirvāṇ'-ārambaṇam<sup>\*</sup>. Yā ca pariññā, na tatra  
 kācic caryā, tenōcyate 'caryā<sup>[70.b.]</sup> bodhisatvacaryēti. Na hi Suvikrāntavik-  
 rāmin bodhisatvā lakṣaṇapariśuddhy-ārambaṇe<sup>\*</sup> carantaś caranti prajñā-  
 pāramitāyām, na buddhakṣetrapariśuddhy-ārambaṇe<sup>\*</sup> caranto, na śrāvaka-  
 sampad-ārambaṇe<sup>\*</sup> caranto, na bodhisatvasampad-ārambaṇe<sup>\*</sup> carantaś  
 caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi tair  
 lakṣaṇapariśuddhy-ārambaṇam<sup>\*</sup> buddhakṣetrapariśuddhy-ārambaṇam<sup>\*</sup> śrā-  
 vakasampad-ārambaṇam<sup>\*</sup> bodhisatvasampad-ārambaṇam<sup>\*</sup>. Yā ca vibhāvanā,  
 na tatra kācic caryā, tenōcyate 'caryā bodhisatvacaryēti. Evaṃ carantaḥ  
 Suvikrāntavikrāmin bodhisatvāś caranti prajñāpāramitāyām. Iyaṃ  
 bodhisatvasya prajñāpāramitāyām carataḥ<sup>(3)</sup> sarv'-ārambaṇapari[jñā]<sup>(4)</sup> caryā  
 sarv'-ārambaṇavibhāvanācaryā, yad uta prajñāpāramitācaryā.<sup>(5)</sup>

1 Ch. here adds 識界 (vijñānadhātu); Tib. agrees with our Ms.

2 Ch. here adds 菩薩佛 (-bodhisatva-buddha-); Tib. agrees with our Ms.

3 Ms. MM. carantaḥ.

4 Ms. MM. lack [jñā], acc. to Ch. & Tib. it should be added.

5 Ms. -banā°, MM. -baṇā°.

(1) Evaṃ caran Suvikrāntavikrāmin bodhisatvo rūp'-ārambaṇapariśud-  
dhāv api na carati, evaṃ vedanā-saṃjñā-saṃskāra-vijñān'-ārambaṇapari-  
śuddhāv api na carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena  
rūp'-ārambaṇaṃ parijñātam, evaṃ vedanā-saṃjñā-saṃskāra-vijñān'-  
[71.a.] ārambaṇaṃ parijñātam, yâivaṃcaryêyaṃ bodhisatvasya prajñāpāramitā-  
caryā. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na cakṣur-ārambaṇa-  
viśuddhau carati, na śrotra-ghrāṇa-jihvā-kāya-mana-ārambaṇaviśuddhau  
carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena yāvan mana-  
ārambaṇaṃ parijñātam. Yâivaṃcaryêyaṃ bodhisatvasya prajñāpāramitā-  
caryā. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na rūpa-śabda-gandha-  
rasa-spraṣṭavya-dharm'-ārambaṇaviśuddhāv api carati. Tat kasmād  
dhetoḥ? prakṛtipariśuddhaṃ hi tena yāvad dharm'-ārambaṇaṃ parijñā-  
tam, yâivaṃcaryêyaṃ bodhisatvasya prajñāpāramitācaryā. (4) Evaṃ caran  
Suvikrāntavikrāmin bodhisatvo na nāmarūp'-ārambaṇaviśuddhāv api  
carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena nāmarūp'-āram-  
baṇaṃ parijñātam, yâivaṃcaryêyaṃ bodhisatvasya prajñāpāramitācaryā.  
Evaṃ caran Suvikrāntavikrāmin bodhisatvo n' ātma-satv'-ārambaṇavi-  
śuddhāv api carati. Tat kasmād dhetoḥ? parijñātā hi ten' ātma-satv'-  
[71.b.] ārambaṇa-prakṛtipariśuddhā, yâivaṃcaryêyaṃ bodhisatvasya prajñāpāra-  
mitācaryā. (6) Evaṃ caran Suvikrāntavikrāmin bodhisatvo na jīva-bhava-  
pudgala-kāraka-kārayitr-utthāpaka-samutthāpaka-vedaka-vedayitr-drṣṭr-  
(7) (8) (9)  
(10) ārambaṇapariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ  
hi tena (11) jīva-bhava-pudgala-kāraka-kārayitr-utthāpaka-samutthāpaka-

1 Ch. Beginning of Fasc. 598 (*ibid.* p. 1093, c.).

2 MM. -parakṣ°.

3 Ms. yaivaṃcaryā iyaṃ, MM. yaivaṃ caran caryā iyaṃ.

4 In Ch. here is a sentence concerning 6 vijñānas (cakṣur-vi°...mano-vi°).

5 Ms. & MM. -ṇaparijñā, but acc. to Ch. & Tib. it should be -ṇa-prakṛtipariśuddhā.

6 Ch. here inserts 養者 (poṣa) 士夫 (puruṣa). From this to 11 Tib. agrees with Sk.

7 Ch. here inserts 意生 (manoja, in this Ms. always manuja) 儒童 (māṇava).

8 Ch. here inserts 知者 (jñātr) 使知者 (jñāpaka).

9 Ms. drṣṭry, MM. drṣṭy; drṣṭr = draṣṭr or paśyaka.

10 Ch. here inserts 使見者 (darśayitr).

11 jīva...vedayitr Ch. 我 (ātman) 乃至使見者 (yāvad darśayitr).

veda<sup>(1)</sup>[ka]-vedayitr-dr̥ṣṭr-ārambaṇaṃ<sup>(2)</sup>\* parijñātaṃ, yāivamcaryā bodhisatvasyēyaṃ prajñāpāramitācaryā. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na viparyāsa-dr̥ṣṭigat'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasya<sup>(3)</sup> hetoḥ? prakṛtipariśuddhaṃ hi tena viparyāsa-dr̥ṣṭigat'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ, yāivamcaryēyaṃ bodhisatvasya prajñāpāramitācaryā. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na nivaraṇ'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena nivaraṇ'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na pratītyasamutpād'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ?<sup>[72. a.]</sup> prakṛtipariśuddhaṃ hi tena pratītyasamutpād'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na kāmādhātu-rūpadhātv-ārūpyadhātv-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena kāmādhātu-rūpadhātv-ārūpyadhātv-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na dāna-mātsarya-śīla-dauḥśily'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena dāna-mātsarya-śīla-dauḥśily'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo na kṣāntivyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-prajñā-<sup>(4)</sup>dausprajñ'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena kṣāntivyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-prajñā-<sup>(5)</sup>dausprajñ'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo nātītānāgatapratyutpann'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhāni hi tenātītānāgatapratyutpann'-ārambaṇaṃ<sup>\*</sup>parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo nāsaṅg'-ārambaṇaṃ<sup>\*</sup>pariśuddhāv api carati. Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tenāsaṅg'-ārambaṇaṃ<sup>\*</sup> parijñātaṃ. Evaṃ caran Suvikrāntavikrāmin bodhisatvo

1 Ms. drops [ka].

2 Ms. dr̥ṣṭry, MM. dr̥ṣṭy.

3 MM. kasmād dhetoḥ.

4 Ms. MM. dauḥpra°.

5 Ch. here inserts a paragraph concerning pr̥thividhātu...vijñānadhātu.

(1) nābhijñā-”rambaṇa<sup>\*</sup>viśuddhāv api carati. Tat kasmād dhetoḥ? prakṛti-  
pariśuddhaṃ hi tenābhijñā-”rambaṇa<sup>(1)</sup>ṃ pariñātam. Evaṃ caran Suvik-  
rāntavikrāmin bodhisatvo na sarvajñatā-”rambaṇa<sup>(2)</sup>viśuddhāv api carati.  
Tat kasmād dhetoḥ? prakṛtipariśuddhaṃ hi tena sarvajñatā-”rambaṇa<sup>(2)</sup>ṃ  
pariñātam. Evaṃ caran Suvikrāntavikrāmin bodhisatvaś carati prajñā-  
pāramitāyāṃ, yan na kasyāmcid ārambaṇa<sup>\*</sup>viśuddhau carati. Tat kasya  
hetoḥ? prakṛtipariśuddhatvāt sarv’-ārambaṇānām, iyaṃ Suvikrāntavik-  
rāmin bodhisatvasya mahāsatvasya sarv’-ārambaṇaprakṛtipariśuddhiḥ  
prajñāpāramitāyāṃ carataḥ.

Evaṃ caran Suvikrāntavikrāmin bodhisatva idaṃ rūpaṃ iti na  
samanupaśyati, anena rūpaṃ iti na samanupaśyati, asya rūpaṃ iti na  
samanupaśyati, asmād rūpaṃ iti na samanupaśyati. Sa evaṃ rūpaṃ  
asamanupaśyan na rūpaṃ utkṣipati na nīkṣipati, na rūpaṃ utpādayati  
na nirodhayati, na rūpe carati na vicarati, na rūp’-ārambaṇe<sup>(4)</sup> carati na  
vicarati. Evaṃ caran Suvikrāntavikrāmin bodhisatvaś carati prajñā-  
pāramitāyāṃ. Evaṃ ime vedanā-saṃjñā-saṃskārā, idaṃ vijñānam iti  
na samanupaśyati, anena vijñānam iti na samanupaśyati, asya vijñānam  
iti na samanupaśyati, asmād vijñānam iti na samanupaśyati. Sa evaṃ  
vijñānam asamanupaśyan na vijñānam utkṣipati na nīkṣipati, na vijñā-  
nam utpādayati na nirodhayati, na vijñāne carati na vicarati, na vijñān’-  
ārambaṇe<sup>\*</sup> carati na vicarati. Evaṃ Suvikrāntavikrāmin bodhisatvaś  
carati prajñāpāramitāyāṃ.<sup>(5)</sup>

Punar aparaṃ Suvikrāntavikrāmin evaṃ caran bodhisatvo na rūpaṃ  
atītam iti carati, na rūpaṃ anāgatam iti carati, na rūpaṃ pratyutpannam

1 Ch. before abhijñā inserts 念住 (smṛtyupasthāna) 正斷 (samyakprahāṇa) 神足 (ṛddhi-  
pāda), 根力覺支道支 (indriya-bala-bodhyaṅga-mārgāṅga), 無量 (apramāṇa).

2 Ch. here inserts 靜慮 (dhyāna), 解脫 (vimokṣa), 等持 (samādhi), 等至 (samāpatti),  
明 (vidyā), 解脫 (vimukti), 盡智 (kṣayajñāna), 無生智 (anutpādaññāna). As for 1  
and 2, Tib. agrees with our Ms.

3 MM. -jñātā.

4\* Tib. agrees with Ms., but Ch. 觀 (vicārayati?), see above note 9, p. 73.

5\* Ch. here (and in the following paragraphs also) adds sentences concerning 12  
āyatanas and 6 vijñānas; Tib. agrees with Ms.

iti carati; evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam atītam iti carati, nānāgatam, na pratyutpannam.\*

Na rūpam ātmēti carati, na rūpam ātmīyam iti carati, evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam ātmēti carati, na vijñānam ātmīyam iti carati. Na rūpaṃ<sup>(1)</sup> duḥkham iti caraty, evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam<sup>(1)</sup> duḥkham iti carati. Na rūpa[m]<sup>(2)</sup> mama nānyeṣām iti carati; evaṃ na vedanā-saṃjñā-saṃskārā, na vijñāna[m]<sup>(2)</sup> mama nānyeṣām iti carati, evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ carati prajñāpāramitāyām.\*

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyām caran na rūpa-samudaye carati, na rūpa-nirodhe carati, na rūpaṃ gambhīram iti carati, na rūpam uttānam iti carati, na rūpaṃ śūnyam iti carati, na rūpam aśūnyam iti carati, na rūpaṃ nimittam iti carati, na rūpam animittam iti carati, na rūpaṃ praṇihitam iti carati, na rūpam apraṇihitam iti carati, na rūpam abhisamkāram iti carati, na rūpam anabhisamkāram iti carati. Evaṃ [na]<sup>(3)</sup> vedanā-saṃjñā-saṃskārā, na vijñāna-samudaye carati, na vijñāna-nirodhe carati, na vijñānaṃ gambhīram iti carati, na vijñānam uttānam iti carati, na vijñānaṃ śūnyam iti carati, na vijñānam aśūnyam iti carati, na vijñānaṃ<sup>(4)</sup> nimittam iti carati, na vijñānam animittam iti carati, na vijñānaṃ praṇihitam iti carati, na vijñānam apraṇihitam iti carati, na vijñānam abhisamkāram iti carati, na vijñānam anabhisamkāram iti carati. Tat kasmād dhetoḥ? sarvāṇy etāni Suvikrāntavikrāmin manyitāni syanditāni prapañcitāni<sup>(4)\*</sup> trṣṇāgatāni: ahaṃ carāmīti syanditam etat, iha carāmīti prapañcitam etat, anena carāmīti trṣṇāgatam etat, asmiṃś-carāmīti manyitam etat; tatra Suvikrāntavikrāmin bodhisatvāḥ sarvāṇy etāni manyita-syandita-<sup>(4)</sup>

1 Ch. before duḥkham has 樂 (sukham); Tib. agrees with Ms.

2 Ms. lacks [m].

3 Ms. MM. omit [na].

4\* syandita=spandita, in Ch. 動轉.

5 MM. ahaṃ.

prapañcitāni trṣṇāgatāni jñātvā, sarvājñānasamudghātā<sup>(1)</sup> na kaṃcid  
dharmaṃ manyante, amanyamānā na kvacie caranti, na kvacid āliyante;  
te 'nālayā<sup>(2)</sup> asaṃyogā avisamyogā, na kvacid utthāpayanti, na samutthā-  
payanti. Ayaṃ Suvikrāntavikrāmin bodhisatvasya sarvamanyanāsamud-  
ghātaḥ prajñāpāramitāyāṃ carataḥ.

Punar aparaṃ Suvikrāntavikrāmin bodhisatva evaṃ prajñāpāramitā-  
yāṃ caran na rūpaṃ nityaṃ nānityaṃ iti carati,<sup>(3)</sup> na rūpaṃ śūnyaṃ  
nāśūnyaṃ<sup>[74. b.]</sup> iti carati, na rūpaṃ māyōpamam iti carati, na rūpaṃ svapnō-  
pamam iti carati, na rūpaṃ pratibhāsōpamam iti carati, na rūpaṃ prati-  
śrutkōpamam iti carati; evaṃ vedanā, saṃjñā, saṃskārā, na vijñā-  
naṃ nityaṃ nānityaṃ iti carati, na vijñānaṃ śūnyaṃ nāśūnyaṃ iti  
carati, na vijñānaṃ māyōpamam iti carati, na vijñānaṃ svapnōpamam  
iti carati, na vijñānaṃ pratibhāsōpamam iti carati, na vijñānaṃ prati-  
śrutkōpamam iti carati.\* Tat kasmād dhetoḥ? sarvāny etāni Suvikrānta-  
vikrāmin vitarkitāni vicāritāni caritavicaritāni.<sup>(4)</sup> Tatra Suvikrāntavik-  
rāmin bodhisatva etāni sarvāṇi vitarkitāni vicāritāni caritavicaritāni<sup>(5)</sup>  
jñātvā, sarvacaryāsamudghātāya sarvacaryāparijñāyai prajñāpāramitā-  
yāṃ caraty, ayaṃ Suvikrāntavikrāmin bodhisatvasya sarvacaryānirdeśaḥ.

Evaṃ ukte Suvikrāntavikrāmī bodhisatvo Bhagavantam etad avocat:  
Acintyēyaṃ Bhagavan bodhisatvasya prajñāpāramitācaryā.<sup>[75. a.]</sup> Bhagavān  
āha: Evaṃ etat Suvikrāntavikrāmin, rūpācintyatayā 'cintyēyaṃ bodhi-  
satvasya prajñāpāramitācaryā; evaṃ vedanā-saṃjñā-saṃskāra-vijñānā-  
cintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā.\* Nāmarūpā-  
cintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Pratītya-

1 Ms. -tān.

2 MM. tenālayā.

3 Ch. here (and in the following similar cases also) adds more phrases about 樂無樂 (sukha, asukha), 我無我 (ātman, anātman), 淨不淨 (śuddha, aśuddha); Tib. agrees with our Ms.

4 Ms. MM. -cari°, but acc. to Tib. & Ch. it should be -cāri°.

5 vicaritāni, Ch. 有觀 (vicāritāni?), but it may be error on Ch. part; TD. and TP. (rnam-par spyad-pa) agree with Sk.; TL. and TN. (rnam-par dpyad-pa) agree with Ch.

samutpādācintyatayā, samkleśācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Karmavipākācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Sārācintyatayā 'cintyēyaṃ bodhi[satva]<sup>(1)</sup>sya prajñāpāramitācaryā.<sup>(2)</sup> Viparyāsācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā, drṣṭigatācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Kāmadhātvacintyatayā rūpadhātvacintyatayā, ārūpyadhātvacintyatayā 'cintyēyaṃ bodhisatva[tva]<sup>(3)</sup>sya prajñāpāramitācaryā. Ātmācintyatayā, satvācintyatayā,<sup>(4)</sup> dānācintyatayā, mātsaryācintyatayā, śīlācintyatayā, dauṣṭilyācintyatayā, kṣāntyacintyatayā, vyāpādācintyatayā, vīryācintyatayā, kauśīdyācintyatayā, dhyānācintyatayā, vikṣepācintyatayā, prajñā-'cintyatayā, dauṣprajñācintyatayā 'cintyā<sup>(5)</sup> bodhisatvasya prajñāpāramitācaryā. Rāga-dveṣa-mohācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Smṛtyupasthānācintyatayā, samyakprahāṇāviparyāsa<sup>(6)</sup>rddhipādācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Indriya-bala-bodhyaṅga-samādhi-samāpatty-acintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā.<sup>(7)</sup> Gatyacintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā.<sup>(8)</sup> Duḥkha-samudaya-nirodha-mārgācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā.<sup>(9)</sup> Vidyāvimumukty-acintyatayā, kṣayajñānānutpādajñānānabhisamkārajñānācintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā. Śrāvakabhūmi-pratyekabuddhabhūmy-acintyatayā 'cintyēyaṃ bodhisatvasya prajñāpāramitācaryā.<sup>(10)</sup> Śrāvaka-pratyekabuddha-dharmācintyatayā<sup>(10)</sup> [76.a.] 'cintyēyaṃ bodhi-

1 Ms. lacks [satva].

2 This sentence concerning 'sāra' is left out in Ch. & Tib.

3 Ms. lacks [tva].

4 In Ch. after 'satva' the following words are inserted: 命者 (jīva), 生者 (bhava or jantu) .... 識界 (vijñānadhātu)... 法界 (dharmadhātu).

5 (-tyā) should be (-tyēyaṃ).

6 Ms. MM. -hāṇaviparyāsa; Ch. omits a word corresponding to aviparyāsa; Tib. aviparyāsāpramāṇa-.

7 In Ch. here inserts 道支 (mārgāṅga), and a sentence concerning 無量 (apramāṇa), 神通 (abhijñā),—the latter of which appears in our Ms. afterwards,—and then, 靜慮 (dhyāna), 解脫 (vimokṣa).

8 The sentence about 'gati' is left out in Ch. & Tib.

9 Ms. Avidyā, but acc. to Ch. & Tib. it should be Vidyā.

10 In Ch. here inserts 菩薩佛 (bodhisatva-buddha); Tib. agrees with our Ms.

satvasya prajñāpāramitācaryā. Abhijñā<sup>(1)</sup>-cintyatayā 'titānāgatapratyut-  
pannaññānācintyatayā 'cintyā<sup>(2)</sup> bodhisatvasya prajñāpāramitācaryā. Asañ-  
gajñānācintyatayā, nirvānācintyatayā, buddhadharmācintyatayā 'cintyē-<sup>(3)</sup>  
yaṃ bodhisatvasya prajñāpāramitācaryā. Tat kasmād dhetor? na hi  
Suvikrāntavikrāmin bodhisatvasya prajñāpāramitācaryā cittajanikā, tenō-  
cyate 'cintyatēti.

Cittasyōtpāda<sup>(4)</sup> iti Suvikrāntavikrāmin viparyāsa eṣaḥ; cittaṃ<sup>(5)</sup> cittajam  
iti Suvikrāntavikrāmiṃś-cetasāḥ pratiṣedha<sup>(6)</sup> eṣaḥ<sup>(4)</sup>. Na hi Suvikrāntavi-  
krāmin yā cittasya prakṛtiḥ sā utpadyate vā jāyate vā. Viparyāsasam-<sup>(7)</sup>  
prayuktaṃ Suvikrāntavikrāmiṃś-cittam utpadyate, tatra cittaṃ<sup>(8)</sup> api  
vivṛtaṃ, yena viparyāsenōtpadyate, tad api vivṛtaṃ<sup>(9)</sup>. Na punaḥ Suvi-<sup>(7)</sup>  
krāntavikrāmin bālapṛthagjanā jānanti: vivṛtaṃ cittaṃ iti, yatrāpy,  
utpadyeta, tad api vivṛtaṃ, yenāpy utpadyeta, tad api vivṛtaṃ iti. Te  
cittavivekam ajānanta ārambaṇavivekam ajānanto, 'bhiniviśante: ahaṃ<sup>(10)\*[76.b.]</sup>  
cittaṃ, mama cittaṃ, asya cittaṃ, asmāc cittaṃ iti. Te cittaṃ abhini-  
viśya kuśalam iti vā 'bhiniviśante 'kuśalam iti vā 'bhiniviśante, sukham  
iti vā 'bhiniviśante, duḥkham iti vā 'bhiniviśante; uccheda ity abhinivi-  
śante, śāśvata ity abhiniviśante, dṛṣṭigata ity abhiniviśante, nivarāṇa ity  
abhiniviśante; dāna-mātsarya-śīla-dauḥśilyam ity abhiniviśante; dharmā-

1 See p. 83, note 7.

2 -tyā should be -tyēyam.

3 Ch. buddha-dharma-samghāci°; Tib. agrees with our Ms.

4...4 Cittasyōtpāda...pratiṣedha eṣaḥ; Tib. rab-gyi...sems-bskyed-ces-bya-ba de-ni  
phyin-ci-log-go, rab-gyi...sems shes-bya-ba de-ni sems-rab-tu rtogs-pao: Ch. 若謂  
心生是顛倒, 謂心不生亦是顛倒, 若能通達心及心所俱無所有則非顛倒.

5 Ms. MM. -yāsa eṣa cittaḥ.

6 (pratiṣedha) should be [pratibodha] acc. to Tib.; acc. to Ch. (通達), [prativedha].

7...7 Ch. 善勇猛, 顛倒相應謂心心所有生有起有盡有滅, 善勇猛, 當知此中心可開示, 由顛倒起  
亦可開示. Tib. phyin-ci-log tañ ldan-paḥi sems-skye-ste, de-la sems-kyañ sgrib-pa  
med-pa, phyin-ci-log gañ-gis bskyed-pa de yañ sgrib-pa med-pa ma-yin-no.

8 Ms. iti.

9 Ms. yena me viparyāso nôt°; MM. yena me viparyāsa utpadyate; acc. to Tib. yena  
viparyāso utpadyate, na tad api vivṛtaṃ.

10 Ms. MM. āvara°; acc. to Ch. & Tib. āramba°.

11 In Ch. here [viparyāsa ity abhiniviśante] is added.

12 Tib. omits [dāna-mātsarya-].

13 Ch. here inserts [kṣānti-vyāpāda-vīrya-kausīdya-dhyāna-vikṣepa-prajñā-dausprajñā];  
Tib. agrees with Ms.

dhātu-kāmadhātu-rūpadhātv-ārūpyadhātum ity abhiniviśante, pratīyasa-  
 mutpādam ity abhiniviśante, nāmarūpam ity abhiniviśante, rāga-dveṣa-  
 moham<sup>(2)</sup> ity abhiniviśante; īrṣyā mātsaryam ity abhiniviśante, asmimānam<sup>(3)</sup>  
 ity abhiniviśante; duḥkham ity abhiniviśante, samudayam ity abhinivi-  
 śante, nirodham ity abhiniviśante, mārgam ity abhiniviśante, smṛtyupa-  
 sthānam ity abhiniviśante, samyakprahāṇāvīpariyāsā<sup>(5)</sup>rddhipādêndriya-bala-  
 bodhyaṅgānīty<sup>(6)</sup> abhiniviśante, dhyāna-vimokṣa-samādhi-samāpattīn apy  
 abhiniviśante, anutpāda-kṣayānabhisamskāram ity abhiniviśante, śrāvaka-  
 pratyekabuddha-bhūmim<sup>(7)</sup> abhiniviśante, śrāvaka-pratyekabuddha-dharmān<sup>(10)</sup>  
 apy abhiniviśante, mārgam ity abhiniviśante, abhijñām<sup>(11)</sup> apy abhiniviśante,  
 nirvāṇam apy abhiniviśante, buddhajñānam apy abhiniviśante, lakṣaṇāny  
 apy abhiniviśante, buddhakṣetram apy abhiniviśante, śrāvakasampadam  
 apy abhiniviśante, pratyekabuddhasampadam apy abhiniviśante,<sup>(13)</sup> bodhi-  
 satvasampadam apy abhiniviśante.

Tatra Suvikrāntavikrāmin bodhisatva imān evamrūpān abhiniveśān  
 satvānām viparyāsacittajān samanupaśyan na kvacid viparyāse cittam  
 utpādayati. Tat kasmād dhetoś? cittāpagatā hi prajñāpāramitā, yā ca  
 cittasya prakṛtiprabhāsvaratā prakṛtipariśuddhitā, tatra na kācic citta-  
 syōtpattiḥ. Ārambaṇe<sup>\*</sup> sati Suvikrāntavikrāmin bālapṛthagjanās cittam  
 utpādayanti. Tatra bodhisatvo 'py ārambaṇam<sup>\*</sup> prajānan-n-api cittasyōt-  
 pattim prajānāti. Kutaś cittam utpadyate? sa evam pratyavekṣate:

1 Ch. & Tib. omit [dharmadhātu].

2 Ms. -hām.

3 Ms. asminmānam.

4 Ch. here inserts a sentence about 四大空識 (prthivy-ap-tejo-vāyv-ākāśa-vijñāna) and 有情法界 (satvadharmadhātu); Tib. agrees with our Ms.

5 'aviparyāsa' is left out in Ch.

6 Ms. -gānity, MM. -gā ity; Ch. here adds 道支 (mārgāṅgāni).

7 Ch. here inserts a sentence about 無量 (apramāṇa), 神通 (abhijñā) and 明 (vidyā), 解脫 (vimokṣa).

8 Acc. to Ch. -abhisamskārajñānam.

9 In Ch. here is inserted a sentence about 佛法僧 (buddha-dharma-saṃgha).

10 In Ch. here is added 菩薩佛 (-bodhisatva-buddha-).

11 Tib. omits (mārgam ity abhi<sup>o</sup>).

12 In Ch. [mārgam...abhijñām...-viśante] is left out, and instead of it, 無著智 (asaṅgajñānam apy abhiniviśante) is inserted.

13 [pratyeka<sup>o</sup>...-śante] is left out in Ch. and Tib.

prakṛtiprabhāsvaram idaṃ cittam, tasyâivam bhavaty ârambaṇam<sup>\*</sup> pra-  
titya cittam utpadyata iti. <sup>[77.b.]</sup> Sa ârambaṇam<sup>\*</sup> parijñāya na cittam utpāda-  
yati, nâpi nirodhayati. Tasya tac cittam prabhāsvaram bhavati, asaṃ-  
kliṣṭam kamaṇīyam pariśuddham. Sa cittānutpādasthito na kaṃcid  
dharmam utpādayati, na nirodhayati; iyaṃ Suvikrāntavikrāmin bodhi-  
satvasya cittānutpādaparijñā<sup>(1)</sup> prajñāpāramitāyām carataḥ. Ya evaṃ  
carati bodhisatvaḥ, sa prajñāpāramitāyām carati. Tasyâivam carato  
nâivam bhavati: ahaṃ carāmi prajñāpāramitāyām, asyāṃ carāmi prajñā-  
pāramitāyām, anena carāmi prajñāpāramitāyām, asmāc carāmi prajñā-  
pāramitāyām iti. Sacet punaḥ saṃjānīte: iyaṃ prajñāpāramitā 'nena  
prajñāpāramitā 'sya vā prajñāpāramitēti, na carati prajñāpāramitāyām.  
Atha tām api prajñāpāramitām na samanupaśyati, nōpalabhate, 'haṃ  
carāmi prajñāpāramitāyām iti na carati,<sup>(2)</sup> carati prajñāpāramitāyām.

Evam ukte Suvikrāntavikrāmī bodhisatvo mahāsatvo Bhagavantam  
etad avocat: anuttarēyaṃ caryā Bhagavan bodhisatvasya,<sup>[78.a.]</sup> yad uta pra-  
jñāpāramitācaryā, prabhāsvarēyaṃ Bhagavan bodhisatvasya caryā, yad  
uta prajñāpāramitācaryā, niruttarēyaṃ Bhagavan bodhisatvasya caryā,  
yad uta prajñāpāramitācaryā, atyadbhutēyaṃ<sup>(3)</sup> Bhagavan bodhisatvasya  
caryā, yad uta prajñāpāramitācaryā, anavakrāntēyaṃ Bhagavan bodhi-  
satvasya caryā, māreṇa vā mārapariśadbhir vā, anyair vā punaḥ kaiścin  
nimittacaritair upalambhacaritair ātmadrṣṭibhiḥ satvadrṣṭibhir jīva-  
drṣṭibhiḥ<sup>(4)</sup> pudgaladrṣṭibhir<sup>(5)</sup> bhavadrṣṭibhir vibhavadrṣṭibhir<sup>(6)</sup> ucchedadrṣṭi-  
bhiḥ śāśvatadrṣṭibhiḥ<sup>(7)</sup> svakāyadrṣṭibhiḥ, skandhadrṣṭibhir dhātudrṣṭibhir  
āyatanadrṣṭibhir, buddhadrṣṭibhir dharmadrṣṭibhiḥ saṃghadrṣṭibhir  
nirvāṇadrṣṭibhiḥ, prāptasamprajñair vā 'dhimānikair vā, rāga-dveṣa-moha-  
caritair vā, viparyāsa-caritair vā, utpathōnmārgaprasthitair vā 'nākra-

1 anutpāda, Tib. skye-ba (utpāda).

2 [na carati] is left out in Tib.

3 MM. atyudbhū°.

4 Ch. here adds [bhava-d°, poṣa-d°, puruṣa-d°].

5 Ch. here adds [manoja-d°, māṇava-d°, kāraka-d°, vedaka-d°, jānaka-d°, paśyaka-d°].

6 [bhava-d° vibhava-d°] is left out in Ch. & Tib.

7 [svak°] is left out in Ch. and Tib.

maṇiyā. Sarvalokābhyudayacaryēyaṃ Bhagavan bodhisatvasya caryā, yad uta prajñāpāramitācaryā.

Evam ukte Bhagavān Suvikrāntavikrāmiṇaṃ bodhisatvaṃ <sup>[78. b.]</sup> mahā-satvaṃ etad avocat: evam etat Suvikrāntavikrāmin, evam etat, anava-krāntacaryēyaṃ bodhisatvasya māreṇa vā mārakāyikair vā devaputrain māraparśadā vā, antaśo nirvāṇadrṣṭikair api nirvāṇābhiniṣṭair vā 'nākramaṇiyā sarvabālapṛthagjanair vā. Yā bodhisatvānām iyaṃ Suvikrāntavikrāmiṇ-ś-caryā nēyaṃ caryā bālapṛthagjanānām, nāpīyaṃ caryā śaikṣāśaikṣāṇām śrāvakayānīyānām, nāpi pratyekabuddhayānīyānām. Sacet Suvikrāntavikrāmin-n-iyāṃ caryā śrāvakayānīyānām vā pratyekabuddhayānīyānām vā 'bhaviṣyan, na teṣāṃ kaścid vyavahāro 'bhaviṣyat: śrāvakayānīyā vā pratyekabuddhayānīyā vēti, bodhisatvā evābhaviṣyaṃs-te 'pi tathāgatā vā caturvaiśāradyaprāptā 'bhaviṣyan. Yasmāt tarhi Suvikrāntavikrāmin na śrāvakayānīyānām na pratyekabuddhayānīyānām iyaṃ caryā, tasmāt te na bodhisatvā iti saṃkhyāṃ gacchanti, na ca tathāgatā bhavanti caturvaiśāradyaprāptāḥ. Vaiśāradyabhūmir iyaṃ <sup>[79. a.]</sup> Suvikrāntavikrāmin dharmaṇēyaṃ prajñāpāramitācaryā. <sup>(1)</sup> Evam carantas Suvikrāntavikrāmin bodhisatvāḥ kṣipraṃ caturvaiśāradyatām anuprāpnuvanti, anabhisambuddhā eva yāvad anūttarāṃ samyaksambodhiṃ, praṇidhānavaśena ca buddhānām ca Bhagavatām adhiṣṭhānavaśena. Na hi Suvikrāntavikrāmiṇ śrāvakayānikānām vā pratyekabuddhayānikānām vā caturvaiśāradyaṃ bhavati, nāpi tathāgatas teṣāṃ caturvaiśāradyaṃ <sup>(2)</sup> adhiṣṭhāti. Bodhisatvabhūmir eṣā Suvikrāntavikrāmin-n-asyāṃ <sup>(3)</sup> caturvaiśāradyaṃ anuprāpyate praṇidhivaśena. Tat kasmād dhetoḥ? prajñāpāramitāyāṃ Suvikrāntavikrāmiṇ-ś-caranto bodhisatvāḥ catasraḥ pratisaṃvido 'nuprāpnuvanti. Katamāś catasraḥ? yad utārthapratisaṃvidāṃ dharmapratisaṃvidāṃ niruktipratisaṃvidāṃ pratibhānapratisaṃ-

1 Ms. -mane.

2 MM. -mi eṣā.

3 '-min-n-asyāṃ' should be '-min yasyāṃ'.

vidam, ābhiś catasr̥bhiḥ pratisaṃvidbhiḥ samanvāgatā anabhisambuddhā eva praṇidhānavaśena vaiśāradyaṇi pratigr̥hṇanti. Tathāgatā api tān kuśalamūlasamanvāgatān iti viditvā, prajñāpāramitābhūmyanuprāptān iti viditvā, <sup>[79.b.]</sup> 'dhitīṣṭhanti caturvaiśāradyena. Tasmāt tarhi Suvikrāntavikrāmin bodhisatvena catasraḥ pratisaṃvido 'nuprāptukāmena kṣipraṃ caturvaiśāradyakuśalena bhavitukāmena prajñāpāramitāyāṃ śikṣitavyaṃ caritavyaṃ.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ caran sarvadharmāṇāṃ hetuṃ ca samudayaṃ cāstaṃgamaṃ ca nirodhaṃ ca pravidhyati, na kaṃcid dharmāṃ, yat prajñāpāramitāyāṃ na yojayati. Sarvadharmāṇāṃ hetu-samudaya-nirodha-mārga-lakṣaṇaṃ prajānāti, teṣāṃ hetu-samudaya-nirodha-mārga-lakṣaṇaṃ prajānan na rūpaṃ prabhāvayati na vibhāvayati; evaṃ vedanā-saṃjñā-saṃskārān, <sup>(1)</sup> na vijñānaṃ bhāvayati na vibhāvayati; na nāmarūpaṃ bhāvayati na vibhāvayati; na saṃkleśa-vyavadānaṃ bhāvayati na vibhāvayati; na viparyāsa-dr̥ṣṭigatānivarāṇāni bhāvayati na vibhāvayati; na rāga-dveṣa-mohān bhāvayati na vibhāvayati; na kāmadhātum, na rūpadhātum, n' ārūpyadhātum bhāvayati na vibhāvayati; <sup>(2)</sup> na satvadhātum, <sup>(8)</sup> n' ātmadhātum <sup>(4)</sup> bhāvayati na vibhāvayati; <sup>[80.a.]</sup> nōchedadr̥ṣṭim, na śāśvatadr̥ṣṭim bhāvayati na vibhāvayati; na dāna-mātsaryaṃ bhāvayati na vibhāvayati; na śīla-dauḥśīlyaṃ bhāvayati na vibhāvayati; na kṣānti-vyāpādaṃ bhāvayati na vibhāvayati; na vīrya-kausīdyaṃ, <sup>(5) \*</sup> na dhyāna-vikṣepaṃ, na prajñādausprajñyaṃ <sup>(6) \*</sup> bhāvayati na vibhāvayati; na smṛtyupasthāna-samyakprahāṇāvīparyāsārdhīpādāpramāṇāni bhāvayati na vibhāvayati; nēndriya-bala-bodhyaṅga-samādhi-samāpattir bhāvayati na vibhāvayati; na

1 Ms. MM. -kārā.

2 Ch. here inserts a phrase concerning 地水火風空識 (pṛthivy-ap-tejo-vāyv-ākāśa-vijñāna-dhātum).

3 Ch. here inserts 法界 (dharmadhātu).

4 Ch. here inserts 有情命者生者養者士夫補特伽羅意生儒童作者受者知者見者 (sattva-jīva-bhava (or jantu)-poṣa-puruṣa-pudgala-manoja-māṇava-kāraka-vedaka-jānaka-paśyaka).

5\* kausīdya = kausīdya.

6 MM. -jñāṃ.

pratītyasamutpādaṃ bhāvayati na vibhāvayati; na duḥkha-samudaya-  
 nirodha-mārgān bhāvayati na vibhāvayati; nānutpādayānānaṃ, na kṣaya-  
 jñānaṃ, nānabhisamkārajñānaṃ bhāvayati na vibhāvayati; na pṛthag-  
 janabhūmiṃ bhāvayati na vibhāvayati; na śrāvakabhūmiṃ, na pra-  
 tyekabuddhabhūmiṃ, na bodhisattvabhūmiṃ<sup>(1)</sup> bhāvayati na vibhāvayati;  
 na pṛthagjanadharmān, na śrāvakadharmān, na pratyekabuddhadharmān,<sup>(2)</sup>  
 bhāvayati na vibhāvayati; na śamathaṃ, na vidarśanāṃ bhāvayati na  
 vibhāvayati; na nirvāṇaṃ bhāvayati na vibhāvayati; nātītānāgata-pra-  
 tyutpanna-jñānadarśanaṃ bhāvayati na vibhāvayati; na saṅgatāṃ bhā-  
 vayati na vibhāvayati;<sup>(3)</sup> nāsaṅgatāṃ<sup>(4)</sup> bhāvayati na vibhāvayati; na bud-  
 dhajñānaṃ bhāvayati na vibhāvayati; na buddhavaiśāradyāni bhāvayati  
 na vibhāvayati. Tat kasmād dhetor? abhāvyaṇi hi Suvikrāntavikrāmin  
 rūpa-vedanā-samjñā-samskāra-vijñānāni;<sup>(5)</sup> abhāvyaṇi nāmarūpa-viparyāsa-  
 dṛṣṭigata-smṛtyupasthāna-samyakprahāṇārdhipādāviparyāsāpramāṇēn-  
 driya-bala-bodhyaṅga-samādhi-samāpatty-abhijñā-kṣayajñānānabhisam-  
 kārajñānāni; abhāvyaṇi pṛthagjanabhūmir, abhāvyaṇi śrāvakapratyekabud-  
 dhabodhisattvabhūmayo, 'bhāvyaṇi pṛthagjanaśrāvakapratyekabuddha-  
 dharmā,<sup>(12)</sup> abhāvyaṇi nirvāṇaṃ; abhāvyaṇi atītānāgatapratyutpannajñāna-  
 darśanaṃ; abhāvyaṇi asaṅgajñānadarśanaṃ; abhāvyaṇi anāsaṅgajñānadar-  
 śanaṃ;<sup>(13)</sup> abhāvyaṇi samyaksambuddhajñānaṃ.<sup>(14)</sup> Tat kasmād dhetor? na  
 hi Suvikrāntavikrāmin kācid asti bhāvapariniṣpattiḥ; abhūtā hy ete

1 Ch. here inserts 'na buddhabhūmiṃ'; Tib. agrees with our Ms.

2 Ch. & Tib. here insert [na bodhisattvadharmā-buddhadharmān].

3 [na saṅgatāṃ bh° na vibh°] is left out in Ch. & Tib.

4 'asaṅgatāṃ', acc. to Ch. '無著智', and TL. and TN. 'thogs-pa med-paḥi ye-śes', it may be 'asaṅgajñānaṃ'; TD. and TP. agree with Sk.

5 Ch. mentions here also about 12 āyatanas and 6 vijñānas; Tib. agrees with our Ms.

6 Ch. inserts [samkleśa-vyavadāna], [pratītyasamutpāda].

7 Ch. inserts [nivarāṇa-rāgacarita], [rāga-dveṣa-moha], [kāmadhātu-rūpadhātu-ārūpya-  
 dhātu], [pṛthivy-ap-tejo-vāyv-ākāśa-vijñāna], [sattvadhātu-dharmadhātu], [ātma-  
 sattva...jānaka-pāśyaka], [uccheda-sāśvata-dṛṣṭi], [dāna-mātsarya...prajñā-dauṣ-  
 prajñiya].

8 Ch. here inserts [mārgāṅga], [dhyāna-vimokṣa].

9 Ch. here inserts [duḥkha-samudaya-irodha-mārga].

10 Ch. here inserts [(a)nutpādayānāna].

11 Ch. and TN., TP. here insert [bodhisattva-buddha], TD., TL. insert [bodhisattva].

12 Ch. and TN., TP. here insert 'śamatha-vidarśanā', TD., TL. agree with Sk.

13 In Ch. and TL., TP., TN. here [anās°] is left out, TD. agrees with Sk.

14 Ch. and TN., TP. here add [buddhavaiśāradyāni]; TD., TL. agree with Sk.

sarva eva vyavahārāḥ, nātra kaścit<sup>[81.a.]</sup> svabhāvaḥ. Abhāvasvabhāvā hi Suvikrāntavikrāmin sarvadharmā abhūtā asambhūtāḥ. Tat kasmād dhetor? yo hi viparyāsaḥ so 'bhūtaḥ, viparyāsasamutthitāḥ sarvadharmāḥ. Yo hi viparyāsaḥ so 'bhāvaḥ. Bhāvāpagatā hi Suvikrāntavikrāmin sarvadharmāḥ; bhāvo nōpalabhate 'svabhāvatvāt. Abhāva iti Suvikrāntavikrāmin-n-abhūtaḥ so 'sambhūtaḥ, tenōcyate 'bhāva iti. Asatparidīpanāṣā Suvikrāntavikrāmin-n-abhāva iti; yaś cābhāvas, tatra na bhāvanā na vibhāvanā. Viparyāsasamutthitayā<sup>(1)</sup> hi Suvikrāntavikrāmin satvā bhāvayanti vibhāvayanti ca, na cātra kiṃcid bhāvyaṃ. Tat kasmād dhetor? abhāvasvabhāvā hi Suvikrāntavikrāmin sarvadharmā, bhāvāpagatā, vastvasattvāt, na tatra kiṃcid bhāvyaṃ. Yasmin samaye Suvikrāntavikrāmin bodhisatva evaṃ dharmeṣu dharmānudarśi viharan prajñāpāramitāyāṃ caran, na kaṃcid dharmāṃ bhāvayati na vibhāvayati, iyam ucyate prajñāpāramitābhāvanēti. Evaṃ carata evaṃ vihārataḥ Suvikrāntavikrāmin bodhisatvasya<sup>[81.b.]</sup> mahāsatvasya prajñāpāramitābhāvanā-paripūriṃ gacchati.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvasya mahāsatvasya prajñāpāramitāyāṃ carato na rūpa-samprayoganimittaṃ cittam utpadyate; na vedanā, na saṃjñā, na saṃskārā, na vijñāna-samprayoganimittaṃ cittam utpadyate.<sup>(2)</sup> Na khilasaḥagataṃ cittam utpadyate; na vyāpādasaḥagataṃ cittam utpadyate; na mātsaryasaḥagataṃ cittam utpadyate; na saṃkleśasaḥagataṃ cittam utpadyate; na kauśīdyasaḥagataṃ<sup>\*</sup> cittam utpadyate; na vikṣepasaḥagataṃ cittam utpadyate; na dauṣprajñyasaḥagataṃ cittam utpadyate; na kāmasaḥagataṃ cittam utpadyate; na rūp'ārambaṇābhīniveśasaḥagataṃ<sup>\*</sup> cittam utpadyate;<sup>(3)</sup> nābhidyāsaḥagataṃ cittam utpadyate; na paśūnyasaḥagataṃ cittam utpadyate; na mithyā-dṛṣṭisaḥagataṃ cittam utpadyate; na bhogābhīniveśasaḥagataṃ cittam

<sup>1</sup> Ms. MM. -utthitā, but acc. to Tib. it should be -utthitayā.

<sup>2</sup> Ch. here mentions also about 12 āyatanas and 6 vijñānas.

<sup>3</sup> Ch. here adds a clause concerning 無色執 (arūpābhīniveśa°).

utpadyate; nâśvaryâbhiṣvaṅgasahagataṃ cittam utpadyate; na mahā-  
 kulôpapattyabhiṣvaṅgasahagataṃ cittam utpadyate; na devôpapattyabhiṣvaṅgasahagataṃ  
 [82. a.]  
 cittam utpadyate; na kâmadhâtvabhiṣvaṅgasaha-  
 gataṃ cittam utpadyate; na rūp'-ârūpyadhâtvabhiṣvaṅgasahagataṃ  
 cittam utpadyate; na śrâvakabhūmau cittam utpadyate; na pratyeka-  
 buddhabhūmau cittam utpadyate, na bodhisatvacaryā-'bhiniveśâbhiṣvaṅ-  
 gasahagataṃ cittam utpadyate; nântaśo nirvānadr̥ṣṭisahagataṃ api  
 cittam utpadyate. So 'nayā cittaviśuddhyā samanvāgataḥ satvān maitryā  
 sphurati karuṇayā muditôpekṣayā, satvasamjñā cānena vibhāvitā bhavati,  
 na ca satvasamjñāyāṃ tiṣṭhati, na cānām-ś-caturō brāhmyān vihārān  
 abhiniviśate, prājñāś<sup>(3)</sup> ca bhavaty upāyakauśalyasamanvāgataḥ. Tasyâbhir  
 dharmaiḥ samanvāgatasya prajñāpāramitāyāṃ carataḥ kṣipraṃ prajñā-  
 pāramitābhāvanā paripūraṃ gacchati. Sa evaṃ prajñāpāramitāṃ bhā-  
 vayan na rūpam upaiti, nōpādatte; na vedanām, na samjñām, na saṃs-  
 kārān<sup>(4)</sup>, na vijñānāny upaiti, nōpādatte<sup>(5)</sup>. Na viparyāsa-nivarāṇa-dr̥ṣṭigatāny<sup>(6)</sup>  
 upaiti, nōpādatte. Na kâmadhātum, na rūpadhātum, n'ârūpyadhātum  
 upaiti, nōpādatte; nōcchedaśāsvatam upaiti, nōpādatte; na pratityasa-  
 mutpādam upaiti, nōpādatte; na pṛthivy-ap-tejo-vāyu-dhātum upaiti, nōpā-  
 datte; na rāga-dveṣa-mohān upaiti, nōpādatte<sup>(9)</sup>; na dāna-mātsarya-śīla-  
 dauḥśīlyam upaiti, nōpādatte; na kṣānti-vyāpāda-vīrya-kausīdya-dhyāna-  
 vikṣepa-prajñā-dauṣprajñyam upaiti, nōpādatte; na smṛtyupasthāna-sam-  
 yakprahāṇâviparyāsâpramāṇâr̥ddhipādān<sup>(11)</sup> upaiti, nōpādatte; nēndriya-

1 Acc. to Tib. & Ch. it may be 'mahābhogakulô'.

2 MM. harati.

3 MM. prajñāś.

4 MM. -rām.

5 Ch. here mentions about 12 āyatanas and 6 vijñānas, and also about nāmarūpa, saṃkleśavyāvāda.

6 Ch. inserts here [rāgacarita].

7 [Nōccheda° -datte] is left out in Ch. here, but afterwards appears.

8 Ch. here inserts [-ākāśa-vijñāna].

9 In Ms. here is inserted a clause 'na kâmadhātum upaiti nōpādatte', but it should be omitted, because it is already spoken of just above; Ch. here adds [sattvadhātu-dharmadhātu], [ātma-sattva.....paśyaka]; Tib. here inserts [ākāśadhātum].

10 [dāna-mātsarya] not in Tib. here.

11 Ms. MM. -hāṇa-vipa°; Ch. & Tib. lack the word corresponding to [aviparyāsa], but in Ch. it comes out afterwards.

bala-bodhyaṅga<sup>(1)</sup>-dhyāna-vimokṣa<sup>(2)</sup>-samāpattīr upaiti, nōpādatte; nābhijñān  
 upaiti, nōpādatte; na duḥkha-samudaya-nirodha-mārgān upaiti, nōpādatte;  
 nānutpādajñāna-kṣaya-jñānānabhisamskārajñānāny upaiti, nōpādatte; n'  
 ātmadhātum na satvadhātum na dharmadhātum<sup>(3)</sup> upaiti, nōpādatte; na  
 pṛthagjana-śrāvaka-pratyekabuddha-samyaksambuddha-bhūmim<sup>(4)</sup> upaiti,  
 nōpādatte; na pṛthagjanadharmān śrāvakadharmān pratyekabuddhadhar-<sup>(5)</sup>  
 mān upaiti, nōpādatte; nātītānāgata-pratyutpanna-jñānadarśanam<sup>(6)</sup> upaiti,  
 nōpādatte; nāsaṅgajñānadarśanam upaiti, nōpādatte; na buddhajñāna-  
 bala-vaiśāradyaṅy upaiti, nōpādatte;<sup>[88.a.]</sup> na nivarāṇāny upaiti nōpādatte.  
 Tat kasmād dhetoḥ? sarvadharmā hi Suvikrāntavikrāmin-n-anupagatā  
 anupādattāḥ, na kenacid upagatāḥ. Na hi Suvikrāntavikrāmin kaścīd  
 dharma upādātavyo, nāpi kenacid upādattāḥ. Tat kasmād dhetor? nātra  
 kiṃcid upādātavyaṃ nōpādānīyaṃ vā. Tat kasmād dhetor? asārakā  
 hi Suvikrāntavikrāmin sarvadharmā māyōpamatayā; vaśikā hi sarva-  
 dharmāḥ sārānupalabdhitāḥ; pratibhāsasamā hi sarvadharmā agrāhyatām  
 upādāya; riktakā hi sarvadharmāḥ svabhāvāsatvāt; phenapiṇḍōpamā  
 hi sarvadharmā avimardanakṣamatvāt; budbudōpamā hi sarvadharmā  
 utpannabhagnavilīnatām upādāya; marīcyupamā hi sarvadharmā vipar-  
 yāsasamutthānatām upādāya; kadaligarbhōpamā hi sarvadharmāḥ sārā-  
 sattām upādāya; udakacandrasadrśā hi sarvadharmā agrāhyatām upā-  
 dāya; indrāyudharaṅgasadrśā hi sarvadharmā asatparikalpanatām upā-  
 dāya; nirīhakā hi sarvadharmā asamutthāpanatām upādāya; riktamu-  
 ṣṭisamā<sup>[88.b.]</sup> hi sarvadharmā vaśikasvabhāvalakṣaṇatayā.<sup>(8)</sup> Tatra Suvikrānta-  
 vikrāmin bodhisatva evaṃ sarvadharmān samanupaśyan na kaṃcid

1 Ch. here inserts [mārgāṅga].

2 Tib. lacks [vimokṣa], Ch. here inserts [samādhi].

3 [ātmadh°] is left out in Ch.; as for [satvadh°] and [dharmadh°] see p. 91, note 9.

4 Ch. here inserts [-bodhisatva-].

5 [samyaksam°] left out in Tib.

6 Ch. here adds [bodhisatva-buddha-].

7 Ch. here mentions about [śamatha-vidarśanā].

8 Ms. MM. -bhāvālakṣ°.

dharmam upaiti, nōpādatte, nādhitīṣṭhati, nādhyavasāya tiṣṭhati. Iyaṃ Suvikrāntavikrāmin bodhisatvasya sarvadharmāśraddadhānatā [’n]<sup>(2)</sup>adhī-  
ṣṭhānatā, anadhyavasānatā, anabhiṣvaṅgatā, prajñāpāramitāyāṃ carataḥ. Evaṃ carataḥ Suvikrāntavikrāmin bodhisatvasya prajñāpāramitābhāvanā  
paripūriṃ gacchati.

Punar aparaṃ Suvikrāntavikrāmin-n-evaṃ śikṣamāṇo bodhisatvo na  
rūpe śikṣate, na rūpasamatikramāya śikṣate; na vedanāyāṃ, na saṃ-  
jñāyāṃ, na saṃskāreṣu, na vijñāne śikṣate, na vijñānasamatikramāya  
śikṣate. Na rūpōtpattau śikṣate, na rūpanirodhe śikṣate; evaṃ na  
vedanā, na saṃjñā, na saṃskārā, na vijñānōtpattau śikṣate, na vijñā-  
nanirodhe śikṣate. Na rūpavinayāya śikṣate, nāvinayāya; evaṃ na  
vedanā-saṃjñā-saṃskāra-vijñāna-vinayāya śikṣate, nāvinayāya. Na rūpa-  
sya saṃkrāntaye śikṣate, nāvakrāntaye, na sthitaye śikṣate, nāsthitaye;  
[84.a.] evaṃ na vedanā-saṃjñā-saṃskāra-vijñānānām saṃkrāntaye śikṣate, nāva-  
krāntaye, na sthitaye śikṣate, nāsthitaye. Evaṃ śikṣamāṇaḥ Suvikrānta-  
vikrāmin bodhisatvo na rūpanityatāyāṃ śikṣate,<sup>(5)</sup> na rūpasukhatāyāṃ  
śikṣate, na rūpaduḥkhatāyāṃ śikṣate, na rūpaśubhatāyāṃ,<sup>(6)</sup> na rūpānāt-  
matāyāṃ<sup>(7)</sup> śikṣate; na vedanā-saṃjñā-saṃskāra-,<sup>(8)</sup> na vijñāna-nityatāyāṃ  
śikṣate, na vijñānasukhatāyāṃ śikṣate, na vijñānaduḥkhatāyāṃ, na vijñā-  
naśubhatāyāṃ,<sup>(9)</sup> na vijñānānātmatāyāṃ<sup>(9)</sup> śikṣate. Evaṃ śikṣamāṇaḥ Suvi-  
krāntavikrāmin bodhisatvo na rūpātīt’-ārambaṇe<sup>\*</sup> carati, na rūpānāgat’-  
ārambaṇe<sup>\*</sup> carati, na rūpapratyutpann’-ārambaṇe<sup>\*</sup> carati; na vedanā, na  
saṃjñā, na saṃskārā, na vijñānātīt’-ārambaṇe<sup>\*</sup> carati, nānāgat’-ārambaṇe<sup>\*</sup>

1 Acc. to Ch. ‘sarvadharmāśra°’; Tib. agrees with our Ms.

2 Ms. lacks [’n], but acc. to Tib. & Ch. it should be added.

3 Ch. here mentions also about 12 āyatanas and 6 vijñānas; Tib. agrees with our Ms.

4 Ch. Beginning of Fasc. 599 (*ibid.* p. 1099, c).

5 Ch. here mentions also of ‘anityatā’; Tib. agrees with Ms.

6 Tib. omits ‘rūpaśubhatā’. Instead of śubhatā, Ch. mentions here about ‘śūnyatā’, ‘aśūnyatā’, and ‘ātmatā’.

7 Tib. ‘rūp’-ātmatā’ instead of ‘rūpānātmatā’.

8 MM. omits [na], and reads -saṃskāra-vijñānā-nityatāyāṃ śi°.

9 See the above note 6.

carati, na pratyutpann'-ārambaṇe\* carati. Evaṃ caran Suvikrānta-  
 vikrāmin bodhisatvo 'tītaṃ śūny'-ākāreṇa śānt'-ākāreṇānātm'-ākāreṇa  
 pratyavekṣate, yad atītaṃ tac chūnyam, evaṃ śāntam anātmēty, evam  
 api [na]<sup>(1)</sup> carati. Anāgataṃ śūny'-ākāreṇa śānt'-ākāreṇānātm'-ākāreṇa  
 pratyavekṣate, yad anāgataṃ tac chūnyam śāntam anātmēty,<sup>[84.b.]</sup> evam api  
 [na]<sup>(1)</sup> carati. Pratyutpannaṃ śūny'-ākāreṇa śānt'-ākāreṇānātm'-ākā-  
 reṇa pratyavekṣate, yat pratyutpannaṃ tac chūnyam śāntam anātmēty,<sup>(2)</sup>  
 evam api [na]<sup>(1)</sup> carati. Atītaṃ śūnyam śāntam,<sup>(3)</sup> anātmanā vā ['n]ātmīyena<sup>(4)</sup>  
 vā 'nityena vā 'dhruvena vā 'śāśvatena vā vipariṇāmadharminā vā, evam  
 api na carati. Anāgataṃ śūnyam śāntam,<sup>(3)</sup> anātmanā vā ['n]ātmīyena<sup>(4)</sup>  
 vā 'nityena vā 'dhruvena vā 'śāśvatena vā vipariṇāmadharminā vā, evam  
 api na carati. Pratyutpannaṃ śūnyam śāntam,<sup>(3)</sup> anātmanā vā ['n]ātmī-  
 yena<sup>(4)</sup> vā 'nityena vā 'dhruvena vā 'śāśvatena vā vipariṇāmadharminā<sup>(5)</sup>  
 vēty, evam api na carati. Evaṃ carataḥ Suvikrāntavikrāmin bodhi-  
 satvasya prajñāpāramitābhāvanā paripūriṃ gacchati. Evaṃ carataḥ  
 Suvikrāntavikrāmin bodhisatvasya māraḥ pāpiyān avatāraṃ na labhate,  
 evaṃ caran sarvamārakarmāṇi budhyate, na ca tair mārakarmabhiḥ  
 saṃhriyate.

Punar aparaṃ Suvikrāntavikrāmin-n-evaṃ caran bodhisatvo na rūpaṃ<sup>(6)</sup>  
 ālambate, na vedanāṃ, na saṃjñāṃ, na saṃskārān, na vijñānam ālambate.  
 Na nāmarūpaṃ<sup>(7)</sup> ālambate,<sup>[85.a.]</sup> na viparyāsa-drṣṭigataṃ<sup>(8)</sup> ālambate, n' ātmā-  
 bhiniveśam ālambate, na satvābhiniveśam ālambate, nōcchedaśāśvatam  
 ālambate, nāntaṃ nānantam ālambate; na rūpa-śabda-gandha-rasa-

1 Ms. & MM. lack [na], but acc. to Ch. & Tib. it may be better to be added.

2 [śāntam] not in Ch. & TD. TP. but in TL. & TN.

3 [śāntam] not in Ch. and Tib.

4 Ms. MM. anātmanā vā 'tmīyena, Tib. ātmanā vā 'tmīyena; Ch. anāt° vā 'nāt°.

5 Ms. MM. Tib. & Ch. all ('vipariṇāmadh°), but considering the above words (i.e. anitya, adhruva, aśāśvata) this should be [vipariṇāmadh°]. Ms. can be read ... vā nityena vā dhru° vā śāś° vā 'vipa°, and Tib. translates in this way.

6 Ch. here mentions also about 12 āyatanas and 6 vijñānas. Tib. agrees with our Ms.

7 Tib. lacks [na nāmarūpaṃ ā°]; Ch. has this clause, and after that adds [na saṃkleśa-vyavadānam ā°].

Ms. is undecipherable, MM. drṣṭigata; Tib. Ita-bar gyur-ba la. Ch. here mentions also about (nivarāna-rāgacarita) and (rāga-dveṣa-moha), Tib. agrees with Sk.

sparsā-dharmān ālambate; na kāmadhātum, na rūpadhātum, n' ārūpya-  
dhātum ālambate; na pratītyasamutpādam ālambate; na pṛthivy-ap-tejo-  
vāyv-ākāśa-dhātūn ālambate; na satyam, na mṛṣam ālambate; na saṃyo-  
gam, na viṣaṃyogam ālambate; na rāga-dveṣa-mohān ālambate, na rāga-  
dveṣa-moha-prahāṇam ālambate; na dāna-mātsarya-śīla-dauḥśīlyam ālam-  
bate, na kṣānti-vyāpādam ālambate, na vīrya-kausīdyam ālambate, na  
dhyāna-vikṣepam ālambate, na prajñā-dauṣprajñyam ālambate; na smṛ-  
tyupasthāna-samyakprahāṇārdhipādāvīparyāsān ālambate; nēndriyabala-  
bodhyaṅga-samādhi-samāpattīr ālambate; na maitrī-karuṇā-muditōpekṣā  
ālambate; nānutpādayjñāna-kṣayajñānānabhisaṃskārajñānāny ālambate;  
na pṛthagjana-śrāvaka-pratyekabuddha-bhūmīr ālambate, na pṛthagjana-  
śrāvaka-pratyekabuddhadharmān ālambate; na duḥkha-samudaya-niro-  
dha-mārgān ālambate; nābhijñā-jñānadarśanam ālambate, na vimuktim  
ālambate, na vimuktijñānadarśanam ālambate, na nirvāṇam ālambate;  
nātītānāgatapratyutpanna[jñānadarśana]m ālambate; nāsaṅgajñānam  
ālambate; na buddhajñānam ālambate, na buddhabala-vaiśāradyāny ālam-  
bate, na buddhakṣetrapariśuddhim ālambate; na lakṣaṇapariśuddhim  
ālambate; na śrāvakasampadam ālambate, na pratyekabuddhasampadam  
ālambate, na bodhisatvasampadam ālambate. Tat kasmād dhetoḥ? nirā-  
lambanā hi Suvikrāntavikrāmin sarvadharmāḥ. Na hi sarvadharmāṇaṃ  
kiṃcid grahaṇaṃ saṃvidyate, yatrāṣāṃ ālambanaṃ bhavet. Yāvat  
Suvikrāntavikrāmin-n-ālambanaṃ, tāvad adhyavasānaṃ, tāvad abhinive-

1 Ch. here inserts (vijñāna-).

2 Ch. here mentions about (satvadhātu) and (dharmadhātu).

3 Ms. MM. mṛṣā āla°, but here 'mṛṣam āla°' is better.

4 Ms. -gan, MM. -ga.

5 Ms. -kpraprahāṇa.

6 TL., TN. and Ch. agree with Sk.; TD., TP. viparyāsa.

7 Ch. here inserts (mārgāṅga), (dhyāna-vimokṣa).

8 Ch. here mentions also about (duḥkha-samudaya-nirodha-mārga).

9 Ch. here mentions about (asaṅgajñāna).

10 Ch. here inserts (-bodhisatva-buddha-).

11 Ch. inserts (-bodhisatva-buddha-).

12 [na duḥkha...-bate] not in Ch. here, but in the above paragraph, see the above note 8.

13 [jñānadarśana] not in Ms. MM., but acc. to Ch. & Tib. it should be inserted; see MM. p. 75, note (12).

14 Ch. here lacks this clause; see the above note 9.

śaṃ, tāvad upādānaṃ; yāvad upādānaṃ, yāvad ālambanaṃ, tāvad duḥ-  
 khadaurmanasyaṃ, tāvad gāḍhāḥ śoka-śalyôpâyāsa-paridevāḥ sambha-  
 vanti. Yāvat Suvikrāntavikrāmin-n-ālambanaṃ, tāvad bandhanaṃ; yāvad  
 ālambanaṃ, tāvad nāsti mārgaṃ, tāvat sarvaduḥkha-daurmanasyaṃ;  
 yāvad ālambanaṃ, tāvad manyanā syandanā prapañcanā; yāvad ālam-  
 banaṃ, tāvad adhikaraṇa-vigraha-vivādāḥ. Yāvad ālambanaṃ tāvad  
 avidyā-'ndhakāra-mohāḥ. Yāvad ālambanaṃ, tāvad bhayāni, tāvad bhai-  
 ravāni; yāvad ālambanaṃ, tāvad mārāpāsa-māraavidhvamsanāni; yāvad  
 ālambanaṃ, tāvad duḥkhapratipīdanā sukhaparyeṣaṇā ca. Tatra Suvik-  
 krāntavikrāmin bodhisatva imān ādīnavān sampaśyan na kaṃcid dharmam  
 ālambate, so 'nālambamāno na kaṃcid dharmam parigrhṇāti, sa nāpy  
 udgrahāya n' āgrahāya sthitaḥ sarvadharmāṇāṃ, tām api nirālambana-  
 vaśikatām na manyate. Evaṃ caran Suvikrāntavikrāmin bodhisatvo  
 mahāsatvo na kaṃcid dharmam abhinivīśate, nābhivadati, na kaṃcid  
 dharmam adhyavasāya tiṣṭhati. Ayaṃ Suvikrāntavikrāmin bodhisatvasya  
 mahāsatvasya sarvadharm'-ālambanavisamyoḡaḥ prajñāpāramitāyāṃ  
 carataḥ. Evaṃ Suvikrāntavikrāmin bodhisatvasya carataḥ prajñāpārami-  
 tābhāvanā paripūriṃ gacchati, na cāsya māraḥ pāpiyān antarāyaṃ  
 śaknoti kartuṃ, na mārakāyikā devatā, na mārāparṣan, na mārādhiṣṭhitā.  
 Na cāsya te 'vatāraṃ labhante, yatrāsya viheṭhān kuryuḥ, yatrāinaṃ  
 grhītvā dharṣayeyuḥ. Nityaṃ ca sarvāni mārakarmāṇy avabudhyate,  
 na ca mārakarmavaśago bhavati, sarvāni ca mārābhavanāni dhyāmīkaroti.  
 Sarvānyatīrthikānāṃ ca nigrāhāya sthito bhavati, sarvāṃś-cānyatīrthi-  
 kām-ś-carakaparivrājakān abhibhavaty, anavamardaniyaś ca bhavati

1 [yāvad up°, yā° ālambanaṃ] not in Ch. and Tib.

2 [yāvad ālambanaṃ] not in Ch. and Tib. (TP. is not clear).

3 Ms. MM. tāvat.

4 Ms. -cit.

5...5 Tib. dmigs-pa ya-ma-brla de-dag-la yañ rlom-sems-su mi-byed-do; (tām apy ālam-  
 banavaśikatām na manyate) Ch. 雖無所緣，而於境界得定自在，雖於境界得定自在，而  
 無恃執亦無所住，(tām nirālambanavaśitām na manyate.).

6 MM. -ṭhan.

7 Ms. Sarvāṇy anyati°.

sarvaparapravādibhiḥ.

Evam caran Suvikrāntavikrāmin bodhisatvo na rūpakalpanāyām sthito bhavati, na rūpavikalpanāyām; evam na vedanā-samjñā-samskāra-vijñāna-kalpanāyām sthito bhavati, na vikalpanāyām, nāpi rūpaṃ kalpayati, na vikalpayati; evam na vedanā-samjñā-samskāra-vijñānāni kalpayati, na vikalpayati. Na nivarāṇa-dr̥ṣṭigatāni kalpayati, na vikalpayati. Nôcheda-śāśvataṃ kalpayati, na vikalpayati. Na kāmadhātu-rūpadhātv-ārūpyadhātūn kalpayati, na vikalpayati. Na rāga-dveṣa-mohān kalpayati, na vikalpayati. Na satyaṃ kalpayati, na vikalpayati; na mr̥ṣaṃ kalpayati, na vikalpayati. Na pṛthivy-ap-tejo-vāyv-ākāśa-dhātum kalpayati, na vikalpayati. Na samyogaṃ kalpayati, na vikalpayati; na visamyogaṃ kalpayati, na vikalpayati. Na pratīyasamutpādaṃ kalpayati, na vikalpayati. N' ātmasamjñāṃ kalpayati, na vikalpayati; na satvasamjñāṃ kalpayati, na vikalpayati; na jīvasamjñāṃ kalpayati, na vikalpayati; na pudgalasamjñāṃ kalpayati, na vikalpayati. Na dāna-mātsarya-śīla-dauḥśīlyam kalpayati, na vikalpayati; na kṣānti-vyāpādu kalpayati, na vikalpayati; na vīrya-kausīdyaṃ kalpayati, na vikalpayati; na dhyāna-vikṣepau kalpayati, na vikalpayati; na prajñā-dausprajñye kalpayati, na vikalpayati; nāvīparyāsa-samyakprahāṇārddhipāda-smṛtyu-pasthānāni kalpayati, na vikalpayati; nēndriya-bala-bodhyaṅga-samādhi-samāpattiḥ kalpayati, na vikalpayati; na duḥkha-samudaya-nirodha-mārgān kalpayati, na vikalpayati; na maitrī-karuṇā-muditōpekṣāḥ kalpa-

1 Ch. here mentions also about 12 āyatanas and 6 vijñānas; and then also about [nāmarūpa], [samkleśa-vyavadāna], [pratīyasamutpāda], [viparyāsa]. Tib. agrees with Ms.

2 Ch. here mentions about [rāgacarita].

3 [Nôc°...-yati] not in TL., TN., TD.

4 Ch. here mentions about [satvadhātu-dharmadhātu].

5 Ms. MM. 'mr̥ṣā', but 'mr̥ṣaṃ' is better.

6 Tib. lacks [ākāśa]; Ch. here inserts [-vijñāna-].

7 Ch. here omits this clause; see the above note 1.

8 Ch. inserts here 生者養者 (bhava (or jantu)-poṣa-).

9 Ch. inserts here 意生儒童作者受者知者見者 (manoja-māṇava-kāraka-vedaka-jānaka-paśyaka).

10 Ms. na vi°, acc. to Ch. & Tib. it should be nāvī°; see MM. p. 77, note (2).

11 Ch. inserts [mārgāṅga], [dhyāna-vimokṣa].

yati, na vikalpayati; nānutpādajñāna-kṣaya-jñānānabhisamskārajñānāni kalpayati, na vikalpayati. Na pṛthagjanadharmān, na śrāvakadharmān, na pratyekabuddhadharmān,<sup>(1)</sup> na buddhadharmān kalpayati, na vikalpayati. Na pṛthagjanabhūmiṃ,<sup>(2)</sup> na śrāvakabhūmiṃ, na pratyekabuddhabhūmiṃ, na buddhabhūmiṃ kalpayati, na vikalpayati. Na nīvaraṇāni<sup>(3)</sup> kalpayati, na vikalpayati. Nātitānāgata-pratyutpanna-jñānadarśanaṃ kalpayati, na vikalpayati. Nāsaṅgajñānaṃ<sup>(4)</sup> kalpayati, na vikalpayati. Na vidyā-vimuktiṃ kalpayati, na vikalpayati; na muktiṃ, na vimuktijñānadarśanaṃ kalpayati, na vikalpayati; na buddhajñāna-vaiśāradyaṇi<sup>(5)</sup> kalpayati, na vikalpayati. Na lakṣaṇapariśuddhiṃ kalpayati, na vikalpayati. Na buddhakṣetrapariśuddhiṃ kalpayati, na vikalpayati. Na śrāvakasampadaṃ kalpayati, na vikalpayati; na pratyekabuddhasampadaṃ kalpayati, na vikalpayati; na bodhisatvasampadaṃ kalpayati, na vikalpayati. Tat kasmād dhetoḥ? kalpanāyāṃ Suvikrāntavikrāmin satyāṃ vikalpo bhavati, yatra punaḥ Suvikrāntavikrāmin kalpanā nāsti, na tatra vikalpanā. Sarvabālapṛthagjanā hi Suvikrāntavikrāmin kalpanāsamutthitāḥ, teṣāṃ<sup>[88.a.]</sup> samjñā vikalpasamutthitāḥ.<sup>(6)</sup> Te kalpayanti, vikalpayanti ca.<sup>(7)</sup> Kalpanēti Suvikrāntavikrāmin eṣa eko 'ntaḥ, vikalpanēti dvitīyo 'ntaḥ. Yatra nāsti<sup>(8)</sup> [kalpo vā] vikalpas, tatra nāsty anto vā madhyam vā. Madhyam iti Suvikrāntavikrāmin kalpayataḥ sa evānto bhavati. Yāvat kalpanā, tāvad vikalpanā, nāsty atra vikalpanāsamucchedaḥ. Yatra punaḥ Suvikrāntavikrāmin na kalpanā na vikalpanā, tatra kalpasamucchedaḥ. Kalpasamuccheda iti Suvikrāntavikrāmin nātra kasyacic chedaḥ. Tat kasmād

1 Ch. here inserts [na bodhisatvadharmān,].

2 Ch. here inserts [na bodhisatvabhūmiṃ,].

3 In Ch., instead of 'nīvaraṇāni', here is '神通智見' (abhijñā-jñānadarśana); see MM. p. 77, note (6).

4 Acc. to Ch. -jñāna[darśanam].

5 MM. -varśā°.

6 MM. -tā.

7 MM. te kalpayati vikalpayati ca. TL. & TN. agree with Ms. Acc. to Ch. & TD. & TP. this sentence may be 'Te [na] kalpayanti, [na] vikalpayanti ca', in that case the pronoun 'te' represents 'bodhisatvās'.

8 [kalpo vā] is in Ms. (and in MM. also) left out; acc. to Ch. & Tib. it should be added.

dhetor? anto hi Suvikrāntavikrāmin kalpo vikalpo<sup>(1)</sup> viparyāsasamutthitas,<sup>(2)</sup>  
 teṣāṃ yo vyupaśamas, so 'viparyāsaḥ. Yo 'viparyāsaḥ, na tatra kaścic  
 chedaḥ. Samuccheda iti Suvikrāntavikrāmin duḥkhasamucchedasyāitad  
 adhivacanam, na ca duḥkhasya kaścit samucchedaḥ; syād duḥkhasamuc-  
 chedo yadi duḥkhasya kācit pariniṣpattiḥ syāt; apariniṣpattidarśanam  
 etat, duḥkhasamuccheda iti; duḥkhaparijñānam etad yad idaṃ duḥkha-  
 samuccheda iti. Yo duḥkhaṃ nāiva kalpayati na vikalpayati, ayam  
 duḥkhavyupaśamaḥ,<sup>[88. b.]</sup> ayam duḥkhasyānutpādo 'prādurbhāvaḥ. Sa evaṃ  
 paśyan Suvikrāntavikrāmin bodhisatvo na kaṃcid dharmam kalpayati na  
 vikalpayati. Iyaṃ Suvikrāntavikrāmin bodhisatvasya sarva[kalpa]<sup>(3)</sup>vikal-  
 paparijñā prajñāpāramitāyāṃ carataḥ. Evaṃ carataḥ Suvikrāntavikrā-  
 min bodhisatvasya prajñāpāramitābhāvanā paripūriṃ gacchati. Na cāsya  
 māraḥ pāpiyān antarāyasthito bhavati, na ca māraparṣat. Utpannōtpan-  
 nāni ca mārakarmāṇi budhyate, na cōtpannōtpannānāṃ mārakarmāṇāṃ  
 vaśam gacchati, mārasya ca pāpiyasaḥ parājayam karoti, dhyāmikaroti,  
 cāivam alpapakṣ[īkaroti,]<sup>(4)</sup>vigatabhayabhairavaś ca bhavati, na ca mārair  
 ākramaṇīyo bhavati. Praśrabdhāni cāsya sambhavanti sarvāṇy apāya-  
 gamanāni, pithitāś<sup>(5)</sup> ca bhavanti kumārgāḥ, sarvāḥghōttirṇaś ca bhavati,  
 vigatamohāndhakāraś ca bhavati, pratilabdhaś cākṣur ālokabhūtaś ca  
 bhavati sarvasatvānāṃ, sthitaś ca bhavaty anucchedāya buddhavaṃśasya,  
 pratilabdhamārgaś ca bhavati mārgasamatāyāṃ, anukampaś ca bhavati  
 sarvasatvānāṃ, viśuddham cākṣur bhavati dharmeṣu,<sup>[89. a.]</sup> vīryasampannaś  
 ca bhavaty akuśidaḥ, kṣāntibalapratilabdhaś ca bhavaty avyāpannacittaḥ,  
 dhyāyī ca bhavaty anīśritadhyāyī, pratilabdhaprajñāś ca bhavati nir-  
 vedhikaprajñāsamanvāgataḥ, vigatakaukrtyaś ca bhavaty apagataniva-  
 raṇaḥ, viśamyuktaś ca bhavati sarvamārapāśaiḥ, chinnabandhanaś ca

1 Ms. MM. 'vikalpaḥ,.

2 Ms. -tās.

3 [kalpa] is left out in Ms. MM., but acc. to Ch. & Tib. it is better to be added.

4 Ms. MM. 'alpapakṣaviga°', but it should be 'alpapakṣ[īkaroti,]viga°'.

5 pithita=correct Sk. apihita.

bhavati sarvatṛṣṇājālavīyogāt, upasthitasmṛtiś ca bhavaty asampramoṣa-  
dharmatayā, viśuddhaśīlaś ca bhavati śīlaviśuddhapāramitāprāptaḥ, para-  
maguṇapraṭiṣṭhitaś ca bhavati sarvadoṣanirghātāya, prajñābal'-ādhāna-  
prāptaś ca bhavaty aprakampyatayā, anākṣiptaś ca bhavati sarvamāra-<sup>(1)</sup>  
paravādibhiḥ, aparihāṇadharmā ca bhavati sarvadharmaviśuddhiprāpta-  
tayā, viśāradaś ca bhavati sarvadharmadeśanāyām, amaṅkuś ca bhavati  
parśadupasaṃkramaṇāya, anāgrhītaś ca bhavati muktatyāgo dharmadā-  
naṃ, <sup>(2)</sup>prativīśodhitamārgaś ca bhavati mārgasamatayā, vibhāvitabhāvanaś  
ca bhavati kumārgaparijñatayā, vāsītavāsanaś ca bhavati viśuddhadhar-<sup>(3)</sup>  
matayā, śodhitaśodhanaś ca bhavati viśuddhaprajñatayā, gambhīrapra-  
[39. b.] jñāś ca bhavati sāgarôpamatayā, duravagāhaś ca bhavati astambhitatayā,  
aprameyaś ca bhavati dharmasāgarâprameyatayā. Evaṃ caran Suvik-  
rāntavikrāmin bodhisatva ebhiś cānyaīś guṇaiḥ samanvāgato bhavati,  
yeṣāṃ guṇānāṃ na śakyaḥ paryanto 'dhigantum.

Punar aparaṃ Suvikrāntavikrāmin bodhisatva evaṃ prajñāpāra-  
mitāyāṃ caran nēndriyavikalo bhavati,<sup>(4)</sup> sa na rūpavikalo bhavati, na  
bhogavikalo bhavati, na parivāravikalo bhavati, na jātivikalo bhavati,  
na kulavikalo bhavati, na deśavikalo bhavati, na ca pratyanteṣu jana-  
padeṣūpapadyate, na cākṣaṇaprāpto bhavati, na cāpariśuddhaiḥ satvair  
apariśuddhakarmāntaiḥ saṃsargajāto bhavati, na ca svacittaṃ hāpayati,  
na ca prajñāyā hīyate, sa yān dharmān parataḥ śṛṇoti, tān sarvadharmasamatāyāṃ  
saṃsyandayati, sthitaś ca bhavati buddhavaṃśasya sarva-  
jñatāvaṃśasyānucchedāya, sa ālokalabdhaś ca bhavati buddhadharmeṣv,  
atyāsannaś ca bhavati sarvajñatāyāṃ,<sup>[90. a.]</sup> taṃ sacen māraḥ pāpīyān upasaṃ-<sup>(5)</sup>  
krāmati viheṭhanārthaṃ, sa tanmāraparśadaṃ bhasmīkaroti, chinnapra-  
bhānaṃ, sarvāṃś-ca mārapāśāṃś<sup>(6)</sup>-chinatti, sarvair mārakāyikair māra-  
koṭibhiś cādhr̥ṣyo bhavati. Tato mārā bhitās trastāḥ palāyante. Evaṃ

1 Ch. & Tib. omit [māra].

2 MM. misprints (-dānaṃ prati, viś°).

3 Ms. MM. -gāpa°, but acc. to Tib. it should be -gapa°.

4 [nēn°...bh°] is left out in Tib. & Ch.

5 MM. sacet.

6 Ms. MM. -pāsān chi°.

ca mārasya pāpīyaso bhavaty: atikrāntaviṣayo 'yaṃ mama, nāyaṃ mama bhūyo viṣaye carati, nāyaṃ mama bhūyo viṣaye sthitaḥ, nāyaṃ mama bhūyo viṣayam ākramiṣyatīti, anyāṃś-ca satvān mama viṣayān mocayiṣyatīti, uttārayiṣyatīti. Tatra mārāḥ pāpīyān śocati krāndati paridevate: alpapakṣikariṣyaty ayaṃ bodhisatvo mām iti; daurbalyaṃ cāsya viśati, duḥkhitaś ca bhavati durmanā vipratisārī. Yasmiṃś-ca samaye Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ carati, prajñāpāramitāṃ bhāvayati, prajñāpāramitāyāṃ yogam āpadyate, sarvamārabhavanāni tasmin samaye dhyāmībhavanti alpatejaskāni, mārāś ca pāpīyāṃso duḥkhita<sup>[90. b.]</sup> durmanaso bhavanti śokaśalyasamarpitā mahāśokaśalyaviddhāḥ: ativāhayiṣyaty ayaṃ vata satvān asmadviṣayāt, uttārayiṣyaty ayaṃ satvān asmadviṣayāt, parimocayiṣyaty ayaṃ satvān asmadviṣayāt, abhyuddhariṣyaty<sup>(1)</sup> ayaṃ vata satvān asmadviṣayāt, chedayiṣyaty ayaṃ satvān mārāpāśāt, samutkṣepsyaty ayaṃ satvān kāmāpaṅkalagnān, mocayiṣyaty ayaṃ satvān drṣṭijālebhyaḥ, uttārayiṣyaty ayaṃ satvān nivaranaṇapathāt, pratiṣṭhāpayiṣyaty ayaṃ satvān sanmārga, uttārayiṣyaty ayaṃ satvān drṣṭigahanād iti. Imam arthavaśaṃ Suvikrāntavikrāmin sampaśyantas te mārā duḥkhita bhavanti durmanasaḥ śokaśalyaviddhāḥ. Tad yathā 'pi nāma Suvikrāntavikrāmin puruṣo mahatā dhanaskandhena vipannena duḥkhito vedanāttamanā<sup>(2)</sup> mahatā duḥkhadaurmanasyena samānvāgataḥ. Evam eva mārāḥ pāpīyān duḥkhito bhavati, durmanā vipratisārī śokaśalyaviddho na ca svaka āsane ramate,<sup>(3)</sup> yasmin samaye bodhisatvaḥ prajñāpāramitāyāṃ carati, prajñāpāramitāṃ bhāvayati, prajñāpāramitāyāṃ yogam āpadyate. Punar aparaṃ Suvikrāntavikrāmiṃ-s-te mārāḥ pāpīyāṃsa ekataḥ samāgāmya cintayanti: kathaṃ kariṣyāmaḥ, kiṃ nu kariṣyāmaḥ. Kathaṃkathā-śokaśalyaviddhā bhavanti, te kathaṃ<sup>(4)</sup> [kathā]-śokaśalyaviddhā bhūtvōpasamkrāmanti bodhisatvasyāvatārāga-

1 MM. abhyudvariṣyaty.

2 'vedanāttamanā', Sk. 'vedanārtamanā' (Pāli 'vedanāṭṭamanā').

3 MM. svake.

4 Ms. lacks [kathā].

veṣiṇaḥ prajñāpāramitāyām carataḥ. Tatra bodhisatvasya romāpi na hr̥ṣyati, na punaḥ<sup>(1)</sup> kāyasyānyathātvaṃ bhaviṣyati, cittavaimanasyaṃ vā. Vigatabhayaromahaṛṣāś ca mārāḥ pāpiyān iti sambudhyate, buddhvā cādhiṣṭhānaṃ karoti, tato mārāḥ pāpiyān adhiṣṭhito durbalo bhavati, līnacitto, bhayam āpanno, na cāsya śaknoty avatāraṃ labdhum. Tasyāivaṃ bhavaty: aham evāsya na śakto 'vatāraṃ labdhum, kiṃ punar mama parṣat, kiṃ punar yad anye 'dhiṣṭhāsyanti. Tatas te mārā[s<sup>(2)</sup> trastā utsāhapa]rihiṇāḥ svabhavanāni gatvā duḥkhadaurmanasyajātāḥ pradhīyantas tiṣṭhanti, na ca śaknuvanti<sup>[91. b.]</sup> bodhisatvasya prajñāpāramitāyām carato 'cchaṭāmātram<sup>(3)</sup> api cittasya mohanaṃ kartuṃ, prāg evāsyāntarāyam. Iyaṃ Suvikrāntavikrāmin<sup>(4)</sup> prajñāpāramitām<sup>(5)</sup> carata evaṃrūpaṃ prajñābal'-ādhānaṃ bhavati, evaṃrūpeṇa ca prajñābal'-ādhānena samanvāgato bhavati. Saced ye sarvasmiṃ-s-trisāhasramahāsāhasre lokadhātau satvās te sarve mārā bhaveyuh, te sarve mahatibhir mārāparṣadbhiḥ sārddhaṃ taṃ bodhisatvaṃ prajñāpāramitāyām carantaṃ upa-saṃkrameyur viheṭhanābhiprāyās, te pi sarve Suvikrāntavikrāmin mārāḥ pāpiyāṃso na prabhavanty antarāyam kartuṃ. Tat kasmād dhetos? tathārūpeṇa hi prajñābal'-ādhānena prajñākhaḍgena prajñāsastreṇa tasmin samaye bodhisatvaḥ samanvāgato bhavati, acintyayā Suvikrāntavikrāmin prajñayā 'prameyayā 'samāsamayā bodhisatvas tadā samanvāgato bhavati. Tena taṃ na pratibalo bhavati mārāḥ pāpiyān abhibhavitum. Mahāsastraṃ hy etat Suvikrāntavikrāmin yad uta prajñāsastraṃ, mahākhaḍgo hy eṣa Suvikrāntavikrāmin yad uta prajñākhaḍgaḥ,<sup>[92. a.]</sup> yatrā-gatir aviṣayo mārānāṃ pāpiyasām, abhūmir mārānāṃ pāpiyasām. Ye 'pi tāvat Suvikrāntavikrāmin bāhyā ṛṣayaś caturṇāṃ dhyānānāṃ lābhinaś catasṛṇāṃ v'ārūpyasamāpattināṃ, ye māraviṣayaṃ kāmadhātum atikramya brahmaloke cōpapadyante caturṣu c'ārūpyeṣu sadevanikā-

1 Instead of (na), [kiṃ] may be better acc. to Ch. and Tib.

2 The portion in brackets [s trastā utsāhapa] is undecipherable in Ms.

3 MM. 'chaṭā°.

4 Acc. to Tib. and Ch. here [bodhisatvasya] should be inserted.

5 Ms. MM. carataḥ.

yeṣu, teṣām api tāvad agatir aviṣayo, yad utāivamrūpāyāṃ prajñāyāṃ, yā bodhisatvasya prajñā prakṛtā, kiṃ punar yā prajñāpāramitāyāṃ carataḥ prajñā, kaḥ punar vādo mārāṇāṃ pāpīyasāṃ, yeṣām aviṣayo rūp'ārūpyadhātau. Bal'ādhānaprāptaḥ Suvikrāntavikrāmin bodhisatvas tasmin samaye bhavati, mahābal'ādhānasamanvāgato yad uta prajñāpāramitābalena. Ye khalu kecit Suvikrāntavikrāmin prajñāpāramitābalena samanvāgatā bhavanti tīkṣṇena ca prajñāsastreṇādhṛṣyās te bhavanti mārāiḥ pāpīyobhir anākramaṇīyāḥ. Ye kecit Suvikrāntavikrāmin prajñābalena samanvāgatā bhavanti, <sup>[92. b.]</sup> tīkṣṇena ca prajñāsastreṇa, na te kvacin nīśrayaṃ kurvanti, anīśritās te bhavanti. Tat kasmād dhetoḥ? nīśraye hi Suvikrāntavikrāmin sati calitaṃ bhavati, calite sati syandanā bhavati, syandanāyāṃ satyāṃ prapañcanā bhavati. Yeṣāṃ keṣāmcit Suvikrāntavikrāmin nīśrayas ca bhavati calitaṃ ca bhavati syanditaṃ ca bhavati prapañcanā bhavati, te mārasya pāpīyaso vaśagatā bhavanti, aparimuktās ca bhavanti te māraṇīyāḥ. Ye 'pi tāvat Suvikrāntavikrāmin yāvad bhavāgrōpapannāḥ satvā nīśritā nīśrayanibaddhā nīśrayādhyāsītās, te 'py āgamiṣyanti punar māraṇīyāṃ, aparimuktās ca te mārapāśebhyo, 'nugatasūtrās ca te mārapāśaiḥ. Tad yathā Udrakaś ca Rāmaputraḥ, Arāḍaś ca Kālāmaḥ, ye vā punar anye 'pi kecin nīśritā ārūpyeṣu nīśrayavinibaddhā nīśrayādhyāsītāḥ. <sup>(1)</sup> Bodhisatvas tu punaḥ Suvikrāntavikrāmin prajñāpāramitāyāṃ caran, prajñāpāramitāṃ bhāvayan, prajñāpāramitāyāṃ yogam āpadyamāno, na kvacin nīśrayaṃ karoty, anīśrito bhavati sarvatra. Yasmin khalu punaḥ samaye Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitābhāvanāyogam anuyukto viharati, tasmin samaye na rūpa-nīśrito bhavati, na vedanā-samjñā-samskāra-vijñāna-nīśrito bhavati, <sup>(2)</sup> na viparyāsa-nivarana-drṣṭigata-nīśrito bhavati, <sup>(3)</sup> na nāmarūpa-nīśrito bhavati, <sup>(4)</sup> na kāmarūp'ārūpyadhātu-nīśrito bhavati, <sup>(5)</sup> n' ātma-

1 Ms. niḥśra°.

2 Ms. niḥśri°.

3 Ch. here mentions also about 12 āyatanas and 6 vijñānas; Tib. agrees with Ms.

4 Ch. here inserts [rāgacarita].

5 Ch. here mentions about [pratītyasamutpādanīśrita].

(1) satva-saṃjñā-nīśrito bhavati, na jīva-pudgala-dhātv-āyatana-nīśrito bhavati, na prthivy-ap-tejo-vāyv-ākāśa-vijñāna-naivasamjñānāsamjñāyatana-nīśrito bhavati, na trṣṇā-nīśrito bhavati, na bhavatrṣṇā-nīśrito bhavati, nōccheda-śāśvata-nīśrito bhavati, nāntānanta-nīśrito bhavati, na pratītyasamutpāda-nīśrito bhavati, na dāna-mātsarya-nīśrito bhavati, na śīla-dauḥśīlya-nīśrito bhavati, na kṣānti-vyāpāda-nīśrito bhavati, na vīrya-kauśīdyā-nīśrito bhavati, na dhyāna-vikṣepa-nīśrito bhavati, na prajñā-<sup>[98. b.] (7)</sup> daṣṭprajñā-nīśrito bhavati, nāvīparyāsa-samyakprahāṇāpramāṇa-smṛty-upasthāna-nīśrito bhavati, nēndriya-bala-bodhyaṅga-samādhi-samāpatti-nīśrito bhavati, na duḥkha-samudaya-nirodha-mārga-nīśrito bhavati, nānutpādajñāna-kṣayajñānānabhisamkārajñāna-nīśrito bhavati, na vidyāvīmukti-nīśrito bhavati, na vimuktijñānadarśana-nīśrito bhavati, na prthagjana-śrāvaka-pratyekabuddha-bhūmi-nīśrito bhavati, na prthagjana-śrāvaka-pratyekabuddha-samyaksambuddha-dharma-nīśrito bhavati, na nirvāṇanīśrito bhavati, nātītānāgata-pratyutpannāsaṅgatā-nīśrito bhavati, na tryadhvasamatā-nīśrito bhavati, na buddhajñāna-bala-vaiśāradya-nīśrito bhavati, na sarvajñajñāna-nīśrito bhavati, na lakṣaṇasampatti-nīśrito bhavati, na buddhakṣetrasampan-nīśrito bhavati, na śrāvakavyūhasampan-nīśrito bhavati, na bodhisattvavyūhasampan-nīśrito bhavati. Sa sarvadharmaiś cānīśrito, na calati na saṃcalati, niśrayās ca tena

1 Ch. inserts [-bhava (or jantu)-poṣa-puruṣa-].

2 Ch. here inserts [manoja-māṇava-kāraka-vedaka-jānaka-paśyaka-].

3 Acc. to Ch. [-vijñānadhātu-nīśrito bhavati, na sattvadhātu-dharmadhātu-nīśrito bhavati, na prathamadyāna yāvan-] should be inserted.

4...4 left out in Ch. & Tib.

5 Acc. to Ch. & Tib. here [na vibhavatrṣṇānīśrito bhavati] should be inserted.

6 [na pratītya°] is left out here in Ch., see the above p. 103, note 5.

7 MM. -prajñā.

8 Ms. na vip°, TD. & TP. agree with Ms.; TL., TN. and Ch. agree with my reading.

9 Ch. here inserts [-dhyāna-vimokṣa-].

10 Ch. here mentions about [asaṅgajñānadarśana].

11 Ms. here inserts [vidyā], and Tib. inserts (vimukti), but I omitted both of them in acc. with Ch. and considering the above sentence.

12 Ch. here inserts [-bodhisattva-buddha-].

13 Ch. here inserts [-bodhisattva-]; in the above cases Tib. agrees with Ms.

14 asaṅgatā, Ch. jñānadarśana; Tib. agrees with Ms.

15 MM. sarvajñāna-ni°.

sarve vibhāvitā bhavanti, anīśritaś ca sa mār̥gam api nābhiniśite,  
 'nīśrayaṃ ca na manyate. So 'yaṃ nīśraya itī nōpalabhate, iha nīśraya  
 itī nōpalabhate, asya nīśraya itī nōpalabhate na manyate, asmān nīśraya  
 itī nōpalabhate na manyate. Sarvaniśrayān amanyamāno 'nupalabhamāno  
 'nabhiniviśamāno na kvacin nīśrayaṃ upaiti nōpadiśati nābhinandati  
 nādhyavasāye tiṣṭhati. Sa sarvaniśrayānupalīpto 'saktāḥ, sarvadharmā-  
 nīśrayaviśuddhim anuprāpnoti. Idaṃ Suvikrāntavikrāmin bodhisatvasya  
 sarvadharmānīśrayaviśuddhijñānadarśanaṃ prajñāpāramitāyāṃ carataḥ,  
 yenāsya mārāḥ pāpīyāṃso 'vatāraṃ na labhante, anākramaṇīyāś ca  
 bhavati sarvamāraiḥ pāpīyobhiḥ, abhibhavati ca mārān pāpīyasa itī.

(5)  
 Caryā-Parivartaḥ Śaṣṭhaḥ.

[ VII. Anuśamsā-Parivartaḥ ]

(6)  
 Punar aparaṃ Suvikrāntavikrāmin bodhisatva ādita evānuttarāyāṃ  
 samyaksambodhāv utpanne citte, bahukuśalamūlasambhārasamudāgataś  
 ca bhavati, bahubuddhaparyupāsitaś ca bhavati, bahubuddhapariṣrecha-  
 kaś ca bhavati, kṛtādihikāraś ca bhavati buddhānāṃ bhagavatāṃ,  
 adhyāśayasampannaś ca bhavati, dānaśamvibhāgarataś ca bhavati, śīla-  
 viśuddhigurukaś ca bhavati, kṣāntisauratyasampannaś ca bhavati, vīrya-  
 vāṃś-ca bhavati vīryaviśuddhigurukaḥ, dhyānaviśuddhigurukaś ca  
 bhavati, prajñāvāṃś-ca bhavati prajñāviśuddhigurukaḥ. So 'nuttarāyāṃ  
 samyaksambodhau cittam utpādyā, prajñāpāramitāyāṃ abhiyukto,  
 mārān pāpīyaso 'dhitiṣṭhati tena prajñābalena jñānabalena ca: yathā  
 me mārāḥ pāpīyāṃso 'vatāraṃ na labheran, mā ca me viheṭhāṃ kuryuḥ,

- 1 Ms. looks like nīśrayāś ca na man°, MM. nīśrayaṃ ca man°, but acc. to Ch. & Tib. it should be 'nīśrayaṃ ca na man°.  
 2 MM. sarvaniśrayā na man°.  
 3 Ms. MM. -līptaḥ asaktaḥ.  
 4 MM. -saḥ.  
 5 Tib. spyad-paḥi leḥu shes-bya-ste drug-paḥo; Ch. No chapter division.  
 6 Ch. *ibid.*, p. 1103, a, l. 3; Tib. *ibid.* 89, a, l. 7.

tasyādhiṣṭhāne mārā 'vatāraṃ na labhante, na cāsyāntarāyāya pratyupasthitā bhavanti, nāpi cittam utpādayanti: kim iti vayam asya bodhisatvasyāvatāraṃ gaveṣāmahe, viheṭhanāṃ kuryāmaha iti. Sacet teṣāṃ cittam utpadyate 'ntarāyāya, tato mahāvyasanam ātmanaḥ saṃjānate, bhayaṃ ca teṣāṃ <sup>[95.a.]</sup> mahat pratyupasthitam bhavati, saṃvignās ca bhavanti: mā vyaṃ sarveṇa sarvaṃ na bhaviṣyāma iti. Te tad viheṭhanācittam punar api pratisaṃharanti, punar api teṣāṃ te cittōtpādā antardhīyante. Anenāpi Suvikrāntavikrāmin paryāyeṇa bodhisatvasya mārāḥ pāpīyaṃso 'ntarāyāya pratyupasthitā avatāraṃ na labhante.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvena mahāsatvena prajñāpāramitāyāṃ <sup>(1)</sup> bhāṣyamāṇāyāṃ deśyamāṇāyāṃ chandaś cādhyāśayaś ca gauravaṃ ca citrikāraṃ ca śāstrisaṃjñā cōtpādītā bhavati, na ca ṣaṭpāramitāpratisaṃyuktāyāṃ kathāyāṃ bhāṣyamāṇāyāṃ kāṅkṣā vā vimatir vā vicikitsā vōtpādītā bhavati, nāpi gambhīrān dharmāṃ <sup>(2)</sup> chrutvā kāṅkṣāyitatvaṃ vā bandhāyitatvaṃ vā vicikitsāyitatvaṃ vōtpāditaṃ bhavati, nāpy anena jātu dharmavyasanasaṃvartaniyaṃ karmōpacitaṃ bhavati, nāpi anena jātu dharmavyasanasaṃvartaniyaṃ cittam utpāditaṃ bhavati. Anye ca bahavaḥ satvāḥ prajñāpāramitāyāṃ <sup>[95.b.]</sup> samādāpitā bhavanti, sarvāsu ṣaṭpāramitāsu saṃharṣitā bhavanti samuttejitāḥ. Tasya pūrv'-āśayacittaviśuddhitayā pūrv'-āśayāsaṃklišṭayā na mārāḥ pāpīyaṃso 'ntarāyāya pratyupasthitā bhavanti, nāpi tasya mārāḥ pāpīyaṃso 'vatāraṃ labhante. Sarvāṇi ca mārakarmāṇy utpannōtpannāni budhyate, na ca mārakarmabhiḥ saṃhriyate, na ca mārakarmavaśago bhavati. Anenāpi Suvikrāntavikrāmin paryāyeṇa bodhisatvasya mārāḥ pāpīyaṃso na viheṭhāya pratyupasthitā bhavanti.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ caran na rūpayoganimitte carati, na rūpavisāmyoganimitte carati, na vedanā-saṃjñā-saṃskāra-vijñāna-yoganimitte carati, na vedanā-saṃjñā-

<sup>1</sup> MM. bhāṣya°.

<sup>2</sup> Ms. -māṃc chru°, MM. -māṃ chru°.

saṃskāra-vijñāna-visaṃyoganimitte carati; na rūpalakṣaṇayoganimitte  
 carati, na rūpalakṣaṇavisāmyoganimitte carati, na vedanā-saṃjñā-  
 saṃskāra-vijñāna-lakṣaṇasaṃyoganimitte carati, na vedanā-saṃjñā-  
 saṃskāra-vijñāna-lakṣaṇavisāmyoganimitte carati; na rūpaviśuddhini-  
 mitte carati, na rūpaviśuddhyanimitte carati, na vedanā-saṃjñā-saṃskāra-  
 [96. a.] vijñāna-viśuddhinimitte carati, na vedanā-, na saṃjñā-, na saṃskāra-,  
 na vijñāna-viśuddhyanimitte carati; na rūp'-ārambaṇaviśuddhinimitte  
 carati, na rūp'-ārambaṇaviśuddhyanimitte carati, na vedanā-, na saṃjñā-,  
 na saṃskāra-, na vijñān'-ārambaṇaviśuddhinimitte carati, na vedanā-,  
 na saṃjñā-, na saṃskāra-, na vijñān'-ārambaṇaviśuddhyanimitte carati;  
 na rūpasambhavaviśuddhisāmyoge carati, na rūpasambhavaviśuddhisāmyo-  
 yoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñāna-sambha-  
 vaviśuddhisāmyoge carati, na vijñānasambhavaviśuddhisāmyoge carati;  
 na rūp'-ārambaṇasvabhāvaviśuddhisāmyoge carati, na rūp'-ārambaṇasva-  
 bhāvaviśuddhisāmyoge carati, na vedanā-, na saṃjñā-, na saṃskāra-,  
 na vijñān'-ārambaṇasvabhāvaviśuddhisāmyoge carati, na vijñān'-āramba-  
 ṇasvabhāvaviśuddhisāmyoge carati; na rūpaprakṛtaviśuddhau carati,  
 na vedanā-, na saṃjñā-, na saṃskāra-, na vijñāna-prakṛtaviśuddhau carati;  
 na rūp'-ārambaṇaprakṛtaviśuddhisāmyoge carati, na rūp'-ārambaṇapra-  
 kṛtaviśuddhisāmyoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na  
 vijñān'-ārambaṇaprakṛtaviśuddhisāmyoge carati, na vijñān'-ārambaṇapra-  
 kṛtaviśuddhisāmyoge carati; na rūpâtîtânâgatapratyutpannaviśuddhau  
 carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñānâtîtânâgatapratyut-  
 pannaviśuddhau carati; na rūp'-ārambaṇâtîtânâgatapratyutpannaviśud-  
 dhau carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñān'-āramba-  
 nâtîtânâgatapratyutpannaviśuddhau carati; na rūpâtîtânâgatapratyut-  
 pannaviśuddhisāmyoge carati, na rūpâtîtânâgatapratyutpannaviśuddhi-

1\* Ch. here inserts the paragraphs about 12 āyatanas and 6 vijñānas; in the following  
 similar cases, i. e. after the paragraphs about 5 skandhas, Ch. has the same para-  
 graphs.

visamyoge carati, na vedanā-, na samjñā-, na saṃskāra-, na vijñānā-  
titānāgatapratyutpannaviśuddhisamyoge carati, na vedanā-, na samjñā-,  
na saṃskāra-, na vijñānātitānāgatapratyutpannaviśuddhisamyoge carati;  
na rūp'-ārambaṇātītānāgatapratyutpannaviśuddhisamyoge carati, na rūp'-  
ārambaṇātītānāgatapratyutpannaviśuddhisamyoge carati, na vedanā-,  
na samjñā-, na saṃskāra-, na vijñān'-ārambaṇātītānāgatapratyutpanna-  
viśuddhisamyoge carati, na vedanā-, na samjñā-, na saṃskāra-, na vijñān'-  
ārambaṇātītānāgatapratyutpannaviśuddhisamyoge carati. Evaṃ caran  
na rūpeṇa samyujyate na visamyujyate, na vedanā-samjñā-saṃskāra-  
vijñānaiḥ samyujyate na visamyujyate. Na nāmarūpeṇa samyujyate na  
visamyujyate; na viparyāsadr̥ṣṭigataiḥ samyujyate na visamyujyate;  
na kāmarūp'-ārūpyadhātubhiḥ samyujyate na visamyujyate; na rāga-  
dveṣa-mohaiḥ samyujyate na visamyujyate; n' ātma-satva-jīva-pudgala-  
bhāvābhāva-samjñayā samyujyate na visamyujyate; nōchedaśāśvatena  
samyujyate na visamyujyate; na dhātvāyatanaiḥ samyujyate na visam-  
yujyate; na pṛthivy-ap-tejo-vāyv-ākāśa-vijñāna-dhātubhiḥ samyujyate na  
visamyujyate; na pratīyasamutpādena samyujyate na visamyujyate; na  
pañcabhiḥ kāmaguṇaiḥ samyujyate na visamyujyate; na saṃkleśa-  
vyavadānena samyujyate na visamyujyate; na dāna-mātsaryeṇa sam-  
yujyate na visamyujyate; na śīla-dauḥśīlyena samyujyate na visam-  
yujyate; na kṣānti-vyāpādena samyujyate na visamyujyate; na vīrya-  
kauśīdyena samyujyate na visamyujyate; na dhyāna-vikṣepeṇa sam-  
yujyate na visamyujyate, na prajñā-dausprajñyacittatayā samyujyate  
na visamyujyate; nāvīparyāsa-samyakprahāṇasmṛtyupasthānārdhipā-

1 Ch. here adds about [nīvaraṇa-rāgacarita].

2 Ch. here inserts 生者 (bhava or jantu), 養者 (poṣa), 士夫 (puruṣa).

3 Ch. inserts 意生 (manoja?), 孺童 (māṇava), 作者 (kāraṇa), 受者 (vedaka), 知者 (jñātr  
or jānaka), 見者 (paśyaka).

4 MM. -āyā.

5 Ch. here mentions about [satvadhātu-dharmadhātu].

6 The word corresponding to 'cittatā' is not found in Ch. & Tib.

7 Ms. MM. na vipary°, but acc. to Tib. & Ch. it should be nāvīpary°.

8 Tib. here inserts [apramāṇa].

daiḥ saṃyujyate<sup>[97.b.]</sup> na viśaṃyujyate; nēndriya-bala-bodhyaṅga-samādhi-<sup>(1)</sup>  
 samāpattibhiḥ saṃyujyate na viśaṃyujyate; na duḥkha-samudaya-niro-  
 dha-mārgaiḥ saṃyujyate na viśaṃyujyate; na śamatha-vidarśanābhyāṃ  
 saṃyujyate na viśaṃyujyate; na vidyā-vimuktibhyāṃ<sup>(2)</sup> saṃyujyate na  
 viśaṃyujyate; na vimuktijñānadarśanena saṃyujyate na viśaṃyujyate;  
 nābhijñābhiḥ<sup>(3)</sup> saṃyujyate na viśaṃyujyate; na pṛthagjana-śrāvaka-pṛ-  
 tyekabuddha<sup>(4)</sup>-bhūmibhiḥ saṃyujyate na viśaṃyujyate; na pṛthagjana-  
 śrāvaka-pṛtyekabuddhadharmaiḥ<sup>(4)</sup> saṃyujyate na viśaṃyujyate; nānut-  
 pādajñāna-kṣayajñānānābhisamskārajñānaiḥ<sup>(5)</sup> saṃyujyate na viśaṃyujyate;  
 na saṃsāra-nirvāṇābhyāṃ saṃyujyate na viśaṃyujyate; na buddhajñāna-  
 bala-vaiśāradyaiḥ saṃyujyate na viśaṃyujyate; na lakṣaṇasampadā saṃ-  
 yujyate na viśaṃyujyate; na buddhakṣetravyūhaiḥ saṃyujyate na  
 viśaṃyujyate; na duḥkha-samudaya-nirodha-mārgaiḥ<sup>(6)</sup> saṃyujyate na  
 viśaṃyujyate; na śrāvaka-pṛtyekabuddha-bodhisatvasampadā<sup>(6)</sup> saṃy-  
 ujyate na viśaṃyujyate. Tat kasmād dhetoḥ? sarvadharmā hi Suvik-  
 krāntavikrāmin na saṃyuktā na viśaṃyuktāḥ. Tat kasmād dhetor? na  
<sup>[98.a.]</sup> hi Suvikrāntavikrāmin sarvadharmāḥ saṃyogena pratyupasthitā na  
 viśaṃyogena. Saṃyoga iti Suvikrāntavikrāmiṅ śāśvatapadam etat,  
 viśaṃyoga ity uccheda eṣaḥ. Sarvadharmāṇāṃ hi Suvikrāntavikrāmin  
 na kaścīd avabodho, yena saṃyujyeran vā viśaṃyujyeran vā. Sarva-  
 dharmāṇāṃ hi Suvikrāntavikrāmin na kaścīd saṃyogāya pratyupasthito  
 na viśaṃyogāya. Sacet Suvikrāntavikrāmin dharmāṇāṃ kaścīd saṃyo-  
 jayitā vā viśaṃyojayitā vā 'bhaviṣyal, labdho 'bhaviṣyad<sup>(7)</sup> dharmāṇāṃ  
 kārako vā kārayitā vā, utthāpako vōtthāpayitā<sup>(8)</sup> vā, samutthāpako vā,

1 Ch. here inserts [mārgāṅga], [dhyāna-vimokṣa].

2 Ms. nāvidyā°, but acc. to Ch. & Tib. it should be [na vidyā°]; see MM. p. 85, note (7).

3 Ch. here inserts 無量 (apramāṇa), see above note 8, p. 108.

4 Ch. here inserts [bodhisatva-buddha].

5 Ch. here inserts 無著智 (asaṅgajñāna).

6-6 (na duḥ°...-jyate) is erroneously added here in Ms.; see above l. 2 of this page; in Ch. & Tib. it is omitted.

7 Ms. -ṣyat.

8 Ms. MM. vā utthāpayitā; in Ch. & Tib. the word corresponding to [utthāpayitā] is left out.

samutthāpayitā [<sup>(1)</sup>vā], vedako vā vedayitā vā, jñātā vā jñāpayitā vā,<sup>(2)</sup>  
 saṃyojako vā<sup>(3)</sup> visamyojako vā;<sup>(4)</sup> prajñāpayet Tathāgato: 'yam asau  
 dharmāṇaṃ kārako vā kārāyitā vā,<sup>(5)</sup> utthāpako vōtthāpayitā vā,<sup>(6)</sup> samut-  
 thāpako vā samutthāpayitā vā, vedako vā vedayitā vā, jñātā vā jñāpayitā  
 vā, saṃyojako vā visamyojako vā.<sup>(5)</sup> Yasmāt tarhi Suvikrāntavikrāmin  
 sarvadharmāṇaṃ na kaścīd saṃyogāya pratyupasthito na visamyoḡāya,  
 tasmān na kaścīd dharmāṇaṃ kārako vā kārāyitā vā, utthāpako vōtthā-  
 payitā vā,<sup>(6)</sup> samutthāpako vā samutthāpayitā vā,<sup>(7)</sup> vedako vā vedayitā vā,  
 jñātā vā jñāpayitā vā, saṃyojako vā visamyojako vā samupalabhyate;<sup>(8)</sup>  
 anupalabhyamāne na Tathāgataḥ prajñāpayati.<sup>(9)</sup> Viparyāsasamutthitā hi<sup>(10)</sup>  
 Suvikrāntavikrāmin sarvadharmāḥ, na ca viparyāsaḥ kenacit saṃyukto  
 vā visamyoḡkto vā. Tat kasmād dhetoḡ? na hi Suvikrāntavikrāmin  
 viparyāsasya vastūpalabhyate, nāpi sambhava upalabhyate.<sup>(11)</sup> Tat kasmād  
 dhetoḡ? abhūto hi Suvikrāntavikrāmin viparyāsaḥ, vitatho mṛṣādharmas  
 tucchaḥ, na cātra kaścīd dharma upalabhyate, yo 'sau viparyāsa ity  
 ucyate. Viparyāsa iti Suvikrāntavikrāmin vipratilambha eṣa satvānāṃ,  
 ullāpanāiṣā satvānāṃ, abhūtaparikalpa eṣa satvānāṃ, manyanā syandanā<sup>\*</sup>  
 prapañcanāiṣā satvānāṃ. Tad yathā 'pi nāma Suvikrāntavikrāmin bāla-  
 dārako riktēna muṣṭinōllāpitaḥ saṃjānāti: bhūtam iti, evam eva Suvī-  
 krāntavikrāmin bālapṛthagjanā ucchedena viparyāsenōllāpitā muḡhā<sup>(12)</sup>  
 evaṃ manyante: bhūtam etad iti, te 'bhūte bhūtasamjñino viparyāsa-  
 grastā<sup>(13)</sup> durmocya bhavanti tasmād viparyāsād. Evaṃ Suvikrāntavikrāmin

1 [vā] not in Ms.; in Ch. & Tib. the word corresponding to [samutthāpayitā] is left out.

2 Ch. here inserts 見者使見者 (paśyako vā darśayitā vā).

3 Ch. here inserts 使合者 (saṃyojayitā vā).

4 Ch. here inserts 使離者 (visamyojayitā vā).

5-5 Tib. agrees with Ms. excepting (utthāpayitā vā) and (samutthāpayitā vā). Ch. renders 作者使作者乃至離者使離者 (kārako vā kārāyitā vā yāvad visamyojako vā visamyojayitā vā).

6 Ms. MM. vā utth°; in Ch. & Tib. the word corresponding to [utth°] is left out.

7 In Ch. & Tib. [sam°] is left out.

8 See above note 3 and 4.

9 MM. erroneously adds (upalabhya) before (anupalabhya°).

10 Ms. MM. 'ca', but acc. to Ch. & Tib. it should be 'na'.

11 Ms. nāpy asa°.

12 MM. muḡhā.

13 Ms. looks like -grambhā; in Tib. we cannot find the word corresponding to (-grastā).

sarvabālaprthagjanā asamyuktā avisamyuktā bandhanabaddhāḥ saṃdhā-  
vanti. Te saṃyoga iti manyante, te saṃyoga ity upalabhante, saṃyoga  
iti sthāpitam paśyanti, saṃyoga ity abhiniviśante. Yatra Suvikrānta-  
vikrāmin saṃyogas, tatra visamyogaḥ. Yaḥ punaḥ saṃyogaṃ nōpala-  
bhate, na manyate nābhiniśate, na visamyogaṃ api sa manyate, so  
'tyantamuktaḥ. Saced visamyogaṃ manyeta vā, upalabheta vā, abhini-  
viśeta vā, saṃyukta evāsau, bhaven na visamyuktaḥ. Tatra Suvikrānta-  
vikrāmin bodhisatva imam arthavaśaṃ sampaśyan na kenacid dharmeṇa  
saṃyujyate, na visamyujyate, nāpi kasyacid dharmasya saṃyogāya  
pratyupasthito bhavati na visamyogāya. Iyaṃ Suvikrāntavikrāmin  
bodhisatvasya mahāsatvasya saṃyogavisamyogaparijñā prajñāpāramitā-  
yāṃ carataḥ. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ kṣipraṃ  
sarvadharmāṇāṃ pāram adhigacchati.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ<sup>[99. b.]</sup>  
caran na rūpāsaṅgatāyāṃ<sup>(1) \*</sup> carati, na vedanā-, na saṃjñā-, na saṃskāra-,  
na vijñānāsaṅgatāyāṃ<sup>(2) \*</sup> carati. Na rūpāsaṅgaviśuddhau<sup>\*</sup> carati, na vedanā-,  
na saṃjñā-, na saṃskāra-, na vijñānāsaṅgaviśuddhau<sup>\*</sup> carati. Na rūpā-  
saṅg'ārambaṇe<sup>\*</sup> carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñā-  
nāsaṅg'ārambaṇe<sup>\*</sup> carati. Na rūpāsaṅgatāsaṃyoge<sup>\*</sup> carati, na rūpāsaṅ-  
gatāvisamyoge<sup>\*</sup> carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñā-  
nāsaṅgatāsaṃyoge<sup>\*</sup> carati, na vijñānāsaṅgatāvisamyoge<sup>\*</sup> carati. Na  
rūpāsaṅgatāviśuddhisamyoge<sup>\*</sup> carati, na rūpāsaṅgatāviśuddhisamyoge<sup>\*</sup>  
carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñānāsaṅgatāviśuddhi-  
samyoge<sup>\*</sup> carati, na vijñānāsaṅgatāviśuddhisamyoge<sup>\*</sup> carati. Na rūp'-  
ārambaṇaviśuddhisamyoge<sup>\*</sup> carati, na rūp'ārambaṇaviśuddhisamyoge<sup>\*</sup>  
carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñān'ārambaṇa-<sup>\*</sup>

1\* Ch. here and in the following similar cases renders 著無著 (saṅga(tā)-'saṅga(tāyām));  
Tib. agrees with Ms.

2\* Ch. here inserts paragraphs about 12 āyatanas and 6 vijñānas; in the following similar  
cases, i. e. after the paragraphs concerning 5 skandhas, Ch. has the same additional  
paragraphs; Tib. agrees with Ms.

viśuddhisamyoge carati, na vijñān'-ārambaṇaviśuddhivisamyoge carati.\*  
 Tat kasmād dhetoḥ? sarvāṇi hy etāni Suvikrāntavikrāmin-n-iñjitāni  
 nimittāni<sup>(1)</sup> syanditāni<sup>\*</sup> caritāni vicaritāni<sup>(2)</sup> bodhisatvena parijñātāni, sa na  
 kvacid bhūyaś carati vicarati.\*

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ  
 caran na rūpātītānāgatapratyutpannaśaṅgatāyāṃ carati, na rūpātītānā-  
 gatapratyutpannāśaṅgatāyāṃ carati, na vedanā-, na saṃjñā-, na saṃs-  
 kāra-, na vijñānātītānāgatapratyutpannaśaṅgatāyāṃ carati, na vijñānāti-  
 tānāgatapratyutpannāśaṅgatāyāṃ carati.\* Na rūpātītānāgatapratyutpan-  
 naviśuddhau carati, na rūpātītānāgatapratyutpannāviśuddhau carati, na  
 vedanā-, na saṃjñā-, na saṃskāra-, na vijñānātītānāgatapratyutpanna-  
 viśuddhau carati, na vijñānātītānāgatapratyutpannāviśuddhau carati.\*  
 Na rūpātītānāgatapratyutpannāśaṅg'-ārambaṇaviśuddhau carati, na  
 rūpātītānāgatapratyutpannāśaṅg'-ārambaṇāviśuddhau carati, na vedanā-,  
 na saṃjñā-, na saṃskāra-, na vijñānātītānāgatapratyutpannāśaṅg'-āram-  
 baṇaviśuddhau carati, na vijñānātītānāgatapratyutpannāśaṅg'-ārambaṇā-  
 viśuddhau carati.\* Tat kasmād dhetoḥ? na hi Suvikrāntavikrāmin bodhi-  
 satvaḥ prajñāpāramitāyāṃ caraṃ-ś-caryāṃ<sup>(4)</sup> samanupaśyati.<sup>(5)</sup> Acaryēyaṃ  
 Suvikrāntavikrāmin bodhisatvasya sarvacaryā<sup>[100. b.]</sup> parijñāpraveśāś<sup>(6)</sup> cāṣa  
 prajñāpāramitāyāṃ carataḥ. Evaṃ caran Suvikrāntavikrāmin bodhi-  
 satvaḥ kṣipraṃ sarvajñatādharma-paripūrim adhiḡacchati.

<sup>(7)</sup> Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ  
 caran na rūpaṃ vivṛtam iti carati, na rūpaṃ avivṛtam iti carati, na  
 vedanā-, na saṃjñā-, na saṃskārā-, na vijñānaṃ<sup>(8)</sup> vivṛtam iti carati, na<sup>(9)</sup>

1 Acc. to Ch. (特執) and Tib. (rlom-sems) it should be 'manyitāni'.

2 In Ch. vicar(ita) always '觀' (vicār(ita)), Tib. agrees with Ms.

3 MM. -nnasa°.

4 MM. caran ca°.

5 Acc. to Ch. here [acaryāṃ ca] is to be added, though neither in Tib. nor in Sk. do we find the phrase.

6 In Tib. 'parijñā' is left out.

7 Ch. Beginning of Fasc. 600.

8 Ms. MM. -kāra.

9 MM. na vedanā-na-saṃjñā-na-saṃskāra-na-vijñānāṃ (misprint for vijñānaṃ); in the following similar cases MM. always reads in this way.

vijñānam avivṛtam iti carati.\* Na rūpaṃ śāntam iti carati, na rūpaṃ aśāntam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ śāntam iti carati, na vijñānam aśāntam iti carati.\*<sup>(1)</sup> Na rūpaṃ prakṛti-vivṛtam iti carati, na rūpaṃ prakṛtyavivṛtam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ prakṛtivivṛtam iti carati, na vijñānaṃ prakṛtyavivṛtam iti carati.\* Na rūpaṃ prakṛtiśāntam ity aśāntam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ [prakṛti-]<sup>(2)</sup>śāntam ity aśāntam iti carati.\*<sup>(3)</sup> Na rūpaṃ atitānāgatapratyutpannaṃ prakṛtivyaviktaṃ vā prakṛtiśāntaṃ vā carati. Na rūpaṃ atitānāgatapratyutpannaṃ<sup>(5)</sup> prakṛtyaviviktaṃ vā prakṛtyaśāntaṃ vā carati; na vedanā, na saṃjñā, na saṃskārā, na vijñānaṃ atitānāgatapratyutpannaṃ prakṛtivyaviktaṃ vā prakṛtiśāntaṃ vā carati, na vijñānaṃ atitānāgatapratyutpannaṃ prakṛtyaviviktaṃ vā prakṛtyaśāntaṃ vā carati.\*<sup>(4)</sup> Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ kṣipraṃ sarvajñatādharmaparipūrim adhigacchati.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ prajñāpāramitāyāṃ caran rūpaṃ na manyate, evaṃ na vedanāṃ na saṃjñāṃ na saṃskārāṃ,<sup>(6)</sup> na vijñānaṃ<sup>(7)</sup> manyate.\* Rūpaviśuddhiṃ na manyate, rūp'-ārambaṇa-<sup>\*</sup>viśuddhiṃ na manyate, evaṃ vedanā, saṃjñā, saṃskārā, vijñāna-<sup>\*</sup>viśuddhiṃ na manyate, vijñān'-ārambaṇaviśuddhiṃ na manyate.\*

Punar aparaṃ Suvikrāntavikrāmin bodhisatvaḥ [prajñāpāramitāyāṃ caran]<sup>(8)</sup> rūpaṃ nābhiniśate, evaṃ vedanā, saṃjñā, saṃskārā, vijñānaṃ nābhiniśate. Rūpaviśuddhiṃ nābhiniśate, evaṃ vedanā, saṃjñā,

1 In Ch. here is a paragraph concerning [(rūpaṃ...) prakṛtivyāśuddham avīśuddham]; Tib. agrees with Ms.

2 Ms. lacks [prakṛti], acc. to Ch. & Tib. it should be added.

3 In Ch. here is a paragraph concerning [(rūpaṃ...) prakṛtivyaviktaṃ aviviktaṃ].

4 In Ch. here (and in the following similar case) is a clause about [prakṛtivyāśuddham, prakṛtivyavṛtam].

5 In Ch. here (and in the following similar case) is a clause about [prakṛtyavīśuddham, prakṛtyavivṛtam].

6 MM. -rām.

7 Ms. & MM. here erroneously insert (na).

8 Ms. bodhisattvo rūpaṃ, and lacks [prajñā caran], acc. to Ch. & Tib. it should be added.

saṃskārā, vijñāna-viśuddhiṃ nābhinivīśate<sup>\*</sup>. Rūp'-ārambaṇaviśuddhiṃ  
 nābhinivīśate, evaṃ vedanā, saṃjñā, saṃskārā, vijñān'-ārambaṇa-<sup>\*</sup>  
 viśuddhiṃ nābhinivīśate. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ  
 kṣipraṃ sarvajñatādharma-paripūriṃ gacchati. Evaṃ caran Suvikrānta-  
 vikrāmin<sup>[101.b.]</sup> bodhisatva āsanno bhavati daśānāṃ tathāgatabalānāṃ caturṇāṃ  
 tathāgatavaiśāradyānāṃ<sup>(1)</sup> aṣṭādaśānāṃ āvenikānāṃ buddhadharmāṇāṃ  
 mahāmaityā mahākaruṇāyā mahāmuditāyā mahōpekṣāyāḥ. Evaṃ caran  
 Suvikrāntavikrāmin bodhisatva āsanno bhavati dvātriṃśatāṃ mahāpuru-  
 ṣalakṣaṇānāṃ<sup>(2)</sup>; āsanno bhavati suvarṇavarṇacchavitāyāḥ; āsanno bhavati  
 tathāgatānantaprabhatāyāḥ; āsanno bhavati nāgāvalokitasya; āsanno  
 bhavaty anavalokitamūrdhatāyāḥ; āsanno bhavaty atitānāgatapratyut-  
 pannāsaṅga<sup>(3)</sup>jñānadarśanasya; āsanno bhavati tathāgatānuvādānuśāsani-  
 prātihāryasya; āsanno bhavaty atitānāgatapratyutpannāsaṅga<sup>(3)</sup>jñānadarśa-  
 navyākaraṇasya. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ kṣipraṃ  
 sarvabuddhadharmaparipūriṃ<sup>(4)</sup> adhigacchati. Evaṃ caran Suvikrāntavi-  
 krāmin bodhisatvaḥ kṣipraṃ buddhakṣetrapariśuddhiṃ<sup>(5)</sup> adhigacchati,  
 kṣipraṃ śrāvakabodhisatvavyūhasampadam<sup>(6)</sup> pariḡrhnāti. Evaṃ caran  
 Suvikrāntavikrāmin bodhisatvo na rūpe pratiṣṭhate, na vedanā-saṃjñā-  
 saṃskāra-vijñāneṣu<sup>\*</sup> pratiṣṭhate, na nāmarūpe pratiṣṭhate, na viparyāsa-  
 nivarāṇa-drṣṭigateṣu<sup>(6)</sup> pratiṣṭhate, na kāma-rūp'-ārūpya-dhātau<sup>(7)</sup> pratiṣṭhate,  
 n' ātmadhātau, na satvadhātau<sup>(7)</sup> pratiṣṭhate, na pudgala-jīva-saṃjñāyāṃ<sup>(8)</sup>  
 pratiṣṭhate, na pṛthivy-ap-tejo-vāyv-ākāśa-vijñāna-dhātau<sup>(8)</sup> pratiṣṭhate,

1 Ch. here inserts [caturṇāṃ pratisaṃvidāṃ].

2 Ch. inserts here 八十隨好 (aśītyanuvyañjanānāṃ).

3 Acc. to Ch. 無著無礙 (-nnāsaṅgāpratihatājñā°), Tib. agrees with Ms.

4 MM. omits (buddha).

5 Acc. to Tib. & Ch. 'paripūriṃ' may be 'pariśuddhiṃ'. (Ch. 清淨, Tib. yoṅs-su-dag-pa).

6 Acc. to Ch. drṣṭigata-rāgacariteṣu.

7 Ch. here inserts [na dharmadhātau].

8 Ch. here inserts 有情 (satva), 生者 (bhava or jantu), 養者 (poṣa), 士夫 (puruṣa), 意生 (manoja? or manuja), 孺童 (māṇava), and 作者 (kartṛ or kāraka), 受者 (vedaka), 知者 (jānaka), 見者 (paśyaka).

na dhātvāyataneṣu pratiṣṭhate, na <sup>(1)</sup> samkleśavyavadāne pratiṣṭhate, na pratīyasamutpāde pratiṣṭhate, na tyāgamātsarye pratiṣṭhate, na śīla-dauhśīlye pratiṣṭhate, na kṣāntivyāpāde pratiṣṭhate, na vīryakauśīdye <sup>\*</sup>pratiṣṭhate, na dhyānavikṣepe pratiṣṭhate, na prajñādausprajñye pratiṣṭhate, na smṛtyupasthāna-samyakprahānā<sup>(2)</sup>rdhipādēndriya-bala-bodhy-aṅgeṣu <sup>(3)</sup>pratiṣṭhate, na dhyāna-vimokṣa-samādhi-samāpattiṣu pratiṣṭhate, na duḥkha-samudaya-nirodha-mārgēṣu pratiṣṭhate, na kṣayānabhisamkārānutpādajñāneṣu <sup>(4)</sup>pratiṣṭhate, na śamathavidarśanāyām pratiṣṭhate, <sup>(5)</sup>nābhijñāsu <sup>(6)</sup>pratiṣṭhate, na vidyāvimuktau <sup>(7)</sup>pratiṣṭhate, na <sup>(8)</sup>śrāvaka-pratyekabuddha-samyaksambuddha-bhūmiṣu <sup>(9)</sup>pratiṣṭhate, na pṛthagjana-śrāvaka-pratyekabuddha-dharmeṣu <sup>(10)</sup>pratiṣṭhate, na nirvāṇe <sup>(11)</sup>pratiṣṭhate, na buddhajñāna-bala-vaiśāradyeṣu <sup>[102. b.]</sup>pratiṣṭhate, nāsaṅgajñāne <sup>(11)</sup>pratiṣṭhate, nātītānāgatapratyutpannajñānadarśaneṣu <sup>(12)</sup>pratiṣṭhate, na buddhakṣetra-sampadi <sup>(13)</sup>pratiṣṭhate, na śrāvakavyūhasampadi <sup>(13)</sup>pratiṣṭhate, na bodhisatvavyūhasampadi <sup>(13)</sup>pratiṣṭhate. Tat kasmād dhetoḥ? apratiṣṭhitā hi Suvikrāntavikrāmin sarvadharmāḥ. Na hi Suvikrāntavikrāmin sarvadharmāṇām pratiṣṭhānam vidyate. Tat kasmād dhetoḥ? sarvadharmā hi Suvikrāntavikrāmin-n-anālayā, anālayatvān na pratiṣṭhante. Sacet Suvikrāntavikrāmin dharmāṇām pratiṣṭhānam abhaviṣyat, ālayo vā kūṭastho vā dharmāṇām abhaviṣyan, <sup>(12)</sup>nidarśayiṣyat Tathāgato dharmāṇām <sup>(13)</sup>pratiṣṭhānam: idaṃ dharmāṇām <sup>(13)</sup>pratiṣṭhānam, ayaṃ dharmāṇām ālayo, 'yaṃ dharmāṇām sañcaya iti. Yasmāt tarhi Suvikrāntavikrāmin

1 Ch. here inserts 斷常 (uccheda-śāśvata); in the above cases Tib. agrees with Ms.

2 Tib. here inserts (apramāṇa).

3 Ch. here inserts [mārgāṅga], and then mentions about [aviparyāsa].

4 Ch. here inserts cāsaṅgajñāneṣu.

5 Ch. here inserts 無量 (apramāṇa), as for Tib. see the above note 2.

6 Ch. mentions also about [vimuktijñānadarśana].

7 Ch. & Tib. here insert [pṛthagjana-].

8 Ch. here inserts [-bodhisattva-].

9 Ch. here inserts [-bodhisattva-buddha-], Tib. inserts [-buddha-].

10 Ch. here inserts 生死 (utpādayaya or saṃsāra), Tib. agrees with Ms.

11 Ch. here omits this clause, see the above note 4; Tib. agrees with Ms.

12 -ṣyan, nid°=classical Sk. -ṣyad, anid°; or -ṣyan, nidarśayiṣyati.

13 sañcaya=Sk. saṃcaya.

sarvadharmā apratiṣṭhitā, anālayā, asañcayāḥ, tasmān na kaścid dharmāḥ kūtasthaḥ, tasmāt Tathāgato dharmāṇāṃ pratiṣṭhānaṃ vā<sup>(1)</sup> "layaṃ vā sañcayaṃ vā na nirdiśati. Na hi Suvikrāntavikrāmin dharmāḥ pariniṣpannāḥ, nāpi svabhāvaḥ kaścid, asambhavād apariniṣpattito dharmāṇāṃ na kvacid<sup>[103.a.]</sup> avatiṣṭhate, tenōcyante<sup>(2)</sup> 'pratiṣṭhitāḥ sarvadharmā iti. Asthānayogenānadhīṣṭhānayogena Suvikrāntavikrāmin-n-apratiṣṭhitāḥ sarvadharmāḥ. Nāsti Suvikrāntavikrāmin sarvadharmāṇāṃ sthitiḥ. Tad yathā 'pi nāma Suvikrāntavikrāmiṃś-catasṛṇāṃ mahānadinām Anavataptāt sarasaḥ prasravantīnāṃ nāsty adhiṣṭhānam anyatra mahāsamudrāt, evam eva Suvikrāntavikrāmin sarvadharmāṇāṃ nāsti sthitiḥ, yāvad anabhisamskāraṃ<sup>(3)</sup> na kṣapayanti. Anabhisamskāra iti Suvikrāntavikrāmin na tatra sthānaṃ, nāsthānaṃ, nādhiṣṭhānaṃ<sup>(4)</sup>, sarvatrāiṣā gaṇanā nāsti. Sthānaṃ iti vā 'dhiṣṭhānaṃ iti vā 'sthānaṃ iti vā 'bhisamskāra iti vā Suvikrāntavikrāmin gaṇanāiṣā nirdiṣṭā<sup>(5)</sup>. Yathāsatva-pravṛttisaṃdarśanam etat kṛtam asthānaṃ vā sthānaṃ vā pratiṣṭhānaṃ vā. Nānabhisamskāre kācid bhūya iyaṃ gaṇanā, tenōcyate apratiṣṭhitāḥ sarvadharmā iti. Ayaṃ Suvikrāntavikrāmin bodhisatvasya sarvadharmā-pratiṣṭhānayogaḥ prajñāpāramitāyāṃ carataḥ. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ kṣipraṃ sarvajñatādharmaṇ<sup>[103.b.]</sup> paripūrayaty, āsannaś ca bhavaty anuttarāyāṃ samyaksambodhau, kṣipraṃ ca bodhimaṇḍam upasaṃkrāmati, kṣipraṃ ca sarvajñajñānaṃ pratilabhate, kṣipraṃ cātī-tānāgatapratyutpannajñānaparipūrim adhigacchati, kṣipraṃ ca sarvasatvacittacaritavisyānditānāṃ<sup>(6)</sup> pāraṃ gacchati.

Tasmāt tarhi Suvikrāntavikrāmin bodhisatvena mahāsatvenārtham kartukāmena, sarvasatvānāṃ dānaṃ dātukāmena, sarvasatvānāṃ dharmā-

1 Ms. & MM. vā ālayaṃ.

2 MM. -yate.

3 Tib. mñon-par ḥdu-byad (abhisamskāra), Ch. 無造諸行 (anabhi°).

4 'adhiṣṭhāna' in Tib. 'rgyun mi-ḥchad-pa'; in Ch. '留難者', which is a rather peculiar translation, and moreover, after this another word '無究竟者' is added, which is not in Sk. nor in Tib.

5 MM. nidiṣṭā.

6 -visyāndita = Sk. -vispandita.

dānena saṃtarpayitukāmena, sarvasatvānām avidyā-<sup>(1)</sup>ṇḍakoṣaṃ bhettukāmena, sarvasatvānām mahājñānaṃ buddhajñānaṃ upasaṃhartukāmena, sarvasatvānām anukampakena bhavitukāmena, sarvasatvānām hitāiṣiṇā bhavitukāmena, sarvasatvānām dharmasubhikṣaṃ kartukāmena, sarvasatvānām bhogasubhikṣaṃ kartukāmena, sarvasatvānām śīlasubhikṣaṃ kartukāmena, sarvasatvānām kṣāntisauratyasubhikṣaṃ kartukāmena, sarvasatvānām vīryasubhikṣaṃ kartukāmena, sarvasatvānām dhyānasubhikṣaṃ kartukāmena, sarvasatvānām prajñāsubhikṣaṃ kartukāmena, sarvasatvānām vimuktisubhikṣaṃ kartukāmena, sarvasatvānām svargō-  
<sup>[104. a.]</sup> papattisubhikṣaṃ kartukāmena, sarvasatvānām vidyāvimuktisubhikṣaṃ kartukāmena, sarvasatvānām<sup>(2)</sup> vimuktijñānadarśanasubhikṣaṃ kartukāmena, sarvasatvānām nirvāṇasubhikṣaṃ kartukāmena, sarvasatvānām buddhadharmasubhikṣaṃ kartukāmena, sarvasatvānām sarvagūṇasampattisubhikṣaṃ kartukāmena, dharmacakraṃ pravartayitukāmenāpravartitapūrvam<sup>(4)</sup> śramaṇena vā brāhmaṇena vā devena vā māreṇa vā brahmaṇā vā 'nyena vā punaḥ kenacil lokena sahadharṇeṇa, dharmasāṅkathyam<sup>(3)</sup> kartukāmena, buddhabhūmau vyākartukāmena, śrāvakahūmau vyākartukāmena, pratyekabuddhabhūmau vyākartukāmena, sarvasatvānām pūrvapraṇidhānakuśalamūlāni saṃcodayitukāmena, asyām prajñāpāramitāyām śikṣitavyam ghaṭitavyam vyāyacchitavyam, prajñāpāramitābhāvanāyogam anuyuktena bhāvitavyam.<sup>(6)</sup> Nāhaṃ Suvikrāntavikrāmin bodhisatvasya kaṃcid dharmam evaṃ kṣipraṃ paripūrikaraṃ samanupaśyāmi sarvadharmānām [an]yathêha<sup>(7)</sup> prajñāpāramitāyām yathā nirdiṣṭāyām<sup>(8)</sup> abhiyogaḥ pratipattir<sup>[104. b.]</sup> asya vihārasyānutsargo, yad uta prajñāpāramitāvihārasya.

1 Ms. santarp°.

2 Tib. here inserts 'rig-pa' (vidyā).

3...3 'dharma°...sahadharṇeṇa' cf. Edgerton, BHSD, p. 587, 'sahadharma'.

4 Ms. śrava°.

5 Ch. here inserts [bodhisatvabhūmau]; Tib. agrees with Ms.

6 Ms. & MM. bhavi°.

7 Ms. & MM. yathêha, but acc. to Ch. & Tib. it should be anya°.

8 MM. yathānir°.

Ye kecit Suvikrāntavikrāmin bodhisatvā asyāṃ prajñāpāramitāyāṃ caranti, niṣṭhā tatra gantavyā, āsannā ime bodhisatvā anuttarāyāṃ samyaksambodhāv iti. Yeṣāṃ keṣāmcit Suvikrāntavikrāmin-n-iyāṃ prajñāpāramitā śrotrāvabhāsam apy āgamiṣyati, śrutvā cādhimokṣyanty abhinandiṣyanti, bhūtasamjñāṃ cōtpādayiṣyanti, teṣāṃ apy ahaṃ kuśalamūlam anuttarāyāḥ samyaksambodher āhāraḥ vadāmi: niṣṭhā ca tatra gantavyā. Mahāprajñāsambhārōpacitā hy ete kulaputrā vā kuladuhitaro vā, anyāni ca kuśalamūlāni parigrhṇantīti. Yeṣāṃ ca Suvikrāntavikrāmin bodhisatvānām ayaṃ prajñāpāramitōpāyakaśalyaparivartanirdeśo hastāṃ gamiṣyati, kiṃ cāpi tatra kecin na vyākṛtā bhaviṣyanti saṃmukhaṃ buddhair bhagavadbhiḥ; atha ca punar veditavyam etad: āsannā hy ete vyākaraṇasya, na cireṇāite saṃmukhaṃ vyākaraṇam pratilapsyanta iti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā daśakuśalān karmapathān samādāya vartante, niṣṭhā tatra gantavyā, āsannā hy ete satvā Uttarakuruṣūpapatteḥ; evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasyēyaṃ prajñāpāramitā hastāṃ gamiṣyati, veditavyam etad: āsanno 'yam anuttarāyāḥ samyaksambodher iti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā dānaṃ prayacchanti, muktatyāgās ca bhavanti, satvāṃś-ca dānena priyavadyatayā 'rthacaryayā samānārthatayā ca saṃgrhṇanti, śīlaṃ ca rakṣanti, nihata-mānās ca bhavanti, niṣṭhā tatra gantavyā, kṣipram ime satvā mahābhogā bhavanty uccakulinās ca.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā dānaśīlās ca bhavanti, śīlasampannās ca bhavanti, kṣāntisampannās ca bhavanti, vīrya-dhyānapraṭiṣṭhitāḥ prajñayā samanvāgatās ca bhavanti, maitrīm ca

<sup>1</sup> Ch. here has 修忍 (kṣāntim ca śikṣanti).

<sup>2</sup> Ch. here adds '如是菩薩若手得此甚深般若波羅蜜多, 當知隣近不退轉住' (yasya kasyacid bodhisatvasyēyaṃ prajñāpāramitā hastagatā bhaviṣyati, veditavyam etad: āsanno 'yam avinivartasyēti). Tib. agrees with Ms. and has not such a clause.

<sup>3</sup>...<sup>3</sup> (vīrya°....prajñayā....bhavanti) left out in Ch. & Tib.

(1)  
satvānām antika utpādayanti, satvām-ś-ca śīle samādāpayanti, adhipati-  
saṃvartaniyaṃ ca karmôpacinvanti, veditavyam etad: acirād ete cakra-  
vartirājyaṃ kārayiṣyantīti. Evam eva Suvikrāntavikrāmin yasya  
kasyacid bodhisatvasyêyaṃ prajñāpāramitā hastagatā bhaviṣyati, vedita-  
vyam etat: kṣipram ayaṃ bodhimaṇḍam upasaṃkramiṣyatīti. [105. b.]

Tad yathā 'pi nāma Suvikrāntavikrāmin yasya rājñāḥ kṣatriyasya  
pūrṇāyām pūrṇamāsyām pañcadaśyām purato 'rthakarāṇe saṃniṣaṇṇasya  
cakraratnaṃ prādurbhavati, tatrāīvaṃ veditavyam: cakravartī cāyaṃ  
bhaviṣyati, kṣipram cāsya saptaratnāni prādurbhaviṣyantīti. Evam eva  
Suvikrāntavikrāmin yasya bodhisatvasyêyaṃ prajñāpāramitāparivarto  
hastam gamiṣyati, veditavyam idam: kṣipram ayaṃ sarvajñatā-"ramba-  
naiḥ samanvaṅgībhaviṣyatīti. \* (2)

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā utkrṣṭakuśalamū-  
lasamanvāgatās ca bhaviṣyanti, śobhanasamācārās ca bhaviṣyanti, udārā-  
dhimuktayaś ca bhaviṣyanti, pratikūlasamjñā cāiṣām mānuṣyaka ātma-  
bhāve saṃtiṣṭhate, śīlasampannās ca bhavanti, mahājanasya ca kṛtya-  
kāriṇo bhavanti, devôpapattiṃ c' ākāṅkṣanti, veditavyam etat: kṣipram  
ete cāturmahārājikānām devānām sahavratāyôpapatsyante, tatra c' ādhi-  
patyaṃ kārayiṣyantīti. Ye kecit Suvikrāntavikrāmin pariśuddhataraiḥ  
kuśalamūlaiḥ samanvāgatā utkrṣṭakuśalamūlās ca pūrvaṃ ca dānaṃ  
dadati, paścāt svayaṃ bhuñjate, prāk cānyeṣām satvānām kṛtyāni kur-  
vanti, paścād ātmaṇā, na cādharmaṛāgaraktā bhavanti, na viṣamarā-  
garaktā bhavanti, devaiśvary'-ādhipatyam c' ākāṅkṣanti, veditavyam  
etad: acirād ete 'calam aprakampyaṃ devānām trayastriṃśatām aiśvary'-  
ādhipatyam kārayiṣyanti, Śakrās ca bhaviṣyanti devānām indrā iti. [106. a.]  
Evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasyêyaṃ prajñā-  
pāramitôpanaṃsyate, niṣṭhā tatra gantavyā, kṣipram ayaṃ sarvadar-  
maīśvaryādhipativaśavartitām anuprāpsyatīti.

1 Ms. MM. antike ut°.

2 Ch. sarvajñajñānena.

3 Ms. MM. -yake.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvās caturṇaṃ brahmaṇāṃ<sup>(1)</sup> vihārāṇāṃ lābhino bhavanti, veditavyam etat: kṣipram ete Brahmaloḥka<sup>(2)</sup> upapatsyanta iti. Evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasyāyaṃ prajñāpāramitānirdeśa upanaṃsyate, veditavyam idaṃ: kṣipram ayaṃ dharmacakram pravartayiṣyatīti.

Tad yathā 'pi nāma Suvikrāntavikrāmin vārṣikeṣu māseṣu pratyupasthiteṣv iyaṃ mahāpṛthivī meghān<sup>[106. b.]</sup> pratītya snigdhā bhavati, anupūrveṇa ca pravarṣati, devenābhiṣyandamānā upary upary udakaṃ pravarṣanti, yenōtsadhiṃ<sup>(3)</sup> bahavo 'nugacchanti, ye cāsyā mahāpṛthivyās talaṃ saṃtarpayanti, evam iyaṃ mahāpṛthivy<sup>(4)</sup> abhyantarā cābhiṣyanditā snigdhā<sup>(5)</sup> ca bhavaty, upariṣṭāc cōdakam uhyate, yathā nimnāni ca sthalāni saṃtarpayati, evam iyaṃ mahāpṛthivy<sup>(6)</sup> upariṣṭān meghair abhiṣyanditā satī tṛṇa-gulmāuṣadhi-vanaspatīn abhiṣyandayati, te 'bhiṣyanditāḥ santo bahūn śākhā-pattra-palāsān<sup>(7)</sup> muñcanti, bahu-puṣpa-phalās ca bhavanti, tadā cēyaṃ mahāpṛthivī manojñagandham utsrjati, evam iyaṃ mahāpṛthivī puṣpa-phalōtsa-saras-tadāgais<sup>(8)</sup> tasmin samaya upaśobhitā bhavati, tataś ca tuṣṭā bhavanti manuṣyās cāmanuṣyās ca tāni puṣpa-phalāni paribhuñjamānās taṃ ca gandhaṃ jighrantaḥ. Evam eva Suvikrāntavikrāmin yadā bodhisatvasyēyaṃ prajñāpāramitā 'bhimukhī bhavati, asyāṃ ca prajñāpāramitāyāṃ yogam āpadyate, veditavyam etat Suvikrāntavikrāmin-n<sup>(10)</sup>acireṇāyaṃ bodhisatvo 'bhiṣyanditāḥ<sup>[107. a.]</sup> sarvajñajñānena, sarvajñajñānaṃ vivariṣyati, sarvajñajñānaṃ prakāśayiṣyati, tena ca satvān ārdṛikariṣyaty anuttaradharmaratnaprakāśanatāyai.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye 'navataptasya nāgarājasya bhavane satvā upapannās, te catasro mahānadīr utsrjanti, yā

1 MM. brāh°.

2 Ms. MM. -loke.

3 Ms. MM. utsāhaṃ; Tib. chu-mig (utsa), Ch. 池沼 (?).

4 Ms. MM. -vi abhy°.

5 MM. anigdhā.

6 Ms. MM. -vi upa°.

7 MM. -śā mu°.

8 Ms. -phalāsasaras, MM. -phalāsasaras; Tib. me-tog-daṅ ḥbras-bu-daṅ chu-mig-daṅ mthseḥu-daṅ....

9 Ms. MM. -ye.

10 MM. -min, na ṣire°.

(1) mahāsamudraṃ saṃtarpayanti. Evam eva Suvikrāntavikrāmin yeṣāṃ bodhisatvānām iyaṃ prajñāpāramitā hastam upanaṃsyati, asyāṃ ca śikṣiṣyante, sarve te mahādharmaadhārāḥ pravarṣanti, yābhiḥ sarvasatvān dharmadānena saṃtarpayīṣyanti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye kecit satvāḥ<sup>(2)</sup> Sumeroḥ parvatarājasyāntikam upasaṃkrāmanti, sarve ta ekavarṇā bhavanti, yad uta suvarṇavarṇā bhavanti, evam eva Suvikrāntavikrāmin yeṣāṃ bodhisatvānām ayaṃ prajñāpāramitānirdeśo hastagato bhaviṣyati, sarve ta<sup>(3)</sup> ekaṃ gatim gamiṣyanti, yad uta tathāgatagatiṃ sarvajñatāgatim.

Tad yathā 'pi nāma Suvikrāntavikrāmin sāgaro mahāsamudras sarvôdakasaṃdhārayitā, nityaṃ tatra sarvam udakaṃ samavasaraṭi,<sup>[107. b.]</sup> evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasyāyaṃ prajñāpāramitānirdeśo hastagato bhaviṣyati, niṣṭhā tatra gantavyā, kṣipram ayaṃ sarvadharmasāgaratāṃ sarvadharmabhājanatāṃ sarvadharmasamavasaraṇatāṃ anuprāpsyati, kṣipram ca dharmasaṃketenākṣobhyo bhaviṣyatīti.

Tad yathā 'pi nāma Suvikrāntavikrāmin sūryamaṇḍalam abhyudgacchat sarvā diśaḥ prabhā dhyāmīkaroti, evam eva Suvikrāntavikrāmin bodhisatvo 'syāṃ prajñāpāramitāyāṃ caran, sarvasatvānām dharmāva-bhāsakṛtyena pratyupasthito bhavati, ihābhyudgacchan Suvikrāntavikrāmin bodhisatvaḥ sarvasatvānām kuśalamūlāvabhāsenā pratyupasthito bhavati, sarvasatvānām ca dakṣiṇiyatāṃ gacchati, sarvasatvānām ca puṇyakṣetraviśuddhiṃ gacchati, sarvasatvānām cābhigamaniyo bhavati, sarvasatvānām ca pūjyo bhavati praśaṃsanīyaḥ.<sup>(4)</sup>

Asyāṃ Suvikrāntavikrāmin prajñāpāramitāyāṃ śikṣamāṇo bodhisatvo 'gratāyāṃ śikṣate, sarvasatvānām ca nirvāṇapathaśodhanāya śikṣate. Tat<sup>[108. a.]</sup> kasmād dhetoḥ? eṣā hi Suvikrāntavikrāmin-n-agrā śikṣā jyeṣṭhā varā pravarā 'nuttarā niruttarā yēyaṃ prajñāpāramitāśikṣā. Asyāṃ śikṣamāṇaḥ Suvikrāntavikrāmin bodhisatvaḥ sarvaśikṣāpāramitāṃ prap-

1 Ms. santar°.

2 Ms. & Tib. satvāḥ, but Ch. 衆鳥 (śakunāḥ), śakunāḥ may be better.

3 Ms. MM. te.

4 MM. prasams°.

noti, sarvaśikṣāś ca samādāyābhyudgacchati, sarvaśikṣāṇāṃ ca deśayitā bhavati, sarvaśikṣāṇāṃ cābhivāhayitā bhavati. Asyāṃ hi Suvikrāntavikrāmin śikṣāyāṃ atitānāgatapratyutpannā buddhā bhagavanto<sup>(1)</sup> bodhisatvacaryāyāṃ carantaḥ śikṣitāḥ śikṣiṣyante śikṣante ca, asyāṃ ca śikṣāyāṃ supraṭiṣṭhitā buddhā bhagavantaḥ sarvasatvebhyo 'nuttarāṃ śikṣāparisuddhiṃ samprakāśitavantas samprakāśayiṣyanti samprakāśayanti ca. Tat kasmād dhetoḥ? sarvalokābhyudgataśikṣā hy eṣā Suvikrāntavikrāmin, yad uta prajñāpāramitāśikṣā, sarvalokaviśiṣṭāśikṣā,<sup>(2)</sup> sarvalokasvayambhūśikṣā, yad uta prajñāpāramitāśikṣā. Prajñāpāramitāyāṃ śikṣamāṇaḥ Suvikrāntavikrāmin bodhisatvo na kasmimścīd dharṃe<sup>[108.b.]</sup> śikṣito bhavati, laukike vā lokottare vā, saṃskṛte vā 'saṃskṛte vā, sāsrave vā 'nāsrave vā, sāvadye vā 'navadye vā, na kvacit saṅgaṃ janayati, sarvadharmāsaṅgavihārī bhavati. Tat kasmād dhetoḥ? sarvadharmā hi Suvikrāntavikrāmin-n-asaktā abaddhā amuktā, nāpi kasyacid dharmasya saṅgena pratyupasthitā na bandhanena. Rūpaṃ hi Suvikrāntavikrāmin-n-asaktam abaddham amuktaṃ; vedanā-saṃjñā-saṃskāra-vijñānam<sup>(3)</sup> asaktam abaddham amuktaṃ; nāmarūpam<sup>(4)</sup> asaktam abaddham amuktaṃ; viparyāsa-drṣṭigata-nivaraṇāny<sup>(5)</sup> asaktāny abaddhāny amuktāni; rāga-dveṣa-mohā asaktā abaddhā amuktā, ṣaḍādhyātmikāny āyatanāny asaktāny abaddhāny amuktāni; ṣaḍbāhy'āyatanāny asaktāny abaddhāny amuktāni; kāma-rūp'ārūpya-dhātavo 'saktā abaddhā amuktāḥ; ātma<sup>(6)</sup>dhātuḥ satvadhātuś cāsakto 'baddho 'muktaḥ; pratītyasamutpādo 'sakto 'baddho 'muktaḥ; saṃkleśavyavadānam asaktam abaddham amuktaṃ; evaṃ tyāga-mātsarya-śīla-dauḥśīlya-kṣānti-vyāpāda-vīrya-kauśīdya-dhyā-

1 MM. bhavanto.

2 śikṣā not in Tib.

3 Ch. here inserts a paragraph concerning 12 āyatanas and 6 vijñānas; in our Ms. a paragraph concerning 12 āyatanas comes afterwards.

4 Ch. here adds [rāgacarita].

5 Ms. MM. yad°.

6 Ch. instead of ātmadhātuḥ, puts [dharmadhātuḥ]; and here inserts 命者 (jīva), 生者 (bhava or jantu), 養者 (poṣa), 士夫 (puruṣa), 補特伽羅 (pudgala), 意生 (manoja or manuja), 儒童 (mānava), 作者 (kartṛ), 受者 (vedaka), 知者 (jānaka), 見者 (paśyaka); Tib. agrees with Ms.

\* [109.a.]

na-vikṣepa-prajñā-dauṣprajñyāny asaktāny abaddhāny amuktāni; duḥkha-samudaya-nirodha-mārgā asaktā abaddhā amuktāḥ; smṛtyupasthāna-samyakprahāṇā<sup>(2)</sup>rdhipādāpramāṇāvīpariyāsā asaktā abaddhā amuktāḥ; <sup>(8)</sup>indriya-bala-bodhyaṅga<sup>(4)</sup>-samādhi-samāpattayo 'saktā abaddhā amuktāḥ; <sup>(5)</sup>prṥthivy-ap-tejo-vāyav-ākāśa-vijñāna-dhātavo 'saktā abaddhā amuktāḥ; anutpāda<sup>(6)</sup>kṣayānabhisamskāra-jñānāny asaktāny abaddhāny amuktāni; <sup>(7)</sup>vidyā-vimuktī asakte abaddhe amukte; abhijñā 'saṅgatā 'saktā 'baddhā 'muktā; <sup>(8)</sup>vidyā-vimuktijñānadarśanam asaktam abaddham amuktam; <sup>(9)</sup>prthagjana-śrāvaka-pratyekabuddha-dharmā<sup>(10)</sup> asaktā abaddhā amuktāḥ; <sup>(11)</sup>nirvāṇam asaktam abaddham amuktam; buddhajñāna-bala-vaiśāradyāny asaktāny abaddhāny amuktāni; atītānāgatapratyutpannāsaṅgajñānadarśanam asaktam abaddham amuktam. Tat kasmād dhetor? sarvadharmāṇaḥ hi Suvikrāntavikrāmin bandhanaṃ nōpalabhyate, asaṅgā abaddhā hi Suvikrāntavikrāmin sarvadharmās, tena teṣāṃ vimuktir nōpalabhyate. Asaktā iti <sup>[109.b.]</sup>Suvikrāntavikrāmin na teṣāṃ kaścid mocayitā, api tu yad evaṃ sarvadharmāṇaḥ darśanam idam ucyate, asaṅgajñānadarśanam iti. Asaṅga<sup>(12)</sup> iti Suvikrāntavikrāmin saṅgānupalabdhitāḥ; asaṅgo 'saṅgatayā,<sup>(13)</sup> 'saṅgo 'saṅgabhūtatayā,<sup>(14)</sup> 'saṅga ity ucyate; nātra kaścid upalabhyate, yaḥ saṃyujyeta vā badhyeta vā, yataś ca nōpalabhyate yaḥ saṃyujyeta vā badhyeta vā, tenāsaṅga ity ucyate. Abaddha<sup>(15)</sup> iti Suvikrāntavikrāmin

1 MM. -prajñāyāni.

2 Ms. MM. -māṇa-vīpar°, but acc. to Ch. & Tib. it should be -māṇāvīpar°.

3 Ch. here inserts [dhyāna-vimokṣa].

4 Ch. here inserts [mārgāṅga].

5 Ch. here mentions about [apramāṇārdhipāda].

6 Ch. here inserts about [asaṅgajñānāny].

7 Ms. MM. avidyā; Tib. vidyā.

8 This (vidyā) should be omitted, acc. to Ch. & Tib.

9 Ch. here inserts a paragraph concerning 異生聲聞獨覺菩薩佛地 (prthagjana-śrāvaka-pratyekabuddha-bodhisattva-buddha-bhūmi); Tib. agrees with Ms.

10 Ch. here inserts 菩薩佛 (bodhisattva-buddha); Tib. agrees with Ms.

11 Ch. here adds 生死 (utpāda-vyāya or saṃsāra).

12 Ms. MM. asaṅgam.

13 Ms. asaṅgā asaṅg°, MM. asaṅgāsaṅga°.

14 Ms. saṅgāsaṅga°, MM. -yāsaṅgāsaṅga°.

15 Ms. looks like (abedha), MM. (avedha), Tib. rtogs-pa med (abodha?), Ch. 無縛.

bandhânupalabdhitah ; bandhâbhūtatayā 'baddha ity ucyate. Na hi tatra  
 kiṃcid bandhanaṃ vidyate, nâpy tatra kaścid upalabhyate yo baddhaḥ,  
 yataś ca nôpalabhyate yo baddhas, tenâbaddha ity ucyate. Yaś câsakto  
 'baddhaḥ, kutas tasya muktiḥ ; yaś ca na sajjate na badhyate, mukto  
 'sau viśamyuktaḥ śītībhūto vipramuktaḥ, tatra na kācid bhūyo bandhanā,  
 tenôcyate vimukta iti, mokṣo 'sya bhūyo na saṃvidyate. Ayaṃ Suvikrāntavikrāmin  
 bodhisatvasya sarvadharmāsaktâbaddhāmuktajñānadarśanapraveśaḥ  
 prajñāpāramitāyāṃ carataḥ. Evaṃ caran Suvikrāntavikrāmin  
 bodhisatva āsanno bhavaty anuttarāyāḥ samyaksambodheḥ,<sup>[110.a.]</sup> kṣipraṃ  
 ca sarvajñajñānaṃ pratilabhate. Imāṃ ahaṃ Suvikrāntavikrāmin mudrāṃ  
 sthāpayāmi bodhisatvānāṃ saṃśayacchedāya prajñāpāramitāṃ abhiyuk-  
 tānāṃ prajñāpāramitāyāṃ caratām. Svayam imaṃ Suvikrāntavikrāmin  
 mudrānirdeśam adhiṣṭhāsyāmi, na pratibalā mama śrāvakā imāṃ prajñā-  
 pāramitāmudrāṃ paścime kāle paścime samaye paścimāyāṃ pañcāśatyāṃ<sup>(3)</sup>  
 dhārayitum.

Atha khalu Bhagavān Bhadrāpāla-Susārthavāha-pūrvamgamāni pañ-  
 camātrāni bodhisatvaśatāny āmantrayate sma Suvikrāntavikrāmiṇaṃ ca  
 bodhisatvaṃ : śakyatha yūyaṃ kulaputrās Tathāgate parinirvṛte paścime  
 kāle paścime samaye paścimikāyāṃ pañcāśatyāṃ saddharmāntardhāna-<sup>(3)</sup>  
 kālasamaye saddharmavipralope vartamāne saṃkṣīnakāla imāṃ tathā-<sup>(5)</sup>  
 gatasyānekakalpakoṭīniyutaśatasahasrasamudānītaṃ dharmaratnakoṣaṃ  
 prajñāpāramitāpūrvamgamāṃ prajñāpāramitāprabhavaṃ prajñāpāramitā-  
 pratiṣṭhānaṃ dhārayitum, parebhyaś ca vistareṇa samprakāśayitum.<sup>(6)</sup>  
 Evaṃ ukte bodhisatvā Bhagavantam etad avocan : śakyāmo vayaṃ<sup>[110.b.]</sup>  
 Bhagavan-n-imaṃ Tathāgatasyānekakalpakoṭīniyutaśatasahasrasamudā-

1 Ms. bedh°, Tib. rtogs-pa (bodha); Tib. in this paragraph always rtogs-pa; acc. to Ch. and considering the context of Sk. text itself, it should be in this paragraph 'bandha' or 'baddha'.

2 See the above note.

3 Ms. pañcāśatyāṃ, but acc. to Ch. & Tib. it should be pañcāśatyāṃ.

4 Susārthavāha, MM. susā°.

5 Ms. MM. -kāle.

6 Ms.-tuḥ.

nītam anuttaraṃ dharmaratnakoṣaṃ prajñāpāramitāpūrvamaṅgamam prajñāpāramitāprabhavaṃ prajñāpāramitāpratiṣṭhānaṃ dhārayitum, parebhyaś ca vistareṇa samprakāśayitum. Kiṃ cāpi Bhagavan sa kālo mahābhayo mahākāntāro mahāghoraś ca bhaviṣyati, yad bhūyasā ca tasmin samaye satvāḥ saddharmavyasanasaṃvartaniyena karmaṇā samavāgatā bhaviṣyanti, viśamalobhalubdhā viśamarāgaraktā adharmarāgaraktā irṣyālobhaparitacetasaḥ krodhanās caṇḍāḥ paruṣā durvacasaḥ śaṭhāḥ kuhakā māyāvino 'dharmacāriṇaḥ, kalaha-bhaṇḍana-vivāda-  
 vighraha-bahulā asaṃvarasthitā lubdhā lobhābhibhūtāḥ kuśidā hīnavīryā muṣitasmṛtayo 'samprajñās tuṇḍā mukharāḥ pragalbhā antarhrdayapratichannapāpakarmāṇa utsadarāgadveṣamohā avidyā-'ṇḍakoṣatamomohāndhakārābhibhūtā mārapakṣānukūlacāriṇaḥ pratyarthikāś ca bhaviṣyanty asya gambhīrasya dharmavinayasya dharmaratnakoṣasyāpratyudgatamaṇḥśīlāś ca bhaviṣyanti. Atha ca punar utsahāmahe vayaṃ Bhagavan-n-imaṃ tathāgatasyānekakalpakoṭīniyutaśatasahasrakuśalamūlasamudānītam, anuttaraṃ dharmaratnakoṣaṃ dhārayitum vācayitum, ye ca tasmin-n-antakāle parittaparittā api satvā bhaviṣyanty, ebhir dharmair arthikā, eṣu dharmeṣu śikṣitukāmā aśaṭhā ṛjavo 'māyāvino, ye jīvitam api parityajeyur, na punar eṣāṃ dharmāṇāṃ pratyarthikā bhaveyur nāpīmān dharmān pratikṣipeyur, nāpy ebhyo dharmebhyaḥ parānmukhā bhaveyuh, teṣāṃ arthaṃ kariṣyāma utsāhaṃ ca dāsyāma eṣv evaṃrūpeṣu dharmeṣu saṃdarśayiṣyāmaḥ, samuttejayiṣyāmaḥ, sampraharṣayiṣyāmaḥ.

Atha khalu Bhagavāṃ-s-tasyāṃ velāyāṃ idaṃ dharmādhiṣṭhānaṃ prajñāpāramitānirdeśam adhiṣṭhāti sma, mārasya ca pāpiyaso 'smin

- 1 kāntāra, Ch. 險難, Tib. mya-ñan.
- 2 irṣyā = Sk. irṣyā, cf. Edgerton, BHSD, p. 115.
- 3 MM. tuṇḍamu°.
- 4 Ms. anantah°.
- 5 MM. -ṇāḥ.
- 6 Ms. parita°.
- 7 MM. ṛjavo.
- 8 Ms. sand°.

dharmaparyāye mārāpāsānām chedāyādhiṣṭhānam akarot. Atha khalu Bhagavān smitam prāviṣkaroti sma, yathā 'yaṃ trisāhasramahāsāhasro lokadhātur mahatā 'vabhāsenā sphuṭo 'bhūt, devā api manuṣyān paśyanti sma, manuṣyā api devān. Ye tatra samnipatitā deva-nāga-yakṣa-gan-<sup>[111. b.]</sup> dharvāsura-garuḍa-kiṃnara-mahoragās, te sarve divyaiḥ puṣpair Bhagavāntam abhyavakiranti sma, divyāni ca cīvarāṇi kṣipanti sma, mahāntam ca nirnādanirghoṣam akārṣuḥ: mahā-'dhiṣṭhānam batēdam<sup>(2)</sup> Tathāgate-<sup>(3)</sup> nādhiṣṭhitam yatrāgatir mārāṇām pāpiyasām, sarvamārāpāsā hi cchinnā anena dharmādhiṣṭhānena ca. Teṣām kulaputrāṇām kuladuhitṛṇām ca bhūyo mārebhyaḥ pāpiyobhyaḥ 'bhayaṃ<sup>(4)</sup> pratikāṃkṣitavyaṃ, ya imaṃ dharmaparyāyam dhārayiṣyanti vācayiṣyanti parebhyaś ca vistareṇa samprakāśayiṣyanti, uttīrṇās te bodhisatvā bhaviṣyanti. Māraṃ ca te<sup>(5)</sup> pāpiyāṃsam sasainyaṃ parājayiṣyanti, ya imaṃ dharmaparyāyam dhārayiṣyanti vācayiṣyanti parebhyaś ca vistareṇa samprakāśayiṣyanti.

Atha khalu Bhagavān Suvikrāntavikrāmiṇam bodhisatvam etad avocat: evam etat Suvikrāntavikrāmin-n-evam etat, yathāite devaputrā<sup>(6)</sup> vāco bhāṣante. Baddhasīmā Suvikrāntavikrāmin mārāṇām pāpiyasām asmin dharmaparyāye bhāṣyamāṇe Tathāgatena. Ye 'tra kha[lu puna]ḥ<sup>[112. a.] (7)</sup> Suvikrāntavikrāmin kulaputrā vā kuladuhitaro vēmaṃ dharmaparyāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti parebhyaś ca vistareṇa samprakāśayiṣyanti, agatis ta[tra mārā]ya<sup>(7)</sup> pāpiyaso bhaviṣyati, anākramaṇīyāś ca te kulaputrāḥ kuladuhitaraś ca bhaviṣyanti mārāiḥ pāpiyobhiḥ. Nihatamārapratyarthikāś ca te bhaviṣyanti, uttīrṇasamgrāmāś ca, ya imaṃ dharmaparyāyam udgrahīṣyanti dhārayiṣyanti vācayiṣyanti

1 Ms. MM. kinnara.

2 Ms. -ēyan.

3 Ms. hi cchinnāḥ, MM. hi chinnāḥ.

4 Ms. MM. mārāḥ pāpiyāṃso bhayaṃ, but in acc. with Tib. (bdud-sdig-can-gyis ḥjigs-so sñam-du dogs-par mi-bgyiḥo, and Ch. (不復怖畏諸惡魔軍) we read in this way.

5 Ms. MM. teṣām, but acc. to Ch. and Tib. it should be 'te'.

6 Ms. bodhisatvā, but acc. to Ch. & Tib. it should be [devaputrā] or [devādayo]; see MM. p. 98, note (1).

7 In Ms. the letters in brackets are undecipherable, I supplied them by supposition.

parebhyaś ca vistareṇa samprakāśayiṣyanti. Na khalu punaḥ Suvikrāntavikrāmin-n-ayam dharmaparyāyaḥ samkliṣṭānām satvānām hastam gamiṣyanti, nāpi mārapāśabaddhānām. Ājāneyabhūmir iyam Suvikrāntavikrāmin, nēyam anājāneyānām anājāneyabhūmiḥ. Tad yathā 'pi nāma Suvikrāntavikrāmin ye te bhaviṣyanti hasty-ājāneyā vā 'śv'-ājāneyā vā, na te koṭṭarājñām paricaryām kurvanti nāpi te krūrajanānām darśanam upayānti; cakravartinām Suvikrāntavikrāmiṃ-s-tathārūpā hasty-ājāneyā aśv'-ājāneyāś ca darśanam upayānti, teṣām cābhyudgacchanti paribhogāya, upasthānaparicaryāyai, cakravartinām hi rājñām paribhogāya bhavanti. Evam eva Suvikrāntavikrāmin manuṣy'-ājāneyānām satvānām ima evamrūpā dharmaparyāyāḥ paribhogāya hastam gamiṣyanti. Tad yathā 'pi nāma Suvikrāntavikrāmin-n-Upośadho nāgarājaḥ Supratiṣṭhitaś ca nāgarāja Airāvaṇo nāgarājaḥ, na te manuṣyānām upabhogāya samkrāmanti, nāpi te manuṣyānām darśanāyōpasamkrāmanti, nāpi te 'nyeṣām devānām upabhogāya paribhogāya samkrāmanti, dev'-ājāneyānām te nāgarājānaḥ paribhogāya samkrāmanti; yathā yathā ca Śakro devānām indro 'bhikrāmati vyūhaṃ kṛtvā tathā [tathā cāpi] nāgarājānaś tādrśam eva vyūhaṃ kṛtvōpasamkrāmanti paribhogāya. Evam eva Suvikrāntavikrāmin ye te bhaviṣyanti manuṣyēndrāḥ pu[ru]ṣēndrāḥ, [teṣām ime dharmaparyāyā upabhogaparibhogāya bhaviṣyanti, yad uta vācanatayā deśanatayā samprakāśanatayā, teṣām cēme dharmaparyāyā mahāvvyūhā mahāviṣphārā mahādharma'-ā[lokā bhaviṣya]nti, mahatiṃ ca dharm-

1 Ms. MM. ajā°; acc. to Ch. & Tib. it should be ājā°.

2 Ms. MM. ajā°; acc. to Ch. & Tib. it should be anājā°.

3 Ms. MM. hastyajā°; see above note.

4 Ms. looks like koṭya°.

5 Upośadha, Ch. 齋戒, Tib. ñe-tsi; to use 'Upośadha' as the name of a nāga king is of rare occurrence, cf. 'Upośadha' and 'Upośatha' in Edgerton's BHSD.

6 MM. cēv°.

7 The letters in brackets are worn away in our Ms.; in acc. with Ch. & Tib. I supplied.

8 manuṣyēndrāḥ puruṣēndrāḥ, Tib. miḥi dbaṅ-po-daṅ mi-caṅ śes-rnams, Ch. 善士人帝.

9 MM. reads '[teṣām ayam dharmaparyāyā upa° bhaviṣyati]', it may be right in this case, but considering the succeeding sentence, it may be better to read in this way.

10 MM. ca me.

11 The letters in brackets are worn away in our Ms.; MM. reads -ma[dipā bhaviṣya]nti; Tib. snaṅ-ba byed-par hgyur, Ch. 作大光照.

prītim eṣu dharmaparyāyeṣu te 'nubhaviṣyanti. Mahatā ca prītiprāmo-  
 dyena samanvāgatā bhaviṣyanti, asya dharmaparyāya<sup>(1)</sup>[syâ]ka[m]  
 naya[m] [ye dhārayiṣya]<sup>(2)</sup>mānāḥ, kaḥ punar vādo, ye sakalasaṃpṛāptam  
 lekhaiṭvā dhārayiṣyanti vācayiṣyanti pūjayiṣyanti vaistārikaṃ ca kariṣ-  
 yanti, [te te manuṣyê]<sup>(3)</sup>ndrā manuṣy'-ājāneyāḥ, pariḡrhitās te khalu  
 punaḥ Suvikrāntavikrāmin-n-anena dharmaparyāyena bhaviṣyanti; agatir  
 asmin-n-anājāneyānām. Etad apy ahaṃ Suvikrāntavikrāmin sarvasaṃ-  
 śayacchedāya vadāmi.

Asmin khalu punar dharmaparyāye Bhagavatā bhāṣyamāṇe, 'nekair<sup>(4)</sup>  
 aprameyair bodhisatvair anutpattikeṣu dharmeṣu kṣāntiḥ pratilabdḥā  
 'bhūt, aprameyāsaṃkhyeyās ca satvā anuttarāyāṃ samyaksambodhau  
 cittāny utpādayanti, niyatās ca te Tathāgatena nirdiṣṭā abhūvan bodhāya.  
 Idam avocad Bhagavān, ātta[ma]<sup>(5)</sup>nāḥ Suvikrāntavikrāmī bodhisatvo  
 mahāsatvaś catasraḥ pariśadaḥ sadeva-mānuṣa-nāga-yakṣa-gandharvā-  
 [113. b.] sura-garūḍa-kimnara-mahoragaś ca loko Bhagavato bhāṣitam abhyanan-  
 dan-n-iti.<sup>(8)</sup>

Anuśaṃsā-Parivartaḥ Saptamaḥ.<sup>(9)</sup>

Ārya - Suvikrāntavikrāmapariṣcchā - prajñāpāramitā - nirdeśa - Sārdha-  
 dvisāhasrikā Bhagavaty-Ārya-Prajñāpāramitā samāptā.<sup>(10)</sup>

1 MM. -yayeṣu.

2 These letters in brackets are worn away in our Ms., I supplied in acc. with Ch. & Tib.; MM. -[syâ]kanayaṃ [dhāraya]mānāḥ, but two more letters should be supplied in space, accordingly I read in this way.

3 The letters in brackets are worn away in our Ms., especially in the upperparts; judging from the remaining under-parts, the first two seem to be [te te]; MM. reads (tena).

4 Ms. MM. -ṇe ane°.

5 Ms. āttanāḥ.

6 MM. -manuṣa.

7 Ms. MM. kinnara.

8 Ch. end of Fasc. 600., i. e. end of the whole 'Mahāprajñāpāramitā-sūtra'.

9 Ch. no Chapter name; Tib. Phan-yon-gyi leḥu shes-bgyi-ste bdun-paḥo.

10 No colophon in Ch.; 'Sārdha....Bhag....mitā' not in Tib.

<sup>(1)</sup>Yā sarvajñatayā nayaty upaśamaṃ <sup>(2)</sup>śāntâiṣiṇaḥ śrāvakān,  
yā mārgajñatayā jagaddhitakṛtām lokârthasampādikā.  
Sarvākāram idaṃ vadanti munayo viśvaṃ yayā saṃgatās,  
tasyai śrāvakabodhisatvagaṇino buddhasya māt্রে <sup>(1)</sup>namaḥ.

<sup>(3)</sup>Ye dharmā hetuprabhavā hetuṃ teṣāṃ Tathāgato hy avadat,  
teṣāṃ ca yo nirodho evaṃ <sup>(4)</sup>vādi <sup>(5)</sup>Mahāśramaṇaḥ. <sup>(3)</sup>

1...1 These verses (which Ch. & Tib. lack) are the same with the first ones of the Introductory verses of Abhisamayâlamkârâlokâ, (Commentary on Aṣṭasâhasrikâ-prajñâpâramitâ-sūtra by Haribhadra) ed. by Dr. Wogihara, Tôkyo, 1932.

2 Ms. upasamaṃ.

3...3 not in Ch. & Tib.

4 Ms. MM. -dha; acc. to the rule of saṃdhi -dha is right, but metrically -dho is better.

5 vâdi= a Prâkrit form of Sk. avâdit.

## ADDENDA I

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