

Survey of the Texts p. 1.—Bibliography of the Texts p. 12.—Three late Prajñāpāramitā Texts, Introduction p. 17.—Svalpākṣarā p. 18.—Kauśaka p. 22.—Aṣṭaśatakā pp. 26-30.

By about 600 A. D. a vast literature on Prajñāpāramitā had been produced in the course of about seven centuries, consisting of many sūtras, commentaries and versified summaries. With the spread of Tantric ideas came the desire to adapt the teaching to the new trend of thought and taste. The Tantric phase of the prajñāpāramitā is marked by three distinctive features :

1. An attempt is made to compress the message of the prajñāpāramitā into the short, but effective, form of *spells*. In the Aṣṭasāhasrikā already the prajñāpāramitā had been described as a spell (vidyā), and Indra had been advised to use it to defeat the heretics and Asuras.¹ The Hṛdaya (ca 350) had added a definite mantra, and Kumārajīva's translation of the Mahāmāyūrī (ca 400) mentions a prajñāpāramitādhāraṇī.² From the 6th century onwards the civil authorities used the Sūtra to work ritual magic,³ and in the 7th century both Harṣavardhana and Yüan-tsang⁴ employed the Hṛdaya for purpose of personal protection. In the Tantric literature before us the prajñāpāramitā has found expression through the medium of numerous bījamantras, mantras, and dhāraṇīs.

2. The prajñāpāramitā is *personified* as a deity, and inserted into a new pantheon of *mythological figures*. Statues of prajñāpāramitā are attested as early as 400 A. D.⁵ The Vajrayāna places her with Akṣobhya, Vajrapāṇi and others in the dveṣa family. This is not the only arrangement, however, and other traditions are revealed in the Dhāraṇīsamuccaya (see D 1), the Shingon rituals, and the Mañjuśrīmūlakalpa.

3. The new concepts of *Vajrayāna philosophy* are, however, introduced only in the case of the Adhyardhaśatikā (= A 1), and the "25 Doors to Perfect Wisdom" (= B 2), which is but a splinter from the Adhyardhaśatikā.

The creative vitality exhibited during this phase is rather slight compared with what went before, and there are no massive works like the Śatasāhasrikā, or works of great and singular genius like the Hṛdaya or the Abhisamayālaṅkāra. It is probably because the texts are rather inaccessible, and not particularly attractive or inspiring that modern scholars have so far almost ignored this last stage of the prajñāpāramitā. As they have come down to us, the texts are like the battered fragments of a wrecked ship salvaged centuries ago. Or, to vary the metaphor, they are rather like a few potsherds dug up by an archaeologist who is unable to guess the size of the vessel from which they came, or its shape, or the use to which it was put, or even whether he has to deal with one vessel or with many. All he can do in such a case is to make an inventory of what he has found, and to wait for others to one day supplement his findings. To the historian everything is precious that may help him to trace the often obscure development of Indian religious thought between 600 and 1200 A. D.

I now say a few words about each of these documents in the order in which they are listed in the Bibliography.

A) We first of all consider the eight Sūtras.

(A 1) The version in 150 lines, *Adhyardha-śatikā-prajñāpāramitā-sūtra*, or *Prajñāpāramitā-naya-śatapañcaśatikā*, differs in style from the other Sūtras on perfect wisdom, and it might as well be reckoned among the Tantras. Candrakīrti¹ and Haribhadra² nevertheless quote it as an authoritative Prajñāpāramitā text.

The text falls into 15 chapters. The 15th chapter consists of 10 verses, The first 14 chapters, each very short, except for the first, are spoken by a number of mythical Buddhas, who, successively, expound the various methods (naya) of the Prajñāpāramitā. Each hex-position is really a small litany, similar in style to those at the end of the Aṣṭasāhasrikā, in chapters 29 and 31. Germ syllables, like AM, BHYO etc. sum up the message of each chapter. The terminology is largely esoteric, and abounds in terms like vajra, guhya, siddhi, amogha, krodha, etc. Our sanskrit text, which is based on a slightly incomplete Central Asian manuscript, does not contain the recommendations of the study of the Sūtra, which the Tibetan and Chinese

1 ch. III, pp. 55, 72-74. 2 T 988 I, vol. 19, p. 482, col. 2, line 15

3 de Visser, *Ancient Buddhism in Japan*, I 1928 II 1985 ; p. 498

4 Hwui Li, *The life of Hiuen-tsiang*, trsl. S. Beal, 1914, pp. 21-22

5 of. S. Beal, *Fa-hien's Si-yu-ki*, I, p. xxxix.

1 ch. 7, quot. Prasannapadā 283, 278, 444, 500, 504

2 ch. 15, quot. Abhisamayālaṅkāra-loka p. 183

translations give, in verbally differing forms, after chapters 1, 2, 3, 4, 5, 13, and 15, and which on the Central Asian manuscript appear in a Khotanese translation.

(A 2) The *Svalpākṣarā Prajñāpāramitā*, the "Perfection of Wisdom in a Few Letters" is preserved in Sanskrit, Chinese and Tibetan. The Tibetan translation differs in some particulars from the Sanskrit as given in the Calcutta manuscript.

In many ways this Sūtra is a counterpart to the Hṛdaya. It is a dialogue between the Lord and Avalokiteśvara, whose future Buddhahood is here predicted. The Bodhisattva is enjoined to repeatedly recite¹ the "heart of perfect wisdom." The appeal of the Sūtra is to the less endowed, to beings who have "but little capacity to act,"² who have "little merit,"³ who are "dull and stupefied."⁴ The Hṛdaya, on the other hand, is addressed to the élite. It concerns itself with the removal of the cittāvaraṇā. By contrast, the Svalpākṣarā is content to promise a removal of the more elementary karmāvaraṇā. Here the Buddha enters into a samādhi which concentrates on the practical fruit of the Buddhist way of life (sarva-duḥkha-pramocana), whereas in the Hṛdaya his samādhi represents the glory of the transcendental dharma itself (gambhīra-avabhāsa dharmaparyāya). In the Svalpākṣarā the teaching of the perfection of wisdom is expounded only insofar as it concerns one's attitude to other beings, whereas the Hṛdaya concentrates on the attitude to dharmas. The formula of the 'heart of perfect wisdom' in the Svalpākṣarā, which also recurs in the "Perfection of Wisdom for Vajrapāṇi" (= A 7), implies a more bhaktic appeal to the power of a deity, whereas the mantra of the Hṛdaya condenses the very struggle for spiritual emancipation into one short formula. The claims on the reader's capacities are also rather modest. Avalokiteśvara asks the Lord to give the perfection of wisdom "in a few syllables, a source of great merit; by merely hearing it all beings extinguish all hindrances which comes from their past karma, and they are definitely turned towards enlightenment."

The Tantric element is more pronounced than in the Hṛdaya. One short mantra, and one long dhāraṇī are given. The Sūtra promises that as a result of it "the beings who labour zealously at the evocation

1 gdon-par bya'o. Sanskrit illegible.

2 spro-ba chun-ba; only Tib.

3 bsod-nams chun-nu; only Tib.

4 mandāś mādāś

(sādhana) of mantras, will find that their mantras will succeed (sidhyanti) without fail," and, "where it has been read out, there all the assemblies are consecrated (abhiṣikta) and all their mantras are realized face to face (abhimukhā bhavanti)." The Mantra concerns the Tathāgata Mahā-Śākyamuni, a Buddha of the remote past, who was in the world at the beginning of the first incalculable aeon of the career of the Bodhisattva who later became the Buddha Śākyamuni.

(A 3) The "Perfection of Wisdom for Kauśika" is preserved in Sanskrit Chinese and Tibetan. It is nothing but a compilation of 21 fragments, and it is therefore likely to be very late. The fragments are, 1. a definition of the prajñāpāramitā by way of negations, which I have not so far identified; 2. a passage from a later chapter of the Aṣṭasāhasrikā,¹ the Dharmodgatasya bodhisattvasya mahāsattvasya dharmadeśanā, 3. a list of the six perfections, 4. a list of the 18 traditional forms of emptiness, 5. a quotation from the Vajracchedikā,² 6 and 7. two quotations from Nāgārjuna's Madhyamakakārikā,³ 8 to 21 a number of spells, all, except one⁴ addressed to the prajñāpāramitā, among them (no. 11) an echo of the prajñāpāramitā-dhāraṇī (= C 3), and (at 21), as the last, the mantra of the Hṛdaya. The Tibetan version is much shorter, and gives only the items 1-5, 16, 6 and 7.

(A 4. -8) The Tibetan alone has preserved a set of five short Sūtras in which the Prajñāpāramitā is preached to five Bodhisattvas, i. e. to Sūryagarbha ('Womb of the Sun'), Candragarbha ('Womb of the Moon'), Samantabhadra ('Wholly Auspicious'), Vajrapāṇi ('Bearer of the Thunderbolt'), and Vajraketu ('He who has the Thunderbolt for an Ensign'). I do not know for what reason these five Bodhisattvas are considered to form one group, or why they should be specially associated with the Prajñāpāramitā.

(A 4) The Sūryagarbha-sūtra first compares the concentration of a skillful Bodhisattva with the sun from seven points of view, then sums up the metaphysics of perfect wisdom, enumerates the blessings derived from a study of the Prajñāpāramitā-sūtra, and ends up with a few

1 xxxi 525

2 ch. 82a

3 I, 1-2

4 no. 10, an invocation to Dharmodgata.

gāthās. In the text itself the Bodhisattva is called Sūryaprabhāsa ('ñi-ma rab-tu snañ-ba, Splendour of the Sun'), and not Sūryagarbha as in the title.

(A 5) The *Candragarbha-sūtra* compares the perfection of wisdom with the moon, discourses on the difference between the perfection of wisdom which is with outflows and the perfection of wisdom which is without outflows, proceeds to a litany in the style of Dharmodgata's dharmadeśanā, and concludes with a mantra and short verse.

(A 6) The *Samantabhadra-sūtra* first describes a concentration of the Bodhisattva Samantabhadra and its consequences, gives a few verses spoken by the Gods, and adds a few words on the training in perfect wisdom.

(A 7) The *Vajrapāṇi-sūtra* first explains how one should train in perfect wisdom, gives the great mantra of the mother of all the Buddhas, and enumerates a few blessings which result from aspiring for the dharma of a Buddha.

(A 8) The *Vajraketu-sūtra* describes the perfection of wisdom by two sets of four dharma with which it is endowed, and which cause it to be produced, says how one should train in perfect wisdom, and concludes with a few verses.

B) We next consider the two *Litanies*.

(B 1) The *Prajñāpāramitā nāma aṣṭaśatikā*, "the 108 (marks) of the perfection of wisdom", is preserved both in Tibetan and in Chinese. After an initial poem it gives, without any further introduction, the 108 names or epithets of Perfect Wisdom. In the Chinese translation the items are numbered, and it is then easier to see which epithets should be taken together, and counted as one. The Tantra knows many such litanies of 108 names, for Avalokiteśvara, Tārā and Mañjuśrī, and similar productions are also found in the Hindu Tantra. In this case the names describe either the objective counterparts of perfect wisdom, or the mental attitudes which lead to it. The second part of this text gives a long dhāraṇī. The Chinese translation expressly calls the text a dhāraṇī. The text is not Sūtra in the proper sense of the term, as it does not claim to be spoken by the Buddha, and lacks both the introductory and the end formula of a Sūtra. The dhāraṇī contains some orgiastic elements which are usually absent in the literature on the perfection of wisdom.

(B 2) The *Pañcaviṃśati-prajñāpāramitā-mukha*, the "Twenty-five doors to Perfect Wisdom" is preserved in full only in Tibetan. The

25 formulas themselves, without the framework of a Sūtra, do however, occur elsewhere, — in the Tibetan and two Chinese translations of the Adhyardhaśatikā (= A 1), and in the Śrī-paramādyā. The 25 formulas which constitute the doors to the entrance into transcendental wisdom, or, alternatively, the faces or aspects of transcendental wisdom, either express a metaphysical truth, or a state of spiritual perfection, or a short mantra. The loving enumeration of the classes of supernatural beings at the beginning, the constant references to vajra, terms like nisumbhaḥ at 14, or mahārāga at 7, and the reference to the body, speech and mind of the Tathāgatas mark this as a work of the Tantric Vajrayāna. The Sūtra is addressed to Vajrapāṇi, 'the spirit who bears the thunderbolt,' a symbol of irresistible strength. He has always been closely associated with the Prajñāpāramitā. In the Aṣṭasāhasrikā¹ it is said that he always follows closely behind an irreversible Bodhisattva, so as to protect him. In the list of the Mahāmāyurī he is the Yakṣa of the Vulture Peak, near Rājagṛha, the scene of most of the sermons on Perfect Wisdom. In the Vajrayāna he becomes the Bodhisattva who corresponds to Akṣobhya, and belongs to the same family as the Prajñāpāramitā, i. e. the dveṣa family.

C) Next we turn to five *Dhāraṇīs*.

(C1) (C2) Amoghavajra translated two works dealing with the dhāraṇīs, 36 in number, which were added to the 7th chapter of the "Prajñāpāramitā-sūtra explaining how benevolent kings may protect their country" in Amoghavajra's translation of that Sūtra (T 246 ii).

(C3) A *prajñāpāramitā-dhāraṇī*, very short, is found in varying recensions in Nepalese manuscripts of Collections of Dhāraṇīs (dhāraṇī-saṃgraha). I do not know whether it is preserved anywhere in Chinese or in Tibetan. Its purpose is to help us remember the Śatasāhasrikā.²

(C4) A *prajñāpāramitā-hṛdaya-dhāraṇī* consists chiefly of invocations. It begins with : Oṃ namaḥ śrī-Vajrasattvāya ! It has no connection at all with the Hṛdaya Sūtra, but it is one of the numerous attempts to express the core, or essence, of transcendental wisdom in magical form.

(C5) The "Perfection of Wisdom in One Letter," the *Ekakṣarī*, is preserved only in Tibetan. The one letter, or syllable, is A, which has always in Buddhist tradition had a special affinity with emptiness.

¹ xvii, p. 888

² anayā dharīṇyā Satasāhasrya-prajñāpāramitā-vaṇa labhate phalam

The text gives the usual preamble and conclusion of a Sūtra, is addressed to Ānanda, and the body of the Sūtra is extremely short.

D) We finally conclude our survey with the *Rituals*,

(D1) The two texts from the Dhāraṇī-samuccaya, translated before 625, belong together, and in a way constitute but one item. D 1, 1 i; in the form of a short Sūtra, in which the Lord explains to Brahma-deva the virtuous qualities which follow from a practice of perfect wisdom. The enumeration of the various advantage to be gained from the prajñāpāramitā resembles in general that given, at much greater length, in the Aṣṭasāhasrikā (chapters 3 to 5), but special stress is laid in this outline of the inconceivable dhāraṇī-mudrā-guṇā on the winning of meditational trance (śamatha), which is as immovable as Mount Sumeru. This document would have to be reckoned among the Sūtras if it did continue, without a break, into D 1, 2 which is our first dated source for the iconography of the Prajñāpāramitā. It describes how the figure of Mahāprajñā who is reckoned among the Bodhisattvas, should be painted. She is white, and has two arms. The left arm is turned towards the breast, the left hand being raised with the five fingers extended; in the palm of the left hand one should paint a Sūtra-box made of the seven precious things, which contains the twelve categories of sacred texts, i. e. the prajñāpāramitā-piṭaka. The right hand hangs over the right knee, the five fingers extended, in the gesture of abhaya-dada. Wisdom is beautiful like a heavenly maiden (devakanyā), and serene in her features like a Bodhisattva. She has three eyes, wears a deva-crown, and is seated on a lion-throne. Her dress and ornaments are described in great detail. She is surrounded by Brahma-deva (on the right), Śakra-deva (on the left), the Śuddhāvāsa-devas (above), and, (underneath) by four vidyā-rājās, who are respectively blue, yellow, red and white. The text then proceeds to describe 13 ritual gestures (mudrā), 9 dhāraṇīs and the maṇḍala of the prajñāpāramitā with ritual.

(D 2) More than a century later Amoghavajra translated a ritual concerning a Maṇḍala of the Prajñāpāramitā Bodhisattva. An outline of this maṇḍala can be seen in Mikkyō-daijiten. The Prajñā, in the centre, is surrounded by the 10 pāramitās, and by a number of deities, rākṣasas, etc.

(D 3) The contents of this commentary to the "Sūtra of the Benevolent Kings" have been summed up by de Visser, and I must refer to his accounts here.

(D 4) (D 5) (D 6) As for the sādhanas of the Prajñāpāramitā, I have examined only those of the Sādhana-mālā, without comparing them with the Tibetan documents listed under (D 5) and (D 6). This collection, which is earlier than 1100 A. D. gives 9 sādhanas of the Prajñāpāramitā, i. e. no 151-159. The last, no. 159, is the most elaborate, and it is attributed to Ācārya-Asaṅga. It begins with a maṇḍala of the five Tantric Tathāgatas, or Jinas, with their Śaktis. Later on the eight yoginīs are mentioned. There is no reason to believe that the system of the five Jinas is much older than A. D. 750, and it is unlikely that this sādhana, which incidentally begins by quoting the first verse of Diṇnāga's Piṇḍārtha, is actually the work of the famous Asaṅga who lived more than three centuries before that date.

The procedure for conjuring up the prajñāpāramitā is the same as that for the other deities, and it is given only in an abbreviated form. In addition each sādhana describes the distinctive visual appearance of the seven forms of prajñāpāramitā envisaged here, and gives the germ syllable, and the mantra, which corresponds to each form. 152, 158 and 159 have the same mantra (om āḥ dhīḥ hūṃ svāhā), and so have 153 and 156 (om dhīḥ śruti-smṛti-vijaye svāhā), and 151 and 155.

(D7) (D 8) both refer to a six-armed form of the Prajñāpāramitā, of golden colour. The first (D 7) has three faces and three eyes, and the first right hand holds the rosary, the left the Sūtra-book; the second right an arrow, the second left a bow; third right arm is in varada, and third left holds a cintāmaṇi. In the case of the second (D 8) the two upper arms are in dharmacakra-mudrā, and the four others hold the Sūtra, utpala, śakti, etc.

Tantric Prajñāpāramitā works

A. Sūtras.

41. *Adhyardhaśatikā prajñāpāramitā sūtra.*

S: Prajñāpāramitā-naya-śatapañcaśatikā

ed. E. Leumann, Zur nordarischen Sprache and Literatur, 1912, pp. 92-99

ed. Izumi, Toganoo, Wogihara; Kyoto 1917, pp. 1-19

ed. S. Toganoo, Rishukyo no kenkyu, 1930, pp. 1-9

Ch: T 220(10), 518. Hiuen-tsiang, 660 A. D.

T 240 i. Bodhiruci, ca 700 A. D.

T 241 ii. Vajrabodhi, ca 725 A. D.

T 243 i. Amoghavajra 770 A. D.

T 242 i. Dānapāla 980 A. D.

T 244 vii Hōken ca 1000 A. D.

Izumi etc. prints T 220 (10), 240, 241, 243, 242.—Toganoo prints first T 243 (pp. 2-22) with Jap. translation), and then in parallel columns 10 versions of each chapter, i. e. T 220 (10), 240, 241, 244; (5) (6) (7) Jap.; (8) T 243; (9) Jap. trsl. of skr.-khot. Ms; (10) T 242.

Ti : 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa'i tshul brgya lha bcu-pa
O (Sakurabe's Otani Catalogue) (among Tantras)

To (Mi's Catalogue) 17, and 489 (ka 133a-139b)

Narthang, Sna tshogs 240-249

In Izumi, etc., pp. 23-55, after Peking edition in Otani Library of East Hongwanji. In Toganoo 11-33 (corrected with the help of two more editions).

Khot. : After Central Asian Ms in Leumann, Izumi, Toganoo.

e : Leumann, trsl. of Khot. part : Taisho Daigaku Gahuko, 1930, pp. 47-87 (Journal of Taisho University).

Ch : 1. Jñānamitra, — ṭikā. Ti : To 2647. Jn 272b-294a

2. K'ouei Ki of Fa-siang (+682 A. D.). Ch : T 1695 iii

3. Amoghavajra. Ch : T 1003ii

4. S. Toganoo, Rishukyo no kenkyu, Koyasan 1930, 584 pp. 82 plates.

A2. *Perfect Wisdom in a Few Words.*

S : Svalpākṣarā-prajñāpāramitā-sūtra. Ms As. Soc. Bengal 10 75 78.

Ch : T 258 I tral. T'ien-si-Tsai. ca 980 A. D.

Ti : 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa yi-ge ñuñ-du shes by-ba theg-pa chen-po' mdo.

O 741. Narthang, Sna tshogs. 258b-260b. Rgyud DA 89-92 (xi, 12).

A3. *The Perfection of Wisdom for Kauśika.*

S : Kauśika prajñāpāramitā-sūtra. Ms Stein 0044.

Ch : (Buddha-bhāṣita Indra-Śakra-prajñāpāramitā-hṛdaya-sūtra)

T 249 i. She-hu (Dānapāla ?) ca 950 A. D.

Ti : 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa Ko'uśika shes bya-ba.

O 173. Rgyud PA 18b 20a

To 19(=554). KA 142a-143b

Narthang, Sna tshogs 256a-258a Rgyud PA 505b-508 (xi no. 20)

A4. *The Perfection of Wisdom for Sūryagarbha.*

S : Prajñāpāramitā Sūryagarbha mahāyāna sūtra....

Ti : ñl-ma'i sñiñ-po

O 742. 179a-180a

A5. *The Perfection of Wisdom for Candragarbha*

S : Candragarbha prajñāpāramitā mahāyāna sūtra....

Ti : zla-ba'i sñiñ-po

O 743. 180a-181b

A6. *The Perfection of Wisdom for Samantabhadra.*

S : Prajñāpāramitā Samantabhadra mahāyāna sūtra....

Ti : kun-tu bzañ-po

O 744. 181b-182a

A7. *The Perfection of Wisdom for Vajrapāṇi*

S : Prajñāpāramitā Vajrapāṇi mahāyāna sūtra....

Ti : lag-na rdo-rje.

O 745. 182a-b

A8. *The Perfection of Wisdom for Vajraketu*

S : Prajñāpāramitā Vajraketu mahāyāna sūtra.—

Ti : rdo-rje rgyal-mtshan

O 746. 182b-183b

B. Litanies.

B1. *The 108 Marks of Perfect Wisdom.*

S : Prajñāpāramitā nāma aṣṭaśatakā....

Ch : (Ārya-aṣṭasahasra-gāthā-prajñāpāramitā nāma aṣṭaśata-satya-pūrnārtha-dhāraṇī-sūtra. N). T 230 i. Fa-hsien, 982 A. D. -N 999

Ti : 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa'i mtshan rgya rtsa brgyad -pa.

O 172

To 25 (—553), KA 174-5

Narthang, Sna tshogs 250a-252a. Rgyud DA, 502-503

B 2. *The 25 Doors to Perfect Wisdom.*

S : Pañcaviṃśati-prajñāpāramitā-mukha.

ch : 1. T 242. Dhānapāla's trsl. of Adhyardhaśatikā, p. 783 col. 2-3

2. T 241 (Bodhiruci's trsl. of same text) ; cf. p. 781 col. 2, line 15 ; 25 formulas in col. 1-2.

cf. reference in Toganoo p. 398, and the text at p. 384.

Ti : 'phags-pa śes-rab-kyi pha-rol-tu phyin-pa sgo ñi-su rtsa lha-pa shes bya-ba theg-pa chen-po'i mdo.

Narthang, Sna tshogs 261a-b

ti : 1. Tibetan trsl. of Adhyardhaśatikā, ch. 15 A.

2. Śrī-paramādya.

acc. to Toganoo p. 398.

Toganoo prints the list in skr. on pp. 398-400, with Sino-Japanese translation.

C. Dhāraṇīs.

C1. *Explanation of the Dhāraṇīs of the Ninnō.*

S :—

Ch : Ninnō hannya darani shaku. trsl. Amoghavajra. T 996 i. N 1406.
cf. de Visser pp. 142 sq., 159.

C2. *Rules of reciting the Dhāraṇīs of the Ninnō.*

S :—

Ch : Ninnō hannya nenju hō. Ceremony of reciting (the dhāraṇīs of)
the Ninnō. trsl. Amoghavajra. T 995 i. N 1419.

C3. *The Dhāraṇī of Perfect Wisdom.*

S : Prajñāpāramitā nāma dhāraṇī, or : ārya-prajñāpāramitā-dhāraṇī.
ed. Filliozat. JAs 1941-2. Also Ms.

C4. *The Dhāraṇī of the Heart of Perfect Wisdom.*

S : prajñāpāramitā-hṛdaya-dhāraṇī. Ms. Cambridge Add. 1554,
15 lines.

C5. *Perfect Wisdom in One Letter.*

S : Bhagavatī prajñāpāramitā sarva-Tathāgata-mātā (or : mātē ?)
ekākṣarā nāmā. —

Ti : Bcom-ldan-'das-ma śes-rab-kyi pha-rol-tu phyin-pa de-bshin gśegs-
pa thams-cad-kyi yum yi-ge gcig-ma.
O 741 Narthang, Sna tshogs 255b-256a

D. Rituals.

D 1. 1. *The great Heart Sūtra of the great Perfection of Wisdom.*
2. *Method of making an image of the Prajñāpāramitā.*

S :—

Ch : Dhāraṇīsamuccaya, trsl. Atigupta, ca 600.
1. T 901, iii, 804c-805a
2. T 901, iii, 805a—

D 2. *Ritual concerning a Maṇḍala of Prajñāpāramitā.*

S :—

Ch : T 1151. trsl. Amoghavajra.
cf. Mikkyō-daijiten p. 1840 a.

D 3. *Rules on the places of worship and the chanting of the liturgies of the Ninnō.*

S :—

Ch : Ninnō gokoku hannya haramita dōjō nenju giki. T 994 i. trsl.
Amoghavajra. N 1435.
cf. de Visser—Ancient Buddhism in Japan pp. 160-175 for the
contents.

D 4. *Evocations of the Perfection of Wisdom.*

S : prajñāpāramitā-sādhana. In Sāadhanamālā
no. 151. 2-armed white. R red lotus and book.
152. 2-armed yellow. R and L : blue lotus and book.
153. 2-armed yellow. L : blue lotus and book.
154. 2-armed white : R and L : red lotus and book.
155. 2-armed white : R, red lotus ; L, book held against heart.
156. 4-armed, yellow.
157. As 153.
158. 2-armed, yellow. L : red lotus and book.
159. As 152.

D 5. *Evocations of the Perfection of Wisdom.*

Ti : Tanjur (Ui) no. 2326
2640 prajñāpāramitā-hṛdaya-sādhana.
2641
3219
3220
3221
3222
3352
3353
3354
3355
3542 śukla
3543 pītavarṇa
3544 saṃkṣipta-pīta-varṇa
3545 śukla
3546 śukla
3547 kanakavarṇa
3549 kanakavarṇa
3550

D6. *The Maṇḍala of the Perfection of Wisdom.*

S :— prajñāpāramitā-maṇḍala-vidhi

Ti : Ui no. 2644(13 pp.)

2645(10 pp), Ratnakīrti

D7. *Sūtra of the contemplation of the Bodhisattva Prajñāpāramitā, Mother of the Buddha.*

S :—

Ch. T 259 i, trsl. T'ien-si-tsai, 980-1000. p. 854.

(Buddha-bhāṣita-contemplation-buddha-mātā prajñāpāramitā-bodhisattva-sūtra). kuan-siang fo-mu pan-jo-po-lo-mi-to P'u king. Kansō-butsumo hannyaharamitta bosatsu kyo.

D8. *Ritual of the contemplation of Prajñā, mother of the Buddha.*

S :—

Ch : T 1152 i. trsl. She-hu, ca, 1,000.

THREE LATE PRAJÑĀPĀRAMITĀ TEXTS.

1. *The Svalpākṣarā prajñāpāramitā.*

The Sanskrit text is, to my knowledge, preserved in only one single manuscript of the 11th century, in the Asiatic Society of Bengal, no. 10 75 78. I have to thank the Asiatic Society for their kindness in letting me have a photograph of this manuscript. The manuscript originally comprised 4 folios, but the first folio is missing, and the front part of folios 3 and 4 is broken off. I have restored the beginning from the Tibetan (Narthang, Sna-tshogs 258b-260b, Rgyud DA 89-92), and have also tried to fill in the remaining gaps from the Tibetan translation, which seems, however, to have been based on a slightly different recension of the text.

2. *The Kauśaka-prajñāpāramitā.*

The sanskrit text is preserved in a Central Asian manuscript, Ms. Stein 00 44, written in cursive Gupta characters. The roll is not easy to read, some pieces have fallen out and many letters are rubbed off. Fortunately I had the benefit of Prof. Bailey's expert advice in the deciphering of this manuscript. The Tibetan translation (Narthang : Sna-tshogs 256a-258a ; Rgyud DA 505b-508a) omits most of the mantras (i. e. no. VIII-XV, XVII-XXI), which have been checked

against She-hu's Chinese translation (T 249) with the kind help of Dr. Arthur Waley.

3. *The Prajñāpāramitā nāma aṣṭasataka.*

The sanskrit original of this litany is lost. The Tibetan text is based on the two versions contained in the Narthang Kanjur, i. e. in Sna-tshogs f. 250a-252a (-N) and in Rgyud, Da, f. 503a-505b (-R), and on the corresponding text of the Lhasa edition (-Lh). The numbering of the 108 items has been inserted from Fa-hsien's Chinese translation (T 230) (-Ch).

Svalpākṣarā Prajñāpāramitā

(Namaḥ sarva-buddha-bodhisattvebhyaḥ !

evaṃ mayā śrutam ekasmin samaye. Bhagavān Rājagṛhe viharati sma Gṛdhra-kūṭe parvate, mahatā bhikṣu-saṃghena sārddham dvādaśa-sāhasra-pañcaśataiḥ, bodhisattva-koṭi-niyuta-śatasahasraiḥ sārddham viharati sma, lokapāla-ādi deva-koṭi-niyuta-sahasraiḥ parivṛtaḥ puras-kṛtas, śrī¹ -siṃhāsane viharati sma.

atha khalu bodhisattvo mahāsattvo Āryāvalokiteśvaro utthāya-āsanād eka-amsam uttarāsaṅgam kṛtvā, dakṣiṇam jānu-maṇḍalam pṛthivyām pratiṣṭhāpya, yena Bhagavāms tena-añjalim praṇamya prahasita-vadano bhūtvā Bhagavantam etad avocat : deśayatu Bhagavān prajñāpāramitām svalpākṣarām mahā-puṇyām, yasyāḥ śravaṇamātreṇa sarva-sattvāḥ sarva-karma-āvaraṇāni kṣapayīṣyanti, niyataṃ ca bodhi-parāyaṇā bhaviṣyanti, ye ca sattvāḥ mantra-sādhane udyuktās teṣāṃ ca-avighnena mantrāḥ sidhyanti.

atha khalu Bhagavān Āryāvalokiteśvarāya² bodhisattvāya mahāsattvāya mahā-karuṇikāya sādhu-kāram-adāt : sadhu sadhu kulaputra, yas tvam sarva-sattvānām³ arthāya hitāya sukhāya pradhāṇāya ca dīrgha-rātram niyuktaḥ, tena hi tvam kulaputra śṛṇu sādhu ca suṣṭhu ca manasikuru, bhāṣiṣye⁴ham te prajñāpāramitām svalpākṣarām mahā-puṇyām, yasyāḥ śravaṇa-mātreṇa sarva-sattvāḥ sarva-karma-āvaraṇāni kṣapayīṣyanti, niyataṃ ca bodhi-parāyaṇā bhaviṣyanti, ye ca sattvāḥ mantra-sādhane udyuktās teṣāṃ ca-avighnena mantrāḥ sidhyanta.

atha khalu Āryāvalokiteśvaro bodhisattvo mahāsattvo Bhagavantam etad avocat : tena hi Sugata⁴ bhāṣatu sarva-sattvānām arthāya hitāya sukhāya ca.

1. Tib. dpal-gyi snin-po'i ; śrīmaṇḍa ?

2. -śvaro Ms. 3. phan-pa'i phyle 4. Ms : -to

atha khalu Bhagavāms tasyāṃ velāyāṃ sarva-duḥkha-pramocano nāma samādhiṃ samāpadyate sma, yasya ca samādhiṃ samāpannasya Bhagavata⁵ ūrṇā-kośa (jñā)-vivarāṇ-lavād⁶ anakāni raśmi-koṭi-niyuta-śatasahasrāṇi niścaranti sma. taiś ca raśmibhiḥ sarva-buddha-ksetrāṇi pari-sphuṭāṇy abhūvan, ye ca sattvās tayā prabhayā sprṣṭhās, te sarve niyatā abhūvan anuttarāyāṃ samyaksambodhau,⁶ yāvan narakāḥ sattvāḥ (sa dhva sū ga sa ma + + +)⁶ sarve ca buddhaksetrāṇi ṣaḍvikāram praviceḷu, divyāni ca candana-cūrṇa-varṣāṇi Tathāgata-pāda-mūlaṃ vavarṣuḥ.

atha khalu Bhagavāms tasyāṃ velāyāṃ prajñāpāramitāṃ bhāṣate sma. tadyathā : bodhisattvena mahāsattvena sama-cittena bhavitavyam, sarva-sattveṣu maitra-cittena bhavitavyam, kṛtājñena bhavitavyam kṛtavedinā⁷ ca bhavitavyam, sarva-pāpa-virata-cittena bhavitavyam. idāṃ ca prajñāpāramitā-hṛdayam ā (+ +) tavyam⁸ : Namō ratna-trayāya ! Namaḥ Śākyamunaye tathāgata-arhate samyaksambuddhāya ! tadyathā : Oṃ, mune mune mahāmūnaye svāhā ; asyā prajñāpāramitāyā lābhāt mayā-anuttarā samyaksambodhir anuprāptā, sarva-Buddhāś ca ato niryātā, mayā-api-iyam eva prajñāpāramitā śrutā Mahāśākyamunes⁹ tathāgatasya sāksāt. tena hi tvam sarva-bodhisattvānām agrato buddhatve ca vyākṛto : bhaviṣyasi tvam māṇava-anāgate' dhvani¹⁰ Sam(-anta-raśmi-samu-)dgata¹⁰ śrī-kūṭa-rājā nāmās tathāgato'rhan samyaksambuddho, vidyā-caraṇa-sampannaḥ sugato lokavidu anuttaraḥ puruṣa-damya-śārathī śāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān, tvad iyam api ye idan nāmadheyam śroṣyanti dhārayiṣyanti vācayiṣyanti likhayiṣyanti parebhyaś ca vistareṇa samprakāṣayiṣyanti, pustaka-likhitam api kṛtvā gr̥ddhe dhārayiṣyanti pūjayiṣyanti, te sarve alpopāyena alpa-śravaṇena ca tathāgatā bhaviṣyanti. tadyathā : Oṃ, jeya jeya padmābhe. avame avame. sarasaraṇi. dhiri dhiri. devatā. anupālani yuddhāt-tāriṇi para-cakra-nivāriṇi. pūraya pūraya bhagavati sarva-āśā, mama ca sarva-sattvānāṃ ca sarva-karma-āvaraṇāni viśodhaya, buddha-adhiṣṭhite svāhā ; iyaṃ sā kulaputra paramārtha-prajñāpāramitā

5. des smin mtshams-kyi mdzod-spu'i phrag-nas

6. sems-can dmyal-ba yan-chad

7. Ms : —tā ?

8. gdon-par bya'o ; āpattitavyam ?

9. Ms : —nis

10. 'od-xer kun-nas 'phags-pa gāgs-pa'i. Raśmi-samudgata ?

sarva-buddhānāṃ janani¹¹ bodhisattva-mātā¹² (bodhi-dadatrī pāpa-hāra) kā¹². sarva-buddhair api na śaknoti¹³ asyā anuśamsā vaktum yāvad kalpa-koṭi-ṣatair api. anayā paṭhita-matreṇa sarva-parṣaṇmaṇḍalā-abhiṣiktā bhavanti, sarve ca mantrāḥ abhimukhā bhavanti.

atha-Āryāvalokiteśvaro bodhisattvo mahāsattvo Bhagavantam etad avocat : kena karaṇena Bhagavann iyaṃ svalpākṣarā prajñāpāramitā ?

Bhagavān āha : alpopāyvat ye' pi sattvā¹⁴ mandās mādās¹⁴ te' pi-imāṃ prajñāpāramitāṃ svalpākṣarāṃ dhārayiṣyanti vācayiṣyanti likhiṣyanti likhayayiṣyanti, te sarve alpopāyena bodhi-parāyaṇā bhaviṣyanti. anena karaṇena kulaputreyam saṃkṣiptā svalpākṣarā prajñāpāramitā.

evam ukte Āryāvalokiteśvaro bodhisattvo mahāsattvo Bhagavantam etad avocat : āścaryam Bhagavam parama-āścaryam Sugata yāvad eva Bhagavān sarva-sattva-hitāya ayan dharma-paryāyo bhāṣito manda-pudgalānām eva arthāya hitāya sukhāya ceti.

idam avocat Bhagavān, attamanā Āryāvalokiteśvaro bodhisattvo mahāsattvo, te ca bhikṣavas te ca bodhisattvāḥ, sā ca sarvavati parṣat sa-deva-mānuṣa-asura-gandharvāś ca loka, Bhagavato bhāṣitam abhyanandann iti.

Kauśika-prajñāpāramitā-sūtra,

Namo sarva-buddha-bodhisattvebhyaḥ !

evam mayā śrutam ekasmin samaye. Bhagavān Rājagṛhe viharati sma, Gṛdhrakūṭe parvate, mahatā bhikṣu-saṃghena sardham, anekaiś ca bodhisattva-śatasahasraiḥ, sarvaiḥ kumārabhūtaiḥ. tatra khalu Bhagavān Śakram devānām indram āmantrayata sma :

(I) ¹ ayam Kauśika prajñāpāramitāyāḥ arthaḥ : prajñāpāramitā na dvayena draṣṭavyā na-advayena ; na nimittato na-animittataḥ ; na-ayūhato na-nirāyūhataḥ ; notkṣepato na prakṣepataḥ ; na saṃkleśato na-asamkleśataḥ ; na vyavadānato na-avyavadānataḥ ; notsargato na-anutsargataḥ ; na sthānato na-asthānataḥ ; na yogato na-ayogataḥ ; na sambandhato na-asambandhataḥ ; na pratyayato na-apratyayataḥ ; na dharmato na-adharmataḥ ; na tathatā (yā) na-atathatā (yā) ; na bhūta-koṭyā^a na-abhūta-koṭyā^b (vedi) tavya.

11. Ms : — ni.

12. About 8 or 9 akṣaras are missing. — 'phral-tu sdig-ṣa phrag-pa/ byan-chub sbyin-par byed-pa ste/

13. ? — Ms : śakṛta ? — mi nus so.

14. Tib. only : spro-ba chun-ba

1. Untraced. Probably from the last third of the Large Prajñāpāramitā.

a) Ms : —koṭita ? b) Ms : —koṭinām ?

(II)² *evam eva-ayam so Kauśika prajñāpāramitāyāḥ arthaḥ, tadyathā : sarva-dharma-samatvāt prajñāpāramitā samā ;^o sarva-dharma-viviktatvāt prajñāpāramitā viviktā ; sarva-dharma-acalatvāt prajñāpāramitā acalā ; sarva-dharma-amanyatatvāt prajñāpāramitā amanyatā ; sarva-dharma-abhīrutvāt^d prajñāpāramitā abhīru,^e sarva-dharma-acchambhitatayā^f prajñāpāramitā acchambhī ; sarva-dharmaikarasatvāt prajñāpāramitāikarasā ; sarva-dharma-anutpādatvāt prajñāpāramitā anutpādā ; sarva-dharma-anirodhatvāt prajñāpāramitā anirodhā ; gagana-kalpatvāt sarva-dharmāṇāṃ prajñāpāramitā gagana-kalpā ; rūpa-aparyantatvāt prajñāpāramitā aparyantā ; evaṃ vedanā-saṃjñā-saṃskāra-vijñāna-aparyantatvāt prajñāpāramitā aparyantā : pṛthivī-dhātva-aparyantatvāt prajñāpāramitā aparyantā ; evaṃ ab-dhātu-tejo-dhātu-vāyu-dhātu-ākāśa-dhātu-vijñāna-dhātva-aparyantatvāt prajñāpāramitā aparyantā ; Sumerv-aparyantatvāt prajñāpāramitā aparyantā ; saṃudra-aparyantatvāt prajñāpāramitā aparyantā ; vajra-samatvāt prajñāpāramitā samā^s : sarva-dharma-abhedatvāt prajñāpāramitā-abhedā ; sarva-dharma-(svabhāva)^h anupalabdhitvātⁱ prajñāpāramitā-anupalabdhīḥ ; sarva dharma- (a) vibhava(nā)^k -samatvāt^l prajñāpāramitā(a)vibhāva(nā)-samā ; sarva-dharma-nis-ceṣṭatvāt prajñāpāramitā nisceṣṭā ; sarva-dharma-acintyatvāt prajñāpāramitā acintyeti.*

(III)(3) *evaṃ dānapāramitā-śīlapāramitā-kṣāntipāramitā-vīryapāramitā-dhyānapāramitā-prajñāpāramitā^m -trimaṇḍala-pariśuddhy-aparyantatvāt prajñāpāramitā-aparyantaḥ iti.*

(IV)(4) *prajñāpāramitā ucyate yaduta-aṣṭādaśa-śūnyatā. tadyathā ;*

2. Aṣṭasāhasrikā xxxi 526. Dharmodgatasya bodhisattvasya mahāsattvasya dharmadeśanā.—cf. no. X.

o) Tib. adds : oho thams-oad zab-po'i phyir ses-rab-kyi pha-rol-tu phyin-pa zab-bo.

d) Aṣṭa : abhayatvāt ; Tib. 'jigs-pa med-pa'i phyir.

e) Aṣṭa : abhaya ; Tib. 'jigs-pa med do

f) Aṣṭa : acchambhitatayā ; Tib. bag-tsha-ba med-pa'i phyir

g) Ms : vajrasamā ? Tib. : mñam mo

h) So also Tib : no-no-ñid ; A omits svabhāva.

i) Ms : anupalabdhī ? k) Tib : gsal-ba med-par ; A : abhibhāvanā at p. 526, but avibhāvanā at p. 526.

l) Ms : samatvāt m) Tibetan adds : upāyapāramitā-praṇidhānapāramitā-balopāramitā-juṣṭapāramitā—

8. Untraced

4. e. g. Pañcaviṃśatisāhasrikā pp. 196-198.

adhyātma-śūnyatā bahirdhā-śūnyatā adhyātma-bahirdhā-śūnyatā śūnyatā-śūnyatā mahā-śūnyatā paramā(rtha)-śūnyatā saṃskṛta-śūnyatā asaṃskṛta-śūnyatā atyanta-śūnyatā anādyagraⁿ -śūnyatā (an)apākāra^o -śūnyatā prakṛti-śūnyatā svalakṣaṇa-śūnyatā sarvadharmā-śūnyatā anupalambha-śūnyatā abhāva-śūnyatā svabhāva-śūnyatā abhāva svabhāva śūnyatā iti. ayam ucyate saṃkṣiptena prajñāpāramiteti.

(V)⁵ *tārakā timiraṃ dīpo māyā-avaśyāya^p budbudaṃ supinaṃ vidyud abhraṃ ca evaṃ ca evaṃ draṣṭavyaṃ saṃskṛtaṃ, iti.*

(VI)⁶ *anirodham anutpādam anucchedam aśāsvatam
anekārtham anānārtham anāgaman anirgamam.*

(VII)⁷ *yat pratītyasamutpādam prapañcopaśamaṃ śivam
deśayāmāsa sambundhas taṃ vande vadatām^q varaṃ.*

(VIII) *Namo daśasu dikṣu sarveṣāṃ atīta-anāgata-pratyutpannānāṃ
trayāṇāṃ ratnānāṃ !*

(IX) *Namo Bhagavatyai prajñāpāramitāyai, sarvā-tathāgata-sunibhāyai sarva-tathāgata-anujñāta-vijñātāyai ! (Om)⁹ prajñe prajñe prajñā-avabhāse prajñā-āloka-kāri ajñāna-vidhamane siddhe susiddhe sidhyamane^s (Bha)gavate sarva-aṃga-sundari bh)ktī^t -vatsale prasārahaste samāśvāsakare, sidhya sidhya budhya budhya kampa kampa cala cala rāva rāva āgaccha Bhagavate mā vilamba svāhā !*

(X) *Namo Dharmodgatasya bodhisattvasya mahāsattvasya mahā-kāruṇakasya !*

(XI)¹¹ *Namo Prajñāpāramitāyai ! tadyathā : muni-dharme saṃgraha-dharme anugraha^u -dharme vimoksha-dharme sattva-anugraha-dharme vaiśramaṇa-dharme samantanuparivartana^v -dharme guṇi-graha-saṃgraha-dharme sarvatrānugata-dharme sarva-kāla-paripūrṇa^w -dharme-svāhā.*

(XII) *Namo Prajñāpāramitāyai ! tadyathā : akhane nikhane mukhana nekhane (avara-vandane)^x paṭane paṭane paṭare svāhā.*

5. Vajracchedikā 82a 6. Madhyamika-kārikā I 1

6. Madhyamika-kārikā I 1. 7. Ibid. I, 2

9. Also in the '108 lakṣaṇas of the prajñāpāramitā'.

11. Prajñāpāramitādhāraṇī.

n) Usually : anavarāgra o) Usually : anavakāra—

p) avasyāśoa ? Ms. q) Ms : vadinām ? s) sidhamane ? t) Ms : bhakta ?

u) Ms : anāgara ? v) —parivṛttana Oh w) pariprapāna Ch x) So Oh. Ms : prablabū ?

(XIII) Namō prajñāpāramitāyai ! tadyathā : gaṃgā gaṃgā natirāva-bhāsa gaṃgā svāhā.

(XIV) Namō prajñāpāramitāyai ! tadyathā : śrīye śrīye muni śrīye śrīyase svāhā¹⁴.

(XV) Namō prajñāpāramitāyai ! tadyathā : om vajrabale svāhā.

(XVI)¹⁶ Namō prajñāpāramitāyai ! tadyathā : om hrī śrī dhī śruti smṛti mati gati vijaye svāhā.

(XVII) Namō prajñāpāramitāyai ! tadyathā : baṃbari baṃbari mahā-baṃbari būru būru mahā-būṃru svāhā.

(XVIII) Namaḥ prajñāpāramitāyai ! tadyathā : hūte hūte hūvitāsane sarva-karmāvaraṇane svāhā.

(XIX)¹⁹ Namaḥ prajñāpāramitāyai ! tadyathā : om ārolik svāhā.

(XX) Namō prajñāpāramitāyai ! tadyathā : om sarvavit svāhā.

(XXI)²¹ Namaḥ prajñāpāramitāyai ! tadyathā : gate gate pāragate pārasaṃgate bodhi svāhā.

Idam avocat Bhagavān. ātamanā āyusmañ Śāriputra Śakro devānām indra te ca bodhisattvā mahāsattvā sā ca sarvavātī parṣad sadeva-gandharva-mānuṣa-asuraś ca loko Bhagavato bhāṣitam abhyan-andan. Kauśaka nāma prajñāpāramitā samāptā.

Skr. Āryaprajñāpāramitā nāma aṣṭasataka/Tib. : 'phags-pa ses-rab-kyi pha-rol-tu phyin-pa'i mtshan brgya rtsa brgyad-pa.

bcom-ldan 'das-ma ses-rab-kyi pha-rol-tu phyin pa-la phyag 'tshal lo//
'das dan ma'byon da-ltar-gyi
rgyal-ba gañ lags de kun-gyi/
yum ni dge-ma khyod lags-te/
khyod ni lha-mo rgyal-ba'i sras/
rañ-bshin med-pa'i rañ-bshin-can/
sañs-rgyas yum gyur de'i mtshan/a
dge-ba^b bdag-gis brjod-par bya/

14. A similar formula in S. Toganoo, Rishukyo no kenkyu, 1980, p. 897, who gives śrīye.

16. Similar mantras in sādhanas 168 and 167 of the Sādhanaṃālā.

19. For ārolik see Gubayasamājatantra on pp. 6, 106, 150, 154.

21. Prajñāpāramitā-hṛdaya.

a) so R ; N : mehod, aroita

b) dge-ma R

byor-bar^o 'dod-pas mñam par-d gyis//¹

ses-rab-kyi pha-rol-tu phyin-pa dan/² 1. thams-cad mkhyen-p ñid dan/
2. lam-gyi (s)^R rnam-pax mkhyen-pa ñid dan/³ 3. rnam-pa thams-cad
mkhyen-pa ñid dan/ 4. yañ-dag-pa'i mtha' dan/ 5. de-bshin ñid dan/
6. ma norba de-bshin ñid dan/ 7. gshan ma yin-pa de-bshin ñid dan/
8. bden-pa dan/de-kho-na dan/⁴ 9. yañ-dag-pa dan/ 10. phyin ci
mi^d log-pa ñid dan/ 11. stoñ-pa ñid dan/mtshan-ma med-pa (ñid)^R
add dan/smon-pa med-pa (ñid)^R add dan/ 12. dños-po med-pa ñid
dan/ 13. no-bo ñid^e dan/ 14. dños-po med-pa'i no-bo ñid dan/
15. chos ñid dan/ 16. chos-kyi dbyiñs dan/ 17. chos-gnas-pa ñid dan/⁵
18. chos mi 'gyur-ba ñid dan/⁶ 19. chos-kyi mtshan ñid don/⁷
20. chos bdag med-pa ñid dan/⁸ 21. sens-can med-pa ñid dan/ 22.
srog med-pa ñid dan/ 23. gso-ba med-pa ñid dan/ 24. skyes-bu med-
pa ñid dan/⁹ 25. gañ-zag med-p añid dan/ 26. brjod-par bya-baⁱ
dan/ 27. brjod-par bya-ba ma yin-pa dan/ 28. sems dan/yid dan/rnam-
par ses-pa dan(/) bral-ba dan 29. mñam-pa med-pa dan/ 30. mi
mñam-pa (dan)^R om. mñam-pa dan/ 31. bdag-gi ba med-pa dan/⁹ 32.
rgyags-pa med-pa dan/¹⁰ 33. spros-pa med-pa dan/ 34. spros-pa dan
bral-ba dan/ 11 35. spros-pa thams-cad las śin-tu 'das-pa dan/ 36.
sañs-rgyas thams-cad kyi yum dan/ 37. byañ-chub sems-dpa' tha

o) -par ?

d) R : ma

e) so N and Ch. R : adds med-pa ñid

1. The Chinese has : (in verse) Homage to the victorious mother of all Buddhas, the Prajñāpāramitā (—dharma) ! From her all the past, future and present Buddhas are born. Because she is able to give birth to all Buddhas, she is their mother. Her own-being is to have no own-being. I am pure (?). The Buddha proclaimed it for Subhūti, and as it was proclaimed by him, so I now summarize it. — The Prajñāpāramitā has 108 names. The first is victorious Prajñāpāramitā.

2. The Ch. counts this as the first item.

8. The Ch. omits no. 2. 4. Ch : Shih-Hsin

f) Tib. adds chos-skyon med-pa ñid dan/dharma-nyāma, Mhvy. 6502.

g) Tib. adds : no-bo-ñid med-pa ñid dan/ñiḥsvabhāvatā.

h) R om. no 24.

i) so N ; R : brjod-du med-pa ñid

5. Tib. 17 = Ch 18.

6. Tib. 18 = Ch 17, with (Ch. ting samāpatti) for-
niyāmatā. 7. Tib. 19 = Ch 20

8. Tib. 20 = Ch. 19.

9. Tib. 81 = Ch 82

10. Tib. 82 = Ch 81

11. Tib. N adds : spros-pa thams-cad dan bral-ba dan/sarva-prapañca-virahita.

ms-cad bskyed-pa dan/ 38. ñan-thos thams-cad 'dzin-pa dan/ rañ
sañs-rgyas-kyis thams-cad (b) skun-pa dan¹² 39. 'jig-rten thams-
cad 'dzin-pa dan/ 40. bsod-nams-kyi tshogs zad mi śes-pa bsags-pa
dan/ 41. ye-śes 'bab-pa dan/ 42. rdzu-'phrul mdzad-pa dan/ 43.
lha'i mig rnam-par sbyon-bar mdzad-pa dan/ 44. lha'i rna-ba rab-tu
dan-bar mdzad-pa dan/ 45. pha-rol-gyi sems śes-par mdzad-pa dan/
46. sñon-gyi gnas rjes-su dran-par mdzad-pa dan/¹⁸ 47. ñon moñs-pa
thams-cad zad-par mdzad-pa dan/ 48. phags-pa dan/ gtsañ-ba dan/
49. bsañs-pa dan/¹⁴ 50. dran-pa ñe-bar gshag-pa-la gnas-pa dan/
51. yañ-dag-par spon-ba'i sugs dan ldan-pa dan/ 52. rdzu 'phrul-gyi
rkañ-ba bshi'i shabs dan ldan-pa dan/ 53. dbaño-po sbyon-bar mdzad-
pa dan/ 54. stobs mdzad-pa dan/¹⁵ 55. kha-na ma tho-ba med-pa
dan/byañ-chub-kyi yañ-lag bdun-gyi rin-po-ches mdzas^k-par byas-pa
dan/ 56. nor bdun sbyin-par mdzad-pa dan/¹⁶ 57. 'phags-pa'o lam yan
lag brgyad-pa ston-pa dan/¹⁷ 58. mthar-gyis gnas-pa'i sñoms par 'jug-pa
dgu ston-par mdzad-pa dan/ 59. dbaño bcu sgrub-pa dan/ 60. sa bcu-
(la)^{B om.} gnas-par mdzad-pa dan/ 61. stobs bcu yoñs-su rdzogs-par
mdzad-pa dan/ 62. zad-par-gyi skye-mched bcus mdzes^{par} byas-pa dan/
63. śes-pa bcu 'bab^m-pa dan/ 64. bag-la ña^{la} -ba bcu'i dgra 'jig^{so} -par
mdzad-pa dan/¹⁸ 65. bsam-gtan-rnams bsgrub-par mdzad-pa dan/¹⁹
66. gzugs med-pa'i khams-las yañ-dag-par 'da-bar mdzad-pa dan/²⁰
67. yañ-dag-par rdzogs-pa'i sañs-rgyas thams-cad-kyis bstod-pa dan/
68. śes-pa thams-cad mdzad-pa dan/²¹ 69. nañ stoñ-pa ñid dan/ (stoñ-
pa ñid dan = A). 70. phyi A/ 71. phyi nañ A/ 72. stoñ-pa ñid A/
73. chen-po A/ 74. don dam-pa A/ 75. 'dus-byas A/ 76. 'dus ma

12. Oh : sarva-śrāvaka-pratyekabuddha-janani.

18. Tib. adds : 'ohi 'pho (ba) dan/ skye-ba śes-par mdzad-pa dan/ cyuty-upapatti-jñāna-karya.

14. Oh : śrī-lakṣmī.

k) so N ; R : mdzes.

m) so R ; N : sgrub.

n) so R ; N : shal.

o) so N ; R : 'jig.

15. Oh : sarva-bala-sahagata

16. Tib. 56 = Oh 57

17. Tib. 57 = Oh 56

18. Oh : ? sukṛta-damana of the ten kinds of anuśaya ?

19. sarva-dhyāna-janani Oh.

20. Oh : trailokya-atikramanā.

21. Oh : sarva-jñatā-jñāna-sahagata ?

byas A/ 77. mths' las 'das-pa A/ 78. thog ma dan tha-ma med-pa A/
79. dor-ba med-pa A/ 80. rañ-bshin A/ 81. chos thams-cad A/ 82. rañ-gi
mtshan ñid A/ 83. mi dmig-pa A/ 84. dños-po med-pa A/ 85. ño-bo-
ñid A/ 86. dños-po med-pa ño-bo-ñid A/ 87. ma byuñ-ba dan/ 88. ma
skyes-pa dan/ 89. ma 'gags-pa dan/ 90. chad-pa med-pa dan/ 91.
rtag-pa med-pa dan/ 92. don gcig-pa ma yin-pa dan/ 93. (don)^{B om.}
tha-dad-pa ma yin-pa dan/ 94. 'oñ-ba med-pa dan/ 95. 'gro-ba med-pa
dan/ 96. rten-ciñ 'brel-bar 'byuñ-ba rnam-par sgom-pa dan/ 97. rab-tu
brtag-par bya-ba ma yin-pa dan/ 98. rnam-par śes-par bya-ba ma yin-pa
dan/ gshi med-pa dan/mtshan ñid med-pa dan/brtag-par bya-ba ma
yin-pa dan/ 99. rig-par bya-ba ma yin-pa dan/ 100. thog-ma dan tha-ma
jig-pa med-par mdzad-pa dan/ 101. gñis med-pa dan/ 102. gñis med-
pa ma yin-pa dan/ 103. shi-ba dan/ blo 'jug-pa rnam-par sb(y?)
ans-pa dan/ 104. gñen-po med-pa dan/ ma gos-pa dan/nam-mkha'i lam
dan 'dra-ba dan/ 105. yod-pa dan/ (/) med-par brjod-pa ma yin-pa
dan/²² 106. rmi lam-gyi ño-bo-ñid dan/ sgyu ma-lta-bu'i chos ñid dan/
107. 'gal^r-bas-bskort-ba dan 'dra-ba dan^u / 108. chos thams-cad ro
gcing-pa ñid do//

su-shig śes-rab-kyi pha-rol-tu phyin-pa'i mtshan^v brgya bcu brgyad-
pa 'di 'don-pa de ñan-son thams-cad-las rab-tu thar-bar 'gyur ro/ sañs-
rgyas thams-cad-kyis kyañ^w dgoñs-par 'gyur ro/ byañ-chub sems-dpa'
thams-cad-kyis kyañ rtag-tu rgyun-du bzruñ^x -ba dan/skyob-pa dan/
sbed-pa byed-par 'gyur ro/

de'i gsañ-sñags-kyi tshig 'di-dag kyañ rtag-tu rgyum mi 'chad-par
dran-par bya'o/-⁸ bcom-ldan^v 'das-ma 'phags-ma śes-rab-kyi pha-rol-tu
phyin-pa na/mos-pa-la byams ma^v /yon-tan dpag-tu med-pa dan ldan
ma^z /de-bshin gśegs-pa thams-cad-kyi ye-(śes) (?)^a rnam-pa^b thams-
cad^o mkhyen-pa ñid/sans-rgyans dan/ byañ-chub sems-dpa' thams-cad-
kyi(s)^{R add} phyag bshes-pa-la phyag 'tshal lo/ 'di lta ste/²⁸

Om prajñe prajña²⁴/ mahaprajñe/ prajña-avabhāse²⁵/ prajña-aloka-

p) Tib. adds ; gyo-ba med-par mdzad-pa dan, but R om. up to mdzad, and has only pa dan.
q) R adds : shi-ba dan r) mgal R s) me R t) so R ; na ? sgyor ? N u) R adds :
'dra-bar ? v) so Lhasa ; N : mdzan w) om. R x) so N ; R : sruñ y) so R : byas na N z)
lā na pa, R s) N : ye ; R : yes-kyis b) rnam-par N c) om. N.

22. Ch : Free from ten marks-words (?) 28. om. Ch.

d) bzruñ R. e) so R ; bshuñs N. f) —par R. g) gshuñs R.

24. so R. Toganoo p. 896

25. prajñe N ; prajñā R ? ; prajñābhāsakare T

kare²⁶/ajñāna-vidhamane²⁷/siddhe²⁸ susiddhe²⁹/siddhamane³⁰ Bhagavati/sarvāṅgasundhari/ Bhagavate vatsale³¹ prasaritahaste³²/ samāśvāsakari/³³ tishṭhā tishṭhā/33/ kampa kampa/cala cala³⁴/rāva rāva³⁵/gaccha gaccha³⁶/āgaccha āgaccha/Bhagavati/mā³⁷ vilamba svāhā//

³⁸śes-rab-kyi pha-rol-tu phyin-pa 'di 'dzin na/śes-rab-kyi pha-rol-tu phyin-pa 'bum gzuñ^d -bar 'gyur ro/rtag-tu bzlas-brjod bas na de'i las-kyi sgrib-pa thams-cad 'byañ-bar 'gyur ro/'di-nas śi-'phos-nas kyañ skye-ba dran-pa dañ/ yid gshuñs^e -śiñ śes-rab mtshuñs-pa med-par 'gyur ro/ dus gsum-kyi de-bshin gśegs-pa thams-cad-kyi chos ma-lus-pa^f gzuñ^d -bar 'gyur ro/ gsañ-sñags dañ rig-sñags thams-cad kyañ (yoñs-su) R add gzuñ^d bar 'gyur ro/'di-nas śi phos-nas kyañ/skye-ba dran-pa dañ/yid bshuñs^g śiñ śes-rab chen-por 'gyur ro//38
'phags-pa śes-rab-kyi pha-rol-tu phyin-pa'i mtshan brgya rtsa brgyad-pa rdzogs ste (so : R)//

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26. —avalokakani R. 27. —N : midhamana ; R : badimani ; Lh : bdiya mane ; T : andhakāra-vidhamane . 28. siddhi ? 29. susiddhi R

30. N : —mana ; R ; sitamanna ; Lh : —mane ; T : sidhantu māp ; Oh : sidhan tu mi (?)

31. bhakti—? ; R—ti ; N adds : bar sa le na ; T : bhaktivajre ;—H R Lh

32. prasaratihaste N ; R : prasaritahaste ; Lh : prasaratahaste ; T : prsāntahaste.

33. T : buddha buddha, siddha siddha.

34. T : cara cara 35. so N, Lh ; R, T : rava 36. om. T 37. So Lh ; N (R ?) : ma na ma bi lam ba ; T : Bhagavatī abhirambha !

38. Oh. has only : If you constantly remember, bear in mind and recite this secret chapter sentence, the virtue which you obtain will be incalculable.