

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE

FOUND IN

EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

1916
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VOLUME I

PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

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VAJRACCHEDIKĀ

IN THE ORIGINAL SANSKRIT

Stein MS., No. D. III. 13b. (Plate XXI, No. 1, Fol. 14, Rev.)


EDITED BY F. E. PARGITER.

THIS is a fresh manuscript of the Vajracchedikā. The text of that work was published by Max Müller, from manuscripts discovered in Japan, in the *Anecdota Oxoniensia* (Aryan Series), vol. i, part i, in 1881. The manuscript, now published, was discovered by Sir Aurel Stein in his first expedition to Eastern Turkestan in the years 1900-1. As related by him in his *Ancient Khotan*, vol. i, p. 258, it was dug out on the 23rd of December, 1900, from the ruins of a small 'dwelling-place' (*id.* p. 256) belonging to the ancient settlement of Dandān Uiliq; see also *id.*, p. 295, and the same author's *Sand-buried Ruins of Khotan*, p. 300. It was identified by Dr. Hoernle as containing the text of the Vajracchedikā; and a notice of the identification was published by him in the *Journal of the Royal Asiatic Society* for 1903, p. 364.

This manuscript is written on nineteen folios, long and narrow, of coarse country paper, and each folio is about 39 cm. (15½ inches) in length and 75 mm. (2½ inches) in width. It is in fairly good preservation, except that parts have perished or decayed. The folios are numbered on the left margin of the obverse side, and are all present except nos. 1, 3-5, and 12, which are wanting. A few of the folios are nearly whole (nos. 11, 17, and 18), some have lost one or both ends (nos. 7, 8, and 16), but most have perished more or less within the page, and present gaps severing the paper in two, partially or completely (nos. 2, 6, 9, 10, 13-15, and 19). In the transcript these gaps are enclosed within the mark . Where the paper has not perished, the writing has suffered injury in many places, so as to show every stage of decay from merely slight defacement to total obliteration. The folios which have suffered least are nos. 17 and 18, which are reproduced in Plate CVIII in vol. ii of Sir Aurel Stein's *Ancient Khotan*, while for the present volume fol. 14b (shown in Plate XXI) has been selected, in order to give an idea of the more common condition of the leaves of the manuscript.

Each page contains six lines of writing. The margin on the left side is generally about 10 mm. (¾ inch) broad, and on the right side about 7 mm. (¼ inch).

The writing thus occupies a length of about 37 cm. (14½ inches). In every third and fourth line on each page, at about 77 mm. (3 inches) from the left margin of the writing, a blank space has been left about 2 cm. (¾ inch) long, so as to make altogether an open place of that length and of about the same height, for the hole through which the string would pass which would hold the folios together. This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made. The largest such as *thā* and *yā* may be 13 mm. (½ inch) broad, and the smallest such as *ra* and *va* about 6 mm. (¼ inch) broad. The size of ordinary letters is about 8 mm. (⅓ inch), so that on an average three letters go to every 25 mm. (1 inch) of space.

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence. In all such cases the restored text is printed in italics. These cases are of two kinds, those in which the writing only has suffered damage, and those in which the paper and writing have both perished. Passages of the first kind are dealt with according to the degree of obliteration, thus: first, where the letters are but slightly defaced and can be read, italics are used; secondly, where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets; and thirdly, where the letters have disappeared completely, if their number tallies with that in the printed text, the italics are enclosed within square brackets; but, if the two do not tally, the number of lost letters is indicated by an equal number of crosses. Passages of the second kind, where both paper and writing have perished, are enclosed within the mark , and, if the gap can be definitely filled up from the printed text, the restored text is printed in small italics; but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses. The printed text has been an invaluable aid throughout, and without it very little could have been done towards reading the many passages where the MS. has suffered injury.

The MS. has been well written and contains very few errors that are merely clerical, but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words, that indicate a strong Prākṛit or vernacular element and influence. These will be obvious on perusal, and it is unnecessary for me to discuss them here. A very few of the most striking instances may be just mentioned: *pratiṣṭhīhitvā* for *pratiṣṭhāya* (fol. 2b^v; cf. Pāli *patitṭhahitvā* in Childers' Pāli Dict. p. 370a), *ugraheṣyati* for *udgrāheṣyati* (fol. 11a, l. iv), *viyūbhā* for *vyūhā* (fol. 13b^v) and *pratyupasthāhe* for *pratyupatiṣṭhat* (fol. 19a^{iv}). Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial tenuis or by the appearance of the following word: it is indicated here by an inverted apostrophe '. Virāma is expressed in the MS. by a circumflex placed over the letter, which is written small and placed a little below the line: it is indicated here by the sign \backslash placed below the letter. The only mark of punctuation in the MS. is a large dot, and it is so rendered here; but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhāsyate* in fol. 6 *b*^v; and perhaps in *ntiḥ* in fol. 15 *b*^{vi}.

The date of this MS. may be estimated approximately by means of the copper-plate which was found inside the Nirvāna stūpa at Kasiā and which I have deciphered at Dr. Hoernle's request.¹ That plate may be assigned to the third quarter of the fifth century A.D. because of the coins found with it. The writing in this MS. is very much like that on the plate, though the characters here are more squat and wider. The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *ā*, *i* and *ū* are made in three, and those for *e* and *ai* in two ways; also the vowel *o* in *bodhi* has two shapes. Two of the three forms for *ā* may be seen in *yāvātā*, in fol. 14 *b*^{iv} (reproduced on Plate XXI, No. 1), and the third in *mahāsāhasre*, in fol. 18 *a*^v (Anc. Khot., Pl. CVIII); the three forms of *i*, distinguished as *i*, *ī*, and *ī* respectively, in *citta-dhārā*, *citta-dhārā*, fol. 14 *b*^v, and *vālikāḥ*, fol. 14 *b*ⁱ; and those of *ū* distinguished as *ū*, *ū*, and *ū* respectively, in *Subhūte* fol. 14 *b*^v, *Subhūte* fol. 14 *b*ⁱⁱ, *paripūrṇām* fol. 17 *b*^{vi} (Anc. Khot., Pl. CVIII).² The two forms of *e* may be seen in *ucyate* fol. 14 *b*^v, and just below it, in *upalabhyate*, fol. 14 *b*^{vi}, those of *ai* differing similarly from each other; while those of *o* will be seen in the word *bōdhi*, in fol. 17 *b*^{iv} and *bodhi* in fol. 17 *b*^{vi} (Anc. Khot., Pl. CVIII), being distinguished as *ō* and *o* respectively. Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *evam* in fol. 14 *b*ⁱⁱⁱ, while the other is of frequent occurrence, as in fol. 17 *a*ⁱⁱⁱ, 18 *a*^{vi} *b*ⁱ. Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms; e.g. compare *bh* in *bhaviṣyat*, in fol. 17 *a*ⁱ and in fol. 17 *a*^v; and *y*, in *yāva* and *yenā* in fol. 18 *a*^{vi}. These features suggest that this MS. is somewhat later than the copper-plate. Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character. It seems therefore that this MS. may be assigned to about the end of the fifth or the beginning of the sixth century A.D.

In its matter the MS. agrees of course in the main with the printed text, but is less full. Sometimes there is close agreement, but at other times it varies

¹ See JRAS., 1912, pp. 123, 125. It is published in the Annual Report, Arch. Survey of India, 1910-11, pp. 73 ff.

² [See Note, on p. 195.—R. H.]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse; and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the Vajracchedikā prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.¹

TEXT

(2a) itad² avocat, Āścaryam Bhagavā yā[va]d [e]va (Tathā)gate-
(na bo)dhisatvā anuparigrhītāḥ paramen³ānugraheṇa⁴ Yāvad eva
Tathāgatena boⁱⁱdhisatvā parinditāḥ paramayā parindaⁱⁱⁱ(ncyā⁴ Tat
katham Bhaga)vaṁ bōdhisatva-yāna-samprasthitena sthātavyam katham
cittam praⁱⁱⁱⁱgrahetavyam⁴ Sādhu sāⁱⁱⁱdhu Bhaḡava⁵ Subhūte anupa^o
rigrhītās Tathāgatena bodhisatvāḥ paramen³ānugraheṇa • parindi-
tās Tathāgate(na bodhisa)ivtvāḥ paramayā parindana^o(yā⁴ • Tena)
hi Subhūte śrṇu Sādhu ca suṣṭhu ca manasi kuru Bhāṣiṣye • Yathā
(bodhisa)iva-yāna-^vsamprasthitena sthātavyam yath(ā) cittam pragraheⁱⁱⁱⁱ
tavyam⁷ Evaṁ Bhagavān⁸ ity āyuṣmān Subhūtir Bhagavataḥ pra-
tya(śrauṣit, • Bhagavān avocat,) viIha Subhūte bodhiⁱⁱⁱⁱsatvena cittam utpā-

¹ There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p. 20, l. 1, of the printed text.

³ Not *z*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *parigrahetavya* is used here; compare fol. 18 *a*ⁱ.

⁵ *Bhagava* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 *a*^v, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing.—R. H.]

⁶ The circle indicates where, in the original folios, stood the blank space containing the string-hole, and interrupting lines iii and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavān*.

dayi᳚tavyam¹ Yāvaṃtaḥ satvāḥ² aṇḍajā vā • jarāyujā vā • saṃsvedajā vā •
(upapā)dukā vā •

(2b) irūpiṇo³ vā • arūpiṇo ᳚vā • saṃjñino vā • asaṃ᳚jñino vā • n-āiva
saṃjñānōpakā⁴ vā • Yāvaṃtaḥ satvāḥ prajñāpyam(ānāḥ) prajñāpyante⁵ •
te mayā sa⁶irve anupadhiśeṣe nirvāṇa-dhātāu ᳚parinirvāpayita᳚vyāḥ
Evaṃ aparimāṇāṃ ca satvāṃ parinirvāpayitvā na kaścit satvāḥ
parinirvāpīto⁷ bhavati • Tat kasya hetoḥ Satva᳚Osaṃ᳚jñā hi Subhūte
bodhisatvasya pravarteta na so bōdhisatva itī vaktavyaḥ Tat kasya
(het)oh Na Subhū⁸te bōdhisatvo yasy-ātmā-saṃjñā⁹ O᳚pravarteta •
satva-saṃjñā vā • jīva-saṃjñā vā • pudgala-saṃjñā vā • Api tu Subhūte
(bodhisatven-āvastu-)᳚pratipattito dānaṃ dātavyam (na kva)᳚cit pra᳚
tiṣṭhi(tena dā)naṃ dātavyam, Na śabda-gandha-rasa-spraṣṭavyeṣu prati-
ṣṭihitvā dānaṃ dāta(vyam) ᳚Evaṃ hi Subhūte᳚¹⁰ vi(bo)dhisatvena dānaṃ
dātavyam, ya[tḥ]ā (na nimitta)-saṃjñāyā (pratiṣṭhi)he • Tat kasya hetoḥ •
(Yaḥ Subhūte) bodhisatvo (pratiṣṭhi)᳚to¹¹ dānaṃ dadāti ×

Folios Nos. 3-5 wanting.

(6a) ¹bhāṣitāḥ⁸ • (Tad u)cyate kṣetra-viyū(bh)ā⁹ itī • (Tasmā) ᳚Subhūte
bodhisatven-āvaṃ pra᳚tiṣṭhitāṃ cittaṃ utpāda᳚yitavyam¹⁰ Na śabda-᳚
gandha-irasa-sparśa-pratiṣṭhitāṃ cittaṃ utpādayitavyam, [×××××××
××¹¹ ā](tma)-bhāva syāt, tad yath-ā[pi]᳚nāma᳚ Sumeru-parvata-iii᳚rājā •
Tat kin manyase Subhūte Mahāṃ sa(h ātma)-᳚bhāvo bhavet,¹² [Tat
kasya keto]r abhāva¹³ sas Tathā᳚gatena᳚ bhāṣi(tas) ta¹⁴id ucyate

¹ The printed text has *bodhisatva-yāna-saṃprasthiten-āvaṃ cittaṃ utpādayi-
tavyam*.

² More condensed than the printed text.

³ Begins at p. 20, l. 18, of the printed text.

⁴ The printed text has *n-āiva saṃjñino n-āsaṃjñino*.

⁵ The printed text has the singular.

⁶ This agrees with the note in the printed text.

⁷ That is *apratīṣṭhito*. ⁸ Begins at p. 27, l. 3, of the printed text.

⁹ *Vyūha* is written *vyūha* in fol. 13 b^v, and *vyūbha* in fol. 13 b^v.^{vi}

¹⁰ Two sentences of the printed text are omitted after this.

¹¹ About ten letters are wanting here. The printed text is longer and reads
Tad yath-āpi nāma Subhūte puruṣo bhaved upelū-kāyo mahā-kāyo yat tasy-āvaṃrūpa.

¹² Two sentences of the printed text are omitted after this.

¹³ The first letter is like *ra*; it does not suggest *ātma*. After this is a further
mission.

(ā)tma-bhāva itī • O Na hi sa bhā¹[vo n-ātma-bhāvaḥ²] ᳚Yāvanto hi³᳚
[Su](bhū)te Gaṃgāyā ᳚nadyā vālukā᳚ās tāvanto ᳚Gaṃgā-nadyo bhaveyuh
Tat kin manyase Subhūte⁴ Api [nu tā bahvyo bhaveyuh Aha Ta]cēva
tāva (Bhaga)᳚vaṃ ××⁵ bahvyo᳚ Gaṃ(gā-na)dyo (bha)᳚vevyuh pra(g e)va
tatra vālukāḥ Ā[roca](yāmi te Subhūte) [pra](tivedayā)[mi te]᳚××᳚
(×⁶ te ×)᳚×××××⁷᳚[va](lukā)

(6b) ¹×⁸māsu vālukāḥ tā(vato loka-dhā)tu ra⁹ ᳚Kaści strī vā ᳚(puru)᳚so
vā ××
××¹⁰ iiĀha • Evaṃ Bhagavaṃ bahu saḥ
kula-putro vā kula-(duhitā vā) ××××××××××××××××××××××××¹¹᳚[Su](bhū-)
iii᳚te tāvatā loka-dhātum sapta O-ratna-᳚paripūrṇam [dā](naṃ da)[dyād
ya]ś ca [×××¹² kula-putro] vā kula-du᳚hitā vā ×××¹³ cātuspā᳚vīdām api
gāthām udgrhya para O sya deśaye᳚t ×××××××××¹⁴᳚[ku]᳚la-putreṇa kula-
du᳚hitṛṇā¹⁴ vā bahutarām ᳚punya-skandham prasaveta • Api tu Subhūte
ya(smī)᳚n pṛthivī-pradeśe dharma-paryāyā¹⁵ ᳚cātuspādā^{ma}pi¹⁶ gāthām
bhāṣyate : tena saḥ ᳚pṛthivī-pradeśaḥ cāitya-bhūto bhaviṣyati • (sa) ×××
××× vā ×××¹⁷ (pā) ya ×× (ya) ×× (ya)᳚imām᳚ dharmā-

¹ After *bhā* a small letter, apparently *ta*, appears which has a line through
it, as if it were a mistake and were struck out.

² Three sentences of the printed text are wanting here.

³ Read probably *yāvanto hi*, to correspond to *tāvanto* which follows.

⁴ This sentence occurs a little earlier in the printed text.

⁵ These two letters are more than the printed text has. Read perhaps *yatra*.

⁶ This letter looks like *su*, so far as one can see from the traces of it.

⁷ For all this breakage the printed text reads *yāvatyas tāsu Gaṃgā-nadiṣu*, but
the reading here seems to be different.

⁸ Begins at p. 27, l. 20, of the printed text. This letter may be *sa*.

⁹ This letter seems quite clear, though it does not appear to make sense.

¹⁰ Some 22 or 23 letters have been obliterated here, but the printed text is
much longer.

¹¹ There are some 20 akṣaras wanting; they may perhaps be *tato punya-
skandham prasaveta Bhagavaṃ āha Yaś ca ho punaḥ*. Compare fol. 7 b^v and 10 aⁱⁱⁱ.

¹² Read perhaps *ho punaḥ*, or *Subhūte*.

¹³ Read perhaps *saṃprakāśayet . . ayam eva*.

¹⁴ There are two letters broken away here, and they must be composed of the
instrumental case of *duhitṛ*. Its instrumental form here would seem to be *duhitṛṇā*,
compare *pitṛṇā* in fol. 19 b^v. This form fills the gap exactly.

¹⁵ Compare fol. 7 b^v.

¹⁶ The akṣara *ma* had been omitted, and has been inserted interlinearly above *dā*.

¹⁷ In the first part of this gap read perhaps *dev-śurasya lokasya*.

(7a) ⁱ paryāyam¹ dhārayiṣyanti² Pa³ramena³ te satv⁴ āścāryeṇa saman-
vāgatā bhaviṣyanti • [Tasmīn pṛthivī-pradeśe] ⁱⁱ śāstā viharaty anyatarā × ⁱⁱⁱ
iṅnyataro vā vijña-guru⁵ ^{iv}sthānīyaḥ Ath-āyusmān Subhūtir Bhagavantam
etad avocat, Ko nām-d^{vi}yaṃ Bhagavaṃ dharmā-paryāyaḥ ^{vii}Katham c-ānam
dhārayāmi^{vi} O Evam ukte Bhagavān āyusmantam Subhūtim etad avocat,
Prajñā-pāramitā nam-āyam Su^{viii}bhūte dharmā-paryāyaḥ E^{ix}Ovaṃ c-
ānam kāmān dhārayata • Tat kasya hetoḥ Yā c-ēyaṃ prajñā-pāramitā
Tathāgatena (bhā) ^xśītā sā pāramitā^o Tat ki^{xi} h[e]tō⁷ n manyase Subhūte
Api nu kaści dharmas Tathāgatena bhāṣitah Āha • No iti Bhaga^{xii}vam na
kaści dharmas Tathāgatena bhāṣitah⁸ Yāvat ^{xiii}Subhūte t⁹-s^{xiiii}āhasra-mahā-
sāhasre loka-dhātau pṛthi(v)-rajaḥ kiñcit,

(7b) ⁱ tad¹⁰ bahu bhavet, Āha Bahu Bhaⁱⁱgavaṃ pṛthivī-rajo bha[vet, yat
tad Bha]gavaṃ pṛthivī-rajāḥ Tathāgate(na bh) ⁱⁱⁱāṣitam • a-ra^{iv}(jas tad
Bhagavaṃ) ^vbhāṣitam • Tad ucyate pṛthi^{vi}vī-rajā iti • Yo so loka-dhātuḥ
a-dhātuḥ sas Tathāgatena bhāṣitas Tad u(cyate loka-dhātu)r iti • Ta-
^{vii}kin manyase Subhūte Api^{viii} Onu dvātriṅśar¹¹ mahāpuruṣa-lakṣaṇais
Tathāgato rham samyak-sambuddho (draṣṭavyaḥ) Ā(ha • No) iti Bha-
^{ix}gavaṃ¹² • Tat kasya hetoḥ Yāni^x Otāni dvātriṅśa-mahāpuruṣa-lakṣaṇāni
Tathāgatena bhāṣitāny alakṣa(ṇā)ni (tāni) Tathā(gatena) ^{xii}bhāṣitāni
^{xiii}dvā¹³triṅśa-mahāpu(ruṣa)-lakṣaṇān-āti • Yaś ca ho punaḥ Subhūte
strī vā puruṣo vā (Gaṅgā-nadī-vālikā)^{xiv} ×¹⁴ vi^{xv} ×¹⁵ pa^{xvi} (ritya)-

¹ Begins at p. 28, l. 13, of the printed text.

² Dhārayiṣyanti or vācayisyanti or paryavāpsyanti would fit this gap.

³ Not n apparently. ⁴ Compare fol. 8 aⁱⁱⁱ.

⁵ This is the reading in the printed text and fits this gap.

⁶ Or perhaps śāva bhāṣitā.

⁷ There is a curve of three dots around the top and right side of heto. It seems clear that the scribe first wrote tat kasya heto, but discovering his mistake enclosed heto with the dots and then wrote n manyase; and this implies that he must have altered tat kasya to tat ki. Dots around a word therefore indicate a mistake.

⁸ Two sentences of the printed text are omitted after this.

⁹ Compare fol. 16 bⁱ, and fol. 18 a^v.

¹⁰ Begins at p. 29, l. 7, of the printed text.

¹¹ Read perhaps triṅśair; but cf. śātānir in fol. 9 a^v.

¹² A sentence of the printed text is omitted after this.

¹³ Tad ucyate is too much for this space apparently.

¹⁴ Read probably samā, n being in the next line.

¹⁵ Read probably n-ātmahāvān dine dine.

je[t. •]¹ Yaś c-ēto dharmā-paryāyā² cātuspadikām api ⁱⁱⁱgāthām udgrhya
parasya³ deśayet, • Ayam eva⁴ taⁱⁱⁱ

(8a) ⁱ to⁵ bahutarān puṇya-skandhān prasaveⁱⁱta Ath-āyusmān Su-
bhūti dharmā-[vegen-āsrū]ⁱⁱⁱni pramuñcat, So 'srūni pramrjya Bhagavantam etad
aiivocat, • Āścāryaṃ Bhagavaṃ ^{iv}(pa)ram-ā(ścāryaṃ Sugata) yāvad ayaṃ
Tathāgatena dharmā-pa(ryāyo bhāṣi)^vta⁷ Yato me^{vi}(jñānam utpannam
na ma)^{vii} yā evam-rūpo dharmā-pa^{viii}Oryāyaḥ śruta-pūrvaḥ Paramena⁹ te
satv-āścāryeṇa samanvāgatā bhaviṣyanti • ye (i)[ha] (sūtre) ^xiv bhāṣyamāne^o
bhūta-samjñā^{xi} Om utpādayiṣyanti • Y-āiṣā Bhagavaṃ bhūta-samjñā s-āiv-
āsamjñā Tasmā Tathāgato bhā(ṣate Bhūta)-^{xii} samjñā bhūta-samjñā iti Naⁱⁱⁱ
mama Bhagavaṃ duṣkaraṃ yad aham imaṃ dharmā-paryāyaṃ bhāṣya-
mānaṃ⁸ nu avakalpayāmy a(ty^{10a})dhimucyāmy, ^{xiv}Ye pi ×××××××¹¹
×××¹² paṃcāsa(tyām¹³ imaṃ dharmā-paryāyam a)vakalpayiṣyanti¹⁴ •
a(dh)i ××i × ^{xv}×××(re)na¹⁵

(8b) ⁱ ^{xvi}××××××××××^{xvii} nt(i)¹⁷ T(e) (pa)ram-āścārya-samanvā(gatā bha-
viṣyanti) • Api tu ho punaḥ (Subhū)[te na teṣām ā] ^{xviii}tma-sam^{xix}jñā prava(ṛti)
ⁱⁱsyati • Na satva-samjñā na jīva^{xx}-samjñā pravartisyati na¹⁸ pudgala-samjñā

¹ A sentence of the printed text is omitted after this.

² For paryāyāc, final consonants being often omitted here.

³ Compare fol. 10 bⁱ.

⁴ Read probably prakāśayet, or Ayam eva.

⁵ Begins at p. 30, l. 2, of the printed text.

⁶ All this long double gap is exactly filled by what is in the printed text.

⁷ Two clauses of the printed text are omitted after this. ⁸ Not n.

⁹ The printed text bhāṣyamāne śrutvā is a little too long for this space. Probably omit śrutvā, compare fol. 8 b^v; and read bhāṣyamāne.

¹⁰ Yāmy a is clear and also dhi, but the letter between them is far from clear. It appears to be a preposition containing a small consonant, prefixed to adhi, such as ati, anu or perhaps abhi.

¹¹ The printed text is far longer than this space.

¹² What remains of these three letters looks like mināyā, but might possibly be [pa]ścimāyā. ¹³ All this is more condensed than the printed text.

¹⁴ This varies from the printed text.

¹⁵ Read probably adhimucyisyanti vistareṇa; this agrees with the traces that remain of the first four letters. Pāli has the future form mucissati.

¹⁶ Begins at p. 30, l. 17, of the printed text.

¹⁷ Read perhaps ca parasya samprakāśayisyanti; compare fol. 10 bⁱ.

¹⁸ [The superscript ri of 'rti' has a peculiar sideward position, apparently to avoid collision with sya of bhaviṣyati in the line above. See footnote 4, p. 168.—R. H.]

pravartisyati¹ • Tat kasya hetoḥ (Yā sā ātma)-[samjñā] (sāḥvāḍ) samjñā
 iii Yā satva-samjñā yā jīva-² O samjñā yā pudgala-samjñā • sāḥvāḍ samjñā •
 Tat kasya hetoḥ Sarvba-samjñā (pagatā) hi Bu (ddhā bhagavantah)
 iv Evam ukte Bhagavān āy O smantam Subhūtim etad avocat, Evam
 etat Subhūte evam eta Subhūte Param-āśca (rya-samanvā) v gatās te
 xxxxx³ sūtre bhāṣyamāne⁴ n-ōtrasiṣyanti • na samtrasiṣyanti na sam-
 trāsam āpatsyanti • [Ta] (t kasya) hetoḥ • Parama-^v pāramit-ēyam Subhūte
 Tathāgatena bhāṣitā⁵ • Yā Tathāgatena parama-^v pāramitā bhāṣitā⁶ tām
 xxxxxxx bhāṣante⁷ ॥

(9a) i (Api^s tu) Subhūte yā Tathā^v āgatasya^v kṣānti-pāramitā sāḥvāḍ
 āpāramitā • (Tat ka)sya hetoḥ⁹ Yadā (me Ka) [līṅga-rājā aṅga-] pra-
 tyāṅga-mānsāny acchāi¹⁰ i¹¹ tsi • n-āsi me tasmim samaye ātma- (samjñā
 vā satva-jīva-pudgala-samjñā) vā • na me kāci samjñā n-āsamjñā babhūva
 (• Ta) t kasya hetoḥ saⁱⁱⁱ cen me Subhūte tasmim sa (Omāye) ā (tma-
 samjñā) vā bhaviṣyat, vyāpāda-samjñā me tasmim samaye bhaviṣya (t,) [xxxx
 xx¹¹ sam] v jñā • pudgala-samjñā bhaviṣya^t, vyā^o pāda-samjñā me tasmim
 samaye bhaviṣyat, Abhijānāmy aham Subhūte atite dhvani pam (ca-jāti-
 śatāni) r¹² yad-ā^v ham kṣānti-vādi ṛṣir babhū^v va Tatra me n-ā (tma-samjñā
 babhūva na) satva-samjñā • na jīva-samjñā • na pudgala-samjñā • Tasmā
 tarhi Subhūte bodhisa^v vtena sarvba-samjñā vivarja^v yitv-ānuttarāyām
 samyak¹² [sam] (bodhau) ci (ttam utpāda) yitavyam, Na rūpa-pratiṣṭhitam
 cittam utpādayitavyam (Na sā) bda-(ga-)

¹ A sentence of the printed text is omitted after this.

² These akṣaras do not seem quite to fill up the space, and perhaps ca should be read after the first yā.

³ Read perhaps satvā Ye iha, see fol. 8 aⁱⁱⁱ.

⁴ Not ṛ.

⁵ A sentence of the printed text is omitted here.

⁶ The construction here differs from that of the printed text.

⁷ The printed text aparimānā api Buddhā Bhagavanto bhāṣante is too long for this gap.

⁸ Begins at p. 31, l. 9, of the printed text.

⁹ The ḥ is a scribal blunder: see similarly fol. 13 b, footnote 9, p. 188.

¹⁰ The printed text exactly fits the gap.

¹¹ The printed text sacet sattva-samjñā jīva- is too long for this space. Perhaps, following the analogy of line ii above, we might read sacet satva-jīva- which would suit the space.

¹² These syllables would ordinarily be a little too much for this space, but might suit it, if written closely as many letters in this line are written. The r appears to be euphonic between i and the semi-vowel y; but cf. trīṅsar in fol. 7 bⁱⁱⁱ.

(9b) i (ndha¹-ra) [sa-spraṣṭavya] (pratiṣṭhi) tam xxxxxxu (tpādayita-
 vyam,) xxx (pra) [ti] (ṣṭhitam) [na] (c-āv-āpra) tiṣṭhānam² Tasmā [d eva
 Tathāgato bhāṣat] i³ (na) xxx⁴ i⁵ rūpa-pratiṣṭhitena bōdhisatve⁶ na dānam⁷
 (dāta) vyam,⁴ Api tu Subhūte bōdhisatven-āivam dāna-parityāgam parity-
 tyajya sa (rvba-sa) tvā (nām arthāya) iii Yā c-āiva sā satva-samjñā sāḥvāḍ
 O (sam) jñā • (Ya) ete sarvba-satvā Tathāgatena bhāṣitās ta ev-āsatvāḥ
 (bhūta-vād) i (Subhūte) [Tathā] iv gataḥ satya-vādi Ta (tha) tā-vā⁵ O Tathā-
 (ga) taḥ a-vitatha-vādi • Api tu Subhūte yathā Tathāgatena dharmo
 bhīsam [buddho] (na ta) tra [sa] tyam na mṛṣā • Tad yathā Subhūte
 a^v ndhakāra-praviṣṭaḥ evam vastu-patito bōdhisatvo vaktavyaḥ Yo
 vastu-patito dānam pa [rityajati Tad yathā] vi (Subhūte) puruṣo
 (ca) [kṣuṣm] jam⁶ x⁶ pra^v bhātāyām sūrye bhyudgate nānā-vividhāni rūpāni
 paṣyet, evam bo [dhisatvo] dṛaṣṭavyo yo avastu- ॥

(10a) i patito⁷ dānam paritya (jati) • Api tu Su^v bhūte ye te kula (putrā
 vā • ku) la-duhitaro vā • ima (m dharma-paryā) yam udgrāheṣyanti⁸ • dhāra-
 yiṣya⁹ i¹⁰ nti • vācayisyanti • (paryav) āpsya¹¹ (nti) • jñātās te Tathāgatena •
 dṛṣṭās te Tathāgatena • buddhās te Tathāgate (na)⁹ sarve te satvā aprame-
 yam¹¹ iii puṇya-skandham prasaviṣyanti • O Yo¹² yam ca ho punaḥ
 Subhūte strī vā puruṣo vā pūrvāhna¹⁰-samaye • Gaṅgā- [nadi-vālikā-
 samān¹¹ ā] i¹² v tma-bhāvaṁ parityāgām pa¹³ Oritya¹³ je • madhyāhna-samaye
 sāyāhna-samaye • Gaṅgā-nadi-vālika-samān (ātma) bhāvaṁ parityā^v gām
 parityajet,¹² Ane¹³ na xxx¹³ ka¹³ lpa-ko [t] i-śata-sāhasraṁ ātmabhāva-pari-

¹ Begins at p. 32, l. 2, of the printed text.

² All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty.

³ Bhāṣ is used here in the parasmaipada, see fol. 13a^v, and apparently in foll. 11 b^{vi}, 13 b^{iv}, and 18 bⁱⁱⁱ.

⁴ More condensed than the printed text.

⁵ These letters may be a mistake for tathā-vādi, as the printed text has.

⁶ There appears to be room here requiring another akṣara.

⁷ Begins at p. 32, l. 19, of the printed text.

⁸ This is the probable form here, see foll. 10 bⁱⁱⁱ, 11 a^{iv}, and 11 bⁱⁱⁱ.

⁹ More condensed than the printed text.

¹⁰ Not ṛ.

¹¹ See the next line where this expression occurs again. These two passages supplement each other clearly.

¹² Much more condensed than the printed text.

¹³ The printed text paryāyena bhāvaṁ is longer than suits this gap, and here the construction is in the singular and not the plural.

tyāgam parityajet, Yaś c'ēmam dha(rma-paryāyam śrutvā na pra-
vīkṣipe[*t, aya*])¹ eva bahutaram puṇya-skandham¹ prasaveta • (Ka)h
(punar a xxx m¹) Subhūte yo likhivṛōd(gṛhṇīyāt, dhāra)ye • vā-

(10b) icaye² • paryavāpnūyāt parasya³ vistarena samprakāśa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharma-
paryāyahⁱⁱ Tathāgatena bhāṣitaḥⁱⁱⁱ Agrayāna-sāmpṛā[sthītānām sa](tvā-
nām arthāya) • śreṣṭha-yāna-samprasthitānām satvānām arthāya (Ye
imam dha) rma-paīryāyam udgrahesyanti • dhāra^{iv} O^v yīṣyanti • deśa-
yīṣyanti • vācayīṣyanti • paryavāpsyanti⁴ • jñātā(s te) Tathāgatena (dr)ṣṭās
te Tathā^v gatena⁴ • Sarve te satvā prame^{ya} O^v puṇya-skandh(ena)
samanvāgatā bhaviṣyanti • Acintyenātulyena • aprameye(na) • [amā-
pyena]⁶ (pu)ṇya-skandhena samanvāgatā bhavīṣya^v nti (Sarve te)
satvāh^{xyena} bodhin dhārayīṣyanti • Tat kasya hetoḥ • Na hi x^{xxx}
xxx⁹ vidharmo [h]ṛ[nā]dhimuktikāih śro(tum) nā^v tma-drṣṭikāih na
satva-drṣṭikāih na jīva-drṣṭikāih na pudgala-drṣṭikāih xx⁹

(11a) i^{xxxxxxx} tum¹⁰ vā • vācayitum vā • paryavāptum vā • nāidam
sthānam vidyate • Api tu Subhūte yatra pṛthivī-prad[e]śe a(yam) sūtr-
ā(nto) prakāśīṣyate • pūjanīyah sa pṛthivī-pradeśo bhaviṣyati • sa-deva-
manuṣya-āsurasya lokasya vandaniyah pradakṣiṇā-(karaṇīya)ś ca (sa pṛthi-)
vī-pradeśo bhaviṣyati • caitya O sa pṛthivī-pradeśo bhaviṣyati • Ye te
Subhūte kula-putrā vā kula-duhitāro vā imān evam^{iv} rūpa-sūtr-āntān
ugraheṣya O^{ti} dhārayīṣyati¹² • deśayīṣyati¹² • vācayīṣyati¹² • paryavāp-
syati¹³ • Te paribhūtā bhaviṣya^v nti • su-paribhūtās ca bhaviṣyanti • Yāni

¹ The reading here differs from the printed text.

² Begins at p. 33, l. 12, of the printed text.

³ The printed text has *parebhyas* here and elsewhere, but this MS. reads *parasya* in some cases, compare fol. 6 b^v; and *parebhyah* later in other cases, compare fol. 16 bⁱⁱⁱ. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameyena*. ⁶ So probably.

⁷ The printed text has *samānsena*, but the word here is different.

⁸ Read perhaps *śakyam* Subhūte ayaṁ.

⁹ In this and the following gap the printed text has nearly twice as much matter.

¹⁰ Begins at p. 34, l. 7, of the printed text.

¹¹ The *d* is omitted, just as *t* in *ōtrasīṣyanti* for *ōltras*, fol. 8 b^v. [See footnote 17, p. 99.—R. H.]

¹² The verb is in the singular.

¹³ The verb is in the singular. A line of the printed text is omitted after this

teṣāṁ satvānām pūrva-janmikāni karmāṇi kṛtāny apāya-sam(vartanī-
yāni) tā(ni drṣṭa) vīeva dharme paribhū(tatayā) pūrva-janmikāny
aśubhāni karmāṇi xx⁹ (Abhijānā-)

(11b) i[m]y aham² Subhūte (a)ṭite 'dhvany a(samkhyeyaiḥ kalpaiḥ
asam)khyeyatarai³ [r Dīpaṁkarasya] Tathāgatasya samyak-sambuddhasya
pareṇa caturaśīti⁴ ii Buddha-koṭi-niyuta-śa[ta]-sahasrāṇi babhūva • Ye mayā
ārādhitā⁵ • yaṁ ca mayā (Subhū)[te] [xxx⁶ na] iii vīrādhitā
Yaṁ ca carimi Okāyāṁ paścimikāyā vartamānāyāṁ⁷ imāṁ sūtr-āntam
udgrahesyanti • dhārayīṣyanti • vācayīṣyanti • paryavāpsyanti⁸ • Asya O
Subhūte puṇya-skandhasyāntikād eṣa pūrvakaḥ puṇya-skandhaḥ śati-
mām⁹ api kalām nā(×¹⁰)vī • sahasrimām api • śata-sahasritamām api •
koṭi-śata-sahasritamām api¹¹ • samkhyām api • kalām api • gaṇanām api¹²
vi(upan)ī(śadam ap)ī (na kṣama)te Sace Subhūte teṣāṁ kula-putrāṇām
kula-duhitrīṇām vā puṇya-skandham bhāṣet, yāvot te kula-pu-

Folio 12 wanting.

(13a) im¹³ a[bhisambu]ddha[s Tas]m(ā) Dīpaṁkareṇa Ta^vthāgatena
vyākṛto bhaviṣyasi tvam mānav-ānāgate 'dhvani Śakyamu(ni)r nāma

¹ The printed text has *ksapayīṣyanti Buddha-boḥim cānuprāpsyanti*; but this is two or three akṣaras too short to fill the gap.

² Begins at p. 34, l. 20, of the printed text.

³ The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai*.

⁴ These words fill the gap exactly.

⁵ This MS. has °rādh in this and the following sentences. The printed text has °rāg°.

⁶ Read probably *te Buddhā Bhagavanta ārādhitā*, except that these words seem to be one akṣara too little.

⁷ More condensed than the printed text.

⁸ A sentence of the printed text is omitted after this.

⁹ Sic; the printed text has *śatamām*.

¹⁰ The character is a consonant without any trace of a vowel-mark. It resembles *pa* or *ṣa*, and must apparently be *pa* of the preposition *upa*. The reading is not *upāiti* as in the printed text. There is room for a small letter after this character, such as *mā* if the *ā* is superscript. Perhaps the full reading may be *upamāti*, and *upamā* occurs in the next sentence of the printed text.

¹¹ More abbreviated than the printed text.

¹² The character does not appear to be *pyāu*.

¹³ Begins at p. 36, l. 21, of the printed text.

¶Tathāgato 'rhan sam¶(yak-sam)¶buddhaḥ Tat kasya hetoḥ ¶Ta¶thāga¶ta¶
iti Subhū[te Bhūta]-tathatāyādhivacanam eva¹ • Yaḥ kaści Subhūte
e¶vam vade Tathāga¶[ten-d]¶rhatā samyak-sambuddhen-ānu¶Ottar¶ā
samyak-sambodhim abhisa(m)buddhāḥ² Nāsti Subhūte sa kaści dharmo
yas Tathāgaten-(an)uttarām³ ivsamyak-sambodhim abhisam¶Obu¶ddhaḥ
Yaḥ Subhūte Tathāgatena dharmo 'bhisambuddhaḥ na tatra satyaṁ na
mrṣā Tasmā Tathāgato 'bhāṣati sarvba-dhar[m]ā ¶xxxxxx³ dha¶r[m]ā
sarvba-dharmā iti Subhūte Sarve te a⁴-dharmā Tad ucyante sarvba-
dharmā • Tad yathā Subhūte pu⁵viṛuṣo bhaved upēta-¶kāyo mahā-kāyaḥ
xx⁵ A¶yusmā Subhūtir āha • Yo so Bhagavaṁ Tathāgatena ¶bhāṣi[taḥ]
u]pē[ta-kāyo ma-]

(13b) ihā-kāyaḥ⁶ Āyus[m]ām⁷ ¶xxxxxxx⁷ ¶ (Bhagavaṁ) Tathāgatena
bhāṣitaḥ upēta-kāyo mahā-kāya ¶iti a-kāyaḥ sa¶s Tathā(ga)¶itena bhāṣitaḥ
Ta[d] u[c]ya[te upētakāyo ma]hā-kāya • Evam etat Subhūte Yo bodhi-
satvaḥ evaṁ vade • Ahaṁ satvām parinirvā⁸payiṣye • Na sa bodhisa-
o tvo va¶ktavyaḥ Tat kasya hetoḥ Asti hi Subhūte kaści dharmo yo
bodhisatvo nāma • Āha • No iti Bha⁹ivgavaṁ⁹ Tasmā Tathāgato bhā¹⁰o
ṣati niḥsatvā sarvba-dharmāḥ nirjivā niḥspudgalāḥ⁹ Yaḥ Subhūte bodhi-
satvo evaṁ vade • Ahaṁ v¹⁰kṣetra-viyūhām niṣpādayiṣye • ¶vi¶tatha[m]
e]vam kartavyaḥ Tat kasya hetoḥ Kṣetra-viyūbhā kṣetra-viyūbhā iti
Subhūte ¶A¶viyū¹¹vbhā sā Tathāgatena bhāṣitaḥ¹¹ Tad ucyate kṣetra-
viyūbhā iti • Yaḥ Subhūte bodhisatvo [n]airātma-dharmā nai¹²rātma-
dharmāḥ sa [Ta-]

(14a) ithāgaten¹⁰ār[hatā sa]myak-sambuddhena bodhisatvo bodhisa-
tva iti vaktavyaḥ Tat kin manya(se Su)¶bhūte Saṁvid¶yate ¶Tathāgatasya

¹ Three lines of the printed text are omitted after this.

² A line and a quarter of the printed text are omitted after this.

³ The printed text reads here *Buddha-dharmā iti Tat kasya hetoḥ*, but this MS. obviously varies here.

⁴ This letter is not clear; it might be *tvā* or *tu*.

⁵ There are two more letters here than the printed text has.

⁶ Begins at p. 37, l. 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Subhūtir āha Yo so* would exactly fill all this space.

⁸ Two lines of the printed text are omitted after this.

⁹ The *h* is a scribal blunder; see fol. 9a, footnote 9, p. 184.

¹⁰ Begins at p. 38, l. 10, of the printed text.

mān¹³isa-cakṣuḥ Āha • saṁvidyate Bhagavaṁ Tathāgatasya mān¹³sa-cakṣuḥ
Tat kin manyase Subhūte Saṁvidyate Tathāgatasya divya[m] ¶caksu¹⁴h
Ā¹⁵ha • Evam eva Bhagavaṁ ¶O¶ saṁvidyate Tathāgatasya divyaṁ
cakṣuḥ Tat kin manyase Subhūte Saṁvidyate Tathāgatasya pra¹⁶vjā-
cakṣuḥ Āha • Eva¹⁷o¹⁷ m eva Bhagavaṁ saṁvidyate Tathāgatasya pra¹⁶jā-
cakṣuḥ Tat kin manyase Subhūte Saṁvidyate Tathāgatasya dharmā-
ca¹⁸kṣuḥ Tat k¹⁹i(n ma)nyase Subhūte Saṁvidyate Tathāgata²⁰visya buddha-
cakṣuḥ Ā²¹ha • Evam eva Bhagavaṁ saṁvidyate Tathāgatasya buddha-cakṣuḥ
Tat ki²²n manyase Su²³bhūte Yāvanī²⁴ā Gaṁgāyā nadyā

(14b) ivālikāḥ²⁵ api nu ¶tā vālikās Tathāgatena bhāṣitaḥ Āha • Evam eva
Bha²⁶gavaṁ bhāṣi²⁷tā Tathāgatena ¶sā²⁸ (vā)lī²⁹kāḥ Tat kin manyase
Subhūte Yāvatā Gaṁgāyā nadyā vā³⁰(lukās) tāvantā Gaṁgā nadyo
bhaveyu³¹h Tatra yā vāluk³²āḥ tā³³vataḥ loka-dhātavo bhaveyuḥ Kici
bahava³⁴o³⁴ s tā loka-dhātavo bhaveyuḥ Āha • Evam eva Bhagavaṁ
bahavas tā loka-dhātavo bhaveyuḥ iv³⁵Āha • Yāvatā Subhūte ¶O te³⁶su
loka-dhātuṣu satvā teṣāṁ ahaṁ nānā-bhāva-citta-dhārām prajānāmi • Tat
kasya hetoḥ ¶Citta-dhārā citta-dhārā iti Subhūte Adhārā eṣā Tathāgatena
bhāṣitā Tad ucyate citta-dhārā iti Ta(t kasya) he³⁷vi³⁷toḥ At³⁸tām Subhūte
cittam n³⁹opalabhyate • Anāgataṁ cittam n³⁹opalabhyate • Pra⁴⁰tyutpannam⁴⁰
(cittam n³⁹opalabhyate) ¶⁴¹ • ×

(15a) i⁴²xxxxxxx⁴² ya i⁴³ti⁴³ ¶ Tat kin ¶manyase⁴⁴ ma(hāsā)hasraṁ

¹ This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text.

² Begins at p. 39, l. 4, of the printed text.

³ Some of the letters that filled this gap have become impressed on the lower margin of fol. 15a, and can be discerned there upside down and reversed, namely, *th × × × bhāṣitāḥ Āha × vame*. The text has been thus restored.

⁴ See note ³; all these letters can be discerned on the lower margin of fol. 15a.

⁵ This letter looks more like *sā* than *tā*.

⁶ This ends with line 14 on p. 39 of the printed text. For the following blank letter, see next note.

⁷ The following words *Tat kin manyase* agree and begin with l. 15 on p. 39 of the printed text, but these preceding words and the small gap at the end of fol. 14b seem to contain either additional matter which comes between ll. 14 and 15 of that text but does not appear there, or the words in the latter part of l. 15, those words coming first and *tat kin manyase* being inserted parenthetically after them. The latter supposition is improbable, because such a construction occurs

loka-dhātum sapta-ratna-paripūrnam (o) dā¹ ii yuṣmām Subhū^{ti} r Bhagavantam etad avocat, Santi Bhagavaṁ keci sam^{twā} ye ime evaṁ^{vi} rūpa-dharmān mānā ntiḥ śraddhāsyanti² • Bhagavān āha • Na te Subhūte Sarva⁴ satvā sarvba satvā iti Subhūt[e] Asa^(tvās te) Tathāgatenā bhāṣitā Tad ucyate [sa]rvba-satvāⁱⁱⁱ • Tat kin manyase Subhūte A^{pi} nu Tathāgatasy^{vi} āivam bhavaⁱⁱⁱ Ma^{vyā} dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ vade • Tathāgatena kaści dharmo abhy^{ac}akṣeta mān saḥ Subhū^{iv} te asat^{od} [u] dgy^hūtena¹¹ • O Tat kasya hetoḥ Dharma-deśanā dharmā

(15b) Tat⁴ kin manyase Subhūte la(kṣaṇa)-sāmpadā^{ya} Ta^{thā}gato draṣṭavyaḥ⁶ Tat kasya hetoḥ Yā sā lakṣaṇa-sāmpadā⁷ Tathāgatena bhāṣitā lakṣaṇa-sāmpadā⁸ Tathāgatena bhāṣitāḥ Tad ucyate la)kṣaṇa-sāmpadā iti • Tat kin manyase Subhūte A^{pi} nu Tathāgatasy^{vi} āivam bhavaⁱⁱⁱ Ma^{vyā} dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ vade • Tathāgatena kaści dharmo abhy^{ac}akṣeta mān saḥ Subhū^{iv} te asat^{od} [u] dgy^hūtena¹¹ • O Tat kasya hetoḥ Dharma-deśanā dharmā

nowhere else in this MS. and the word *iti* negatives it. *Iti* indicates the close of the preceding discussion. Hence the former supposition seems right, and the gaps contain additional matter not in the printed text.

¹ This letter looks like *ta*, *vā* or *dā*, and judging from the printed text should be *dā*. The following gap can contain six average-sized or seven small letters. The whole passage should probably run thus, *kṛtvā arhadbhyah samyak-sambuddhebhyo dānam dadyād apī nu sa*. It is more abbreviated than the printed text.

² This gap would contain the mark of punctuation (which always follows *āha*) and seven letters. Read perhaps *Evam etat Subhūte*, the phrase of assent being doubled in the printed text. It occurs doubled thus in fol. 8^{bv}.

³ Two lines of the printed text are omitted after this.

⁴ Begins at p. 40, l. 13, of the printed text.

⁵ *Sāmpadā* is treated as the nomin. singular, see line ii. There are traces of the *y*; compare the same sentence in fol. 17^a iii, iv.

⁶ A line of the printed text is omitted after this.

⁷ According to the printed text these words should be read *bhāṣitālakṣaṇa*.

⁸ Or perhaps *āṣā*, as it should be with *sāmpadā*. Compare *a-saijñ-ēṣū* in fol. 19^{av}.

⁹ A line and a half of the printed text are omitted after this.

¹⁰ The words *deśita iti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity abhyā*.

¹¹ The prefix *ud* seems here to be superfluously repeated.

d[e]śanā iti Subhūte N^āsti sa^{ka}ści dharmo yo dharmā-deśa^vnā yuṣmām Subhū^{ti} r Bhagavantam etad avocat, Santi Bhagavaṁ keci sam^{twā} ye ime evaṁ^{vi} rūpa-dharmān mānā ntiḥ śraddhāsyanti² • Bhagavān āha • Na te Subhūte Sarva⁴ satvā sarvba satvā iti Subhūt[e] Asa^(tvās te) Tathāgatenā bhāṣitā Tad ucyate [sa]rvba-satvāⁱⁱⁱ • Tat kin manyase Subhūte A^{pi} nu Tathāgatena bhāṣitā lakṣaṇa-sāmpadā⁷ Tathāgatena bhāṣitāḥ Tad ucyate la)kṣaṇa-sāmpadā iti • Tat kin manyase Subhūte A^{pi} nu Tathāgatasy^{vi} āivam bhavaⁱⁱⁱ Ma^{vyā} dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ vade • Tathāgatena kaści dharmo abhy^{ac}akṣeta mān saḥ Subhū^{iv} te asat^{od} [u] dgy^hūtena¹¹ • O Tat kasya hetoḥ Dharma-deśanā dharmā

(16a) Sarva⁴ satvā sarvba satvā iti Subhūt[e] Asa^(tvās te) Tathāgatenā bhāṣitā Tad ucyate [sa]rvba-satvāⁱⁱⁱ • Tat kin manyase Subhūte A^{pi} nu Tathāgatena bhāṣitā lakṣaṇa-sāmpadā⁷ Tathāgatena bhāṣitāḥ Tad ucyate la)kṣaṇa-sāmpadā iti • Tat kin manyase Subhūte A^{pi} nu Tathāgatasy^{vi} āivam bhavaⁱⁱⁱ Ma^{vyā} dharmo deśito⁹ Yo O mama Subh[ūte] evaṁ vade • Tathāgatena kaści dharmo abhy^{ac}akṣeta mān saḥ Subhū^{iv} te asat^{od} [u] dgy^hūtena¹¹ • O Tat kasya hetoḥ Dharma-deśanā dharmā

(16b) dharmā⁹ c^āeva te Tathāgatena bhāṣitāḥ Tad ucyante kuśalā dharmā iti • Ye khalu Subhūte yāvantaḥ tṛ-sāhasra-mahā-sāhasre lokadhātāu Sumeravaḥ parvbata-rājānaḥ tāvantān rāsīm saptānām ratnānām abhisamharitvā dānam dadyād¹⁰ yaś c^āītaḥ prajñā-pāramitāyā

¹ There is room for six akṣaras here, of which the last has the vowel *ā* apparently. *Nām^opalabhyate* of the printed text does not suit.

² All this is much abbreviated, and it is difficult to offer more suggestions for filling up the gaps.

³ Read probably *satvā n^āsatvā Tat kasya hetoḥ*, yet there still remain three more spaces for akṣaras, which are uncertain.

⁴ Begins at p. 41, l. 8, of the printed text.

⁵ Compare fol. 13^b iii.

⁶ The printed text in doubling the phrase of assent suggests that we should read here *Evam etat Subhūte*, but this seems to be one letter too short for the space. Compare the doubled phrase in fol. 8^{bv}.

⁷ The printed text suggests the reading here should be *tvatvena nispuḍgalatve*, but this seems to be one letter too much for the space.

⁸ For *sarvbaiḥ*.

⁹ Begins at p. 41, l. 20, of the printed text.

¹⁰ More abbreviated than the printed text.

××××¹ ⁱⁱⁱcātuspadīm api gāthām uOdgrhya parebhyo deśaye • asya Subhūte puṇya-skandhasya eṣa pūrvakaḥ puṇya-^{skandhaḥ} śatatamīmⁱⁱ ⁱkalā n-ōpeti • upaniśā^{Om} api na kṣamate • Tat kin manyase Subhūte Api [nu] Tathāgatasya^ā ^{vam} bhavati ×² mayā sa^{tvā} mociatāḥ Na ho puṇaḥ Subhūte evaṃ draṣṭavyaṃ Tat kasya hetoḥ Na Subhūte ka[ści sa]tvo 'sti ya^s Tathāgatena parimocitaḥ^{vi} Yadi puṇaḥ Subhūte kaścit satvo bhavet, yas Tathāgatena parimocito 'bhaviṣyat, sa [e]va Tathā^{gatasya} ātma-grāho 'bhaviṣyatⁱⁱⁱ

(17a) ⁱ(satva)-grāho³ • jīva-grāhaḥ pudgala-grāho 'bhaviṣyat, Ātma-grāha iti Subhūte agrāha eṣa Tathāgatena bhāṣitaḥ Sa bāla-prⁱⁱthag-janair udgrhītaḥ bāla-prthag-janā iti Subhūte a-janās te Tathāgatena bhāṣitāḥ Tad ucyante bāla-prthag-janā iti ⁱⁱⁱTat kin manyase Subhūte La^okṣaṇa-saṃpadāyās Tathāgato draṣṭavyaḥ Āha • Evam eva Bhagavaṃ lakṣaṇa-saṃpadāy(ās Ta)ⁱthāgato draṣṭavyaḥ⁴ Āha • OSacet puṇaḥ Subhūte lakṣaṇa-saṃpadāyās Tathāgato draṣṭavyo 'bhaviⁱⁱsyad rā^{jj}āpi cakravartī Ta^vthāgato 'bhaviṣyat, Tasmād alakṣaṇa-saṃpadāyās Tathāgato draṣṭavyaḥ Ayuṣmām Subhūtir āha • Yathāham ×××⁵ Bha^{ga}vato ^{vi}bhāṣitasya^{ārtham} ājānāmi • na lakṣaṇa-saṃpadāyās Tathāgato draṣṭavyaḥ Atha Bhagavaṃ tasyām ve^{ll}lāyām imām gāthām ××××⁶

(17b) iṣit, ⁷ ¶ Ye mām rūpeṇa adrākṣ(ī)⁸ Ye mām (ghoṣeṇa) anvayuh mīthyā-prahāṇa-prasṛtā na mām⁹ dra[kṣya](nti) te (na)^{ll}rāḥ Tat kin manyase Subhūte La^{ll}kṣaṇa-saṃpadāyā Tathāgatena^{ānu}(tta)rā samyak-sāmbodhi(m abhisam)buddhāḥ Na ho puṇaḥ Subhū(te evaṃ) draṣṭavya^{ll}m

¹ The printed text has *dharmaparyāyād*, but that is too long for this gap.

² So the printed text, but there is room for one more akṣara.

³ Begins at p. 42, l. 12, of the printed text.

⁴ This sentence differs altogether from the printed text; and three lines of that text are omitted after this.

⁵ There are three more akṣaras here than the printed text has.

⁶ The printed text has *ime gāthe abhāṣata*, but here only one verse is quoted, and the verb would seem to be (reading on into fol. 17b) some irregular form like *abhāṣiṣit*. *Bhāṣ* is used here in the parasmaipada, see fol. 13a^v. Still one akṣara would remain blank.

⁷ Begins at p. 43, l. 5, of the printed text.

⁸ The *kṣ* has a vowel-mark above but none beneath. *Adrākṣit* seems to be intended. Grammatical irregularities occur here frequently.

⁹ The letter seems to be *mām* or *mā*, but not *mām*.

Na Subhūte lakṣaṇa-saṃ^{ll}(pa)ⁱⁱⁱdāyās Tathāgatena^{ānu}Ottarā samyak-sāmbodhim abhisambuddhāḥ syāt khalu evam asyā¹ Bodhisatva-y^{ll}āna^{ll}-(saṃprasthī)tena sa^{iv}tvena kasyaci dharmasya vinā^osaḥ prajñaptaḥ uchedo vā • Na ho puṇas te Subhūte evaṃ draṣṭavyaṃ Na bō^{ll}dhi^{ll}-satva-yāna-saṃprasthī^{iv}tena satvena kasyaci dharmasya vināsaḥ prajñaptaḥ n-ōcchedaṃ vā • Yaḥ khalu puṇaḥ Subhūte Gaṃgā-nadī-vālukā-samām loka-dhātum^{vi} sapta-ratna-paripūrṇaṃ kṛtvā dānaṃ dadyād² yaś ca bodhisatvo nairātmēṣu anutpattikeṣu dharmeṣu kṣāntim pratilābheta • Ayam eva te (dā)[naṃ]³

(18a) ⁱbahutaraṃ⁴ puṇya-skandhaṃ prasaveta • Na ho puṇaḥ Subhūte bodhi[satve]^{ll}na puṇya-skandhaḥ parigrahetavyaḥ Āha • Namu Bhagavaṃ pu^{ll}(nya)ⁱⁱskandhaḥ parigrahetavyo • Bhagavaṃ āha • Parigrahetavyaḥ Subhūte (n-ōgra)[hetavyaḥ Tad ucyā]^{ll}te pari^{ll}grahetavyaḥ Api tu⁶] Subhūte [ya]ḥ ⁱⁱⁱkaścid evaṃ vade • Tathāga^oto gacchati v-āgacchati vā • tiṣṭhati vā • (ni)ṣidati vā • [śayyām] v(ā kalpayati) na me saḥ bhāṣi^{iv}tasya^{ārtham} ājānāti • Ta^ot kasya hetoḥ Tathāgata iti Subhūte ca⁷ kvacid āgataḥ a-kvacid gataḥ Tasmād ucyate Tathā^vgato 'rhām samyak-sāmbuddhaḥ Yaḥ khalu puṇaḥ Subhūte kula-putro vā • kula-duhitā vā • yāvanti tr-sāhasra-mahāsāhasre loka-dhātau ^{vi}prthivi-rajāmsi sa evaṃ-rūpām maṣim kuryā yāva ev^āsamkhyeyena • Tad yathā nāma paramāṇu-saṃcayaḥ Tat kin manya[se] Subhū-

(18b) ite⁸ Api tu sa paramāṇu-saṃcayo bhavet, Āha • Evam eva Bhagavaṃ Bahu sa paramāṇu-saṃcayo bhavet, Tat kasya hetoḥ Sace Bhagavaṃ (sa)[m]ⁱⁱ(ca)yo 'bhaviṣya na Bhagavaṃ 'bhāṣiṣyam paramāṇu-saṃcaya iti • Tat kasya heto Yo so Bhagavatā paramāṇu-saṃcayo

¹ This seems to be intended for a negative verb *a-syāt*; compare *a-gacchati* in fol. 18aⁱⁱⁱ.

² More abbreviated than the printed text.

³ The printed text has *Ayam eva tato vidānaṃ*.

⁴ Begins at p. 44, l. 1, of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap.

⁶ These words fit this gap and agree with the printed text, except that *tad ucyate* always stands in this MS. for *ten-ōcyate* of the printed text, and *iti* is omitted as it is often in this MS.

⁷ The printed text has *na*, but the letter here resembles *ca* or *da* and not *na*.

⁸ Begins at p. 44, l. 15, of the printed text.

bh[āṣitaḥ] a-[sam]icayaḥ sa Bhagavatā bhāṣiṭaḥ Tad ucyate paramānu-samcaya itī • Yam ca Tathāgato bhāṣati mahāsa[ha]sro (loka-)ivdhātuḥ a-dhātu sas Tathāgatenā bhāṣitaḥ Tad ucyate mahāśahasro loka-dhātuḥ Tat kasya hetoḥ Sace Bhaga[va]m dhātur a^vbhaviṣyat, sa c^āiva piṇḍa-grāho 'bhaviṣya • Yaś c^āiva Tathāgatena piṇḍa-grāho bhāṣitaḥ (a)-[grā]ha sas Tathāgatena bhāṣitaḥ Ta^{id} ucyate piṇḍa-grāha itī • Bhagavān āha Piṇḍa-grāhaś c^āiva vyavahāro Subhūte 'nabhilapyah Na sa dharmo n^ādharmah Sa ca bāla-¹

(19a) ipṛthag²-janair udgr(hi)ta³ vade • Ātma-drṣtis Tathāgatena bhāṣitāḥ satva-drṣtiḥ jīva-drṣtiḥ pudgala-drṣtiḥ⁴ Ta⁵ thāgatena bhāṣitā⁶ Api nu sa⁷myag vada⁸no vade • Subhūtir āha⁹ • Yā sā Bhagavān ātma-drṣtis Tathā[ga]tena bhāṣitā¹⁰ a-drṣtiḥ sā Tathāgate¹¹Ona¹² bhāṣitā¹³ Ta¹⁴d ucyate ātma-drṣtir itī • Evaṁ Subhūte bodhisatva-yāna-samprasthītena sarvba-dharmā¹⁵ivjñātavyā draṣṭavyā • adhi¹⁶(ṣṭhita)vyā¹⁷ • (Ya)thā na dharmā-samjñā pratyupasthāhe • Tat kasya heto Dharmā-samjñā¹⁸ dharmā-samjñā itī Subhūte a-samjñā¹⁹ēṣā Tathāga(tena) bhāṣitā²⁰ Tad ucyate dharmā-samjñā²¹ēti • Yaḥ khalu Subhūte bodhisatvo (mahāsa)ivo²² loka-dhātum²³ visapta-(ratna-par)ip(ūrnām)²⁴ parityaje • d²⁵ yaś ca kula-putro vā • kula-duhitā vā (i)taḥ prajñā-pāramitāyā dharmā-paryāyā cātuspa-¹⁰

(19b) i[dā]m¹¹ api gāthām udgr(hya) dhāraye • [deṣaye • vā](ca)ye [paryavāpnuyāt parebhyaś¹²] (ca vistar)ena samprakāśayed ayaṁ tato bahutarāṁ puṇya-(ska)ndhām prasavet, Katha[m] ca sarṁprakāśa-

¹ The words of the printed text fill the gap exactly. It also reads *avyavahāro*.

² Begins at p. 45, l. 7, of the printed text.

³ Judging from the printed text the words in this blank might be either *yaḥ kaści Subhūte evaṁ*, or *Tat kasya hetoḥ Ya evaṁ*. The latter seems less probable because *tat kasya hetoḥ* is omitted in the Japan MS. as noted in the printed text.

⁴ There seems to be one more syllable here than in the printed text.

⁵ A line of the printed text is omitted after this.

⁶ So the word appears to be.

⁷ Read perhaps *pramey-āsamkhyeyām*.

⁸ Read perhaps *parityāgam*; see fol. 9ⁱⁱ, and fol. 10^{aiv}.

⁹ The punctuation here is out of place.

¹⁰ For *cātuspadīm*, see fol. 16ⁱⁱⁱ.

¹¹ Begins at p. 46, l. 1, of the printed text.

¹² Such traces of the letters as remain agree with this reading.

(yed ya)thā n^ādkāśaye • Tad ucyate samprakāśam¹et, Tāra[kā timi]-
ram dīpo māy-āvaśyāya-budbudam svapaⁱⁱⁱnam vidyud abhram ca evam
draṣ[ta]vya[m] samś(kṛtam) Idam avoca Bhagavā[n ā]ttamanā
Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ōpā^{iv}(sikā) • sa-deva-
gandharvba-ōmānuś-āsuras ca [l]oko Bhagavato bhāṣitām abhya-
nandur itī • U¹ Ādhyāṣṭama Bhagavati Ārya-Vajracchedi^vkā prajñā-
pāramitā samāptā^x (ya) siddhi^x ya² • saha bhartari Nandimbaleṇa •
saha pitṛṇā e²xxxxxxx^x xxx^x vi[xxāx] balena • (sa)ha^{xxxxxxx}
(n)ena • saha (Ne)saleṇa • saha Saṁcaxtyo • sa(ha x sarvba-satv)[aiḥ
xxxx] xx

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *evam* in fol. 14ⁱⁱⁱ.

[Note to p. 178. The forms *ū* and *ū̄* occur only with *bh* (in the proportion of 103 : 12); and *ū̄*, in a slightly modified form, occurs also with *r* (see, e. g., *rūpeṇa*, fol. 17ⁱⁱ, in Ancient Khotan, Plate CVIII); while the form *ū* occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-puṇḍarīka, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms *ū*, *ū̄* (in the *rū̄* variety), and *ū* are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā.—R. H.]