

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

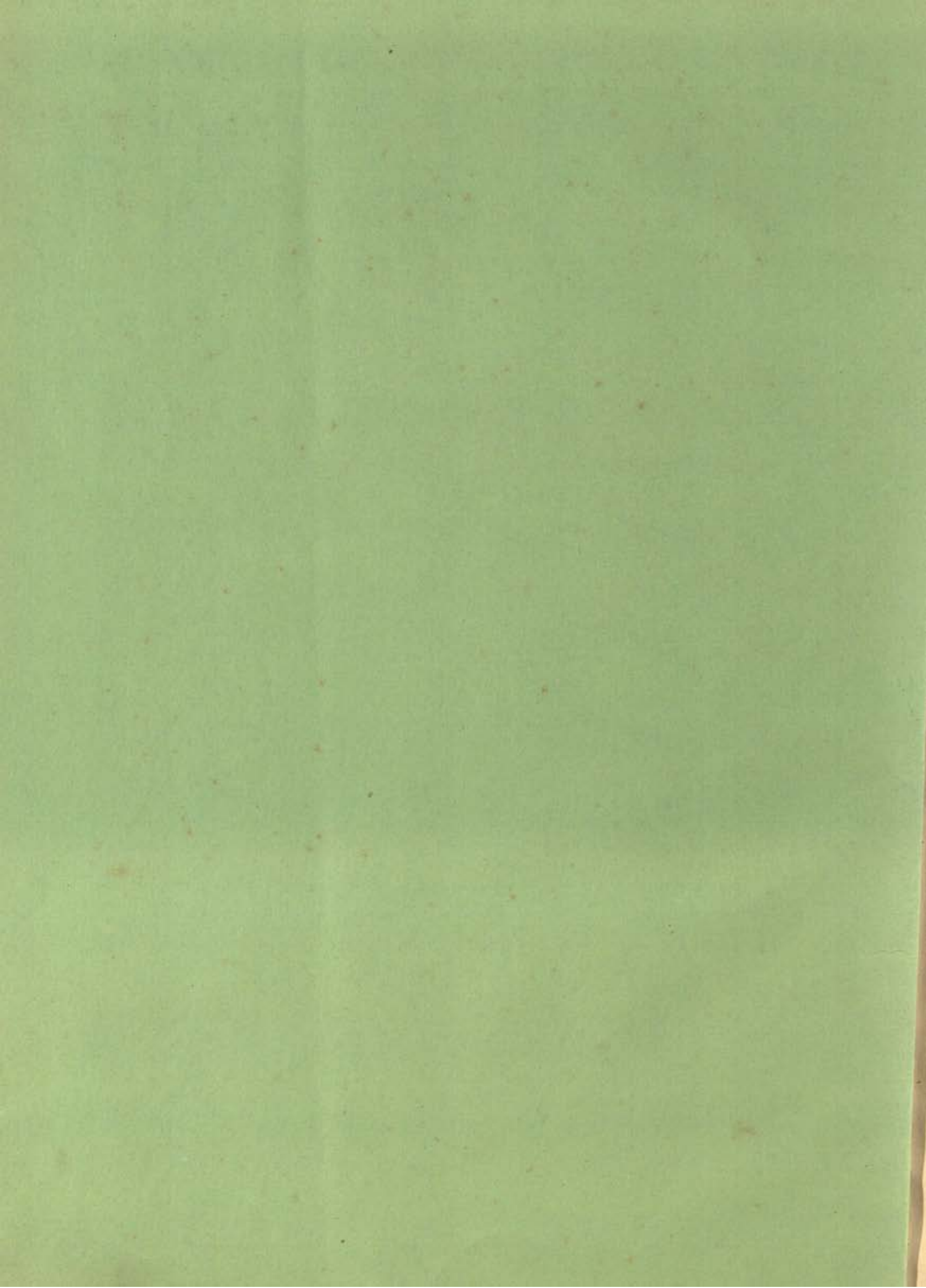
**CENTRAL ARCHAEOLOGICAL
LIBRARY**

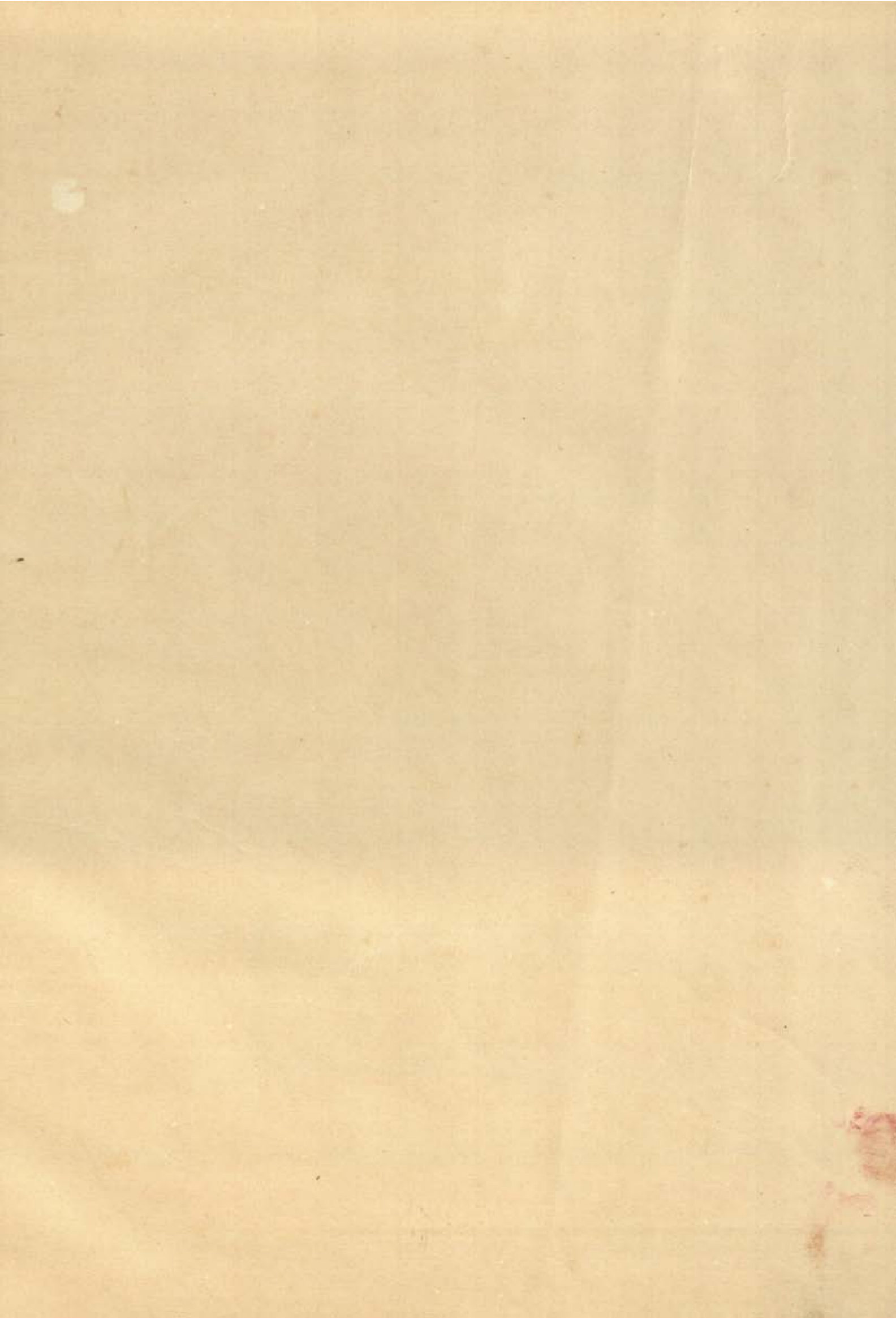
Acc No: **RR073**

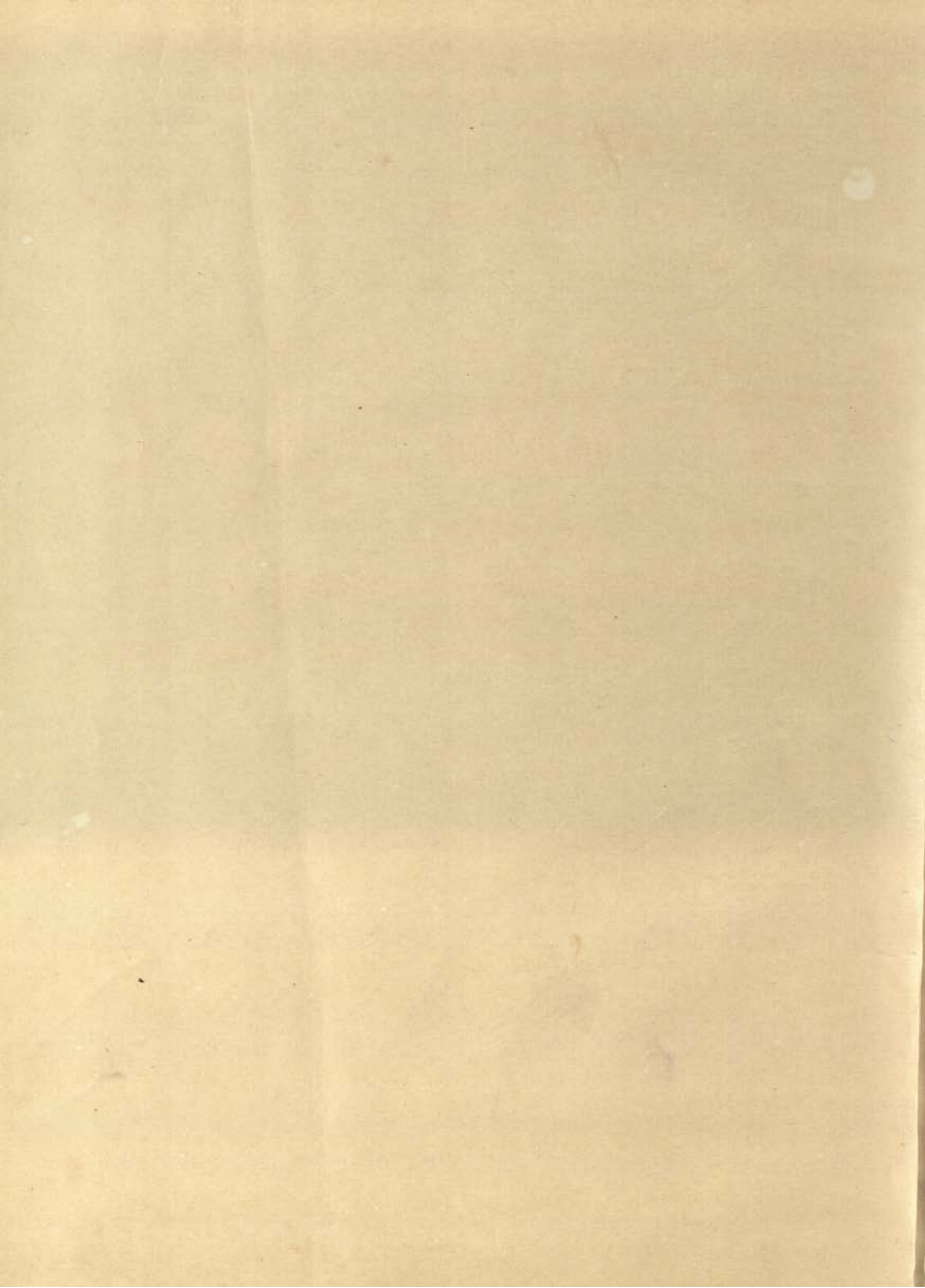
CALL No. **913.03 I.D.A.-Kon.**
No.69

D.G A. 79.

~~D175~~







MEMOIRS OF THE
ARCHÆOLOGICAL SURVEY OF INDIA

No. 69

CENTRAL ASIAN FRAGMENTS OF
THE ASHṬĀDAŚASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ AND OF AN
UNIDENTIFIED TEXT

EDITED BY
STEN KONOW

22373



D175

913.03
I.D.A./Kon

PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI
PRINTED BY THE MANAGER, GOVERNMENT OF INDIA PRESS, CALCUTTA
1942

**List of Agents in India and Burma from whom
Government of India Publications are available.**

- ABBOTTABAD**—English Book Store.
- AGRA**—
English Book Depot, Taj Road.
Indian Army Book Depot, Dayalbagh.
National Book House, Jeomondi.
- AHMEDABAD**—
Chandra Kant Chiman Lal Vora.
H. L. College of Commerce Co-operative Store, Ltd.
- AJMER**—Banthiya & Co., Ltd., Station Road.
- AKOLA**—Bakshi, Mr. M. G.
- ALLAHABAD**—
Kitabistan, 17-A, City Road.
Ram Narain Lal, 1, Bank Road.
Superintendent, Printing and Stationery, U. P.
Wheeler & Co., Messrs. A. H.
- BANGALORE CITY**—Premier Book Co.
- BARODA**—East and West Book House.
- BELGAUM**—Model Book Depot, Khado Bazar.
- BENARES**—English Bookshop.
- BOMBAY**—
Co-operators' Book Depot, 9, Bakehouse Lane, Fort.
Lakhani Book Depot, Bombay, 4.
New Book Co., Kitab Mahal, 188-90, Hornby Road.
Popular Book Depot, Grant Road.
Safety Book Shop, Safety first Association of India, Fort.
Superintendent, Govt. Printing & Stationery, Queen's Road.
Taraporevala Sons & Co., Messrs. D. B.
Thacker & Co., Ltd.
Tripathi & Co., Messrs. N. M., Princess Street, Kalbadevi Road.
Wheeler & Co., Messrs. A. H.
- CALCUTTA**—
Book Company.
Chatterjee & Co., 3, Bacharam Chatterjee Lane.
Chukerverty, Chatterjee & Co., Ltd., 13, College Square.
Das Gupta & Co., 54/3, College Street.
Hindu Library, 137-F, Balsaram De Street.
Lahiri & Co., Ltd., Messrs. S. K.
Newman & Co., Ltd., Messrs. W.
Roy Chowdhury & Co., Messrs. N. M., 72, Harrison Road.
Sarcar & Sons, Messrs. M. C., 15, College Square.
Sarkar & Sons, Ltd., Messrs. S. C., 1/1/1-C, College Square.
Standard Law Book Society, 79/1, Harrison Road.
Thacker, Spink & Co. (1933), Ltd.
Wheeler & Co., Messrs. A. H.
- CAWNPORE**—Advani & Co., P. O. Box No. 100.
- COIMBATORE**—Vaidyanatha Iyer, L., Tarakad House, R. S. Puram.
- CUTTACK**—Press Officer, Orissa Secretariat.
- DEHRA DUN**—Jugal Kishore & Co.
- DELHI**—
Central Book Depot, Kashmere Gate.
Federal Law Depot, Kashmere Gate.
Imperial Book Depot and Press, Near Jama Masjid (Machhli-walan).
Indian Army Book Depot, Daryaganj.
Jaina & Bros., Messrs. J. M., Mori Gate.
Oxford Book and Stationery Co.
Sharda Mandir, Ltd., Nai Sarak.
Young Man & Co. (Regd.), Egerton Road.
- DEVGAD BARIA**—Joshi, Mr. V. G. News Agent (*vid piplod*).
- DHARWAR**—Shri Shankar Karnataka Pustaka Bhandara.
- FEROZEPUR**—English Book Depot.
- GWALIOR**—Jain & Bros., Messrs. M. B., Sarafa Road.
- HYDERABAD (DECCAN)**—Dominion Book Concern, Hyderabad. Hyderabad Book Depot, Chaderghat.
- KARACHI**—
Aero Stores.
Standard Bookstall.
- KARACHI (SADAR)**—Manager, Sind Government Book Depot and Record Office.
- LAHORE**—
Kansil & Co., Messrs. N. C., 9, Commercial Buildings, The Mall.
Malhotra & Co., Messrs. U. P., Post Box No. 94.
Minerva Book Shop, Anarkali Street.
Punjab Religious Book Society.
Rama Krishna & Sons, Anarkali.
Superintendent, Govt. Printing, Punjab.
University Book Agency, Kacheri Road.
- LUCKNOW**—Upper India Publishing House, Ltd., Literature Palace, Aminuddaula Park.
- LYALLPORE**—Lyal Book Depot.
- MADRAS**—
Higginbothams.
Superintendent, Govt. Press, Mount Road.
Varadaachary & Co., Messrs. P.
- MHOW**—Universal Bookstall.
- MOGA**—Army Musketry Stores.
- NAGPUR**—
Central Law House, Tilak Road.
Khot & Sons, Messrs. G. G., Sita Buldi, 3rd Modi Lane.
Superintendent, Govt. Printing, Central Provinces.
- NEW DELHI**—
Bhawnani & Sons.
Jain Book Agency, Connaught Place.
Ramesh Book Depot & Stationery Mart, Connaught Place.
Saraswati Book Depot, 15, Lady Hardinge Road.
- PATNA**—Superintendent, Government Printing, Bihar, P. O. Gulzarbagh.
- PATNA CITY**—
Lakshmi Trading Co., Padri-Ki-Haveli.
Raghnath Prasad & Sons.
- PESHAWAR**—
London Book Co. (India), Arbab Road.
Manager, Govt. Printing & Stationery, N.-W. F. P.
- PESHAWAR CANTT.**—Faqr Chand Marwah.
- POONA**—
Dastane Bros., Home Service, 456, Rawiwar Peth.
Deccan Bookstall, Fergusson College Road.
International Book Service.
Ram Krishna Bros., Opposite Bishram Bagh.
- QUETTA**—Standard Bookstall.
- RAJKOT**—Mohaniai Dossabhai Shah.
- RANGOON**—
Burma Book Club, Ltd.
Curator, Govt. Book Depot, Burma.
- RAWALPINDI**—Ray & Sons, Messrs. J., 43, K. & L. Edwardes Road.
- SHILLONG**—
Chapala Bookstall.
Superintendent, Assam Secretariat Press.
- SIALKOT CITY**—Clifton & Co.
- TRICHINOPOLY FORT**—Krishnaswami & Co., Messrs. S. Teppakulam.
- VELLORE**—Venkatasubban, Mr. A., Law Bookseller.

CENTRAL ASIAN FRAGMENTS OF THE ASHTĀDASASĀHASRIKĀ PRAJÑĀPĀRAMITĀ AND OF AN UNIDENTIFIED TEXT.¹

INTRODUCTION.

The nine folios published below were received in the office of the Director General of Archæology together with a letter from Mr. (now Sir George) Macartney of the 8th May 1907, in which it is stated that they had been purchased from Badr-ud-din, who said that he had found them at Khadalik.

The leaves belong to four different manuscripts. 1. In the first place there are six folios, bearing the numbers 97, 98, 102, 104, 109 and 110, respectively, in the Brāhmī characters of the Khotan realm, and dating from ca. the 7th century A.D. The folios measure 22"×7", and each side contains eleven lines, with about 65 aksharas to the line. The state of preservation is generally fair, but several passages are much defaced. The language is fairly correct Sanskrit. The rules of sandhi are frequently neglected or misapplied, so that we find, *e.g.*, *charamānaivam* for *charamāna evam*; *evam uktāyushmām Sāradvatīputtrāyushmantam*, etc. *R* is occasionally used as a hiatus-consonant, *e.g.*, *mana-r-eva*; *śūnyā-r-ātmanā*; cf. also *asmai-r-Mārakarmāni* 104a3, where we are reminded of the insertion of *r* before consonants in heavy syllables in Saka. A similar remark applies to the occasional interchange of *ē* and *ai*, *e.g.*, in *yē chētarhi* 97a8; *subhāshītēshā* 97b2; *tai* for *tē* 98a2, and to *tt* for *t* in *aparimitta* 109a1. With regard to orthography we may note the consistent writings *ttr* and *kkrr*, and that *rv* occurs as *rvb*; *e.g.*, *tattra*, *chakkra*, *sarvba*. The anusvāra is occasionally omitted, *e.g.*, in *samatā* 97b1, *tva* 97b3, *ēvarūpāni* 104a6, etc. On the other hand it is often inserted before a nasal, *e.g.*, in the frequent *saṃmyak*. As in Saka a final anusvāra is equivalent to *n*, cf. *āyushmām*, *saṃskārām*, etc., and, because it often represents a final *m*, we inversely find forms as *pāpimām* 104b9. Also the visarga is frequently omitted, and, on the other hand, often used as a sign of inter-punctuation, in which case I shall transliterate :, *e.g.*, in *āha :* 97b6, etc.; cf. also *astidrishṭih nāsti-drishṭih skandhadriṣṭih . . . pratīyasamutpādadrishṭih prahānyāya* 110a5, where there is some uncertainty about the proper transliteration, because the nominative is often used instead of the base in similar enumerations. Elsewhere a single dot, usually above the line, is, very irregularly, used as a sign of punctuation. The genders are occasionally confounded; thus *vajrōpamam chittōtpādo* 109a7, *yāvanti : satvā nairayikā vā tiryagyōnikā vā yamalōkikāni vā* 109a3, where it would be possible to think of the influence of Saka, but also, at least in the latter case, of Ardhamāgadhī. There are not a few Prākritisms, such as *ētēbhīh* 97a6, *sahasrēbhīr* 109a6, *aranāvihārīnām* 97b3, *śraddadhanti* 98b6, etc. The feminine form in *-āyā* is used as an instrumental in several cases, *e.g.*,

¹ [The work was in its second proof when Norway was invaded early in 1940 and the author could not return the manuscript and corrected proofs. The present work has, therefore, not had the advantage of the author's revision—only typographical errors having been corrected in the last proof—K. N. D.]

CENTRAL ASIAN ARCHÆOLOGICAL
MUSEUM, NEW DELHI.
22073.
17. 12. 55.
Call No. 913. 03/3. J. A/kon.

sūnyatāyā 102a1, etc. If we compare, e.g., *kiṃ tvam karishyasy anuttarāyā sam-myaksambōdhāu abhisambuddhayā* 104b2, *kiṃ karishyasy anuttarāyām sam-yaksambōddhāyām abhisambuddhāyāḥ* 104b11, we are tempted to think of a Prākṛit where there was only one form for the cases of feminine *ā*-bases outside the nominative and accusative. Of interest is perhaps also the apparent use of the form in *am* as an ablative in *āryāshṭāṅgam mārgam* 104b10, because such forms are known from Ardhamāgadhi. There are, further, several miswritings, e.g., *bhyō* for *bhōḥ* 104a3, *anuttarāyām* for *anuttarām* 104a8, *utpadāra* for *udāra* 109a10, *antarayōḥ* for *antayōḥ* 98b2, *pratibhātibhāti* for *pratibhāti* 110a2, etc. The consistent writing *āvēdanika* for the usual *āvēṇika*, on the other hand, is no miswriting. There is a colophon in 110a1: *aupamyaparivarttō nāmnaikādaśamaḥ samāptaḥ*.

2. A second manuscript is represented by one folio, numbered 152, in a slightly older form of Brāhmī; $23\frac{1}{4}'' \times 8\frac{1}{2}''$, each side with 11 lines of 55-57 aksharas. Left hand upper corner is torn away. The language is much less correct than in the first group, and there are numerous slips, genders, numbers and cases being often confounded. Most of the peculiarities mentioned above are also found here; cf. *chaturṇāpramāṇānām* for *chaturṇām apramāṇānām* a1, *śrāvakē* b6, *yaś chēkab7*, *Kōśika* and *Kauśika*; *-chakka-* a6; *sarvba-*b11, but *-putrō* b7; *sālivana vām* for *sālivanam vā* b6; *bhagavan*, *bhagavām* and *bhagavāmn*, all vocatives; *bhavati*: a4, etc., there being no certain instance of the use of the visarga as such; *rakshānugupti* (and *-tim*) *saṁvidhātavya* b5, 10; *yāva* a4, etc.; *sūnyatāyā* as instrumental a3, etc. There are further several instances of confusion between long and short vowel, between the singular and the plural, etc. Of interest is the frequent writing *-tt-* for *-t-*, e.g., *bhavatti* a6, b2, *ētta* a11, *grihapatti* a6, etc., and *-ddh-* for *-d-* in *bhaddhanta* for *bhadanta*, if we bear in mind that *t* is written *tt* in Khotanese Saka, and that *-d-* is there a voiced dental spirant. At the end of 152 there is the sign of termination of a chapter, but no trace of a colophon.

3. Of a third manuscript there is one folio, numbered 209, in Central Asian Brāhmī of the 8th or 9th century, $28'' \times 9\frac{3}{4}''$, each side with 12 lines of ca. 42 aksharas; slightly damaged, written in almost correct Sanskrit, and also using the common *āvēṇika* and not *āvēdanika*. There are comparatively few mistakes or Prākṛitisms, such as *pāpēchchēbhīḥ* b8, *vācha* b11. Of interest is the form *yōniśān* for *yoniśō* a4, in view of the frequent interchange between *ām* and *au* in late Khotanese Saka.

4. A fourth manuscript is represented by two folios in ornamental Central Asian Brāhmī of about the 7th century, measuring $22\frac{3}{4}'' \times 8''$, each side containing ten lines with about 50 aksharas to the line. The folios are numbered, but the figures are so much effaced that they cannot be read with certainty. The upper symbol seems to contain 100 with a 7 below, and though the lower figure is elsewhere placed to the right of the 100, I think we must read it as 700. The lower figures are also almost illegible, and it is only as a tentative that I read 748 and 764, respectively. The language is an extremely corrupt Sanskrit, and the writer does not seem to have been well acquainted with the language. He writes, e.g., *apramēyā dānam dātavyaḥ* and *bōdhisatvānām pramāṇabuddhōtpādām dātavyaḥ* for *bōdhisatvēnāpramāṇabaddham dānam dātavyam*, etc. It is of no interest

57055
22
mod 14.2.17.50

to draw attention to all his mistakes, but we may notice forms such as *dāsyāmau* for *dāsyāmō*, *śaryyāsana* for *śaryyāsana*, *ōvadatti* for *avavadati*, *pai* for *patti*, etc., because they remind us of similar features in Khotanese Saka. For the history of the text it may also be of interest to note the apparent use of the instrumental for the locative plural in *anantāparyantaiḥ lōkadhātubhi* 764 (?) a6, if we bear in mind that the two forms were not distinguished in Ardhamāgadhī.

FRAGMENTS OF THE ASHṬĀDAŚASĀHASRIKĀ PRAJÑĀPĀRAMITĀ.

I soon found out that the three first manuscripts contain fragments of one and the same text, some version of the Prajñāpāramitā. The case is evidently different with the fourth manuscript, which I shall therefore deal with separately later on.

For a review of the various Prajñāpāramitās it will be sufficient to consult Max Walleser, *Prajñāpāramitā die Vollkommenheit der Erkenntnis nach indischen, tibetischen und chinesischen Quellen*. Göttingen, Leipzig 1914 (Quellen der Religionsgeschichte. B. 6, Gruppe 8), and Nalinaksha Dutt, *Aspects of Mahāyāna Buddhism and its relation to Hīnayāna*, London 1930 (Calcutta Oriental Series No. 23), pp. 323 ff. In connection with the Central Asian fragments here published we are only concerned with five texts, *viz.*, **A** The Ashtasāhasrikā, **D** The Daśasāhasrikā, **Ad** The Ashṭādaśasāhasrikā, **P** The Pañchaviṃśatisāhasrikā, and **Ś** The Śatasāhasrikā. **A** was published in Sanskrit by Rājendralāla Mitra in the *Bibliotheca Indica*, Calcutta 1888; the beginning of the Sanskrit text of **P** by Nalinaksha Dutt in the *Calcutta Oriental Series* No. 28, London 1934, and the beginning of **Ś**, in Sanskrit and Tibetan, by Pratapachandra Ghosha in the *Bibliotheca Indica*, Calcutta 1902 ff., 1888 ff., respectively. The other Prajñāpāramitās were hitherto only known from Chinese and Tibetan translations. Fragments of an unidentified Prajñāpāramitā were, finally, published from Central Asian manuscripts by Pandit B. B. Bidyabinod in the *Memoirs of the Archaeological Survey of India*, No. 32, Calcutta, 1927.

We have no other means of judging about the absolute and relative date of these texts than the Chinese translations, the Tibetan versions being throughout later, dating from about the 8th-9th centuries A.D. And here we are at once met with one difficulty, because Sinologists tell us that the Chinese originally gave the title Daśasāhasrikā to the Ashta. I have no qualifications for judging about this question, but if the statement is right, it would be a likely inference that **D** was already existing when **A** was first translated into Chinese.

According to Bunyo Nanjio's Catalogue the dates of the different translations are as follows:—

A, by Hiuen-tsang, 659 A.D.

D, by Cī-leu-ciā-chān, 179 A.D.; by Cī-chien of the Wu Dynasty (222—280 A.D.); by Dharmapriya and others, 382 A.D.; by Kumārajīva, 408 A.D.; by Hiuen-tsang, 645 A.D.; by Shī-hu, 980—1000 A.D. As already stated some of these are probably renderings of **A**.

Ad, by Hiuen-tsang, 659 A.D.

P, by Dharmaraksha, 286 A.D.; by Wu-lo-chā (of Khotan) and others, 291 A.D.; by Kumārajīva, 403 A.D.; and by Hiuen-tsang, 645 A.D.

Ś, by Hiuen-tsang, 645 A.D.

From this state of things we can draw the inference that a Prajñāpāramitā text was in existence in the 2nd century A.D., and that it was translated into Chinese under the title Daśasāhasrikā, but was, as already indicated, in reality the Ashṭa, whenceforth both **A** and **D** probably existed at that date. Now **A** and **D** are not, as we shall see later on, two recensions of one and the same text, but, to a certain extent, different independent works, and the original text from which both are derived must consequently be considerably older than the last quarter of the second century A.D., but it would be risky to make any guess at its actual age.

With regard to **D**, I can only judge from the Tibetan translation, which shows that its arrangement differs to some extent from that of the other Prajñāpāramitās. I shall make some remarks on this difference later on, and in this place only deal with the other texts, quoting **A**, **P** and **Ś** from the published Sanskrit texts and **Ad** from the Oslo copy of the Kanjur. In comparing the figures we must bear in mind that roughly 2½—3 folios of **Ad** correspond to one page in **P** and **Ś**, and that the numerous abbreviations of **P** have reduced the size with more than one half.

It is quite clear that these Prajñāpāramitās are all built up in the same way, though **A** is, especially in the beginning, much shorter than the other versions.

All these Prajñāpāramitās begin with an account of how the Buddha dwelt in Rājagriha surrounded by numerous monks, the number being given as *ardhatrayōdaśa śatāni* in **A** and as *pañcamātrāṇi sahasrāṇi* in the other versions, all, with the exception of Ānanda, being arhats, etc. Here the statement about the situation ends in **A**, while **Ad**, **P** and **Ś** go on to mention nuns, male and female lay worshippers and Bōdhisattvas, with ever increasing fulness. They further describe how the Buddha sits down in *samādhi*, regards the universe, smiles, emits rays which penetrate everywhere, and performs various wonders, happenings which are described in increasing detail down to 16b2 in **Ad**, 17.21 in **P**, 55.18 in **Ś**. Then follow, in these texts, lengthy expositions in which the Buddha explains to Śāriputra how a Bōdhisattva should apply himself to the Prajñāpāramitā, down to **Ad** 89a, **P** 98.5, **Ś** 323.2. Of all this there are no traces in **A**, which goes on to state, p. 3.17, how the Buddha asks Subhūti to consider how the Bōdhisattvas arrive at Prajñāpāramitā, cf. **Ad** 89a, **P** 98.6, **Ś** 324.1. Then, **A** 3.21 ff; Śāriputra wonders whether Subhūti will answer through his own insight or through that of the Buddha. Subhūti reads his mind and answers that it is all due to the Buddha, and then goes on to comply with the Buddha's request. **Ad**, **P** and **Ś** agree, but are much fuller and more prolix, and henceforth it is possible to identify, step by step, the various passages of **A** in the very enlarged expositions of the rest. Also **A** gradually becomes more detailed, and its three last chapters, the Sadāprarudita-, the Dharmōdgata-, and

the Parīndanāparivartas, are to all practical purposes identical with the final parivartas of **Ad**.

The agreement between **Ad**, **P** and **S** is, on the whole, remarkable, and they can safely be characterised as different enlargements of one and the same original, and this common source must, in its turn, go back to **A**. It is often comparatively easy to see how and why the text has been enlarged. Thus **A** 17 contains statements about the *kalyāṇamītras*. This has led to a long exposition about *pāpamītras*, which is also found in **D**, in **Ad**, **P** and **S**. **A** 15.4, **Ad** 148a3, **P** 147.6, **S** 842.18 Bhagavān explains to Śāriputra that the dharmas exist so that they do not exist: *yathā na saṁvidyantē tathā saṁvidyantē*, and that they are therefore called *avidyā*. In **Ad**, **P** and **S** Śāriputra then asks for fuller information, and a long exposition follows of which one passage may be quoted. **Ad** gives *rūpaṁ Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. ēvaṁ vēdanā saṁjñā saṁskārā vijñānam na saṁvidyate adhyātmasūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya*, etc. **P** 147.9 ff. reads *rūpaṁ Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. vēdanā saṁjñā saṁskārā vijñānam Śāradvatīputra na saṁvidyate adhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya*, etc.; **S** finally has, 842.21 ff., *rūpaṁ na saṁvidyate-dhyātmasūnyatām upādāya bahirdhāsūnyatām upādāya adhyātmabāhirdhāsūnyatām upādāya sūnyatāsūnyatām upādāya mahāsūnyatām upādāya paramārthasūnyatām upādāya saṁskṛitasūnyatām upādāya atyantasūnyatām upādāya anavarāgrasūnyatām upādāya anavakārasūnyatām upādāya prakṛitisūnyatām upādāya sarvadharmasūnyatām upādāya svalakṣhaṇasūnyatām upādāya anupalambhasūnyatām upādāya abhāvasūnyatām upādāya svabhāvasūnyatām upādāya abhāvasvabhāvasūnyatām upādāya*, with exactly parallel explanations concerning the remaining terms: *vēdanā*, *saṁjñā*, *saṁskārā*, *vijñānam*, with further additions down to 864.19. It is evident that the compilers of the enlarged treatises are not content with general terms, such as *dharma*, *sūnyatā*, but wish to give them in full, with detailed applications. And it can hardly be doubted that this was done at the hand of definitions and lists such as those which we know from the Mahāvvyutpatti.

It might, of course, theoretically be maintained that the fullest text, the **S**, is the original and the other ones abridgements, as held by the Nepalese school. It seems to me, however, that Nalinaksha Dutt, in the work mentioned above, has given convincing proofs against this assumption. And, so far as I can see, there are other strong reasons in favour of the view held by Tibetan Buddhists, that the oldest Pāramitā is **A**. Not only the fact that we know that it existed as early as the second century, but also the consideration that we can easily understand how later compilers came to enlarge the text, in order to acquire merit. Moreover we can, in the case of **Ad**, definitely prove that this text has been enlarged in the course of time. Finally, the inner reasons adduced by Nalinaksha Dutt from the non-mentioning of the bhūmis in **A**, carry considerable weight.

We may now turn our attention to **D**. A priori one might be inclined to assume that it is an intermediate link between **A** on the one hand and the larger compilations on the other. So far as we can judge from the Tibetan translation, such cannot, however, be the case. The opening passage is the same as in the other texts, fuller than in **A**, but shorter than in **Ad**, **P** and **Ś**. Then comes a short account of the wonders performed by the Buddha, numerous rays emerging from the rōmakūpas, whereafter Śāradvatīputra questions the Buddha about the Prajñāpāramitā. We here get a long series of questions with following explanations about various terms, usually in close agreement with the Mahāvvyutpatti, down to the end of the first parivarta, the Nidānaparivarta, on fol. 18. Then follows the second, the Sarvadharmaparivarta, down to 29b2, with similar explanations of terms such as *daśa tathāgatabalāni*, *chatvāri vaiśāradyāni*, *daśa pratisamvidah*, the *buddhadharmāḥ*, *sarvajñatā*, etc. Śāradvatīputra is further informed about the attitude of the Bōdhisattvas towards all dharmas, with further explanations of various terms such as *kuśalā dharmāḥ*, *akuśalā dharmāḥ*, etc. Also the third, the *Abhinivēśaparivarta* is of a similar kind.

Most of the explanations given in these chapters are also found in the longer Parjñāpāramitās, but in various places, incorporated into the continuous text. We get the impression that the compiler of **D** has aimed at a rather full enumeration of Buddhist terms, with explanations of their meanings, as a preparation to the real Prajñāpāramitā, while the other ones have preferred to give such explanations when they are wanted in the text.

After the third parivarta **D** begins to agree more closely with the other Pāramitās, **Ad** 42b4 ff., **P** 43.14 ff., **Ś** 136.5. The interlocutor, however, for a long time remains Śāradvatīputra, while the other texts: **Ad** 89a, **P** 98.6, **Ś** 324.1, cf. **A** 3.17, subsequently introduce Subhūti. The arrangement is sometimes different, the sequence of passages being occasionally another one in **D**. The verbal agreement is, however, usually striking, though of course especially **P** and **Ś** are much more detailed than **D**, the latter being, however, occasionally fuller than **P** and approaching **Ś**.

This state of things shows that **D** is not intermediate between **A** and the longer texts, but a different treatise, apparently based on **A**, or an older recension of **A**, but with an independent arrangement. **Ad**, **P** and **Ś**, on the other hand, seem to be derived from a later recension of **A**, where much of the additional matter of **D** has been worked into the text. Sinologists will perhaps be able to give further explanations about these problems. Only a careful comparison of the different Chinese translations of **A** and **D** and a fuller comparative analysis of **A**, **Ad**, **P** and **Ś**, which would probably take years, can give us a full understanding of the relationship existing between the different Prajñāpāramitās.

For my present aim, an edition of the Central Asian folios, this problem is not, however, essential. What we shall have to find out is, in the first place, to which Pāramitā they belong, and, as already remarked, I shall first only consider the three first manuscripts mentioned above.

Now we have already seen that there is a colophon in fol. 110a1: *aupamyaparivarttō nāmnaikādaśamaḥ samāptaḥ*, and that a chapter evidently ends with the

last line of fol. 152. An examination of **A** and **D** shows that the *Aupamyaparivarta* does not correspond to the eleventh chapter of either. In **Ad**, on the other hand, the end of the eleventh parivarta is a faithful rendering of our folios 100—110a1. We are therefore led to the conclusion that our folios belong to the *Ashṭādaśasāhasrikā*, and this inference is at once confirmed when we find that fol. 152 corresponds to the final portion of **Ad** parivarta 25, the second *Śakra-parivarta*. And a closer analysis brings out the fact that all the folios representing the three manuscripts mentioned above are found in exactly corresponding places in **Ad**. The two leaves representing the fourth manuscript, on the other hand, bear so high numbers that they cannot belong to **Ad**, which cannot have comprised more than 400—500 Sanskrit folios of that size. The correspondence between our folios and **Ad** is throughout so close that there cannot be any doubt about the identity of the two texts. There are, however, differences.

The colophon of the 11th parivarta in **Ad** is *Khrel-yod-paḥi leḥu*, Sanskrit *Apatrāpyaparivarta*, and not *Aupamyaparivarta*. The letters in fol. 110a1 are, it is true, rather defaced, but the reading seems to be certain. One of these two titles seems to be due to a later corruption or change, but it is hardly possible to decide with certainty which. The title *aupamyā* would find its explanation in the discussion about the *vajrōpama chittōtpāda* contained in the chapter, but can also be a corruption of *auttāpya*, Pali *ottappa*, and, on the other hand, an old *aupamyā* can have been misread as *auttāpya* in the text translated into Tibetan. It is, however, also possible that there are different recensions with different titles.

In other cases where the two versions differ, on the other hand, it is evident that the Tibetan translation represents a later, enlarged, text. Thus the passage quoted above p. 5 is continued as follows on fol. 98a11 ff.: *ēvaṃ smṛityupasthānāni na saṃvidyantē. pēyālam. yāvad ashṭādaśāvēdanikā buddhadharmā na saṃvidyantē adhyātmasūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya.* The corresponding Tibetan text renders *dhātvāyatana-pratītyasamutpādapārāmītāḥ na saṃvidyantē atyanta-sūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya. saptatrinśad bōdhīpakshikā dharmā na saṃvidyantē atyanta-sūnyatām upādāya yāvad abhāvasvabhāvasūnyatām upādāya. yāvad ashṭādaśāvēnikā buddhadharmā na saṃvidyantē atyanta-sūnyatām upādāya. yāvad abhāvasvabhāvasūnyatām upādāya.* It will be seen that the Tibetan version contains enlargements of exactly the same kind as we have already found in **P** and **S**, and we can safely draw the inference that **Ad** has been gradually enlarged in the period between the text of our Sanskrit leaves and the Tibetan translation, a result which is not devoid of interest for our valuation of other Tibetan translations where no Sanskrit text is available.

The folios representing our three manuscripts have thus brought to light portions of a Sanskrit text which was believed to be irreparably lost. As a matter of fact, however, fragments of this very *Prajñāpāramitā* have been published long ago, but have failed to be recognized. The incomplete leaves edited by Bidyabinod in these *Memoirs* Vol. 32 can be shown to belong to **Ad**. The missing

half of Plate III, Fig. 1, 1.10 contained the final portion of the last word of a chapter which corresponds to the fifteenth parivarta of **Ad**, the *Samādhiparivarta*, and Plate IV, Fig. 4, 1.10 contains a colophon, which cannot be made out. The preceding chapter, however, corresponds to **Ad** 18 *theg-pa chen-po/ī saṅs-par lbyun- ba bstan-pa/ī lehu*, i.e., *Mahāyānaviśuddhyupadēśa*, but the existing aksharas cannot be reconciled with any such name. Also in the case of these fragments we can accordingly trace a certain discrepancy with the Tibetan translation. Moreover, we there find the same kind of enlargements as those mentioned above.

In order to illustrate the relationship between the Tibetan **Ad** and the Sanskrit text represented by Bidyabinod's manuscript as restored by me according to principles mentioned below, I shall here give a Sanskrit translation of the Tibetan text corresponding to I. 7-2, b10—I. 3-4 a 10, italicizing those words which also occur in the manuscript text, without parentheses if they are actually found in the fragments and within parentheses if they have been restored by me:

(*Tatra ka*)*tamā prakṛiśūnyatā? Yā sarvadharmānām prakṛiḥ saṃskṛitānām (vāsamskṛitānām vā), sā na śrāvakaiḥ kṛitā na pratyēkabuddhaiḥ kṛitā na bōdhisattvaiḥ kṛitā na tathāgatair arhadbhiḥ samyaksambuddhaiḥ kṛitā, (sā prakṛiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya.) Tat kasmād dhētōḥ? Prakṛitir asyā ēshā. (Iyam uchyatē prakṛiśūnyatā. Tatra) katamā sarvadharmāśūnyatā? Sarvadharmā uchyantē: Rūpam vēdanā saṃjñā saṃskārāḥ vijñānam, chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ manas, rūpam śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ, chakṣuḥ*)*vijñānam śrōtravijñānam ghrānavijñānam jihvāvijñānam kāyavijñānam manōvijñānam, (chakṣuḥsaṃsparśaḥ) śrōtraghrāṇajihvākāyamanasasāṃsparśaḥ, chakṣuḥsaṃsparśapratyayā vēdanā śrōtrasaṃsparśapratyayā vēdanā ghrāṇajihvākāya¹(manasasāṃsparśapratyayā vēdanā, rūpiṇō dharmāḥ arūpiṇō dharmāḥ, saṃskṛitadharmāḥ asaṃskṛitadharmāḥ. Imē uchyantē) sarvadharmāḥ. Tatra - sarvadharmāḥ sarvadharmēbhiḥ śūnyā akūṭa(sthāvināśatām upādāya. Tat kasmād dhētōḥ? Prakṛitir ēshām ēshā. Iyam uchyatē sarvadharmāśūnyatā. Tatra katamā svalakṣhaṇaśūnyatā?) Rūpyalakṣhaṇāṇ rūpaṇ, anubhava(lakṣhaṇā vēdanā, udgrahaṇalakṣhaṇā, saṃjñā, abhisāṃskāralakṣhaṇāḥ saṃskārāḥ, vijñānalakṣhaṇam vijñānam. Yach cha saṃskṛitā)nām dharmānām lakṣhaṇam yach chāsamskṛitā(nām dharmānām lakṣhaṇam sarvē ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ? Prakṛitir ēshām ēshā. Tatra) katamānupalambhaśūnyatā? Yē dharmā atītā(nāgatapratyutpannās tēshām anupalambhaḥ. Atītā anāgate nōpalabhyantē, anāgatās chātītē nōpalabhyantē, pratyutpannās chātītē chānāgatē cha nōpalabhyantē. Anupalambho=nupalambhēna śūnyāḥ akūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ? Prakṛitir asyaishā. Iyam uchyatē=nupalambhaśūnyatā. Tatra) katamābhāvaśūnyatā? Yatra bhāvō nō(palabhyatē. Abhāvō=bhāvēna śūnyō=kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ? Prakṛitir asyaishā. Iyam uchyatē=bhāvaśūnyatā. Tatra katamā svabhāvaśūnyatā? Yatra svabhāvō nōpalabhyatē. Svabhāvaḥ svabhāvēna śūnyō=*

¹ There was no room for these unitalicized words in the manuscript, wherefore I have restored *yāna* instead.

kūṭasthāvināśatēṃ upādāya. Tat kasmād dhētōḥ? Prakṛitir asyaishā. *Iyam uchyatē svabhāva*)śūnyatā. *Tatra katamābhāvasvabhāva*(śūnyatā? *Nāsti sām-
yōgikasya dharmasya svabhāvaḥ pratīyasamutpannatvāt sarvadharmāṇām. Saṃ-
yōgaḥ samyōgēna śūnyo-kūṭasthāvināśatām upādāya. Tat kasmād dhētōḥ? Pra-
kṛtir asyaishā. Iyam uchyatē-bhāvasvabhāvasūnyatā. Punar aparaṃ Subhūtē
abhāvasvabhāvasūnyatōchyatē. Bhā)vō bhāvēna śūnyaḥ, abhāvō-bhāvēna śūnyaḥ,
svabhāvaḥ sva(bhāvēna śūnyaḥ, parabhāvaḥ parabhāvēna śūnyaḥ. Tatra katamō
bhāvaḥ? Bhāva uchyatē pañcha skandhāḥ. Tatra pañcha ska)ndhā nōpalabhyantē
ajātatvād. Evaṃ bhāvō bhāvēna śūnyaḥ. Katha¹(m abhāvō-bhāvēna śūnyaḥ?
Abhāva uchyatē asaṃskṛitām. Tatra asaṃskṛitam asaṃskṛitēna śūnyam. E)vaṃ
abhāvaḥ abhāvēna śūnyaḥ. Katham svabhāvaḥ svabhāvēna śūnyaḥ? Svabhāva
uchyatē prakṛitir aviparītā. Tatra yā śūnyatā sā na jñānēna kṛitā na dar-
śanēna kṛitā. Iyam uchyatē-bhāvasvabhāvasūnyatā.² *Tatra katamā para*)bhā-
vasūnyatā? *Yōtpādāya vā tathāgatām anutpādāya vā*³ *dharmasthititā dharmatā
dharmadhātuh dharmānīyāmatā tathatā) avitathatā (avanyatathatā) bhūtakōṭir iti
sā yaivam*⁴ *parēna śūnyā (sthititā, iyam uchyatē parabhāvasūnyatā.**

It will be seen that the Tibetan version is considerably fuller than what we can make out from the Sanskrit fragments. And it has evidently been enlarged in just the same way as we have found to be the case above. The attempt has been made to give fuller statements about each member of the various groups, with an approach at complete parallelism, and in most such cases the Tibetan **Ad** will be found to agree with **P** and **S**.

It seems to be possible to arrive at further results especially from an analysis of the passage dealing with *abhāvasvabhāvasūnyatā*, and there I have therefore added notes about the variants found in **D** fols. 17-18, which deal with the different *śūnyatās* and mainly agree with the reconstructed Sanskrit text where it differs from Tib. **Ad**, **P** and **S**.

Ms and **D** explain the term in a perfectly consistent way, in agreement with the preceding explanations. The other texts everywhere have additions. Then they go on to make remarks to the effect that *bhāva*, *abhāva*, *svabhāva* and *parabhāva* are *śūnya*. The Tibetan **Ad** has understood this as a new explanation of *abhāvasvabhāvasūnyatā*: *punar aparaṃ Subhūtē abhāvasvabhāvasūnyatō-
chyatē*, which is in thorough disagreement with the usual procedure. **P** and **S**, on the other hand, have been lead to omit the explanations of *abhāva*- and *svabhāvasūnyatā* in their proper places, inserting them after *abhāvasvabhāva-
śūnyatā*. **S** retains the words *punar aparaṃ Subhūtē*, without the addition *abhāvasvabhāvasūnyatōchyatē*, which may point to a certain dependency on Tib. **Ad**.

¹ The remaining traces of letters in the Ms. are much defaced; *ndhā* cannot be read with certainty; instead of *nōpalabhyantē* we seem to have *bhāvēna śūnya*; *ajātatvād* is quite illegible and *evaṃ* uncertain; instead of *katha-* we have *kala-*, which may be a miswriting or point to *katamō-bhāva*; *Katham*. **D** has *bhāva uchyatē pañcha skandhā-
tadyathā rūpaṃ vēdanā sañjñā samskāra vijñānam. Tatra bhāvō bhāvēna śūnyaḥ.*

² The non italicized words do not fit in with the length of the lines of the Ms. I have accepted the reading of **D**: *yā sarvadharmāṇām śūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā* and further *evaṃ svabhāvaḥ
svabhāvēna śūnyaḥ* instead of **D** *sa svabhāvaḥ svabhāvēna śūnya ity uchyatē.*

³ Ms. must have read *vā dharmāṇām dharmasthititā* with **D**.

⁴ Instead of *sā yaivam*, Ms. and **D** have *yā chēmēshām dharmāṇām.*

In the explanation of *parabhāvasūnyatā* there are also divergencies. Tib. **Ad** agrees with Ms and D in reading *yōtpādāya vā . . anutpādāya vā*, while **P** and **S** have *utpādāt, anutpādāt*, respectively. Then follows *dharmāṇām* in **D**, and this must also have stood in Ms, because else the line would be too short. It is missing in Tib. **Ad**; **P** has *sthītaivaishā dharmāṇām* and **S** *sthītaivaishā* without *dharmāṇām*. After *bhūtakōṣīr* Ms and **D** have *yā chēmēshām dharmāṇām parēṇa sūnyā sthītā*, the Tibetan **Ad** *sā yaivam parēṇa sūnyā sthītā*, **P** *tasyā yā tayā sūnyatā*, and **S** *yaishām dharmāṇām parēṇa sūnyatā*.

In all such cases the reading of the Sanskrit folios clearly makes the impression of being more logical and apparently more original, and it is of interest to note that it is supported by **D**.

A consideration of another passage leads to the same result. Bidyabinod's Plate III, Fig. 4, ll. 9 ff. give an account of the eleven *jñānas*. Only the names of the three last ones are preserved, viz., *saṃvṛitijñānam*, [*parachitta-jñānam*], *yathōktaṃ jñānam*. **D** fol. 6 has *parachittajñānam saṃvṛitijñānam* as Nos. 3 and 4 of the enumeration, while in the Mahāvvyutpatti 57 *parachittajñānam* is the second and *saṃvṛitijñānam* the fourth of ten *jñānas*. Instead of *parachittajñāna* Tib. **Ad** has *pariprichchājñānam* (*yoṅs-su-ḥdris-pə śes-pa*), **P** *parijayajñānam* and **S** *parichayajñānam*. The reading of the Mahāvvyutpatti is strongly in favour of *parachittajñāna*, and an examination of the explanations given of the terms *saṃvṛitijñāna* and *parachitta-*, *pariprichchā-*, *parijaya-*, *parichayajñānam* makes it certain that this is the original reading. **D** 11b3 has *tatra katamā parachittajñānam? Yat parasatvānām parapudgalānām chētasavā chittē chaitasikēshu dharmēshv avichikitsitāri jñānam, idam uchyatē parachittajñānam. Tatra katamā saṃvṛitijñānam? Yat pratipajjñānam, idam uchyatē saṃvṛitijñānam*. These explanations seem to be absolutely logical and intelligible.

If we turn to the other versions, we find a different state of things. **D**'s explanation of *parachittajñānam* is applied to *saṃvṛitijñānam* in Tib. **Ad.**, **P** and **S** (*yat parasatvānām parapudgalānām chētasava chētōjñānam*). Tib. **Ad** explains *pariprichchājñāna* as *pratipajjñānam paryūdānajñānam cha* (*lam śes-pa dan yoṅs-su. zad-pa śes-pa dan*), **P** *parijayajñāna* as *yat pratipatparijayajñānam* and **S** *parichayajñāna* as *pratipakshajñāna*. There can hardly be any doubt that the transposition of *parachittajñāna* and *saṃvṛitijñāna*, so that the latter came before the former, has led to confusion, and it was necessary to change *parachittajñāna* in order to arrive at some correspondence between term and explanation. In Bidyabinod's fragments the only remains of the explanations of the two words are *pudgalānām chētasava chittai chaitasikēshu dha*, i.e., the greater portion of **D**'s explanation of *parachittajñāna*. Now the inversion of the terms into the succession *saṃvṛitijñānam parachittajñānam* is also found in our text, and it is possible that there was the same ensuing confusion of the explanations as in the other texts. The retention of the word *parachittajñāna*, however, would be calculated to prevent this confusion, and I have therefore restored the missing portion in accordance with **D**, giving the explanation of *saṃvṛitijñāna* after that of *parachittajñāna*.

In such cases it can hardly be doubted that the Central Asian folios represent a more original version than the Tibetan **Ad**. And the same state of things can also be traced elsewhere, e.g., in our folio, 102a1, where there is no room for the *na* before *rūpaśūnyatayā* which is found in Tib. **Ad**, **P** and **S**, but not in **D**.

We should not, however, be justified in drawing the inference that Tib. **Ad** is simply an enlargement of the Central Asian text. The colophons seem to have differed; the name Śāradvatīputra of the Central Asian **Ad**, **P** and **S** occurs as *Śāriputra*, as in **A** and **D**; there are several instances of a different wording, e.g., fol. 97b4 *ēvaṃ smṛityupasthānēshu śikṣitavyaṃ yāvad āryāśtān-gamārgē daśasu tathāgatabalēshu pēyālaṃ yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu śikṣitavyaṃ iti* occurs as *ēvaṃ saptaśatāśadbōdhipakṣikadharmēshu śikṣitavyaṃ yāvad ashtādaśasv āvēnikēshu buddhadharmēshu śikṣitavyaṃ*, and similarly *bōdhipakṣikā dharmāḥ* for *smṛityupasthānāni* 98a2, before which Tib. **Ad** further omits the sentence *ēvaṃ kāmadhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya*, etc.

It seems to me that it is most in accordance with this state of things to assume that the Central Asian **Ad** represents a slightly different text, so that we can also here speak of two recensions of the same text, one current in Eastern Turkestan, and the other represented by the Tibetan translation.

The details drawn attention to above make us inclined to consider the former as the more original one, being apparently based on an enlarged recension of **A**, in which much of the additions found in **D** has been worked into the context, and more free from misunderstandings than the Tibetan **Ad**, **P** and **S**. Also within the Central Asian recension we can trace a certain development. Thus it is worthy of notice that the latest fragment, our fol. 209, presents an almost correct Sanskrit, while the other ones have many Prākritisms. It is tempting to draw the inference that the original on which this recension is based was still more Prākritic and not inconsiderably older than our fragments, of which the most ancient ones are those published by Bidyabinod, who dates them before 580 A.D.

Fol. 209 also differs from the remaining leaves in using the term *āvēnika* and not *āvēdanika* about the eighteen characteristic *buddhadharmas*. *Avēdanika* is evidently a Sanskritization of Ardhmāgadhī *āvēniya*, analyzed as *āvēyaniya* < *āvēdanika*, cf. e.g., *dēdharma* for *dēyadharmā*, while *āvēnika* is based on a different analysis, which was apparently commonly accepted.

The Sanskrit fragments of **Ad** are, as will be seen from the preceding remarks, of considerable interest for our understanding of the history of the Prajñāpāramitā literature. When compared with other versions, they seem to make it probable that the oldest text was, indeed, **A**, perhaps in an older form than that represented by Rajendralal's edition. At an early date, probably not later than the second century, the text was recast and enlarged with a series of explanations of Buddhist terms, etc., as we find it in **D**. Then these additions were rearranged and worked into the context, the result being a Prajñāpāramitā which was further extended by the compilers of **Ad**, **P** and **S**. With regard to **Ad**,

our folios enable us to follow the development of the text from say the beginning of the sixth and down to the ninth century.

In such circumstances I have thought that it would be desirable to give as complete a picture of the Central Asian **Ad** as possible. I have therefore asked Rao Bahadur K. N. Dikshit, the Director General of Archæology in India, if he would allow me to republish the fragments edited by Bidyabinod, filling up the missing portions by the help of the Tibetan **Ad**, and he has been good enough to accede to my request. The minor fragments of the same manuscript—there were altogether 48 leaves—I have not of course been able to utilize.

The simplest way of supplying the lost parts of Bidyabinod's leaves would be to translate the corresponding passages of the Tibetan **Ad**. The preceding remarks will, however, have shown that the result would be a text that has never existed, a mechanical putting together of two different recensions. To judge from Bidyabinod's remarks and plates the manuscript must have measured $9\frac{1}{4}'' \times 33''$, with 14 lines on each side of the leaves and 60 aksharas to the line. This gives us an estimate of the extent of the lost portion, and in my restoration I have not ventured to exceed that limit. In most cases the Tibetan **Ad**, **P** and **S** make it easy to restore the text with almost absolute certainty, but sometimes it must remain doubtful. In my edition of these and the new folios I have put defaced passages within brackets and used brackets with an asterisk when the leaves are damaged or where the text has been restored from the Tibetan version. Some few corrections have been added within parentheses. I have everywhere added, at the beginning of each leaf, references to the Tibetan text and, so far as possible, to **A**, **P** and **S**. Bidyabinod's leaves have been inserted in their proper place, between fols. 110 and 152.

When my manuscript was ready to be sent to the press, my friend Professor Helmer Smith of Upsala sent me a transcript of a fragment recovered by Sir Sven Hedin in Khotan. I soon found that it belongs to **Ad**, corresponding to the Tibetan folios 158a3—159b6, and at Professor Smith's request I reproduce his transcript between my folios 98 and 102, filling up the gaps in the same way as with the Bidyabinod folios. Also in the case of the Hedin leaf we can see that the text is shorter than that of Tib. **Ad**, but it would not lead to new results to show this in detail. Professor Smith's edition of the folio will be found in G. Montell, Sven Hedin's Archæological Collections from Khotan II, Stockholm 1938

The original is not at present accessible, and we do not therefore know the size of the fragment. Each side contained eight lines and each line 37—40 aksharas. My transcript differs in two or three unimportant details from Professor Smith's.

TEXTS.

Fol. 97, Ad 144b1—147a7, P 144.2—146.12, S 835.6—841.3 ; cf. A 13.10—14.18.

¹ samādhiḥ Araṇasaraṇasarvbasamavasaraṇō nāma samādhiḥ Anilānikētaratir nāma samādhiḥ Tathatāsthitaniśchittō nāma samādhiḥ Kāyakalipramathanō nāma samādhiḥ [Vākkalividhvamsana]ḡgaganakalpō nāma samādhiḥ Ākāśasaṅgavimuktanirupalēpō nāma samādhiḥ Imē tē hy āvusa Śāradvatīputtra samādhayō bōdhisatvānām mahāsatvānām yēshu khalu [samādhishu viharamāṇō] ²bōdhisatvō mahāsatvō kshipram anuttarām sammyaksambōdhim abhisambōtsyati. Anyāni chāpramēyāny asaṅkhyeyāni samādhimukhāni dhāraṇimukhāni cha yattra śikshamāṇāḥ bōdhisatvā [mahāsatvāḥ] ³kshipram anuttarām sammyaksambōdhim abhisambuddhyanti. Athāyushmām Subhūtir āyushmantam Śāradvatīputtram ētad avōchat Vyākṛitō batāyam āvusa Śāradvatīputtra bōdhisatvō mahāsatvō [vēditavyaḥ] ⁴pūrvbakair arhadbhiḥ sammyaksambuddhair anuttarāyām sammyaksambōdhau yēpy ētarhi daśasu dikshu Gaṃgānadīvālikāsamēshu lōkadhātushu tathāgatāḥ arhantaḥ sammyaksambuddhāḥ tishṭhanti [yāpaya*]⁵nti tē=pi tathāgatās tam bōdhisatvam mahāsatvam idānīm vyākurbanti. yaḥ khalv imēshu samādhishu viharati na cha ka[ñchit samā]dhim samanupaśyati. na chaitēbhiḥ samādhi[bhir manyatē I]ḡmē punar bōdhisatvā asamāpannā aham punaḥ samāpannaḥ samāpadyāmi samāpatsyāmi cha. Sarvbē tē tasya khalu vi[tarkā na samvidyantē] na pravarttantē. Ēvam uktāyu[shmām Śāradvatīpu*]⁶ttrāyushmantam Subhūtim ētad avōchat Tat kim punar āvusa Subhūtē[tattra sa]mādhishu sthitō bōdhisatvō mahāsatvaḥ vyākṛitō vēdi[tavyaḥ pūrvbakais tathāgatair yyē] chētarhi tishṭhanti daśasu dikshu Gaṃ[gānadīvā*]⁷likāsamēshu lōkadhātushu tathāgatās tishṭhanti. yāpayanti. Āha : Nō ity āvusa Śāradvatīputtra tat kasmād dhētōr na hy āvusa [Śāradvatīputtra anyā prajñāpāramitā anyāḥ samādhi]r anyō bō*]⁸dhisatvō mahāsatvaḥ bōdhisatva ēva samādhiḥ samādhir ēva bōdhisatvaḥ bōdhisatvaś cha samādhiś cha prajñāpāramitā. Āha : Yady ā[vusa Subhūtē nānyaḥ samādhi]r anyō bōdhisatvaḥ sam[ādhir ēva bō*]⁹dhisatvaḥ bōdhisatva ēva samādhiḥ [yadi cha] samādhir yaś cha bōdhisatvas tau khalu prajñāpāramitā. tan na punaḥ [sarvbadharmasamatām samādhinā jānā]ti nāpi samjānāti. Āha : Anē[naivāvusa*]¹⁰Śāradvatīputtra paryāyēṇa bōdhisatvō mahāsatvaḥ tām sarvbadharmasamatā[rī] tēna samādhinā na jānāti. nāpi samjānāti. Tat kasmād dhētōr. Āha : Avidyamānatvād ēva tasya bōdhisat[vasya tasya*]¹¹ cha samādhēs tasyāś cha prajñāpāramitāyāḥ na jānāti nāpi samjānāti. Atha bhagavān āyushmatē Subhūtayē sādhu sādhu adāsīt Sādhu sādhu Subhūtē : subhāshitēshā vāk [Yathāpi :]*¹²tva mayā araṇāvihāriṇām śrāvakānām agratāyā nirdishṭaḥ tasya tē pratirūpō=yam upadēśaḥ ēvaṃ cha bōdhisatvēna mahāsatvēna prajñāpāramitāyām charatā śikshitavyām. ē[vaṃ dhyāna*]¹³pāramitāyām vīryapāramitāyām. kshāntipāramitāyām. śīlapāramitāyām. dānapāramitāyām śikshitavyām. ēvaṃ smṛityupasthānēshu śikshitavyām. yāvad āryāshṭāṅgamā[rgē daśa*]¹⁴su tathāgatabalēshu. pēyālam yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu śikshitavyam iti. Athāyushmām Śāradvatīputtrō bhagavantam ētad avōchat. Ēvaṃ śi[kshamāṇō bhada*]¹⁵nta bhagavan bōdhisatvō

mahāsatvaḥ prajñāpāramitāyām śikshati. Bhagavān āha : Ēvaṁ śikshamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām [śikshati*] ¹⁰tach chānupalambhayōgēna ēvaṁ yāvad dānapāramitāyām śikshati pēyālam ēvaṁ śikshamāṇaḥ smṛityupasthānēshu śikshati yāvad ēvaṁ śikshamāṇō yāvad ashtāda[śasv āvēda*]¹¹nikēshu buddhadharmēshu śikshati tach chānupalambhayōgēnēti. Athāyushmām Śāradvatīputtrō bhagavantam ētad avōchat Ēvaṁ śikshamāṇō bhadanta bhagavan bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śikshaty anupalambhayōgēnēti. Bhagavān āha : Ēvaṁ śikshamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ prajñāpāramitāyām śikshaty anupalambhayōgēnēti. Āha : Kim bhadanta ¹²bhagavan nōpalabhatē. Bhagavān āha : Ātmānam nōpalabhatē satvam nōpalabhatē yāvaj jānakapaśyakam nōpalabhatē atyantaviśuddhitām upādāya tathā skandhān nōpalabhatē [dhātū]¹³n nōpalabhatē hy āyatanāni nōpalabhatē atyantaviśuddhitām upādāya tathā avidyān nōpalabhatē yāvaj jarāmarāṇam nōpalabhatē atyantaviśuddhitām upādāya ēvaṁ.

Fol. 98, Ad 147a7—149b5, P 146.12—148.13, S 841.3—875.17 ; cf. A 14.19—15.16.

¹duḥkham nōpalabhatē samudayaṁ nirōdham mārgam nōpalabhatē atyantaviśuddhitām upādāya ēvaṁ kāmadhātum rūpadhātum ārūpyadhātum nōpalabhatē atyantaviśuddhitām upādāya. ²tathā smṛityupasthānāni nōpalabhatē yāvad āryāshṭāṅgam mārgam nōpalabhatē atyantaviśuddhitām upādāya tathā daśa tathāgatabalāni nōpalabhatē yāvad ashtādaśāvēdanikān ³buddhadharmān nōpalabhatē atyantaviśuddhitām upādāya. ⁴shaṭ pāramitām nōpalabhatē atyantaviśuddhitām upādāya. [ēvaṁ] ⁵sakṛidāgāminam anāgāminam arhantam nōpalabhatē atyantaviśuddhitām upādāya. ⁶pratyēkabuddhan nōpalabhatē bōdhisatvan nōpalabhatē tathāgatan nōpalabhatē atyantaviśuddhi[tām upā]⁷dāyēti. Athāyushmām (m cancelled) Śāradvatīputtrō bhagavantam ētad avōchat Kim asau bha[danta bhagavan viśuddhir Bha]gavān āha : Anutpādaḥ [sarvbadhar]māṇam ēvaṁ anirōdhō a[samklēśō*] ⁸avyavadānam aprādurbhāvō anupalambhō anabhisaṁskāraḥ sarvbadharmāṇam ēshā sā viśuddhir iti. Āha : Ēvaṁ punar bhadanta bhagavan śikshamāṇō bōdhisatvō [mahāsatvaḥ*] ⁹katamēshu dharmēshu śikshitō bhavati Bhagavān āha : Ēvaṁ śikshamāṇaḥ Śāradvatīputtra bōdhisatvō mahāsatvaḥ [na kvach]id dharmēshu śikshito bhavati tat kasmād dhētōr na hy ētē Śāradva[tīpu*]¹⁰ttra dharmās tathā samvidyantē yathā hy ētē bālaprithagjanā hy abhinivishtāḥ. Āha : Katham punar bhadanta bhagavann ētē dharmāḥ samvidyantē [yathā hy ētē] bālaprithagjanā hy abhinivishtā i*¹¹ti. Bhagavān āha : Yathā na samvidyantē tathā [sam] vidyantē ēvaṁ asamvidyamānā hy uchyantē avidyā. Āha : [Kin tē bhadanta] bhaga[vann a]samvidyamānā uchyantē avidyā. Bhagav[a]¹²n āha : Rūpam Śāradvatīputtra na samvidyatē adhyātmaśūnyatām upādāya yāvad abhāvasvabhāva[śūnyatām upādāya ēvaṁ vēdanā samjñā saṁskārā] vijñānam na samvidyatē [a*]¹³adhyātma[śūnyatām upādāya yāvad abhāvasvabhāvaśūnyatām upādāya ēvaṁ smṛityupasthānāni na samvidyantē [pēyālam yāvad ashtādaśāvēdanikā buddhadharmā na samvi-] [dyantē*] ¹⁴adhyātmaśūnyatām upādāya. yāvad abhāvasvabhāvaśūnyatām upādāya yatra bālaprithagjanā avidyāvasēna tṛiṣṇāsābhinivishtās tēbhir vbidyā kalpitā : avidyābhi[bhūtā*]¹⁵s tai (tē) chōbhayayōr antarayōḥ (antayōḥ) saktāḥ yadutōchchhē-

dasāśvatayōs tē cha na jānanti na paśyanti. yē cha dharmā na samvidyantē. tām dharmān kalpayanti. kalpayitvā cha nāmarūpē-bhinivishṭāḥ [pēyā*] ⁶³lam. yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishṭāḥ ēva samānāḥ asamvidyamānān dharmān parikalpayanti. Tē cha na jānanti. na paśyanti. kim tē na jānanti na paśyanti [rūpam na] ⁶⁴jānanti paśyanti. ēvaṁ vēdanām samjñām saṁskārām vijñānam na jānanti na paśyanti. pēyālam. yāvad ashtādaśāvēdanikān buddhadharmān na jānanti na paśyanti. yasmāch cha na jānanti na buddhyanti. [bā*] ⁶⁵laprithagjanā iti saṁkhyām gachchhanti. Tē na niryānti. kuttra na niryānti. kāmadhātuvaiśvaryē. tathā rūpadhātāv ārūpyadhātau na niryānti. śrāvakaḥpratyēkabuddhadharmēshu na niryānti* ⁶⁶bōdhisatvadharmēshu na niryānti. sammyaksambuddhadharmēshu na niryānti. Tē cha na śraddadhanti. kim tē na śraddadhanti. rūpam rūpaśūnyatām cha na śraddadhanti. ēvaṁ vēdanām vēdanāśū[nyatām cha*] ⁶⁷samjñām samjñāśūnyatām cha. saṁskārām saṁskāraśūnyatām cha. vijñānam vijñānaśūnyatām cha na śraddadhanti. yāvad buddhadharmān buddhadharmān [!] na śraddadhanti. Tē cha punar na pratitishṭhanti. kuttra [na pra*] ⁶⁸titishṭhati[!]. dānapāramitāyān na pratitishṭhanti. yāvan na prajñāpāramitāyān pratitishṭhanti. avai-varttikabhūmau na pratitishṭhanti. yāvad ashtādaśasv āvēdanikēshu buddhadharmēshu na pratitishṭhanti. Tēna kāraṇēna bālaprithagjanā ity uchyantē. Abhinivēśa iti kim abhinivishṭāḥ khalv ētē. kuttrābhinivishṭāḥ Rūpē=bhinivishṭāḥ yāvad vijñānē=bhinivishṭāḥ tathā chakshu ⁶⁹shv abhinivishṭāḥ yāvan manasv abhinivishṭāḥ rūpaga(śa)bdagandharasasparśadharmēshv abhinivishṭāḥ tathā dhātushv abhinivishṭāḥ rāgadvēśamōhēshv abhinivishṭāḥ dṛishṭigatēshv abhinivishṭāḥ smṛityupa ⁷⁰sthānēshv abhinivishṭāḥ pēyālam. yāvad ashtādaśasv āvēdanikēshu buddhadharmēshv abhinivishṭāḥ. Évaṁ uktāyushmām Śāradvatīputtrō bhagavantam ētad avōchat. Évaṁ punaḥ śikshamāṇā

Hedin folio, Ad 158a3—159b6, P 154.22—155.6, S 910.13—915.22; not in A.

[Bhagavān āha Sachēt Subhūtē navayāvasamprasthitō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām charamāṇō=nupāyakuśalō bhavēn 'na cha kalyāṇamitra-hastagatō bhavēd uttrasyēt samtrasyēt samtrāsa*]m [āpadyēta Subhūtir āha Katamad bhagavan ²bōdhisatvasya.] mahāsa[³tvasyōpāyakaśūlyam yatra charamāṇō bōdhi*]satvō ma[⁴hāsatva imam nirdēśam śrutvā ⁵nōttrasyati na samtrasyati*] [na samtrā]sam āpadyatē Bhagavān ā*]ha. I[ha] Subhūtē b[ōdhisa]tvō [mahāsatvāḥ ⁶prajñāpāramitāyām charamāṇō rū*]pam sarvā[[⁷kārajñatāpratisamyuktēna*] chittēnānityākārēṇa pratyavēkshatē tach cha nōpala*]bhyatē É[vaṁ vēdanām samjñām saṁskārām*] vijñāna[m sarvākārajñatāprati]samyuktēna chittēnānityā[⁸kārē*]na pratyavē[kshatē tach cha nōpalabhatē Idam Subhū*]tē bōdhisatvasya mahāsatvasya prajñāpāramitāyām chara[⁹māṇasyōpāyakaśūlyam Punar - aparam Subhūtē bōdhisa*]tvō mahāsatvaḥ prajñāpāramitāyām charam[ā]naḥ sarvākārajñā[¹⁰tāprati*]-sam[yuktēna chittēna rūpam duḥkhākārē*]na pratyavēkshatē tach cha nōpalabhatē Évaṁ vēdanām samjñā saṁskārā[¹¹n vijñānam duḥkhākārēṇa pratyavēkshatē tach cha nō*]palabhatē. pēyālam rūpam nairātmyākārēṇa pratyavēkshati tach cha nō[¹²palabhatē Évaṁ vēdanām samjñām saṁskārām vijñā*]nam nairātmyākārēṇa pratyavēkshati tach cha nōpalabhatē. Punar a[¹³param Subhū*]tē bōdhi-

satvō mahāsatvaḥ prajñāpārami*]tā yām charamānaḥ sarvākārajñatāpratisamyuktēna
 chi¹⁴[ttēna rūpam anityam pra*]tyavēkshati [tach cha nōpalabhate*] Ēvaṁ
 vēdanām samjñām [saṁskārām] vijñā[nam ani]tyataḥ pratyavē¹⁵[kshatē tach
 cha nōpalabhatē pēyālam r*][ūpam anāt][mānam pratyavēkshatē*] tach cha
 nō[pālabha]tē. Ēvaṁ vēdanām samjñām [sam¹⁶skārām vijñānam a*]nātmā pra[tya-
 vēkshatē tach cha nōpalabhatē*] Rūpam apraṇi[hi]tam p[ratyavēkshatē tach cha
 nōpa¹⁷[labhatē Ēvaṁ vē*]danām samjñām saṁskārām vijñā*]nam apraṇihi[tam
 pratyavēkshatē tach cha nōpalabhatē ¹⁸Idam Subhūte bōdhisatvasya mahāsat-
 vasya prajñāpāram*][itāyām charamāṇasyōpāyakaśalyam*]

Fol. 102, Ad 162a4—166a7, P 155.13—156.17, S 930.7—1001.5; cf. A 17.11—
 17.14.

¹dānapāramitāyām charamāṇō nōttrasati' na santrasati na santrāsam
 āpadyatē. Punar aparām Subhūtē bōdhisatvō mahāsatvaḥ prajñāpāramitāyām
 chara[mānaivam pra]tyavē[kshati Rūpaśūnyatā]yā rūpam śūnyam' rūpam ēva
 śūnyatā śūnyataiva rūpam ēvaṁ vēdanām samjñām saṁskārām vijñānam śūnyatāyā
 vijñānam śūnyam' vijñānam ēva śū[nyatā śūnyataiva v]ijñānam' ēvaṁ [chakshuḥ-
 śūnyatāyā] ²chakshuḥ śūnyam chakshur ēva śūnyatā śūnyataiva chakshur ēvaṁ
 śrōttram ghrānam jihvā kāyaḥ manaḥśūnyatāyā manaḥ śūnyam [mana-r-ēva
 śūnyatā śūnyataiva manaḥ pēyā]lam yāvach cha[kshuḥsam]³sparśapratyayāvēda-
 nāśūnyatāyā chakshuḥsamsparsāpratyayā vēdanā śūnyās chakshuśamsparsāpratyayā
 vēdana[iva śūnyatā śūnya]taiva [chakshuḥsamsparsāpratyayā]yā vēdanā' ē[vaṁ
 yā]⁴vat manaḥsamsparsāpratyayā[vēdanā] śūnyatāyā manaḥsamsparsāpratyayā
 vēdanā śūnyā' ma[naḥsamsparsāpratyayā vēdanaiva śūnyatā śūnyataiva manaḥ]-
 sam[sparśapratyayā] ⁵vēdanā' ēvaṁ smṛityupasthānaśūnyatāyā smṛityupasthā-
 nāni śūnyāni smṛityupasthānāny ēva [śūnyatā' śūnyataiva smṛityupasthānāni
 pēyālam'] yāva[d buddhadharmaśūnya]tāyā buddhadharmā śūnyā' buddha-
 dharmāiva śūnyatā' śūnyataiva buddhadharmāḥ Ēvaṁ hi Subhūtē bōdhisatvō
 ma[hāsatvaḥ prajñāpāramitāyām charamā]ṇō nōtra[sa]ti [na santrasa]⁶ti na
 santrāsam āpadyati' [Athāyushmām Subhū]tir bha[gavanta]m ētad avōchat
 Katamam bhadanta bhagavan bōdhisatvasya [mahāsatvasya kalyāṇamittram'
 yēna parigrihita-m-imaṁ prajñāpārami]⁷tānirdeśam śrutvā n[ōttrasati na santra-
 sati na santrāsam āpadyatē] Ē[vam uktō] bhagavān āyushmantam Subhūtim
 ētad avōchat [Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram] ⁸yad
 rūpam anityam iti dharmam dēśayati' tach chānupalambhayōgēna' ēvaṁ
 vēdanām samjñām saṁskārām vijñānam anityam iti dharmam dē[śayati' tach
 chānupalambhayōgēna' tāni cha kuśalamūlāni ⁹na śrāvaka]pratyēkabuddha-
 bhūmau pari[ṇāmaya]ti' anyattra sarvbākārajñatāyām Idam bōdhisatvasya mahā-
 [satvasya kalyāṇamittram' Punar aparām Subhūtē bōdhisatva]sya mahā[satvasya
 kalyāṇa]¹⁰mittram yad rūpam duḥkham iti dharmam dēśayati' tach
 chānupalambhayōgēna' ēvaṁ vēdanām samjñām saṁskārām vijñānam duḥkham
 iti dharmam dēśayati tach chānupalambhayōgēna' tāni cha kuśalamūlāni ¹¹na
 śrāvaka]pratyēkabuddhabhūmau pariṇāmaya]ti' nānyattra sarvbākārajñatāyām Idam
 bōdhisatvasya mahāsatvasya kalyāṇamittram' pēyālam' rūpam anātmānam iti
 dharmam dēśayati' Yāvad [bijñā]¹²nam' tach chānupalambhayōgēna' rūpaśūnya-
 tāyā dharmam dēśayati' ēvaṁ yāvad bijñānaśūnyatāyā dharmam dēśayati'

tach chānupalambhayōgēna' ēvaṃ rūpānimittatayā [dharmaṃ dēśayati] ¹⁴yāvad bijñānānimittatayā dharmaṃ dēśayati' tach chānupalambhayōgēna' ēvaṃ rūpāprañihitatayā dharmaṃ dēśayati' yāvad bijñānāprañihitatayā dharmaṃ dēśayati' tach chānupalambhayō¹⁵gēna' ēvaṃ rūpaśāntatayā rūpaviviktatayā dharmaṃ dēśayati' yāvad bijñānaśāntatayā vijñānaviviktatayā dharmaṃ dēśayati' tach chānupalambhayōgēna' tāni [cha kuśala]¹⁶mūlāni' na śrāvaka¹⁷pratyēkabuddhabhūmau pariṇāmayaty anyattra sarvbākārajñatāyām Idam bōdhisatvasya mahāsatvasya kalyāṇamittram' Punar aparaṃ Subhūtē bō[dhisatvasya mahā]-¹⁸satvasya kalyāṇamittram' yach chakshur anityam iti' dharmaṃ dēśayati' yāvat manō-nityam iti dharmaṃ dēśayati' pēyālam yāvad yach chakshuṣsaṃsparśa-pratyayā vēdanānityam i[ti dharmaṃ] ¹⁹dēśayati' ēvaṃ yāvan manaḥsaṃsparśa-pratyayā vēdanānityam iti dharmaṃ dēśayati' tach chānupalambhayōgēna' tāni cha kuśalamūlāni' na śrāvakabhūmau pratyēkabuddhabhūmau vā [pariṇā]-²⁰mayaty anyattra sarvbākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram' pēyālam' duḥkham iti' anātmānam iti' yāvad biviktam iti' dharmaṃ dēśayati' tach chānupalambha²¹yōgēna' tāni cha kuśalamūlāni' na śrāvakabhūmau pratyēkabuddhabhūmau vā pariṇāmayati' anyattra sarvbākārajñatāyām Idam Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram' Punara²²paraṃ Subhūtē bōdhisatvasya mahāsatvasya kalyāṇamittram' yaḥ smṛityupasthānabhāvanāyai dharmaṃ dēśayati' yāvat smṛityupastānaviviktatāyai [dharmaṃ dēśayati' tach chānupalambha]yōgē-

Fol. 104, Ad 169a2—172a2, P 158.3—159.24, S 1186.1—1191.6 ; not in A.

¹ kshītavyam iti' tat kasmād dhētōḥ' nai[tā bhōḥ pāramitās tathāgatair arhadbhiḥ saṃmyaksambuddhair bhāshitāḥ Kavitaḥ kāvēyās chaitāḥ naitā bhōḥ śrōtavyāḥ nōdgrahitavyāḥ [na paryāptavyāḥ na dhāra]²yitavyāḥ nā vāchayitavyāḥ na manasikarttavyāḥ na parēbhyō dēśayitavyāḥ Idam Subhūtē bōdhisatvasya mahāsatvasya pāpamittram vēditavyam [Punar aparaṃ Su]bhūtē bōdhisatvasya mahā³satvasya pāpamittram yō=smāi-r-Mārakarmāṇi nōpadiśati' Māradōshāmś cha nāchakshati' Iha bhō Māraḥ pāpimām buddhavēshēṇōpasamkkramitvā bōdhisattvaṃ [shadḥbhyāḥ] pāram[itā]bhyō vivē[ka]yati' Kim tē bhyō (bhōḥ) ⁴kulaputtrāyā prajñāpāramitayā bhāvitayā' ēvaṃ kin tē dhyānapāramitayā' kim vīryapāramitayā' kim kshāntipāramitayā' [kim śīlapāramitayā' kin tē dānapā]ramitayā bhāvitayā ⁵[Idam Subhūtē bōdhisatvasya mahāsatvasya pāpamittram vēditavyam' Punar aparaṃ Subhūtē Māraḥ pāpimām buddhavē[shēṇōpasamkkramitvā taṃ bōdhisatvaṃ mahāsa]tvam [tasmai kha]lu śrāvaka⁶pratyēkabud-dhapratisam'yuktām sūtrāntām yāvad avadānavadēśām dēśayati' prakāśayati' vi[bhaja]ty uttā[nīkarōti' samprakāśayati'] Ya imāṇy ēvarūpāṇi' ⁷Mārakarmāni nāchakshatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam' Punar aparaṃ Subhūtē Māraḥ pāpimām buddhavēshēṇ[ōpasamkkramitvā bōdhisatvaṃ mahāsatva]m ēvaṃ vadati' ⁸Na tvam bhō kulaputtra bōdhisatvō na cha tē-sti bōdhichittam nāpi tvam hy avāivarttikō na cha tvam śakshyasy anuttarāyām-(rām) saṃmyaksambōdhim abhisambōdhum iti' [Ya imāṇy ēvarūpāṇi] Mārakarmāni nā⁹chakshati' nāvabōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam' Punar aparaṃ Subhūtē Māraḥ pāp[imām buddhavēshēṇōpa]-

samkkramitvā bōdhisatvam mahāsatvam ēvaṁ vadati. ¹⁰Chakshuḥ kulaputtra sūnyam ātmanātmanīyēna vā ēvaṁ śrōttram ghrāṇam jihvā kāyō maṇah kulaputtra sūnyam ātmanātmanīyēna vā ēvaṁ [rūpaśabdagandharasaspa]-rśadharmāḥ [kulaputtra sū]¹¹nyā ātmanātmanīyēna vā pēyālam yāvach chakshuḥsamsparsāpratyayā vēdanā sūnyāḥ ātmanātmanīyēna vā yāvan maṇasamsparsāpratyayā vēdanā sūnyā-r-ātmanātmani^b[yēna] vā tathā dāna-pāramitā [sūnyā yāvat prajñāpā]ramitā sūnyātmanātmanīyēna vā ēvaṁ sn ṛity-upasthānāni yāvad āryāshṭā[ṅgō mārgō yāvat trīni vimōkshamukhāni sūnyā]¹²ny ātmanātmanīyēna vā ēvaṁ daśa tathāgatabalāni yāvad ashtā-daśāvēdanikā buddhadharmāḥ kulaputtra sūnyāḥ ātmanātmanīyēna vā kiṁ tvam kari]shyasy [anuttarāyā sammya]¹³ksambōdhāv¹ abhisambuddhayēti. Yōsmai hy ēvarūpāni Mārakarmāni nāchakshati nōpadiśati na sambōdhayati i[ḥam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam. Punar apa]¹⁴ram Subhūtē Mārah pāpimām pratyēkabuddhavēshēṇōpasamkkramitvā bōdhisatvam mahāsatvam ēvaṁ vadēta. Sūnyā bhōḥ kulaputtra [pūrvbā dig buddhair bhagavadbhir bōdhisatvais cha śrāvakais cha nāttra buddhā bha]¹⁵gavantō na bōdhisatvā na śrāvakāḥ Yathā pūrvbā dig ēvaṁ sa[mantād da]śasu [!] diśaḥ sarvbē cha lōka-dhātava iti. [Ya imāny ēvarūpāni Mārakarmāni nācha]ksha[ti nō]¹⁶padiśati na sambōdhayatīdam bōdhisatvasya mahāsatvasya pāpamittram vēditavyam. Punar aparam Subhūtē Mārah pāpī[mām śrāvakavēshēṇōpasamkkramitvā bōdhisatvam] mahā¹⁷satvam² sarvba[jñātāpra]tisamyuktēbhyō manasikārēbhyō vivēkayati. śrāvaka¹⁸pratyēkabuddha[pratisamyuktēbhir manasikārēbhir avavada]ti tēbhi¹⁹ś chānuśāsti. Ya imāny ēvarūpāni Mārakarmāni nāchakshati nōpadiśati na sambōdhayatīdam bōdhisatva[sya mahāsatvasya pāpamittram vēditavyam. Punar aparam Su]bhūtē Mārah ²⁰pāpimām upādhyāyāchāryavēshēṇōpasamkkramitvā bōdhisatvam mahāsatvam bōdhisatvachāryāyā vivēkayati sarvbajñātī-pratisamyu[ktebhyō manasikārēbhyō vivekayati] smṛityu²¹pasthānēbhyō vivēkayati pēyālam yāvad āryāshṭāṅgam mārgam vivēkayati sūnyatānimit-tāprañihitēshu samādāpayati ni[yōjayati. Ehi tvambhō kulaputtrē]²²mān dhar-mām bhāvayitvā śrāvakabhūmi[tām] sākshikurushva kiṁ karishyasy anuttarāyām samyaksambōddhāyām abhisambuddhāyāḥ Ya [imāny ēvarūpāni Mārakarmāni nāchakshati nō-]

Fol. 109, Ad 185a5—187b6, P 170.4—172.3, S 1264.6—1270.1; cf. A 18.12 f.

¹ ēkanayanirhāras cha mayā [sarvbadharmāṇām] prativēddhavyam pēyālam yāvad a[parimitta]nirhāramprativēdhāya cha mayā sarvbadharmāṇām śikshita-vyam. [Imē tē Subhūtē bōdhisatvasya mahāsa]²tvasya vajrōpamās chittōpādā yatra sthitvā bōdhisatvō mahāsatvō ma[hati satvarāśau niya]tē-gratvam kāra-yishyati anupalambhayōgēna. Punar ap[i Subhūtē bōdhisatvō mahāsatvaḥ ēvaṁ chi]³ttam utpādayati. Yāvanti: [satvā nairayikā vā tiryagyōnikā vā yama]lōki[kāni vā duḥkhasa]mvēdanām [vēdayanti tēshām aham arthāya tām vēdanām vēdayeyam ta]ttra cha ⁴bōdhisatvēna mahāsatvēnaivam chittam

¹ Seems to be corrected from *bōdhyāy*, or else *bōdhyā* is intended.

² Corrected from *satvam itad avōcat*.

utpādayitavyam [Ēkaikasyāham satvasya kṛitē kalpakōṭīnayutaśatasahasrāṇi tān
nairayikaduḥkhasam]vē[danām anubhavēyam] yāvat taḥ (!) satvā *anupādhisēshē
nirvānadhātau [pari]nirvā[pitā bhavēyuh. Tēnaivōpāyēna sarvasatvānām]
kṛitē kalpakōṭīnayut[śatasahasrāṇi tān nai]rayi[kām duḥkhavēdanām anubhav]-
ēyam yāva tā⁶ni satvāni sarvbāny anupādhisēshē nirvānadhātau [parinir-
vbāpitāni bhavēyuh. paśchā]d aham ātma[naḥ kṛitēna] kuśalamūlā[ny avarōpya
kalpakōṭīnayutaśatasaha]srēbhir ⁷anēkām sambōdhisambhārām sambhṛitvānut-
tarām sammyaksambōdhi[m abhi]sambuddhyēya[m ity ayaṁ Subhūtē bōdhisa]-
tvasya mahāsatvasya vajrōpamam chittō[tpādō yatra sthitvā mahati satvarāśau]
niyatē-gratvam kārayishyati. Punar aparam Subhūtē bōdhisatvēna mahāsat-
vēna [śata]tyēnōdārachittēna bhavitavyam yēna [chittēna sarvasatvānām
agratvam kārayishyati. Tattrēdam bōdhisatvasya mahāsatvasyā⁹grachittam
udārachittam yat prathamachittōtpādam upādāya na kadāchid rāgachittam utpa-
dyatē na dvēshachittam na mōha[chittam na vihimsāchittam na himsāchittam
na śrāvachittam na pratyēkabuddhachitta]¹⁰m utpadyatē. idam Subhūtē bōdhi-
satvasya mahāsatvasyāgrachittam utpādāra(udāra)chittam yēna sarvasatvānām
agratvam [kārayishyati tēna cha chittēna na manyatē. Punar aparam Subhū]tē
bō[dhisatvēna mahā¹¹satvēnā]kampyachittēna bhavitavyam. [Tattrēdam bōdhisa-
tvasya] mahāsatvasyākampyachittatā yat sarvbajñachitt[ē manas]ikāra[s tēna
chāmanyantēyām Subhūtē] bō[dhisatvasya mahāsatvasyākampyachitta]¹²tā. Punar
aparam Subhūtē bōdhisatvēna mahāsatvēna sarvasatvānām antikē hita[kṛi]-
pāchittēna bhavitavyam. Tattrēdam [bōdhisatvasya] mahāsatvasya sarvba-
[satvahitakṛipāch]ittam yadu[ta sarvasa]¹³tvānām trāṇabhūtam aparityāgabhūtam
tēna chāmanyantēdam Subhūtē bōdhisatvasya mahāsatvasya sarvasatvahita-
[kṛipā]chittam. Evaṁ cha Subhūtē bōdhisatvō mahāsatvō prajñāpāramitāyām
¹⁴charamāṇaḥ sarvasatvānām antikē agratvam kārayishyati. tam chānupalamb-
bhayōgēna. Punar aparam Subhūtē bōdhisatvēna mahāsatvēna satatan dharmā-
kāmēna bhavitavyam. [dharmārāmēna] ¹⁵dharmārāmāyōgam anuyuktēna cha
Tatra katamō dharmō yō na vidhvaṁsyatē svabhāva[tō] na cha bhidyatē. na cha
bhēdō-[sya] labhyatē. [rūpiṇi vā arūpiṇi vāyam uchyatē dharmāḥ. Katamā
dharmakāmatā. Yā dha]¹⁶rmēshv ichchhābhilāshā. iyam uchyatē dharmakāmatā.
Katamā dharmākāmatā. Yā [dharmēshu gu]ṇānṛiśamsatā. Katamā dharmā-
ratih. Yaduta dharmē[shu ratir abhiratir iyam uchyatē dharmaratih. Katamā
dharmārāmā]¹⁷yōgam anuyuktatā: Yā tasya dharmasya bhāvanā sēvanā bhājanā
bahulīkaraṇā [i]yam uchyatē dharmārāmāyōgam anuyuktatā. [Evaṁ khalu
Subhūtē charatā] bōdhisa¹⁸tvēna mahāsatvēna mahati satvarāśau niyatē-gratvam
kārayitavyam. tach chānupalambhayōgēna. Puna[r aparam Subhūtē bōdhisa-
tvēna mahāsatvēna prajñāpāramitāyām chara]tā a¹⁹dhyātmasūnyatāyām sthitvā
yāvad abhāvasvabhāvasūnyatāyām sthitvā mahati satvarāśau niyatē-gratvam
[kārayitavyam. tach chānupalambhayōgēna. Punar aparam Subhūtē] bōdhisa-
tvēna ²⁰mahāsatvēna prajñāpāramitāyām charatā smṛityupasthānēshu sthitvā
yāvad aṣṭādaśasv āvēdanikēshu buddhadharmēshu sthitvā yāvad aṣṭādaśasv
āvēdanikēshu buddhadharmēshu sthitvā [!] mahati ²¹satvarāśau niyatē-gratvam
kārayitavyam anupalambhayōgēna. Punar aparam Subhūtē bōdhisatvēna mahā-
satvēna prajñāpāramitāyām charatā [vajrōpamē sa]mādhau sthitvā [ākāśasam]-

¹¹skṛitanirupalēpavimuktau samādhau sthitvā mahati satvarāśau niyatē=gratvaṁ kāravitavyam anupalambhayōgēna. Imēshu khalu [Subhūtē dharmēshu sthitvā] bōdhisatvēna mahā[satvēna mahati]

Fol. 110, Ad 187b6—190a2, P 172.3—173.13, S 1270.1—1279.13, cf. A 18.14—19.15.

¹satvarāśau niyatē=gratvaṁ kāravitavyam. Tasmād bōdhisatvō mahāsatva ity uchyatē ||

Aupamyaparivarttō nāmnaikādaśamaḥ samāptaḥ ||

Athā[yushmām Śāradvatīputtrō bha]ḡgavantam ētaḍ avōchat. Mamāpi bhadanta bhagavaṁ pratibhāti yēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Bhaga]vān āha : Prati[bhāti] tē Śāradvatī]puttra Āha : Prā³tibhātibhāti [!] mē bhadanta bhagavan Yathā kim Āha : Ātmadṛiṣṭīprahā[ṇāya satvēbhyō dharmāṁ dēśayati] ēvaṁ satvadṛiṣṭīpra[hāṇā]ya [jantudṛiṣṭīḥ jīvadṛiṣṭīḥ pōsha]dṛi-⁴sṭīḥ pudgaladṛiṣṭīḥ manujadṛiṣṭīḥ mānavakāraka[ka*]rṭriutthāpakasamutthāpaka- [vētri]vēdaka[jānaka]darśakadṛiṣṭī [prahāṇāya satvēbhyō dharmāṁ dēśayati ēvaṁ u]chchēdasāśvata⁵dṛiṣṭīprahāṇāya. astidṛiṣṭīḥ nāstidṛiṣṭīḥ skandha- dṛiṣṭīḥ [dhātudṛiṣṭīḥ satyadṛi]ṣṭīḥ pratītyasamutpādadṛiṣṭīḥ [prahāṇāya satvē- bhyō dharmāṁ dēśayati. tathā smṛityupa]sthānadṛi⁶sṭīḥ yāvad asṭādaśāvē- danikabuddhadharmadṛiṣṭīḥ prahāṇāya satvē[bhyō dharmāṁ dēśayati. tathā satvaparipāka[dṛiṣṭīḥ buddhakshētrapariśōdhanadṛiṣṭīḥ bōdhidṛiṣṭīḥ bu]ddha- dṛiṣṭīḥ ⁷dharmachakkrapravarttanadṛiṣṭīḥ prahāṇāya satvēbhyō dharmāṁ dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. [Punaḥ parinir- vbānadṛiṣṭīparihāṇā]ya satvēbhyō dha⁸rmaṁ dēśayati. Tēnārthēna bōdhisatvō mahāsatva ity uchyatē. Athāyushmām Subhūtir āyushmantam Śā[radvatīput- tram ētaḍ avōchat Yady āvusa Śāradvatīputtraitāsām dṛiṣṭīnām] prahāṇā⁹ya bōdhisatvō mahāsatvaḥ satvēbhyō dharmāṁ dēśayati. tat kēna kāraṇēna bōdhi- satvasya mahāsatvasya rūpadṛiṣṭīr bhavati [ēvaṁ vēdanām samjñām saṁskārām vijñānadṛiṣṭīr bhavati. pēyā]¹⁰lam. yāvad asṭādaśāvēdanikabuddhadharma- dṛiṣṭīr bhavati. Ēvaṁ uktāyushmām Śāradvatīputtrāyushmantam Subhūtim ēta[d avōchat Ihāvusa Subhūtē bōdhisatvō mahāsatva]ḥ prajñāpār[amitāyām ¹¹charam]āṇō anupāyakaśalyēṇa rūpam upalabdhvā dṛiṣṭīm utpādayati. upalamb- hayōgēna. ēvaṁ vēdanām samjñām saṁskārām vijñānam upalabdhvā dṛiṣṭīm utpā]daya[ty upalambhayōgēna ¹²pēyā]lam yāvad asṭādaśāvēdanikām buddhadharmā[manupalabdhvā dṛiṣṭīm utpādayaty upalambhayōgēna. Anēnā- vusa Subhūtē kāraṇēna bō[dhisatvasyānupāyakuśalasya rūpadṛiṣṭīr bhava]¹³ti. pēyālam. yāvad asṭādaśāvēdanikabuddhadharmadṛiṣṭīr bhavati. Tattrōpāya- kuśalō bōdhisatvō mahāsatvaḥ prajñāpāramitāyām chara[māṇō upāya]kauśal- yēnaitāsām dṛiṣṭīnām prahā¹⁴ṇāya satvēbhyō dharmāṁ dēśayaty anupala[m*]- bhayōgēnēti. Athāyushmām Subhūtir bhagavantam ētaḍ avōchat Mamāpi bhadanta bha[ga]van prati[bhāti yēnārthēna]bōdhisatvō mahāsatvai¹⁵ty uchyatē. Bhagavān āha : Prati**16bhāti te Subhūtē Āha : Prati**17bhāti bhadanta bhagavan Bōdhi- chittam asamasamachittam asādhāraṇachit¹⁸tam sarvbaśrāvaka]pratyēkabuddhais tēnārthēna bō¹⁹dhisatvō mahāsatva ity uchyatē. tat kasmād dhētōs tathā hi bhadanta bhagavan tam sarvbākārajñatāchittam anāsravam aparyāpannam trai- dhātukē. [Yad apy arya] sarvbākārajñatāchittam a²⁰nāsravam aparyāpannam****

traidhātukē tattrāpy ēsha chittē na saktas tasmād ēsha bōdhisatvō mahāsatva ity uchyatē Athāyushmām [Śāradvatīputtrō] āyushmantam Subhūtim ētad avō⁷chat Katamā [!] Subhūtē bōdhisatvasya mahāsatvasyāsamasamachittam asādhāraṇachittam sarvabaśrāvakaṇṇapratyēkabuddhair Ēvam uktā[yushmām Subhūtir āyushma]ntam Śāradvatīputtram ētad a¹⁰vōchat Ihāvusa Śāradvatīputtra bōdhisatvō mahāsatvaḥ prathamachittōtpādam upādāya na kasyachid dharmasyōtpādam vā nirōdham vā samanupaśyati nāpi kaśchid dharmō hānim vā ¹⁰vṛiddhim vā gachchhati nāpi kasyachid dharmasya samklēśō vā vyavadānam vā samvidyatē Yatra chāvusa Śāradvatīputtra nōtpādō na nirōdhō na hānir na vṛiddhiḥ na samklēśō na vyavadānam ta¹¹tttra na śrāvakachittam vā pratyēkabuddhachittam vā bōdhisatvachittam vā sammyaksambuddhachittam vēti Atah ā[vusa] Śāradvatīputtra bōdhisatvasya mahāsatvasyāsamasamachittam asādhāra¹¹ṇachittam sarvabaśrāvakaṇṇapratyēkabuddhair iti Athāyushmām Śāradvatīputtrāyushmantam Subhūtim ētad avōcat Yad apy āvusa Subhūtir ēvam āha: Tattrāpi śrāvakaṇṇapratyēkabuddha[chittam]

Bidyabinod Pl. I, Fig. 1—2, Ad 226b4—230a4, P 195.4—197.10, S 1406.15—1410.11; not in A.

[Bhagavān āha Iha Subhūtē bōdhisatvō mahāsatvaḥ sarvbākārajñatāpratisamyuktaiś chittōtpadair ātmanā chōpāyakauśalyēna dhyānāni samāpadyatē na cha tēshām va*]sēnōpapadyati parāmś cha dhyānēshu [samādāpa]⁷[yatīyam Subhūtē bōdhisatvasya mahāsatvasya dhyānapāramitā Subhūtir āha Katamā bhagavan bōdhisatvasya mahāsatvas*]ya prajñāpāramitēha Subhūtē bōdhisatvō ma*[hāsatvaḥ sarvbākārajñatāpratisamyuktaiś chittōtpadair sarvbadharmān nābhiniśati sarvbadharmaprakṛitim cha pratyavēkshatē-nupalambha*]yōgēna sarvbadharmā[nabhi]nivēśē cha sarvba⁴ [dharmaprakṛitipratyavēkshatāyām chānyān samādāpayati nivēśayati pratishṭhāpayaty anupalambhayōgēnyām bōdhisatva*]sya [mahāsatvasya] prajñāpāramitā Idam Subhūtē bōdhi*[satvasya mahāsatvasya mahāyānam Punar aparam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta adhyātma*]śūnyatā [bahirddhāsūnyatā adhyātma⁴bahirddhāsūnyatā] śū⁶[nyatāsūnyatā mahāsūnyatā paramārthasūnyatā saṃskṛitasūnyatāsaṃskṛitasūnyatātāyantaśūnyatānavarāgraśū*]nyatāpratikāra[śūnyatā prakṛiti]śūnya[tā s]va[lak]shanaśūnya⁷[tā sarvbadharmaśūnyatā anupalambhaśūnyatā abhāvasūnyatā svabhāvasūnyatā abhāvasvabhāvasū*]nyatā chēti Tatra katamādhyātmasūnyatādhyātmikā dharmā uchya⁶[ntē chakshuḥ śrōtram ghrāṇam jihvā kāyō manaḥ Tatra chakshuḥ chakshushā sūnyam akūṭasthāvināśatām u*]pādāya(-ya) tat kasmād dhētō prakṛitir asyaishā Tathā śrōtram śrōtrēna sūnyam a⁶[kūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā Ghrāṇam ghrāṇēna sūnyam akūṭasthāvi*]nāśatām upādāya tat kasmād dhētō prakṛitir asyaishām (shā): Jhvā jihvāyā śū¹⁰[nyā akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyā ēshā Kāyaḥ kāyēna sūnyaḥ a*]kūṭasthāvināśatām upādāya⁷(ya) tat kasmād dhētō prakṛitir asyaishā Mana ma¹¹[nasā sūnyam akūṭasthāvināśatām upādāya tat kasmād dhētō prakṛitir asyaishā Iyam uchyatē*-]dhyātmasūnyatā Tatra katamā bahisūnyatā: Bāhyā dharmā uchyantē rūpam ¹²[śabdah gandhaḥ rasāḥ sparsāḥ dharmāḥ Tatra rūpam rūpēna sūnyam akūṭasthāvināśatām upādāya ta*]t kasmād dhētō prakṛitir asyaishā: ēvam śabdah

gandha rasā sparśa dharmā dharmēbhi śū¹³[nyā akūṭasthāvināśatām upādāya tat kasmād dhētōḥ prakṛitir ēśhām ēśhā. Iyam uchyatē bahiḥśūnya*]tā : Tatrā katamādhyātmabahiśūnyatā Adhyātmabāhyā dharmā uchyantē śaḍ ādhyā-¹⁴[tmikāni āyatanāni śaḍ bāhyāni āyatanāni imē uchyantē adhyātmabāhyā dharmāḥ Tatrādhyā*]tmikā dharmā bāhyēbhi dharmēbhi śūnyā akūṭasthāvināśatām upādāya : ta¹⁵[t kasmād dhētōḥ prakṛitir ēśhām ēśhā Bāhyā dharmā adhyātmikadharmēbhiḥ śūnyā akūṭasthāvināśatām upādā*]ya : tat kasmād dhētō prakṛi[tir ēśhām ēśhā I]yam uchya[tē adhyātmabahiśū]nyatā : ¹⁶[Tatra katamā śūnyatāśūnyatā Yā sarvadharmāśūnyatā sā śūnyākūṭasthāvināśatām upādāya I*]yam uchyatē śūnyatāśūnyatā : Tatra katamā mahāśūnyatā Pūrvbā dik ¹⁷[pūrvbayā diśā śūnya ēvaṁ dakṣiṇā paśchimā uttarā adhastād upariśtāddig upariśtāddiśā*]śūnyā anuvidiśō-nuvidigbhi śūnyā akūṭasthāvināśatām upādāya ta¹⁸[t kasmād dhētōḥ prakṛitir āsām ēśhā Iyam mahāśūnyatā Tatra katamā paramārthaśūnyatā Paramārtha u*]chyatē nirvbāṇam Tatra nirvbāṇa nirvbāṇēna śūnyatā (śūnyam) akūṭasthāvināśatām u¹⁹[pādāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyatē paramārthaśūnyatā Tatra katamā saṁskṛi*]taśūnyatā-Saṁskṛitaśūnyatōchyatē (Saṁskṛitam uchyatē) Kāmadhātu rūpadhātu ārūpyadhā-²⁰[tuḥ Tatra kāmadhātuḥ yāvad ārūpyadhātur ārūpyadhātunā śūnyo-kūṭasthāvināśatām upādāya Iyam uchya*]tē saṁskṛitaśūnyatā Tatra katamā hy asaṁskṛitaśūnyatā Asaṁskṛita²¹[m uchyatē yasya nōtpādō na nirōdhō na vināśō nānyathātvam idam uchyatē asaṁskṛita*]m iti Tatrāsaṁskṛitam asaṁskṛitēna śūnyam akūṭasthāvināśatām upā²²[dāya tat kasmād dhētōḥ prakṛitir asyaishā Iyam uchyatē asaṁskṛitaśūnyatā Tatra katamā atyantaśū*]nyatā Yasya dharmasyātyantatō nōtpāda upalabhyatē [tat kasmād dh]ēto pra²³[kṛitir asyaishā Iyam uchyatē-tyantaśūnyatā Tatra katamānavarāgraśūnyatā Yasyāvaram nōpalabhyatē nāgram*] tat kasmād dhētō [prakṛitir asyaishā Iyam uchyatē-
navaragra]śū²⁴[nyatā Tatra katamāpratikāraśūnyatā Yatra na kasyachid dhar-
masya pratikāra iyam uchyatē-pratikāraśūnyatā Tatra ka*]tamā prakṛi[tisūnyatā
Yā sarvbadharmāṇām prakṛitih saṁskṛitā]nām ²⁵[vāsaṁskṛitānām vā sā prakṛi-
tiḥ prakṛityā śūnyākūṭasthāvināśatām upādāya Iyam uchyatē prakṛitiśūnyatā
Tatra*] katamā sarvbadharmāśūnyatā : [Sarvbadharmā u]chya²⁶[ntē rūpaṁ
vēdanā saṁjñā saṁskārāḥ vijñānam. chakṣuḥ śrōtram ghrāṇam jihvā kāyaḥ
manaḥ. rūpaṁ śabdaḥ gandhaḥ rasaḥ sparśaḥ dharmāḥ. chakṣuḥ*]śrōtra-
ghrāṇajihvākāyamanōvijñānam²⁷[chakṣuḥsamsparśaḥ yāvan manaḥsamsparśapra-
tyayā vēdanā rūpiṇō dharmā arūpiṇō dharmāḥ saṁskṛitāsaṁskṛitadharmāḥ Imē
uchyantē sa*]rvbadharmāḥ Tatra dharmā dharmēbhi śūnyā akūṭa ²⁸[sthāvinā-
śatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā Iyam uchyatē
sarvbadharmāśūnyatā Tatra katamā svalakṣhaṇaśūnyatā*] Rūpyalakṣhaṇam rūpaṁ
anubhava-

Bidyabinod Pl. I, Fig. 3—4, Ad 230a4—233b5, P 198.10—198.11, S 1410.11—1414.16; not in A.

¹[kṣhaṇā vēdanā. udgrahaṇalakṣhaṇā saṁjñā. abhisāṁskāralakṣhaṇāḥ saṁskārāḥ. vijñānalakṣhaṇam vijñānam. Yach cha saṁskṛitā*]nām dharmāṇām lakṣhaṇam yach chāsaṁskṛitā²[nām lakṣhaṇam sarvba ētē dharmāḥ svasvalakṣhaṇēna śūnyā akūṭasthāvināśatām upādāya. tat kasmād dhētōḥ prakṛitir ēśhām ēśhā.

Tatra ka*]-tamānupalamba(bha)sūnya[tā Yē dharmā atītā]¹⁷[nāgatapratyutpan-
 nās tēshām anupalambhō-nupalambhēna sūnyaḥ akūṭasthāvināśatām upādāya
 tat kasmād dhētōḥ prakṛitir ēstāmsyaēshā Tatra ka*]tamābhāvasūnyatā Yatra
 bhāvō nō¹⁸[palabhyatē iyam uchyatē-bhāvasūnyatā Tatra katamā svabhāva-
 sūnyatā. Yatra svabhāvō nōpalabhyatē iyam uchyatē svabhāva*][sūnyatā
 Tatra] katam[ā-bhāvasvabhāva]¹⁹[sūnyatā Nāsti sāmyōgikasya dharmasya
 svabhāvaḥ pratītyasamutpannatvāt sarvbadharmāṇām Iyam uchyatē-bhāvasva-
 bhāvasūnyatā Bhā*][vō bhāvēna sūnyaḥ abhāvō-bhāvēna sūnyaḥ svabhāvaḥ]
 sva²⁰[bhāvēna sūnyaḥ parabhāvaḥ parabhāvēna sūnyaḥ Tatra katamō bhāvaḥ
 Bhāva uchyatē pañcha skandhāḥ Tatra pañcha ska*] [ndhā bhāvēna sūnyā
 ajātatvād. Évam bhāvō bhāvēna sūnyaḥ] Kata²¹[mō-bhāvaḥ Katham abtravo-bhāvēna
 sūnyaḥ Abhāva uchyatē-saṃskṛitam Tatra asaṃskṛitam asaṃskṛitēna sūnyam É*]vam
 abhāvaḥ sūnya. Katham svabhāvaḥ svabhāvēna sūnya Yā ²²[sarvbadharmāṇām
 sūnyatā sā na jñānēna kṛitā na darśanēna kṛitā na kēnachit kṛitā Évam sva-
 vbhāvaḥ svabhāvēna sūnyaḥ Tatra katamā para*]bhāvasūnyatā Yōtpādāyā(a)
 vā tathāgatānām anu²³[tpādāya vā dharmāṇām dharmasthititā. dharmatā. dhar-
 madhātuh. dharmaniyāmatā. tathatā ananyatatha*]tāvitathatā bhūtakōṭir iti
 yā chaimaishām (chēmēshām) dharmāṇām parēna sūnyā ²⁴[sthititā. iyam uchyatē
 parabhāvasūnyatā. Idam Subhūtē bōdhisatvasya mahāsatvasya mahā*]yānam
 Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam ya²⁵[duta
 Śūraṅgamō nāma samādhiḥ Ratnamudrō nāma samādhiḥ Sīmhavikrīḍitō nāma
 samādhīḥ Sucha*]ndrō nāma samādhi Chandradhvajakētu nāma samādhi Sarvba-
 dharmōdgatō nāma sa²⁶[mādhiḥ Vilōkitamūrdhā nāma samādhiḥ Dharmadhātuni-
 yatō nāma samādhiḥ Niyatadhvajakētur nā*]ma samādhi Vajrōpamō nāma
 samādhi Sa[robh]dharmapravēśamudra nāma samādhi. ²⁷[Samādhirājasupratishṭhitō
 nāma samādhiḥ Raśmipramuktō nā*]ma samādhi Balavīryō nāma samādhi
 [Samudga]tō nāma samādhi Niruktaniya²⁸[tapravēśō nāma samādhiḥ Adhiva-
 chanasampravēśō nāma samādhiḥ Digvilōkanā nāma samādhiḥ Dhāraṇi*]mudrō
 nāma samādhi [Asampramōshō] nāma samādhi Sarvbadharmasama[va*]sara
²⁹[ṇasāgaramudrō nāma samādhiḥ Ākāśaspharaṇō nāma samādhiḥ Vajramaṇḍalō
 nāma samādhiḥ Rajōja*]hō nāma samādhi Vairōchanō nāma samādhi [Anēshō
 namā samādhi] Ani³⁰[kētasthitō nāma samādhiḥ Nīschittō nāma samādhiḥ
 Vimalapradīpō nāma samādhiḥ Anantaprabhō*] nāma samādhi Prabhākarō nāma
 samādhi [Samantāvabhāsō nāma samādhi] [Śuddhasārō nāma*] samā³¹[dhiḥ
 Vimalaprabhō nāma samādhiḥ Ratīkarō nāma samādhiḥ Vidyutpradīpō nāma
 samādhiḥ Akshayō nāma samā*]dhi Tejaḥpati nāma samādhi Kshayāpagatō
 nāma samādhi Animjītō nā³²[ma samādhiḥ Avivarttō nāma samādhiḥ Sūrya-
 pradīpō nāma samādhiḥ Chandravimalō nāma samādhiḥ Śuddhapra*]tibhāsō
 nāma samādhi Ālōkīkarō nāma samādhi [Kārākārō] nāma samādhi ³³[Jñāna-
 kētur nāma samādhiḥ Vajrōpamō nāma samādhiḥ Chittasthitir nāma samādhiḥ
 Samantālōkō nā*]ma samādhi Supratishṭhitō nāma samādhi Ratnakūṭi nāma
 samādhi Varadharmamu³⁴[drō nāma samādhiḥ Sarvbadharmasamatā nāma samā-
 dhiḥ Ratījahō nāma samādhiḥ Dharmōdgatō nāma samādhiḥ Vi*][kīraṇō] nāma
 samādhi Sarvbapadaprabhētō nāma samādhi. Samāksharāva³⁵[kārō nāma
 samādhiḥ Aksharāpagatō nāma samādhiḥ Arambānachchēdanō nāma samādhiḥ

Aprakārō nāma*] samādhi Avikārō nāma samādhi Anikētachārī nāma samādhi
¹⁰[Timirāpagatō nāma samādhi] Chāritravatī nāma samādhi Achalō nāma
 samādhi Vishayatirṇō*] nāma samādhi. Sarvbaṅṣasamchayagatō nāma samādhi
 Sthitani¹⁰[śchittō nāma samādhi] Śubhapushpitaśuddhir nāma samādhi Bōdhyañ-
 gavatī nāma samādhi Anantapratibhānō nāma samā*]dhi Asamasamō nāma
 [samādhi Sar]vbadharmā[tikkramaṇō nāma] samā¹⁰[dhi] Parichchhēdakārō
 nāma samādhi Vimativikiraṇō nāma samādhi Niradhishṭhānō nāma samādhi
 Ēkavyūhō nāma sa*]mā[dhi Akārābhīrāhārō nāma samādhi Ēkākārō nā¹¹]ma
 samādhi Ākārākārah samādhi Nirvēdhikasarvabhavatalavikiraṇah samādhi
 Samkētarutapravēśah samādhi ghōśhāvātīgīrā*]ksharavi[muktō nāma samādhi
 Jvala]nōlkō¹²[nāma samādhi Lakshānapariśōdhanō nāma samādhi Anabhilakshō
 nāma samādhi Sarvākāravarōpētaḥ samādhi Sukhaduḥkhanirabhi*]nandanō
 nāma samādhi [Akshayakaraṇō] nā¹³]ma samādhi Dhāraṇīpadhō nāma
 samādhi Samyaktvamithyātvasarvbasamgrasanaḥ samādhi Rōdha*]nirōdha-
 [samprasamanō nāma samādhi Avirōdhāpratirōdhō nāma samādhi Vimalapra]
¹⁴bhō nāma samādhi Sāravatī nāma samādhi Paripūrṇachandravimalah samādhi
 Mahāvūhō nāma samādhi Sarvākārāprabhākārō nāma samādhi Samādhisa-
 matō nāma samādhi*].

Bidyabinod Pl. II, Fig. 1—2, Ad 233b5—236b7, P 198.12—200.10, S 1414.16
 —1418.7; not in A.

¹[Arajōvirajaḥ samādhi Araṅṣaraṅṣasarvbasamavasaraṅṣah samādhi Anilān-
 bhanikētanirataḥ samādhi Tathatāsthitaniśchittaḥ samādhi*] Kāyakalisampra-
 thamanō(mathanō) nāma samā²[dhi] Vākkalividhvāmsanagaganakalpō nāma
 samādhi Ākāśasaṅgavimuktanirupalēpō nāma samādhir iti. Tatra katamaḥ*]
 Sūraṅgamō nāma samādhi. Yatra samādhi³[nā sarvbasamādhīnām gōcharam
 anubhavaty ayam uchyatē Sūraṅgamō nāma samādhi Tatra katamō Ratna-
 mudrō nāma samādhi Yēna samā*]dhina(nā) sarvbasamādhayō mudritā aya*[m
 uchyatē Ratnamudrō nāma samādhi Tatra katamaḥ Simhavikrīḍitō nāma
 samādhi Yatra samādhau sthitvā sarvbasamādhībhīr vbikrīḍa*]ty ayam uchyatē
 Simha[vikrīḍ]itō nā⁴]ma samādhi Tatra katamaḥ Suchandrō nāma samādhi
 Yatra samādhau sthitvā sarvbasamādhīn avabhāsayaty ayamu*]chaytē
 Suchandrō nāma [samādhi. Tatra katamaś Chandradhvajakētu]r nāma⁵ [samādhi
 Yatra samādhau sthitvā sarvbasamādhīnām dhvajam dhārayaty ayam uchyatē
 Chandradhvajakētur nāma samādhi Tatra kata*]ma Sarvbadharmōdga[tō nāma
 samādhīr] Yyatra [samādhau sthi]tvā sa⁷[rvbasamādhībhīr abhyudgachchhaty
 ayam uchyatē Sarvbadharmōdgatō nāma samādhi Tatra katamō Vilōkita*-
 m]ūrddhā nāma samādhīr Yyatra samādhau sthitvā sarvba[samādhī]nām mū
⁸[rddhānam vilōkayaty ayam uchyatē Vilōkitamūrddhā nāma samādhi. Tatra
 katamō Dharmadhātu*]niyatō nāma samādhīr yatra samādhau sthitvā dharmā-
 dhātōr nniśchayam ⁹[gachchhaty ayam uchyatē Dharmadhātuniyatō nāma
 samādhi Tatra katamō Niyatadhvajakētur nāma samādhī*]r Yyatra samādhau
 sthitvā sarvbasamādhīnām(ām) niyatam dhvajam ddhārayaty ayam u¹⁰]chaytē
 Niyatadhvajakētur nāma samādhi Tatra katamō Vajrōpamō nāma samādhīr
 Yatra samādhau sthitvā*] sarvbasamādhīnām(dhīn na) bhīndaty ayam uchyatē
 Vajrōpamaḥ samādhi Tatra kata¹¹[mō Dharmapravēśamudraḥ samādhīr Yatra

samādhau sthitvā dharmāṇām mudrām praviśaty ayam uchyatē Dharmapra*]-
 vēsamudraḥ samādhi Tatra katamaḥ Samādhirājasupratishṭhitō nāmā samā¹²[dhir
 Yatra samādhau sthitvā sarvbasamādhishu rājapratishṭhānēna pratishṭhaty ayam
 uchyatē Samādhir*]ājasupratishṭhitāḥ samādhi. Tatra katamō Raśmipramuktō
 nāma samādhir Ya¹³[tra samādhau sthitvā sarvbasamādhinām raśmīn avasṛijaty
 ayam uchyatē Raśmipramuktō nāma samādhiḥ Tatra*] katamō Balavīryō nāma
 samādhi Yatra samādhau sthitvā sarvbasamādhīnā(ā)m ba¹⁴[lavīryam dhārayaty
 ayam uchyatē Balavīryō nāma samādhiḥ Tatra katamaḥ Samudgatō nāma samā-
 dhir Ya*]tra samādhau sthitasya sarvbasamādhayaḥ samudga[chechhamty a]yam
 uchyatē Samu¹⁵[dgataḥ samādhiḥ Tatra katamō Niruktinirdēśapravēśaḥ samādhir
 Yatra samādhau sthitvā samādhi*]niruktinirdēśam pravēśaty ayam uchyatē
 Niruktinirdēśapravēśaḥ samādhiḥ Tatra ¹⁶[katamō=dhivachanasampravēśaḥ samā-
 dhir Yatra samādhau sthitvā sarvbasamādhinām adhivachanam*] nāmadhēyam
 pravēśaty ayam uchyatē=dhivachanasampravēśa samādhi Tatra katamō. ¹⁷[Digvi-
 lōkanā nāma samādhir Yatra samādhau sthitvā sarvbasamādhinām diśō vilōka-
 yaty ayam uchyatē*] Digvilōkanā nāma samādhiḥ Tatra katamō Dhāraṇimudrō
 nāma samā[dhir Yya]tra¹⁸ [samādhau sthitvā sarvbasamādhinām mudrām dhāra-
 yaty ayam uchyatē Dhāraṇimudrō nāma samādhiḥ Tatra katamō=sampra*]mōshō
 nāma samādhir Yyatra samādhau sthitvā sarvbasamādhi[n na] sampramōsha-
 yaty a¹⁹[yam uchyatē=sampramōshaḥ samādhiḥ Tatra katamaḥ Sarvbadharma-
 samavasaraṇasāgaramudraḥ samādhir Ya*]tra samādhau sthitvā samādhayaḥ
 samgraha[m] samavasaraṇam gachcha[m*]ty ayam uchya²⁰[te Sarvbadharmasa-
 mavasaraṇasāgaramudraḥ samādhiḥ Tatra katama Akāśaspharaṇatāyā spharyaty ayam
 uchya²¹[tē Akāśaspharaṇō nāma samādhiḥ Tatra katamō Vajramaṇḍalō nāma
 samādhir Yatra samādhau sthitvā sa*]rvbasamādhinā maṇḍalam dhārayaty ayam
 uchyatē Vajramaṇḍalaḥ samā²²[dhiḥ Tatra katamō Rajōjahō nāma samādhir
 Yatra samādhau sthitvā sarvbaklēśanimitāni jahāty ayam*]uchyatē Rajōjahaḥ
 samādhiḥ Tatra katamō Vairōchanō nāma samādhi²³[r Yatra samādhau sthitvā
 sarvbasamādhin avabhāsayaty ayam uchyatē Vairōchanō nāma samādhiḥ Tatra
 katamō=*]nēshō nāma [samādhi Yatra samādhau sthitvā na sam]ādhiē kaṁ
²⁴[chid dharmam ēshatē ayam uchyatē=nēshaḥ samādhiḥ Tatra katamō=nikētasthitaḥ
 samādhir Yatra samādhau*] na [kaṁchid dharmam nikētasthitam samanupaś-
 yaty ayam uchyate=nikētasthitaḥ] sama²⁵[dhiḥ Tatra katamō Nischittaḥ samā-
 dhir Yatra samādhau na chittam na chaitasikā dharmāḥ pravarttante=yam
 uchyatē Nischittaḥ samādhiḥ Tatra katamō Vi*]malapradīpō [nāma samādhir
 Yya]tra sa²⁶[mādhau sarvbasamādhinām vimalapradīpam karōty ayam uchyatē
 Vimalapradīpaḥ samādhiḥ Tatra katamō=nantaprabhaḥ samādhir Yatra samā-
 dhau*] sthitvānantām prabhām karōty ayam uchyatē=na²⁷[ntaprabhō nāma
 samādhiḥ Tatra katamaḥ Prabhākarō nāma samādhir Yatra samādhau sthitvā
 sarvbadharmāṇām prabhām karōty ayam u*]chyatē Pra[bhākarāḥ samādhiḥ]
 Tatra katama Sa²⁸[mantāvabhāsaḥ samādhir Yasya samādhēḥ sahapratilambhāt
 sarvbasamādhimukhāny avabhāsayaty ayam uchyatē Samantāvabhāsaḥ sa*]-
 mādhī. Tatra katama samādhi Śuddhasārō nāma

(One folio missing.)

Bidyabinod Pl. II, Fig. 3—4, Ad 240a2—243a3, P 202.1—203.10, S 1421.21—1425.11, not in A.

[Tatra katamō Vishayatīrṇṇō 'nāma samādhir Yatra samādhau sthitvā sarvbāsamādhīnām vishayaṁ samatikkrāmaty ayam uchyatē Vishayatīrṇṇō nāma samādhiḥ Tatra katamaḥ*] Sarvbaḡasaṁchayagatō nāma samādhiḥ * [Yatra samādhau sarvbadharmāṇām sarvbāsamādhīnām cha ḡasaṁchayam anuprāpnōty ayam uchyatē Sarvbaḡasaṁchayagataḥ samādhiḥ*] Tatra katama Sthitaniśchittō nāma samādhir Yyatra * [samādhau sthitvā sarvbāsamādhīshu chittaṁ na pravarttatē-yam uchyatē Sthitaniśchittaḥ samādhiḥ Tatra katamaḥ Śubhapushpitaśuddhiḥ samā*] dhir Yyatra samādhau sthitvā sarvbāsamādhīnām śubha- * [pushpitaśuddhiṁ pratilabhatē-yam uchyatē Śubhapushpitaśuddhiḥ samādhiḥ Tatra katamō Bōdhyāḡavatī samādhir Yatra samādhau sthitvā*] sarvbāsamādhi- [bhyaḥ] sapta bōdhyāḡāni pratilabhatē-yam uchyatē Bōdhyāḡavatī samādhiḥ Tatra katamō-nantapratibhānaḥ samādhir Yatra sarvbāsamādhīshv ananta*]- pratibhānata(ā)ṁ pratilabhatē-yam uchyatē-na[ntapratibhānaḥ sa*]mādhiḥ Tatra katamō-samasamaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīshv-asamasamatām pratilabhatē*] ayam uchyate-sama[samaḥ samādhiḥ] Tatra katama [Sarvbadha]mātikkṛā*[maṇō nāma samādhir Yatra samādhau sthitvā sarvbatraidhātukaṁ samatikkrāmaty ayam uchyatē Sarvbadharmāti*]kkramaṇaḥ samādhiḥ Tatra katama Parichchēdakarō nā[ma samādhi]r Yya*[tra samādhau sthitvā sarvbadharmāṇām sarvbāsamādhīnām cha parichchēdam paśyaty ayam uchyatē Parichchēdakarō nāma*] samādhi. Tatra katamō Vimativikiraṇō nāma samādhir Yyatra samā*[dhau sarvbāsamādhivimatikiraṇaṁ prāpnōty ayam uchyatē Vimativikiraṇaḥ Tatra katamō Niradhi*]stthānō nāma samādhir Yyatra samādhau sthitvā sarvbadharmāṇām sthānaṁ na samanupaśyaty ayam uchyatē Niradhīstthānaḥ samādhiḥ Tatra katama Ēkavyūhō nāma samādhir Yatra samādhau*] sthitvā na kasyachid dharmasya dbayaṁ samanupaśyaty ayam uchyatē. Ēkavyūhaḥ * [samādhiḥ Tatra katama Ākārābhīrāhāraḥ samādhir Yatra samādhau sthitvā sarvbadharmāṇām ākārānīrāhāraṁ*] na samanupaśyaty ayam uchyatē hy Ākārābhīrāhāraḥ samādhiḥ Tatra kata*[ma Ēkākārō nāma samādhir Yatra samādhau sthitvā sarvbāsamādhīnām ākārāṁ na samanupaśyaty a*]yam uchyatē Ēkākāraḥ samādhi Tatra katamā(a) Ākārakarō nāma samādhi * [Yatra samādhau sthitvā sarvbāsamādhīnām adbayaṁ samanupaśyaty ayam uchyatē Ākārakaraḥ sa*]mādhiḥ Tatra katama Nirvēdi(dhi)kasarvabhavatalavikiraṇō nāma samādhir Yya*[tra samādhau sthitvā sarvbāsamādhīnām nairvēdhīka-jñānam anupraviśati yasyānupravēśāt kaṁchid dha*]rmaṁ na pratividhyaty ayam uchyatē Nirvēdhīkasarvabhavatalavikiraṇaḥ samādhi. * [Tatra katamaḥ Saṁkētarutapravēśaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnām saṁkētarutā*]ni praviśaty [!] ayam uchyatē Saṁkētarutapravēśaḥ samādhiḥ Tatra katamō Ghōshava*[tīgīraksharavimuktaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnām gīrghōshāksharavimuktān sama*]nupaśyaty ayam uchyatē Ghōshavatiśī(gī)rāksharavīnīrīmuktaḥ samādhiḥ Tatra katamō * [Jvalanōlkaḥ samādhir Yatra samādhau sthitvā sarvbāsamādhīnām tējasāvabhāsayaty ayam u*]chyatē Jvalanōlka samādhi. Tatra katamō Lakṣaṇaparīśōdhanō nāma samādhir Yyatra * [samādhau sthitvā sarvbāsamādhīnām lakṣaṇāni parīśūdhyaṁtē-yam uchyatē

Lakṣhaṇapariśōdhanāḥ samādhīḥ*] Tatra katamō-nabhilakṣhō nāma samādhir Yyatra samādhau sthitvā sarvbasamādhīn am⁶⁶[nabhilakṣhitān samanupaśyaty ayam uchyatē-nabhilakṣhaḥ samādhīḥ Tatra katamaḥ Sarvbākāravarōpētaḥ sam*]-ādhir Yyatra samādhau sthitasya sarvbasamādhayaḥ sarvbākāravarōpētā bhavam⁶⁶[ty ayam uchyatē Sarvbākāravarōpētaḥ samādhīḥ Tatra katamaḥ Sukhaduḥkhanirabhinandanāḥ samādhī*]r Yyatra samādhau sthitvā sarvbasamādhīḥ sukhaduḥkhaṁ samanupaśyaty ayam uchya⁶⁷[tē Sukhaduḥkhanirabhinandanō nāma samādhīḥ Tatra katamō=kshayākārō nāma samādhir Yatra samādhau*] sthitvā sa[mādhīnām kṣa]yaṁ na samanupaśyaty ayam uchyatē-kshayākārah sa⁶⁸[mādhīḥ Tatra katamō Dhāraṇīpadhō nāma samādhir Yatra samādhau sthitvā sarvbadhāraṇīr dharayaty aya*]m uchyatē [Dhāraṇī]padhaḥ samādhī. Tatra katama Samyaktvamithyātvasarvbasam⁶⁹[grasaṇaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām samyaktvamithyātvaṁ na samanupaśyaty ayam uchyatē Samyak*]tvamithyātvasarvba[samgrasaṇaḥ samādhī] Tatra [katamō] Rōdhanirōdha⁷⁰[praśamaṇaḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām rōdhanirōdhaṁ samanupaśyaty ayam uchyate Rōdhani*]-rōdhappraśa[mana samādhī Tatra katamō] hy Avirōdhāpratirōdha⁷¹[samādhir Yatra samādhau sthitvā sarvbasamādhīnām avirōdhāpratirōdhaṁ samanupaśyaty ayam uchyatē-virōdhāpratirōdhaḥ samādhīḥ Tatra*] katamō Vimalaprabhō nāma samādhir Yya⁷²[tra samādhau sthitvā sarvbasamādhīnām prabhāmaṇḍalaṁ nōpalabhatē-yam uchyatē Vimalaprabhaḥ samādhīḥ Tatra katamaḥ Sāravatī sa*]-mādhir Yyatra samādhau sthitvā sarvbasamādhīnām asā⁷³[raṁ samanupaśyaty ayam uchyatē Sāravatī samādhīḥ Tatra katamaḥ Paripūrṇachandravimalaḥ samādhir Yyatra samādhau sarvbasamādhā*]yaḥ paripūrṇā bhavanti tadyathā paṁchadaśyām⁷⁴[chandrmaṇḍalam ayam uchyatē Paripūrṇachandravimalaḥ samādhīḥ Tatra katamō Mahāvvyūhō nāma samādhir Yatra samādhau sthitvā sa*]rvbasamāda(dha)yō mahāvvyūhasamanvāgatā

Bidyabinod Pl. III, Fig. 1—2, Ad 243a3—246b1, P 203.10—205.10, S 1425.11—1430.11; not in A.

[bhavanty=ayam uchyatē Mahāvvyūhaḥ samādhīḥ Tatra katamaḥ Sarvbākārāprabhākārō nāmā samādhir Yatra samādhau sthitvā sarvbasamādhīn sarvbadhar*] mā⁷⁵ś chāvabhāsayā[tē]-yam uchyatē Sarvbā⁷⁶[kārāprabhākārah samādhīḥ Tatra katamaḥ Samādhisamataḥ samādhir Yatra samādhau sthitvā sarvbasamādhīnām anuvikshēpam ēkāgratām u*]palabhatē-yam uchyatē Samādhisamataḥ nā⁷⁷[ma samādhīḥ Tatra katamō-rajōvirajaḥ samādhir Yatra sarvbasamādhīn niḥklēśān karōty ayam uchyatē-rajōvirajaḥ samādhīḥ Ta*]tra katamō hy Araṇasaraṇasarvbasamāvasara⁷⁸[ṇō nāma samādhir Yatra samādhau sthitasya sarvbasamādhayō na raṇanty ayam uchyatē-raṇasaraṇasarvbasamāvasaraṇō*]nāma samādhīḥ Tatra katamō-ni[lambh]anikētani⁷⁹[rataḥ samādhir Yatra samādhau sarvbasamādhīnām ālayam nōpaity ayam uchyatē-ilambhanikētānirataḥ samādhī*]ḥ Tatra katama[s Tathatāsthitanīschittō] nāma samā[dhir Yya]tra samā⁸⁰[dhau sarvbasamādhīnām tathatā na nivarittatē-yam uchyatē Tathatāsthitanīschittaḥ samādhīḥ Tatra kathamaḥ Kāyakali*]samprathamānō(mathanō) nā[ma samādhir Yyatra] samā[dhau sthitvā sa]rvbasamā⁸¹[dhīnām kāyaṁ nōpalabhatē-yam uchyatē Kāyakalisamprathamānō nāma samādhīḥ. Tatra katamō Vākkali*]vidhvāmsana-

gaganakalpō nāma samādhir Yyatra samādhau sthitvā sarvba*[samādhīnānī
vākkarma nōpalabhatē-yam uchyatē Vākkalividhvamśanagaganakalpaḥ samā-
dhīh Tatra katama Ā*]kāśasaṅgavimuktanirupalēpō nāma samādhir Yyatra samā-
dhau sthitvā *[sarvbadharmanirupalēpatām anuprāpnōty ayam uchyatē Ākā-
śasaṅgavimuktanirupalēpaḥ samādhīh*] Idam Subhūtē bōdhisatvasya mahāsatvasya
prajñāpāramitāyām charatō ma¹⁰[hāyānam

Samādhiparivarttō nāmnā pañchadaśāḥ*].

Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam¹¹[yaduta
chatvāri smṛityupasthānāni. Tatra katamaṁ kāyasmṛityupasthānam Iha Subhūtē
bōdhisatvō mahāsatvō*] hy ādhyātmē kāyē kāyānudarśī viharati. na cha kāya-
¹²[gatān vitarkān vitarkayaty ātāpī samprajānaḥ smṛitimān vinīya lōkē-bhi-
dhyādaurmanasyē bahirdhākāyē kāyānupaśyī viha*]raty ādhyātmabahirdhē kāyē
kāyānupaśyī viharati na cha¹³[kāyagatān vitarkān vitarkayaty ātāpī sampra-
jānaḥ smṛitimān vinīya lōkē-bhidhyādaurmanasyē*] ādhyātmāsu vēdanāsu
chittē dharmēshu dharmānupaśyī viharaty ātāpī ¹⁴[samprajānaḥ smṛitimān vinīya
lōkē-bhidhyādaurmanasyē bahirdhēshu dharmānupaśyī viharaty ātāpī sam*]-
prajānaḥ smṛitimān vinīyābhidhyālōkēdaurmanasyē [!] ādhyātmabahirdhēshu
dharmā¹⁵[nupaśyī viharaty ātāpī samprajānaḥ smṛitimān vinīya lōkē-bhidhyā-
daurmanasyē Kathaṁ Subhūtē*] bōdhisatvō mahāsatvō-dhyātmē kāyē kāyānu-
paśyī viharati Iha Subhūtē ¹⁶[bōdhisatvō mahāsatvaś charamāṇaś charāmīti pra-
jānāti. sthitaḥ sthitō-smīti prajānāti. nishaṇṇo ni*]shaṇṇa-m-asmi prajānāti
śāyāna [śāyāna-m-asmi prajānāti]ti yathā ya¹⁷[thā khalu punar asya kāyaḥ
sthitas tathā tathainam prajānāti. Ēvaṁ khalu Subhūtē bōdhisa*]tvō mahā-
satvō-dhyātmēkāyē kāyānupaśyī viharaty ātāpī samprajānaḥ ¹⁸[smṛitimān vinīya
lōkē-bhidhyā daurmanasyē. Punar aparaṁ Subhūtē sa bōdhisatvō-bhikkra-
mapra*]tikkramasamprajānachārī bhavaty ālōkitavilōkitasamprajānachārī bha-
va¹⁹[ti samghātipiṇḍapātachīvaradhāraṇē aśitapītakhādītāsvādītāśāyitanidrāprativi-
nōdi*]tō gatāgata sthitanishāṇṇō svapna-jāgarita bhāshitatushṇībhāvasamjānya-
²⁰[pratisamlayanē samprajānachārī bhavati. Ēvaṁ Subhūtē bōdhisatvō mahā-
satvaḥ prajñāpāramitā*]yām charamāṇō-dhyātmē kāyē kāyānupaśyī viharati
tach chānupalambha²¹[yōgēna Punar aparaṁ Subhūtē bōdhisatvō mahāsatvaḥ
prajñāpāramitāyām charamāṇaḥ smṛita āśvasīti smṛit*]āśvasatimāni sa pra-
śvasati sa dīrgha vā śvasīti dīrghā(a)m vāśvasa²²[ti dīrgham vā praśvasīti
praśvasīmi dīrgham śvasīmi dīrgham āśvasīmi dīrgham praśvasīmi prajānāti
sa hhra*]sva vāśvasati hrasvam āśvasīmi prajānāti: [hrasvam vā praśvasa]-
²³[ti hrasvam praśvasīmi prajānāti. Tadyathāpi Subhūtē kumbhakāraḥ kum-
bhakarāntēvāsī vā dīrgham āvidhyān dīrgham*] āviddhyāmīti prajānāti hra-
svam vā prativī[dyaṁ āvidyaṁ] hrasvam pra²⁴[tividhyāmīti prajānāti ēvaṁ
ēva Subhūtē bōdhisatvō mahāsatvaḥ smṛitō vāśvasitaḥ smṛitō vā praśva*]sitō.
dīrgham āśvasīti dīrgham āśvasī]mīti prajānāti di]²⁵[rgham praśvasan dīr-
gham praśvasīmi prajānāti hrasvam āśvasan hrasvam āśvasīmi prajānāti
hrasvam praśvasan hrasvam praśvasīmi pra*]jānāti. Ēvaṁ hi Subhūtē bōdhi-
satvō mahā²⁶[satvō-dhyātmakāyē kāyānupaśyī viharaty ātāpī samprajānaḥ
smṛitimān vinīya lōkē-bhidhyādaurmanasyē. Punar aparaṁ Subhūtē*]
bōdhisatvō mahāsatva imam ēva kāyān dhā²⁷[tuśō pratyavēkshatē asty asmin

pr̥thivīdhātur abdhātus tējōdhātur vāyudhātuḥ. Tadyathāpi Subhūtē dakshō gōghnō vā g*]ōghnāntēvāsī vā tikshṇēna śastrēṇa gām vām(va)dhyā¹⁴[dgām hatvā cha chatvāri phalakāni kuryāt chatvāri phalakāni cha kṛitvā pratyavēkshatē sthitō vāthavā nishañṇaḥ ēvam ēva Subhūtē*] bōdhisatvō mahāsatvaḥ prajñā-pāramitāyām

(One folio missing.)

Bidyabinod Pl. III, Figs. 3-4, Ad 249b5—253a1; P 207.1—209.9, S 1434.15—1441.22; not in A.

[Punar aparām Subhūtē bōdhisatvō mahāsatvō yadā paśyati śivapathikā-yām asthīny anēkavarṇāṇi nīlāni kapōtavarṇāṇi 'chūrṇakajātāni pr̥thivyām pāmsunā samasamīkṛitāni sa imam ēva kāyam tatrōpasamharati Ayam api kāya ēvamdharmā ēvampra*]kāra ētāyā [dharmatā]yā hy aparimuktaḥ *[ēvam khalu Subhūtē bōdhisatvō mahāsatvō adhyātmakāyē ēvam bahirdhākāyē ēvam adhyātmabahirdhākāyē kāyānupaśyī viharaty ātā*]pī samprajānyaḥ! smṛiti-mām vinīyābhidyā*[daurmanasyē. ēvam vēdanāyām chittē dharmēshu dhar-mānupaśyī viharaty ātāpī samprajānaḥ smṛitimām Idam api Subhūtē bōdhisatvasya*] mahāsatvasya mahāyānam. Punar aparām Su*[bhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta chatvāri samyakprahāṇāni Katamāni chatvāri Iha Subhūtē bōdhisatvo=nutpannānām*] pāpakānām(m-a)kuśalānām! dharmānām a*[nutpādāch chhandam janayati vyāyachchhatē chittam pragrihṇāti samyak pradadhāty utpannānām pāpakā kuśalānām dharmānām*] prahāṇāch chhandam [janayati vyāyā]mati chittam [parigrihṇāti] sa*[myak pradadhāty anutpannānām kuśaladharmānām utpādāch chhandam janayati vyāyachchhatē vīryam ārabhatē chittam pari*]grihṇāti [samyak pradadhāty utpannānām ku]śala[dharmānām sthita]yē [bhūyōbhāvāya. asampramōshāya. aparihāṇāya. paripūrayē chhandam janayati vyāyachchhatē vī*]ryam ārabhatē chittam parigrihṇāti samyak pradadhāti ta[ch chānupalam]bha*[yōgēna Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Punar aparām Subhū*]tē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvāra ṛiddhipādām(dāḥ) *[katamē chatvāraḥ Iha Subhūtē chhamdasamādhiprahāṇasamīkārasamanvāgatam ṛiddhi*]pādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa¹⁰[ṛitām Vīrya-samādhiprahāṇasamīkārasamanvāgatam ṛiddhipādām bhāvayati Chittasamādhiprahāṇasamīkā*]samanvāgatam ṛiddhipādām bhāvayati Mīmāṃsasamādhiprahāṇasamīkā¹¹[rasamanvāgatam ṛiddhipādām bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargapa*]ṛitām tach chānupalambhayōgēna Idam api Subhūtē bōdhisatvasya mahā¹²[satvasya mahāyānam Punar api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta pañchēndri*]yāni Katamāni pañcha Tadyathā śradr(ddh)ēndriyam vīryēndriyam smṛitēndriyam samādhēndri¹³[yam prajñēndriyam. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. tach chānupalambhayō*]gēna Punar aparām Subhūte bōdhisatvasya mahāsatvasya mahāyānam ya¹⁴[duta pañcha balāni. Katamāni pañcha. Śradhābalaṁ vīryabalaṁ smṛitibalaṁ samādhibalaṁ pra*]jñā[balaṁ Idam api Subhūtē bōdhisatvasya ma]hāsatvasya mahāyānam tach chā¹⁵[nupalambhayōgēna. Punar aparām Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta sapta*] bōdhyāngāni. Katamāni sapta Iha Subhūtē bōdhisatvō mahāsatvō

smṛitī⁶⁶[sambōdhyāṅgaṃ bhāvayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargaparīṇatam Dharmapra*]vichayasambōdhyāṅgaṃ Vīrya Prīti Prasrabdhi Samādhi Upēkshāsambōdhyāṅgaṃ bhā⁶⁷[vayati vivēkaniśritam virāganiśritam nirōdhaniśritam vyavasargaparīṇatam tach chānupalambhayōgē*]na Idam Subhūtē bōdhisatvasya mahāsatvasya mahāyānam Punar apa⁶⁸[ram Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yadutāryāshṭāṅgamārgaḥ Katama āryāshṭāṅgamārgaḥ Samyagdri*]shṭiḥ samyaksamkalpa[ḥ] samyagvāk samyakkarmāntaḥ samyagājīvam samyagvyā⁶⁹[yāmaḥ samyaksamritiḥ samyaksamādhiḥ tach chānupalambhayōgēna Idam api Subhūtē bōdhi*]satvasya mahāsatvasya mahāyānam Punar aparaṃ Subhūtē bōdhisa⁷⁰[tvasya mahāsatvasya mahāyānam yaduta trayō vimōkshamukhasamādhayaḥ Katamē trayāḥ Sūnyatāsa*]mādhiḥ ānimittam samādhiḥ Apraṇiditam[!] samādhiḥ Tatra katamā Sūnyatāsa⁷¹[mādhiḥ Sūnyān dharmān pratyavēkshamāṇasya Sūnyatāvīmōkshamukham Animittān dharmān pratyavēkshamāṇasya Animitta*]vimōkshamukham Anabhisamskārasamskāropraṇidhitam vimōkshamukham Ida⁷²[m api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Śtēshu trishu vimōkshamukhēshu śikshitavyam. Punar aparaṃ Subh*]jūtē bōdhisatvasya mahāsatvasya mahāyānam [yaduta]-m-ēkā⁷³[daśa jñānāni Katamāny ēkādaśa duḥkhajñānam. pēyālam. yāvat kshayañānam anutpādayñānam dharmajñānam anvayajñānam*] samvṛitijñānam [parachittajñā]nā[nam] yathōktaṃ [jñānam iti Ta]tra ka⁷⁴[tamaṃ duḥkhajñānam Yad duḥkhasyānutpādayñānam idam uchyatē duḥkhajñānam Tatra katamaṃ samudayajñānam Yat samuda*]-yasya prahāñajñānam [Katamaṃ] nirōdhajñānam Ya[d duḥ]khasya ⁷⁵[nirōdhajñānam Katamaṃ mārgajñānam Yad āryāshṭāṅgamārgajñānam Katamaṃ kshayañānam Yad rāgadvēshamōhakshayañānam [Katamaṃ*] anutpāda*]jñānam [Yad bhavagatyanutpādayñāna : Katamaṃ dharmajñā⁷⁶[nam Yat pañchānām skandhānām aprakṛitiparichchēdajñānam Katamaṃ anvayajñānam Yach chakshur anityam śrōtraṃ ghrāṇam jihvā kāyō manō-nityam iti jñānam*] pēyālam yāvad dharmānityā ⁷⁷[ti jñānam yāvat pratīyasanutpādō-nitya iti jñānam idam uchyatēnvayajñānam Katamaṃ parachittajñānam Yat parasatvānām para*]pudgalānām chētasaiḥ chittai[ḥ] chaitasikēshu dha⁷⁸[rmēshu cha jñānam Katamaṃ samvṛitijñānam Yat pratipajñānam Katamaṃ yathōktajñānam Yat tathāgatasya sarvbākārajñānatājñānam Idam api*] Subhūtē bōdhisatvasya mahāsatvasya ma-

Bidyabinod Pl. IV, Fig. 1-2, Ad 253a1—258b4, P. 209.10—211.13, Ś 1442.1—1448.17; not in A.

¹[hāyānam tach chānupalambhayōgēna Punar aparaṃ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta trīṇīndriyāṇi Katamāni trīṇy Anājñ*]-ātamm ājñāsyāmīndriyam. ājñēndriya²[m ājñātāvīndriyam Tatra katamaṃ anājñātam ājñāsyāmīndriyam Yad anadhigataśikshāṇām pudgalānām śraddhēndriyam vīryēndriyam smṛitīndriyam*] samādhēndriyam prajñēndriyam iti Tatra kata³[mam ājñēndriyam Yach chhaikshāṇām pudgalānām ājnātavatām śraddhēndriyam vīryēndriyam smṛitīndriyam samādhīndriyam prajñēndriyam idam uchyatē*] ājñēndriya. Tatra katamaṃ ājñātāvīndri⁴[yam Yad aśaikshāṇām pudgalānām tadyathārhatām pratyēkabuddhānām bōdhisatvānām tathāgatānām arhatām samyaksambuddhānām śraddhēndriyam*] [vīryēndriyam smṛitīndri]yam samādhēndriya prajñēndri⁵[yam idam uchyatē ājñātāvīndriyam. Idam api Subhūtē bōdhi-

satvasya mahāsatvasya mahāyānam. tach chānupa*]lambhayōgēna [Punar aparaṁ Subhūtē bōdhisatvasya] mahā⁶[satvasya mahāyānam yaduta trayah samādhayaḥ. Katamē trayah Savitarkaḥ savichāraḥ samādhiḥ avita*]rkō vichāramātraḥ [samādhiḥ avitark]āvichā[raḥ samādhiḥ] Tatra ka⁷[tamaḥ savitarkaḥ savichāraḥ samādhiḥ Viviktaṁ kāmair viviktaṁ pāpakair akuśalair dharmair savitarkaṁ savichā*]raṁ vivēkajaṁ prītisukhaṁ prathamam dhyānam ayam uchyatē [savitarkaḥ sa]vi⁸[chāraḥ samādhiḥ. Tatra katamo=vitarkō vichāramātraḥ samādhiḥ Prathamadhyānasya dviṭiyadhyā*]nasya yā[m*]tarikāyam uchyatē= vitarkō vichāramātraḥ samādhiḥ Tatra ka⁹[tamō= vitarkāvichāraḥ samādhir. Dviṭiyadhyānād ārabhya yāvan naiva samjñā nāsamjñāyam uchyatē= vitarkā*] vicharasamādhir. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahā¹⁰[yānam. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta daśānusmṛitayaḥ Ka*]tamā daśa Tadyathā buddhānusmṛiti dharmānusmṛiti saṁg(gh)ānusmṛiti. śīlānusmṛi¹¹[ti tyāgānusmṛiti dēvatānusmṛiti udvēgānusmṛiti kāyagatānusmṛiti ānāpānānusmṛi*]ti. maraṇānusmṛitir. Idam api Subhū[tē*] bōdhisatvasya mahāsatvasya mahāyānam ¹²[tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yaduta*] chatvāri dhyānāni chatvāry apramāṇāni. chatasra ārūpyasamāpattayaḥ ¹³[ashṭau vimōkshā navānupūrvbavibhārasamāpattayaḥ. Idam api Subhūtē bōdhisatvasya mahāsatvasya ma*]hāyānam tach chānupalambhayōgēna. Punar aparaṁ Subhūtē bōdhisatvasya ¹⁴[mahāsatvasya mahāyānam yaduta daśa tathāgatabalāni. Katamāni daśa. Iha bōdhisatvō mahāsatvaḥ*] pudgalānām sthānam cha sthānatō yathābhūtam pra[jānītē]-sthānam chāsthānatō ¹⁵[yathābhūtam prajānītē. atītānāgatapratyutpannānām karmaṇām karmasamādānānām cha sthānatō vipā*]kaṁ yathābhūtam prajānītē anēkadhātum nānādhātu lōkaṁ yathābhū¹⁶[tam prajānītē parasatvānām parapudgalānām nānādhimuktikatām yathābhūtam prajānītē. para*]satvānām parapudgalānām indriyaparāparatē yathābhūtam prajānītē ¹⁷[sarvbatragāminīm pratipadam yathābhūtam prajānītē. parasatvānām parapudgalānām*] bōdhyānga dhyāna vimōksha samādhi samāpattayaḥ saṁklēśa vyavadh(d)āna vyūsthāna[!]: jñā¹⁸[nam yathābhūtam prajānītē. sōnēkavidham pūrvbanivāsam anusmarati. sa divyēna chakshushā chyutyutpāda*]-jñānam yathābhūtam prajānītē. āsravānām kshayād anāsravi vi(chē)tōvi¹⁹[muktīm prajānāvimuktīm dṛiṣṭā ēva dharmē svayam abhijñāya sākshātkṛitvōpasamipadya viharati kshīṇā mē jā*]tir ushitām mē brahmachāryam kṛitam mē karaṇīyam nāparam asmād bhavam prajā²⁰[nāmi. tach chānupalambhayōgēna. Idam api Subhūtē bōdhisatvasya mahāsatvasya mahāyānam. Puna*]r aparaṁ Subhūtē bōdhisatvasya mahāsatvasya mahāyānam yad idam chatvā²¹[ri vaiśāradyāni. Katamāni chatvāri Samyaksambuddhasya mē pratijānataḥ. Imē dharmā nābhisambuddhā iti śramaṇō*] vā brāhmaṇō vā dēvō vā Mārō vā Brahmā vā kaśchid vā pudga[la*]lōkē sa²²[ha dharmēṇa chōdayēd iti nimittam ētan na samanupaśyāmi. idam atra nimittam na samanupaśya*]mānaḥ kshēmaprāptas cha viharāmy abhayaprāptas cha viharāmi vaisā²³[radyaprāptas cha viharāmi. ārshabham udāram sthānam prajānāmi parishadgataḥ samyak simhanādam nadāmi brāhmaṁ chakra*]m pravarttayāmy a[pravarttitam śrama]-ṇena [vā brāhma]ṇēna vā ²⁴[dēvēna vā Mārēṇa vā Brahmaṇā yā kēnachid

vā lōkē saha dharmēṇa Kshīṇāsrāvasya mē pratijānataḥ Imē āsravā*] na parī-
kshī [nā ity atra bata mē ka]schich chhramaṇō vā brāhmaṇō vā ¹¹[dēvō
vā Mārō vā Brahmā vā kaśchid vā pudgalalōkē yāvat saha dharmēṇa. Yē
tvayāntarāyikā dharmā ākhyātās tē pratisēvyamānā a*]lam antarāyāya nēdam
sthānam vidyatē ¹²[ti mē śramaṇō vā brāhmaṇō vā dēvō vā Mārō vā
Brahmā vā kaśchid vā pudgalalōkē saha dharmēṇa chōdayēd iti nimittam idam
h*]y aham na samanupaśyāmīdam chāham nimitta[m na*]sa¹³[manupaśyamānaḥ
kshēmaprāptō viharāmy abhayaprāptaḥ pēyālam yāvat saha dharmēṇa Yā tvayā
pratipad ākhyātā āryaniryāṇikā niryā*]ti tatkarasaya samyagduḥkhakshayāya
tām prati¹⁴[padyamānō niryāyāt samyagduḥkhakshayāyēti nēdam sthānam
vidyatē ity atra bata mē pēyālam yāvat saha dharmēṇa Idam api Subhūtē
bōdh*]isatvasya mahāsatvasya mahāyānam praśi-

(12—14 folios missing.)

Bidyabinod Pl. IV, Figs. 3-4, Ad 293a3-296a7, P 229.16-231.18, S 1508.20-
1530.15; b 11 ff. cf. A 24-5.

[ēvam asaṁvidyamānēshu sarvbadharmēshu katamō dharmāḥ katamēna
¹dharmēṇa niryāsyati. tat kasmād dhētōḥ tathā hi Subhūtē ātmā nōpalabhyatē
ātmanō-tyantaviśuddhitām upādāya. ēvaṁ yāvat satva*]jīvajānakapaśyakasya
dharmadhātur nō²[palabhyatē hy atyantaviśuddhitām upādāya. tathatā nōpala-
bhyatē bhūtakoṭīr nōpalabhyatē hy atyantaviśuddhitām upādāya*] achintya-
dharmadhātuḥ nōpalabhyatē hy atyantavi³[śuddhitām upādāya skandhadhātāvāya-
tanāni nōpalabhyantē-tyantaviśuddhitām upādāya pratītyasamutpādō nōpala-
bhyatē-tyantavi*]śuddhitām upādāya [tathā] dā[napāram]itā ⁴[śīlapāramitā
vīryapāramitā kshāntipāramitā dhyānapāramitā prajñāpāramitā nōpalabhyatē-
tyantaviśuddhitām upādāya*]dhyātmaśūnyatā nōpa]labhyatē hy atyantaviśu-
⁵[ddhitām upādāya pēyālam yāvad abhāvasvabhāvasūnyatā nōpalabhyatē hy aty-
antaviśuddhitām upādāya smṛityupa*]sthānāni [nōpalabhyantē hy atyantaviśud-
dhitām upādā]ya⁶[ya bōdhipakshikā dharmāḥ balāni vaiśāradyāni pratisaṁvidāḥ
āvēdanikā buddhadharmāḥ srōtaāpannaḥ sakṛidāgāmī*] [anāgāmīḥ] pra[tyēka-
buddhaḥ tathā]gatō[=rhā samyaksambu]ddhō nō⁷[palabhyatē hy atyantaviśud-
dhitām upādāya tathā srōtaāpattiphalaṁ pēyālam yāvat sarvbākārajñatā nōpa*]-
labhyatē hy atyantaviśuddhitām upādāya anutpādō nōpala⁸[bhyatē hy atyanta-
viśuddhitām upādāya tathā anirōdhaḥ asaṁklēśaḥ. avyavadānam anabhi*]-
saṁskārō nōpalabhyatē hy atyantaviśuddhitām upādāya pūrvbāntō nō⁹[pala-
bhyatē hy atyantaviśuddhitām upādāya tathāparāntō nōpalabhyatē tathāgatir
gatīḥ sthitiḥ chyutir upapa*]ttir nōpalabhyatē hy atyantaviśuddhitām upādāya.
hānir nōpa¹⁰[labhyatē vṛiddhir nōpalabhyatē hy atyantaviśuddhitām upādāya
Kasyānupalabdheḥ sarvbaṁ nōpalabhyatē Dharmadhā*]tvanupalabdheḥ nōpala-
bhyatē tat kasmād dhētōr na hi Subhūtē dharmadhātva¹¹[nupalabdheḥ dhar-
madhātur upalabhyatē tathānutpādānirōdhāsaṁklēśāvyavadānānabhisāṁskāra-
tatha*]tābhūtakaṭyānupalabdheḥ yāvat prajñāpāramitānupalabdheḥ nōpala¹²[bhyatē
prajñāpāramitā. adhyātmaśūnyatānupalabdheḥ nōpalabhyatē adhyātmaśūnyatā.
pēyālam*] -[yā]vad abhāvasvabhāvasūnyatānupalabdheḥ nōpalabhyatē. smṛityu-
pasthānā¹³[nupalabdheḥ nōpalabhyatē. pēyālam yāvad asṭādaśāvēdanikabuddha-

dharmānupalabdher nōpalabhyatē*] srōtaāpannānupalabdher nōpalabhyatē piyālam Yāvat tathāgatānupa]¹⁴[labdher nōpalabhyatē srōtaāpattiphalānupalabdher nōpalabhyatē yāvat sarvbākārajñātānu*]palabdher nōpalabhyatē anutpādānupalabdher nōpalabhyatē yāvad anabhisam¹⁵[skārānupalabdher nōpalabhyatē anabhisamskārah. pūrvbāntānupalabdher nōpalabhyatē yāvad vṛi*]ddhir nōpalabhyatē prathamabhūmyanupalabdhe nōpalabhyatē yāva daśamabhū¹⁶[myanupalabdher nōpalabhyatē. Punar api bhūmyanupalabdher nōpalabhyantē daśabhūmayah. Katamā daśa. Tadya*]thā Suklavipaśyanā bhūmir Gōtrabhūmiḥ [Aṣṭamakabhūmir Darśana]-¹⁷[bhūmis Tanūbhūmir Vitarāgabhūmiḥ Kṛitāvībhūmiḥ Pratyēkabuddhabhūmir Bōdhisatvabhūmi*]r[!] Sambuddhabhūmiri ti. Tatrādhyātmasūnyatāyām prathamabhūmir nōpala¹⁸[bhyatē. pēyālam. yāvad abhāvasvabhāvasūnyatāyām prathamā bhūmir nōpalabhyatē. Ēvam adhyātmasūnya*]tāyām dvitīyā bhūmir nōpalabhyatē piyālam tṛitīyā bhūmis chaturth[ī]¹⁹[bhūmiḥ pañchamī bhūmiḥ shashṭhī bhūmiḥ saptamī bhūmir aṣṭamī bhūmir navamī bhūmir yāvad abhāvasvabhāva*]sūnyatāyām daśamā bhūmir nōpalabhyatē. Tat kasmād dhētōr. Na hi Subhūtē²⁰[prathamabhūmyanupalabdhir upalabhyatē na nōpalabhyatē pēyālam yāvan na daśamabhūmyanupalabdhir a*]tyantaviśuddhitām upādāya. Adhyātmasūnyatāyām satvaparipākō²¹[nōpalabhyatē pēyālam yāvad abhāvasvabhāvasūnyatāyām satvaparipākō nōpalabhyatē hy atyantavi*]śuddhi[tām u*]pādāya Adhyātmasūnyatāyā buddhakshētrapariśōdhanam nōpa²²[labhyatē pēyālam. yāvad abhāvasvabhāvasūnyatāyām buddhakshētrapariśōdhanam nōpalabhyatē hy atyantavi*]śuddhitām upādāya Adhyātmasūnyatāyā pañcha chakshūmshi nōpa²³[labhyantē. pēyālam. yāvad abhāvasvabhāvasūnyatāyām pañcha chakshūmshi nōpalabhyantē hy atyantaviśuddhitām upādāya*] Ēvam [hi] Subhūtē bōdhisatvō mahāsatvō-[nupalambhayō]-²⁴[gēna sarvbadharmānām mahāyānēna sarvbākārajñātāyām niryāsyati*]¹

²¹[Athāyushmām Subhūtir bhagavantam ētaḍ avōchat. Mahāyānam mahāyānam iti bhadanta bhagavann uchyatē. sadēva*]mā[nushāsuraḥ lōkam abhibhū]ya niryā²²[syati tēnōchyatē mahāyānam iti. Akāśasamaḥ tad yānam. Tadyathāpy ākāśe-pramēyānām asaṁkhyēyānām satvānām avakāśa*]s tad anēna bhadanta bhagava ²³[paryāyēna idam mahāyānam. Tadyathāpi bhadanta bhagavann ākāśasya āgamō vā nirgamō vā sthānam vā nōpalabhyatē ēvam*] khalv asya bhadanta bhagavam ma²⁴[hāyānasya naivāgamō na nirgamō na sthānam upalabhyatē. Tryadhvasamatāyānam idam yānam yad uta mahāyānam tasmād bhadanta*] bhagavams tad yānam mahāyānam mahāyānam i-

Fol. 152, Ad 418b2-420b4; cf. A 50.17-20.

¹. bōdhisatva[m] mahāsatvam āgamya daśānā kuśalānān dharmapathānām lōkē prādurbhāvō bhavati tatha chaturṇā dhyānānām: chaturṇāpramānānām ²[chātasṛiṇām ārū*]pyasamāpattinām lōkē pradurbhāvō bhavati Tathā dānapāramitāyā lōkē prādurbhāvō bhavati: Ēvam śīlapāramitāyā kshāntipāramitāyā vīrya³pāram[itāyā*] dhyānapāramitāyā prajñāpāramitāyā: lōkē prādurbhāvō bhavati Tathādhyātmasūnyatāyā lōkē prādurbh[āvō bh*]avati:

¹ b10 illegible in the plate. It contained a colophon, of which Bidyabinod tried to make out [sa]māpta ē. . . [rivarṭtō . . . m[ēkū]dasya. I can only see a subscribed ta, illegible traces of six or seven aksharas, and ma. . . dasya. The Tibetan colophon is theg- pa chen- poñi sara- par bbyun- ba betan-pañi lchu 18.

ēvaṃ yāva abhāvasvabhā⁴vaśunyatāyā lōkē prādurbhāvō bhavati: Tathā
 chaturṇāṃ smṛityupasthānānā lōkē prādurbhāvō bhavati: piyāla yāva aṣṭādaśā-
 nām āvēdanikānām buddhadharmāṇā ⁹lōkē prādurbhāvō bhavati [sarvbā]
 kā[ra*]jñatāyā lōkē prādurbhāvō bhavati: Punar apara bhaddhanta bhagavan bōdhi-
 satva mahāsatva:m āgamyā kshatriyamahāśālānā lōkē prādurbhāvō: bhavati: ēvaṃ
 brāhmaṇamahā⁹śālānām: gṛihapattimahāśālānām lōkē prādu[r]bhāvō*] bhavati:
 tathā rājñā chakkravarttīnā lōkē prādurbhāvō bhavati: tathā bhaddhanta bha-
 gavām bōdhisatvām āgamyā cha⁷tumahārājikāyikā dēvā prajñāyantē ēvaṃ
 yā[vad*] akanishṭā[!] dēvā prajñāyatē: tathā bhaddhanta bhagavām bōdhisatvā
 mahāsatvam āgamyā srōttāpattiphalaṃ prajñāyatē srōttāpanna prajñāyatē:
 ēva yāva arhatvam prajñāyatē: arhā prajñāyatē pratyēkabōdhi prajñāyatē
 pratyēkabuddha prajñāyatē: tathā bhaddhanta bhagavām bō⁹dhisatva mahā-
 satvam [āgamyā satvānām*] paripāka prajñāyatē: buddhakshētrapariśōdhanam
 prajñāyatē: tathāgata: arhanta samyaksambuddhā lōkē prajñāyantē dharmacha-
 kkrapravarttanāni cha lōkē¹⁰ prajñāyatē: tathā buddharatnam prajñāyatē: dhar-
 maratnam prajñāyattē samgharatna prajñāyatē: tad anēna bhaddhanēna[!]
 bhaddhanta bhagavām paryāyēṇa bōdhisatvasya mahāsa¹¹tvasya sadēvamā-
 nushyāsūrēṇa lōkēna satatam rakshānuguptim samvidhāsyāmi: Évam uktō bha-
 gavām Śakkraṃ dēvēndraṃ ētaḍ avōchat Évam ēta Kōśika tathā yathā
¹²yūyam vadatha: bōdhisatva Kōśikam[!] mahāsatvam āgamyā sarvbanirayā
 uechhidyatē: tiryagyōni uechhidyatē: yamalōka uechhidyatē: pyāla yāva
 buddharatnasya lōkē prā¹³durbhāvō bhavati: ēvaṃ dharmaratnasya sagharat-
 nasya lōkē prādurbhāvō bhavati: tasmād dhi Kauśika bōdhisatvā mahāsatvā
 sadēvamānushyāsūrēṇa lōkēna satatam satkarttavya gurukarttavya: mā[na*]-
 yitavya pūjayitavya satatam cha sātatyēna rakshānuguptis tēshā samvidhātavya:
 māma (mām ēva) Kauśika sakarttavya: gurukarttava[!] māna¹⁴yitavya pūja-
 yitavyam manyētā: yō bōdhisatvam mahāsatva satkarttavyam: gurukarttavya
 mānayitavya pūjayitavya [manyatē*]: tasmād dhi Kōśika bōdhisatvō mahā-
 satvō ¹⁵sadēvamānushyāsūrēṇa lōkēna satatam satkarttavya gurukarttavya māna-
 yitavya pūjayitavya: satata cha sātatyēna rakshānugupti samvidhātavya: Yat
 Kōśika a¹⁶ya trisahasramahāsahasrō lōkadhātu paripūrṇō bhavēt śrāvaker vbā
 pratyēkabuddhair vbā tadyathā naṭavana vā ikshuvanam vā śālivana vām tila-
 vana vām ¹⁷tāni yāva jīva kaśchid ēva kulaputrō vā kuladuhitā vā satkuryāt
 gurukuryāt mānayēt pūjayēt sarvbōpakaraṇai yaś chēka prathamachittōtpādika
 bōdhisatvam ma¹⁸hāsatva shaḍbhi pāramitābhir avirahitam samtkuryāt guru-
 kuryāt mānayēt pūjayēt: idam ēva sat[!] kulaputrō vā kuladuhitā vā bahu-
 tarām puṇya prasū[nu*]yāt: Tat kasmā¹⁹d dhētō [Na hi K*]auśika śrāvaka-pra-
 tyēkatyēkabuddham[!] āgamyā bōdhisatvā mahāsatvā lōkē prajñāyatē ēva
 tathāgatā arhata samyaksambuddhā: Bōdhisatvan tu Kauśika ²⁰[mahāsatvam
 āgamyā*] sarvbaśrāvaka-pratyēkabuddhā lōkē prajñāyatē ēvaṃ tathāgatā arhanta
 arhanta[!] samyaksambuddhā itti: Tasmād dhi Kōśika bōdhisatvā mahāsatvā
 sa²¹[dēvamānushyāsūrē*]ṇa lōkēna satata satkarttavya [gurukarttavya: māna-
 yitavya] pūjayitavya: satata cha sātatyēna tēshā rakshānuguptim savidhātavya
 iti ||

(Ad here has a colophon: Dvitiyaḥ Śakkravarivarttaḥ 25)

Fol. 209, Ad II 117b4-119b2, cf. A 226.13-227.11.

¹Āha Śāradvatīputra paśchimē kālē paśchimē samayē saddharmasya kshayāt tē bahavō bhavishyanti tatrōttarāyān di²śi bōdhisatvayānikāḥ kulaputrā vā kuladuhitarō vā api tv alpakās tē bhavishyanti ya imām gambhīrā prajñā-³pāramitām śrutvādhimōkshyanty adhimuktā vā cha likhishyanti lekshayishyanti ēvam udgrahishyanti dhārayishyanta(i) paryāpsya⁴nti vāchayishyanti upadēkshyanti bhāshishyanti yōniśām[!] manassu karishyanti bhāvayishyanti tathatvāya cha pra⁵tipasyantē. Tē cha punari mām gambhīrā prajñāpāramitām śrutvā bhāshyamānān nāvaliyishyanti na saliyyishyam⁶ti nōtgra(tra)sishyanti na santrasishyanti na santrāsam āpsyantē. Tat kasmād dhētōr anubaddhās tēbhiḥ kulaputraīr vā kuladuhitribhir vā tathāgatā arhanta samyaksambuddhāḥ paripriṣṭāḥ pariprasnitās chēmām ēva gambhīrām prajñāpāramitām āgamyēti. Tat kasmād dhētōḥ Prajñāpāramitāparipūrṇā hi tē kulaputrā vā kuladuhitarō vā bhavishyanti ēvam dhyānapāramitāparipūrṇā vīryapāramitāparipūrṇāḥ kshāntipāramitāparipūrṇāḥ ¹⁰śīlapāramitāparipūrṇā dānapāramitāparipūrṇā bhavishyanti ēvam ādhyātmasūnyatāparipūrṇā yā¹¹vad abhāvasvabhāvasūnyatāparipūrṇā bhavishyanti ēva smṛityupasthāna[pa*]ripūrṇāḥ pēyālam yāvad ashtādaśāve¹²ṇikā buddhadharmāparipūrṇās tē kulaputrās cha kuladuhitarō vā bhavi[shyanti Tat kasmād dhētō*]ḥ Kuśalamūl[ōpasta]¹³bdhā bahujanasthārtham karishyanti sukham chēmām evānuttarām samyaksambōdhim ārabhyē[ti Tat kasmād dhē]tōs Ta[thā hi] Śāradvatīputra mayā tēbhyāḥ sarvākārajñātāpratisamyuktām[!] kathām[!] kathitā Yē-pi[tē Śā]radvatīputra bahūvur a¹⁴tītē dhvani tathāgatā arhanāḥ samyaksambuddhās tair api tēbhyāḥ kulaputrēbhyāḥ kuladuhitribhyō vā sarvākārajñātā¹⁵pratisamyuktā [kathā*] kathitā Tēshām jātivyativrittānām api ta ēva samudāchārā bhavishyanti yadutānuttarām ¹⁶samyaksambōdhim ārabhyē[ti Tē cha punaḥ parēbhyas tām ēva kathām kathayishyanti yadutānuttarām ēva samyaksambōdhim ā¹⁷rabhyēti Tē cha punaḥ kulaputrā vā kuladuhitarō vā sahitāḥ samagrā bhavishyanti anuttarāyām samyaksambō¹⁸dhau Na cha tām śakshyati bhētu Mārō vā Mārakāyikā vā dēvā yadutānuttarāyāḥ samyaksambōdhēḥ prāg ēvānyē¹⁹bhiḥ pāpēchchēbhiḥ pāpa[sa*]mudāchārēbhiḥ śakyān bhēttum nēdam sthānam vidyatē. Tē cha punaḥ Śāradvatīputra bōdhisatvayānikāḥ kulaputrāḥ kuladuhitarō vēmām gambhīrām prajñāpāramitām śrutvōdāram prītiprasādaprāmudyam pratilapsya²⁰ntē bahujanam vā kuśalēshu dharmēshu pratishthāpayishyanti yadutānuttarām samyaksambōdhim ārabhyēti Tēbhiś cha Śā²¹radvatīputra kulaputrēbhir vā kuladuhitribhir vā mama samimukhē vācha[!] bhāshitā Vayam khalu bhadanta bhagavan bahū²²ni prāṇasātāni bahūni prāṇasahasrāṇi bahūni prāṇasatasahasrāṇi bōdhisatvacharyāyām chara-

The unidentified leaves.

As mentioned above two of the folios bought from Badr-ud-din do not belong to the Ashtādasasāhasrikā. They seem to be numbered 748 and 764, respectively, and the only Prajñāpāramitā where so high numbers would be possible is the Śatasāhasrikā. I have not, however, been able to identify them, and I therefore simply reproduce them in transliteration, without correcting the somewhat corrupt Sanskrit.

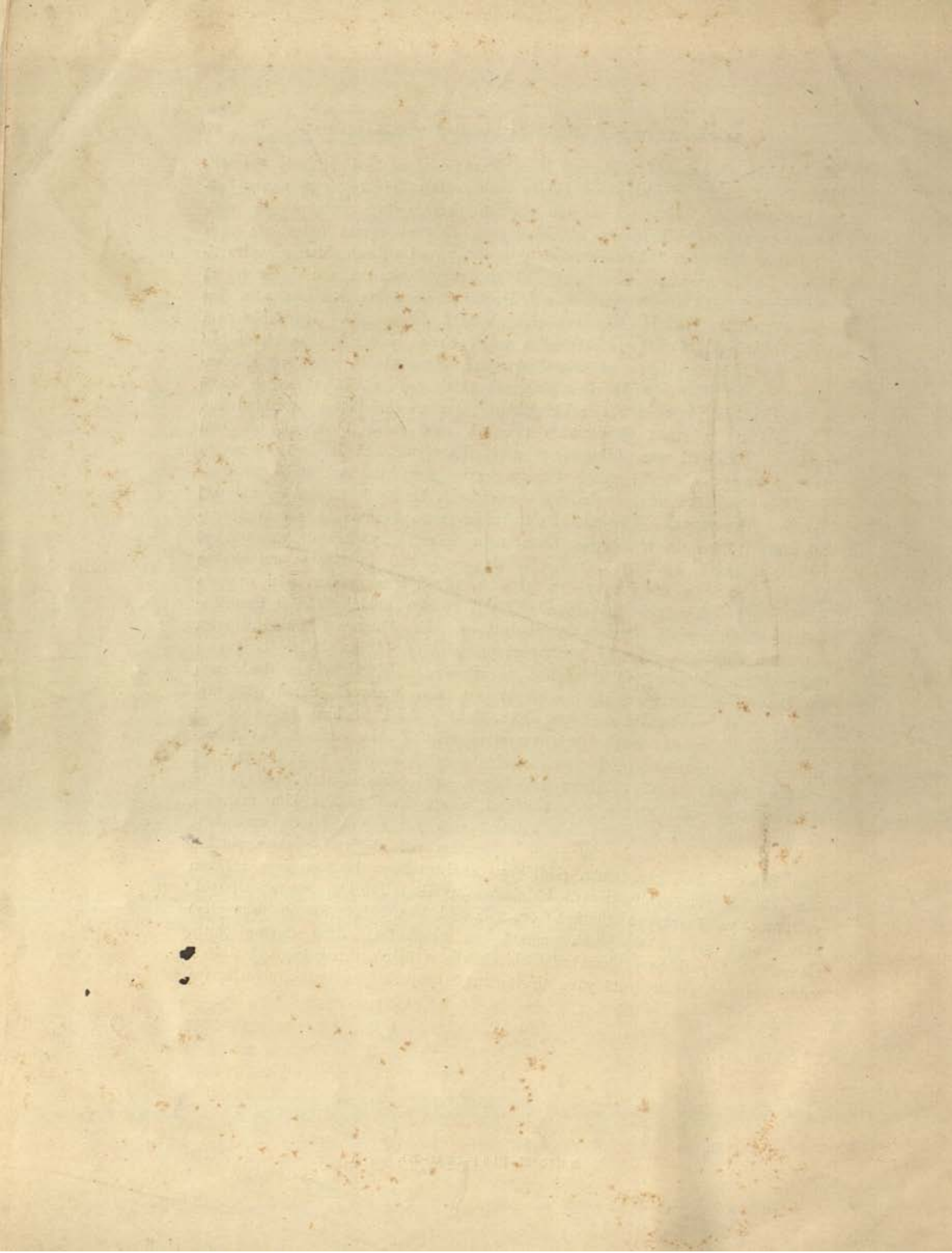
Fol. 748 (?)

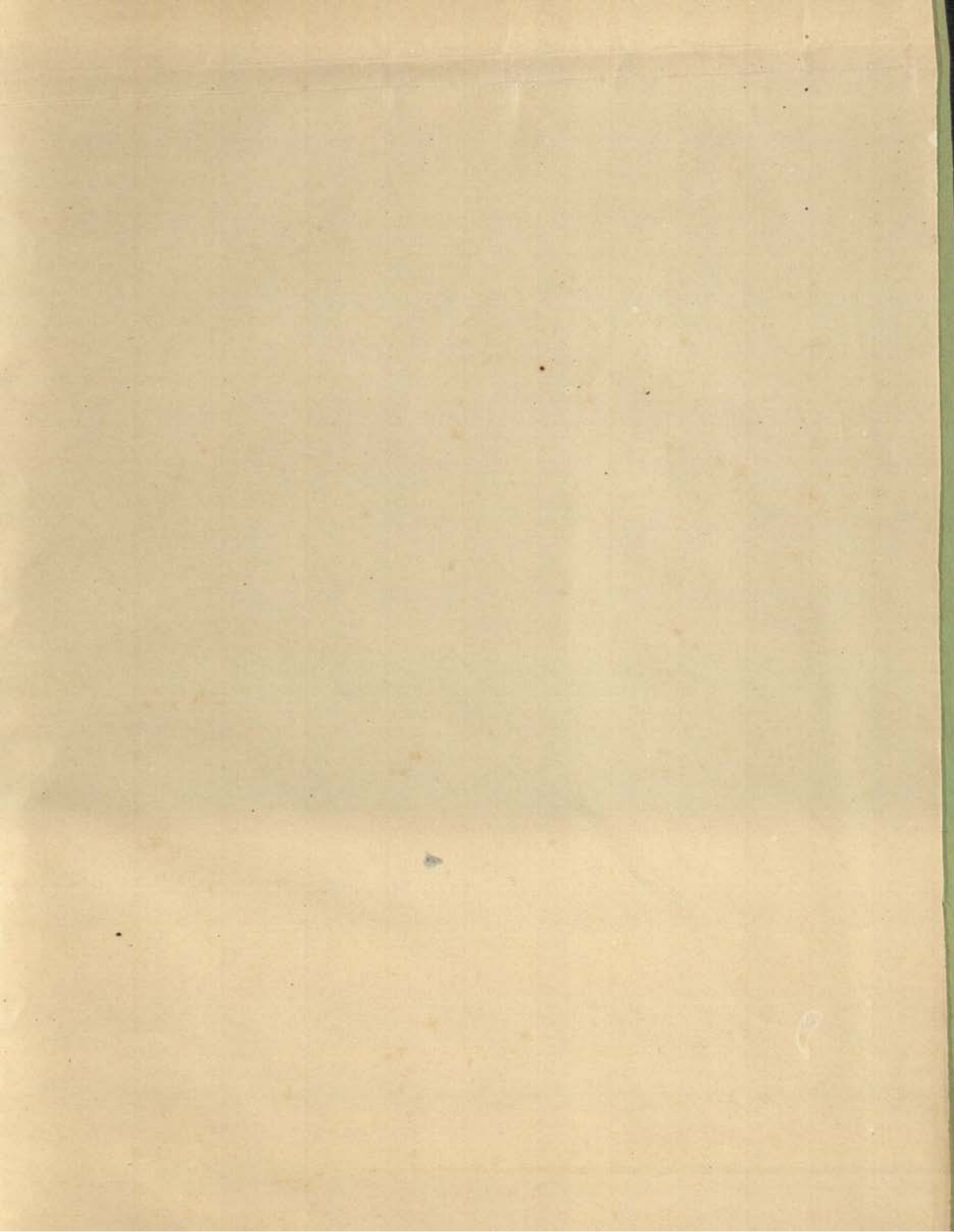
¹yāhnasamayē ēvaṁ rātryā purimē yāmē ēvaṁ maddhyamē : ēvaṁ paś-
chimē yāmē Gaṅgānadīvālikāsamā satvā bhujjāpayēt bhujjāpayitvā ²cha tēshā
satvānām suvarṇapītakaduśya suvarṇaduśyam cha dadyu Gaṅgānadīvālikāsamā
chaiva kalpa tishṭhanta ēvaṁ parityajēta na cha jānīyāt katham ³pariṇāmayi-
tavya : sarvajñatāyā : dānam naivā syād bōdhisatvasya na dānapāramitā Atha
jānīyāt pariṇāmayitum dānapāramitā pra⁴tigrihṇēna bōdhisatvēna ēshō bōdhi-
satvasya sāntikām bahu parityāga Tat kasmād dhētō Tathā hi sa apramēyā
buddhadharmā pratilabdhum na cha ⁵pramāṇabaddhēna parityāgēna śakyam
sarvajñatā pratilabdhum sachē sa dānam pramāṇabaddhaḥ syāt [Ya*]tās
chaiva sō dānam apramāṇabaddhaḥ tataś chai⁶va dānapāramitā bhavati. Évaṁ
khalv āvusa Pūrṇa bōdhisatvānām pramāṇabuddhōtpādām (bōdhisatvēnāpramā-
ṇabaddham dānam) dātavya : na pramāṇabaddha : ēvantaḥ pari⁷tyaktavya
nātaḥ utvarām parityajāmīti. Ayam bōdhisatvaḥ ētēnōpāyēna mātsaryam pra-
tigrihṇāti sarvajñatā cha na pratigrihṇāti. Sachēt puna⁸r ēvaṁ chittam
utpādayati. apramēyā dānam dātavyaḥ tāva dāsyāmau yāvad anuttarām
samyaksambōdhim abhisambōddhum samāna nirāmishēṇa dharmadānē⁹na satvānām
anugrahām karishyāmi : sāmprati khalu punaḥ āmishēṇānugrahishyāmaḥ yāvad
bōdhāya charishyāmaḥ anuttarām samyaksambōdhim abhisambōddhum sa¹⁰mānaḥ
nirāmishēṇa dharmadānēna satvānām anugrahām karishyāmaḥ Tadyathāpy āvusa
Pūrṇa purushō rājānam sēvēta : Rājāsmāka bhaktadātā sēvatō bha¹¹jataḥ
paryupāsataḥ Tadā rājā tushṭōdāgra āptamaṇaḥ anēkai śatasahasraiḥ ratnai
abhichchādayēran Évaṁ ēvāvusa Pūrṇa bōdhisatvō-nuttarām samyaksambōdhim
abhi¹²sambōddhumāmaḥ apramēyā satvā : āmishadānēna parigrihṇāti anuttarām
samyaksambōdhim abhisambuddha samānaḥ nirāmishēṇa dharmadānēna ōvadati
anuśāsati a¹³pramēya satvā saṁsāraduḥkhēbhyō mōchayati. Tadyathāvusa
Pūrṇa bahūni prāṇasatāni bahūmni prāṇasatasahasraṇi rājap[u*]traṁ sēvarīti
bhajanti paryupāsanti. sa rā¹⁴japutras tēshām purushāmṇā sēvakarāṇām
sarvēshām pakvabhaktēna saṁgrahām karōti Bhavati sa samayō sō rājaputrō rājā
pratishṭhēt rājābhishimchyatē. Sa rājābhishēka¹⁵prāptaḥ yē tē tasya purushā
sēvakarāḥ upakārībhūtā mamaitē bhūmyā charantasya kēlāyitum aham ētēr
mamāyitum Ya nūnam aham ētē yadā(!)rū¹⁶pair bhōgaiḥ pratishṭhāpayēt[!]
svasvaṁnagarē pratishṭhāpayēt kañchi karmāntēshu pratishṭhāpayēt kēchi paṭṭa-
nēshu pratishṭhāpayēt kēchi nagarē kēchit karbaḍē. ¹⁷kēshāmchid grāmavara-
bhōgaḥ dadāti Évaṁ ēvāvusa Pūrṇa bōdhisatvō bōdhāya charantaḥ apramēyā
satvā āmishadānēna pratigrihṇi. chīvarapiṇḍapā¹⁸śāryyāsanaglānapratyayabhāi-
shajyaparishkāraiḥ ēvaṁ khalv āvusa Pūrṇa bōdhisatvaḥ satva āmishadānēnā-
[nu*]grihṇāti. Tadyathāpi sa rājaputras tē ¹⁹sēvakarā upasthāyakā pakvabhak-
tēnānugrihṇāti khādāniyabhōjanīyāśāyanīyēnā yathāsaṁvidyamānēnā ēvaṁ ēvāvusa
Pūrṇa bōdhi²⁰satvō bōdhāya charantaḥ satvā āmishadān[ēn*]ānugrihṇāti
chīvarapiṇḍapāśāryyāsanaglānapratyayabhāishajyaparishkāraiḥ Évaṁ khalv āvusa
Pū-

Fol. 764 (?)

¹vātēna bhasmikartum na tv aivā[vai*]vartikasya bōdhisatvasya śakyam
chittam parayādayitum Śakyam khalu puna Śāradvatīputra tē arhanta kshīṇāsra

shaḍabhiññā Gaṅgānadi²vālikāsamā lōkadhātava udahyamānai ādīptaḥ ēkajvālī-
 bhūtai tat mahād archiskandhaḥ ēkaina mukhavātaina nirvāpayitum na tv evā-
 vaivartikasya bōdhi³satvasya śakyaṁ chittam paryādayitum anēnāpī Śāradvatī-
 putra paryāyēṇ[ā]vaivartikasya bōdhisatvasya chittam agram ākhyāyati yāva
 niruttaram ākhyāyati 'Āha āscharyaṁ bhagavān yāvad udāram chittam avaiarti-
 kasya bōdhisatvasya mahāsatvasya śakyaṁ paryādayitum abhibhavitum vā
 vivartayitum Āha Ēvam ēvam Śāra⁵dvatīputra ēvam ēvam Śāradvatīputra Tat
 kasmād dhētō Na hi Śāradvatīputra buddhā bhagavāntā dvayabhāshitam
 advayabhāninā tathāgatā tathā chai⁶va yathā chaiva yathā buddhā bhāshanti
 Sachēch Chhāradvatīputra yē anantāparyantaiḥ lōkadhātubhi satvā yē chānan-
 tāparyantēshu lōkadhātushu Gaṁ⁷gānadyāḥ tāsu yad vālikā tāvantaḥ anyē
 satvā bhavēyu yāvantaś cha pṛithivīdhātu yāvantaś chābdhātuḥ yāvantaś cha
 tējavadhātu yāvanta vā⁸yudhātuḥ tāvantaḥ anyē satvā bhavēyuḥ tat kim
 manyasē Śāradvatīputra bahavas tē satvā bhavēyuḥ Āha Bahavō bhagavān
 bahava sugata Ā⁹ha Tē punaḥ Śāradvatīputra sarvasatvā arhantaḥ shaḍabhi-
 jñāḥ bhavēyuḥ ēvarūpayā ṛiddhyā samanvāgatā bhavēyuḥ tadyathāpi nā[ma*]
 Mahāmaud¹⁰galyāyana Ēkamēkaś cha ṛiddhivāntā yāvantaḥ tē satvās tāvan-
 taḥ Māra pāpimanta nirminuyāt ēkamēkasya Mārasya pāpimataḥ yāvantaḥ tē
 sa¹¹tvā tāvantaḥ hastikāyā nirminuyāt tāvanta aśvakāyāḥ tāvanta rathakāyāḥ
 tāvanta patikāyāḥ nirminuyāt ēva yāva Śāradvatīpu¹²tra gaṇana yāti arhanta
 ṛiddhimantaḥ ēkamēkaś chābhinirminu[yāt*] Tēshām abhinirmitānām ēkamēka-
 mēkaś chābhinirmitāḥ ēvantābhinirminuyāt tat kim ¹³manyasē Śāradvatīputra
 śakyaṁ ētēshām gaṇanāpi saṁkhyāpi pravēśanāya [Ā*]ha Naini bhagavān
 Yatra vāsau kulaputrō vā kuladuhitā vā viharēt ta tri¹⁴sahasra mahāsahasraṁ
 lōkadhātum udahyamātam abhinirminuyāt tat kim manyasē Śāradvatīputrāpi
 nu ttē satvā mahāṛiddhi darśiyuḥ Āha : Mahē¹⁵ṛiddhikā tē bhagavān bhavē-
 yuḥ mahāṛiddhisamanvāgatā bhayēna pratyupasthitā Āha Sachech Chhāradva-
 tīputra yē anantāparyantai lōkadhātubhi¹⁶r Gaṅgānadyāḥ tēshām yāvanta
 vālikāḥ tāvanta kalpā tishṭheyu imē bhayā ghōrā sandarśayataḥ abhavyās tē
 avaiartikasya chittam paryā¹⁷dayitum vā vivartayitum vā Tat kim manyasē
 Śāradvatīputra katamā ṛiddhi balavantatarā syāt yaś cha tēshām apramēyā-
 nām satvānām tēshām cha Mārānām pāpimatām yaś chā¹⁸vaivartikasya ṛiddhiḥ
 Āha Balavatī ēshā bhagavān ṛiddhiḥ ya avaiartikasya bōdhisatvasya balavān
 ēsha chittaḥ yaḥ avaiartikasya bōdhisatvasya Āha : Tat kim manya¹⁹sē Śārad-
 vatīputra ya ēvarūpayā ṛiddhyā ēvarūpēṇa balēna samanvāgataḥ arhavy(ty)
 asāv agratvam kārāpayitum agratā vā nirdēshṭum Āha Sarvajñachitta
 sthapa²⁰yitvā yathāham bhagavadbhāshitasyārtham ājānāmi paryāyēṇa bōdhisat-
 vachittam agram ākhyāyatē yāva niruttaram ākhyāyatē yaduta-m-avaivartikasya





11-13/18/75
Sax
M.C.

Memoris NO: 69.
Central Archaeological Library,
NEW DELHI. 22073

Call No. R 913.03/I-D-1/Kon

Author— Konow, S. K., Ed

Title— Central Asian Fragments
of the Ashtadshahi

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.

S. O. 148. N. DELHI.