SUVIKRÄNTAVIKRÄMI-PARIPṛCCHA
PRAJÑĀPĀRAMITĀ-SŪTRA

Edited with
AN INTRODUCTORY ESSAY

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<tr>
<td>Tōhoku</td>
<td>A Complete Catalogue of Tibetan Buddhist Canons, published by Tōhoku University, Sendai, 1934.</td>
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<td>TTP.</td>
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PREFACE

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

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

Dr. Matsumoto, who is one of my intimate and most respected friends, has gone further, by way of confirming my views, to compare the photographs of the Sk. Ms. of the Cambridge University Library with the Chinese translation during his stay in Germany, with a view to publishing a complete romanized edition of the text in question. The fruit of his efforts was offered to the public in the following order: Chapter 1 of the text appeared in the above-mentioned work of his; Chap. 2 in 'Festschrift-Kahle' (Leiden, 1935), and after a break occasioned by the War, the rest of the text was published in Tōkyō, 1956.
These commendable efforts of Dr. Matsumoto have practically succeeded in verifying the correctness of my view, and now that the whole text has been duly published by him, I might as well say that the necessity for my edition has been rather diminished.

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

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

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

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

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

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

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

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

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

Feb. 7, 1958

Ryusho HIKATA.

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

July 15, 1958

R. H.
PART I

AN INTRODUCTORY ESSAY

ON

PRAJÑĀPĀRAMITĀ LITERATURE
An Introductory Essay on Prajñāpāramitā-Literature

I. What is ‘Prajñāpāramitā’?

(1) The meaning of ‘Prajñā’

In Buddhism, the term ‘Emancipation’ or ‘to attain to Vimukti’ means ‘to get the Bodhi (the wisdom of Buddha)’ or ‘to be perfectly enlightened’; in other words, it means ‘having obtained Prajñā (or Paññā in Pāli, the wisdom of Buddha)’. The ‘Prajñā (or Paññā)’, in its turn, should be regarded as consisting of the ‘intuition’, or, to use the later Buddhist terminology, ‘Nirvikalpajñāna (the non-discriminating-wisdom)’, which directly arises from the state of having attained to ‘Anātman’ (selflessness) and ‘Nirvikalpa-prṣṭhalabdha-jñāna (the wisdom obtained just after the non-discriminating-wisdom)’. (The state of Anātman is an undifferentiated experience, or a fact itself, not to be defined as a wisdom, or whatever else. However, anyone who goes through that experience comes to attain an intuition, or intuitively apprehend his self-experience as such, or, he comes to have a wisdom to apprehend the fact of his experience as, to use the Buddhist terminology, ‘Sāṃskāra’ (‘always accomplishing oneself’, i.e. in Chinese ‘行’ ‘going-on’ or ‘becoming’). This we name a kind of wisdom, but we must admit that it lacks yet the perceptive thinking based on the antithesis of the Subject and the Object, or the discrimination; therefore we call it a non-discriminating wisdom. The man who has attained that experience comes to obtain the mental force or the wisdom, by which he may act in accordance with that non-discriminating wisdom, and also the Upāya-jñāna (the wisdom of expediency), by which he may reflect on his experience and make up a systematized doctrine, expound and explain it so as to have the others follow the similar path and attain the same end. At that time he may be said to have obtained ‘Nirvikalpa-prṣṭhalabdha-jñāna’ (the wisdom obtained just after the non-discriminating wisdom). ‘Prajñā’ should be understood to include both of these two kinds of wisdom, ‘Nirvikalpajñāna’ and ‘Nirvikalpa-prṣṭhalabdha-jñāna’, and ‘to have obtained Prajñā in this sense’ is what we understand by the ‘Emancipation’.)
We may take 'Paññā-vimutti' (Prajñā-vimukti, emancipation of wisdom), which occurs in the Buddhist texts in the early days, to mean either 'to have attained to Vimukti' by 'having obtained Prajñā' or by 'shining forth of Prajñā' after being released from 'Non-prajñā' with which it has been overshadowed so far. A word 'Cetovimutti' (emancipation of heart) is also used in the early Buddhist canons either by itself or together with the 'Paññā-vimutti'. What 'Cetovimutti' means is after all the state of the heart restored to its original purity through emancipation from various passions,\(^{1}\) which certainly must presuppose the condition that the Paññā has been obtained\(^{2}\); since the 'Cetovimutti' is no other than one 'Vimutti', it is quite the same as 'Paññāvimutti'. In later days, nevertheless, a distinction between these two has become customary on assumption that Cetovimutti and Paññāvimutti should mean separate emancipations, from the obstruction of passions, and from the obstruction of knowledge, respectively, holding, therefore, that a real emancipation should be the emancipation on both sides. This, however, does not seem to me to represent the original view on the subject that 'Vimukti' (emancipation) means one has obtained Prajñā, and Buddha means the one who has obtained Prajñā. Bodhi (Buddha's Wisdom) is equal to Prajñā, that is the wisdom which enables one to have unerring judgements and conducts in going through the world. The one who has obtained it—i.e. Buddha—is referred to in early—though not very early—Buddhist canons as 'Sabbaññu' (Sk. Sarvajña, omniscient) (See MN. 72 (Vol. I, p. 482), MN. 79 (Vol. II, p. 31) MN. 90 (Vol. II, p. 126)). This term 'Sarvajña' is frequently used in Prajñā-pāramitā-sūtras (abbr. PPSs) as a synonym of Buddha. The earlier Chinese translators transcribe the word as '薩婆若' (Sarvajña), or translate it as '一切智' (everything-knowing).

(2) Pāramitā as Bodhisattva-caryā

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

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\(^{1}\) MN. 39, Assapura-s. Tassa evaṃ jānato evaṃ passato kāmāsavaṃ pi cittāṃ vimuccati, bhāvāsavā pi cittāṃ vimuccati, avijjāsavā pi cittāṃ vimuccati, vimuttasmin vimuttam iti ānām hoti.

\(^{2}\) AN. VII, 65. Āsavānaṃ khaṇā anāsavāṃ cetovimuttim paññāvimuttim.

中阿. 182, 驚邑經 (TTP. I, p. 725, c.). 彼如是知，如是見已，即欲得心解脫，有漏無漏心解脫，解脫已便知解脫，難阿. 710 (TTP. II, p. 190). 難食欲者心解脫難無漏者慧解脫。長阿. 18 (TTP. I, p. 77, b). 盡有漏成無漏，心解脫慧解脫。

中阿. 56. (TTP. I, p. 491, a). 心解脫未得，欲令導者有五智法，比丘修智慧，觀興寂法，如是等智慧冥通，分別知已，以正盡苦……
but later on in the Schism-age it makes its appearance even in Pāli literature, in some commentaries and in some texts of a relatively later compilation. And among the Hybrid Sanskrit texts, its occurrence in Mahāvāstu may be cited as one of the earliest instances.

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

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

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


5 It may be admissible to explain the word ‘pāramitā’ as ‘pāram-ītā’, as advocated by Haribhadra in his Abhisamayālāṃkārālokkā (Wogihara’s ed. p. 23), but considering the meaning of pāramitā as bodhisattvacaryā (the conduct by which one has attained Buddhahood or the other side, and accordingly, suitable for the one who is distined to—not simply will—obtain Bodhi or attain Buddhahood), I prefer the above explanation, i.e. ‘pāram-ītā’.
mentioned there, was added, namely, ‘dāna’ (giving up), which came to top the list. The reason for the preference given to ‘dāna’, which precedes the others in the order, may be as follows: The Bodhisattva is not meant solely for the ‘renounced ascetics’, but also for every one—irrespective of the renounced or the layman—who is looking up above for Bodhi and down to for the salvation of the beings-in-general including the other living beings than human beings as well. Accordingly a ‘conduct fit for all these laities or house-living ones and several other kinds of living beings’ had needs to be thought out. And this is how this particular conduct ‘dāna’ came to be looked upon as one of the most important Bodhisattva-caryās, indeed, the best suited for the purpose mentioned above. Moreover, the Bodhisattva-caryā explicitly aims at ‘salvation of others to be enlightened’, and the fundamental principle of the salvation of others in that sense consists in the conduct of giving up everything in order to realize the non-existence of one’s own self, as well as of one’s own possessions. It is quite natural, then, that ‘dāna’ (giving up everything, even one’s own self in the extremity), which best embodies this principle, should have come to occupy a place of prominence among the Bodhisattva-caryās. So much for the making of six pāramitās as Bodhisattva-caryās. So much for the making of six pāramitās as Bodhisattva-caryās. So much for the making of six pāramitās as Bodhisattva-caryās.

\[\text{As for the further discussion on Prajñā, see Prof. K. Kawada's Essay on 'Prajñā' in 'The Fundamental Truth of Buddhism' Tokyo, 1956, pp. 133-174, and as regards the Developed conception of Prajñā, see Prof. S. Yamaguchi's 'Hannya-shisō-shi' (A History of the development of Prajñā-thoughts), Kyoto, 1951.}\]
II. Prajñāpāramitā-Sūtras

(1) Prajñāpāramitā-sūtras

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

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

A List of Prajñāpāramitā-sūtras

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

(1) Sk. Śatasāhasrikā-PPS. ed. by Pratāpa Candra Ghoṣa, Calc. Bibl. Ind. 1902 ff. (not completed). Mss. Tōkyō, Nos. 28, a, b, c, d; etc. A palm-leaf Ms. (though many leaves are missing) possessed by T. Yamamoto is preserved in Kyushu University, cf. Annual of Philosophical Study in Kyushu University, II.
Ch. Division I of '大般若波羅蜜多經', 400 fasciculi, tr. by 玄奘 Hsiouen-thsang (660–663 A.D.) TTP. No. 220 (1); vol. V–VI.

Tib. Šes-rab-kyi pha-rol-tu phyin-pa ston-phrag-brgya-pa (Satasāhasrikā–PPS) (Tōhoku, 8).

(2)


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

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

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

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

Tib. Šes...phyin-pa ston-phrag-ñi-śu-hia-pa (Pañcaviṃśatisāhasrikā–PPS) (Tōhoku, 9).

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

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

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

Tib. Šes...phyin-pa khri-brgyad-ston-pa (Aṣṭādaśāsāhasrikā–PPS) (Tōhoku, 10).

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

(4)

Sk. Aṣṭāsāhasrikā–PPS. ed. by R. Mitra, Calc., 1888 (Bībh. Ind.); the same Sk. text is contained in Abhisamayālāmāraṇa-lōka, ed. by U. Wogāhara, Tōkyō, 1932–5, Sk. Mss. Tōkyō Nos. 1–6, 8, 391, 410, etc.


'道行般若經', 10 fasc. tr. by 超佛 (Kṣemabuddha or Kṣamabuddha?) from India.
Prajñāpāramitā-sūtras


‘摩訶般若鉞經’，5 fasc. The present tradition tells that it was translated by 毘摩羅 (Dharmapirya?) with 菩提念 Chu-fon-nien in 382 A.D., but that must be wrong; the translator is, presumably, Dharmarakṣa (法護), and the date must be after 265 A.D. More than half of the whole text is missing. TTP. No. 227; vol. VIII, pp. 508–536.


‘佛母出生三法藏般若波羅蜜多經’，25 fasc., tr. by 施護 Shih-hu (880 A.D.—). TTP. No. 228; vol. VIII, pp. 587–676.

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

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


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

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

‘勝天王般若波羅蜜經’ (Devarāja-Pravara-PPS), 7 fasc. tr. by Upaśūnya (565 A.D.). TTP. No. 231; vol. VIII, pp. 637–726.

(7)


‘文殊師利所說摩訶般若波羅蜜經’, 2 fasc., tr. by 曼陀羅 Mandra (or 曼陀羅仙 Mandraṣṭa) from Fu-nan (the lands along the lower Mekong) (503 A.D., or presumbaly, 506 A.D.—). TTP. No. 232; vol. VIII, pp. 728–732; it is also contained in TTP. No. 310 (46), vol. XI, pp. 638–648.

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

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

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

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

(9) Vajracchedikā-PPS.


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


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

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


Tib. Ñes·phrin-pa rdo-rje gcod-pa (Tōhoku, 16).


(10)


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


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

‘最上根本大乘不空三昧大敎王經’ (containing Vidhi), 7 fasc., tr. by 汝賢 Fa-hsien (982–1001 A.D.). TTP. No. 244; vol. VIII, pp. 786–824.
Tib. Śes...phyin-pa tshul-brgya-lha-beu-pa (Tōhoku, 17 and 489).
Dpal-mehog dañ-po shes-by-a-ba theg-pa chen-po-hi rto-g-pa-hi rgyal-
po (Śrī-paramāṇyā nāma Mahāyāna-kalparāja) (Tōhoku, 487) +
Dpal-mehog dañ-po-hi shags-kyi-rto-g-pa-hi dum-bu (Śrī Paramāṇyā
mantra-kalpakhaṇḍa) (Tōhoku, 488).
Dpal-rdo-rje sīn-po rgyen shes-by-a-ba-ha rgyud-kyi rgyal-po chen-
po (Śrī Vajrāmaṇḍ(al)ālaṃkāra nāma Mahātantrarāja) (Tōhoku, 490).

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

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

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

(16)
Sk. Suvikrāntavikrāmi-paripṛcchā Prajñāpāramitā. Ed. by T. Matsumoto,
(1st. Chap.) with ‘Vorwort’, in his ‘Die Prajñāpāramitā Literatur nebst einem
Specimen der Suvikrāntavikrāmi-Prajñāpāramitā’ (Bonner Orientalistische Studien,
Heft I), Stuttgart, 1932; (2nd Chap.) in ‘Festschrift-Kahle’, Leiden, 1935; a com-
plete text was ed. by him in 1956, Tōkyō. My edition follows in this volume.
Only-known-Ms., Cambridge, Add. 1543.

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

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

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

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

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

(18) Prajñāpāramitā-hṛdaya-sūtra

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

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

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

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

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

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

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

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

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

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

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

(20) (No Sk. text)

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

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

(21) (No Sk. text)

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

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

(22) (No Sk. text)


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

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


(24) (No Sk. text)

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

Tib. Śes... phyin-pa lña-brgya-pa (Pañcaśatikā) (Tōhoku, 15).
(25) (Neither Sk. nor Tib. text)

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

(26)

Sk. Ratnagūṇa-saṁcaya-gāthā. (Mas. Tōkyō Nos. 32, 48, 402, etc.)

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

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

(27) (No Sk. text)


Tib. йес...phyin-paḥi mtshan bṛgya-rtsa-brgyad-pa (Prajñāpāramitā-nāma-aṣṭasaṭaka) (Tōhoku, 25).

(2) Classification of PPSs.

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

In the first place 道安 Tao-an in his ‘道行經序’ (Introduction to ‘道行經’, in ‘出三藏記集’ Fasc. 7, TTP. vol. LV, p. 47) mentions two kinds: ‘道行品經’ (TTP. No. 224) and ‘放光品經’ (TTP. No. 221). His contemporary 支道林 Tao-lin from Yüeh-chih (314–366) also mentions two, the larger and the smaller, in his ‘大小品對比要抄序’ (Introduction to a Résumé of the Comparison of the Larger and the Smaller PPSs, ‘出三藏記集’ Fasc. 8, ibid. pp. 55–56). The fact was that 朱仕行 Chu-shih-häng (203–282), their predecessor, had found in the ‘Smaller version’ (道行經)
some points hardly comprehensible, and came to the belief that this was all because of the fact that the ‘Smaller’ text was really an abridged translation of the Larger one, and having heard of a perfect ‘Larger sūtra’, consisting of 90 chapters, reportedly extant in the ‘Western Countries’, he went over to Khotan in 260 to get that sūtra, which he obtained and gave to 毘若壇 (Puṇṇadhamma?), one of his pupils, to be brought back home. This Puṇṇadhamma arrived in 洛陽, Capital of China, in 282, and the text he brought back was later translated into Chinese by 無叉羅 (Mokṣala?) in 291 as ‘放光般若經’ (TTP. No. 221).\(^1\)

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

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

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1 See ‘朱仕行傳’ (Biography of Chu-shih-hang) in ‘出三藏記集’ (A Catalogue of Ch. Tripitaka, compiled by 僧伽僧薩, Fasc. 18. (TTP. vol. LV, p. 97).

2 Tao-an says in his ‘Introduction to ‘道行經’ (TTP. vol. LV, p. 47): “'佛涅槃後，外國高士抄九十章為小品’ (After the Buddha’s nirvāṇa, a foreign eminent man, having abstracted from the larger PPS of 90 chapters, made the smaller one). Tao-lin says in his Introd. to a Résumé of the Comparison of the Larger and the Smaller PSSs. (ibid. pp. 55–56): “'蓋聞出小品者文士也，...雲菜先學共傳云，佛去世後，從大品之中抄出小品’ (We are told that a foreign priest compiled the smaller sūtra, ... after the Buddha’s nirvāṇa the smaller text was composed by abstraction from the larger text).
Accordingly, in the above mentioned passage of '大智度論' the writer (probably Kumārajiva) makes no mention of these two translations. In the latter parts of Fasc. 100 of the book, the writer says that the Larger MPPS, (of which his present book is a commentary), is really the Medium PPS, having 22,000 ślokas; he goes on to say that the real Great Version is of 100,000 ślokas, adding that in the residences of Asuras and Devas, there is a still larger one, consisting of a hundred million ślokas. He says further: the duration of the human life in the present world is so short and the mental force so weak that people can hardly read even the Smaller MPPS, let alone the Larger ones. I think this portion is also of Kumārajiva’s opinion, and not of Nāgārjuna’s.(3)

Be that as it may, we may safely assume that in Kumārajiva’s time three versions were to be recognized of the PPSs that existed in the world: The Great MPPS of 100,000 ślokas (which was not translated into Chinese at that time as yet); the Medium MPPS of 22,000 ślokas, (which corresponds to the text, of which ‘大智度論’ is a commentary), and the Small MPPS (which corresponds to ‘道行經’). Of these three, the two latteres were translated by K-J himself in 404 and in 408. As to the first Great one, he has left no translation, but merely reports that such a text existed in India, although it is open to question whether it really existed there at the time of Nāgārjuna or not.(3)

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

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3 See Chap. V of this Essay.

4 ‘出三藏記集’ Fasc. 8 (TTP. vol. LV, p. 55, a): “‘斯經正文凡有四種，是佛異時通化廣略之說也，其多者云有十萬偈，少者六百偈，此之大品乃是天竺申品也，云々.’
Another possibility may be Nāgaśrī-PPS, i.e. No. (8) of my List, the length of which is near to the above No. (7), though we cannot calculate the exact number of the ślokas of the text No. (8), for we have no Sk. text of it to-day. Both of the two older translations of No. (7) have 6.5 pages in TTP, and the older translation of No. (8) has 9 pages, thus No. (8) seems to be a little larger than No. (7), so far as the present comparison goes. On the other hand, H-ths-tr. of No. (7) has 10 pages and that of No. (8) has 5 pages, thus No. (8) seems to be smaller than No. (7) in this case. This contradiction probably comes from the fact that some phrases and sentences of H-ths-tr. of No. (7) are much more exaggerated than those of the extant Sk. text, while H-ths-tr. of No. (8) lacks some parts at the beginning and some at the end, as compared with the older translation of it. Considering these points, we can easily presume that the original texts of No. (7) and No. (8) were very near in length. Moreover, we find Ch. tr. of No. (8) to be a production of some time between the latter part of 3rd Cent. and the end of 4th Cent. (see No. (8) of my List). Therefore, it is not impossible for K-J to have known the Nāgaśrī-PPS and spoken of it as a text having 600 ślokas. But this is still a guess-work, for K-J says nothing about this sūtra in his writings or translations. Yet to me the Nāgaśrī-PPS seems to be the most likely alternative after all, for Ch. translation of it really existed before the time of K-J, although, on the one hand, he made no mention of it, and, on the other hand, we cannot tell the exact number of its ślokas.

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

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6 As for the date of the Chinese translation of Vajracchedikā, ‘大周刊定錄’ (TTP. No. 2153) and ‘金刚般若經疏’ (Commentary on Vajracchedikā, traditionally, although very doubtfully, held to have been compiled by 趙頌 (Chao-i), tell the year 弘始 3 (401), which is probably wrong. Kumārajīva came to 長安 (Chang-an) only on the 20th of December of the same year 弘始 3, (see Sēng-jui’s ‘大品經序’ in ‘出三藏記集’ Fasc. 8, and in ‘大智度論序’ ibid. Fasc. 10), and translated ‘譯話’ (Dhyāna-sūtra) during the period from the 26th of the month to the 4th of January of the next year. If he had actually translated the Sūtra in question, it would have been between the 20th and the 25th of the month, which is very improbable, although not quite impossible. Old catalogues hold it to have been‘弘始六年’ (during the age of 弘始 i.e. 399-416). ‘金刚般若經疏’ (Commentary on
been later than 408, when K-J-tr. of the Smaller MPPS was completed, otherwise he would have made some allusion or other to the Vajracchedikā. Anyhow, we may surely assume that at the time of K-J there existed in India at least five kinds of PPSs, i.e. the above mentioned four and Vajracchedikā-PPS.

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

Vajracchedikā) by 吉藏 Chi-tsang and ‘金剛般若論籌要’ (An abstracted Sub-commentary on Vajracchedikā) by 增蜜 (Tsung-mi) give 402. In so doing, they are probably dependent on some source, but as we are yet uninformed of anything which might have been the source, we may content ourselves with the rough estimation of the old catalogues: 401–412. Moreover, since ‘大智度論’ and Sêng-juī’s ‘Intro. to the Smaller MPPS’ have no reference to the translation of this Sūtra, the date should be properly put rather toward the end of the period suggested above.

6 We find the name of this sūtra in ‘A Catalog. of Miscellaneous sūtras, the translators of which are unknown’ contained in ‘出三藏記集’ Fasc. 4 (TTP. LV, p. 29). In Fasc. 2 of ‘法經錄’ (‘A Catalog. of Ch. TP. compiled by Fa-ching and others’ in 594 A.D.; TTP. No. 2146; vol. LV, p. 126), we see the name of this sūtra mentioned among the ‘Doubtful ones’. In ‘註解品經序’ (Intro. to a Commentary on the Larger MPPS, TTP. LV, p. 54) written by Emperor Wu of Lian Dynasty in 506–512, he says that ‘仁王般若’ is acknowledged as a ‘Doubtful sūtra’.
Pravarapripṛcchā-PPS, which Upaśūna translated into Chinese in 565 A. D. (TTP. No. 228, see No. (6) in my List). In the Introduction to the translation of the sūtra (TTP. VIII, p. 725) it seems to be taken for granted that the ‘Devarāja-paripṛcchā-PPS’ mentioned in the ‘仁王般若’ is this ‘Devarāja-Pravara-paripṛcchā-PPS’, and that was really the case, as the later investigations have revealed. So the writer of the passage above in ‘仁王般若’ must have known of the existence of the Devarāja-Pravara-Paripṛcchā-PPS at that time (at the end of the 5th century or the beginning of the 6th century). Thus we may conclude that at the time when ‘仁王般若’ made its first appearance in China (at the beginning of the 6th century), six different kinds of PPSs were known to those who brought out the ‘仁王般若’: ‘仁王般若’ and three texts of MPPs (the Great, the Medium, the Small), and Vajracchedikā, and Devarāja-Pravara-paripṛcchā.

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

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

The naming of the eight original texts that must have existed

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7 Later in ‘開元釋詁錄’ (A Catalog. of Ch. TP. compiled in the K’ai-yüan age, in 730 A. D.), Fasc. 12 (TTP. LV, p. 607, b), it is stated that Bodhiruci composed this as a commentary on Vasubandhu’s śāstra and that this is not a translation from a Sk. origin.
then in India is acceptable, but it is open to criticism whether these suggested relations of Indian texts to their Chinese equivalents do hold equally acceptable or not. For example, the list suggests that No. I may correspond to Chinese ‘大品’; this is objectionable if by the ‘大品’ is meant what is known as ‘大品般若’ (the Larger MPPS) in Chinese translation. The grouping of No. II and ‘放光’ is not right, for ‘放光’ has not so many ślokas as 25,000. The suggested relation of No. V to ‘小品’ (the Smaller MPPS) is not tenable either, if by the ‘小品’ is meant that of K-J-tr. Neither does the list above quite agree with that recorded in Chi-tsong’s ‘Commentary on Vajracchedikā’ as a quotation from Bodhiruci’s (TTP. No. 1699; vol. XXXIII, pp. 84 ff.), which holds:

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

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

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

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8 TTP. vol. XXXIII, p. 76. a: I consisting of 100,000 ślokas, II of 25,000 ślokas, not yet transmitted into Ch., III of 18,000 ślokas, i.e. ‘大品’ or ‘放光’, IV of 8,000 ślokas, i.e. ‘小品’, or ‘進行’, V of 4,000 ślokas, i.e. ‘光讃’, VI of 2,500 ślokas, i.e. Devarāja-paripṛchchā, VII of 600 ślokas, i.e. Mañjuśrī, VIII of 300 ślokas, i.e. Vajracchedikā.
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IV. " of 8,000 " = (4) of H-ths-tr., and '道行', '大明度', and the Smaller of K-J-tr.

V. " of 4,000 " (a detailed discussion will be followed).

VI. " of 2,500 " This is very near to Devārajā-Pravara-paripṛcchā, as we have already seen.

VII. " of 600 " This is very near to (7) of H-ths-tr., and TTP. Nos. 232, 233 or to (8) of H-ths-tr., and TTP. No. 234.

VIII. " of 300 " Vajracchedikā, (9) of H-ths-tr., and TTP. Nos. 235–239.

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

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

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

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9 Div. V of H-ths-tr. seems to be very near to this in its outer form, but, as will be discussed later, the explanation must be either that H-ths omitted those Chapters when he translated his text or that the omission had been done in the original text which he had brought from India.
come under these eighteen have come out, in my belief, in India later than Hiouen-thsang, that is, in or later than the latter part of the 7th century.

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

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

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

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

A Classification of PPSs.

--The Smaller MPPSs. (IV and V Divs. of H-ths-tr. and their equivalents).

--Mahā-PPSs.

--The Larger MPPSs. (III, II, and I Divs. of H-ths-tr. and their equivalents).

--Miscellaneous-PPSs. (VI-XVI Divs. of H-tsh-tr. with their equivalents, and other miscellaneous sūtras).

10 The title ‘放光’ is derived from the name of its first Chapter “毘摩詭若波羅蜜‘放光’品”, that is also the case with ‘光讚’, which begins with the Chapter “摩訶…‘光讚’品”, and also with ‘逓行’, the initial Chapter being “摩訶…‘逓行’品”, ‘大明度’ is a free rendering of Mahāprajñāpāramitā. All of these sūtras (including ‘小品’ the Smaller one) had ‘Mahāprajñāpāramitā’ as the real title.
III. The Ur-Text of Prajñāpāramitā-Sūtra

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

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

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

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

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

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

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

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

¹ As for the translator of ‘摩訶般若綱經’, see Prof. M. Suzuki’s art. in ‘Philosophical Studies’ No. 548, pp. 57-76, and K. Kajiyoshi’s above mentioned work, pp. 77-87, and also No. (4) in my ‘List of PPSs’ of Chap. II, above. ‘道行’ and ‘綱經’ are almost identical, but sometimes the former comes nearer to ‘大明度’ than to ‘綱經’.
the Smaller group, with 『放光』 (with due attention to its equivalents, too) as the representative of the Larger group. And in so doing, it is also necessary to make constant reference to the five Divisions of H-ths-tr., which has the best possible array of the five sūtras, smaller and larger, through the Table of Comparison (Table II). On the other hand, we must also remember that the comparisons within each group are also important, that is to say, the comparisons among the texts of the Smaller group and separate comparisons among the texts of the Larger group are important, inasmuch as the texts of each group do present more or less differences among themselves, although they may agree in broad principles. The reader’s attention is, therefore, called to the Table III (Comparison among several versions of the Larger MPPSs) and Table IV (Comparison among several versions of the so-called MPPS of ‘100,000 ślokas’).

The most marked difference between 『道行経』 and 『放光経』 consists mainly in the following nine points:

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

(2) As regards the teachings concerning the conception of Praṇidhi (vow) of the Bodhisattvavacaryā, 『放光経』 and the other Larger ones show a higher stage of development than the Smaller ones. The teachings set forth in the former suggest that the 24 Praṇidhis of the larger Sukhāvatīvyūha-sūtras of the older Chinese translations\(^2\) are already known,

\(^2\) TTP. No. 362 '阿耨陀三耶三佛薩樓佛樓過度人道経', the translator is traditionally held to be  司説 Chih-ch'ien, but it is more probably 支提迦梨 (Lokakṣama from Yüeh-chih), 147-186 A.D.; TTP. No. 361 '無量清淨平等覺経', the translator is traditionally held to be 支提迦梨, but is probably Dharmarakṣa (266-317).
and going still further, include some more, whereas ‘道行經’ (and its equivalents) has only a very brief account of Praṇidhis at the end of Chap. 16, Gaṅgā-upāsikā-parivarta, which resembles in its feature to that of Akṣobhya-buddha-kṣetra-sūtra (TTP. No. 313), being mainly concerned with the material things of the Buddha’s land, and taking very little account of the ‘going to and being born in Buddha’s land’.

‘放光經’ (and its equivalents), however, has the corresponding part much enlarged: Chap. 59 ‘夢行品’ (On the conduct in dream) of ‘放光經’ mentions as many as 29 praṇidhis (which are 30 in K-J-tr., and in Div. II of H-ths-tr.), and the conception therein expounded is much more developed than that of the Smaller ones. Moreover, it has another reference to praṇidhis in the end of Chap. I (which has corresponding part neither in ‘道行經’ nor in other Smaller texts), giving some important praṇidhis such as: ‘To let the beings be born in Buddha’s land by only hearing the Buddha’s name’, and ‘To let the Bodhisattvas of Buddha’s land have the infinite life and light’, which are to be found in no parts of ‘道行經’, or of its equivalents.

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

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

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

3 ‘阿闍佛國經’, tr. by Lokakṣama, 147–186 A.D., the sūtra concerns with the praṇidhis of Bodhisattva (afterwards Buddha) Akṣobhya.
Aksara-dhāraṇīs are among the most important. And the larger MPPSs constantly advocate the conception of ‘Maturation of the beings to attain Buddhahood and purification of Buddha-land’.

(6) Next comes the grading of Bodhisattva-stages. The 23rd chapter of ‘道行経’ (and its equivalents, except Div. IV) of H-ths-tr. gives 4 stages of Bodhisattvas: 1. Newly resolved or Prathama-cittotpāda; 2. Gradually progressing (隨次第上) or ‘阿闍浮’ (Ācārabhūmika), ‘行六波羅蜜’ (i.e. Śaṭ-pāramitācāra) by Kumārajīva, ‘久發心’ (i.e. Having passed long time since the first resolution) by H-ths; 3. Avaivartika (Never falling back); 4. Abhiṣeka (consecration to Buddhahood), or Ekajātipratibaddha (一生経處) by Kumārajīva and H-ths. They are no more than four in number. The larger MPPSs, on the other hand, give ten stages of Bodhisattvas, and we may recognize three kinds of that ‘10 stages’. The first kind mentioned in Chap. 21 of ‘放光経’ (and its equivalents), corresponds to the plan given in TTP. No. 288, ‘菩薩十住行道品経’ (Bodhisattva-daśavihāra?), which corresponds to Chap. 11 of TTP. No. 278, Buddhāvatamsaka or Gaṇḍavyūha, tr. by Buddhahadra) etc.: 1. Prathama-cittotpāda .... 7. Avaivartika .... 10. Ekajātipratibaddha or Abhiṣeka. The second kind of grading, mentioned in Chap. 39 of ‘放光経’ (and its equivalents), corresponds to the plan given in TTP. No. 286 ‘十住経’ (Daśabhūmika-sūtra, which corresponds to Chap. 22 of TTP. No. 278, Buddhāvatamsaka or Gaṇḍavyūha) etc.: 1. Pramuditā .... 7. Dūraṃgamā, 8. Acalā .... 10. Dharmameghā.

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

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4 In Chap. 5 of Division IV of H-ths-tr. we find a phrase ‘From the 1st bhūmi to 10th bhūmi’, but this must have been added under the influence of the larger MPPSs.
5 In Chap. 13 of ‘道行経’, we find also a word ‘阿閦浮’, but at this time it may perhaps be the transcription of ādyabhūmika (The first stage), and not of ācārabhūmika (Practising stage).
is Bodhisattva, even if he be just newly resolved as such.

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

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

(8) Distinction between three Jñatās. The Prajñāpāramitā-sūtra, from the preliminary parts onwards, speaks of Sarvajñāna (or Sarvajñatā) as a synonym of Prajñā or Bodhi. However, while the smaller MPPSs name this Sarvajñāna (or Sarvajñatā) only, the Larger ones have, besides that, Mārgajñatā and Sarvākāra-jñatā as well, which makes up the number to three Jñatās, although no clear distinction between them is given in the chapters of the beginning and the middle parts as yet. In the chapters 69 ff. of ‘敘光經’ and the equivalents (no corresponding parts in the smaller ones) we come to see the suggested distinction, i.e. in Chap. 70 ‘Upāya-parivarta’ (and the equivalent chapters) we read: “Sarvajñatā is of Śrāvakas and Pratyekabuddhas, Mārgajñatā is of Bodhisattvas, Sarvākāra-jñatā is of Buddhas.”
(9) Next we have a passage which is of frequent occurrence in the Larger MPPSs, but in the Smaller ones almost unknown, except Chap. 1 of Div. IV of H-ths-tr. (TTP. VII, p. 769, a.), in which it does occur, but this is under influence of the Larger ones no doubt. The passage in question reads as follows: "We (or I) express in accordance with the 'worldly convention' or 'designation' (Loka-saṃvṛti or Loka-vyavahāra); the 'absolute reality' (Paramārtha) is beyond expression." This aims at emphatically revealing how Buddha displays his Upāyakauśalya so as to teach and save the beings at large, using the language of the 'worldly convention'. This conception is later to develop into the Doctrine of the Two-fold-Satya: Loka-saṃvṛti (or -vyavahāra)-satya (Truth expressed by worldly convention or designation) and Paramārtha-satya (Truth expressed without deviating from the absolute reality), which is elucidated in Kumārajīva's translation of the Larger MPPS. Anyway, we are aware that what constitutes the basic ideas of such doctrine is found in the larger MPPSs only, and not in the smaller ones.

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

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

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6 '放光鏡' mentions two Satyas in Chap. 81, but gives no particular descriptions of either. Kumārajīva in his translation of the Larger MPPS, namely, in Chaps. 71, 78, and 81, gives '世諦' '世一義諦' (Lokasamvṛti-satya, Paramārtha-satya) respectively. It seems to me that Nāgārjuna, the author of Madhyamaka-kārikā, followed the original text of the Larger MPPS of K-J-tr. in framing his own theory of 'Two-fold-Satya' in that work.
‘Anugama-parivarta’, Chap. 27, in ‘道行經’ (and the equivalent chapters in other Smaller texts), and in the corresponding part of ‘放光經’ we have chapters 69–87 (and the equivalent chapters in other Larger ones). The former and the latter, although they are the corresponding parts as far as the plan of the sūtra is concerned, have, as a matter of fact, totally different contents from each other. The Smaller ones here do not have any digest of the corresponding chapters of the Larger ones, but treat of quite different things: the Smaller ones, having discussed Prajñāpāramitā in the preceding chapters, offer something of addenda in this chapter of Anugama, (pointing out the ways of “following after” (anugam) the Prajñāpāramitā). This may be regarded as an Index enumerating the key-points by which one could tell whether Prajñāpāramitā is attained or not, containing very little development in the religious thoughts. The Larger ones, on the contrary, here show much remarkable developments and improvements in both the thoughts and the teachings. As has been noted above, the corresponding chapters in the Larger texts treat of something totally different from the chapter of Anugama of the Smaller ones.

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

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

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

7 TTP, vol. LV, p. 6: “道行經一卷 (1 fasciculus) 安公云，道行品經卷若抄出，外國高名者所撰。安公為之序跋。右一部一卷，漢桓帝時天竺沙門竺顒臨佛書部本出中夏，到後帝時於洛阳抄出。

彼有道行品經十卷 (10 fasciculi), 云摩诃般若波羅蜜經，或八卷，光和二年 (179) 十月八日出。After that the compiler enumerates 18 sūtras and says: “右十四部凡三十七卷漢桓帝觀世音波羅蜜經沙門支詁譯出，……”

The Biography of Lokakṣama preserved in ‘出三藏記集’ Fasc. 13 (TTP. vol. LV, p. 95–96) has the following passage: “Lokakṣama in 178–189 translated ‘般若道行品’ (Prajñāpāramitā-sūtra named ‘道行品’), Śūramgamasmādhī-sūtra, Pratyutpanna-(buddhasamukhāvasthita-)samādhi-sūtra,” and further states: “Kṣemabuddha from India brought and translated ‘道行經’ (Prajñāpāramitā-sūtra named ‘道行’); he also in 179 brought out his Pratyutpanna-(buddhāsamukhāvasthita-)samādhi-sūtra, at that time Lokakṣama rendered it into Chinese.” The above two passages may have led Sēng-yu to believe that there were two separate translations: ‘道行品經’ by Lokakṣama, and ‘道行經’ by Kṣemabuddha (though the number of the fasciculi is not given in either case); moreover the Biography of 朱仕行 Chu-shih-hâng in ‘出三藏記集’ Fasc. 13 (ibid. p. 97) has it: “Kṣemabuddha from India in the time of 靈帝 Ling-ti (168–188) brought out ‘道行經’,” which at least supports that there was Kṣemabuddha’s ‘道行經’; and further, Tao-an in his ‘Introduction to ‘道行經’” says:“Kṣemabuddha brought the ‘道行品’ and translated it”, and after telling about the translation of ‘放光品經’, further adds: “The perfect text of Lokakṣama’s tr. must have been also as such.” The words “The perfect text of Lokakṣama’s tr.” are liable to give the impression that there was a perfect original text out of which Lokakṣama’s Chinese version was derived. These statements, in any way, may be taken to imply that there was a separate translation by Lokakṣama, side by side with one by Kṣemabuddha. Moreover, ‘新集安公注經及雜經目錄’ (New Collection of Sūtra-Notes written by Tao-an and Catalogue of Miscellaneous Sūtras) found in Fasc. 5 of ‘出三藏記集’ (TTP. LV, p. 39), after naming “three works” on ‘般若放光品’ goes on to say: “‘道行品’ is an abstract of Prajñāpāramitā-sūtra; after Buddha’s nirvāṇa an eminent man of the foreign land composed it (by abstracting); its words and phrases are simple, and the beginnings and ends conceal themselves in each other, and so I made a note-book of one fasciculus by collecting the different points [between ‘道行’ and the Larger text], and named it ‘集異注’.” This ‘集異注’ (A note-book collecting the different points), which is no longer extant, might well have been mistaken for an ordinary kind of Note or Commentary, which seems actually to have been the case with Sēng-yu, the compiler of ‘出三蔵記集’, who says, “Tao-an made an Introduction and a Note”, in his Catalogue of

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9 ‘道行經序’ (Intro. to ‘道行經’ by Tao-an) (‘出三藏記集’ Fasc. 7. TTP. LV, p. 47): “佛之壽長，亦在安邑，而諸佛言教法，有如是之問，然經既抄抄，合或答問，音殊異，由是‘道行’頗有旨無體者，仕行詁此尋求其本，於此道之品，為‘放光品’，二家所出是令大智解，解其事，於事，于今尚多，委本從諸，乃佛之至誠也”。

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

The date of the translation falls in 168–188, if it was under the reign of 靖帝 Ling-ti, yet another legend has it that it was in the second year of 光和, which is 178.\(^{10}\)

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

\(^{10}\) See the above note 7; in ‘道行經後記’ (Post-script to the translation of ‘道行經’) preserved in ‘出三藏記集’ Fasc. 7, it is stated that ‘光和二年十月八日，河南洛陽孟元士口授，天竺菩薩竺頻佛，嗡傳言譯者月支菩薩支識’. (On Oct. 8th, 178, Mén-yihan-shih of 洛陽 in 河南 was taught orally from Bodhisattva Kṣemabuddha of Indian origin, and Bodhisattva Lokakṣama of Yüeh-chih rendered it into Chinese).

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

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

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

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12 Chapter-names of Ch. tr. by 施德 Shih-hu, of Tib. and of the present Sk. text are all ‘Ṣarvākārājñātā-caryā, which perhaps may show that these texts are already influenced by Abhisamayālāṃkāra, for the first Chap. of Abhisamayālāṃkāra is named ‘Ṣarvākārājñātā-caryā’. Abhisamayālāṃkāra is a work by Maitreya or Maitreyanātha denoting the essential conception of MPPSs, consisting of 8 Chaps. or Adhikāras, i.e.

1) Sarvākārājñātā-caryā, 2) Mārgajñātā, 3) Sarvājñātā, 4) Sarvākārābhisambodha, 5) Mūrdhābhisamaya, 6) Anupūrvābhisamaya, 7) Ekāṣaṅgābhisamaya, 8) Dharmakāyābhisamaya. As for the Abhisamayālāṃkāra, see E. Obermiller’s “The Doctrine of Prajñāpāramitā as expressed in the Abhisamayālāṃkāra of Maitreya” (Acta Orientalia Vol. XX, 1932), and “Analysis of the Abhisamayālāṃkāra” (Calc. Oriental Series, No. 27, 1933).

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

(1) The bodhisattva, the bodhisattva-dharma, and prajñāpāramitā should be ‘不可見’ (asamanuṣṭaṇya), ‘不可相’ (anupalabhya) and ‘不可說’ (anideśṭaṇya), respectively. The citta and acitta alike should be ‘anupalabhya’. By bodhisattvas prajñāpāramitā should always be practised as ‘不住’ (asthātavya, not to be stayed in) and ‘不行’ (acartavya, not to be practised).

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

The second course further prescribes the principles to be followed by the disciples: (1) To learn the dharma which can not be learned, or to learn so as to obtain the unobtainable dharma, this is indeed to learn to become ‘Buddha’ (or ‘Sarvajñā’ in other texts), (2) To know that there is no difference between ‘māyā’ (illusion) and ‘Buddha’, nor between ‘māyā’ and ‘rūpa’ (appearance), and (3) To know that a bad teacher is the one who makes little of the Mahā-prajñāpāramitā-sūtra, but teaches the other sūtras, or teaches the ways to become ‘Arahan’ or ‘Pratyekabuddha’, and that a good teacher is the one who makes much of the MPPS.
the exact contents of PPS in its most primitive form. He may be right if his view should be that here in this chapter is embodied the first object and purport for preaching Prajñāpāramitā, but if he means that the chapter in question is exactly representative of the most primitive form of PPS in actual use, then I cannot agree with him. In the first place, this portion has no ‘Entrusting part’ (Parīndana) nor any trace of previous inclusion of such a part, although it has the ‘Introductory part’ and the ‘Main discourse’. However, it may be contended that such a part did exist in that chapter once, but later was left out so as to make a better continuation on to the 2nd Chap. If such was the case, the presence or absence of the ‘Entrusting part’ will be of little account indeed. In the second place, however, we have a stronger support to our argumentation in the fact that this chapter does introduce something new—a doctrine thereto unheard of, almost paradoxical, which is presented in the form of a summary without any detailed discussion to accompany it. This part, if taken independently, is surely liable to be misleading for uninitiated people, and therefore, not good enough to stand alone as an early Prajñāpāramitā-sūtra, for any early PPS, complete in itself, would no doubt have been expected to be in a more desirable form: it would have contained a detailed and elaborate account of its teachings, and by excluding every possibility of misunderstanding, it would have aimed at a more successful propagation of the first object and purport of the sūtra. (It was only in the later ages, when a number of texts of similar kinds were available, that the necessity for summaries was felt, such as Vajracchedikā and Prajñāpāramitā-hṛdaya, etc.) It is not at all likely for anything containing this chapter alone to have been used as a sūtra of the Early Mahāyāna, which may well be supposed to have been in a more complete form with the detailed account in the form of dialogues between great disciples, devas, devatās, Bodhisattvas and Buddha, which appears in Chap. 2 ff., and with the ‘Entrusting part’ as well: something containing the Chap. 2 ff. as well must have

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

But were these former Chap. 2 ff. quite like those we have today? Or, of what kind of form-and-contents was the most primitive and fundamental PPS actually used? From Chap. 2 to the middle of Chap. 11 'Acintya' of '道行經' (TTP. vol. VIII, p. 451, a, l. 15) (and the corresponding portions of the other texts), the Sūtra has made one round of accounts of the more important doctrines, i.e. the character of the Avalokitεṣvara; the merits of PP and PPS; a comparison of those merits with other merits, especially with that of the practice of building stūpa and worshiping śarīra; some explanations of Upāya-kauśalya and Śarvajñā, Śravajñā, Śravajñājñā; the ways of Prajñā-pāramitā-caryā; an exposition of tathatā (thus-ness, '如', '本无') etc.; and at the end of that portion we have: "When the Buddha told this discourse, 500 bhikṣus and 30 bhikṣunis obtained Arahatship, 60 upāsikās and 30 upāsikās attained to Srotāpanna, 30 bodhisattvas obtained Anutpattika-dharma-kṣānti (belief in non-origination of things), and all [the bodhisattvas?] could receive Vyākaraṇa to become Buddha in the Bhadrañalpā".\(^{15}\)

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

\(^{14}\) Chap. 10 (照明) of '道行經' (Chap. 9 (覺邪) of '大明度經'), and Chap. 14 (本無) of '道行經' (the corresponding Chaps. of '鈔經' and '大明度經') have invariably '本無' ('光諾經 has 無本'), where the corresponding portions of K-J-tr., H-ths-tr., and Sk. have '如', '説如', 'tathatā' (thus-ness).\(^{15}\) I was once led to believe that this might be a rendering of 'śūnyatā' in Sk. (these translations give '本' or '本' for '空' (ness)). But the word 'Śūnya' is translated with '空', so they should have '本空' or '空本', if the original word had been 'śūnyatā'. As it is, the '本無' should be taken as a rendering of 'tathatā', and not of 'śūnyatā'. How came 'tathatā' (thus-ness) to be translated as '本無' (nothing-ness), then? The explanation may be that 'tathatā' is 'an-astiț' (anti-being-ness), the opposite of 'astiț' (that-ness) or 'astiț' (being-ness), therefore 'tathatā' came to be translated as '本無' (anti-being-ness).

\(^{15}\) '道行經' (TTP. vol. VIII, p. 451, a.) “佛說是經時, 五百枝童子三千枝童子皆得佛道, 六十優婆塞三十優婆夷皆得須陀洹, 三十菩薩皆得無所著法樂, 皆當於是受記劫中受決”。Sk. (Wogihara, Abhisamayālamākāloka, p. 575) “Asyāṃ khalu punar acintyatāyam atulyatāyam aprameyatāyam asamkhyeyatāyam asaṃ-samatāyam bhāsyamānāyam paññānām bhikṣu-sātānām anupādāy-ārāve bhāya cittānī vimuktiṃ vimātēs ca bhikṣunī-sātānām anupādāy-ārāve bhāya cittānī vimuktiṃ āsātēs cōpāsaka-sātānām viraṃ vigaṇa-malam dharmesu dharmā-cakṣur viśuddham trimāteś cōpāsikānān viraṃ vigaṇa-malam dharmesu dharmā-cakṣur viśuddham vimātēy ca bodhisattvān anutpattīkeśu dharmesu kṣāntīḥ pratilabdahī bhūt. Te ca Bhagavatā iha Hadrakapalī vyākrtā anuttarāyām samyaksambodhau. Ye 'pi te upāsakā upāsikā ca yeṣāṃ viraṃ vigaṇa-malam dharmesu dharmacakṣur viśuddham te 'pi Bhagavatā vyākrtā āśām āpy anutpādāy-ārāve bhāya cittānī vimoksāyate.”
Buddhahood (two yānas may attain Buddhahood, provided they get Prajñāpāramitā-upāyakauśalya); the purification of Buddha-land; and, in Chap. 28 of ‘道行經’ (also in the equivalent chapters of other texts), the Degrees of Bodhisattvas.\(^{16}\) Thereafter we come to Chap. 25 ‘Parīndana (the Entrusting discourse)’, and around here begins the ‘Parīndana’ as a section of the sūtra. In K-J.tr. and Div. V of H-ths-tr. the ‘Parīndana-section’ begins at a little earlier paragraph. (See the relevant part of Table I for the division of chapters.) However, the Entrusting discourse for Ānanda of ‘道行經’ practically ends with the middle of the chapter of Parīndana ‘果報品’ where it reads: “佛告阿難。汝日日敎人，不返中道” (TTP. vol. VIII, p. 469, a, l. 6–18) (The Buddha told Ānanda “if you would teach other people to become Arhatship, then you would not be able to return the Buddha’s favour, it would be better to take hold of Prajñāpāramitā and teach it perfectly to Bodhisattvas; ... if the Bodhisattvas think over the Prajñāpāramitā, their merits will be far higher than those of Arahans or Pratyekabuddhas, and they will attain avaivartikas and never fall back”). At this point, the Smaller sūtra of K-J.tr. and the 5th Div. of H-ths.tr. opens a new chapter: ‘見阿闍佛品’ (Looking at Akṣobhya-buddha), in which Buddha lets his assemblage look at Akṣobhya-buddha with the innumerable disciples, as an evidence of trueness of Śākyamuni’s preachings; next come the teachings of immeasurableness and inexhaustibility of things, and of the infinite greatness of Bodhisattva’s vows (at this point ‘道行經’ and ‘大明度經’ open a new Chapter ‘不可盡品’, which is not the case with the other texts); in the last place comes the teaching which expects Bodhisattvas who are to learn the Prajñāpāramitā to be as enthusiastic as Bodhisattva Gandhāravistīrṇa in Akṣobhya-buddha-kṣetra. This may be construed as an ex-

\(^{16}\) The Degrees of Bodhisattvas introduced in the Smaller PPSs.
hortation for the disciples to follow the examples set by Bodhisattva Gandhahastin in Akṣobhya-buddha-kṣetra.

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

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

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

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

All things considered, we may assume that the first and most
original PPS contained from Chap. 1 to Chap. 25 (Parindanā) of the present ‘道行經’ with the conclusionary phrase directly following them: “When Bhagavat preached this sūtra ... they were much pleased with, ... the teachings.” It did not contain as yet those parts concerning Ākṣobhya-buddha. In my opinion, such is the most probable reconstruction of the most primitive and original PPS or the Ur-text of PPS.

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

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

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

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

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

17 From the point of view of the thoughts and teachings, the K-J-tr. shows a higher stage of development than the three old translations, and so on increasingly with H-ths-tr., 4th Div., and ibid. 5th Div., etc., cf. Table V (Pedigree of MPPSes).
IV. The Development of Prajñāpāramitā-sūtras

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

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

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

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

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

The first of these ways is exemplified by Chaps. 9–27 of ‘放光經’, which are the outcome of the enlargement of Chap. 1 ‘道行’ of ‘道行經’, and the second way by Chaps. 2–8 of ‘放光經’, where Śāriputra plays the leading role, preceding the narrative of Subhūti’s preachings, which, in ‘道行經’, occurs in the first chapter, and also by those extensive Chaps., Chap. 69 ‘六度相攝’—Chap. 87 ‘如化’, added in ‘放光經’, instead
of the Chap. 27 ‘Anugama’ of ‘道行經’ (see Tables I, II, and III for arrangements of equivalent Chapters in equivalent texts). The Chap. Sadāprarudita and the Chap. Dharmodgata, which come to be mentioned in the later texts of the Smaller MPPS, are also added, as they stand, to the Larger MPPS. The above process illustrates the derivations of the earliest form of the Larger MPPS.

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

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

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

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

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

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

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

(1) The original form, later to be represented by Div. III of H-ths-tr.
(2) Text of ‘放光經’; (that of ‘光輝經’ is almost the same.)
(3) Text of the Larger one of K-J-tr.

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

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

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

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

2 L. Feer says in his ‘Analyse du Kandjou’ (A. M. G. II. p. 200) that it is an abridgment of PVS, but we may say it is nearer to ADS than to PVS in the phraseologies of the agreeing parts.
Sometimes the order of the chapters is deranged, and we have not a few cases where omission of a whole chapter is suspected. In a word, then, this Tib. DS is a mixture of various parts gleaned here and there from the ADS (and sometimes even from the other larger MPPSs), consisting of 10,000 ślokas. Needless to say, there is no equivalent of this sūtra, either in Sanskrit or in Chinese.

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

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

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

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[3] As to the authenticity of the existence of a person named Maitreya or Maitreyanātha, see Prof. H. Uli's essay in his 'Indo-tetsugaku-kenkyū' (Essays on Indian Philosophy) vol. I, 1924, Tōkyo; as to the date, see my essay 'A Reconsideration on the Date of Vasubandhu' in 'Bulletin of the Faculty of Literature, Kyushu University' No. 4. (Philosophical Section, 1), 1956, Fukuoka.
“Southern, Eastern and Northern.” What happens may be explained like this: the extant Sk. and Tib. texts were introduced into the eastern parts of India, such as Bengal, during the time of the Pāla Dynasty (after the end of 8th Cent.), and then into Nepal and Tibet, hence the modification of the statement concerning the three districts as “Southern, Eastern and Northern”, while the original text for Shih-hu-tr. was introduced into North-West India prior to the introduction of the Nālandā Buddhism into Bengal under the Pāla Dynasty. That will account for this particular disagreement of the Shih-hu-tr. with the extant Sk. and Tib. texts, to which it agrees for the rest of the text. The above discussion of mine altogether will indicate that the original text of Shih-hu-tr. was introduced into the North-Western Districts a little earlier than the Sk. and Tib. texts, that is, as has been noted above, some time during the 8th century at the latest.

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4 Districts mentioned in several PPSs are as follows:

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* ‘會多尼’ may be the transcription of ‘Vartani’, then it means ‘Eastern’, but it may be a miswriting of ‘會羅尼’ (Vārunī, the Western), then it agrees with the other older translations. Anyhow, ‘大明度’ is a peculiar text on this point, for it gives as the district ‘śākya’.
V. On the Author of "大智度論" (Mahāprajñāpāramitā-Śāstra
or Mahāprajñāpāramitā-sūtra-Vibhaṣaṇa)

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

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

(i) In a section in Fasc. II. of "出三藏記集", where the then existing translations by
Dharmarakṣa are mentioned, "菩薩佛陀經" (or another name "菩薩佛陀法"), 1 fasc.,
is given as one of them, and in the footnote we have that this is "an abstraction from
Nāgārjuna's "十住論" (Daśabhūmika-sūtra-vibhaṣaṇa). This text in question is no longer
extant, but it must have certainly existed at the time of Sēng-yu, the compiler of
"出三藏記集". It is also clear that it was part of the above named work of Nāgār-
juna (most probably it was a combination of Chap. 10 "除藥品" and Chap. 11 "分別功
德品" of the extant text). Dharmarakṣa had stayed in Tung-huang up to the year 265,
when he left there to come over to China to be engaged in the translation. Calculating
backward from 265, by which time the original text must have reached Tung-huang,
that "十住論" must have come into existence by 260 at the latest. The contents of the
"十住論" clearly suggests, as I shall explain later on, that it is a work of the author
in his latest years. Thus considered, his end will fall around the middle of the 3rd
century.

(ii) The name of the first Chinese translation of a work "Suhṛllekha" (A letter to
a friend) by Nāgārjuna, is: "龍樹菩薩為阿陀迦王說法要略" (The preaching-verses for King
of Dhānyaakaṭaka, by Bodhisattva Nāgārjuna). The word Suhṛd (a friend) is understood
to be a King then residing at Dhānyaakaṭaka of Andhra Kingdom. This King, according
to Hiouen-thsang's Record, fasc. 10 (TTP. LI, p. 929), and I-Ching's Record (南傳資鶴內法
傳), fasc. 4 (ibid. LIV, p. 227), is described as going under the title of "Sātavāhana.
Now this title 'Sātavāhana' is not a title meant for a particular individual, but applicable
generally to the kings of the royal family of Andhra Kingdom. So a single 'Sātavā-
hana' does not necessarily specify which king is here meant, but I should like to argue
in this way: The letter contains a warning against the King's luxurious living. This
makes it likely that the King in question is not one of the initial kings of the Dynasty,
or one of the middle period, who had to go through strifes in order to strengthen the
power of the country, but one toward the close of the Dynasty, when, in the flourish-
ment of civilization, people were indulged in a life of luxury. Now, according to
the remaining inscriptions and coins, this Dynasty may well be supposed to have come
to split and fall by the middle of the 3rd century. If I am right in assuming the King to
On the Author of 'Ta-chih-to-lun'

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

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

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

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

(1) Clearly not Nāg's but K-J's:

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

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

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

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

(iii) Kumārajīva says in the end of '毘奢磨羅傳' (Biography of Nāgārjuna): "More than 100 years have passed since Nāgārjuna passed away." This part must be, in my belief, an additional remark by K-J, and this sentence may be construed as a reference to a fact that he had heard before 283, when he left his homeland, Kucha. This would put the death of Nāgārjuna somewhere before 283. And instances abound to testify to his longevity: the Biography mentioned above, H-tha's Record, and many works of Nāgārjuna himself, especially the growth and development of his views therein traced. The above discussions will roughly serve to indicate that Nāgārjuna was a man living from the latter half of the 2nd Cent. to the first half of the 3rd Cent.
(B) (The reverse of A) Acceptable as Nāg’s, but not as of other person, much less of a foreigner like K-J.
(C) Outside A and B; better be regarded as Nāg’s, as has been traditionally held.

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

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

We come across many explanations of Indian phraseologies and customs, presumably added for the interest of the Chinese readers: Fasc. 44 (ibid. p. 380, b-c): “天竺語法言字和合成言…是名言提薩埵” (In India a word is made up by combining some syllables; a phrase is made up by combining some words: ‘bo’ is one syllable, and ‘dhi’ is another; if these two are not combined, then there is no word; if combined, then a word ‘bodhi’ comes out. This ‘bodhi’ means in Chinese ‘無上智慧’ (the excellent wisdom). ‘Sattva’ means either ‘the living being’ or ‘a great mind’... named ‘bodhisattva’.

Fasc. 9 (ibid. p. 123, b): “復次天竺國法名諸好物皆名‘天物’…故名天華” (In India it is the custom to call all the good things as ‘the Heavenly things’... therefore, they call them ‘the Heavenly flowers’).

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

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

Ex. 1. Fasc. 13 (ibid. p. 159, b-c): “秦言共住…不著縷絡不著塗身…不自歌舞作樂住不獲聰…已受八戒…不著中食” (Upavasatha means in Chinese ‘dwelling with’,... (No. 7) ‘Using neither ornaments nor unguents’... (No. 8) ‘Avoiding worldly amusements’, such as singing and dancing... Having already received ‘the 8 precepts’... ‘Not eating post meridiem’). In this statement, ‘Vikāla-bhojanā-veramani’ (Not eating post meridiem) is put outside the 8 precepts, and at the same time it is regarded as the principal body of ‘Aṣṭāṅgika-upavasatha’, the 8 precepts being only its limbs, so to speak. This view agrees with the one offered in ‘薩婆多毘尼毘婆沙’ (Śarvāstivāda-vinaya-vibhāṣā) (TTP. vol. XXIII, p. 508). In other words, it is a theory of Vinaya belonging to Sarvāstivādin, which K-J had received. Notice should be taken of
the fact that this view does not agree with the one offered in ‘十住毘婆沙論’ (Daśabhūmika-sūtra-vibhaṣā) (*ibid.* XXVI, p. 60), indisputably ascribed to Nāgārjuna, which combines the Precept No. 7. *i.e.* ‘Using neither ornaments nor unguents’ with No. 8. *i.e.* ‘Avoiding worldly amusements etc.,’ as the Precept No. 7, and separately names ‘Not eating P.M.’ as the Precept No. 8. Most probably, this was the Aṣṭāṅgika-upavasatha, which Nāgārjuna himself really practised. So if Nāgārjuna himself had undertaken the explanation of Aṣṭāṅgika-upavasatha in ‘Ta-lun’, too, he would have stuck to the theory of his own. As it is, the explanation given in ‘Ta-lun’, is not Nāgārjuna’s view, but another view of Sarvāstivāda-vinaya, which K-J had received. Therefore, this portion of ‘Ta-lun’ must be K-J’s, and not Nāg’s.

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

Ex. 3. Fasc. 33 (*ibid.* p. 306, c, 1.22 – p. 308, b, 1.4) has: "Among

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

3 ‘諸經中法界名修多羅 (Sūtra) ...一切佛法僧夜 (Geyya), ...赤名伽陀(Gāthā), ...佛涅槃後諸弟子等抄集要偈, 詞無常偈等作無常品, 乃至婆羅門偈等作婆羅門品, 赤名伽陀優 (Udāna), ...阿波陀那者 (Apadāna or Avadāna), ...與世間相似柔軟善語 ...毘尼 (Vinaya) 中, 愿耳阿波陀那, 二十億阿波陀那 ...本生經者 (Jātaka), 彼者菩提曾為師子, ...獨樹千二百弟子於師子, ...又過去世時, ...身赤身, ...又一鳥身, ...至香山中取一藥草, ...廣經者 (Vaipulya) ...華手譯, 法華經, 佛本起因緣經, 雲雲, 法雲経, 大雲経, ...名優波提舍, ”
the canons, the one consisting of Buddha's direct preachings is called 'Sūtra', ... Every verse is called 'Geyya' ..., also named 'Gāthā' ... After Buddha's Nirvāṇa, the disciples collected the important verses and made up a canon consisting of the Chapters beginning with 'Anitya' and ending with 'Brāhmaṇa', this canon is also called 'Udāna' 'Apadāna' (or 'Avadāna') is a text consisting of explanatory words, gentle and familiar to the world, ... in Vinaya there are many Avadānas such as Avadāna of Śrōṇa-Koṭikarna, of (Śrōṇa)-Koṭivimśa, etc." ... "Jātaka is a text consisting of legends such as: Once the Bodhisattva was a Lion, and an ape entrusted Him with two young of its own ... Another time the Bodhisattva was a Red Fish ... Another time He was a Bird and went up to 'the Fragrant mountains' to fetch a certain kind of medicinal herb to release a man who was bound in the magic snare of a Water-goddess ... Vaipulyas are Mahāyāna-sūtras such as ... Megha-sūtra, Dharma-megha-sūtra, and Mahā-megha-sūtra, ..."

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

4 Qyzyl, Musik-H., etc. (See Grünwedel, Altbuddhistische Kultstätte, p. 63, ff.) The extant paintings are of 7th-8th centuries, but the subject matter itself must have been a common knowledge in this district for a long time.
known among the populations of the Northern District, at least around Kucha, though it had not been at all known in the Southern countries. The Jātaka of the Red Fish is cited in Avadānaśataka 31, and in ‘菩萨本行經’ (Former-birth-tales of Bodhisattva), composed or compiled by Samghasena, tr. by 聲謫 (Chih-chien) from Yueh-chih, (in 224–253?), but these two books include many of the tales known only in the Northern Districts.\(^5\) Judging from these facts, it is altogether inconceivable that Nāgārjuna should have known and quoted those Jātakas given here. With K-J, however, it is different: most probably K-J selected these three tales out of some five hundred, as examples of Jātakas, because he was very familiar with these three while he was staying in his country Kucha.

In the next place, a lot of scribal errors are found, especially in the explanations of ‘廣経’ (Vaipulya) and ‘未曾有經’ (Adbhutadharma).\(^6\) It may have been through a careless recording of the record of the oral commentary given by K-J that mistakes and corruptions were occasioned.

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

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\(^5\) As regards these two books, see my ‘Historical Study on the Thoughts of Jākatatas and the Similar Stories’, pp. 105–106, & pp. 121–122, and for the references of these Jākatatas, see its Addenda, pp. 41 and 57.

\(^6\) TTP. vol. XXV, p. 308, a. 1. 4, the phrase after ‘本生経’ should be corrected as ‘是佛略, 命世名, 命名名摩诃衍’; and 1. 8 “是佛略,未曾有, 聲謫未曾有, 維” should be corrected as “未曾有, 維”

\(^7\) Mahāparinirvāṇa-sūtra of Mahāyāna is a text which insists that every being has the Buddha-nature, and puts forth the question whether the Iechantika, the one who is thought to be destitute of the Buddha-nature, can yet become a Buddha, or absolutely not. A sūtra corresponding to the first five Chaps. of the one tr. by 善無識 (Dharmaraka?) was brought from Pātaliputra by Fa-hsien, and was translated by him with Buddhahadra in 416–418; a larger text was translated by 善無識 in 421.
of texts of the Buddha’s teachings’ should be regarded as K-J’s, and not Nāg’s.

Ex. 4. Fasc. 46 (ibid. p. 394, b, 1.15): “所謂本起經…雲經，大雲經，法雲經…如是等”. This passage, also with a reference to ‘大雲經’, suggests its being one of K-J’s additions, for the same reason as in the above Ex. 3.

Ex. 5. Fasc. 67 (ibid. p. 529, b, 1.22): “是殺若波羅蜜慕應…光讚，放光，道行”. Although it is not clear what Sk. word is represented by ‘部黨’ (group) here, the word ‘部黨’ seems to have been in current use in China at K-J’s time. The three names: ‘光讚’ ‘放光’ ‘道行’ are the distinctions established as customary appellations only after those translations were made available; no sūtras known by these names had existed in India. This sentence, therefore, should be ascribed to K-J.

Ex. 6. Fasc. 100 (ibid. p. 756, a, 1.21–c, 1.6) “問言…三藏中”(8) (… the Medium PPS contains 22,000 ślokas, the Great PPS contains 100,000 ślokas, and the texts preserved in the residences of Nāgarājas, Asurarājas and other Devas, contain a thousand hundred millions of ślokas or so. The duration of the human life in the present world is so short and the mental force is so weak that people can hardly read even the Smaller MPPS, let alone the Larger ones, ‘不可思议皆解経’ (‘Acintyavimukti-sūtra’ i.e. later ‘Gaṇḍavyūha’) contains 100,000 ślokas, ‘諸佛本起経’, ‘寶雲経’, ‘大雲経’, ‘法雲経’, each of them has 100,000 ślokas …...(As for the Vinaya), there are two kinds of Vinaya, one is ‘Vinaya of Mathura’ which contains ‘Avadānas’ and ‘Jātakas’, consisting of 80 divisions as a whole, the other is ‘Vinaya of Chi-pin’ (罽賓, Kasmīr?) which excludes ‘Jātakas’ and ‘Avadānas’, and summarizes the whole into 10 divisions. There is a Vibhāṣā (commentary) on Vinaya of 80 divisions …). Here the allusions to the three kinds of PPS, Medium, Large and Small, appears for the first time in the Book, which is rather sudden. First of all, it is doubtful whether there was a PPS of 100,000 ślokas at Nāgārjuna’s time. And ‘不可思议皆解経’, judging from some quotations made therefrom in this ‘Ta-lun’,(9) is clearly equivalent to the last chapter ‘Gaṇḍavyūha’ of ‘大方廣佛華嚴經’ (Buddhāvatamsaka) of the later days. That the name ‘Gaṇḍavyūha’ is also applicable to the whole text of that later ‘大方廣佛華嚴經’ (Buddhāvatamsaka) or its

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8 “問言，若佛嘗憶阿難，… 如此，‘中般若波羅蜜品’有二萬二千偈，‘大般若品’有十萬偈，諸龍王阿修羅王諸天宮中有千萬偈等，…今此世人壽命短促誦念力薄，‘小般若波羅蜜品’尚不能讀，何況多者，…又有‘不可思议皆解経’十萬偈，…故以這三，一者‘摩訶般若品’，合‘阿波陀那’‘本生’，有八十部，二者‘摩訶般若品’，除‘本生’‘阿波陀那’，併取要作十部，有八十部是婆沙解経，…不在三藏中.”

9 Fasc. 5 (TTP. XXV, p. 94, b); Fasc. 33 (ibid. p. 303, b; 308, e); Fasc. 35 (ibid. p. 316, c–317, a); Fasc. 50 (ibid. p. 419, a).
equivalents, is clear from the fact that the word ‘Gaṇḍavyūha’, which is quoted in ‘Śīkṣāsamuccaya’, a Sk.-text, is rendered as ‘華嚴經’ throughout in its Chinese translation ‘大乘集菩薩學論’ (TTP. No. 1636; vol. XXXII, pp. 75–144). What is referred to as ‘不可思議解脫経’ of 100,000 ślokas in the part in question of ‘Ta-lun’ may be surmised to be something large, consisting not only of Gaṇḍavyūha-Parivarta, but also of the other Chapters, that is a most comprehensive text, the great ‘Buddhāvatamsaka’, to be called to have 100,000 ślokas.

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

10 The Sk. text of ‘Buddhāvatamsaka’ is nowhere discovered. The name, which we get from the Tih. version (Tōhoku, 40), is all we know about it.
11 We may well surmise that by Nāg’s time there had come out the three Sk. texts, which correspond respectively to the undernamed three texts:

(1) Daśabhūmika-sūtra (later to be incorporated in the Great ‘華嚴経’ (Buddhāvatamsaka).
(2) Gaṇḍavyūha.
(3) ‘菩薩本業経’ (Bodhisattvapūrvakarma) (tr. by Chih-ch’ien, 223–253 A.D.), available only in Chinese tr.

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

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

As for (3), it contains the paragraph concerning a kind of ‘10 stages of Bodhisattva’, which is one of the three kinds of classifications of ‘10 stages’ given in the Larger MPPS. Most probably the Larger MPPS has taken over the view of this kind of ‘10 stages’ from some other sūtra giving an account of the subject. Existence of some sūtra like this, i.e. the last named of the three, may be presupposed at the time of the first formation of the Larger MPPS. Now the ‘Ta-lun’ itself is a commentary written by Nāg, on the Larger MPPS. The sūtra (3) then was already in existence at Nāg’s time. The ‘Great華嚴経’ (the Great Gaṇḍavyūha, or Buddhāvatamsaka), however, could never have existed as early as that. The passage in question is the first place where any allusion to possible existence of such a text is made. As far as I know, no such allusion is found in any of his writings elsewhere. The first translation into Chinese, moreover, of this ‘Great華嚴経’ is made by Buddhāhādra from North-India in 418–421, the original text having been brought from Khotan by Chih-fa-ling at the beginning of 5th century, or before 408 (see Introd. to ‘四分律’ (Vinaya of Dharmagupta-sect) in TTP. XXII, p. 567). Thus the passage in question containing a reference to the ‘Great華厳経’ (Buddhāvatamsaka or the Great Gaṇḍavyūha) should better be construed as K-J’s, and not Nāg’s.
us first consider the possibility of a Vibhāṣa to Vinaya of 80 Divisions. It is true we have ‘薩婆多毘尼毘婆沙’ (Sarvāśtvādā-vinaya-vibhāṣā, TTP. No. 1440, tr. in the beginning of the 5th Cent., the translator’s name is unknown), which is a commentary on ‘十誦律’ (Vinaya of 10 Recitations, the first part of which was tr. by Puṇyatata with K-J in 404 A.D., the rest of the work finished by Dharmaruci with K-J, 405 A.D. —; TTP. No. 1435), but judging from the contents, even the existence of this commentary at Nāg’s time is doubtful, and there is much less possibility of a commentary on Vinaya of 80 Divisions existing at his time. The statement here concerning Vinaya is acceptable as K-J’s words, on the assumption that he has here preferred to comment upon the Vinaya of Sarvāśtvādā which he had received, but certainly it is least probable, if not utterly impossible, to ascribe it to Nāgārjuna.

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

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

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

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

12 “復次，釋迦牟尼佛 ••• 飛到南天竺 ••• 至北天竺月支國，降阿波羅龍王，又至月氏國西，降女羅剎，佛在彼石窟中獨宿，於今佛影尚存，••• 有時飛踞寶壇於彼人山上，住虛空中，降此仙人，••• 佛雙修爪，起塔供養，塔子今存在，••• 人與佛同國而生彼不遇見，何況異國，以是故不可以不見十方佛而嘯然也。”
of Nāgarahāra (south bank of the Kābul River), he also reports on the hair-and-nail relic stūpa near the mirror cave.\footnote{13} Judging from this, we may safely assume that K-J had obtained the knowledge of these legendary sites when he visited Chi-pin with his mother in his boyhood, and alone in his later years,\footnote{14} and that he was tempted to put in his remark on these legends by way of illustration. In any way, K-J is a more probable writer of the passage in question than is Nāgarjuna; the phrase at the end: “Much more so for a man born in the other land”, which suggests that the writer was not an Indian, would seem to sound the more natural as coming from a foreigner like K-J.

Ex. 2. Fasc. 9. (ibid. p. 126, c, 1.22–p. 127, a, 1.18).\footnote{15}

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

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

\footnote{13} Slight differences are observed in the legends given in Hiuouen-thang’s Record: for Rākṣasī here, H-ths has an evil nāga. Moreover, H-ths says that the ‘hair-and-nail relic stūpa’ exists near the mirror cave in the outskirts of Nāgarahāra without mentioning the dedicator, while ‘Ta-lun’ mentions Chi-pin as the place where Revata, the dedicator, lived.

\footnote{14} See the Biography of Kumārajīva in ‘出三藏記集’ Fasc. 14 (TTP. LV, p. 100).

\footnote{15} “六月氏國西佛肉著住美國，一佛國中有人風病，來至邏吉婆羅像處，一心自歸念邏吉婆
羅功德，願除此病。時邏吉婆羅像即右手中食指光明，摩其身，病即除愈；復一國中有一阿闍若比丘，大讀摩诃衍，其國王常有風病，一比丘語王言，此人風病藏多讀經，何以大佉藏如是，王言我一日夜未食見此比丘，即至其住處，見此比丘，於宮中讀法華經，見一金色光明人騎白象
合掌供養，我謹bé言，我就阿闍若比丘，以此優勝，速出阿闍若比丘自言，若有人讀論法華經者，我當從自象來教導之，我讀法華經故邏吉自來...”
country of Yūeh-shih is reported by Fa-hsien, who made a travel in India at the beginning of 5th century. His Record (TTP. LI, p. 858, c) says that the temple is situated in Hidda on the border of Nāgarahāra. Hiouen-thsang has a similar entry in his Record (TTP. LI, p. 879). It may well be supposed that K-J, who visited in that neighbourhood twice in the latter half of the 4th century, knew of it very well, but, is it as probable that Nāgārjuna should have known of it quite as well? Even if we allow for that possibility, it appears hardly likely that Nāgārjuna knew of the story of a leper cured at the temple of Samantabhadra. It would be better for us to take this series of legends to be an insertion made by K-J who had been deeply impressed with the stories he had heard while staying in the neighbourhood (it may be possible that he may have actually visited the temple). Certainly this would be a better explanation. The next two stories, i.e. that of a reciter of Saddharmapuṇḍarika-sūtra being guided by Bodhisattva Samantabhadra, who came riding on a white elephant, and that of the Bodhisattva fulfilling his prophesy that if ever there were a man reciting Saddharmapuṇḍarika he would come on a white elephant to guide him, are more properly accreditable to K-J than to Nāgārjuna. This story of Bodhisattva Samantabhadra riding on a white elephant also occurs as it is in the Saddharmapuṇḍarika-sūtra tr. by K-J, with descriptions like ‘white elephant’ or ‘six tusked white elephant’, but an older translation by Dharmarakṣa, named 正法華經 has ‘riding on an elephant or a horse or a carriage,’ or still more simply, ‘on a chariot’. (The extant Sk. text has ‘six tusked white elephant,’ just as the K-J-tr.) We are not able to know how the story actually went in the Saddharmapuṇḍarika-sūtra which Nāg. personally consulted, nor could we conjecture how Nāg. was most likely to describe the elephant in this particular passage, if really he himself had undertaken to do so. We may say, however, at least, that this part of ‘Ta-lun’, which agrees with the corresponding passage of the sūtra of K-J-tr. and differs from Dharmarakṣa’s version (the date of the translation is much earlier than that of K-J-tr.), may be better ascribed to K-J than to Nāg.

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

Ex. 3. Fasc. 11 (ibid. p. 141, c, 1.18—p. 142, a, 1.13) “譬如大月氏國⋯⋯共福最多” (16) (In Puśkaravati of Yüeh-shih country, there lived a painter named Karna. He went to Takṣaśīla and stayed there for 12 years; having earned 30 dollars he came home, but he gave up all the earnings to a bhikṣu-saṃgha⋯⋯).

Ex. 4. Fasc. 14 (ibid. p. 165, a, 1.25—b, 1.3) “譬如國寶⋯⋯故以與衣” (17) (Once in Chi-pin there was a bhikṣu versed in Tripiṭaka. He practiced Āranyaka-dharma and went to a king’s temple where a great assemblage was gathered; his robes were so shabby—as were usually those of Āranyaka bhikṣu—that the gate-keeper refused him to enter the temple⋯⋯He borrowed some better robes from another priest and was allowed to enter⋯⋯).

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

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

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

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

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(16) “譬如大月氏弗迦羅城中有一畫師，名名那（misscription of ‘千那’，大毘嚴論‘跋那’，雜寶疏綱 42 ‘跋那’，Kalpanāmaditikā, p. 148 ‘Karna’）, 楚東方多利換羅國，客歲十二年，得三十兩金，持還本國弗迦羅城中，聞鼓鼓作大會讃，往見衆僧，信心清淨，即問諸人⋯⋯諸人答曰，三十兩金足得一日食，即以所有三十兩金付諸人，為我作一日食⋯⋯其福最多。”

(17) “譬如國寶三藏比丘行阿摩若法，至一王寺，宿設大會，守門人見其衣服髒污，進門不前⋯⋯便作方便，俾僧好衣而來，門家見之膝前不禁⋯⋯故以與衣。”

(18) See Grünwedel, Altbuddhistische Kultstätte, p. 55.
been expected of other persons than Nāg. much less of a man coming
later, and a foreigner to India like K-J.

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

19 About the definition of six Padārthas: 'Ta-lun' Fasc. 10 (ibid. p. 133, b);
about Kāla and Diś as Dravyas: Fasc. 15 (ibid. p. 171, b), Fasc. 1 (ibid. p. 65); about
Ātman as a Dravya: Fasc. 16 (ibid. p. 171, b), Fasc. 19 (ibid. p. 200, b-c), Fasc. 23
(ibid. p. 230); about Karman (Action itself in motion): Fasc. 6 (ibid. p. 102, c); about
the theory of Anu: Fasc. 12 (ibid. p. 147, c).
20 Bodhisattvayogācāra-Catuḥśatakā-kārikā. Its Sk. fragments with Candrakirti's
Commentary was ed. by Haraprasād Śāstri, in M. A. S. B. Vol. III, No. 8, 1914; Sk. text,
sur Āryadeva et son Catuḥśatakā); Sk. text, Tib. with Candrakirti's Committ. on Chaps.
VIII-XVI, ed. by Bhāttācārya, 1931, Calc. (The Catuḥśatakā of Āryadeva). Ch. '百論'
(Chaps. IX-XVI of the whole) tr. by H-ths (650 A.D.) (TTP. No. 1570); Italian tr.
of it by G. Tucci in Rivista degli Studi Orientali Vol. X, 1925; Ch. tr. of Dharmapōla's
Committ. named '百論銘論' tr. by H-ths (650 A.D.) (TTP. No. 1571); Tib. of kārikā,
Tōhoku, 3846; Tib. of Candrakīrti's Committ., Tōhoku, 3865.
21 For instance, about the proof of existence of Anu, we may be informed of the
developed view of Vaiśeṣika of that time by the Nyāya-sūtra IV, b, 23–25. The accounts
of the philosophical theories given in the Nyāya-sūtra seem to have been those of the
Vaiśeṣika school of that time. So we have to see the Nyāya-sūtra to get acquainted
with the views of the Vaiśeṣika school of that time.
350 A.D.), author of ‘成實論’ (tr. by K-J, Chinese only, TTP. No. 1646; vol. XXXII, pp. 239 ff.) or by Asaṅga and Vasubandhu (c. 400–480, according to my calculations).²² Indeed, the views quoted in ‘Ta-lun’ may be regarded as primitive views of the school retained in Vaiśeṣika-sūtra, so to speak.

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

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

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

→ pañca-sūkṣmabhūta (五種微塵)

(rūpa (色) → tejas (火大) → cakṣus (眼根)
šāda (聲) → ākāśa (空大) → śrotra (耳根)
gandha (香) → prthivi (地大) → ghrāṇa (鼻根)
rasa (味) → ap (水大) → jihvā (舌根)
spraṣṭavya (觸) → vāyu (風大) → kāya (身根)

According to Mokṣadharma of Mahābhārata, etc., it seems that the expansion from ‘Ahaṃkāra’ onwards was subject to some variant views,²³ but we may suppose that they were unified when Īśvarakṛṣṇa’s Sāmkhya-kārikā offered a more or less established theory.²⁴ However, ‘金七十論’ (Hiranya-saptati, a Comm. on Sāmkhya-kārikā, only in Chinese, tr. by Paramārtha, TTP. No. 2137; vol. LIV, pp. 1245 ff.)²² gives

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²² See my art. ‘A Reconsideration on the Date of Vasubandhu’ in ‘Bulletin of the Faculty of Literature, Kyushu University, No. 4, Fukuoka, 1956.

²³ Mokṣadharma, 308, 27–29:

Avyakta (Prakṛti) → mahat → ahaṃkāra → pañcabhūta →

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

²⁴ Sāmkhyakārikā, 24:

Prakṛti → mahat (buddhi) → ahaṃkāra →

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

²⁵ ‘金七十論’, Comment. on the 1st verse (TTP. LIV, p. 1245):

Prakṛti → mahat → ahaṃkāra → pañcatanmātra

(śāda → ākāśa
spraṣṭavya → śrotra
vāyu → kāya
tejas → cakṣus
rasa → ap
(gandha → prthivi
ghrāṇa)
another theory different from Śāmkhya-kārikā.

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

(2) From the Doctrines or Theories themselves:

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

The first point is the interpretation of the '10 stages of bodhisattva' together with the 'Avaitika-stage', which is quite a unique one, seldom found elsewhere. It is in a way a synthetic adjustment of various interpretations given in the Larger MPPS of K-J tr. and others. Fasc. 75 (ibid. p.585, c—p.586, a) gives an interpretation of the 10 stages beginning with Śukklavīdarśana (which finds its first exposition in the Larger MPPSs, distinguishing 7 stages in Śrāvaka, and adding above them the other three: Pratyekabuddha, Bodhisattva and Buddha). In this interpretation each stage is assigned to śrāvaka and bodhisattva. The question is the explanation of the 4th stage, Darśana-bhūmi: this is the stage of srotāpanna for śrāvaka (as is usually accepted), but for bodhisattva it is here taken to be the Avaitika-stage. The attainment of Avaitika in the 4th stage is something unusual; for, most commonly, Avaitika comes to be the 7th stage in the series of 10 stages beginning with Prathama-cittopāda, and the 8th stage in that beginning with Pramuditā. Then why Avaitika in the 4th stage just here? Most probably, this is under the influence of some older view holding that one may attain Avaitika in the 4th stage. But one more reason may be added here: according to the interpretation in question the 7th stage is the Abhisambuddha stage for bodhisattva, and so the arrangement of assigning Avaitika three degrees lower, i.e. in the 4th stage, was naturally convenient. Yet, even if such is
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the case, the placing of Abhisambuddha in the 7th stage, in its turn,
may have been occasioned by some other theory in which the 7th
stage was the last one (that is the theory of the 7 stages of śrāvaka).
Was there not a theory already in which the 7th stage was the last
one also for bodhisattva, and accordingly, naming Avaivartika in the
4th stage? Now see the extant Mahāvastu. In its account of 10 bhūmis
(Mvu. vol. I, pp. 101–110), in the paragraph of explanation of the 4th
bhūmi, it goes on like this (p. 105): “Aṣṭamaṃ prabhṛti bhūmiṃ
bodhisattvā jinātmajā samyaksambuddhā iti draṣṭavyā, atah prabhṛty
anivartiyāḥ”. Here the virtues of bodhisattvas who attained the 8th
bhūmi are treated at some length with a remark that “from here
onwards they are Avaivartiyas” etc. Note that this occurs in the course
of discussing the 4th bhūmi, and that in the proper section concerning
the 8th bhūmi, nothing particular is mentioned in regard to the charac-
teristic of the 8th bhūmi itself. In other words, the explanations of
the 8th bhūmi do not occur in their proper place, but do occur at a
considerable length where an account of the 4th bhūmi is naturally
expected. The best explanation of this apparent conflict may be
found in Mr. S. Takahara’s view offered in ‘Journal of Indian and
Buddhist Studies’, vol. III, pp. 130–131. He says that a theory formerly
had it that Anivartiya (avaivartika) came as the 4th bhūmi, in which
was incorporated another theory, of later ages, holding Avaivartika to
be the 8th stage. Such evidence would support an assumption that the
writer of ‘Ta-lun’ had a knowledge of a theory holding Avaivartika
to be the 4th stage. By taking over such a theory into his own writing,
he would have found it much easier to conform his view to the one
ending with the 7th stage (the stage which is to become abhisambuddha
for bodhisattva, and also to another view of 10 stages: Cittotpāda~
Ekajātipratibuddha (with Avaivartika as the 7th, and two more stages
before the final stage of Ekajātipratibuddha), and at the same time, to
the view of 10 bhūmis of Pramudita~Dharmamegha (i.e. 10 bhūmis of
Daśabhūmika-sūtra: this is one of the old theories holding Avaivartika
to be the 8th bhūmi), which last one is mentioned in the same place
of ‘Ta-lun’. In this way, we may well say that the writer of ‘Ta-lun’
has here succeeded in his attempt at a synthetic adjustment of various
formulas on the subject. Such a skillful arrangement would have been
impossible unless the writer was a man well versed in all of the variant
interpretations on the subject, and, at the same time, wise enough, and
skillful enough, to find a proper way of compromise and re-arrangement
of them all. At least, such a feat we could never expect of any scholars
of the later ages including K-J, with whom it has been a custom to
accept only two kinds of 10 stages in Gaṇḍavyūha-school.

Next comes the Theory of the Two-fold-Satya: ‘Lokasaṃvṛti and Paramārtha’.

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


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

Instances of the both terms with ‘-satya’ are: Chap. 71 (道樹品, ibid. 378, c), Chap. 78 (四樹品, ibid. p. 397, b; p. 397, b-c), Chap. 81 (具足品, ibid. p. 405, a).

The corresponding cases appear in ‘放光經’ as ‘世諦’, ‘第一義諦’ respectively, i.e. the one without ‘-satya’ (譯), but it does have ‘二諦’ (two satyas) in some cases where no discrimination is intended.
It should be further noticed that in Chap. 71 (道樹品) (TTP. VIII, p. 378, c) the two usages do occur side by side with an explanatory note saying: “the Buddha answered to Subhūti: Bodhisattvas indicate by the Lokasamvrti-satya ‘the beings do exist or do not exist’, not by the Paramārtha’.) Then Subhūti asked: “Is the Lokasamvrti-satya different from Paramārtha-satya?” The Buddha answered: “The Lokasamvrti-satya is not different from the Paramārtha-satya, because the Lokasamvrti-satya-tathā is exactly what is Paramārtha-satya-tathā…” In the latter half of the above extract we find an implication that what is to be indicated here, the state or fact, is tathā (thusness) itself, therefore no difference is to be observed between the two terms, as far as they are intended to indicate just ‘tathā’ after all. The only difference is to be observed in the way of indicating or expressing the tathā. However, the Larger MPPs, although it does have some portions where the both satyas are used in the same meaning, i.e. ‘the way of preaching’, it has far more instances of the other usage of the terms, and so, as a whole, it seems rather vague in its principle of using the terminology.

Nāgarjuna, however, is perfectly explicit on this point: in Chap. 24 of Madhyamaka-kārikā, he maintains that the two satyas are both ‘Buddhanām dharmadeśanās’ (Buddha’s teachings), and he seems to have kept to this principle throughout his life.

And returning to ‘Ta-lun’ we find this theory of ‘Two-fold-Satya’ emphatically unfolded therein. Indeed, it is introduced by Nāg. even in places where, in the corresponding parts, the Larger MPPS does not as yet give the account of two satyas as ‘ways of preaching’: Chap. 29 (TTP. XXV, p. 274, a): “There are two kinds of Buddha’s dharma-desanā, one is Lokasamvrti-satya, the other is Paramārtha-satya; by the Lokasamvrti-satya Buddha preaches of 32 lakṣaṇas, by the Paramārtha-satya He preaches ‘Alakṣaṇa’.” Chap. 75 (ibid. p. 611, b): “At that time Buddha preached by the Lokasamvrti-satya and Subhūti preached by the Paramārtha-satya.”

28 Prof. Tetsuyû Sato (op. cit.) reports that there are no instances of the latter usage, which is, however, apparently wrong.
29 By ‘satya,’ in such cases is meant the way of preaching to signify the ‘satya’ (truth, thusness). So from the structure of the compound words, we may interpret them in this way: the one means the ‘Satya (the truth or the real fact) indicated by the worldly words,’ and the other the ‘Satya indicated in close contact with the highest truth’.
30 Madhyamaka-kārikā, ed. by Louis de la Vallée Poussin, p. 492
Dve satye samupāritya Buddhānām dharmanās
Lokasamvrti-satyaṃ ca satyaṃ ca paramārthatataḥ.
31 佛法有二種，一者世譚，二者第一義譚，世譚故設三十二相，第一義譚故設無相”.
32 “佛以世譚故設，須菩提以第一義譚設”.
likelihood that they were the writings of Nāg., who has established his theory of the Two-satyas already in Madhyamaka-kārikā. It might have been any one of the followers of Nāg’s school, who would have expounded in exactly the same way as Nāg., and not necessarily Nāg. himself, it is true, but we ought to remember that Nāg’s view was not to be the only theory which has been accepted in the later years: the other usage, with the one term supposed to mean a way of preaching, and the other the state or fact itself, was by no means to drop out of favour. And we are not so sure whether K-J, while engaged in the translation of ‘Ta-lun’, would have interpreted the subject just as Nāg. could have done. The above discussion in regard to the interpretation of the Two-fold-Satya would lead us to the belief that at least these parts treating the subject are in the writings of Nāgārjuna.

(3) On the evidence of quotations:

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

(1) Words which are believed to be Buddha’s own, or sacred texts respected as highly as Buddha’s own sayings.

(2) Some previous works of the writer’s own.

(3) Some works of a man of kinship to the writer in doctrines and thoughts, i.e. of his colleague, his teacher or disciple, who shares the writer’s own view.

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

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

Fasc. 1. (ibid. p. 60, b) The verse following the remark ‘說偈言’ (in the following gāthā) is from Madh-k., Chap. 23, 13th gāthā; (ibid. p. 61, b), of the 3 verses introduced by ‘如摩訶衍義偈中說’ (as is said in the Mahāyānistic gāthās), the first is clearly from Madh-k., Chap. 18, 7th gāthā, and the third is from ibid., 8th gāthā, although I have not succeeded in tracing the second one. And (ibid. p. 64, c) the latter verse of the two introduced by ‘如偈說’ (as is said in gāthās) is clearly
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Equivalent to Mādh-k., Chap. 17, 20th gāthā; the verse in Fasc. 5 (ibid. p. 96, c) and the verses in ibid. p. 97, b, similarly introduced, are equivalent, respectively, to Madh-k., Chap. 18, 7th gāthā, and the introductory verses of the same. Again the two verses similarly introduced in Fasc. 6 (ibid. p. 107, a) are from Madh-k., Chap. 24, 18th gāthā, and Chap. 15, 11th gāthā.

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

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

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

33 See H. Ui, ‘Indo-Tetsugaku-kenkyu’ (Essays on Indian Philosophy) vol. I, pp. 341, ff. (Tōkyo, 1924), and Haraprasād Śāstri’s art. in J. & Proc. of the A.S. of Bengal, vol. VI, No. 8 (Calc., 1910). The Sk. text of the 20 verses is added in the beginning of this Edition of Suvikrāntavikrāmi-paripṛchchā-Prajñāpāramitā-sūtra.
This objection implies the contention that these quoted verses were originally written by some scholars highly respected by the author of ‘Ta-lun’, and not by the author himself or any of his colleagues. If that is really the case, it follows that the author of ‘Ta-lun’ could not have been Nāg., but some other person who came considerably later than Nāg. or Rāhulabhadra, and who, holding them in high respect, may have quoted their writings in order to attach some authority to his own views. Indeed, it actually seems to suggest the possibility of the author being K-J, or some one between Nāg. and K-J. And if so, the portion in question would seem to be better classified under the Class (A), instead of under (C), or (B).

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

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

(C) This class covers the rest of the text, consisting of passages which do not come under either the Class (A), or the Class (B). The Class (C), however, is subject to further reduction, since a detailed examination may reveal that some passages of my Class (C) should come rather under (A), and or even under (B); but, under the circumstances, I shall have to content myself with a temporary classification like the present one. The passages included here have been traditionally held to be
Nāg’s, and so I think we may as well follow the popular belief, unless some contrary opinions should be forthcoming.

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

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

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

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

^{34} See A. Hirakawa’s noteworthy art. in ‘Journal of Indian and Buddhist Study’ V, 2, Tōkyō, 1956, pp. 176–181.
sideration):


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

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

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

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

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

(1) The Name of this Sūtra

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

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

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\(^1\) TTP. vol. XXX. p. 65, c, ll. 3–4 (=vol. VII, p. 1082, b, l. 8 from end=Sk. my Ed. p. 34, Na... rūpasya gamanam vā "gamanam vā prajñāyate.)

ibid. p. 74, b, ll. 18–19 (=ibid. p. 1078, b, ll. 7–8=Sk. p. 30, Na... rūpaṃ viśuddhadharmi nāviśuddhadharmi).

ibid. p. 79, b, ll. 26–27 (=ibid. p. 1083, a, l. 4=Sk. p. 36, Na... rūpaṃ samskṛtāṃ vā 'samskṛtāṃ).

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

ibid. p. 95, b, ll. 26–27 (=ibid. p. 1081, c, l. 6=Sk. p. 33, Na... rūpasyaśocchedatā vā śāsvatattā vā).

ibid. p. 98, c, ll. 16–17 (=ibid. p. 1083, a, l. 5=Sk. p. 30, Na... rūpaṃ samuyujate
that this sūtra was regarded as an important Prajñāpāramitā-sūtra in India about 100 years earlier than Hiouen-thsang.

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

As has been stated above (cf. Essay, Chap. II, List of PPSs), in Tib. bkah-iversary while this sūtra is included in Śes-Phyun (PPS-class), Pañcapāramitā-sūtra is included in Mdo-sde (Collection of several sūtras), so it would appear that these two are independent of each other. But was the latter intended as something independent of PP from the first? I would rather answer that it was not. It is true, this is not made to explain PP in a direct way, but it treats each of the pāramitās as something based on the PP. It several times mentions ‘sarvajñājñāna’ which is the aim of the PPS; it respects the three īñātās (sarva-j°, mārga-j°, and sarvākāra-j°) which are made much of by the PPS; it frequently alludes to 20 śūnyatās, which are taken up in the developed PPS; it stresses ‘non-attachment’, and also mentions ‘ṣaṭpāramitā-śamyoḍa-dharma’. All this is indeed in perfect conformity with the spirit of the PP, and with the doctrines of the more developed PPS. We may even assume that the course prepared by those doctrinal topics is utilized here as a kind of underplot for introducing the PPS (Suvaparip°) as the sūtra of the sixth Pāramitā. H-ths is fairly justifiable in his inclusion of the five sūtras, each of which expounding one of the five pāramitās, in the PPS-class (in Tib. the five are unified as one Pañcapāramitā-sūtra, but in Ch., each of the five makes one sūtra).

And the Tib. arrangement, alienating the two from each other, seems to be rather inadequate in that the original purposes of the sūtras are here forgotten, with the formal side unduly stressed. My view suggested above, concerning the relation of this sūtra with the sūtras of the five other pāramitās, would account for the special designation of ‘Prajñāpāramitā-nirdeśa-sūtra’.

(3) On the Sk. Ms. of this sūtra

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

The Cambridge Ms., as is explained by Cecil Bendall in his Catalogue (of the Buddhist Sanscrit Manuscripts in the University Library, Cambridge, p. 123, Add. 1543), consists of 123 Palm-leaves (12×2
(4) A Comparison between Sk. Text with Tib. and Ch. Tr.

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

Next come the contents. The Ch. tr. after an discussion on 5 skandhas, goes on to discuss each of 12 āyatanas and 18 dhātus, or sometimes more simply āyatanas and dhātus categorically, or, as in Chap. VII ff., 12 āyatanas and 6 vijñānas. And with ātma-satva-jīva-bhava-(or jantu)-poṣa-puruṣa-pudgala-manuṣa(Ch. manoja?)-māṇava-kartṛ-(or kāraka)-kārayitṛ-vedaka-vedayitṛ-jānaka-jñāpayitṛ-paśyaka-darśa-yitṛ, the Ch. tr. mentions each and every one of them, but the Sk. and Tib. mostly mention some or many of them, i.e., in regard to these items, the Ch. tr. gives a more detailed account, which is most probably a faithful copy of the original composition. We may suppose that, in the very beginning, a separate account on each of them was given in detail, but that, in later years, the accounts had come to be considerably reduced, probably because the anticipated conclusion is so clear that no detailed account of each item was necessary: the stress on the conclusion itself was deemed to be a more effective way of exposition no doubt. Accordingly the extant Sk. text and Tib. tr. may be taken to represent
later forms. We may assume also that in the initial texts there was no chapter division, but that in later years it was thought better to divide it into 7 chapters in order to give a better outward appearance and a theoretical system to the text. Thus the present Sk. text and Tib. tr. may be taken to represent an improved and rearranged text, instead of the original one which was more or less crude and undifferentiated. Which was the text that was cited by Bhāviveka of the 6th Cent., we cannot tell for certain, because his quotations are so fragmentary, but as he comes about 100 years earlier than H-ths, it was probably the more primitive one.

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

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

Sk. (my edition p. 87) “Vaiśāradyabhūmir iyāṃ Suv dharmānēyam prajñāpāramitācaryā” (where Tib. tr. follows it word by word), the Ch. tr. (p. 1097, b, ll, 9–11): “菩萨所行(法深)般若波羅蜜多，是(諸如來應正等覺) (四)無貪(等功德之) 地”. The words given in the parentheses may be assumed to be the translator’s additions; instances of this kind abound.
As this sūtra is translated into Ch. as the last Division of the whole MPPS, the Ch. tr. naturally changes the Sk. ‘sakalasamāptam’ (the whole ended) at the end of the sūtra (my Ed. p. 128), into ‘此大般若經’ (this Mahā-PPS) (p. 1110, a, l. 10), and the Ch. tr. (p. 1110, a, l. 14) has an insertion ‘說如是大般若經’ (preached such a Mahā-PPS), which is altogether missing in the present Sk. text. These two also may be taken as the translator’s additions.

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

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

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

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

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

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

(6) The Contents of the Sūtra

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

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

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

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

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

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

Chap. VI. Caryā (Buddha’s teachings to Suvikrāntavikrāmin). Here is a detailed account of how to practise PP, of what is bodhisattvacaryā, etc.

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

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

Though this sūtra is in developed style as a PPS, it is found to contain almost none of the thoughts and doctrines outside the PPS itself, i.e. those new thoughts and doctrines which arose in India around 4th-5th centuries, such as (1) Tathāgatagarbha-thoughts in Tathāgatagarbhasūtra, etc. (2) the idea of ‘Every being having the Buddha-nature’ and the problem of ‘Icchantika attaining Buddhahood’, found in Mahāparinirvāṇasūtra of Mahāyāna, etc. (3) Ālayavijñāna-theory of Vījñāaptimātra-school initiated by Sandhinirmocana-sūtra and virtually completed by the
brothers Asaṅga and Vasubandhu. It is true, the words ‘parikalpita’ and ‘parinippanna’, presumably from parikalpita-paratantra-parinippanna of the Vījñāptimātrā-school, do frequently occur in this sūtra but they are not used in the exact connotations and usage of the words which they had in that school. And there occurs the word ‘ālaya’, but it is not used in the sense concerning Ālayavijñāna. Chances are that these words were in popular use in India of that time and this sūtra, too, simply followed the popular usage, no doubt, but anyway, these words are not here used in just the same connotations as in the other school.

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

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

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

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

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

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

No. 9 (Vajracchedikā): with this, there have existed a number of
commentaries following that by Maitreya in India, and in China, we have the translation of K-J. This suggests that it made its appearance at a fairly early date. And although Nāgārjuna does not seem to have known of this sūtra, it must have existed before the middle of the 3rd Cent., for, as Prof. H. Ui recently suggested in his Japanese tr. of Vajracchedikā (in the Bulletin of the Faculty of Lit., Nagoya Univ., Phil. Sect. XXI), the two verses from this sūtra are quoted in the Ch. tr. (by Dharmarakṣa in 289 A.D.) of Vimaladattā-sūtra (see TTP. vol. XII, p. 92, c).

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

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

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

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

(i) Before the middle of the 3rd Cent.:
   No. 9 (Vajracchedikā).

(ii) From the middle of the 3rd Cent. to the first half of the 4th Cent.:
    No. 8 (Nāgaśri).

(iii) At least during the 5th Cent.:
     No. 7 (Mañjuśrī) and No. 6 (Devarāja-Pravara-paripṛcchā).

(iv) From the latter half of 5th Cent. to the beginning of 6th Cent.:
     Nos. 11–16 (Pañcapāramitā-nirdeśa and Suv"-paripṛcchā).

(v) From the end of 6th Cent. to the first half of 7th Cent.:
    No. 10 (Prajñāpāramitā-naya).

2 Dr. Baïyū Watanabe asserts that this sūtra is a preliminary to Saddharma-puṇḍarīka (i.e. chronologically earlier than Saddh") (see his ‘Study on the Saddharma- puṇḍarīka-sūtra and some other Mahāyāna sūtras,’ Tōkyō, 1956, Chap. 4). But that he is wrong in his assumption will be verified by a historical study of Ch. translations of Buddhist texts, and also by a more intensive examination of the contents of the sūtras.
PART II

TEXT OF

SUVIKRĀNTAVIKRĀMI-PARIPṛCCHĀ

PRAJÑĀPĀRAMITĀ-SŪTRA
Ārya-Suvikrāntavikrāmi-paripṛcchā-Prajñāpāramitā-nirdeśa-
Sārdhadvīśāhasrikā-
Bhagavaty-Ārya-Prajñāpāramitā

collated with
Chinese and Tibetan Translations

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Abbreviations in the Footnotes


MM. Dr. T. Matsumoto’s Edition of this Sūtra, Tokyo, 1956.

MM-A. Dr. T. Matsumoto’s Edition of this Sūtra, (1st Chap. only, with 'Vorwort') Stuttgart, 1932.

MM-B. Dr. T. Matsumoto’s Edition of this Sūtra, (2nd Chap. only), Leiden, 1935.

Ms. Manuscript of this Sk. text preserved in Cambridge University Library (C. Bendall’s Catalogue, Cambridge, Add. 1543).


Tib. Tibetan text tr. by Śilendra-bodhi, Jinamitra and Ye-ses-sde. Common to all (or at least the present four) Editions of Tib. tr.

TD. Tibetan text, sDe-dge Ed., in Tōhoku University.

TL. // Lhasa Ed.

TN. // sNar-thaṅ Ed. in Harvard University.

TP. // Peking Ed.
Namaḥ sarvabuddhabodhisatvebhyah! Namo dasadiganantaparyan-
talokadhātuvyavasthitebhyah sarvabuddhabodhisatvebhyo 'titānāgata-
pratyutpannebhyah! Namo Bhagavatyā Āryaprajñāpāramitāyai!

1) Nirvikalpe namas tubhyam prajñāpāramite 'mite,
yā tvam sarvānavadyāngi niravadyair nirikṣyase.
2) Ākāsam iva nirlepam niṣprapañcām nirakṣarām,
yas tvam pāsyati bhāvena sa pāsyati tathāgatam.
3) Tav' ācārye gunādhīyāyā buddhasya ca jagadguroh,
na pāsyanty antaram santaś candracandrikayor iva.
4) Kṛpātmakāh prapadya tvāṁ buddhadharmapuraḥsarim,
sukhen' āyanti māḥātmyam atulaṃ bhaktivasale.
5) Sakṛd apy āsaye sūddhe yas tvāṁ vidhivad īkṣate,
tenāpi niyataṃ siddhiḥ prāpyate 'moghadarśane.
6) Sarveśam api virāṇām parārthe 'bhiratātmanām,
posikā janayitrī ca mātā tvam asi vatsalā.
7) Yad buddhā lokaguravaḥ putrās tava kṛpālavaḥ,
tenā tvam asi kalyāṇi sarvasatvapitāmahi.
8) Sarvāpāramitābhis tvam nirmalābhir anidite,
candralekhāvā tārābhīr anuyātā 'si sarvadā.

1...1 In Ch. no such adoration-words; in Tib. "saṁs-rgyas dañ byaḥ-chub-sems-dpaḥ dañ lha-paḥ-pa-thos thams-cad la phyag-ḥtehal-lo".
2 MM. -tyai; Ms. also seems to be -tyai, though not clear.
3 These 20 verses (1–20) do not belong to our Prajñāpāramitā-text, they are neither in Ch. nor in Tib. As Haraprasād Śāstri discovered in 1907 (see Journal and Proceedings of A.S.B. vol. VI, No. 8, 1910), and Prof. H. Uli further proved in 1921 (Indo-
tetsugaku-kenkyu, Essays on Indian Philosophy, vol. 1, pp. 341 ff., Tōkyo, 1924), these 20 verses were composed by Rāhulabhadra, and are retained in Ch-tr. of Nāgārjuna’s Commentary on MPPS (Fasc. 18, i.e. p. 190, TTP. vol. XXV; see also my Introd. Essay, p. LXXI), and are added to the Beginning of the Sk-text of Aṣṭasāhasrikāprajñāpāramitā-sūtra (R. Mitra’s Edition in Bibl. Ind., 1888) and Puṇḍravīṣṇuśāhasrikāprajñāpāramitā (Nalinakṣa Dutt’s Edit. in Calcutta Oriental Series, No. 28, 1934).
4 A. ikṣase.
5 A. P. tava cārya-guṇa-dhyāyā.
6 The verses corresponding to No. 4 and No. 5 are not found in Chinese translation.
7 A. -purassā P. -puraḥsarām.
8 Ms. mahā.
9 MM. parārthe niyaṛ, A. parārthaniyaṛ, P. parārthe niyaṛ.
10 MM. Yoṣikā, A. yo ‘dhikā.
11 A. api.
12 MM. -ni.
13 The verses corresponding to No. 8 and No. 14 have we not in the Chinese translation.
9) Vineyam janam āśāya tatra tatra tathāgataḥ,
    bahurūpā tvam evākā nānānāmabhir idyase.

10) Prabhām prāpyeṣvā diptāmsor avaśyāyōdabindavah,
    tvām prāpya pralayaṃ yānti dośā vādāś ca vādinām.

11) Tvam eva trāsajanani bālānām bhimadarsanā,
    āśvāsajanani cāśī viduṣām saumyadarsanā.

12) Yasya tvayy apy abhiṣvaṅgas tvannāthasya na vidyate,
    tasyāmba katham anyatra rāgadvēṣau bhaviṣyataḥ.

13) N'āgacchasi kutāscit tvam na ca kvaçana gacchasi,
    sthāneṣv api ca sarvesu vidvadbhir nōpalabhyaṣe.

14) Ye tvām eva na paśyanti prapadyante ca bhāvataḥ,
    prapadya ca vimucyante tad idām mahad adbhutam.

15) Tvām eva badhyate paśyan-n-apaśyan-n-api badhyate,
    tvām eva mucyate paśyan-n-apaśyan-n-api mucyate.

16) Aho vismayaniyā 'si gambhīrā 'si yaśasvini,
    sudurbodhā 'si māyēva dṛśyase na ca dṛśyase.

17) Buddhaiḥ prayekabuddhaiś ca śrāvakaiś ca niśevitā,
    mārgas tvam eko mokṣasya nāsty anya iti niścayāḥ.

18) Vyavahāraṃ puraskṛtya prajñātparyartham śaṁritāṁ,
    kṛpayā lokanāthais tvam ucyase ca na cōcyase.

19) Śaktaḥ kas tvām iha stotum nirnimitām niraṅjanām,
    sarvavāgyāśayātitām yā tvām kvacid anisritā.

20) Saty eva api saṁvṛtyā vākpathair vayam īdṛśaiḥ,
    tvām astutyām api satiṁ tuṣṭūṣantaḥ sunirvṛtāḥ.

Prajñāpāramitāṁ stutvā yan mayōpacitam śubham,
    tenāstu nikhilo lokah prajñāpāraparāyanaḥ.

1 A. -viṣ.
2 A. P. evaṃ.
3 A. māyasaiva.
4 A. eka.
5 A. na ca.
6 P. anihśritā.
7 A. satyaivaṃ ayī.
8 P. stutvā.
9 A. tuṣṭūṣ.
10 A. P. tenāstv āsū jagatkṛtsnam prajñāpāraparāyanaṃ.
11 This last one verse may not be the continuation of Rāhulabhadra’s adoration verses;
    in the Ch. translation of the above-mentioned work of Nāgārjuna we can not find
    the verse corresponding to this.
[ I. Nidāna-Parivartaḥ ]

[2.b.1.4. middle]

(1) Evañ maya śrutam: ekasmin samaye Bhagavan Rājagṛhe viharati
sma, Veṇuvane Kalandakanivāpe mahatā bhikṣusamghena sārdham
ardhatrayodāśabhir bhikṣusatair aprameyāsāmkhyeyaiś ca bodhisatvair
mahā[ṣatvair nānābuddhā]kṣetrasaṁnipatitair ekajātipratibaddhāiḥ. Tena
khalu punaḥ samayena Bhagavān anekaśatasahasrayā pariṣadā parivṛttaḥ

[2.a]

puraskṛto dharmam deśayati sma.

Atha khalu tasyām eva parśadi Suvikrāntavikrāmi nāma bodhisatvo
mahāsatvāṁ saṁnipatito 'bhūt saṁniṣaṇṇah. Sa utthāy’ āsanād ekāmsam
uttarāsāṅgāṁ kṛtvā daksīṇām jānumaṇḍalam prthivyāṁ pratiśṭhāpya,
yena Bhagavām-s-tenānājaliṁ praṇamyā Bhagavantam etad avocat:
“Pṛccheyam aham Bhagavantaṁ tathāgatam arhantaṁ samyaksambuddhām
kaṁcīd eva pradeśām, sace Bhagavān avakāśaṁ kuryat pṛśtaś ca
praśnavyākaraṇāya.” Evaṁ ukte Bhagavān Suvikrāntavikrāmināṁ
bodhisatvām mahāsatvām etad avocat: “Pṛccha tvaṁ Suvikrānta-
vikrāminīṁ-s-Tathāgatam arhantaṁ samyaksambuddhāṁ, yad yad ev'-
ākāṃkṣasya, aham te tasya tasyāva praśnavyākaraṇena cittam āra-
ḍhayiśāyām.”

Evaṁ ukte Suvikrāntavikrāmi bodhisatvo mahāsatvo Bhagavantam
etad avocat: “Prajñāpāramitā prajñāpāramitēti Bhagavan-n-ucyate,
kiyatā Bhagavan bodhisatvānāṁ mahāsatvānāṁ prajñāpāramitā pra-
jñāpāramitētē ucyate, kathāṁ Bhagavan bodhisatvo mahāsatvāḥ
prajñāpāramitäyāṁ carati, kathāṁ Bhagavan bodhisatvasya mahāsatvasya

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1 Ch. TTP. vol. VII, p. 1065, c. (Fasc. 593, Mahāprajñāpāramitā-sūtra, tr. by
Hiouen-thsang); Tib. sDe-dge Edition (Tōhoku No. 14), Šes-phrin, XXXIV, Ka, 20. a.
2 The portion in brackets is slightly undecipherable in Ms.
3 Ms. -śyomi.
prajñāpāramitāyāṁ carataḥ prajñāpāramitābhāvanā paripūrīṃ gacchati, 
kathāṃ Bhagavan bodhisatvasya mahāsatvasya prajñāpāramitāṃ bhāva-
yato māraḥ pāpiyān āvatāraṃ [na] labhate, sarvamārakarmāṇi cāvabu-
dhyate, kidṛgrūpaśaḥ ca Bhagavan prajñāpāramitāvihāraṁ viharan 
bohdisatvo mahāsatvaḥ kṣipram sarvajñatādharmanaripūrīṃ adhigac-
chati’’

Evam ukte Bhagavān Suvikrāntavikrāmiṇaḥ bodhisatvaḥ mahā-
satvam etad avocat: “Sādhu sādhu Suvikrāntavikrāmin, yas tvam 
Tathāgatam arhantaṃ samyaksaṃbuddhāṃ prajñāpāramitāṃ paripṛcchasi 
bohdisatvānāṃ mahāsatvānāṃ arthāya, yathā ’pi nāma tvam bahujana-
hitāya pratipanno bahujanasukhāya lokānukampāyai mahato janakāya-
syārthāya hitāya sukhāya devānāṃ ca manusyaṇāṃ ca etarhy anāgatānāṃ 
ca bodhisatvānāṃ mahāsatvānāṃ ālokaṁ kartukāma” iti.

Atha khalu Bhagavān jānan-n-eva Suvikrāntavikrāmiṇaḥ bodhisat-
vaḥ mahāsatvaḥ paripṛchchati sma: “Kaṃ tvam Suvikrāntavikrāmi-
n-arthavaśaṃ sampāśyaṃ-s-Tathāgatam etam artham paripṛcchasi?” Evam 
ukte Suvikrāntavikrāmi bodhisatvo mahāsatvo Bhagavantam etad 
avocat: “Sarvasatvānāṃ vayaṃ Bhagavan-n-arthāya Tathāgatam etam 
arthaṃ paripṛcchāmaḥ, sarvasatvahitāya sarvasatvānukampāyai. Tat 
kasmād dhetoḥḥ? prajñāpāramitā Bhagavan sarvadharmānāṁ grāhikā, 
yad uta śrāvaka-pratyekabuddha-bodhisatva-samyaksaṃbuddhadharmānāṃ, 
ato Bhagavāṃ-s-Tathāgataviśayāṃ Tathāgatajñānaṃ ca nirdiśatu, 
tatra ye satvā niyatāḥ śrāvakayāne bhaviṣyanti, te śrutvā kṣipram 
anāsravāṃ bhūmiṃ sāksātkariṣyanti, ye pratyekabuddhayāne niyatā 
bhaviṣyanti, te kṣipram pratyekabuddhayānena niryāsyanti; ye ’nuttarāṃ 
samyaksaṃbodhīṃ samprasthitās, te kṣipram anuttarāṃ samyak-
sambodhī abhisambhotsyante, ye cânavakrāntasamyaktvaniyāmā 
aniyatās tīrṣu bhūmiṣu, te śrutvā ’nuttarāyāṃ samyaksaṃbodhau

1 Ms. lacks [na]; MM. follows to Ms.; acc. to Ch. and Tib. [na] should be added.
2 MM. kidṛgr anyāś (probably misprint, in Ms. it is clearly -rūpaśa).
3 MM. says in the foot-note (1), p. 4, ‘Ms. -b’, but it is his misreading.
cittam utpādayiṣyanti. Sarvasatvānāṃ ca Bhagavan kuśalamūlassesa-
jananaṃ kṛtaṃ bhaviṣyati Tathāgatenēmaṃ prajñāpāramitāpṛṣṭam
visajayata. Na ca vayaṃ Bhagavan hinaḍhīmuktikānaṃ satvānaṃ
kṛtaśas Tathāgatam pariṇchchāmaḥ, na daridracittānaṃ, na daridramāna-
sasamanvgaṭanāṃ, na kusidānāṃ, na kauṣidyābhībhūṭānāṃ, na dṛṣṭi-
paṅkāvasannānāṃ, na māraṇāśabdhāhānaṃ, nānaṇaprapānaṃ, nāsamle-
khṣasamanvgaṭanāṃ, na muṣitasmrṭināṃ, na bhraṇtaicītānaṃ, na
kāmapaṅkakamagnānāṃ, na śaṭhānāṃ, na māyāvināṃ, nakṛtajñānāṃ, na
pāpeccchānaṃ, na pāpasamācāraṇāṃ, na śilavipannānāṃ, nāpariśud-
dhaśilānāṃ, na dṛṣṭivipannānaṃ, na māraṇacacarāṇāṃ, n' ātmottkara-
kāṇāṃ, na parapaṃsakāṇāṃ, na lābhastārraṅgurukkāṇāṃ, na pātra-
cīvaṭhyavasītānaṃ, na kuhakānaṃ, na lapakānaṃ, na naimittikānaṃ,
nāniṣpeikānaṃ, na lābhena lābhacīkīraṇkānaṃ; na vayaṃ Bhagavan-
naṃ evaṃrūpañāṃ satvānaṃ kṛtaśas Tathāgatam pariṇchchāmaḥ. Ye punar
Bhagavan satvāḥ sarvaśajñānaṃ prārthayaṃ asaṅgpajñānaṃ svayaṃ-
bhūjaṇānaṃ asamajñānaṃ anuttarajñānaṃ prārthayaante, ye n' ātmānaṃ
upalabhante na paraṃ, kutaḥ punar ātmānaṃ utkarṣayiṣyanti paraṃ vā
pamsaiṣyanti, teṣaṃ nihaṭamānaṇāṃ vayaṃ Bhagavāṃ-s-chinnaviṣāṇa-
vṛṣabhōpamānaṃ bodhisatvānaṃ mahāsatvānaṃ ābhīṣhāsalyānaṃ nica-
mānaśānaṃ candālakumārakōpamacītānaṃ pṛthīvy-ap-tejo-vāyv-ākāsa-
smacītānaṃ Bhagavan satvānaṃ arthāya Tathāgatam pariṇchchāmo
bodhisatvānaṃ mahāsatvānaṃ. Ye dharmam api nōpaḷabhante nābhī-
niṣaṃte, kutaḥ punar adharmaṃ, teṣaṃ vayaṃ Bhagavan-n-arthāya
Tathāgatam pariṇchchāmo bodhisatvānaṃ mahāsatvānaṃ āśayaśuddhā-
naṃ asaṭṭhānāṃ amāyāvināṃ ṛjukānaṃ samacītānaṃ sarvasatvahītā-
nukampakānaṃ samadāpakaṇāṃ samuttejakānaṃ sampraharsakānaṃ
mahābhāravāhiṣikānaṃ mahāyānasamarūḍhānaṃ mahākṛtyena pratyup-
asthitānaṃ mahākārunikānaṃ sarvasatvahitasukhāvahānaṃ nāyaṃkānaṃ

\[1\] Ms. -papannā.
\[2\] MM. -cāriṇām.
\[3\] Ch. 折角歌, Tib. rwa-bcads-pa, MM. chinnaviṣāṇavṛṣanto.
vināyakānāṃ pariṇāyakānāṃ sarvadharmanīśritavihārikānāṃ sarvopa-
pattiyayanānarthikānāṃ sarvamārapāsaviniruktānāṃ. chandikānāṃ
vyravatām apramattānāṃ sarvadharmaparamapāramiprāptānāṃ sarva-
saṃśayacchedanakusālanāṃ, [teṣām] vayaṃ Bhagavan satvānāṃ kṛtasas
Tathāgataṃ pariṃprchāmo bodhisatvānāṃ mahāsatvānāṃ. Ye te Bhaga-
van satvā buddhajñānam api na manyante nābhiniṁśante nādhyavasāya
tiṣṭhanti, sarvamanyanāsamatikrāntā mārgasthitā mārgapratipannā
mārgadaisikās, teṣām vayaṃ Bhagavan satvānāṃ kṛtasas Tathāgataṃ
pariṃprchāmo bodhisatvānāṃ mahāsatvānāṃ ca. Sarvasatvānāṃ vayaṃ
Bhagavan-n-arthāya hitāya sukhāya yogāśeṣmāya Tathāgataṃ pariṃpr-
chāmaḥ, sarvasatvānāṃ vayaṃ Bhagavan sukham upasamhartukāmā
anuttarasukham niruttarasukham nirvāṇasukham buddhasukham așam-
skrītasukham. Tena vayaṃ Bhagavan sarvasatvānāṃ saṃśayacchittyar-
thaṃ Tathāgataṃ pariṃprchāmaḥ. Niḥsaṃśayā vayaṃ Bhagavan bha-
vitukāmāḥ, niḥsaṃśayāṣe ca Bhagavan sarvasatvēbhyaḥ saṃśayaprahaṇāyā
dharmam deśayukāmāḥ. Tat kasmād dhetoh ? sarvasatvā hi Bhagavan
sukhakāmā duḥkhapratikūlaḥ sarvasatvāḥ sukhenaṛthikāḥ, na ca vayaṃ
Bhagavan sarvasatvānāṃ kiṃcid anyat sukham sananaśāyāmo 'nyatra
prajñātaḥ, na cānyat kiṃcid Bhagavan sarvasatvānāṃ sukham asty
anyatra bodhisatvānāṃ mahāyanāt, tena vayaṃ Bhagavan-n-imam
arthavaṣaṃ sampāśyantaḥ satvānāṃ sukham upasaṃhartukāmāḥ prajñā-
pāramitāṃ pariṃprchāmaḥ, bodhisatvānāṃ cātaṃ arthaṃ Bhagavan
sananaśāyādbhīr asmābhis Tathāgata etam arthaṃ pariṃprṣṭaḥ."

Evaṃ utke Bhagavān Suvikrāntavikrāmiṇaṃ bodhisatvāṃ mahāsa-
vam etad avocat: "Śādhu śādhu Suvikrāntavikrāmin guṇānāṃ te na
sukaraḥ paryanto 'dhigantum, yas tvam Tathāgataṃ mahato janakahasyā-
nukampāyā imāṃ prajñāpāramitāṃ pariṃprchasi, tena hi tvam Suvik-
krāntavikrāmin Śṛṇu śādhu ca suṣṭhu ca manasikuru, bhāṣiṣye 'haṃ te."
“Sādhu Bhagavan”-n-iti Suvikrāntavikrāmi bodhisatvo mahāsatvo Bhagavataḥ pratyaśrauṣīt.

Bhagavān etad avocat: Yat tvam Suvikrāntvikrāmin-n-evam vadasī ‘Prajñāpāramitā prajñāpāramitēti Bhagavan-n-ucyate, kiyatā Bhagavan bodhisatvānām mahāsatvānām prajñāpāramitēty ucyata’ iti, na hi Suvikrāntavikrāmin kenacid dharmēṇa prajñāpāramitā vacaniyā, sarvavacanātikrāntā hi prajñāpāramitā, na hi Suvikrāntavikrāmin prajñāpāramitā śakyate vaktum: iyaṁ sa prajñāpāramitā ‘syā vā prajñāpāramitā ’nena vā prajñāpāramitā ’smād vā prajñāpāramitā. Apāramitāśa Suvikrāntavikrāmin sarvadharmāṇāṃ, tenōcyate prajñā- pāramitēti. Prajñāvā Suvikrāntavikrāmin-s-Tathāgatena na labdhā nōpalabdhā, kutāḥ punaḥ prajñāpāramitām upalapsyate; prajñēti Suvikrāntvikrāmin-n-ajñāśā sarvadharmāṇām ajñanāṃśā sarvadharmāṇāṃ, tenōcyate prajñēti. Katamā ca Suvikrāntavikrāmin ajñanā sarvadharmāṇām, anyathāte sarvadharmā anyathā ’bhilapyante, na cábhilāpa- vinirmuktāḥ sarvadharmāḥ. Yā cājñā sarvadharmāṇāṃ ya c’ ajñanā sarvadharmāṇāṃ, na sā śakyā vācā vaktum, api tu, yathā satva ajñanānaṇaḥ, tenōcyate prajñēti; prajñāptir ity esōcyate, tenōcyate prajñēti. Sarvadharmāś ca Suvikrāntavikrāmin-n-aprajañāpaniyāḥ, apravartyāḥ, anirdesyaḥ, adṛṣṭāḥ ca; yaśvam ajñanānaḥ, iyaṁ ucyate ’jānāṇēti. Prajñēti Suvikrāntavikrāmin nāśā ’jñā nāpy anajñā nāpy ajñānajñā,

1 Ch. and Tib. -mitā. Pārā. 2 Ch. तु and Tib. kun-tu शेस-पा, that is ‘jñā’ or ‘ājñā’. See MM. Edition p. 6, note (1). 3 Ch. शेस and Tib. kun-tu रिग-पा, that is jñānā or ājñānā (jñana is a Pāli form for Sk. jñāna). 4 Ch. तु and Tib. kun-tu तु-पा; see the above note. 5 Ch. तु and Tib. kun-tu तु-पा; see the above note. 6 ‘prajñāptir ity’ is in Ms. ‘prajñā’pi’, but it must be error; MM. prajñāpi [¬-āpi prajñāptir]. 7 MM. ‘-jñāp’, but Ms. ‘-jñāp’. 8 Ch. तु (jñanāna). 9 Ms. & MM. -te ajñā Ch. तु (jñanāna). 10 Ms. & MM. nāśā ajñā. 11 Ms. MM. anājñā. 12 Ch. तु (jñanāna). Tib. de-las kyaṅ ma-yin de-las ma-yin-па yaṅ ma-yin.
tatas tenôcyate prañêti. [Nâ] jñânagocara eṣa Suvikrântavikrâmin
nâjñânagocaraḥ, nâjñânavishayo nâpi jñânavisayah; avishayo hi jñânam;
saced ajñânavisayasyâ syâd, ajñânâm syât; na jñânam ajñânataḥ, nâpi
jñânato 'jñânam, nâpi jñânam ajñânam, nâpy ajñânam jñânam, nâjñânena
jñânam ity ucyate, nâpi jñânena jñânam ity ucyate; ajñânena hi jñânam
ity ucyate, na tu tatra kiṃcid ajñânam, yac chakyam ādarsayitum: idam
taj jñânam asya vâ taj jñânam anena vâ taj jñânam. Tena taj jñânam
jñânatvena na samvidyate, nâpi taj jñânam tatvenâvasthitam, nâpy
ajñânam jñânam ity ucyate. Saced ajñânena jñânam ity ucyate, tataḥ
sarve bâlaprthagjanâ jñânino bhaveyuḥ; api tu jñânâjñânânapalabdhito
jñânâjñânam yathâbhûtaparijña, tad eva jñânam ity ucyate, na punar
yathôcyate tathâ taj jñânam. Tat kasmân? na hi jñânam vacaniyam
nâpi jñânam kasyacid viṣayah, sarvaviṣayavyatikrântam hi jñânam, na ca
jñânam viṣayam, ayaṃ Suvikrântavikrâmin jñânanirdeśaḥ. Adeśo 'pra-
deśaḥ, yena jñânenâsau jñânînâm jñânîti samkhyām gacchati, yâivaṃ Suvikrântavikrâmin prañânanâ 'nubodhanâ "jñânéyam ucyate prañêti.

Ya evam Suvikrântavikrâmin-n-abhisamayaḥ sâksâtkriyeyam ucyate
lokottarâ prañêti, na punar yathôcyate lokottarâ prañêti. Tat kasmâd
dhetor? loka eva nôpalabhya, kutaḥ punar lokottarâ prañâ. Kaḥ
punar vâdo yo lokân samuttariṣyati lokottarâyâ prañâyâ. Tat kasya
hetor? na hi sâ lokam upalabhate, tena na kiṃcid uttârayati, tenôcyate
lokottarâ prañêti. Loka iti Suvikrântavikrâmin prañâaptir esôcyate,
na ca prañâaptir lokasamatikramaḥ, sarvaprañâaptisamatikrântam lokot-
taram ity ucyate; na ca punar lokottaram uttaraṇam, anuttaraṇam

1 [Nâ] not in Ms. & MM.; Ch. also lacks the word corresponding to [Nâ], but acc. to
the succeeding phrase of Ch. and Tib. it should be added; MM. here inserts (prañêti).
2 MM. -râminn, ajñâa. 
3 Acc. to Ch. & Tib. it may be 'saced jñâne viṣayah syâd'.
4 Ms. -taḥ ajñâa. 
5 Acc. to Tib. 'jñânînâm jñânîti' may be 'jñânyajñânîti'.
6 Acc. to Tib. here [na] may be inserted.
7 Ms. & MM. ajñânan.
lokottaram. Tat kasya hetor? anur api tatra dharmo na samvidyate, ya uttartavyo, yena cottartavyah, tenocayate lokottaram iti; lokottare hi na loko vidyate, na lokottaram, anuttarasyanuttaranam iti tenocayate lokottaram ity, ayam ucayate Suvikrantavikraamin lokottarayah prajniyay nirdeasa, na punar yathocayate lokottara prajniiti. Tat kasmad dhetor? na hi yah lokottara sā vacaniya, uttirna sā; na tatra bhuyah kiṃcid uttartavyam, tenocayate lokottara prajniiti.


1 Ms. & MM. -ttaram, but acc. to Tib. -ttarāṇam (bsgral-bs); acc. to Ch. this portion may be ‘nottarāṇam nānuttarāṇam’.
2 Ms. & MM. vedhyate nāvedhyate, nātra kiṃcic vedhyate; [n’ avidhyate] is left out in Ms. & MM.
3 Ms. & MM. -yata iti.
jñayā samanvāgato, yat kincit paśyati śṛṇoti jighrati āsvādayati, sprśati vijānīte vā, tat sarvaṃ nirvidhyati. Kathāṃ nirvidhyati? anityato duḥkhatu gāṇḍato rogataḥ śalyataḥ śūnayato 'ghata āghātataḥ parataḥ [pralopataḥ] pralopadharmataś calataḥ prabhaṅgurato 'nātmato 'nutpādato 'nirdhato 'lakṣānata iti, ayam ucyate Suvikrāntavikrāmin śītībhūto viśalya iti. |\(^{(1)}\)

Tad yathā 'pi nāma Suvikrāntavikrāmin viśalyā nāma bhaiśajyajātiḥ sā yasmin sthāpayate tataḥ sarvaśalyān apanayati nirvidhyaty, evam evāvamṛupair dharmaḥ samanvāgato bhikṣur viśalyaḥ śītībhūto nairvedhiyā praṇjāyā samanvāgataḥ sāmsārātyantavihāri nairvedhikaprajño viraktaḥ sarvatraidhātukād atikrāntaḥ sarvāra-pāśebhyaḥ. Tad yathā 'pi nāma Suvikrāntavikrāmin vajrāṃ yasmin-n- eva nikṣipyate nairvedhanārthaṃ, tat tad eva nirvidhyaty, 'evam eva bhikṣur vajrōpamasamādhir nairvedhiyā praṇjāyā parigrhaḥ tatra sthāpayati yeṣu ca pracārayati, tān sarvān nirvidhyati. |\(^{(3)}\)

Sa nairvedhiyā praṇjāyā samanvāgato lokottarayā samyagduḥkhahakṣayagāmīnyā 'nupaliptas traividya ity ucyate. Vidyeṭī Suvikrāntavikrāmin-n-āvidyōpaśama- syātad adhivaṇcanam, avidyāparinīeti duḥkhaskandhavyupāsamasyaḥ itad adhivaṇcanam. Tad yathā 'pi nāma Suvikrāntavikrāmin vaidyāḥ paṇḍito vyakto medhāvi tantrapuyikayā mimāṃsayā samanvāgaṭaḥ syāt, sarvabhaṣaiṣya-kuṣaḷaḥ sarvavyādhyutapattikusalaḥ sarvaduḥkhapramocakaḥ, sa yam eva glāṇam cikitsati, tam tam eva mocayet. Tat kasmād dhetoḥ? tathā hi sa sarvabhaṣaiṣya-kuṣaḷaḥ sarvavyādhyutapattikusalaḥ sarvarogavimocakaḥ. |\(^{(10.a)}\)

Évam eva Suvikrāntavikrāmin-s-trtiyā vidyā sarvāvidyōpaśaṃya saṃvartate, sarvaduḥkhahaniyaṭāya saṃvartate, sarvājāraḥ-marāṇa-śoka-parideva-duḥkha-daurnanasyōpayaśānām upaśaṃyā saṃvartate, iyam ucyate Suvikrāntavikrāmin lokottara praṇāṃ nirvedhagāminītī.

\(^{1}\) [pralopataḥ] not in Ms. & MM., but acc. to Ch. and Tib. it should be added.
\(^{2}\) Ms. -ruto.
\(^{3}\) (sam...hāri), Tib. 'drug-la rtag-tu gnas-la' (ṣatāśāvatavihāri), Ch. agrees with Tib. (六返住).
\(^{4}\) Ms. -pamamsa°.
\(^{5}\) Ms. tatrau°.
Idam ca me Suvikrantavikramin samdhaya bhāsitam:

Prajñā śreṣṭhā hi lokasya yēyam nirvedhagāmini,

Yayā samyakprajānāti bhavajātiparīkṣayam iti.

Bhavajātiparīkṣaya iti Suvikrantavikramin kasyātad adhivacanam? Udayāstamgamarativedhāya adhivacanam. Katamaś cōdayāstam-

gamarativedhaḥ? yat kimcit samudayadharmi, tat sarvam nirdhahar-
mity, evaṃ samudayāstamgamamaṃ pratividhyati. Samudaya iti Suvikrān-
tavikramin-n-upādasyātad adhivacanam, astamgama iti nirdhāsyātad

adhivacanaṃ, na punar yathōcyate tathōdayāstamgamaḥ. Yaḥ kaścit

Suvikrāntavikramin samudyaya na sa udayadharmah. Na hi Suvikrānta-
vikramin samasya kaścid udayo, nāpi tat samudāgacchati, samatānuyātam

eva tat, tenōcyate samudaya iti. Samatānuyātam iti Suvikrāntavikramin

nātra kaścid udayati, na samudāgacchati, na tasya, yaḥ svabhāvaḥ sa

svayamsambhavaḥ, sa nirdhas, tatra ca na kasyacin nirdhaḥ; samu-

dayānantaranirodhaḥ; yatrōtpādo nāsti, tatra na nirodhah, sa nirodhaḥ.

Evaṃ Suvikrāntavikramin yaḥ samudayāstamgamaprātivedho, 'nupādā-
yāniruddhaḥ so 'stamgamaprātivedhaḥ, tenōcyata udayāstamgamaprā-
tivedha iti.

Prativedha iti Suvikrāntavikramin pratītyasamutpādasyāśa pariṃjānā: yen

pratītya yo dharma utpadyate, tam eva pratītya sa dharma na

samvidyate, ayam ucyate pratītyasamutpādaprātivedhaḥ. Sāśa Suvik-
rāntavikramin pratītyasamutpādasya pariṃjānā yathābhūtata 'nupādena

sūcyate, anupādo hi pratītyasamutpādahaṃ 'nupādas, tenōcyate

pratītyasamutpāda iti. Yatra nāsty utpādas, tatra kuto nirodhah.

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1 Acc. to Tib. & Sk. this portion should be read as a śloka, though MM. & Ch. render it in prose.
2 Ms. -mā.
3 Ms. suacānusamaganunā.
4 Ms. is not clear but looks like to be -nuttaraa, MM. -nuttara; acc. to Tib. also -nuttaraa; but Ch. अन्तर (anantarā); from the context of this paragraph, it should be -anantarā.
Aniruddho nirodhaḥ pratityasamutpāḍasyāvabodhaḥ, asamatpādaḥ pratityasamutpāda ity ucyate, yo ’samutpādaḥ, so ’nuptpādaḥ, yo ’nuptpādaḥ sa nātīto nānāgato na pratyutpannas, tasya nirodho na samvidyate; yasya nirodho na samvidyate, tad ucyate ’nuptpāda jñānam iti. Yena cānuptpādo jñātaḥ, sa na bhūya utpādayati, na ca nirodhah sākṣatkaroti. Yo nōtpādayati, sa na nirodhayati, utpādasya hi sato nirodhaḥ prajñāya. Yenōtpādayati, tena niruddhā eva sarvadharma jñāta drśṭāḥ pratitviddhāḥ sākṣatātṛṭāh, tenōcyate nirodhah sākṣatātṛta iti.

Kṣayajñānam iti Suvikṛntavikrāmin kṣīṇam ajñānaṁ, tenōcyate kṣayajñānam iti. Kena kṣīṇam? aksayatāya kṣīṇam, kṣayam asya na samanupasyati; ajñānavigama eṣa Suvikṛntavikrāmin-m-s tenōcyate kṣayajñānam iti. Ajñānaparijñāṇāśa Suvikṛntavikrāmin-m-s tenōcyate ajñāna-kṣayaḥ kṣayajñānam iti, na hy ajñānaṁ kṣayo vā ’kṣayo vā, vigama eṣa Suvikṛntavikrāmin jñāsyate, tenōcyate kṣayajñānam iti. Yathābhūtaparijñāṇāśa Suvikṛntavikrāmin-m-s tenōcyate vigama iti. Na kimcid anyad upalabhyate, idam taj jñānavigama iti. Jñānam eva nōpalabhyate, kutaḥ punar ajñānaṁ; yasya kṣayād vimuktis, tenōcyate kṣayajñānam iti; na punar yathōcyate. Yasya kṣayajñānam, tasya na kaścid vyavahāraḥ; api tu nirdeṣa eṣa ajñānakṣaya iti vā kṣaya[jñānam] iti. Iyaṁ Suvikṛntavikrāmin-n-aksayakṣayajñānaparikṣā sarvadharmaṁ añanāvabuddhaḥ, so kṣayajñānavigataḥ, aksayakoṭim anupṛptah, akoṭir nirvāṇakoṭiḥ; na punar yathōcyate. Akoṭikā hi sarvadharma, nirvāṇakoṭiḥkā. Sarvakoṭicchedo nirvāṇakoṭit ity ucyate; na punar yathōcyate. Avacanīyaṁ nirvāṇaṁ sarvavyavahārasamucchinam. Ayāṁ Suvikṛntavikrāmin nirvāṇadhātunīrdeśaḥ, na punar yathā nirdiṣṭaḥ; anirdeśyo hi
nirvāṇadhātuḥ, sarvanirdeśasamatikrāntaḥ, sarvanirdeśasamucchinnanirvāṇadhātur, ayam ucyate lokottarāyā nirvṛdhikayāḥ prajñāyā nirdeśo, yo 'yam nirvāṇadhātur iti; na ca Suvikriṅtavikrāmin nirvāṇadhātur deśastho, na pradeśastah; eṣo 'syā nirdeśa iti.

yatrayastisatvo vasadhatuprajnapa\nami. Na hi Suvikrantavikr\naimin bodhau bodhir, na ca bodhau ka\ntitat satvah; atikrance h\na s\ndir, anupannais\ndir, anabhisamvrttai\ndir, alaksanaish\ndir, na c\n\n1. MM. prajnapatihi, satva.
2. Ms. & MM. -ir satv\neti, but acc. to Ch. & Tib. [a] should be added.
3. Ms. na punar anyathocayate.
4. Ms. -yate.
5. Acc. to Ch. and Tib. this ('satvasamjna\nvibhavanatay) may be omitted.
6. Acc. to Tib. & Ch. [aya jivo 'py anyam sariram api bhavet,] should be here inserted.
dhātur, dhātuḥ saṃketena vyavahārapadaṃ gacchati; na hi satvadhātau dhātuḥ saṃvidyate, nāpy anyatra satvadhātoḥ satvadhātuḥ saṃvidyate; adhātukā hi sarvadharmāḥ. Idaṃ ca me saṃdhāya bhāsitāṃ: na satvadhātor ūnatvam vā pūrṇatvam vā praṇāyate. Tat kasmād dhetoḥ? asatvāt satvadhātor, viviktatvāt satvadhātoḥ; yathā ca satvadhātor nōnatvam na pūrṇatvam praṇāyate, evaṃ sarvadharmānāṃ api nōnatvam na pūrṇatvam praṇāyate; sarvadharmānāṃ hi na kācit parinispattiḥ, yenāśāṃ ūnatvam vā pūrṇatvam vā bhavet. Ya evaṃ sarvadharmānāṃ anubodhah, sa ucyate sarvadharmānuṭodha iti; iyaṃ ca mayā saṃdhāya vāg bhāsitāḥ; yathā satvadhātor nōnatvam na pūrṇatvam praṇāyate, evaṃ sarvadharmānāṃ api nōnatvam na pūrṇatvam praṇāyata iti. Yac ca sarvadharmānāṃ anūnatvam apūrṇatvam tad aparinispattiyogena, tad eva buddhadharmānāṃ api anūnatvam apūrṇatvam. Evaṃ sarvadharmānāṃ anubodhād buddhadharmānāṃ anūnatvam apūrṇatvam, sarvadharmānāṃ anūnātved apūrṇavād buddhadharmā iti. Tena tad buddhadharmānāṃ adhivacananāṃ, na hi buddhadharmāḥ kenacic chakyā ānā vā pūrṇā vā kartum. Tat kasmād dhetoḥ? sarvadharmānuṭodha esa; yaś ca sarvadharmānuṭodhas, tatra na kasyacid dharmasyaṇatvam vā pūrṇatvam vā. Sarvadharmā iti dharmadhātor etad adhvacananāṃ, na ca dharmadhātor ūnatvam vā pūrṇatvam vā. Tat kasya hetor? ananto hi dharmadhātuḥ. Na hi satvadhātōṣ ca dharmadhātōṣ ca nānātvaṃ upalabhya, nāpi satvadhātor vā dharmadhātor vōnatvam vā pūrṇatvam vōpalabhya vā saṃvidyate vā; ya evam anubodha, iyaṃ ucyate bodhir iti. Tenōcyate: na buddhadharmānāṃ āna[tva]ṃ vā pūrṇatvam vā praṇāyata iti. Anūnatvam apūrṇatvam iti Suvikrānta-vikrāmin yathāvadavikalpasya yathābhūtadarṣanasyaśītad adhvacananam. 

Na tatra śakyam kīṃcid utkṣeptum vā prakṣeptum vā; ya evam

1. Ms. dhātu.
2. Acc. to Ch. and Tib. satvadhātoḥ should be dhātoḥ.
3. Acc. to Ch. sarva[buddha]dharmā.
4. MM. tadaṇā.
5. Ms. MM. vā śūna.
6. [tva] not in Ms.
anubodha, iyaṃ ucyate bodhir iti. \(\text{\textsuperscript{[1]}}\) Suvikrāntavikrāmin buddhalakṣaṇam etat. Katam buddhalakṣaṇam? sarvadharmalakṣaṇāny alakṣaṇam, etad buddhalakṣaṇam; alakṣaṇā hi bodhir lakṣaṇasvabhāva-vinirvṛttā; ya evam anubodhaḥ, iyaṃ ucyate bodhir iti; na punar yathōcyate; eśāṃ hi Suvikrāntavikrāmin dharmāṇāṃ anubuddhatvād bodhisatva ity ucyate. Yo hi kaścit Suvikrāntavikrāmin-n-imān dharmān āprajānan-n-anavabudhyamāno bodhisatva ity ātmānaṃ pratijānīte, dūre tasya bodhisatvasya bodhisatvabhūmiḥ, dūre bodhisatvadharmāḥ, visam-vādayati sādavamānuśasurāṃ lokāṃ bodhisatvanāmāṃ. Sace punāḥ Suvikrāntavikrāmin vāgmātreṇa bodhisatvo bhavet, tena sarvasatvā api bodhisatvā bhaveyuḥ. Nātata Suvikrāntavikrāmin vāgmātram, yad uta bodhisatvabhūmir iti, na ca vācā śakym anuttarāṃ samyaksambodhim abhisamboddhum; na hi vākkarmaṇā bodhiḥ prāpyate, nāpi bodhisatvadharmāḥ. Sarvasatvāḥ Suvikrāntavikrāmin bodhāya caranti, na ca jānanti, na bodhyante, te na bodhisatvā ity ucyante. Tat kasmād dhetor? na hi satvā satvām iti prajānanti; saced evaṃ te jāniyuḥ, ātmacaritair bodhisatvā bhaveyuḥ; viparyantāḥ punah satvāḥ svacaryāṃ svaviśayaṃ svagocaraṃ na prajānanti. Saced ātmacaryāṃ prajāniyuḥ, na te bhūyaḥ kasmimścida vikalpe careyuḥ, tābhir vikalpacyābhāḥ sarvabālaprthagjanāḥ abhūt’-ārambhe caranti, te bodhim apya ārambha-nīkrya manyante. Teśām ārambha-caritānāṃ vikalpacaritānāṃ kuto bodhiḥ, kuto bodhisatvadharmāḥ. Ya evaṃ dharmāṃ prajānanti, na te bhūyo ‘bhūt’-ārambhae caranti, na te bhūyaḥ kāmciḥ dharmam manyante, tenōcyate ‘caryā bodhisatvacaryēti. Na bodhisatvāḥ kalpe na vikalpe caranti; yatra ca na kalpo na vikalpo, na tatra kācic caryā;

1 Ms. lacks \{Bodhir iti\}, but acc. to Ch. & Tib. it should be inserted.
2 Ms. anyathā’.
3 Ms. -māṇam.
4 Ms. māṇā.
5 Ms. & MM. ‘satvāḥ satvām’, but acc. to Ch. & Tib. it should be ‘satvā satvām’.
6 In Ch. 不知有情非有情故. In Tib. sms-can-rnams sms-can-med-par mi-ēs-paḥi phyir-ro.
ārambaṇa* = correct Sk. ālambana.
yatra cāvikalpo, na tatra kasyacī caryā, buddhabodhisatvāṇām sarvacharyā vikalpacaryēti. Sarvā manyanā 'sārmaṇā. Sa evaṃ sarvadārman prajānan na bhūya āraṃbaṇe vā vikalpe vā carati vicarati vā, iyaṃ bodhisatvāṇāṃ caryā 'caryāyogena; evaṃ hi Suvikrāntavikrāmin-ś-caranti bodhisatvā bodhisatvācaryām. Yasmād evaṃ Suvikrāntavikrāmin dharmān avabudhyante, pratibudhyante, tenōcyante bodhisatvā iti.

Asatvēti bodhisatvasyātad adhivacanāṃ; vibhāvītā hi tena satvāḥ sarva[saṃ]jñāḥ. Tat kasmād dhētor? jñātā hi tena bhūtāḥ sarvasatvāḥ, asatvāḥ sarvasatvāḥ, viparyāsasatvāḥ sarvasatvāḥ, parikalpitasatvāḥ sarvasatvāḥ, abhūt'-āraṃbaṇasatvāḥ sarvasatvāḥ, svacaryāvipraṇaṣṭasatvāḥ sarvasatvāḥ, avidyāsamskārasatvāḥ sarvasatvāḥ iti. Tat kasya hetoḥ? ye dharmāḥ sarvasatvāṇāṃ na saṃvidyante, tān dharmān abhisaṃskurvari, tenōcyate: sarvasatvā avidyāsamskārasatvā iti.

Katamo dharmo na saṃvidyate? aham iti vā mamēti vā aham asmiti vā, na kaścid dharmo vidyate; sacet kaścid dharmah syād: aham iti vā mamēti vā 'ham asmiti vā, tena bhūtāḥ satvā abhaviṣyan. Yasmāt tarhi Suvikrāntavikrāmin na sa kaścid dharmo, yo: 'ham iti vā mamēti vā 'ham asmiti vā, tenōcyate: abhūtāḥ sarvasatvā ity, avidyāsamskārasatvāḥ sarvasatvā iti; na hi kaścit Suvikrāntavikrāmin satvo nāma dharmāḥ saṃvidyate, yasya syād: aham iti vā mamēti vā 'ham asmiti vā, yasmāc ca na saṃvidyate, tasmād abhūtāḥ satvā ity ucyante; abhūtā ity asatvāṇāṃ etad adhivacanam. Yathā vā punar abhūtāyaḥ satvasaṃjñāyāṃ abhinivṛtiṣṭās, tasmād ucyante 'bhūtāḥ satvā iti.

Abhūtaṃ iti Suvikrāntavikrāmin nātra kiṃcid bhūtaṃ na saṃbhūtaṃ, sarvadārman hy abhūta asambhūtaḥ, tatra satvā abhūtā adhyavasītā vinibadhyante, tenōcyante 'bhūt'-āraṃbaṇāḥ satvā iti. Tām te svacaryām

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1 Ms. & MM. -caryā vikalpo", but acc. to Ch. & Tib. it should be -caryā 'vikalpa".
2 MM. -yanā sār" Tib. thams-cad rlo-ma-sms-ga dmigs-pa dān beas-ma-yin; Ch. 一切烦恼毕竟不起; see MM. p. 13, note (1).
3 Ms. & MM. Sarvajñāḥ, but acc. to Ch. & Tib. it should be sarva[saṃ]jñāḥ.
aprajānantaḥ, abhūtasatvā ity ucyante; aparibodhanā pana, yasyāś caryā-
vabodhād bodhisatvā ity ucyate.


Alambhāt sarvadharmānām anupalambhāt sarvadharmānām bodhir ity ucyate. Evaṁ buddhabodhir ity ucyate, na punar yathōcyate. Yena Suvikrāntavikrāmin bodhāya cittam utpādayanti: idāṁ cittam bodhāyōt-
pādayisyāma iti bodhiṁ manyante: asty asau bodhir, yasyāṁ vayaṁ cittam utpādayisyāma iti, na te bodhisatvā ity ucyante, utpannasatvās ta ucyante. Tat kasmād dhetoḥ? tathā hy utpādābhinivṛtiśāḥ cittābhī-
nivṛtiḥ bodhiṁ abhinivṛtiṁ: ye bodhāya cittam utpādayanti, te bodhicitābhinivṛtiḥ bodhisatvā ity ucyante; yasmād abhisāmkurvanti, tasmāt te bodhāya cittam utpāda[ya]nti, tenōcyante 'bhisaṃskārasatvā iti, na te bodhisatvāḥ. Tat kasya hetor? utpannasatvās ta ucyante.

Na hi Suvikrāntavikrāmin śakyaṁ bodhāya cittam utpādayitum; anut-
pādaḥ hi bodhir acitāḥ hi bodhiḥ. Utpādam eva te Suvikrāntavikrāmin
abhinivṛtiṁ, na te 'utpādam prajānanti. Yā punaḥ Suvikrānta-

1 pana=correct Sk. punar.
2 Ch. (TTP. vol. VII, p. 1071, a.), Beginning of Fasc. 594 of the Mahāprajñāpāramitā-
sūtra, tr. by H-ths.
3 Ms. abhūtāḥ sambhūtā vitathā, but acc. to the Ch. & Tib. it should be as this.
   See also MM. p. 14, note (1).
4 Ms. & MM. avikalpitā 'vikalpitā.
5 avīṭhapitā, correct Sk. avīṣṭhāpitā; cf. Wogihara, MVP. Note, p. 3 (n. 10. 31), and
   Edgerton BHS. p. 496, MM. p. 14, note (2).
6 Ms. -āḥ.
7 Ch. 児亂 (unmattasatt), Tib. agrees with Ms.; acc. to the succeeding sentences,
   Ch. seems to be better.
8 Ms. MM. 'bodhisatvā', but acc. to Ch. and Tib. it should be 'satvā'.
9 Ms. lacks [ya].
10 Ch. here inserts a sentence concerning '加行薩埵' (prayoga-satvā?).
11 Tib. de-dag skye-ba rab-tu mi-šes-so (na ta utpādāṃ prajānāti); Ch. 不了菩提無生
cārī.

Katamac ca mahāyānam? sarvam jñānam mahāyānam. Katamac ca sarvam jñānam? yat kincit saṃskṛtam jñānam, laukikam jñānam, lokottaram jñānam, tena mahāsatva ity ucyate. Tat kasmād dheto? mahatī hi tasya satvasaṃjñā vigatā, tenōcyate mahāsatva iti; mahān asyāvidyāskandho vigatas tenōcyate mahāsatvaḥ; mahān asya saṃskāra-skandho vigatas, tenōcyate mahāsatvaḥ; mahān asya duḥkhaskandho vigatas, tenōcyate mahāsatvaḥ; mahān asya duḥkhaskandho vigatas, tenōcyate mahāsatva iti. Yair hi Suvikrāntavikrāmin [mahā]satvasaṃjñā vigatā,

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1. Ms. 'abhūtātā,...samatā bhūtasamatā', acc. to Ch. 'bhūtasamatā, yā ca bhūtasamatā sā cittasamatā, yā ca cittasamatā'; acc. to Tib. 'bhūtātā, yā cittasamatā yā ca bhūtātā, yā ca samatā bhūtātā'; at any rate, Ms. 'abhūtātā' should be 'bhūtātā' or 'bhūtasamatā'.
2. Ms. -syā.
3. Acc. to Ch. & Tib. here [saṃskṛtam jñānam] should be inserted.
4. Ms. & MM. lack [mahā], but acc. to Ch. & Tib. [mahā] should be added.
5. MM. vigorhitā, Tib. smod (=vigarha), but in our Ms. (rhi) looks like to have been rubbed out, and Ch. 迷離 (=vigata).

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1…1 Tib. agrees with our Ms., Ch. is different in the expression, though the same in the meaning.  
2 Acc. to Ch. & Tib. [bhūtā] should be inserted here.  
3 Ms. & MM. -min bodhā, but acc. to Ch. & Tib. it should be -mi[m-ś-cittasaṃjñino] bodhā.  
4 Ms. & MM. nādhya.  
5 Ms. jñāya.  
6…6 Tib. Gaṅ pha-rol-śid kyaṅ mi-dnigs pha-rol-tu rlom-sems mi-byed; Ch. 若不得此亦不執此，若不得彼亦不執彼。
II. Ānanda-Parivartah

na punar yathōcyate. Evam eşāṁ Suvikrāntavikrāmin bodhisatvabhūmir anugantavyā. Sā bodhisatvaprajñāpāramitā, yatrāṇv api na kimcid gantavyāṁ vā 'dhigantavyāṁ vā, na hy atr' āgamanamāṁ vā gamanamāṁ vā prajñāyata iti.

Ārya-Prajñāpāramitā-Nidāna-Parivartaḥ Prathamah.

[II. Ānanda-Parivartaḥ]


Ye punar āyuṣman-n-Ānanda nāpi samam upalabhante na viṣamaṁ.

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1 In Ch. this sūtra is not divided into Chapters, accordingly no Chapter-name here; Tib. gleñ-gelbi lebu shes-byas-ste dañ-po-bo.
2 Ch. TTP. vol. VII, p. 1072, a. l. 27; Tib. ibid., 32, b. l. 7.
3 Acc. to Tib. & Ch., 'prañāyā' should be 'pariñāyā'.
4 Ms. -māṇantāṁ.
5 After this, Ch. has a sentence '誨有為欲斷者上慢動修行者, 閖如是法能正了知亦無恐怖'. Tib. has 'te-dag-ni yaw-dag-par ḍbad-pa ma-yin-no'.

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

Agatir atr' āyuṣman-n-Ānanda sarvabālapṛthāgjanānāṃ avishayāḥ, nāṭr' āyuṣman-n-Ānanda sarvabālap[rtha]gjanā gatim api vindanti; śrāvakayāniyānāṃ apy āyuṣman-n-Ānandāgatir atra; ye ca pratyeka-buddhayāniyā gambhireṣu dharmeṣu caranti, teśāṃ apy atrāgatiḥ; ye 'py āyuṣman-n-Ānanda bodhisatvayāniyā nimitacāriṇaḥ kalyānāmitrā-parigṛhitāḥ pāpamitrahasagatās, teśāṃ apy esu dharmeṣu nirupalepēsv agatir avishayāḥ. Sthāpayittvā "yuṣman-n-Ānanda drṣṭasatyam śrāvakayāniyām [bodhisatvayāniyām] ca kalyānāmitrāpastabdham gambhīra-dharmādhimuktam, ya eṣaṃ dharmānāṃ anulomaṃ caranti, ya eṣaṃ dharmānāṃ avagāhante 'vataranti ca; ye punar āyuṣman-n-Ānanda bodhisatvā nimitāpagaṭā animitacāriṇo 'nātvacāriṇo gambhireṣu dharmeṣv atyantam eva niryātāḥ, ye nāvam cittaṃ upalabhante, na bodhiṃ, na kasyacid dharmasya nānātvaṃ kurvanti, na samanupaśyanti, teśāṃ eṣv evamṛupeṣu dharmeṣu na dhandhāyitavam na kāṅkṣāyitavam. Tat kasmād dhetoḥ? sarvadharmānāḥ hi te 'nulomaṃ sthitā, na vilomaṃ; te yato yato dharmān prēchyaṃte, tatas tata evānulomaṃ visarjayantya anulomaṃ ca samdhayanti.

Atha khalu Bhagavān āyuṣmantam Ānandam etad avacat: evaṃ etad Ānanda yathā 'yaṃ Śāradvatiputra nirdiśati, abhūmir Ānandāsyāṃ dharmadesānāyāṃ adhimānikaṃ, avishayo hy avatartum asyaṃ buddhābodhau. Anulomēyam Ānanda buddhabodhiḥ; na hy Ānanda hīna-dhimuktiṃ satvānām udāreṣu dharmeṣu buddhādharmeṣu cittaṃ krāmati, hīnādhimuktiṃ hy Ānandābhimānikaḥ pratilomam avasthitā buddhabodhes, te 'dhimānasya vaśena gacchanti. Śuddhēyam Ānanda

1 Ms. -prg^.
2 Ms. & MM. lack this word, but in acc. with Ch. & Tib. I have added it.
3 MM. yenaṃvam.
4 MM. samdhāyanti.
5 MM. -desayam.
parṣat pūrvajinakṛtāhikārā 'varopitakusalamūlā bahubuddhaparyupāsītā
gambhiradhamādhimuktā gambhiradhamacaritā; viśvasto hy Ānanda
Tathāgato hy asyām parṣadi prasahya dharmam deśayati, na ca kamcid
anurakṣyaṃ dharmam deśayati, sāreyam Ānanda parṣad apagataparpa-
ṭāsarkarakāṭhalyā bahubuddhasatatatasahasraparyupāsītā säre pratiṣṭhitā.
Śarkarakāṭhalyam ity Ānanda bālapṛthagjanānāṃ etad adhivacanam,
yeśāṃ esu dharmesu nāsty avakāśaḥ, parpaṭām ity Ānandādhimānīkānāṃ
pubgalānāṃ etad adhivacanam. Nirabhimanēyam Ānanda parṣad mahad-
bhiḥ kuśalamūlair abhyudgatā.

Tad yathā 'pi nām' Ānanda yadā 'navatapto nāgarājāḥ pramudito
bhavati pritisuamanaṣayātāḥ, tadā svabhavane pañcabhiḥ kāmagunāiḥ
paricārayati, svabhavane 'bhīpramudito mahāvṛṣṭim utsṛjaty aṣṭāṅgō-
petasya pāṇiyasya. Tadā ye 'pi tasya putrā bhavanti, te 'pi pramuditāḥ
 sveṣu sveṣu bhavaneṣu pañcabhiḥ kāmagunāiḥ samarpitāḥ samanvaṅgi-
bhūtāḥ kriḍanto mahāvṛṣṭim utsṛjanti, evam ev' Ānanda Tathāgata-
syārhatāḥ samyaksambuddhasya mahādharmanṛṣṭim utsṛjato ya ime
jyeṣṭhaputrā bodhisatvā mahāsatvā, te 'piha lokadhātāu svakasvakāni
c buddhakṣetraṇī gatvēmaṃ dharmasamudayam ārabhya teṣām Tathā-
gatānāṃ purastān mahādharmanṛṣṭim utsṛjanti, mahādharmavarṣaṃ
cābhivarṣanti. Tad yathā 'pi nām' Ānanda Sāgaro nāgarājo, yadā
pramudito bhavati, tadā svabhavane mahāvarṣadhārāḥ pramuṇcati, ye
catra bhavane naivāsikā nāgā bhavanti, te tā varṣadhārāḥ sam-
pratīcchanti tuṣṭās ca bhavanti, tābhiḥ ca varṣadhārābhūḥ suḥkhāṃ ca
samjānante. Ye 'pi tasya putrā bhavanti, te 'pi tā varṣadhārāḥ
saḥante tābhiḥ ca varṣadhārābhūḥ prāmodyaṃ pratilabhante. Tat kasmād
dhetoh? asahyā hy Ānanda tā varṣadhārā anyair nāgair nāpy anye
nāgāḥ suḥkhāṃ samjānīram-s-tābhīr varṣadhārābhīr na ca tuṣṭā bhaveyuḥ,
evam ev' Ānanda ye Tathāgatasya dharmaratnam adhyāvavasanti, ye ca

1 parpaṭa (from Pāli pappatāka?), Tib. sa-shag; Ch. 頂善, cf. Mvp. 5287, prthivi-
parpaṭaka, 地善; MM. paryaṭa*.
2 MM. atyudgatā.
Tathāgatasya jyeṣṭhaputrā bodhisatvāḥ mahāsatvāḥ kṛtakuśalamūlaḥ udār’-āsayā gambhiradharmanayanirjātās, ta imām mahādharmayanayvrṣṭim Tathāgatasya prasahante, śrutvōdagraḥ prītāh praharṣitāh sukham saṃjñante. Idam Ānanda Tathāgato ’rthavaśaṃ sampratītya sūdhāyāṃ parṣadi mahāsimhanādāṃ nadati, mahādharmavrṣṭim utṣrjati.

Tad yath’ Ānanda rājā cakravarti, bahuratnaṃ saṃnicayo bahavaś cāsya putrā bhavyeyur jātimanto mātrāuddhās, tān sarvān ānayitvā ratnagaṇiṃ samāṃ saṃvibhajed anuprayacchen, na ca kaṃcit putram vaṅcayet, te khalv aṇy evaṃ saṃvibhaktās tasya rājñās cakravartino ’ntike bhūyasyā mātreṇa ’dhikam prema ca prāsādam ca saṃjanayeyuḥ, saṃnārthatāṃ ca rājñās cakravartina ātmam saṃjñīnān, evam ev’ Ānanda Tathāgato ’pi dharmarājā dharmasvāmī svayambhūr imān putrān saṃnipātyēmaṃ dharmaratnagaṇiṃ saṃvibhajaty ebyāḥ putrebhyo na kaṃcic vaṅcayati, te mamāntike bhūyasyā mātreṇa prema ca prāsādam ca gauravam cōtpādayanti saṃnārthatayāṃ ca buddhavam- sasyānucchedāya tiṣṭhanti.

nāpy Ānanda daridrasatvā ratnānām api prajānanty asya ratnasyēdaṁ nāmēti, evam ev’ Ānanda ye Tathāgatasya putrā dṛṣṭasatyā bodhisatvās ca mahāsatvās, te khalv asya dharmaratnakośasya pratyeṣakās, tebhyaś cēdaṁ dharmaratnam anupalambhaśūnyatāpratisamyuktaṁ buddha-dharmapratīṣamyuktaṁ rocate kṣamate ca, ta evānena kāryaṁ kurtvanti.

Kim Ānanda daridrasatvāḥ śrutavihīnāḥ śrutavipratipannā bālā acakṣumanto ’nena dharmaratnakośena karisyanti, labdhvā cōjhiṣyanti, anyebhyaḥ ’pi vā dātavyam mamsyaṁ?

Na hy Ānanda cāndāla vā pukkasā vā venukārā vā, ye vā kēcid anye daridrajīvinaḥ satvā, udāraṁ ratnam labdhā svayam paribhūṇjate, te samargham vā vikriṅanty ujjhanti vā.


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1 MM. omiss ‘ratnānām’, and his note (3), p. 18, is a mistake.
2 MM. pukkasā. pukkasā = Epic-Sk. pukkasā, pukkaśa, pukkuśa.
3 Ch. 恕慈 (cāndāla) 等. Tib. agrees with Sk.
4 MM. dhandhī, but acc. to Ch. and Tib. it should be bandhā.
5 Ms. emam.
6 Acc. to Tib. ‘dharmaṁ’, but ‘dhanam’ is possible, or better.
ṣyanta iti.


Ārya-Prajñāpāramitāyāṁ Ānanda-Parivarto nāma Dvitiyāḥ.

1 Ms., MM. ‘Yēyaṁ’, but acc. to Ch. and Tib. it should be ‘Nēyaṁ’, MM. adds (nāpi sā) after parsleyaṁ, but it is no use when we change ‘Yēyaṁ’ into ‘Nēyaṁ’.
2 Ms. -sāyacchā.
3 Ms. parsleyaṁ.
4 Ms. -nihy.
5 No chapter division in Ch. cf. above note at the end of Chap. I. Tib. Kun-dgaḥ-pōhi lebu shes-byas-ste gūna-paṅgo.
III. Tathā-Parivartaḥ


1 Ch. ibid., p. 1074, a. l. 8, Tib. ibid. 36, a. l. 7.
2 Ms. ā pāramitā, MM. apāramitā.
3 Ms. & MM. ājānanā; Tib. ‘ses-par ḫgyur-pa, Ch. ‘snyin po skye rgyas.
4 Ms. MM. -kṣyasi.
5 Ms. after this repeats erroneously the same sentence ‘yathā ca rūpasya pāram tathā rūpaṃ, tathā vijñānām’.
6...6 Yathā...pāram, Ch. lacks this one sentence.
7...7 Yac ca...tathā sarvadharmāḥ’, Ch. here lacks this sentence, which afterwards comes out (TPP. vol. VII, p. 1075, b. 1.1; see next-page note (1)). Tib. agrees with Ms.
8 Ms. lacks [na], but in acc. with Ch. & Tib. I add; MM. also does so.
rūpaprakṛtir eṣā nirdiṣṭā, rūpānapalabdhir eṣā nirdiṣṭā. Evaṃ vedanā, saṃjñā, saṃskāra; "yad vijñānasya pāram na tad vijñānam" iti vijñānavisamyoγyo hy eṣa nirdiṣṭaḥ; "yathā vijñānasya pāram tathā vijñānam" iti vijñānavabhāvanirdeśa eṣa nirdiṣṭo, vijñānayathāvattā vijñānaprakṛtir vijñānānapalabdhir eṣā nirdiṣṭā. "Yac ca sarvadharmāṇāṃ pāram na te sarvadharmā" iti sarvadharmāṇāṃ eṣa visam-yoγo nirdiṣṭaḥ; "yathā ca sarvadharmāṇāṃ pāram tathā sarvadharmā" iti sarvadharmavabhāvanirdeśa eṣa nirdiṣṭaḥ, sarvadharmavayathāvattā, sarvadharmaprakṛtīḥ, sarvadharmānapalabdhir eṣā nirdiṣṭā. Yathā ca sarvadharmavayathāvattā sarvadharmaprakṛtiḥ sarvadharmānapalabdhhis tathā prajñāpāramitā.

Na hi Suvikrāntavikrāmin prajñāpāramitā rūpa-niśritā, na vedanā, na saṃjñā, na saṃskāra, na vijñāna-niśritā; nāpi prajñāpāramitā rūpasāyādhyātmaṃ vā bahirdhā vōbhayam antareṇa vā viprakṛṣṭā sthitā; na vedanāya, na saṃjñāya, na saṃskārāṇāṃ, na vijñānasyādhyātmaṃ vā bahirdhā vōbhayam antareṇa vā viprakṛṣṭā sthitā.*

Na hi Suvikrāntavikrāmin rūpasāmyuktā prajñāpāramitā nāpi rūpasāmyuktā, na vedanā, na saṃjñā, na saṃskāra, na vijñāna-sāmyuktā prajñāpāramitā, nāpi vijñāna-sāmyuktā prajñāpāramitā.*

Na hi Suvikrāntavikrāmin prajñāpāramitā kenacid dharmena sāmyuktā vā sāmyuktā vā.

Yā punā rūpasya tathā 'vitathā 'nanyatathātathā yathāvattathātathā, iyaṃ prajñāpāramitā; evaṃ yā vedanā-saṃjñā-saṃskāra-vijñāna-tathāta

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1 In Ch. after this there are pretty long sentences concerning 12 āyatanas and 18 dhātus (TPP. vol. VII, p. 1074, b, l. 2, 善男, 邪男. 邪男處.... p. 1075, b, l. 3, 善男), which are followed by the sentence noted above (former page note (7)); Tib. agrees with Sk. In our Ms. after this such a sentence as (yathā ca rūpasya pāram tathā sarvadharmāṇāṃ iti sarvadharmavisamyoγo eṣa nirdiṣṭaḥ) is erroneously added. See also MM. p. 21, note (5); in Tib. it seems to have also some errors.
2* In Ch. here follows a paragraph concerning 12 āyatanas and 18 dhātus (TPP. ibid. p. 1075, b, l. 10, 如处梵. ... l. 18, 男雄.). In the following paragraphs, also, where Ch. has the sentences concerning 12 āyatanas and 18 dhātus, our Ms. always omits them; Tib. agrees with our Ms.
3 MM. -ra.
4 Afterwards always 'yāvatt".


Na hi Suvikrāntavikrāmin rūpaṁ hiyate vā vardhate vā, evaṁ vedaṇā, samjñā, saṃskārā, na vijñānam hiyate vā vardhate vā. Yā ca

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1 Ms. MM.-d.
2 Ch. here begins Fasc. 595 (TTP. vol. VII, p. 1076, c).
3 Ms. lacks [vijñānam].
4 Ms. 'cāsa'; Tib. 'bo-bo-śid med-par yoṅs-su šes-pa'; Ch. (svabhāva); MM. changes to 'ca sva' in acc. with Ch., but here Ms. and Tib. should be followed.
rupavedanāsaṃjñāsaṃskāra-vijñānānām ahānir avṛddhir, iyāṃ sa praṃśamāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ samkliśyate vā vyavādāyate vā; evaṃ vedana, saṃjñā, saṃskāra, na vijñānam saṃkliśyate vā vyavādāyate vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃklesatā 'vyavādānatāyām ucyate praṃśamāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ viśuddhadharmī nāviśuddhadharmī; evaṃ na vedana, na saṃjñā, na saṃskāra, na vijñānam viśuddhadharmī nāviśuddhadharmī. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na viśuddhadharmatā nāviśuddhadharmatā, iyāṃ praṃśamāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ saṃkrāmatī vā 'vakraṃatī vā; evaṃ vedana, saṃjñā, saṃskāra, na vijñānam saṃkrāmatī vā 'vakraṃatī vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asaṃkrāntir anava-krāntī, iyāṃ praṃśapāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ samyujyate vā visamyojujyate vā; evaṃ vedana, saṃjñā, saṃskāra, na vijñānam samyojujyate vā visamyojujyate vā. Yāś ca rūpavedanāsaṃjñāsaṃskāravijñānānām asamyojogā 'visamyojogā, iyāṃ sa praṃśapāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ cyavate vōpapadyate vā; evaṃ vedana, saṃjñā, saṃskāra, na vijñānam cyavate vōpapadyate vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām acyutīn anupapattīr, iyāṃ praṃśapāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ jāyate vā mriyate vā; evaṃ vedana, saṃjñā, saṃskāra, na vijñānam jāyate vā mriyate vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām ajātī armaranām, iyāṃ praṃśapāraṃita.*

Na hi Suvikrāntavikrāmin rūpaṃ samsarati vā samsaraṇadhammi vā; evaṃ na vedana, na saṃjñā, na saṃskāra, na vijñānam samsarati vā samsaraṇadhammi vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām asamsaraṇatā 'samsaraṇadhammatā, iyāṃ praṃśapāraṃita.*
Na hi Suvikrāntavikrāмин rūpam kṣiyate vā kṣayadharmi vā; evan na vedanā, na saṃjñā, na saṃskārā, na vijñānam kṣiyate vā kṣayadharmi vā. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām akṣayatā 'kṣayadharmatēyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam samudayadharmi na nirodadharmi; evan veda, saṃjñā, saṃskārā, na vijñānam samudayadharmi na nirodadharmi. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām asamudayadharmatā 'nirdodharmatēyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam utpādadharmi vā vyayadharmi vā; evan veda, saṃjñā, saṃskārā, na vijñānam utpādadharmi vā vyayadharmi vā. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām anutpādadharmatā 'vyayadharmatēyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam vipariṇāmadharmi nāvipariṇāmadharmi; evan veda, saṃjñā, saṃskārā, na vijñānam vipariṇāmadharmi nāvipariṇāmadharmi. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām na vipariṇāmadharmatā nāvipariṇāmadharmatēyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam nityam vā 'nityam vā; evan veda, saṃjñā, saṃskārā, na vijñānam nityam vā 'nityam vā. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām na nityatā nāpy anityatēyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam sukham vā duḥkham vā; evan veda, saṃjñā, saṃskārā, na vijñānam sukham vā duḥkham vā. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām nāpi sukhatā nāpi duḥkheṣyam prajñāpāramitā.  

Na hi Suvikrāntavikrāмин rūpam śubham vā 'śubham vā; evan veda, saṃjñā, saṃskārā, na vijñānam śubham vā 'śubham vā. Yā ca rūpavedanāśaṃjñāsaṃskāravidhānānām nāpi śubhata nāpy aśubhateṣyam

1 Ms. vipariṇapariṇa.  
2 Ch. here in this one paragraph puts together the discussions about sukha (楽) duḥkha (苦), atman (我) anatman (無我), śubha (善) aśubha (不善); our Ms. & Tib. assign one separate paragraph to each of them.
praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpam ātmā vā 'nātmā vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam ātmā vā 'nātmā vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām nāpy ātmatā nāpy anātmatāyām praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpam rāgaśhāri vā virāgaśhāri vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam rāgaśhāri vā virāgaśhāri vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na rāgaśhārmatā nāpy virāgaśhārmatāyām praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpam dveśadhāri vā 'dveśadhāri vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam dveśadhāri vā 'dveśadhāri vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na dveśadhārmatā nāpy vigatadveśadhārmatāyām praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpam mohadharī vā vigatamoḥadharī vā; evaṃ vedanā, saṃjñā, saṃskārā, na vijñānam mohadharī vā vigatamoḥadharī vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānām na mohadharmatā nāpy vigatamoḥadharmatāyām praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpasya kaścit kartā vā kārayitā vā; evaṃ vedanāsaṃjñāsaṃskārānāṁ, na vijñānasya kaścit kartā vā kārayitā vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṁ akartṛtā ‘kārayitṛtāyām praṇāpāramitā.*

Na hi Suvikrāntavikrāmin rūpasya kaścid utthāpako vā samutthāpako vā; evaṃ na vedaṇāyā, na saṃjñāyā, na saṃskārānāṁ, na vijñānasya kaścid utthāpako vā samutthāpako vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṁ nōṭṭhapanā na samutthāpanāyām praṇāpāramitā.*

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1. Ch. here in this one paragraph also puts together the discussions about dveśa (悪) advēṣa (善), mohā (善) vigatamohā (善); our Ms. & Tib. assign one separate paragraph to each of them.

2. Ch. here in this one paragraph also puts together the discussions about utthāpaka (起者), samutthāpaka (等起者), jāhī (等者) jāhāpaka (等丁者), vedaka (受者) vedayitṛ (受者), jānaka (知者) paśyaka (見者); our Ms. & Tib. assign one separate paragraph to each of them.
Na hi Suvikrantavikramin rūpasya kāscij jñātā vā jñāpako vā; evaṃ na vedanāsaṃjñāsamāskārānāṃ, na vijñānasya kāscij jñātā vā jñāpako vā. Yā ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ ajñātṛtā 'jñāpakatēyāṃ prajñāpāramitā.\(^1\)

Na hi Suvikrantavikramin rūpasya kāscid vedako vā vedayitā vā; evaṃ na vedanāsaṃjñāsamāskārānāṃ, na vijñānasya kāscid vedako vā vedayitā vā. Yā ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ avettrṭā 'vedanatēyāṃ prajñāpāramitā.\(^2\)

Na hi Suvikrantavikramin rūpasya kāscij jānako vā paśyako vā; evaṃ na vedanāyā, na saṃjñāyā, na saṃskārānāṃ, na vijñānasya kāscij jānako vā paśyako vā. Yā ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ ajānanā 'paśyānēyāṃ prajñāpāramitā.\(^3\)

Na hi Suvikrantavikramin rūpasyōcchedatā vā śāsvatatā vā; evaṃ na vedanāyā, na saṃjñāyā, na saṃskārānāṃ, na vijñānasyōcchedatā vā śāsvatatā vā. Yā ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ anucchedatā-śāsvatēyāṃ prajñāpāramitā.\(^4\)

Na hi Suvikrantavikramin rūpasyānto [vā] 'nanto vā; evaṃ na vedanāyā, na saṃjñāyā, na saṃskārānāṃ, na vijñānasyānto [vā] 'nanto vā. Yā ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ anantatā nāpy anantatēyāṃ prajñāpāramitā.\(^5\)

Na hi Suvikrantavikramin rūpaṃ drṣṭigataṃ na drṣṭigataprahāṇāṃ; evaṃ na vedanā, saṃjñā, saṃskārā, na vijñānāṃ drṣṭigataṃ na drṣṭi-gataprahāṇāṃ. Yac ca rūpavedanāsaṃjñāsamāskārāvijñānānāṃ na drṣṭi-gataṃ na drṣṭigataprahāṇāṃ, iyāṃ prajñāpāramitā.\(^6\)

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1. Ms. -cit.  
2. MM. avettrṭā.  
3. 'vedanatē' means 'vedayitrūtā' acc. to Ch. & Tib.  
4. MM. śāsva\(^a\).  
5. Ch. here in this one paragraph also puts together the discussions about anta (有遙) ananta (無遙); our Ms. & Tib. put them in the next paragraph.  
6. Ms. & MM. lack [vā].  
7. Ms. -gaga\(^a\).  
8. Ch. here in this paragraph puts together the discussions about trṣṇā (愛) trṣṇā-prahāṇa (違諦); our Ms. & Tib. put them in the next paragraph.
Na hi Suvikrāntavikrāmin rūpaṁ tṛṣṇā na tṛṣṇāprahaṇām; evaṁ
da vedanā, na samjñā, na samskārā, na vijñānaṁ
tṛṣṇā na tṛṣṇāprahaṇām.
Yā ca rūpavedanāsāṃjñāsāṃskāravijñānānāṁ na tṛṣṇā na
tṛṣṇāprahaṇā-

[31.a.]

natēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpaṁ kuśalam và 'kuśalam và; evaṁ
da vedanā samjñā samskārā, na vijñānaṁ kuśalam và 'kuśalam và. Yā
cal rūpavedanāsāṃjñāsāṃskāravijñānānāṁ na kuśalā
dākuśalatēyaṁ prajñāpāramitā.*

[1] Na hi Suvikrāntavikrāmin rūpasya gamanāṁ và 'gamanāṁ và
daprajñāyate; evaṁ na vedanāyā, na samjñāyā, na samskārānāṁ, na
vijñānasya gamanāṁ và 'gamanāṁ và prajñāyate. Yatra ca rūpaveda-
nāsāṃjñāsāṃskāravijñānānāṁ na gatir n' āgatiḥ prajñāyate, iyaṁ
prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsāṃjñāsāṃskāravijñānānāṁ
sthitir và 'sthitir và. Yā ca rūpavedanāsāṃjñāsāṃskāravijñānānāṁ na
sthitir nāpy asthitir, iyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsāṃjñāsāṃskāravijñānānāṁ
āraṁ và pāraṁ và. Yā ca rūpavedanāsāṃjñāsāṃskāravijñānānāṁ nāpy
āratā na pāratēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsāṃjñāsāṃskāravijñānānāṁ
śīlaṁ và dauḥśīlyam và. Yā ca rūpavedanāsāṃjñāsāṃskāravijñānānāṁ
āśilatā 'dauḥśīlyatēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsāṃjñāsāṃskāravijñānānāṁ

[31.b.]

2. MM. và 'ga"; Ch. जः.
3. Ms. syā".
4. Ch. here in this paragraph also puts together the discussions about sthitī (≠) asthitī
(不结); our Ms. puts them in the next paragraph. From this paragraph onwards
Ch. does not enumerate each of 5 skandhas, while our Ms. does so; Ch. mentions also
about 12 āyatanas and 18 dhātus—though not enumerating each name—while our
Ms. omits them. Tib. agrees with our Ms. in these portions.
5. From this 'śīla' to 'nirviṃśi' the arrangement of the dharmas of our Ms. is some-
times different from that of Ch.; Tib. agrees with our Ms.
6. Ms. MM. -yatā iyaṁ.
anunayo va pratigho vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām anununayata 'pratighatēyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi dadati vā pratigrhānti vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām adānata 'pratigrahāteyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi kṣāntir vā 'kṣāntir vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām nāpi kṣāntir nāpy akṣāntir, iyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi viryāṃ vā kausidyāṃ vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām aviryata 'kausidyatēyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi samādhir, na vikśiptacittatā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām na samādhir na vikśiptacittatēyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi prajñā vā dausāprajñāyaṃ vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām nāpi prajñatā nāpi dausāprajñātēyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi viparyāsā vā 'viparyāsā vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām nāpi viparyāsatā nāpy aviparyāsatēyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi smṛtyupasthānānāi vā 'smṛtyupasthānānāi vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām nāpi smṛtrī nāpy aṃtrī, iyaṃ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsāṃsāskāravijñānānāi samyakprahānānāi vā 'samyakprahānānāi vā. Ya ca rūpavedanāsaṃjñāsāṃsāskāravijñānānām nāpi samyakprahāṇatā nāpy asamyakprahāṇatēyaṃ

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1 Ch. has here two more subjects, i.e. ५, ६, which our Ms. & Tib. have not.
2 'na vi—tā'. MM. 'vā vi—tā vā', that may be better.
3* -prajñāya=prajñāya; MM. -jāyām.
   Ch. lacks 'asmyātyupasthānānāi' here, but has it in the next sentence.
   Ch. lacks 'asamyākprahāṇānāi' here, but has 'asamyākprahāṇatā' in the next sent-

prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānānyā
ṛddhipādā vā 'pramāṇāni vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ
nāpy ṛddhipādatā nāpy apramāṇatēyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānānāṁ
āndriyāni vā bala-bodhyaṅga-mārgaṁ vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ
nānādāryānaṁ na bala-bodhyaṅga-mārgatēyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānāni vidyā
vā vimuktir vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ na vidyatā
na vimuktīteyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānāni dhya-
na-vimokṣa-samādhi-samāpatty-abhideśā vā nāpy anabhījñā vā. Yā ca
rūpavedanāsāmājñāsāmāksārāvijñānānāṁ na dhyaṇa-vimokṣa-samādhi-
samāpattitā, nāpy abhījñatā nāpy anabhījñatēyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānāni
śūnyatā vā 'nimittaṁ vā 'praṇihiṭatā vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ na śūnyatā nānimitteyaṁ
nāpraṇihiṭatetēyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānāni
saṁskṛtāni vā 'saṁskṛtāni vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ
nāpi saṁskṛtatā nāpy asaṁskṛtatēyaṁ prajñāpāramitā."

Na hi Suvikrāntavikrāmin rūpavedanāsāmājñāsāmāksārāvijñānāni
saṅgo vā 'saṅgo vā. Yā ca rūpavedanāsāmājñāsāmāksārāvijñānānāṁ nāpi

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1 Ms. & MM. -ni.
2 'apramāṇa' is not here in Ch., but afterwards comes out.
3 Ms. MM. nāpy ardhi*.
4 MM. vimuktīteyaṁ.
5 In Ch. here is another sentence concerning भाव (pramāṇa) भाव (apramāṇa, which
   may be the above mentioned apramāṇa in our Ms.), and शरीर (abhiṣeka, which our
   Ms. had just above).
6 Ch. here inserts 不空 (asūnyatā) and 有相 (nimitta).
7 Ch. here inserts 有相 (pranirhita).
8 Ch. here inserts 有相 (āśraya) 无相 (anāśraya), 世間 (laukika), 出世間 (lokottara),
   有相 (grantha), 有相 (nirgrantha).
saṅgatā nāpy asaṅgatēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni jñānam vā 'jñānam vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nāpi jñānatā nāpy ajñānatēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni manyañā vā syandanā vā prapaṇcanā vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ amanyanatā 'syandanatā 'praapācetāyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāni saṃjñā nāsaṃjñā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nāpi saṃjñātā nāpy asaṃjñātēyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānāny upaśāntāni vā 'nupaśāntāni vā. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nāpy upaśāntir nāpy anupaśāntir, iyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nirvṛttir nānirvṛttiḥ. Yā ca rūpavedanāsaṃjñāsaṃskāravijñānānāṃ nāpi nirvṛttir nāpy anirvṛttir, iyaṁ prajñāpāramitā.*

Na hi Suvikrāntavikrāmin yaḥ paṅcānāṃ skandhānāṃ abhinirvṛtti-paryāpanna-nirdeśaḥ, sā prajñāpāramitā; yā punah paṅcaskandhānāṃ abhinirvṛtti-paryāpanna-nirdeśasya tathātā 'vitathātā 'nanyatathātā yāvattathatēyaṁ prajñāpāramitā.


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1* syandanā = spandanā.
2 Acc. to Ch. the two words are 'nirvṛti' (涅槃) and 'anirvṛti' (不涅槃); Tib. agrees with our Ms.
3 Ms. taiyam.
thatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ saṭṭhrimśat-trṣnācaritā-'bhunirvṛtti-
paryāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punah saṭṭhrimśat-trṣnā-
caritā-'bhunirvṛtti-paryāpanna-nirdeśasya tathātā 'vitathatā 'nanyatathatā
yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo dvāṣaṣṭidṛṣṭigatāṁ abhinirvṛtti-
paryāpanna-nirdeśaḥ, sā prajñāpāramitā. Yā punar dvāṣaṣṭidṛṣṭigatāṁ
abhinirvṛtti-paryāpanna-nirdeśasya tathātā 'vitathatā 'nanyatathatā yā-
vattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yo dhyāna-vimokṣa-samādhi-samāpatti-
nirdeśaḥ, sā prajñāpāramitā. Yā punar dhyāna-vimokṣa-samādhi-samā-
patti-nirdeśasya tathātā 'vitathatā 'nanyatathatā yāvattathatēyaṃ pra-
jñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ paṁcānaṁ abhijñānaṁ nirdeśaḥ, sā
prajñāpāramitā. Yā punah paṁcānaṁ abhijñānaṁ nirdeśasya tathātā
'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ saṃskṛtaparyāpannāṁ laukikānāṁ
sarveśāṁ kuśaṅkūsalānāṁ dharmānāṁ abhinirvṛtti-paryāpanna-nirdeśaḥ,
sā prajñāpāramitā. Yā punas teṣāṁ nirdeśasya tathātā 'vitathatā
'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ smṛtyupasthāṇa-samyakprahāṇa-
rddhipādendriya-bala-bodhyaṅga-mārgābhinirvṛtti-paryāpanna-nirdeśaḥ,
sā prajñāpāramitā. Yā punah smṛtyupasthāṇa-samyakprahāṇa-rddhipādend-
driya-bala-bodhyaṅga-mārgābhinirvṛtti-paryāpanna-nirdeśasya tathātā 'vi-
tathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaś caturāryasatya-nirdeśaḥ, sā prajñā-
pāramitā. Yā punās caturāryasatya-nirdeśasya tathātā 'vitathatā 'nany-
yatathatā yāvattathatēyaṃ prajñāpāramitā.

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

Na hi Suvikrāntavikrāmin yo 'saṃskṛtaparyāpannānāṃ lokottarānāṃ anīśritānāṃ anāsravānāṃ dharmānāṃ nirdeśaḥ, sā prajñāpāramitā. Yā punar asaṃskṛtaparyāpannānāṃ lokottarānāṃ anīśritānāṃ anāsravānāṃ dharmānāṃ nirdeśasya tathā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.

Na hi Suvikrāntavikrāmin yaḥ śūnyatā-'nimittāpariṇihitānupādānabhisamāskṛtadharma nirdeśaḥ, sā prajñāpāramitā. Yā punaḥ śūnyatā-'nimittāpariṇihitānupādānabhisamāskṛtadharma-nirdeśasya tathā 'vitathatā 'nanyatathatā yāvattathatēyaṃ prajñāpāramitā.


Na hi Suvikrāntavikrāmin prajñāpāramitā kasmīṃścid dharme pary-
āpannā nāpy aparyāpannā. Yā ca paryāpannāparyāpannānāṃ dharmānāṃ tathatā ’vitathatā ’nanyatathatā yāvattathatēyaṃ prajñāpāramitā.


Na khalu punar iyaṃ Suvikrāntavikrāmin prajñāpāramitā kasyacid dharmasya hānāya vā vivṛddhaye vā pratyunpasthitā, nāpy kasyacid dharmasya sāmyogāya vā visāmyogāya vā, ūnātvāya vā pūrṇatvāya vā, apacayāya vopacayāya vā, samkrāntaye vā ’vakaṛaṇtaye vā, utpādāya vā nirodhāya vā, samkleśāyā vā vyavadānāya vā, pravṛttaye vā nivṛttaye vā, samudayāya vā ’stamgamāya vā, salaksanāya vā ’laksanāya vā, samatāyai vā visamatāyai vā, samvṛtyai vā paramārthāyā vā, sūkhāya vā duṣkhāya vā, nityatāyai vā ’nityatāyai vā, śubhatāyai vā ’śubhatāyai vā, ātmatāyai vā ’nātmatāyai vā, satyatāyai vā mṛṣatāyai vā, kartṛtvēna vā ’kartṛtvēna vā kāraṇatvena vā ’kāraṇatvena vā, sambhavāya vā ’sambhavāya vā, svabhāvatāyai vā ’svabhāvatāyai vā, cyutaye vopapattaye vā, jātaye vā ’jātaye vā ’bhī’ni vopapattaye vā ’nabhini vopapattaye vā, upapattaye vopapattisamucchēdāya vā, sāmagryai vā visāmagryai vā, sarāgāya vā virāgāya vā. Sadoṣāya vā vigatadosāya vā, samohāya vā vigatamohāya vā, viparyāśāya vā ’viparyāśāya vā, ārampaṅgāya vā ’nārampaṅgāya vā, kṣayāya vā ’kṣayāya vā, jñānāya vā ’jñānāya vā, nicatvāya vōccatvāya vā, upakārāya vā nirupakārāya vā, gamanāya vā ’gamanāya vā, asitīvāya vā nāsitīvāya vā, anunayāya vā pratīghāya vā,

1 kartṛtvēna vā . . . . vā ’kāraṇatvena vā, in Ch. ‘akartṛtvē’ and ‘akāraṇatvē’ are left out.
2 Ch. after this adds 信解 (adhimukti) 不信解 (anadhimukti).
3 Ms. lacks [abhī], but acc. to Tib. it is better to be added.
4 doṣa=correct Sk. dveṣa.
5* ārampaṅga=correct Sk. ṣālambana.
6 MM. vā agama*; Ch. 還來.
ālokāya vā 'ndhakārāya vā, kausīdāya vā viry'-ārambahāya vā, śun-
yatāyai vā 'śunyatāyai vā, nimmattāyai vā 'nimmattāyai vā, praṇidhānāya vā 'praṇidhānāya vā, abhisamśkārāya vā 'abhisamśkārāya vā, antardhā-
nāya vā 'nantardhānāya vā, vidyāyai vā vimuktaye vā, śaṅtatāyai vā 
nupasāṅtatāyai vā, nirvṛttaye vā 'nabhinirvṛttaye vā, yoniśāya vā 'yonīśāya vā, pariṅāyai vā 'pariṅāyai vā, niryaṁṣāya vā 'niryāṁṣāya vā, vinayāya vā 'vinayāya vā, śilāya vā daunāśīlāya vā, vikṣiptatāyai vā 'vikṣiptatāyai vā, praṅjatāyai vā duśprajñatāyai vā, vijñānāya vā 'vijñā- 
nāya vā, sthitaye vā 'sthitaye vā, sabhāgatāyai vā visabhāgatāyai vā, bhavāya vā vibhavāya vā, prāptaye vā 'prāptaye vā 'bhisamayāya vā 'nabhisamayāya vā, sākṣātkaṛīyāyai vā 'sākṣātkaṛīyāyai vā, prativedhāya vā 'prativedhāya vā, pratypasthitīti.

Tathā-Parivarto nāma Tṛṭīyaḥ.

[ IV. Aupamya-Parivartaḥ ]

Athā khalu Bhagavān Suvikrāntavikrāmināṁ bodhisatvam mahā-
satvam etad avocat: Tat yathā 'pi nāma Suvikrāntavikrāmin svapna-
darśī puruṣāḥ svapnasvabhaṁvanirdesaṁ ca nirdiśati, na ca svapnasva-
abhāvanirdesaṁ kaścit samvidyate. Tat kasmād dhetot? svapna eva na samvidyate, kutaḥ puneḥ svapnasvabhāvanirdesāḥ bhaviṣyatī; evam eva Suvikrāntavikrāmin prajñāpāramitāyāh svabhāvaḥ ca nirdiśyaṁ, na ca prajñāpāramitāyāh svabhāvaḥ kaścit samvidyate. Tat yathā 'pi nāma Suvikrāntavikrāmin svapno na kasyacid dharmasya nidarṣanena pratyupasthitāḥ; evam eva prajñāpāramitā na kasyacid dharmasya

1 Acc. to Ch. 'vidyāyai' should be 'avidyāyai', though Tib. agrees with our Ms.; MM. 'avidyāyai'.
2 nirvṛttaye vā 'nabhinirvṛttaye, in Ch. नृपस्त द्वन्द्व (nirvṛttaye vā 'nabhinirvṛttaye), see p. 37, n. 2.
3 Ch. no Chapter division; Tib. de-bshis-ñid-kyi lehu-ste gsum-paños.
4 ...4 Ch. and Tib. lack this portion.
5 Ch. ibid. p. 1084, b, l. 10; Tib. ibid. 47, b, l. 4.
6 MM. omits (asya).
nidarśanena pratyupasthitā.

Tad yathā 'pi nāma Śuvikrāntavikrāmin māyādarśi puruṣo māyāsvabhāvanirdeśaṁ ca nirdiśati, na ca māyāyāḥ svabhāvanirdeśaṁ kaścit samvidyate, kutaḥ punar māyāsvabhāvanirdeśasya svabhāvo bhaviṣyati; evam eva prajñāpāramitā ca nirdiśyate, na ca prajñāpāramitāyāḥ svabhāvanirdeśaḥ kaścit samvidyate. Tad yathā 'pi nāma Śuvikrāntavikrāmin māyā na kasyacid dharmasyābhāvinirvṛttaye pratyupasthitā; evam eva prajñāpāramitā na kasyacid dharmasyābhāvinirvṛttaye pratyupasthitā.

Tad yathā 'pi nāma Śuvikrāntavikrāmin pratibhāsadarśi puruṣaḥ pratibhāsasvabhāvanirdeśaṁ ca nirdiśati, na ca kaścit pratibhāsasvabhāvaḥ samvidyate, kutaḥ punah pratibhāsasvabhāvanirdeśo bhaviṣyati; evam eva Śuvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca kaścit prajñāpāramitāsvabhāvaḥ samvidyate, kutaḥ punah prajñāpāramitāsvabhāvanirdeśo bhaviṣyati. Tad yathā 'pi nāma Śuvikrāntavikrāmin pratibhāso na kasyacid dharmasya nidarśanena pratyupasthitāḥ, evam eva prajñāpāramitā na kasyacid dharmasya nidarśanena pratyupasthitā.

Tad yathā 'pi nāma Śuvikrāntavikrāmin maricidarśi puruṣo maricidarśanaṁ ca nirdiśati, na ca maricidarśana[svabhāvaḥ kaścit] samvidyate, kutaḥ punar marici-nirdēsasvabhāvo bhaviṣyati; evam eva Śuvikrāntavikrāmin prajñāpāramitā ca nirdiśyate, na ca punaḥ prajñāpāramitāyāḥ svabhāvanirdeśaḥ kaścit samvidyate. Tad yathā 'pi nāma Śuvikrāntavikrāmin maricir na kasyacid dharmasya nidarśanena pratyupasthitā, evam eva prajñāpāramitā na kasyacid dharmasya nidarśanena pratyupasthitā.

Tad yathā 'pi nāma Śuvikrāntavikrāmin pratiśrutkāgocarasthaḥ puruṣaḥ pratiśrutkāyaś ca śabdaṁ śrṇoti, na ca tām samanupaśyati;

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

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

\[3\] In acc. with Ch. I read as this; Ms. & MM. "na ca maricidarśanam samvidyate,"; acc. to Tib. it may be "na ca maricidarśanam [kimpit] samvidyate".
yadā punaḥ svyam evānubhāṣate, tadā taṃ śabdam śrṇoti; evam eva prajñāpāramitānirdeśapadaṃ cādhigacchati śravaṇāya, na ca kasyacid dharmasya nirdeśāravānāya gacchaty, anyatra yadā 'bhibhāṣyate, tadā ’jhāyate, śravānapathām cādhigacchati.

Tad yathā ’pi nāma Suvikrāntavikrāmin phenapindādāsrī puruṣaḥ phenapindāsvabhāvaṃ ca nirāśiati, na ca phenapindāsvabhāva upalabhīya te ’dhyātmam vā bāhirdhā vā, kutaḥ punas tantrdeśasvabhāvāvopalabdhir bhaviṣyati; evam eva Suvikrāntavikrāmin prajñāpāramitā ca nirāśiye, na ca prajñāpāramitāsvabhāva upalabhīya. Tad yathā ’pi nāma Suvikrāntavikrāmin phenapindō na kasyacid dharmasyābhinirvṛttisvabhāvam upaiti, evam eva prajñāpāramitā na kasyacid dharmasyābhinirvṛttisvabhāvam upaiti.

Tad yathā ’pi nāma Suvikrāntavikrāmin budbudāda[1]śi puruṣo budbudāsvabhāvaṃ ca nirāśiati, na ca budbudāsvabhāvāḥ samvidyate, kutaḥ punar budbudāsvabhāvanirdeśo bhaviṣyati; evam eva Suvikrāntavikrāmin prajñāpāramitā ca nirāśiye, na ca prajñāpāramitāyāḥ svabhāvaḥ samvidyate. Tad yathā ’pi nāma Suvikrāntavikrāmin budbudō na kasyacid dharmasyābhinirvṛttisambhavena prayupasthītah, evam eva Suvikrāntavikrāmin prajñāpāramitā na kasyacid dharmasyābhinirvṛttisambhavena prayupasthītah.

Tad yathā ’pi nāma Suvikrāntavikrāmin puruṣaḥ kadosāḥ sāram paryesamāṇo nōpalabhate, atha ca tasyāḥ pattraḥ kāryam karoti; evam eva Suvikrāntavikrāmin prajñāpāramitāyāḥ sāram na samvidyate, prajñāpāramitāyā nirdeśāḥ kāryam ca karoti.

Tad yathā ’pi nāma Suvikrāntavikrāmin puruṣaḥ ākāśanidārśanena vyavaharati, na c’ ākāśasya kīṃcīn nidārśanāṃ samvidyate; evam eva Suvikrāntavikrāmin prajñāpāramitēti vyavahāraḥ kriyate, na ca kasyacid dharmasya nidārśanena vyavahriyate. Tad yathā ’pi nāma

1 × Ms. -daśī.
2 × MM. -tāyāḥ.
Suvikrāntavikrāmin n' ākāśaṁ ca vyavahriyate, na ca kasyacid dharmasya nidarśanena vā parinispattyā vā vyavahriyate; evam eva Suvikrāntavikrāmin prajñāpāramitā ca vyavahriyate, na ca kasyacid dharmasya nidarśanena vā parinispattyā vā vyavahriyate.

Tad yathā 'pi nāma Suvikrāntavikrāmin-ś-chāyeti c' ātapaś cēti vyavahriyate, na ca tau kasyacid dharmasya parinispattaye prayupasthitāv avabhāsaś ca vijñāyate; evam eva Suvikrāntavikrāmin prajñāpāramitā vyavahārapadaṁ gacchati, na ca kasyacid dharmasya nidarśanena vyavahārapadam āgacchati, avabhāsaṁ ca karoti sarvadharmanāṁ.

Tad yathā 'pi nāma Suvikrāntavikrāmin maniratnam uttaptam mahatā'vabhāsaṇa prayupasthitam bhavati, na ca so 'vabhāso 'dhyātmaṁ vā bahirdhā vā darśanam upaiti. Evam eva Suvikrāntavikrāmin prajñāpāramitā 'vabhāsakṛtyena prayupasthitā, na ca so 'vabhāso 'dhyātmaṁ vā bahirdhā vā darśanam upaiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin tailapradyaotasya dhyāyato nāśyārciśo muhūrtam api saṃtiṣṭhante, avabhāsaṁ ca kurvanti, tenāvabhāsaṇa rūpāṇi darśanam āgacchanti; evam eva Suvikrāntavikrāmin prajñāpāramitā na kasmiṁścid dharme 'vatiṣṭhate, dharmanāṁ cāvabhāsaṁ karoti, tena cāvabhāsaṇa sarvadharmanā yathābhūtadarśanam āgacchanty āryāṇāṁ.

Atha khālav āyuṣmān Śāradvatiputro Bhagavantam etad avocat; aścaryam Bhagavan prajñāpāramitā ca nirdiṣṭā, prajñāpāramitāyāś cāparinispattir nirdiṣṭā. Evam ukte Bhagavān āyuṣmantam Śāradvatiputram etad avocat: evam etac Chāradvatiputraśvam etad, aparinispānā prajñāpāramitā, rūpāparinispattito vedanā-saṃjñā-saṃskāra-vijñānāparinispattito 'parinispānā prajñāpāramitā. Avidyā-'parinispattito 'parinispānā prajñāpāramitā, evaṁ saṃskārāparinispattito 'parinispānā

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1 MM. dhyāyato; Ms. looks like 'dhyāyato'; 'dhyāyati' comes from Pāli 'jhāyati'; acc. to Tib. it should be 'dhmāyato' (Tib. 'bus' from 'bbud-pa').
2 After this Ch. mentions also about 12 āyatanas and 18 dhātus.
prajñāpāramitā, vijñānaparīnipatito 'parinīspannā prajñāpāramitā, nāmarūpaparīnipatitaḥ, saḍāyatanāparīnipatitaḥ, sparśaparīnipatito, vedana- 'parīnipatitas, trṣṇā- 'parīnipatita, upādānāparīnipatito, bhava-parīnipatito, jātyaparīnipatito, jarā-vyādhimaraṇa-śoka-paridevaduḥkha-daurmanasyopāyāsāparīnipatito 'parinīspannā prajñāpāramitā.  

Dhātvayatanānitya-duḥkhānāma-śānta-viparyāśa-nivarāṇa-drṣṭi-vicaritā- 


krṣṇāsuklākrṣṇāsukla-paryāpannāparīpānna-hina-prañā-madhyā-rāga- 

1 Ch. here omits dhātvayatanā, see above.  
2 "anītya...viparyāsā", Ch. "nītyānītya (常無常) sukha (樂) duḥkha (苦) ātma (我) anātma (無我), suddhāsuddha (摩無動) śāntaśānta (寂靜不寂靜) viparyāśāviparyāsā" (顯倒非顯倒)  
3 Ch. here has 接滅 (anācayōpacaya).  
4 Ch. lacks adukkhasukha.  
5 Ch. here inserts 生者 (bhava or jantu).  
6 Ch. 意生 (manoja?), Tib. agrees with Ms.  
7 Ch. here inserts '見者' (pāyaka) '便見者' (darṣayitr).  
8 Ms. MM. mrṣā.  
9 Ch. lacks (saṃskṛtasaṃskṛta).  
10 Tib. agrees with Ms., but Ch. 往去還來 (gaman'-āgamana).  
11 Ch. here inserts '有形界' (sattva-dhātu?).  
12 Ms. is right, MM. vijñān[ān]āntarya.  
13 Ch. lacks (aparyāpanna).
dveśa-moha-dṛṣṭa-śruta-mata-vijñāta-manyanā-sthitva-vitarka-vicār'-āra-
mbāna-मयेः-मातिसत्यa-सम्योगa-द्वयालक्षणानुपात्मकविष्टन्तa-शापa-
सम्विच-परामर्थa-स्वरक्षिप्ताः-प्रत्ययकुबध्वृहिः-सर्वa-
ज्ञनांसंग्रहिणa-स्वयंभूज्ञनासमसतम्क्षa-बोधिनायक्राश्चर्तa-
-सर्वa-ज्ञानांसांग्रहिणa-स्वयंभूज्ञनासमसतम्क्षa-बोधिनायक्राश्चर्तa-
(1)

(4)(9)

(42.a.)(42.b.)

(4)

(9)

(6)

Tad yathā 'pi nāma Śāradvatiputra' akāśam arūpya-anidarśanam
abhāvo 'pariniśpannam, evam eva praṇāpaśramitā 'ṛūpiṇya-anidarśanā-
'bhaavo 'pariniśpannam. Tad yathā 'pi nāma Śāradvatiputra, indrāyudham
nānāraṅgavitiraṁ ca saṃdṛṣṭāyate, na cāsya kācid raṅganiśpattāḥ saṃ-
vidyate nāpahabhyate, evam eva praṇāpaśramitā nānānideśanāiaṁ ca
praṇāpaśramitā, na cāsya nānānideśanāvahā upahabhyate. Tad yathā 'pi
nāma Śāradvatiputra' akāśe na jātū kenacī paṇcāṅgulipariṇāpaśtirt
āpocaṇvā, evam eva Śāradvatiputra na jātū kenacī praṇāpaśramitā-
pariniśpattisaśvabhāvo dṛṣṭapūrvāh.

Evam ukta āyuṣmān Śāradvatiputro Bhagavantam etad avocat:
durāśēyaṁ Bhagavan praṇāpaśramitā. Āha: tathā hi Śāradvatiputra
na kasyaṣcītā darśanam upaiti. Āha: durāśēyaṁ Bhagavan praṇā-

1* Correct Sk. ālambana.
2 Ch. 一切法智 (sarvadharmajñāna), Tib. chos-kyi ye-ses (dharmajñāna).
3 Ms. & MM. -tā.
4 Ch. adds 最極寂靜 (paramaśānta?).
5 Ch. here adds 無別 (apratighama or apratighā).
6 Ms. & MM. ukte āyā.

1 Ms. & MM. -dāhā.
2 Ch. here inserts '生者' (bhava or jantu).
3 MM. lacks 'puruṣa'.
4 Ch. 意生 (manojāt)?, Tib. agrees with Ms.
5 Ms. try, Ch. here inserts '知者' (jñātṛ), '使知者' (jñāpaka), '見者' (paśyaka), '使見者' (darśayitr).
6 Ms. try.
7 Ch. here inserts 有情界 (satva-dhātu).
8 MM. kausidya.
9 Ms. is rightfully written, not erroneously as MM. says (p. 36, n. 8).
10 Acc. to Ch. 'vidarśanāpramāṇābhijñā'.
11 Ms. and MM. Anutpādajñānānirōdha", but acc. to Ch. (無生智滅智) and Tib. (mi-skye-ba ʿses-pa daṅ ḥgog-pa ʿses-pa), I read as this.
Evam utkā āyuṣmān Śāradvatiputra Bhagavantam etad avocat: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasya parinispattaye pratyupasthitā, na nirodhāya. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kasyacid dharmasyotpādāya vā parinispattaye vā nirodhāya vā "tmatāyai vā 'nātmatāyai vā pratyupasthitā. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasyāśāmbāṇayogena pratyupasthitā. Āha: tathā hi Śāradvatiputra nirārāmabāṇaḥ sarvadāhām, tathā hi ta eva dharmā na samvidyante, yatṛ' ārāmabhām bhavet. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasyā hānaye vā vrddhaye vā pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman samanupāsyati, yo dharman hiyate vā vardhate vā. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasya samatikramāya pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman upalabhate, yaṃ samatikramet. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasyāpacayāya vōpacayāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman upalabhate, yasyāpacayo vōpacayo vā bhavet. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasya śāmyogāya vā visāmyogāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman upalabhate, yaṃ dharman samyojayed vā visāmyojayed vā. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasyā naye vā vinaye vā pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman upalabhate, yo dharman netavyo vā vinetavyo vā. Āha: nēyāṃ Bhagavan praṇāpāramitā kasyacid dharmasyāpacayāya vā 'pacayāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra praṇāpāramitā na kaṃcīd dharman upalabhate, yasyāpacayo vā

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1. Ms. MM. ukte āyā.
2. Ch. lacks (ātmatayai vā).
3. *ārāmabhāna = correct Sk. ālambana.
4. Ms. -śyācayāya vā upacayāya vā; but it should be either "-syācayāya vā 'pacayāya vā" or "-śyāpacayāya vōpacayāya vā" acc. to Ch. and Tib. the latter is better, MM. agrees with the former.
5. See above.
vā 'pakāram vā kuryāt. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya sambhavāya vā 'sambhavāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah sambhaved vā na sambhaved vā. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya samprayogāya vā viprayogāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah samprayujyate vā viprayujyate vā. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya samvāsāya vā 'samvāsāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah samvased vā na samvased vā. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya pravrīttaye vā 'pravrīttaye vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya pravrīttir vā 'pravrīttir vā bhavet. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya kriyayā vā karaṇena vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya kriyā vā karaṇam vā bhavet. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya samatayā vā viṣamatayā vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah samo vā viṣamo vā syāt. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya saṃgrahāya vā 'saṃgrahāya vā pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah saṃgrahitavyo viṣṭaṇṭavyo vā syāt. Āha: nēyaṁ Bhagavan prajñāpāramitā kenacit kāryena pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah kāryakaraḥ syāt.

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

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1 Ch. here has another paragraph concerning about 坐起不坐起 (upasthāna, anupasthāna?).
2 Ms. visāra.
ratayā Śāradvatiputra gambhirā prajñāpāramitā, evaṃ vedanā-saṃjñā-
śaṃskāra-vijñāna-gambhiratayā Śāradvatiputra gambhirā prajñāpāra-
mitā (1). Avidyā-gambhiratayā gambhirā prajñāpāramitā, saṃskāra-vijñā-
na-nāmarūpa-ṣaḍāyatana-sparśa-vedanā-trṣṇopādāna-bhava-jāti-jāra-mara-
ṇaśokakaparivedadvadukhadaurmanasyōpāya-gambhiratayā gambhirā pra-
jñāpāramitā. Viparyāśa-gambhiratayā gambhirā prajñāpāramitā. Pañca-
nivarana-gambhiratayā gambhirā prajñāpāramitā. Drṣṭi-gambhiratayā
gambhirā prajñāpāramitā. Ātma-gambhiratayā gambhirā prajñāpā-
ramitā. Satva-gambhiratayā gambhirā prajñāpāramitā. Prapañca-
gambhiratayā gambhirā prajñāpāramitā. Aprapañca-gambhiratayā gam-
bhirā prajñāpāramitā. Śila-dauḥsīlya-gambhiratayā gambhirā prajñā-
pāramitā. Kṣaṇivipaḍa-virya-kausīḍya-dhyāna-vikṣepa-prajñā-dauspra-
jñēndriya-bala-bodhyaṅga-smṛtyupasthāna-samyakprahānaṛddhipādāvi-
paryāśa’-āryaṛṣṭāṅgamārga-duḥkhasamudyanirodhamārga-vimuktijñāna-
达尔沙纳提提闍伽提brtyuṭpattana-tryadhvasatā-gambhiratayā gambhirā pra-
jñāpāramitā. Caturvaiśāradyaṛddhipādābhijñā-gambhiratayā gam-
bhirā prajñāpāramitā. Atitāṅgatapratyutpānāsangajñāna-gambhir-
atayā gambhirā prajñāpāramitā. Buddhaharma-gambhiratayā gambhirā 
prajñāpāramitā. Kṣayajñānānupādajñāna-nirodhajñānānabhisamskāra-
ñēna-virāgajñāna-gambhiratayā gambhirā prajñāpāramitā. Nivarana-
gambhiratayā gambhirā prajñāpāramitā.

Tad yathā 'pi nāma Śāradvatiputra samudro gambhiro vipulo 'prameya, evaṃ eva prajñāpāramitā gambhirā vipulā 'prameya. Gambhirēti Śāradvatiputraprameyadharmanaratnasamcyabhūtā, yasyā gādho na labhyate. Gambhirēti Śāradvatiputra nāsyā gatir labhyate. Gambhirēti

1. Ch. mentions here also about āyatana and dhātu.
2. Ch. दृष्टिगताः-रागारिताः?
3. Before this, Ch. adds भौमात्सायण.
4. kauśīḍya = kauśīḍya.
5. Acc. to Ch. before vimuktijñāna, [vimuktī] is inserted. Tib. agrees with Ms.
6. Ch. here adds 媒力 (bala) 十八不共法 (āṣṭādaśa-viṣṇika).
7. In Tib., [samgha] is here added, but Ch. is only 一切佛法 (sarvabuddhabhadarma).
8. Acc. to Ch. here [prahāna-jñāna] or [pratīnisargajñāna] should be added; Tib. agrees with our Ms.
[46.b.] Śāradvatiputra nāsyā guṇaparyanto 'dhigamyate. Tad yathā 'pi nāma Śāradvatiputra samudro mahāsāgaraḥ sarvaratnasamānīcayo 'prameyarat-
naḥbharkahā mahārata navalparipūraḥ, evam eva prajñāpāramitā sarvadharma-
ratnasamānīcayaḥ mahādharmaratnasamānīcayaḥ 'prameyadharmaratnasamān-
icayaḥ. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya
 nidarśanena pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāra-
mitā na kasyacid dharmasyopalambhena pratyupasthitā, yaṁ dharmam
 nidarśayet. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasya
 jñānena vā 'jñānena vā pratyupasthitā. Āha: tathā hi Śāradvatiputra
 prajñāpāramitā na kaṃcid dharmam upalabhate, yasya dharmasya
 jñānam vā 'jñānam vā syāt. Āha: nēyaṁ Bhagavan prajñāpāramitā
 kasyacid dharmasyā' arakṣāyai vā guptāyai vā pratyupasthitā. Āha:
 tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate,
yasya dharmasyā' arakṣām vā guptām vā kuryāt. Āha: nēyaṁ Bhagavan
 prajñāpāramitā kasyacid dharmasya samgrahāya vā parigrahāya vā
 pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na
 kaṃcid dharmam upalabhate, yasya dharmasya samgraham vā parig-
 raham vā kuryāt. Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid
dharmasya niśrayeṇa vā 'niśrayeṇa vā pratyupasthitā. Āha: tathā hi
 Śāradvatiputra prajñāpāramitā na kaṃcid dharmam samanupasyati,
yasya dharmasya niśrayam vā 'niśrayam vā kuryāt. Āha: nēyaṁ
 Bhagavan prajñāpāramitā kasyacid dharmasyā' alayena vā vilayena vā
 pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na
 kaṃcid dharmam upalabhate, yasmin n' alayam vā vilayaṁ vā kuryāt.
Āha: nēyaṁ Bhagavan prajñāpāramitā kasyacid dharmasyābhiniveseṇa
 pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid
dharmam upalabhate, yasmin-n-abhinivesam kuryāt. Āha: nēyaṁ

1 Ch. and Tib. have no word here corresponding to ‘aniśraya’.
2 Ch. has no word here corresponding to ‘vilaya’, Tib. has a word ‘gshi’ (ground, residence, Sk. nilaya?).
Bhagavan prajñāpāramitā kasyacid dharmasyādhyayasānena pratypa-

asthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid
dharmam upalabhate, na samanupasyati, yasmin-n-adhyavasānam kuryāt.
Āha: nēyāṃ Bhagavan prajñāpāramitā kasyacid dharmasya samvāṣena
vā śamvāṣena vā pratypasthitā. Āha: tathā hi Śāradvatiputra prajñā-
pāramitā na kaṃcid dharmam upalabhate, yena dharmena śārdham
vaset. Āha: nēyāṃ Bhagavan prajñāpāramitā kasyacid dharmasya
samdhīnā vā visamdhīnā vā pratypasthitā. Āha: tathā hi Śāradvatipu-
tra prajñāpāramitā na kaṃcid dharmam upalabhate, yo dharmah
samdhātavyo vā visamdhātavyo vā. Āha: nēyāṃ Bhagavan prajñāpāra-
mitā kasyacid dharmasya rāgena vā virāgena vā pratypasthitā. Āha:
tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam upalabhate,
ysmin dharme rajyed vā virajyed vā. Āha: nēyāṃ Bhagavan prajñā-
pāramitā kasyacid dharmasya dveṣena vā 'dveṣena vā pratypasthitā.
Āha: tathā hi Śāradvatiputra prajñāpāramitā na kaṃcid dharmam
upalabhate, yo dharmah sadveṣo vā vigatadveṣo vā bhavet. Āha: nēyāṃ
Bhagavan prajñāpāramitā kasyacid dharmasya mohenā vā vigatamohenā
vā pratypasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na
kaṃcid dharmam upalabhate, yo dharmah mūḍho vā syād vigatamoho vā.
Āha: nēyāṃ Bhagavan prajñāpāramitā kasyacid dharmasya jñāpayitṛā
vā 'jñāpayitṛā vā [pratypasthitā]. Āha: tathā hi Śāradvatiputra
prajñāpāramitā na kaṃcid dharmam upalabhate, na samanupasyati,
yāṃ dharmam jāniyād yasya vā dharmasya jñāpayitṛā vā bhavet. Āha:
nēyāṃ Bhagavan prajñāpāramitā kasyacid dharmasya prakṛtyā vā 'pra-
kṛtyā vā pratypasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā
na kasyacid dharmasya prakṛtiṃ vā 'prakṛtiṃ vā samanupasyati. Āha:
nēyāṃ Bhagavan prajñāpāramitā kasyacid dharmasya śuddhyā vā

1 Ch. has no word here corresponding to 'śamvāsa'.
2 'jñāpayitṛā vā 'jñāpayitṛā vā' (MM. -tri vā ajñāpayitṛā vā), according to Ch. & Tib.
and also to the succeeding sentence of our Ms. this phrase must be 'jñātṛā vā
jñāpayitṛā vā'. (MM. note (2), p. 41, jñātṛā vā jñāyitṛā vā).
3 In Ms. & Tib. [pratypasthitā] is omitted.
viśuddhyā va pratyupasthitā. Āha: tathā hi Śāradvatiputra prajñāpāramitā na kāmcid dharmam samanupaśyati, yaṁ dharmaṁ śodhayed va viśodhayed vā.


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1 Ch. here mentions also āyatanaś and dhātus; Tib. agrees with Sk.
2 Ch. only 'दृढः' (pratītyasamutpāda).
3 Ch. here lacks 'nivarana'.
4 Ch. here inserts 'सङ्गीत' (ragacarita).
5 Ch. here has a word 生者 (bhava).
6 Ch. 生者 (manoja?).
7 Ch. & Tib. add 受苦, tshor-ba-po (=vettr).
8 Ms. 'तिर्युत्तम'.
9 Ch. here inserts '神足' (rddhipāda).
10 Ch. here inserts '逸支' (mārgāṅga).
pariśuddhā prajñāpāramitā, śrāvakabhūmi-pariśuddhītaḥ pariśuddhā prajñāpāramitā; pratyekabuddhabhūmi-pariśuddhītaḥ pariśuddhā prajñāpāramitā; buddhabhūmi-pariśuddhītaḥ pariśuddhā prajñāpāramitā; buddha-dharma-samgha-pariśuddhītaḥ pariśuddhā prajñāpāramitā; śrāvakadharma-pariśuddhītaḥ pariśuddhā prajñāpāramitā; pratyekabuddhadharma-pariśuddhītaḥ pariśuddhā prajñāpāramitā; atitānāgata-pratyutpanna- 
darśana-pariśuddhītaḥ pariśuddhā prajñāpāramitā; asaṅgajñānadarśana- 
pariśuddhītaḥ pariśuddhā prajñāpāramitā; aṣṭādāśa-venikabuddhadharma- 
pariśuddhītaḥ pariśuddhā prajñāpāramitā; kāmadhātu-pariśuddhīto rūpa- 
dhātu-pariśuddhīta rūpyādhātu-pariśuddhītaḥ pariśuddhā prajñāpāramitā; prthvīvāyu-dhātu-pariśuddhītaḥ pariśuddhā prajñāpāramitā; ap-tejovāyu-dhātu-pariśuddhītaḥ pariśuddhā prajñāpāramitā; satvadhātu-pariśuddhīto dharmadhātu-pariśuddhīta ākāśadhātu-pariśuddhītaḥ pariśuddhā prajñāpāramitā.

69. Evam utkā āyuṣmaṇ Śāriputro Bhagavantam etad avocat: āścaryam 
Bhagavan yāvat prakṛtipariśuddhā prajñāpāramitā. Āha: ākāśa-pariśuddhītaḥ Śāradvatīputra pariśuddhā prajñāpāramitā. Āha: arūpyāni- 
ādarśanā Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra 
prajñāpāramitā na kasyacit dharmasya rūpaparīnispattyā vā nidarśanena 
vā pratyupasthitā. Āha: apratihiṣṭeyam Bhagavan prajñāpāramitā. 
Āha: tathā hi Śāradvatīputra prajñāpāramitā na kaṃcid dharmam 
samanuṣyați, yasmin pratihiṃyeta. Āha: akṛṭeyam Bhagavan prajñā- 
pāramitā. Āha: kāraṇupaladbhītaḥ Śāradvatīputra. Āha: asamava- 
saranīyam Bhagavan prajñāpāramitā. Āha: tathā hi Śāradvatīputra 
prajñāpāramitā na kaṃcid dharmam samanuṣyați, yena dharmena 
sārdham samavasaret. Āha: aprajñāpānīyam Bhagavan prajñāpāra-
mitā. Āha: tathā hi Śāradvatīputra praṇāpāramitā na kaṃcid dharmam
upalabhate, yena dharmena praṇāpyate. Āha: asādhāraṇeṣyāṃ Bhagavan
praṇāpāramitā. [Āha: tathā hi Śāradvatīputra praṇāpāramitā na
dharmena sādhaṇaṇā bhavet.] Āha: alakṣaṇeṣyāṃ Bhagavan praṇāpāramitā. Āha: lakṣaṇānupalabdhītaḥ
Śāradvatīputra. Āha: apratibhāṣeṣyāṃ Bhagavan praṇāpāramitā. Āha:
pratibhāṣānupalabdhītām upādāya. Āha: anantapāramitēyāṃ Bhagavan
praṇāpāramitā. Āha: rūpānantañāyā Śāradvatīputrānantaḥpāramitēyam;
evaṃ vedanā-saṃjña-saṃskāra-viññānānantatayā 'nantaḥpāramitēyam. Vi-
paryāsānantatayā 'nantaḥpāramitēyam. Nivaraṇānantatayā 'nantaḥpārami-
tēyam. Āvidyā-'nantatayā, saṃskārānantatayā, viññānānantatayā, nāma-
rūpānantañāyā, saḍāyatana-sparśa-vedanā-trṣnā-pādāna-bhava-jāti-jarāma-
rāṇaśokaparidevaduḥkhadaurmanasōpāyāsānantatayā 'nantaḥpāramitē-
yam. Drṣṭigatañantaṭāyā, rāga-dveṣa-mohānantatayā, uccheda-sāśvatā-
nantaṭāyā, pūrvāntakotyānantatayā 'nantaḥpāramitēyam. Aparāṇaṃkoṭya-
nantaṭāyā 'nantaḥpāramitēyam. Dānānantatayā, śīlānantatayā, ksāntya-
nantaṭāyā, viryaṇānantatayā, dhyānānantatayā, praṇā-'nantatayā 'nanta-
pāramitēyam praṇāpāramitā. Smṛtyupasthitānantatayā, saṃjakpṛa-
hanārdhipaṇḍendriya-bala-bodhyāṅga-mārgānantatayā 'vipyāsānantata-
yā 'nantaḥpāramitēyam. Dhyānā-vimokṣa-samādhī-samāpattyaṇantatayā
'nantaḥpāramitēyam. Ārambaṇānantatayā 'nantaḥpāramitēyam. Vidya-va-
muktijñānārantatayā 'nantaḥpāramitēyam. Śrāvakabhūmi-pratyek-
abuddhabhūmi-buddhabhūmyaṇantatayā 'nantaḥpāramitēyam. Śrāvaka-
dharmā-pratyekabuddhabharmabhuddhadharmānantatayā 'nantaḥpāramitē-

1 Ms. sādhāṃ.
2 ...bhavet.] Ms. lacks; acc. to Ch. & Tib. it should be supplied; see also
MM. p. 43, note 3.
3 Ch. mentions here also about āyatanas and dhātus.
4 ... Ch. pratyānusamutpāda.
5 Ch. here mentions also of 'vimeśa' (rāgasaro).
6 Ch. here mentions also of 'ṣāle' (bhājaṃkota).
7 Ch. here adds [-vimukti-].
8 Tib. lacks [buddhabhūmi].
9 Ch. here adds 佛法僧寶 (Buddha-dharma-samgha-ratna).
10 Ch. here adds 白藏乘法 (bodhisattvadharma) instead of 'buddhadharma'.


1 Ch. here also mentions of '無量' (apramāṇa).
2 Ch. asaṅgajñānadarśanā " (無智智見).
3 Ch. here inserts 田水火風 (prthivi-up-tejo-vāyu-).
4 Ch. here inserts 世業有情界 (vijñānadhātū-satvadhātu).
5 Ch. here inserts 'ākāsādhyātū'.
6 MM. -tānantātu*.
7 Ms. -dhvāparyantaratā.
8 MM. -bodha*. 
9 Ch. here mentions also of āyatanae and dhātas.
10 ...10 Ch. renders this portion as '緣起' (pratītyasamutpāda); (samskāra*..."tayā) not in Tib.
11 ...11 (Sāra*..."tavyā) not in Tib.


Evam uktā āyuṣmaṁ Śāradvatiputro Bhagavantam etad avocat: kidṛśānāṁ Bhagavan bodhisatvānāṁ esu dharmeṣu viṣayaḥ. Bhagavān āha: ye te Śāradvatiputra bodhisatvā dharmam api nōpalabhante, prāg evādharmaṁ; mārgam api nōpalabhante, prāg evāmārgam; śīlam api

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1. Ch. here mentions also of ‘愛行’ (rāgacarita), ‘貪瞋癡’ (rāga-dveṣa-moha).
2. Ch. lacks this paragraph; Tib. lacks only (ṛddhipāda).
3. Ch. lacks (Indriya-bala).
4. Ch. and Tib. lack (mārga).
5. Ch. here adds ‘無量’ (apramāṇa).
6. Ch. here inserts ‘明’ (vidyā).
7. Ch. here inserts (bodhisatvadharmā); Tib. agrees with Ms. 
8. Ms. & MM. Avidyā; acc. to Ch. & Tib. it should be Vidyā.
9. (vimuktẏ...“tayā”), in Ch. here it is rightfully omitted.
10. Ms. lacks [nadarā], Tib. has.
11. MM. lacks (-ta-).
13. Ms. & MM. ukte.
nôpalabhante, na manyante, prāg eva dauhsîlyam; aparyāpannāś ca sarvatraidhātuke, 'paryāpannāś ca sarvabhavagati-cyuty-upapattiśv, anadhyavasitāś ca kāye jivite ca, prāg eva bāhyeṣu vastuṣu; krtaparyāнтāś ca saṃsārašrotasaḥ, uttirṇaś ca mahābhavārṇavāt, samuttirṇaś ca mahāśaṃgrāmāt; teṣaṁ Śāradvatiputra bodhisatvānāṃ mahāsatvānāṃ ēsu dharmeṣu viṣayaś ca gatiś ca, sarvaviṣayā avaśayā iti ca yesaṁ pariṣṭānte, te tathārpāḥ satpuruṣāḥ; sarvaviṣayeśv anadhyavasitāś te, te mahāsvimhaḥ; sarvaviṣayeśv anadhyāpannaḥ te, te tadrūpāḥ satpuruṣāḥ; sarvaviṣayanirupalaś te, te 'sāmśṛṣṭāḥ; sarvaviṣaya-samatikrāntās te, te mahāsvārthaśvāhāḥ; yesaṁ Šāradvatiputraśu dharmeṣu viṣayo gatiś ca. Nāhaṁ Śāradvatiputraśyām parśad samanupāsyāmy ekam api bodhisatvam, yasya āṇuṣu dharmeṣu viṣayo vā 'dhiṃuktir vā, yo āṇuṣu dharmeṣu sākāṃkṣo vā savicikitso vā. Niśkāṃksēyaḥ Šāradvatiputra parśad ēsu dharmeṣu nirvicikitsā nirvair-matiākā. Nāsti Śāradvatiputraśāṃ boḍhisatvānāṃ ēsu dharmeṣu vimatiḥ. Vimarṣaṃuddghātaya Śāradvatiputraśāṃ boḍhisatvānāṃ satpuruṣāḥ sarvasatvānāṃ sthitāḥ, niḥsaṃśayāḥ hy ete Śāradvatiputraśv evamrupeṣu dharmeṣu saṃśaya-samatikrāntāḥ.

Ye 'pi te Śāradvatiputra paścime kāle paścime samaya imām dharmeṣeṇānāṃ śroṣyanti, te 'pi niḥsaṃśayā bhaviṣyanti sarvadharmsu, sarvasatvānāṃ ca saṃśaya-acchedanāya pratipannā bhaviṣyanti, niḥsaṃśayaś ca te dharmam desayiṣyanti. Nāhaṁ Śāradvatiputra parittaku-salamulānāṃ satvānāṃ ēsu dharmeṣv adhimuktiṃ vadāmi, nāpi teṣaṁ ēsu dharmeṣv avakāśo, nāpi teṣaṁ idaṁ dhanam. Nāpi te Śāradvati-
putra satvāh pariittakusalamūlasamanvāgatā bhavisyanti, yesām iyaṁ dharmadeśanā śrotrapatham apy āgamiṣyati, kim aṅga punar ya udgrahiṣyanti, dhārayiṣyanti, vācayiṣyanti, paryavāpsyanti. Niyatās te buddhadharmesu, vyākṛtās te buddhair bhagavadbhīḥ, evaṁ ca te simhanādam nadiṣyanti, yathā 'ham etarhi simhanādam nadāmi, astambhitanādam, mahāpurusānādam, svayambhūnādam. Ya ēsu dharmesv atyantarāḥ śraddhāṁ janayitvā chandam janaiṣyanty anuttarāyāṁ samyaksambodhau, teśām api ta eva vyākaraṇaṁ bhaviṣyanti. Tat kasmād dhetor? durlabhā hi Śāradvatīputra te satvā, ya imān gambhirān dharmān śrutvā pritiṃ ca vindanti, prāmodyaṃ ca janayanty, adhimūn-cante ca. Ataḥ Śāradvatīputra durlabhatamās te satvāḥ, ye gambhirān dharmān śrutvā 'nuttarāyāṁ samyaksambodhau cittam upśadayanti cchandām ca janayanty, mahākūśalamūlasamanvāgatāḥ. Nāḥam Śāradvatīputra tān satvāṁ mahāsaṁśārasamprasthitān iti vaddāmi, yesām ayaṁ prajñāpāramitānimdeśaḥ śravaṇapatham apy āgamiṣyanti, śrutvā ca pathiṣyanti, adhimokṣayiṣyanti, udāraṃ ca pritisaumanasyaṃ janaiṣyanti, eṣu dharmesu cchandam janaiṣyanti, punaḥ punaḥ śravaṇāyāpi. Kaḥ punar vādāḥ; uddeṣṭum vā svādhyaṭum vā parebhyo deśayītaṃ vā. Vyākaromy aham Śāradvatīputrāna rakṣantiyāṁ añiṣyataḥ śrāvaṇa-pratyekabuddhayāne 'nuttarāyāṁ samyaksambodhaṁ. Nāham Śāradva-tīputra hiṇadharmasamavanvāgatānāṁ satvāṇām agrato dharmesv ava-kāśaṁ sanuṣṭayaṁ, udāreṇaḥ Śāradvatīputra buddhabodhīḥ, yad bhūyasā ca satvā hiṇādhiṃuktikā hiṇadharmasamanvāgataḥ akṛtakalyāṇā akuśala evaṁ evamṛūpeṣu gambhirēṣu dharmesu nirupaleṣu. Ye punas te Śāradvatīputrōdārāḥ satvā udārādharmaidhimuktā mahāyānasampras-thitāḥ supariprāptakāryāḥ, susaṃśāhasaṁnaddhāḥ, suvicitrārthāḥ, mahā-
mārgena samprasthitā aviśamena rajñā, agahanena samena, apagata-
khānukanṭakena, apagataśvahraprapātena īucinā, apagatakiṣenākuṭile-
nāvaṅkena, ye lokahitāya samprasthitā lokasukhāya lokānukampāyai
mahato janakāyasyārthāya hitāya sukhaṇā ca devānām ca manusyaṇāṁ
cāvabhāsakarās tṛthabhūtāḥ satvānām, mahākaruṇikā hitānukampakā
hitakāmāḥ sukhaṇāmā yogāṣeṣakāmā, sarvasatvānām sukhoṇampadhānāya
pratyupasthitāḥ. Teṣām Śāradvatiputra tathārūpaṇāṁ satvānāṁ bodhi-
satvānāṁ mahāsatvānāṁ idāṁ mahādhanam. Ta eva ca Śāradvatiputra
mahāsatvā āṣya dharmaratnasya pratyēṣaṅkā teṣām cātad dhanam
udāradhanam. Tat kasya hetor? na hi Śāradvatiputrākṛtapunyaṇāṁ
satvānāṁ akṛtakalyaṇānāṁ hinaḥdhiṃuktikānāṁ śraḍḍhāviṅkānāṁ asmin-
n-udāre dhane 'dhiṃuktir jāyate. Etac ca me Śāradvatiputra saṁdhāya
bhāṣitam: dhātuṣaṅ satvāṅ saṃsyandanti, hinaḥdhiṃuktikā hinaḥdhiṃuk-
tikār udārādhiṃuktikā udārādhiṃuktikār iti.

Atha khalv āyuṣmaṅ Śāradvatiputro Bhagavatam etad avocat: kiṁ
gocarā Bhagavan prajñāpāramitā? Evam ukte Bhagavān āyuṣmantam
Śāradvatiputram etad avocat: anantaviṣayagocarā Śāradvatiputra pra-
jñāpāramitā. Tod yathā 'pi nāma Śāradvatiputra vāyudhātura ananta-
viṣayagoceh, evam eva prajñāpāramitā 'nantaviṣayagocara. Tod
yathā 'pi nāma Śāradvatiputra vāyudhātura ākāśadhātvīsuṣayагocara, 
evam eva prajñāpāramitā "kāśadhātvīsuyagocara. Tod yathā 'pi nāma
Śāradvatiputra' ākāśadhātura vāyudhātus ca na kvacit saṁdrṣyete, na
kasyacid dharmasyābhiniṛvṛttilakṣaṇena pratyupasthitau; evam eva
Śāradvatiputra prajñāpāramitā na kvacid dharme saṁdrṣyate, na
kasyacid dharmasyābhiniṛvṛttilakṣaṇena pratyupasthitā. Tod yathā 'pi
nāma Śāradvatiputra' ākāśadhātura vāyudhātus cāgrāhyāparināśpattito na
varṇanimittena saṃkhyāṃ gacchataḥ, evam eva Śāradvatiputra prajñā-
pāramitā 'grāhyāparināśpattito na kenacid varṇanimittena saṃkhyāṃ

1 Ms. trīrtha.
2 MM. lacks [na].
gacchati [vṛ.]pātī vā. Tad yathā 'pi nāma Śāradvatiputra' ākāśadhātur vāyudhātuṣ ca na kasyacid dharmasya parinīṣpattir darśanenōpayātaḥ; evam eva prajñāpāramitā na kasyacid dharmasya parinīṣpattir darśanenōpaiti.


1 Ms. & MM. gacchati upaiti.
2 Ś. Acc. to Ch. & Tib. (Āha: kim...opaiti.) should be left out.
3 Ms. MM. *dhir.
lakṣaṇaṁ na sāṃvidyate, tad ucyate 'lakṣaṇam iti, yac cālakṣaṇaṁ tatra nāsti saṅgāḥ. Saced dharmalakṣaṇaṁ abhaviṣyat, saṅgo 'bhaviṣyat sarvadharmānāṁ. Yasmāt tarhi sarvadharmānāṁ lakṣaṇaṁ na sāṃvidyate, tenūsāṁ saṅgo nāsti, tenūcyate 'saṅgalakṣaṇāḥ sarvadharmā iti; na punar yathōcyate. Yad asaṅgalakṣaṇaṁ na tac chakyaṁ pravyā-hartum. Tat kasya hetor? asatvād asaṅgalakṣaṇasya, viviktatvād asaṅgalakṣaṇasyānupalabdher asaṅgalakṣaṇasya. Yo hi Śāradvatiputra dharmo 'saṅgalakṣaṇaḥ, sa na kenacin nidarśaṇena prayuppasthito, na saṅgadarśaṇena; api tu khalu punaḥ satvānāṁ etad asaṅgalakṣaṇani-darśaṇaṁ kr̥tam. 


1 Ms. -mo sa°.
2 Ms. & MM. 'Tad', but acc. to Ch. & Tib. 'Yad' is better.
3 Ms. MM. tāvat Śāra°.
4 Ms. so bhūtaḥ.
5 Ms. yo bhū°.
6 Ms. & MM. trābh°.
7 Ms. -nā.
8 [sajanti] left out in Ms.; for 7 and 8 MM reads in his note (p. 49) 'Asaṅgalakṣaṇasaṅga hi, Śa° sarvabāla°', that may also be right.

Eṣev evaṃrūpeṣu Śāradvatiputra dharmēṣu na bhavaḥ sahāyakāḥ pratilabhyanete. Tathāgatajñānānāviseyanirdeśa eṣa yāvam dharmāṇāṃ sucana samprakāśanā vibhājanā. Na hy eṣu Śāradvatiputra dharmēṣu kaścid anyaḥ sahāyo 'nyatra drṣṭasatyaiḥ śrāvakair avinivartaniyair vā bodhisatvair mahāsattvair drṣṭisampannair vā pudgalair apratyudāvartaniyais, teṣām api tāvac Cāhādvatiputra drṣṭisampannanāṃ eṣu dharmēṣu caritānāṃ saṁsavyāḥ syāt; niḥsamāyaḥ Śāradvatiputra kāyasākṣi ca bodhisatvāḥ ca pratiladbhākṣāntiṣaḥ. Abhūmir eṣu Śāradvatiputra dharmēṣu bālāprāthagjanānāṃ. Nāyam Śāradvatiputra prajñāpāramitā-nirdeśo hinādhiṁuktikānāṃ satvānāṃ hastam gamisyati. Pariṣuddhakāśalamūlasamanvāgaṭas te Śāradvatiputra satvā bhaviṣyanti, bahubuddhāhāpurāṇitā, yesām ayam prajñāpāramitānirdeśo hastam gamisyati, avaropitakusalālūṣa te satvā bhaviṣyanti, kalyāṇ-āsayaḥ kṛtādhiṣṭā buddheṣu bhagavats buddhāya varpitabuddhabijaḥ buddhayānasamārūḍhā buddhāṇāṃ bhagavatāṁ asaṁnarthāyino yonisāḥ praśnaprechakā, yesām

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1 Ms. -ṣaya api, MM. -ṣayāviṣa.
2 Ms. & MM. anyathūcyate.
3 MM. -jñāyaḥ, that may be adoptable, but Ms. -jñayā.
4 Ms. & MM. ēṣa.
5 Ms. MM. tāva Śāra.
6 Ms. & MM. -meṣv aca; acc. to Ch. and Tib. it should be -meṣu ca.
ayam prajnaparamitairdeo hastam gamisvati. Asannas te kshantipratilambhasya kshantipratilabdha va bhavisyanti, yesam ayam prajnaparamitai
ingirdo hastam gamisyanti. Ye ca vyakrtas, te ksipram anuttaram
samyaksambodhim abhisambotsyante, sthapatvam prapidhanavaasat. Ye
na vyakrtas, te ksipram sammukham vyakaranam pratilapsyante, atha
cA Saradvatiputra vyakrtA eva te mantavyA sammukhavyakarAnena.
Na hi Saradvatiputra-paripakvaksalamulAnAm satvAram ayam sutranta
srotapatham apy agamisyati, kim aunga punar yad etam sutranta
pratilabheran va, lekhayeyur va, aradhayeyur va, uddiseyur va, dhya
yeran va, parebhyo va vistarena sampaakAisyeyur, nAtat sthAnAm
vidyate. Paripakvakusalamulas te Saradvatiputra satva, ya ima
sutrantam shrosyanti, likhiyanti, vacayanti, svadhyaasyanti. Kim cA
Saradvatiputra-taptaksalamulAnaAm satvAnAm ayAm dharmaparyAYa
hastAm gamisyati. Apa tu khalu punah SaradvatiputrA arocayAmi te
prativedayAmi te, na tena kulaputrena va kuladuhitra va bodhisatva
yaniyena va sravakayaniyena va, imaA dharman pratilabhyaipotsukena
bhAvitavyA, kuAidena va mddhabahulena va samprajnyaA va nupas
thitasmrtinA va viksiptacittena va "misagrodhenA va lolena va, mukha
rena va tuAndena va pragalbhena va, prakAndriyena va, kim cA
Saradvatiputra kuusalamulani krtani na visAmvadayanti. Apa tu khalv
imaA dharman labdhva bodhisatvena bhavyasyA mtrayaA 'pramAdaA ca,
viryaAm cotsahasA ca cchandaA cAkausidyA ca samvrtendriyataA cAmukhara-
tA cA AsrAvityA, smrtypasthashA BhuusrutyA ca yogaA kartavyA,
Aradhavyena cAsAm evamrupAAm guAnAAm pariipuryA vyAyanAta
vyAva.
NAtac ChAradvatiputra-vamrupAAm dharmanAAm sravanaphalam,
yad bodhisatvo va sravakayaniiko vAvamrupAAm dharmanI srutva pramA
dam

1 Ms. -rana va.
2 Ms. & MM. bhav°.
3 MM. -lena.
4 Ms. seems to be vyAyanAtavA, MM. vyApatitavA, Tib. bbad-par byabo, Ch. 動修學.
5 MM. srAva°.
āpadyeta, viśvāsaṁ vā gacchet, chandaṁ vā parihiyet, viryaṁ vā hāpayet, śaithilyam vā padarśayet, vyāpādabaḥu vā bhavet; nātāt saphalāṁ bhavet, nāpi tenēme evamrūpā dharmāḥ śrutā bhaveyuh. Śrutam api Śāradvatiputra bhūtapratipat ter adhivacanaṁ, na vipratipatte. Na hi Śāradvatiputra vipratipannēnaṁ dharmāḥ śruto bhavati. Śrutārthakaśalaiḥ Śāradvatiputra yuṣmābhīr bhavitaṁ, pratipattisthitaiḥ. Nāsti Śāradvatiputra vipratipannānāṁ anulomiki kṣāntiḥ; pratipattir esa Śāradvatiputraṁ dharma ucyate, yo yathā nirdīṣṭeṣu dharmeṣu pratipadyate. Kṣāntisampannasya Śāradvatiputra pudgalasya pratipattisthisasya na bhūyo 'pāyagamanam bhavati, kṣipraṁ cāsu dharmeṣu samudāgacchati, nāvaramātraṇaṁ kusalamūlena viśvāsaṁ āptavyam, anikṣiptadhurenāpi viśvāso na kartavyaḥ, yāvad esa dharmeṣu na parinispatsyata iti. Yaḥ Śāradvatiputraṁ dharmeṣu parinispānnaḥ śikṣito labdhaksāntīr na bhūyasā 'pāyagamanasaṁvardaniyaṁ karma kuryāt; na cāsa bhūyaḥ kausidyam vā hīnabhāgiyaṁ vā bhavet; nāpi tasya pratyudāvartanabhayaṁ bhavet; nāpi śaithilyam āpadyeta. Tat kasya hetoḥ? parijñāto hi Śāradvatiputra tena bhavati samkleśaṁ ca vyavadānam ca, dṛṣṭaṁ ca tena yathābhūtaṁ bhavati, sarvadharmā viparyāsasamutthita abhūta iti. Sa evaṁ samyagdarśi kṣāntisampanno bhavati, sūrato 'mandavāṁ śilaviśuddhisthita acāragocaracāritrasaṁvarasampannah. Devā api Śāradvatiputra tathārūpebhyah sprhaṁyantī, prāg eva manusyaḥ; devānām api te tathārūpāḥ satvāḥ sprhaṁiyā bhavanti, prāg eva manusyaṁ; devānām api te satkārāhā bhavanti, prāg eva manusyaṁ; devaṁ api te rakṣaniya bhavanti, prāg eva manusyaḥ; deva-nāga-yakṣa-rākṣasa-garuḍa-gandharvār api te.
raksāniyā bhavanti, teṣām ca raks'-āvaraṇaṅguptaye samutsukā bhavantiti.

(1) Aupamyā-Parivarto nāma Caturthaḥ.

[ V. Subhūti-Parivartah ]

(2) Atha khalv āyusmān Śāradvatiputra āyusmantaṁ Subhūtim etad avocat: kim āyusman Subhūte tuṣṇimbhāvenātināmayasi, kim na prati-
bhāti te, prajñāpāramitāṁ ārabhyāyaṁ śāstā svayam sammuṅkhibhūta,
iyām ca parśad bhājanibhūtā gambhirāyā dharmadeśanāyāḥ suddhēyam
āyusman Subhūte parśad ākāṃkṣati ca gambhirām dharmam śrotum.

Evam ukta āyusmān Subhūtir āyusmantaṁ Śāriputram evam āha:
nāhaṁ tam āyusman dharmamaṁ samanupāyami, yaṁ mā ārabhya prati-
bhāyāt; na cāham āyusmaṁ Śāradvatiputra prajñāpāramitāṁ samanu-
pāyāmi, na ca bodhisatvaṁ nāpi pratibhānaṁ, nāpi yat pratibhāyāt,
nāpi yena pratibhāyāt, nāpi yataḥ pratibhāyāt. Evam samanupāsyan
nāham āyusmaṁ Śāradvatiputra prajñāpāramitāṁ bodhisatvānāṁ mahā-
satvānāṁ yac ca pratibhāyāt, yena ca pratibhāyāt, yataḥ ca pratibhāyāt,
yasya ca pratibhāyāt, kim iti nirdeśyāmi, kim vā ma ārabhya prati-
bhāsyati. Eṣuवत्र āyusmaṁ Śāradvatiputra prajñāpāramitā, yo 'vyā-
hāraḥ, anudāhāraḥ, anabhibhāraḥ, anabhilāpaḥ. Na hy āyusmaṁ Śāradvatip-
utra prajñāpāramitā śakyōdāhartaṁ vā, pravyāhartaṁ vā, abhila-
ptum vā, yāivaṁ visarjanā iyaṁ prajñāpāramitā. Na hy āyusmaṁ
Śāradvatiputra prajñāpāramitā 'titā vā 'nāgata vā pratyutpannā vā.
Na hy āyusmaṁ Śāradvatiputra prajñāpāramitā 'titālakṣaṇena vā śakyā
nirdeṣṭum, anāgatalakṣaṇena vā, pratyutpannalakṣaṇena vā. Alakṣaṇa,
avyavahārāsā "yūṣmaṁ Śāradvatīputra prajñāpāramitā. Nāham āyuṣman Śāradvatīputra prajñāpāramitāyā lakṣaṇam samanupasyāmi, yena lakṣaṇena prajñāpāramitā nirdīset. Na hy āyuṣman Śāradvatīputra yad rūpaẏātītalakṣaṇam vā 'nāgatalakṣaṇam vā prayutpannalakṣaṇam vā, sā prajñāpāramitā; nāpi yad vedanāsaṃjñāsaṃskāraviṣṇūnām atītalakṣaṇam vā 'nāgatalakṣaṇam vā prayutpannalakṣaṇam vā, sā prajñāpāramitā.\(^1\) Ya c' āyuṣmaṁ Śāradvatīputrātītānagata-pratyutpanna-rūpalakṣaṇasya tathatā 'vitathatā 'nanyatatathatā yāvattathatā, sā prajñāpāramitā. Ya c' āyuṣmaṁ Śāradvatīputrātītānagata-pratyutpanna-rūpa-vedana-saṃjñā-saṃskāra-viṣṇūna-lakṣaṇasya tathatā 'vitathatā 'nanyatatathatā yāvattathatā, sā na śakyā prajñāpayitum vodāhartum vā bhilapatum vā vākkarmanā vā visarjyitum. Ya āyuṣmaṁ Śāradvatīputrāiva prajñāpāramitānirdeśam avatari, sa prajñāpāramitām budhyate. Na hy āyuṣmaṁ Śāradvatīputra prajñāpāramitā kasyacid dharmasya nirdeśalakṣaṇena prayutpashṭitā, na rūpanirdeśalakṣaṇena prayutpashṭitā, na vedana-saṃjñā-saṃskāra-viṣṇūna-nirdeśalakṣaṇena prayutpashṭitā, na saṃskāranirdeśalakṣaṇena, na pratītyasaṃutpādanirdeśalakṣaṇena, na nāmarūpalakṣaṇena, na ātmaṇalakṣaṇena, na satvalakṣaṇena, na dharmadhatulakṣaṇena, na saṃyogalakṣaṇena, na visamyogalakṣaṇena, na hetulakṣaṇena, na prayatvalakṣaṇena, na duṅkhalakṣaṇena, na sukhakṣaṇena, na vyavasthānalakṣaṇena, nāvyavasthānalakṣaṇena, nāṭpadalakṣaṇena, na vyayalakṣaṇena, na samkleṣalakṣaṇena, na vyavadānalakṣaṇena, na prákrtilakṣaṇena, na samvṛtilakṣaṇena, na paramārthahalakṣaṇena, na satvalakṣaṇena, na mṛśālakṣaṇena, na samkrantiilakṣaṇena, nāvakrānti-

\(^1\) Ch. here mentions also about āyatanaas and dhātus.
\(^2\) Ch. here adds 非行 (asamkāra).
\(^3\) Tib. lacks (na saṃ—neya).
\(^4\) Ch. here adds 非本性 (aprakṛti-).
\(^5\) Ms. lacks [na].
lakṣaṇena pratyupasthitā. Tat kasya hetoh? sarvalakṣaṇavigatā hy āyuṣman Śāradvatiputra prajñāpāramitā, sā na kasyacid darśanam upaiti: iyaṁ vā prajñāpāramitā, iha vā prajñāpāramitā, anena vā prajñāpāramitā, asya vā prajñāpāramitēti.


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1 Ms. lacks -[śa]-.
2 Ms. prajñāpāramitālokottara, but this (-pāramitā-) should be omitted, MM. reads as a compound ‘prajñālokottara’.
3 Ms. & MM. tasyāvō.
4 Ch. here mentions also about āyatana and dhātus.
Subhūti-Parivartaḥ


1 Ch. here adds [-ākāśa-vijñāna-].
2 [dāna-mātsarya] not in Tib.
3 MM. -praṇā.
4 Ch. here omits (apramāṇa), but adds after ‘samāpatti’.
5 Ch. here adds (mārgāṅga).
6 Ch. here adds (~buddha-).
7 ‘nidarśanena’, should be ‘samdarśanena’ or ‘darśanena’.
8 MM. tasyāvyavahāram.
evam na vedanaśaṁnāśaṁśkāra-vijñānāni saṁyojayati na visāmṣyojayati. 
Na prati-tyasaṁupadāna saṁyojayati na visāmṣyojayati. Na kāmadhātum 
na ṛūpadhātum n’ ārupya-dhātum saṁyojayati na visāmṣyojayati. Na 
prthi-vīdadhātum nābdhātum na tejodhātum na vāyudhātum saṁyojayati na 
visāmṣyojayati. Na satvadhātum n’ ātathadhātum na dharmadhātum n’ ākā- 
śadhātum saṁyojayati na visāmṣyojayati. Na dānām na mātsaryām na śīlām 
daūhāsilyām na kṣāntiṁ na vyāpādaṁ na viryām na kauśidyām na dhīna- 
maṁ na vikṣepaṁ na praṛajñānaṁ dausprajñyaṁ saṁyojayati na visāmṣ- 
yojayati. Na smṛtyupasthānāni na saṁyak-prahaṇāni na rddhīpādāpraṃāṇāni 
nendriya-bala-bodhyaṅga-dhyāna-vimokṣa-samādhi-samāpatty-abhiśijñāḥ 
saṁyojayati na visāmṣyojayati. Na mārgaṁ na mārgaphalāṁ na duḥkhaṁ 
da duḥkhasamudayaṁ na nirodhāna saṁyojayati na visāmṣyojayati. Na 
śrāvakabhūmīṁ na pratyekabuddha-bhūmīṁ na bodhisatvabhūmīṁ na 
buddhabhūmīṁ saṁyojayati na visāmṣyojayati. Na śrāvaka-dharmāna 
na pratyeka-buddha-dharmāna na bodhisatvadharmaṁ na buddha-dharmāna saṁ- 
yojayati na visāmṣyojayati. Nātītāṇāgata-pratyutpanna-tryadhvasamataṁ 
saṁyojayati na visāmṣyojayati. Nāsaṅgatānupāda-jñānaṁ na kṣaṭajñā- 
naṁ na nirvāṇaṁ saṁyojayati na visāmṣyojayati. Tad yathā "yusmaṁ 
Śāradvatiputra dharmo na kasyacid dharmasya saṁyogāya vā visām- 
yogāya vā pratyupaṭhitaḥ, kathaṁ tasyā nirdeśa bhaviṣyati. Idaṁ 
āyuṣmaṁ Śāradvatiputra-rthavasaṁ sampāyan-ṇ-aḥam evaṁ vadāmi: 
nāhaṁ taṁ dharmam saṁanupaśyāmi, yo me dharmaḥ prati-bhāyād, yena 
me prati-bhāyāt, yato me prati-bhāyād, yam ma ārabhya prati-bhāyād iti.

1 Ch. here mentions also about āyatanas and dhātus, and afterwards mentions about 'sakkāra'.
2 Ch. here mentions about viparyāsa.
3 Ch. here adds ākāśadhātu-vijñānadhātum.
4 Ch. here omits n’ ākāśa.
5 Tib. lacks 'Na dānāṁ na mātsaryaṁ'.
6 Ch. here omits 'apramāṇa' and adds after samāpatti.
7 Ch. here adds (māryānga-).
8 [abhiśijñāḥ] not in Tib.
9 Ch. here adds 'satyaṁ na'.
10 MM. tasya.
11 Ms. & MM. 'Iyam', but it should be 'Idam' or 'Imam'.
12 vasam=correct Sk. vaśam.
13 Ms. & MM. me.
VI. Cavyā-Parivartaḥ

Subhūti-Parivartaḥ Pañcamaḥ.

[VI. Cavyā-Parivartaḥ]

Atha khalu Bhagavān Suvikrāntavikrāminām bodhisatvam mahā-
satvam etad avoct: Iha khalu Suvikrāntavikrāmin bodhisatavo mahā-
satvah prajñāpāramitāyām caran na kvacid dharme carati. Tat kasmād
dhetoh? sarvadharmā hi Suvikrāntavikrāmin viparyāsasamutthitaḥ, abhūta
asanto mithyā vitathā. Tad yathā Suvikrāntavikrāmin kasmimścid
dharme carati viparyāse sa carati, viparyāse caran na bhūte carati. Na
cā Suvikrāntavikrāmin bodhisatavo viparyāsacaryāprabhāvito, 'bhūtacaryā-
prabhāvito vā; nāpi viparyāse vā, abhūte vā caran bodhisatvāh
prajñāpāramitāyām carati; yaś ca viparyāsāḥ so 'bhūto, na tatra kācic
caryā, tena tatra bodhisatvo na carati. Viparyāsa iti Suvikrāntavikrāmin
vitathā, esa bālapṛthagjanair grhito, na tathā yais te, te dharmā ye ca
na tathā yathā grhītās, sa ucyate 'viparyāso 'tra bhūta iti. Na hi
Suvikrāntavikrāmin bodhisatvo mahāsātvo viparyāyā vā 'bhūte vā carati.

Bhūtavādīti Suvikrāntavikrāmin bodhisatvo 'viparyāsacārī, yatra ca
bhūtam aviparyāsaḥ, tatra ca na kācic caryā, tenōcyate 'caryā bodhi-
satvacaryēti. Sarvacaryā samucchinnā hi Suvikrāntavikrāmin bodhi-
satvacaryā, sā na śakyā 'darśayitum: iyaṃ vā bodhisatvacaryā, anena
vā bodhisatvacaryā, iha vā bodhisatvacaryā, ito vā bodhisatvacaryēti.

Nāvām bodhisatvacaryā prabhāvitā. Sarvacaryāvinīrttaye hi bodhisatvā
bodhisatvacaryām caranti, prthagjanacaryāvinīrttaye, śrāvakacaryāvinī-
vrīttaye, pratyekabuddhacaryāvinīrttaye. Ye 'pi te Suvikrāntavikrāmin

1 Ch. no chapter division. Tib. rab-bhyor-gyi lehu shes-byas-ste lha-pa'o.
2 Ch. ibid. p. 1091, a, l. 27; Tib. ibid. 67, a, l. 1.
3 Ms. na 'vitathā.
4 MM. 'viparyāso bhūta iti', but it must be misreading; acc. to Ch. and Tib. it may
also be 'viparyāso 'tra bhūta iti'.
5 Ms. abhūta".
6 Ms. -yitum vā iyaṃ bodhā.
7 Ms. lacks [vā].

Api tu yasmin samaye Suvikrāntavikrāmin bodhisatvō na kimcic dharmam bhāvayati na vibhāvayati, tadā pratiprasrabdhāmārga ity ucyate. Sa sarvadharmān [na] bhā[va]yan na vibhāvayan, bhāvanāsamatikrānto dharmasamatāṁ anuprāṇoti, yayā dharmasamatayā mārgaśamjñā 'py asya na pravartate, kutaḥ punar mārgam drakṣyati. * Pratiprasrabdhāmārga iti Suvikrāntavikrāmin-n-arhataḥ kṣiṇ'-āsravasya etad bhikṣor adhivacanam. Tat kasmād dheto? vibhāvito hi sa mārgo

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1. Ms. MM. sarveṣām.
2. MM. vā.
3. [vā kimcic] and [nidarśanaṃ vā] not in Ms. & MM; acc. to Ch. & Tib. they should be added.
4. Ms. and MM. -min nāpy, but acc. to Ch. & Tib. it should be -min-n-apy.
5. * correct Sk. -śra?.
6. Ms. lacks [na] and [va].
7. Ch. here inserts ' ढ' (vibhāvanā).
8. Ms. -gā.
na bhāvito na vibhāvitas, tenōcyate vibhāvita iti. Vibhāvanā 'pi tatra
nāsti, tenōcyate vibhāvita iti; vigata tasya bhāvanā tenōcyate vibhā-
vanēti. Sacet khalu punaḥ Suvikrāntavikrāmin bhāvanā syād vibhāvanā
vā, sā punar upalabhyate, nāsyā vibhāvanā syāt. Vibhāvanēti Suvik-
krāntavikrāmin vigataḥ 'syām bhāvanēti vibhāvanā, bhāvo 'syā vigata iti,
tenōcyate vibhāvanēti; na punar yathōcyate. Tat kasmād? avyāhārā
hi vibhāvanā, vigama eṣa vibhāvanā. Katamo vigamaḥ? yato viparyāsa-
syāsamutthānam, yad abhūtasyāsamutthānam. Na hi Suvikrāntavikrāmin
viparyāso viparyāsaṁ samutthāpayati, āsamutthita eṣa viparyāsaḥ; na
hi tatra kimcīt samutthānam. Yadi tatra kimcīt samutthānam abhavi-
ṣyan, nōcyeta: yasmād abhūtasamutthitas tasmād ucyate viparyāsa iti.
Aviparyastā hi Suvikrāntavikrāmin sarvadharmā bodhisatvenānubuddhāḥ.
Tat kasmād dhetor? jñāto hi tena viparyāso 'bhūta iti, na viparyāse
viparyāsaḥ samvidyate. Yena viparyāso 'bhūto jñātaḥ, na viparyāse
viparyāsaḥ samvidyate, tenāviparyastāḥ sarvadharmāḥ samanubuddhāḥ.
Yaś cāviparyāsasyānubodho na tatra kaścid bhūyo viparyāso, yatra
[na] kaścid viparyāsaḥ, tatra na kācic caryā. Sarvā hi Suvikrāntavi-
krāmin caryā sa caryāsamutthānā caryāvikalpād viparyāso, Bodhisatvas
tu caryāyāṃ na vikalpayati, tena sārdham [a]viparyāsaḥ sthita ity
ucyate. Yaś ca 'viparyastāḥ, sa kvacid bhūyaś carati, tenōcyate 'caryā
bodhisatvacaryēti. Acaryēti Suvikrāntavikrāmin yan na kvacid dharme
carati na vicarati na caryālakṣaṇaṁ sandarśayatiyaṁ ucyate bodhisatva-
caryēti. Ya evaṁ carati sa carati prajñāpāramitāyām.

1 Ms. -ti sam²; MM. -ti na sam², this may be right.
2 Ms. MM. -taṃ.
3 Ms. & MM. lack [na], but acc. to Ch. & Tib. it should be added.
4 Ms. sa a caryāsamutthāna caryāvikalpād, MM. sa utthāna-caryā-vikalpād.
5 Ms. caryā.
6 Ms. lack [a]; see MM. p. 59, note (2).
7 Ms. MM. ca viparyasto.
8 MM. yam.
9 Tib. agrees with Ms., but Ch. renders 觀世 (vicārayati?).

1 Ms. caran na.
2* ārambāñe=correct Sk. ālambana.
3 Ms. so bhūtaḥ.
4 Ch. here inserts a sentence concerning 6 vijñānas.
5,6 In Ms. [satva mahāsatvāḥ] and [c' ātm'-ārambāne ca] are left out, but in acc. with Ch. & Tib. and also with the succeeding sentence of our Ms. I have added them; cf. MM. p. 59, note (5).
7 Acc. to Ch. and Tib. it is better to omit (satvasaṃjñā c' ātmasaṃjñā ca).
hi Suvikrāntavikrāmin bodhisatvā jīvasaṁjñāyāṁ vā poṣa-puruṣa-pudgala-
manuja-māṇavōttāpaka-samuttthāpaka-kāraka-kārayitr-vedaka-vedayitr-
(1) saṁjñāyāṁ, jñātr-jñāpaka-saṁjñāyāṁ carantaḥ prajñāpāramitāyāṁ ca-
randi. Tat kasmād dhetor? vibhāvitā hi taiḥ sarvasaṁjñāḥ hi, yaiś ca vibhā-
vitāḥ sarvasaṁjñāḥ, na te bhūyāḥ kasyāṁcit saṁjñāyāṁ caranti, tenōcyate
'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā vipar-
yāsair vā drṣṭigatair vā nivaranaḥ vā carantaś caranti prajñāpāramitā-
yāṁ; nāpi viparyāsa-drṣṭigata-nivarana'-ārambāneṣu carantaś caranti
prajñāpāramitāyāṁ. Tat kasmād dhetoḥ? parijñātāni hi tair viparyāsa-
drṣṭigata-nivarana'-ārambāṇāni. Yā ca parijñā sā 'caryā, tenōcyate
(88.b.) 'caryā bodhistvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ pratit-
yasamutpād'-ārambāne carantaś caranti prajñāpāramitāyāṁ. Tat kasmād
dhetoḥ? parijñāto hi taiḥ pratityasamutpādaḥ, parijñātaṃ pratitya-
samutpādaṣyā' āraṃbaṇam. Yā ca parijñā pratityasamutpādaṣya pratitya-
samutpād'-āraṃbaṇasya ca, tatra na kācic caryā, tenōcyate 'caryā
bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ kāmadhātv-
āraṃbāne carantaḥ caranti prajñāpāramitāyāṁ. Na rūp'-āruṇyadhātv-
āraṃbāne vā carantaḥ caranti prajñāpāramitāyāṁ. Tat kasya hetoḥ?
vibhāvitāni hi taiḥ kāmadhātu-rūpadhātv-āruṇyadhātv-āraṃbaṇāni. Yā
cā kāmadhātu-rūpadhātv-āruṇyadhātv-āraṃbaṇavibhāvanā, na tasyāḥ
kācic caryā, tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavik-
krāmin bodhisatvā dāna-mātsarya-śīla-duḥṣīly'-āraṃbāne carantaḥ caranti
prajñāpāramitāyāṁ. Tat kasya hetoḥ? parijñātaṃ hi tair dāna-māt-
sarya-śīla-duḥṣīly'-āraṃbaṇam. Yā ca parijñā dāna-mātsarya-śīla-duḥ-
śīly'-āraṃbaṇasya, tasyāṃ na kācic caryā, tenōcyate 'caryā bodhisatva-
caryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ kṣānti-vyāpāda-vīrya-

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1…1 In Ch. we find "我想有情想乃至知者想見者想 (atmasaṁjñāyāṁ satvasaṁjñāyāṁ yāvaj jñātrasaṁjñāyāṁ paśyakasaṁjñāyāṁ); Tib. agrees with Ms.
2 Ms.-ter.
3 MM. kasmād dhetor.
4 Ms. tasyā.
kauśīdaya-dhyāna-vikṣepa-prajñā-dausprajñī'-ārambāṇe carantaś caranti 
prajñāpāramitāyām. Tat kasya hetoḥ? parijñātāni hi taiḥ sarv'-āram-
baṇāni. Yā ca parijñā sarv'-ārambaṇānām, tatra na kācīc caryā, 
tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā 
aviparyāsa-samyakprahāṇa-smṛtyupasthānāpramāṇ'-ārambaṇe 
(4) carantaś caranti prajñāpāramitāyām. Tat kasmād dhetos? sarv'-ārambaṇāni hi 
tair vaśikā "rambaṇaparijñā, tasyā na kācīc caryā, tenōcyate 'caryā 
bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā 
indriya-bala-bodhyaṅga-dhyāna-samādhi-samāpatty-ārambāṇe 
(3) carantaś caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi 
tair indriya-bala-bodhyaṅga-dhyāna-samādhi-samāpatty-ārambaṇāni. Yā 
(3) ca vibhāvanā, tasyā na kācīc caryā, tenōcyate 'caryā bodhisatvacaryēti. 
Na hi Suvikrāntavikrāmin bodhisatvā duḥkha-samudaya-nirodha-mārg'- 
(4) ārambāṇe carantaś caranti prajñāpāramitāyām. Tat kasmād dhetor? 
vibhāvitāni hi tair duḥkha-samudaya-nirodha-mārg'-ārambaṇāni. Yā ca 
vibhāvanā, na tasyāṁ kācid bhāvanā, na ca tasyāṁ bhūyaḥ kācīc caryā, 
tenōcyate 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā 
vidyā-vimukty-ārambāṇe carantaś caranti prajñāpāramitāyām. Tat 
kasmād dhetor? vibhāvitaṁ hi tair vidyā-vimukty-ārambaṇāṁ. Yā ca 
vibhāvanā, na tatra kācīc caryā, tenōcyate 'caryā bodhisatvacaryēti. Na 
hi Suvikrāntavikrāmin bodhisatvā anutpād'-ārambāṇe vā kṣay'-ārambāṇe 
(6) vā 'nabhisamskār'-ārambāṇe vā carantaś caranti prajñāpāramitāyām. 
Tat kasmād dhetor? vibhāvitaṁ hi tair anutpāda-kṣayānabhisamskār'- 
ārambaṇām. Yā ca vibhāvanā, na tatra kācīd bhūyaḥ caryā, tenōcyate

1 MM. kasyā.
2 MM. -māṇā; 'apramāṇa' (無量) is in Ch. here omitted and appears after samāpatti (等量); Tib. agrees with Ms.
3 Ch. here adds 無量 (apramāṇa) as above mentioned, and 神通 (abhijñā) also; Tib. agrees with Ms.
4 Ms. kasmā hetor.
5 Ms. tasyāṁ na kā, MM. tasyāṁ kā.
6 Ms. MM. -pādākṣa.
caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ prthivy-ap-tejo-vāyv-ākāś'-ārambhae caranants caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi tait prthivy-ap-tejo-vāyv-ākāś'-ārambhae

* Yā ca vibhāvanā, na tatra kācic caryā, tenocyaite 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ śrāvaka-pratyekabuddha-bhūmy-ārambhae caranants caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi tait śrāvaka-pratyekabuddha-bhūmy-ārambhae

* Yā ca vibhāvanā, na tatra kācic caryā, tenocyaite 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvāḥ śrāvaka-pratyekabuddha-dharm'-ārambhae caranants caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi tait śrāvaka-pratyekabuddha-dharm'-

* Yā ca vibhāvanā, na tatra kācic caryā, tenocyaite 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin nirvān'-ārambhae bodhisatvās caranants caranti prajñāpāramitāyām. Tat kasmād dhetor? pari-jñātam hi tair bhavati nirvān'-ārambhae

* Yā ca pari-jñā, na tatra kācic caryā, tenocyaite 'caryā bodhisatvacaryēti. Na hi Suvikrāntavikrāmin bodhisatvā lakṣaṇaparipariśuddhy-ārambhae caranants caranti prajñā- pāramitāyām, na buddhakṣetraparipariśuddhy-ārambhae caranto, na śrāvaka-sampad-ārambhae caranto, na bodhisatvasampad-ārambhae caranants caranti prajñāpāramitāyām. Tat kasmād dhetor? vibhāvitāni hi tair lakṣaṇaparipariśuddhy-ārambhae


1 Ch. here adds 識界 (vijñānadhātu); Tib. agrees with our Ms.
2 Ch. here adds 菩薩佛 (bodhisatva-buddha); Tib. agrees with our Ms.
3 Ms. MM. carantaḥ.
4 Ms. MM. lack [jñā], acc. to Ch. & Tib. it should be added.
5 Ms. -banā°, MM. -banna°.

\[1\] Ch. Beginning of Fasc. 598 (ibid. p. 1093, c.).
\[2\] MM. -paraksā.
\[3\] Ms. yaivaṃcaryā iyam, MM. yaivaṃ caran caryā iyam.
\[4\] In Ch. here is a sentence concerning 6 vijñānas (cakṣur-vi'... mano-vi').
\[5\] Ms. & MM. -napariṇā, but acc. to Ch. & Tib. it should be -na-prakṛtipariśuddhā.
\[6\] Ch. here inserts अस (poṣa) पुरुष. From this to 11 Tib. agrees with Sk.
\[7\] Ch. here inserts इतो (manoja, in this Ms. always manuja) कौशल (māṇava).
\[8\] Ch. here inserts जिन्य (jāntṛ) जिन्य (jānapaka).
\[9\] Ms. dṛṣṭṛ, MM. dṛṣṭṛ; dṛṣṭṛ=draśṭṛ or paśyaka.
\[10\] Ch. here inserts जीवं (darṣayitṛ).
\[11\] jīva...vedayitr Ch. जीवं (ātman)乃至閼見者 (yāvad darṣayitṛ).

1 Ms. drops [ka].
2 Ms. drṣṭry, MM. drṣty.
3 MM. kasmād dhetoḥ.
4 Ms. MM. daubṛṣa".
5 Ch. here inserts a paragraph concerning prthividhātu...vijñānadhātu.
nabhijañā-"rampaṇaviśuddhaḥ api carati. Tat kasmād dhetoḥ? prakṛti-
pariśuddham hi tenabhijañā-"rampaṇam pariṇātam. Evaṃ caran Suvik-
rāntavikrāmin bodhisatvo na sarvajñatā-"rampaṇaviśuddhā api carati.
Tat kasmād dhetoḥ? prakṛtipariśuddham hi tena sarvajñatā-"rampaṇam
pariṇātam. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ carati prajñā-
pāramitāyāṃ, yan na kasyāme cid ārampaṇaviśuddhau carati. Tat kasya
hetoḥ? prakṛtipariśuddhatvāt sarv'-ārampaṇānāṃ, iyaṃ Suvikrāntavik-
rāmin bodhisatvasya mahāsattvasya sarv'-ārampaṇāprakṛtipariśuddhiḥ
prajñāpāramitāyāṃ carataḥ.

Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ idam rūpam iti na
samanupasyati, anena rūpam iti na samanupasyati, asya rūpam iti na
samanupasyati, asmād rūpam iti na samanupasyati. Sa evaṃ rūpam
asamanupasyan na rūpam utkṣipati na nikṣipati, na rūpam utpādayati
na nirodhayati, na rūpe carati na vicarati, na rūp'-ārampaṇe carati na
vicarati. Evaṃ caran Suvikrāntavikrāmin bodhisatvaḥ carati prajñā-
pāramitāyāṃ. Evaṃ ime vedaṇā-śaṃjñā-śaṃskārā, idam vijñānam iti
na samanupasyati, anena vijñānam iti na samanupasyati, asya vijñānam
iti na samanupasyati, asmād vijñānam iti na samanupasyati. Sa evaṃ
vijñānam asamanupasyan na vijñānam utkṣipati na nikṣipati, na vijñā-
nam utpādayati na nirodhayati, na vijñāne carati na vicarati, na vijñān'-
ārampaṇe carati na vicarati. Evaṃ Suvikrāntavikrāmin bodhisatvaḥ
carati prajñāpāramitāyāṃ.

Punar aparāṃ Suvikrāntavikrāmin evaṃ caran bodhisatvo na rūpam
atītam iti carati, na rūpam anāgatam iti carati, na rūpam pratyutpannam

1 Ch. before abhiñā inserts 虚住 (smṛtyupasthāna) 正斷 (samyakprahāna) 觉足 (ṛddhipāda), 魁力善道支 (indriya-bala-bodhyāga-mārgāṅga), 無量 (apramāṇa).
2 Ch. here inserts 静態 (dhyāna), 解肢 (vimokṣa), 等持 (samādhi), 等至 (samāpatti), 明 (vidyā), 解肢 (vimuktī), 盛智 (kṣayañjāna), 無生智 (anuvādajñāna). As for 1 and 2, Tib. agrees with our Ms.
3 MM. -jñātā.
4* Tib. agrees with Ms., but Ch. 雑 (vicārayati?), see above note 9, p. 73.
5* Ch. here (and in the following paragraphs also) adds sentences concerning 12 āyatanas and 6 vijñānas; Tib. agrees with Ms.
iti carati; evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam atitam iti carati, nānāgataṃ, na pratyutpannam.

Na rūpam ātmēti carati, na rūpam ātmīyam iti carati, evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam ātmēti carati, na vijñānam ātmīyam iti carati. Na rūpam duḥkham iti caraty, evaṃ na vedanā-saṃjñā-saṃskārā, na vijñānam duḥkham iti carati. Na rūpam mama nānyēśām iti carati; evaṃ na vedanā-saṃjñā-saṃskārā, na vijñāna,mama nānyēśām iti carati, evaṃ caran Suvikrāntavikrēmāmin bodhisatvaḥ carati prajñāpāramitāyām.

Punar aparāṃ Suvikrāntavikrēmāmin bodhisatvaḥ prajñāpāramitāyāṃ caran na rūpa-samudaye carati, na rūpa-nirodhe carati, na rūpaṃ gampbhīram iti carati, na rūpaṃ uttānam iti carati, na rūpaṃ śunyam iti carati, na rūpaṃ aśūnyam iti carati, na rūpaṃ nimittam iti carati, na rūpaṃ animittam iti carati, na rūpaṃ praṇīhitam iti carati, na rūpaṃ abhisaṃskāram iti carati, na rūpaṃ anabhisaṃskāram iti carati. Evaṃ [na] vedanā-saṃjñā-saṃskārā, na vijñāna-samudaye carati, na vijñāna-nirodhe carati, na vijñānaṃ gam-bhīram iti carati, na vijñānam uttānam iti carati, na vijñānam śunyam iti carati, na vijñānam aśūnyam iti carati, na vijñānam nimittam iti carati, na vijñānam animittaṃ iti carati, na vijñānam praṇīhitam iti carati, na vijñānam apraṇīhitam iti carati, na vijñānam abhisaṃskāram iti carati, na vijñānam anabhisaṃskāram iti carati. Tat kasmād dhetōḥ?

sarvāṇy etāni Suvikrāntavikrēmāmin manyitāni syandītāni prapañcitāni trṣnāgatāni: aham carāmīti syandītāṃ etat, iha carāmīti prapañcitām etat, anena carāmīti trṣnāgatāṃ etat, asmiṃ-ś-carāmīti manyitāṃ etat; tatra Suvikrāntavikrēmāmin bodhisatvāḥ sarvāṇy etāni manyita-syandita-

1 Ch. before duḥkham has 楽 (sukham); Tib. agrees with Ms.
2 Ms. lacks [m].
3 Ms. MM. omit [na].
4 * syandita=spandita, in Ch. 勤轉.
5 MM. aham.
prapañcitāni trṣṇāgatāni jñātvā, sarvajñānasamudghātā na kaṃcid dharmaṃ mayaṃ, amanyamānā na kvaṣaṃ caranti, na kvaṣaṃ āliyante; te 'nālaya asaṃyogā avasayogā, na kvaṣaṃ utthēpayanti, na samutthēpayanti. 
Ayaṃ Suvikrāntavikrāmin bodhisatvasya sarvamanāsasamudghātā Françāparairamitāyāṃ caratah.

Punar aparaṃ Suvikrāntavikrāmin bodhisatvavy evaṃ prajñāpāramitāyāṃ caran na rūpaṃ nityam nānityam iti carati, na rūpaṃ śūnyam nāśūnyam iti carati, na rūpaṃ mayopam iti carati, na rūpaṃ svapnopam iti carati, na rūpaṃ pratibhāsopam iti carati, na rūpaṃ pratishrutkopam iti carati; evaṃ vedanā, saṃjñā, saṃskāra, na vijñānaṃ nityam nānityam iti carati, na vijñānaṃ śūnyam nāśūnyam iti carati, na vijñānaṃ mayopam iti carati, na vijñānaṃ svapnopam iti carati, na vijñānaṃ pratibhāsopam iti carati, na vijñānaṃ pratishrutkopam iti carati.

* Tat kasmād dhetoḥ? sarvāny etanī Suvikrāntavikrāmin vitarkitāni vicāritāni caritavacaritāni. Tatra Suvikrāntavikrāmin bodhisatvavy etanī sarvāni vitarkitāni vicāritāni caritavacaritāni jñātvā, sarvacaryāsamudghātāya sarvacaryāparijñāyai prajñāpāramitāyāṃ caraty, ayam Suvikrāntavikrāmin bodhisatvasya sarvacaryānirdeśāḥ.


Nāmarūpa-cintyayā 'cintyeyām bodhisatvasya prajñāpāramitācaryā. Pratitya-

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1. Ms. -tān.
2. MM. tenālayā.
3. Ch. here and in the following similar cases also adds more phrases about 'citta.
4. Ms. MM. -cari, but acc. to Tib. & Ch. it should be -cāri.
5. vicāritāni, Ch. has (vicāritānī!), but it may be error on Ch. part; TD. and TP. (rnam-par spyad-pa) agree with Sk.; TL. and TN. (rnam-par dpyad-pa) agree with Ch.
समूपदाँचिन्तयताय, षम्लेषाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। कर्मविपक्षाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। सारचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। विपायासाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः, द्रष्टिगताचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। कामद्विपवचिन्तयताय रुपाद्विपवचिन्तयताय, अरुपावधिवचिन्तयताय 'चिन्त्येयां 'बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। अत्मचिन्तयताय, सत्त्वचिन्तयताय, दंन्दचिन्तयताय, माथ्याचिन्तयताय, शिलचिन्तयताय, दाहशिल्याचिन्तयताय, क्षांत्याचिन्तयताय, व्यापदचिन्तयताय, विर्याचिन्तयताय, कौशिक्याचिन्तयताय, ध्यानाचिन्तयताय, विक्षेपाचिन्तयताय, प्रज्ञाचिन्तयताय, दासप्रज्ञाचिन्तयताय 'चिन्त्यां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। रागाद्वेशाभाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। स्मृत्युपाढ्याचिन्तयताय, समयाक्रहान्नापिपर्यासार्द्धपदांचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। इन्द्रियावलंबोद्धयां विनस्ति-सामाप्त्याचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। गत्याचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। दुःखाद्वाधमाविर्याचिन्तयताय, क्षयावज्ञानानुपुपाद्याध्यात्मकस्वर राज्यानाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। विज्ञाविविमुक्त्याचिन्तयताय, क्षयावज्ञानानुपुपाद्याध्यात्मकस्वर राज्यानाचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। श्रवकाभुमिप्रत्येकबुद्धहृद्य-अचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः। श्रवाक-प्रत्येकबुद्ध-धर्माविविचिन्तयताय 'चिन्त्येयां बोधिसत्त्वस्या प्रज्ञापरमिताचार्याः।
satvasya prañāpāramitācaryā. Abhinīyā-cintyatayā 'titānāgatapratyut-
pannañācintyatayā 'cintyā bodhisatvasya prañāpāramitācaryā. Asaṅ-
gajñānācintyatayā, nirvānācintyatayā, buddhadharma-cintyatayā 'cintyē-
yaṃ bodhisatvasya prañāpāramitācaryā. Tat kasmād dhetor? na hi
Suvikrāntavikrāmin bodhisatvasya prañāpāramitācaryā cittajanikā, tenō-
cyate 'cintyatēti.

Cittasyotpāda iti Suvikrāntavikrāmin viparyāsa esah; cittam cittajam
iti Suvikrāntavikrāmin yā cittasya prakṛtiḥ sā utpadyate vā jāyate vā. Viparyāsasam-
prayuktam Suvikrāntavikrāmin-ś-cittam utpadyate, tatra cittam api
vivṛtam, yena viparyāsenotpadyate, tad api vivṛtam. Na punah Suvik-
krāntavikrāmin bālaprathagjanā jānanti: vivṛtam cittam iti, yatrāpy,
utpadyeta, tad api vivṛtam, yenāpy utpadyeta, tad api vivṛtam iti. Te
cittavivekam ajānanta āraṃbaṇavivekam ajānanto, 'bhiniśiṣante: aham
cittam, mama cittam, asya cittam, asmāc cittam iti. Te cittam abhinī-
viśya kuśalam iti vā 'bhiniśiṣante 'kuśalam iti vā 'bhiniśiṣante, sukham
iti vā 'bhiniśiṣante, duḥkham iti vā 'bhiniśiṣante; ucecheda ity abhinī-
viśante, śāsvata ity abhinīviśante, drṣṭigata ity abhinīviśante, nivaraṇa ity
abhiniśiṣante; dāna-mātsarya-śīla-dauḥsālyam ity abhinīviśante; dharma-

1 See p. 83, note 7.
2 -tyā should be -tyēyam.
3 Ch. buddha-dharma-samghāti; Tib. agrees with our Ms.
4-6 Cittasyotpāda...pratiṣedha esah; Tib. rab-gyi...sems-bskyed-ces-bya-ba de-ni
phyn-ci-log-go, rab-gyi...sems shes-bya-ba de-ni sems-rab-tu rtogs-pa'o: Ch. '若謂
心生是頒倒，謂心不生亦是頒倒，若能通達心及心所皆無所有則非頒倒。
5 Ms. MM. -yāsa esa cittaḥ.
6 (pratiṣedha) should be [pratibodha] acc. to Tib.; acc. to Ch. (通達), [prativedha].
7-8 Ch. '善勇猛。順倒相應謂心心所生有起有盡有誠'善勇猛。當知此心可開示。由順倒起
亦可開示。Tib. phyn-ci-log taṅ ldan-pa'i sems-skye-ste, de-la sems-kyāṅ sgri-pa
med-pa, phyn-ci-log gāñ-gīa bskyed-pa de yan sgri-pa med-pa ma-yin-no.
8 Ms. iti.
9 Ms. yena me viparyāsō nōtā; MM. yena me viparyāsa utpadyate; acc. to Tib. yena
viparyāsa utpadyate, na tad api vivṛtam.
10 Ms. MM. āvara; acc. to Ch. & Tib. ārampa.
11 In Ch. here [viparyāsa ity abhinīviśante] is added.
12 Tib. omits [dāna-mātsarya-].
13 Ch. here inserts [ksānti-vyāpāda-viryā-kausidyā-dhyāna-vikṣeṣa-praṇā-dauṣprajña];
Tib. agrees with Ms.
dhātu-kāmadhātu-rūpadhātv-ārūpyadhātum ity abhiniviśante, pratityasa-
mutpādam ity abhiniviśante, nāmarūpaṁ ity abhiniviśante, rāga-dveṣa-
moham ity abhiniviśante; īrṣyā mātsaryam ity abhiniviśante, asimīnām
ity abhiniviśante; duḥkham ity abhiniviśante, samudayam ity abhinivi-
sante, nirodham ity abhiniviśante, mārgam ity abhiniviśante, smṛtyupa-
sthānam ity abhiniviśante, samyakprahāṇāviparyāsārddhipādėndriya-bala-
bodhyāṅgānīty abhiniviśante, dhyāna-vimokṣa-saṁādhi-saṁāppatīn āpy
abhiniviśante, anutpāda-kṣayānabhisamkāram ity abhiniviśante, śrāvaka-
pratyekabuddha-bhūmim abhiniviśante, śrāvaka-pratyekabuddha-dharmān
āpy abhiniviśante, mārgam ity abhiniviśante, abhijñām āpy abhiniviśante,
nirvāṇam āpy abhiniviśante, buddhajñānam āpy abhiniviśante, lakṣaṇāṃ
apy abhiniviśante, buddhakṣetram āpy abhiniviśante, śrāvakasampadām
āpy abhiniviśante, pratyekabuddhasampadām āpy abhiniviśante, bodhi-
satvasampadām āpy abhiniviśante.

Tatra Suvikṛāntavikramin bodhisatva imān evaṁrūpān abhiniveśān
satvānām viparyāsacittajān samanupāsyan na kvacid viparyāye cittam
utpādayati. Tat kasmād dhetoś? cittāpagataḥ hi praṇāpāramitā, yā ca
cittasya prakṛtiprabhāṣvaratā prakṛtipariśuddhitā, tatra na kācīc citta-
syōtpattī. Ārambhaṁ sati Suvikṛāntavikramin bālaprthagjananāṁ cittam
utpādayanti. Tatra bodhisatvo 'py ārambhaṁ praṇānāṁ api cittasyōt-
pattīṁ praṇānāti. Kutaś cittam utpadyate? sa evam pratyavekṣate:

1 Ch. & Tib. omit [dharmaidhātu].
2 Ms. -hām.
3 Ms. asminmānam.
4 Ch. here inserts a sentence about 四大空識 (prthivy-ap-tejo-vāyv-ākāśa-vijñāna) and 有情法界 (sattradhamadhātu); Tib. agrees with our Ms.
5 'aviparyāśa' is left out in Ch.
6 Ms. -gāṇity, MM. -gī ity; Ch. here adds 潘支 (mārgāṅgāni).
7 Ch. here inserts a sentence about 五根 (apramāṇa), 神通 (abhijñā) and 明 (vidyā), 解脱 (vimokṣa).
8 Acc. to Ch. -abhisamkārajñānam.
9 In Ch. here is inserted a sentence about 佛法僧 (buddha-dharma-samgha).
10 In Ch. here is added 菩薩佛 (-bodhisatva-buddha-).
11 Tib. omits (mārgam ity abhi’).
12 In Ch. [mārgam...abhijñām...-viśante] is left out, and instead of it, 無著智 (asaṅgajñānam āpy abhiniviśante) is inserted.
13 [pratyeka’...-sante] is left out in Ch. and Tib.
प्रकृति प्रभासवर्म मेरे सिद्धां, तस्यावमि भवति अरम्भादाम प्राप्तिया सिद्धम् उत्पदायताम्। सा अरम्भादाम परिजन्यायम् सिद्धम् उत्पदायताम्, नापि निरधयति। तस्या तेन सिद्धस्वरूपमि भवति, असाम्किष्ठमि कामनियम् पारिशुद्धम्। सा सिद्धापूपासध्वथिन् नाम कामद धर्मम् उत्पदायताम्, नापि निरधयति; इत्यादि सुविक्रांतविक्रांमि बोधिसत्तवः। सिद्धापूपासध्वथिन्मिगुरुम् प्रजानपारमितायम् चरताम्। या चरति बोधिसत्तवा, सा प्रजानपारमितायम् चरति। तस्यावमि चरति नादिवमि भवतिः: अहा चरामि प्रजानपारमितायम्, अस्याम चरामि प्रजानपारमितायम्, अनेनाम चरामि प्रजानपारमितायम्, अस्माय चरामि प्रजानपारमितायम् इति। सातेन पुष्य सम्प्रजनिते: इत्यादि प्रजानपारमिताः तेन प्रजानपारमिताः तेन प्रजानपारमिताः, तेन प्रजानपारमिताः। अथ ततथापि प्रजानपारमिताः न वै वानारानुपायति, नोपालभते, इत्यादि प्रजानपारमिताः इति च चरति, चरामि प्रजानपारमितायम् इति।

इवम उक्ते सुविक्रांतविक्रामि बोधिसत्तवं महासत्त्वो भगवान्तम् इत्यदि अवदेन: अनुत्तरेयां चराय भगवान् बोधिसत्त्वम् यद तत्र प्रजानपारमिताचार्याय, अरम्भाश्वरेयां चराय भगवान् बोधिसत्त्वम् यद तत्र प्रजानपारमिताचार्याय, निरुत्तरेयां चराय भगवान् बोधिसत्त्वम् यद तत्र प्रजानपारमिताचार्याय, अत्यद्विभुतेयां चराय भगवान् बोधिसत्त्वम् यद तत्र प्रजानपारमिताचार्याय, अन्वाक्रांतेयां चराय भगवान् बोधिसत्त्वम् यद तत्र प्रजानपारमिताचार्याय, मारेनावो मारापरिषद्धभिः वा, अन्तः वा पुनः तकस्य निमित्ताचार्याः उपलब्धाचार्याः अत्माद्रेष्टिहिः सत्वद्रेष्टिहिः जिवाद्रेष्टिहिः पुढगलाद्रेष्टिहिः भवाद्रेष्टिहिः वीवहाद्रेष्टिहिः उच्छद्रेष्टिहिः, भृद्रेष्टिहिः शास्त्रद्रेष्टिहिः स्वक्याद्रेष्टिहिः, स्वाक्षरद्रेष्टिहिः अवस्थद्रेष्टिहिः, भृद्रेष्टिहिः अर्जुनद्रेष्टिहिः, प्रापतसंप्रजानिः और धिमानिः कारण यो तस्याद्वेषो महाचार्याः वा, विपर्यायाद्वेषो यो तस्याद्वेषो महाचार्याः वा, उत्थप्नमार्गप्रस्थिताः वा, नाक्रायाः।

1 anutpāda, Tib. skye-ba (utpāda).
2 [na caratī] is left out in Tib.
3 MM. atyudhā.
4 Ch. here adds [bha-vā-a-d, poga-d, puruṣa-d].
5 Ch. here adds [māṇoja-d, māṇava-d, kāraka-d, vedaka-d, jānaka-d, paśyaka-d].
6 [bha-vā-a-vibhava-d] is left out in Ch. & Tib.
7 [svak] is left out in Ch. and Tib.
maniyā. Sarvalokābhyudayacaryeyāṃ Bhagavan bodhisatvasya caryā, yad uta prajnāpāramitācaryā.

Evam ukte Bhagavān Suvikrāntavikrāmiṇāṃ bodhisatvaṃ mahā-
satvam etad avocat: evam etat Suvikrāntavikrāmin, evam etat, anav-
krāntacaryeyāṃ bodhisatvasya māreṇa vā mārakāyikair vā deva
aputra vā, antaśo nirvāṇadṛśṭikair api nirvāṇabhiniviṣṭair vā
'nākramanīyā sarvālālapṛthagñavana vā. Yā bodhisatvānām iyāṃ Suvik-
rāntavikrāmin-ś-caryā nēyaṃ caryā bālapṛthagjanānām, nāpiyaṃ caryā
sāksāsaikṣaṇām śrāvakāyāniyānām, nāpi pratyekabuddhayāniyānām.
Sacet Suvikrāntavikrāmin-n-iyāṃ caryā śrāvakāyāniyānām vā pratyeka-
buddhayāniyānām vā 'bhaviya, na teṣāṃ kaścid vyavahāro 'bhaviyat:
śrāvakāyāniyā vā pratyekabuddhayāniyā vēti, bodhisatvā evābhaviyaṃ-
s-te 'pi tathāgata vā caturvaiśāradyapraśptā 'bhaviya. Yasmāt tarhi
Suvikrāntavikrāmin na śrāvakāyāniyānām na pratyekabuddhayāniyānām
iyāṃ caryā, tasmāt te na bodhisatvā iti saṃkhyām gacchanti, na ca
tathāgata bhavanti caturvaiśāradyapraśptāḥ. Vaiśāradyabhūmīr iyāṃ
Suvikrāntavikrāmin dharmānīyāṃ prajnāpāramitācaryā. Evam carantas
Suvikrāntavikrāmin bodhisatvāḥ kṣipram caturvaiśāradyataṁ anupra-
pnuvanti, anabhisambuddhā eva yāvad anuttarāṃ samyaksambodhīṃ,
prāṇidhānavaśena ca buddhānām ca Bhagavatām adhiṣṭhānavaśena. Na
hi Suvikrāntavikrāminī śrāvakāyānikānām vā pratyekabuddhayānikānām
vā caturvaiśāradyam bhavati, nāpi tathāgatas teṣāṃ caturvaiśāradyam
adhisthitati. Bodhisatvabhūmīr ēṣā Suvikrāntavikrāmin-n-asyāṃ catur-
viśāradyam anuprapya praṇidhivaśena. Tat kasmād dhetoh? pra-
jnāpāramitāyāṃ Suvikrāntavikrāmiṇ-ś-caranto bodhisatvāḥ catasraḥ
pratisamvido 'nuprapnuvanti. Katamāś catasraḥ? yad utārthapratisaṃ-
vidām dharmapratisamvidām niruktipratisamvidām pratibhānappratisam-

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1. Ma. -mane.
2. MM. -mi ēṣā.
3. ' -min-n-asyām' should be ' -min yasyām'.

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vidam, abhiś ca tapasbhīh pratisamvidbhiḥ samanvagata anabhisambuddhā eva pranidhānavaśena vaiśāradyaṁi pratigṛṅṇanti. Tathāgataḥ api tān kuśalamūlasamanvagatān iti viditvā, prajñāpāramitābhūmyanuprāptān iti viditvā, 'dhiṣṭhanti caturvaiśāradyaṇena. Tasmāt tarhi Suvikṛántavikrāmin bodhisatvena catusraḥ pratisamvido 'nuprāptukāmena kṣipram caturvaiśāradyaṅkushalenā bhavutukāmena prajñāpāramitāyāṁ śikṣitavyaṁ caritavyaṁ.

Punar aparāṃ Suvikṛántavikrāmin bodhisatvah prajñāpāramitāyāṁ caran sarvadharmanāṁ hetum ca samudayaṁ cástaṁgamam ca nirodhai ca pravidhyati, na kaṃcid dharmacā, yat prajñāpāramitāyāṁ na yojāyati. Sarvadharmanāṁ hetu-samudaya-nirodha-mārga-lakṣaṇām prajānāti, teṣām hetu-samudaya-nirodha-mārga-lakṣaṇām prajānan na rūpaṁ prabhāvayaṁ na vibhāvayaṁ; evaṁ vedanaṁ-samjñā-samskārān, na vijnānaṁ bhāvayaṁ na vibhāvayaṁ; na nāmarūpaṁ bhāvayaṁ na vibhāvayaṁ; na saṃkṣeṣa-vyadānaṁ bhāvayaṁ na vibhāvayaṁ; na viparyāsa-dṛṣṭigata-nivarāṇāni bhāvayaṁ na vibhāvayaṁ; na rāga-dveṣa-mohāṇ bhāvayaṁ na vibhāvayaṁ; na kāmadhātum, na rūpadhātum, n'ārupyadhātum bhāvayaṁ na vibhāvayaṁ; na satvadhātum, n'ātmadhātum bhāvayaṁ na vibhāvayaṁ; nōcchedadrśṭim, na śāśvatadrśṭim bhāvayaṁ na vibhāvayaṁ; na dāna-mātsaryām bhāvayaṁ na vibhāvayaṁ; na śīlā-dauḥ-sīlyām bhāvayaṁ na vibhāvayaṁ; na kṣānti-vyāpādaṁ bhāvayaṁ na vibhāvayaṁ; na virya-kauśīdyan, na dhāyāna-vikṣepaṁ, na prajñā-dauprajnyāyaṁ bhāvayaṁ na vibhāvayaṁ; na smṛtyupasthāna-samyak-prahāṅvāparyāśārdhipādāpramāṇāni bhāvayaṁ na vibhāvayaṁ; nēndriya-bala-bodhyaṅga-samādhi-saṃāpattīr bhāvayaṁ na vibhāvayaṁ; na

1. Ms. MM. -kārā.
2. Ch. here inserts a phrase concerning prthivy-ap-tejo-vāyv-ākāśa-vijnāna-dhātum.
3. Ch. here inserts dharmadhātum.
5. kauśīdya = kauśīdana.
6. MM. -jīfān.
pratītyasamutpādaṁ bhāvayati na vibhāvayati; na duḥkha-samudaya-
nirodha-mārgāṇ bhāvayati na vibhāvayati; nānupādajñānaṁ, na ksaya-
jñānaṁ, nānabhisamkārajñānaṁ bhāvayati na vibhāvayati; na prthag-
janabhūmiṁ bhāvayati na vibhāvayati; na śrāvakabhūmiṁ, na praty-
eyabuddhabhūmiṁ, na bodhisatvabhūmiṁ bhāvayati na vibhāvayati; na prthag-
janadharman, na śrāvakadharman, na pratyakabuddhadharman, bhāvayati na vibhāvayati; na śāmathaṁ, na vidarśanaṁ bhāvayati na vibhāvayati; na nirvāṇaṁ bhāvayati na vibhāvayati; nātītāṅgata-pratyutpanna-jñānadarśanam bhāvayati na vibhāvayati; na saṅgatāṁ bhā-
vaṁ bhāvayati na vibhāvayati; nāsaṅgataṁ bhāvayati na vibhāvayati; na budd-
hdajñānam bhāvayati na vibhāvayati; na buddhavaisāradyāṁ bhāvayati na vibhāvayati. Tat kasmād dhetor? abhāvyāṁ hi Suvikrāntavikrāṁ prīpta-vemanā-samjñā-samskāra-vijñānāṁ; abhāvyāṁ nāmarūpa-viparyāsa-
dṛṣṭigata-smṛtyupasthāna-samyakprahāṇārddhīpaṃdāviparyāsa-pramāṇen-
driya-bala-bodhyaṅga-samādhi-samāpatti-abhijñā-ksayajñānānabhisams-
kārajñānāṁ; abhāvyā prthajjanabhūmiṁ, abhāvyāḥ śrāvakapratyakabudd-
hadobhisatvabhūmayo, bhāvyāḥ prthajjanaśrāvakapratyakabuddhadhar-
harm, abhāvyāṁ nirvāṇaṁ; abhāvyam atītāṅgata-pratyutpannajñāna-
darśanam; abhāvyam asaṅgajñānadarśanam; abhāvyam anāsaṅgajñānadar-
śanam; abhāvyam samyakabuddhadhajñānāṁ. Tat kasmād dhetor? na hi Suvikrāntavikrāṁ kācid asti bhāvaparinspattiḥ; abhūtā hy ete

Punar aparāṃ Suvikrāntavikrāmin bodhisatvasya mahāsatvasya prajñāpāramitāyaṃ carato na rūpa-samprayogamīttam cittam utpadyate; na vedanā, na saṃjñā, na saṃskārā, na vijnāna-samprayogamīttam cittam utpadyate. Na khilasahagatam cittam utpadyate; na vyāpādasahagatam cittam utpadyate; na mātsaryasahagatam cittam utpadyate; na saṃkleśasahagatam cittam utpadyate; na kauśidyasahagatam cittam utpadyate; na vikṣepasahagatam cittam utpadyate; na dauśprajñāyasahagatam cittam utpadyate; na kāmasahagatam cittam utpadyate; na rūpārambanābhīnivesāsahagatam cittam utpadyate; na nābhidhyāsahagatam cittam utpadyate; na paśunyasahagatam cittam utpadyate; na mithyā-dṛśṭisahagatam cittam utpadyate; na bhogābhīnivesāsahagatam cittam

1 Ms. MM. -utthitaḥ, but acc. to Tib. it should be -utthitatayā.
2 Ch. here mentions also about 12 āyatanas and 6 viṃśas.
3 Ch. here adds a clause concerning उपशोषिते (arpabhīnivesā).
utpadyate; nāśvāryābhīṣvaṅgasahasāgataṁ cittam utpadyate; na mahā-
\footnote{1} kulōpappatyābhīṣvaṅgasahasāgataṁ cittam utpadyate; na devōpapattya-
bhīṣvaṅgasahasāgataṁ cittam utpadyate; na kāmadhātvabhīṣvaṅgasahasā-
gataṁ cittam utpadyate; na rūp'-ārūpyadhātvabhīṣvaṅgasahasāgataṁ
cittam utpadyate; na śrāvakabhūmāu cittam utpadyate; na pratyeka-
buddhabhūmāu cittam utpadyate, na bodhisatvacaryā-'bhinivesābhīṣvaṅ-
gasahasāgataṁ cittam utpadyate; nānto nirvāṇadṛṣṭisahasāgataṁ api
cittam utpadyate. So 'nayā cittaviśuddhyā samanvāgataḥ satvān maitrīyā

\footnote{2} sphurati karuṇayā muditōpekṣayā, satvasaṁjñā cânena vibhāvītā bhavati,
na ca satvasaṁjñāyām tiṣṭhati, na căṅnām-ś-catro brāhmyan vīhārān
abhīvīṣate, prājñās āc bhavaty upāyakauśalyasamanvāgataḥ. Tasyābhir
dharmiḥ samanvāgatasya praṇāpāramitāyāṃ carataḥ kṣipram praṇā-
pāramitābhīvanā paripūram gacchati. Sa evām prājñāpāramitāṁ bhā-

\footnote{3} vayan na rūpam upaiti, nōpādatte; na vedanāṁ, na saṁjñāṁ, na saṁs-
kārān, na vijñānāny upaiti, nōpādatte. Na viparyāśa-nivarana-dṛṣṭigatāny

\footnote{4} upaiti, nōpādatte. Na kāmadhātum, na rūpadhātum, n' ārūpyadhātum

\footnote{5} upaiti, nōpādatte; nōcchedaśāsvatam upaiti, nōpādatte; na pratyayasam-

\footnote{6} utpādam upaiti, nōpādatte; na prthivy-ap-tejo-vāyu-dhātum upaiti, nōpā-
datte; na rāga-dveṣa-mohān upaiti, nōpādatte; na dāna-mātsarya-sīla-
dauḥātyam upaiti, nōpādatte; na ksānti-vyāpa-virya-kausidya-dhyāna-

\footnote{7} vikṣepa-praṇā-dauspajñīyam upaiti, nōpādatte; na smṛtyupasthāna-sam-

\footnote{8} yakprahānāviparyāśapramāṇārdhīpyādan upaiti, nōpādatte; nēndriya-

\footnote{9} 1 Acc. to Tib. & Ch. it may be 'mahābhoga-kulō'.
\footnote{2} 2 MM. harati.
\footnote{3} 3 MM. praṇāś.
\footnote{4} 4 MM. -rām.
\footnote{5} 5 Ch. here mentions about 12 āyatanas and 6 vijñānās, and also about nāmarūpa, samkleśayāvāda.
\footnote{6} 6 Ch. inserts here [rāgacarita].
\footnote{7} 7 [Nōccheda] -datte] is left out in Ch. here, but afterwards appears.
\footnote{8} 8 Ch. here inserts [ā-kāśa-vijñāna].
\footnote{9} 9 In Ms. here is inserted a clause 'na kāmadhātum upaiti nōpādatte', but it should

\footnote{10} be omitted, because it is already spoken of just above; Ch. here adds [sattvadhātvadharmadhātu], [ātma-sattva ... paśyaka]; Tib. here inserts [ākāśadhamātum].
\footnote{11} 10 [dāna-mātsarya] not in Tib. here.
\footnote{11} 11 Ms. MM. -hānā-vipa'; Ch. & Tib. lack the word corresponding to [aviparyāsa], but in Ch. it comes out afterwards.
bala-bodhyaṅga-dhyāna-vimokṣa-samāpattīr upaiti, nōpādatte; nābhijñām upaiti, nōpādatte; na duṣkha-samudaya-nirodha-mārgān upaiti, nōpādatte; nānupādaṁjñāna-ksayajñānānabhisaṁskāra-jñānāṁy upaiti, nōpādatte; n’ātmadhātmam satvadhātmam dharmaṁ upaiti, nōpādatte; na prthajana-śrāvakapratyekabuddha-samyaksambuddha-bhūmim upaiti, nōpādatte; na prthajjanadharmān śrāvakadharmān pratyekabuddhadharmaṁ upaiti, nōpādatte; nātitanāgata-pratyutpanna-jñānaṁṣamaṁ upaiti, nōpādatte; nāsaṁgaṁjñānaṁṣamaṁ upaiti, nōpādatte; na budhajñānaṁ-bala-vaiśāraṇyany upaiti, nōpādatte; na nivaranaṁy upaiti nōpādatte. Tat kasmād dhetoḥ? sarvadharmā hi Suvikrāntavikrāmin-n-anupagatā anupādatattāḥ, na kenacid upagatāḥ. Na hi Suvikrāntavikrāmin kaścid dharma upādātavyo, nāpi kenacid upādattāḥ. Tat kasmād dehetor? nātra kiccid upādātavyoṁ nōpādaniyam vā. Tat kasmād dehetor? asārakā hi Suvikrāntavikrāmin sarvadharmā mahāyopamatayā; vaśīkā hi sarvadharmāḥ sārānapalabdhitaḥ; pratibhāsaṁsaḥ hi sarvadharmā agrāhyatāṁ upādāya; riktakā hi sarvadharmāḥ svabhāvasatvāt; phenomenopamā hi sarvadharmā avimardanaṁkṣamatvāt; budbudopamā hi sarvadharmā utpanabhagnanvōdinnatāṁ upādāya; marcyupamā hi sarvadharmā viparyōsaṁmūthānatāṁ upādāya; kadaligarihōpamā hi sarvadharmāḥ sārā-sattāṁ upādāya; udakacandrasadṛśā hi sarvadharmā agrahyatāṁ upādāya; indra-vudharanagasadṛśā hi sarvadharmā asatparikalpanatāṁ upādāya; nirihakā hi sarvadharmā asamutthāpanatāṁ upādāya; riktamūṣṭiṁ sa sarvadharmā vaśiksaṁvāhavālaṁkṣaṁvatāyā. Tatra Suvikrāntavikrāmin bodhisatvā evaṁ sarvadharmān samanupaśyan na kāmicid

1 Ch. here inserts [mārgāṅga].
2 Tib. lacks [vimokṣa]. Ch. here inserts [samādhi].
3 [ātmadhā] is left out in Ch.; as for [satvadhā] and [dharmaṁ] see p. 91, note 9.
4 Ch. here inserts [-bodhisatva-].
5 [samyaksamā] left out in Tib.
6 Ch. here adds [bodhisatva-buddha-].
7 Ch. here mentions about [samaṁ-jñānaṁ].
8 Ms. MM. -bhāvālakṣā.

Punar aparaṃ Suvikrāntavikrāmin-n-evaṁ śikṣamāṇo bodhisatvav na rūpe śikṣate, na rūpasamatikramāya śikṣate; na vedanāyām, na samjñāyām, na samśkāreṣu, na vijñāne śikṣate, na vijñānasamātikramāya śikṣate. Na rūpōtptattau śikṣate, na rūpanirōdhe śikṣate; evaṁ na vedanā, na samjñā, na samśkārā, na vijñānōptptau śikṣate, na vijñānanirodhe śikṣate. Na rūpaviniyāya śikṣate, nāvinayāya; evaṁ na vedanā-samjñā-samśkāra-vijñāna-vinayāya śikṣate, nāvinayāya. Na rūpaśya samkrāntaye śikṣate, nāvakraṇtaye, na sthitaye śikṣate, nāsthitaye; evaṁ na vedanā-samjñā-samśkāra-vijñānānāṃ samkrāntaye śikṣate, nāvakraṇtaye, na sthitaye śikṣate, nāsthitaye. (6) Evaṁ śikṣamāṇaḥ Suvikrāntavikrāmin bodhisatvav na rūpanityātāyām śikṣate, na rūpasukhatāyām śikṣate, na rūpāduḥkhatāyām śikṣate, na rūpaśubhatāyām, na rūpanātmatāyām śikṣate; na vedanā-samjñā-samśkāra-, na vijñāna-nityātāyām śikṣate, na vijñānasukhatāyām śikṣate, na vijñānaduḥkhatāyām, na vijñānaśubhatāyām, na vijñānānātmatāyām śikṣate. Evaṁ śikṣamāṇaḥ Suvikrāntavikrāmin bodhisatvav na rūpaṭīt’-āramaṇe carati, na rūpanāgat’-āramaṇe carati, na rūpaṭīt’-āramaṇe carati, na rūpprattutpan’-āramaṇe carati; na vedanā, na samjñā, na samśkārā, na vijñānātīt’-āramaṇe carati, nānāgat’-āramaṇe
carati, na pratypann'-ārambaṇe carati. Evaṃ caran Suːvīkrānta-
vikrāmin bodhisatvo 'tītaṃ śūny'-ākāreṇa sānt'-ākārenāntām'-ākāreṇa
pratayavekṣate, yad atītaṃ tac chūnyam, evaṃ sāntam anātmēṭy, evaṃ
api [na] carati. Anāgatam śūny'-ākāreṇa sānt'-ākārenāntām'-ākāreṇa
pratayavekṣate, yad anāgatam tac chūnyaṃ sāntam anātmēṭy, evaṃ api
[na] carati. Pratyutpannaṃ śūny'-ākāreṇa sānt'-ākārenāntām'-ākāre-
ṇa pratayavekṣate, yat pratayutpannam tac chūnyam sāntam anātmēṭy,
evam api [na] carati. Atītaṃ śūnyaṃ sāntam, anātmānaṃ vā ['n]ātmīyena
vā 'nityena vā 'dhruteṇa vā 'śāśvataṇa vā viparīṇāṃdharminā vā, evam
api na carati. Anāgatam śūnyaṃ sāntam, anātmānaṃ vā ['n]ātmīyena
vā 'nityena vā 'dhruteṇa vā 'śāśvataṇa vā viparīṇāṃdharminā vā, evam
api na carati. Pratyutpannam śūnyaṃ sāntam, anātmānaṃ vā ['n]ātmī-
yena vā 'nityena vā 'dhruteṇa vā 'śāśvataṇa vā viparīṇāṃdharminā
vēty, evam api na carati. Evaṃ carataḥ Suːvīkrāntavikrāmin bodhi-
satvasya prajñāpāramitābhiḥ vā paripūr̥m gacchati. Evaṃ carataḥ
Suːvīkrāntavikrāmin bodhisatvasya māraṇā pāpiyān avatāraṃ na labhate,
evam caran sarvārakarmāṇi budhyate, na ca tair mārakarmabhiḥ
saṁhriyate.

Punar aparanaṃ Suːvīkrāntavikrāmin-n-evaṃ caran bodhisatvo na rūpam
ālambate, na vedanāṃ, na saṁjñāṃ, na saṁskārān, na viśīṇāṃ ālambate.
Na nāmarūpam ālambate, na viparīṇā-sa-dṛṣṭigatam ālambate, n' ātmā-
bhinivesaṃ ālambate, na satvābhinivesaṃ ālambate, nōcchedaśāsvatam
ālambate, nāntāṃ nānantam ālambate; na rūpa-śabda-gandha-rasa-

1 Ms. & MM. lack [na], but acc. to Ch. & Tib. it may be better to be added.
2 [sāntam] not in Ch. & TD. TP. but in TL. & TN.
3 [sāntam] not in Ch. and Tib.
4 Ms. MM. anātmanā vā 'tmiyena, Tib. ātmāna vā 'tmiyena; Ch. anāt vā 'nāt vā.
5 Ms. MM. Tib. & Ch. all (viparīṇāmādh), but considering the above words (i.e.
anitya, adhruva, aśāsvata) this should be [viparīṇāmādh]. Ms. can be read ... vā nityena vā dhrut vā śāś vā 'vipa vā, and Tib. translates in this way.
6 Ch. here mentions also about 12 āyatanaḥ and 6 viśīṇaḥ. Tib. agrees with our Ms.
7 Tib. lacks [na nāmarūpam ā]; Ch. has this clause, and after that adds [na samp-
kleśa-vyavādānāma ā].
8 Ms. is undecipherable, MM. dṛṣṭigata; Tib. ita-bar gyur-ba la. Ch. here mentions
also about (nivaraṇa-rāgacarita) and (rāgā-dveṣa-moha), Tib. agrees with Sk.
sparśa-dharmān ālambate; na kāmadhātuṁ, na rūpadhātuṁ, n’ ārūpya-
(1)
dhātuṁ ālambate; na pratītyasamutpādam ālambate; na prthivy-ap-tejo-
(2) vāyv-ākāśa-dhātuṁ ālambate; na satyaṁ, na mṛṣam ālambate; na saṃyo-
(3) gām, na visāmyogam ālambate; na rāga-dveṣa-mohān ālambate, na rāga-
(4) dveṣa-mohā-prahānam ālambate; na dāna-mātsarya-śīla-duḥśīlyam ālambate, na kṣānti-vyāpādam ālambate, na virya-kauśidyām ālambate, na
dhyāna-vikṣepam ālambate, na praṇīṇā-daṇḍaprāṇyam ālambate; na smṛ-
tyuptahānā-samyakprahānārdṛddhipādāviparyāśān ālambate; nṛṇīryabala-
(6) bodhyāṅga-samādhi-samāpattiṁ ālambate; na maitri-karuṇā-muditōpeksā
(7) ālambate; nānutpāda-jñāna-kṣayajñānānabhisanśkarajñānāny ālambate;
(8) na prthagjana-śrāvaka-pratyekabuddha-bhūmir ālambate, na prthagjana-
(10) śrāvaka-pratyekabuddhādharman ālambate; na duḥkha-samudaya-niro-
(11) dha-mārgān ālambate; nābhīṇā-jñānadarśanam ālambate, na vimuktim ālambate, na vimukti-jñānadarśanam ālambate, na nirvāṇam ālambate; nātitanāga-pratyruppana[jñānadarśanam] ālambate; nāsaṅgajñānām ālambate; na buddhajñānām ālambate, na buddhabala-vaśāradyāny ālambate, na buddhakṣetrapariśuddhim ālambate; na laksṇapariśuddhim ālambate; na śrāvakasampadān ālambate, na pratyekabuddhāsampadān ālambate, na bodhisatvasampadān ālambate. Tat kasmād dhetoḥ? nirā-
lambanā hi Suvikrāntavikrāmin sarvadharmāḥ. Na hi sarvadharmānāṁ
kimcīd grahaṇaṁ saṃvidyate, yatrāśāṁ ālambanāṁ bhavet. Yāvat
Suvikrāntavikrāmin-n-ālambanāṁ, tāvad adhyāvasānāṁ, tāvad abhinive-

1 Ch. here inserts (vijñāna-).
2 Ch. here mentions about (satvadhātu) and (dharmadhātu).
3 Ms. MM. mṛṣa āla" but here ‘mṛṣam āla” is better.
4 Ms. -gan, MM. -ga.
5 Ms. -kpraprahaṇa.
6 TL., TN. and Ch. agree with Sk.; TD., TP. viparyāsa.
7 Ch. here inserts (mārgāṅga), (dhyāna-vimokṣa).
8 Ch. here mentions also about (duḥkha-samudaya-nirodha-mārga).
9 Ch. here mentions about (asaṅgajñāna).
10 Ch. here inserts (-bodhisatva-buddha-).
11 Ch. inserts (-bodhisatva-buddha-).
12 [na duḥkha...-bate] not in Ch. here, but in the above paragraph, see the above note 5.
13 [jñānadarśana] not in Ms. MM., but acc. to Ch. & Tib. it should be inserted; see
   MM. p. 75, note (12).
14 Ch. here lacks this clause; see the above note 5.


1 [yāvad upa, yāṣa ālambanaṁ] not in Ch. and Tib.
2 [yāvad ālambanaṁ] not in Ch. and Tib. (TP. is not clear).
3 Ms. MM. tāvat.
4 Ms. -cit.
5 ... Tib. dmnias-pa ya-ma-brla de-dag-la yaḥ rlo-m-sem-su mi-byed-do; (tām apy ālam- bana vaśikatāṁ na manyate) Ch. तथा स्व प्रेम यथा यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा तथा स्व प्रेम यथा
6 MM. 'than.
7 Ms. Sarvāṇy anyati°.
sarvaparaprajñibhiḥ.


1 Ch. here mentions also about 12 āyatana and 6 viśṇānas; and then also about [nāmarūpa], [samkleśa-vyavadāna], [pratyayasamutpāda], [viparītā]. Tib. agrees with Ms.
2 Ch. here mentions about [rāgarcarita].
3 [Nēc<...>yatī] not in TL, TN, TD.
4 Ch. here mentions about [saṃvātadātu-dharmadātu].
5 Ms. MM. ‘mrṣaḥ’, but ‘mrṣaṃ’ is better.
6 Tib. lacks [ākāśa]; Ch. here inserts [-vijñāna-].
7 Ch. here omits this clause; see the above note 1.
8 Ch. inserts here bhava (or jantu)-poṣa-.
9 Ch. inserts here bhava (or jantu)-poṣa-.
10 Ms. na vi, acc. to Ch. & Tib. it should be nāvi; see MM. p. 77, note (2).
11 Ch. inserts [mārgāṅga], [dhyāna-vimokṣa].

1 Ch. here inserts [na bodhisatvadharmān.].
2 Ch. here inserts [na bodhisatvabhūmīm.].
3 In Ch., instead of 'nivaranāṇi', here is '神通智見' (abhijñā-jñānadarśana); see MM. p. 77, note (6).
4 Acc. to Ch. -jñāna[darśana].
5 MM. -varśā".
6 MM. -tā.
7 MM. te kalpayati vikalpayati ca. TL. & TN. agree with Ms. Acc. to Ch. & TD. & TP. this sentence may be 'Te [na] kalpayanti, [na] vikalpayanti ca', in that case the pronoun 'te' represents 'bodhisatvās'.
8 [kalpo vā] is in Ms. (and in MM. also) left out; acc. to Ch. & Tib. it should be added.
dhetor? anto hi Suvikrântavikrâmin kalpo víkalpo viparyásasamutthitas, 
tesāṁ yo vyupāśamas, so 'viparyāsaḥ. Yo 'viparyāsaḥ, na tatra kaścit 
chedaḥ. Samuccheda iti Suvikrântavikrâmin duḥkhasamucchedasyātad 
adhivacanaṃ, na ca duḥkhasya kaścit samucchedaḥ; syād duḥkhasamuc-
chedo yadi duḥkhasya kācit parinispattiḥ syāt; aparinispattidarśanam 
etat, duḥkhasamuccheda iti; duḥkhaparijñānam etad yad idaṃ duḥkha-
samuccheda iti. Yo duḥkhaṃ näiva kalpayati na víkalpayati, ayām 
[58.b.]
duḥkhavyupaśamāḥ, ayām duḥkhasyānupāda 'prādurbhāvaḥ. Sa evaṃ 
paśyan Suvikrântavikrâmin bodhisatvo na kaṃcid dharman kalpayati na 
víkalpayati. Iyaṃ Suvikrântavikrâmin bodhisatvasya sarva[kalpa]víkal-
paparijñā praṇjāpāramitāyām carataḥ. Evam carataḥ Suvikrântavikrâ-
min bodhisatvasya praṇjāpāramitābhave nā purāṇaṃ gacchati. Na cāsyā 
mārah päpiśyā Antarāyasthito bhavati, na ca māraparṣat. Utpannōtpan-
nāni ca māraṅkāṃi budhyate, na cōtāппnōtpannāṇāṃ māraṅkānāṃ 
vaśāṃ gacchati, mārasya ca päpiyasya parājayaṃ karoti, dhyāmikaroti, 
cāvam alpapakṣā[ikaroti,i]vigatabhayabhairavaś ca bhavati, na ca mārair 
ākramaniyo bhavati. Praśrabdhāni cāsyā sambhavanti sarvānī apāya-
gamanāni, pithitāś ca bhavanti kumārāgāḥ, sarvāṅgottārṇaś ca bhavati, 
vigatamohändhakāraś ca bhavati, pratilabdhaçkṣur ālokabhūtaś ca 
[59.a.]
bhavati sarvasatvānāṃ, sthitāś ca bhavaty anucchēda bhuddhvaṃśāsyā, 
pratilabdhamārgaś ca bhavati mārgasatāyāṃ, anukampaś ca bhavati 
sarvasatvānāṃ, viṣuddham ākṣur bhavati dharmēsu, vīryasampannaś ca 
bhavaty akṣidaḥ, kṣāntibaldhāpapraśaṣ ca bhavaty avyāpannacittāḥ, 
dhyāyī ca bhavaty anisrūtyāyī, pratilabdhaṣāraṇāsaś ca bhavati nir-
vedhikaprajñāsamanvāgataḥ, vigatakaukṛtyaś ca bhavaty apaganiva-
raṇaḥ, visamṣyaśas ca bhavati sarvamārapāsaiḥ, chinnabandhanaś ca

1 Ms. MM. 'vīkalpāḥ,
2 Ms. -tās.
3 [kalpa] is left out in Ms. MM., but acc. to Ch. & Tib. it is better to be added.
4 Ms. MM. 'alpapakṣāvīga', but it should be 'alpapakṣā[ikaroti,i)vīga'.
5 pithita=correct Sk. apihita.
bhavati sarvatṛṣṇājālavyogāt, upasthitasmṛtiś ca bhavaty asampramoṣa-
dharmatayā, viśuddhaśilaś ca bhavati śilaviśuddhapāramitāprāptaḥ, para-
magunapratisthitaś ca bhavati sarvadosanirghatayā, prajñābalī-ādhāna-
prāptaś ca bhavaty aprakampayatayā, anāksiptaś ca bhavati sarvamāraparavādibhiḥ, aparihāṇadharmā ca bhavati sarvadharmaviśuddhiprāpta-
tayā, viśāradaś ca bhavati sarvadharmadeśanāyām, amaṅkuś ca bhavati
parādupsamakramanāyā, anāgrhitāś ca bhavati muktatyāgo dharmadā-
naṃ, prativiṣodhitamārgaś ca bhavati mārgasamatayā, vibhāvitabhāvanaś
da bhavati kumārgaparīṇatayā, vāsitavāsanaś ca bhavati viśuddhadhar-
matayā, śodhitasodhanaś ca bhavati viśuddhaprajñatayā, gambhirapra-
jñaś ca bhavati sāgaropamatayā, duravagāhaś ca bhavati astambhitatayā,
aaprmeyaś ca bhavati dharmasāgaraprameyatayā. Evam caran Suvik-
rāntavikrāmin bodhisatva ebhiṣ cānyaiṣ guṇaiḥ samanvāgato bhavati,
yesāṃ guṇānāṃ na śakyaiḥ paryanto 'dhigantum.

Punar aparāṃ Suvikrāntavikrāmin bodhisatva evam prajñāpāra-
mātāyaṃ caran nṛṇdiryavikalo bhavati, sa na rūpavikalo bhavati, na
bhogavikalo bhavati, na parivārvikalo bhavati, na jātivikalo bhavati,
a kulavikalo bhavati, na desavikalo bhavati, na ca prayanteṣu jana-
padeśānapadyate, na cākṣanaprāpto bhavati, na cāpariśuddhaḥ satvair
aparīśuddhakarmāntaiḥ sāṃsargajāto bhavati, na ca svacittāṃ hāpayati,
na ca prajñāyā hiyate, sa yān dharmān parataḥ śrṅoti, tān sarvadharm-
asamataḥ samasyandayati, sthitaś ca bhavati buddhavamśasya sarva-
jñatāvamśasyānucchedāya, sa ālokalabdhaś ca bhavati buddhadharmesv,
atyāsannaś ca bhavati sarvajñatāyatāṃ, tāṃ sacen māraḥ pāpiyān upasam-
krāmati viheṭhanārtham, sa tanmāraparśadam bhasmikaroti, chinnaprat-
ibhānaṃ, sarvāṃ-śca mārapāśaṃ-ś-chinatti, sarvair mārakāyikair māra-
koṭibhiḥ cādhrṣyō bhavati. Tato māraḥ bhitās trastāḥ palāyante. Evam

1 Ch. & Tib. omit [māra].
2 MM. misprints (-dānāṃ prati, viṣṭ).  
3 Ms. MM. -gāpa², but acc. to Tib. it should be -gapa².
4 [nēn²...bh²] is left out in Tib. & Ch.
5 MM. sacet.  
6 Ms. MM. -pāśān chi².
veṣinaḥ prajñāpāramitāyāṃ carataḥ. Tatra bodhisatvasya romāpi na hrṣyati, na punah kāyasyānyathātvam bhaviṣyati, cittavaimanasyam vā. Vigatabhayaromaharṣaś ca māraḥ pāpiyān iti sambudhyate, buddhāv cāḍhisṭhānam karoti, tato māraḥ pāpiyān adhiṣṭhito durbalo bhavati, linacitto, bhayam āpanno, na cāsya śaknoty avatāram labdhum. Tas-

yāvaṃ bhavaty: aham evāsa na śakto 'vatāram labdhum, kim punar mama parsat, kim punar yad anye 'dhiṣṭhāsyanti. Tatās te māṛ[a[s trastā utsāhapa]rihiṇāḥ svabhavanāni gatvā duḥkhadurmanasyajātāḥ pradhāyantantas tiṣṭhanti, na ca śaknuvanti bodhisatvasya prajñāpāramitāyāṃ carato 'cchaṭāmātram api cittasya mohanam kartum, prāg evāsyāntarāyam. Iyām Suvarṇāntivikrāmin prajñāpāramitāṃ carata evaṃrūpaṃ prajñābal’-ādhānam bhavati, evaṃrūpena ca prajñābal’-ādhā-

nena samanvāgato bhavati. Saced ye sarvasmiṃ-s-trisāhasramahāsāhasre lokadhātau satvās te sarve māra bhaveyuh, te sarve mahatibhir māra-

parśadbhiḥ sārdham tam bodhisatvaṃ prajñāpāramitāyāṃ carantam upa-samkrameyur viheṣṭhanābhiprayās, te pi sarve Suvarṇāntivikrāmin māraḥ pāpiyāṃso na prabhavantyantarāyam kartum. Tat kasmād dhetoś? tathārūpena hi prajñābal’-ādhānena prajñākhadgena prajñāsastreṇa tasmin samaye bodhisatvaḥ samanvāgato bhavati, acintyayā Suvarṇānti-

vikrāmin prajñāyā 'prameyayā ‘samasamayā bodhisatvas tadā samanvā-

gato bhavati. Tena tam na pratibalo bhavati māraḥ pāpiyān abhibha-

vitum. Mahāśastran hy etat Suvarṇāntivikrāmin yad uta prajñāśastram, mahākhaḍgo hy eṣa Suvarṇāntivikrāmin yad uta prajñākhdgaḥ, yatra-

gatir aviṣayo māraṇāṃ pāpiyasām, abhumir māraṇaṃ pāpiyasām. Ye ‘pi tāvat Suvarṇāntivikrāmin bāhyā ṛṣayaś caturṇāṃ dhyāṇanāṃ lābhinaś catasṛṇāṃ v”ārūpyasamāpattinām, ye māraviṣayaṃ kāmadhātum atikramya brahma-loke cōpapadyante caturṣu c’ ārūpyeṣu sadevani-kā-

1 Instead of (na), [kim] may be better acc. to Ch. and Tib.
2 The portion in brackets [s trastā utsāhapa] is undecipherable in Ms.
3 MM. 'caṭāśa
4 Acc. to Tib. and Ch. here [bodhisatvasya] should be inserted.
5 Ms. MM. carataḥ.

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1 Ms. niḥāra".
2 Ms. niḥśīri".
3 Ch. here mentions also about 12 āyatanas and 6 vijñānas; Tib. agrees with Ms.
4 Ch. here inserts [rāgacarita].
5 Ch. here mentions about [pratityasamutpaṇḍaniśrita].

Sa sarvadharmaiś cāniśrito, na calati na saṃcalati, niśrayāś ca tena

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1 Ch. inserts [-bhava (or jantu)-poṣa-puruṣa-].
2 Ch. here inserts [-mano-māṇava-kāraka-vedaka-jānakapaśyaka-].
3 Acc. to Ch. [-vijñānadhātu-niśrito bhavati, na sattvadhātu-dharmadhātu-niśrito bhavati, na prathamadhyāna yāvan-] should be inserted.
4 ... left out in Ch. & Tib.
5 Acc. to Ch. & Tib. here [na vibhavatṛṣṇāniśrito bhavati] should be inserted.
6 [na pratītya-] is left out here in Ch., see the above p. 103, note 5.
7 MM. -prajñā.
8 Ms. na vipā, TD. & TP. agree with Ms.; TL., TN. and Ch. agree with my reading.
9 Ch. here inserts [-dhyāna-vimokṣa-].
10 Ch. here mentions about [asaṅgajñāna-adhāra].
11 Ms. here inserts [vijñāna], and Tib. inserts (vimukti), but I omitted both of them in acc. with Ch. and considering the above sentence.
12 Ch. here inserts [-bodhisattva-buddha-].
13 Ch. here inserts [-bodhisattva-]; in the above cases Tib. agrees with Ms.
14 asaṅgaṭā, Ch. jñāna-adhāra; Tib. agrees with Ms.
15 MM. sarvajñāna-niṣṭa.
sarve vibhāvitā bhavanti, aniśritaś ca sa mārgam api nābhiniśate,  
\( \text{[94.a.]} \)

\( \text{(1)} \)

’niśrayaṃ ca na manyate. So ’yaṃ niśraya iti nōpalabhate, iha niśraya  
\( \text{[94.b.]} \)

\( \text{(2)} \)

iti nōpalabhate, asya niśraya iti nōpalabhate na manyate, asmān niśraya  
\( \text{[94.b.]} \)

\( \text{(3)} \)

iti nōpalabhate na manyate. Sarvaniśrayān amanyamāno ’nupalabhhamāno  
\( \text{[94.b.]} \)

\( \text{(4)} \)

’nabhiniśamāno na kvacīr niśrayam upaiti nōpadīśati nābhinantati  
\( \text{[94.b.]} \)

\( \text{(5)} \)

nādhyavāsāye tiṣṭhati. Sa sarvaniśrayānupalipto ’saktah, sarvadharmaniśrayaviśuddhim anuprāpnoti. Idam Suvikrāntavikrāmin bodhisatvasya  
\( \text{[(6)} \)

sarvadharmaniśrayaviśuddhiṃ jñānadarśanaṃ prajñāpāramitāyāṃ carataḥ,  
\( \text{[6]} \)

yenāsya mārāḥ pāpiyāmso ’vatāraṃ na labhante, anākramaniśyaś ca  
\( \text{[6]} \)

bhavati sarvamāraś pāpiyobhiḥ, abhibhavati ca mārān pāpiyasa iti.  
\( \text{[6]} \)

Caryā-Parivartaḥ Saṣṭhaḥ.

\[ \text{[ VII. Anuśaṃsā-Parivartaḥ ]} \]

Punar aparāṃ Suvikrāntavikrāmin bodhisatva ādita evaṃuttarāyāṃ  
\( \text{[94.b.]} \)

samyaksambodhāv utpanne citte, bahukūṣalamūlasambhārasamudāgataś  
\( \text{[94.b.]} \)

ca bhavati, bahubuddhāparyupāśitaś ca bhavati, bahubuddhabariprēcha-  
\( \text{[94.b.]} \)

kaś ca bhavati, kṛtādhikāraś ca bhavati buddhānāṃ bhagavatām,  
\( \text{[94.b.]} \)

adhyāśayasampannaś ca bhavati, dānasamvibhāgarataś ca bhavati, śila-  
\( \text{[94.b.]} \)

viśuddhigurukaś ca bhavati, kṣāntisauratvasampannaś ca bhavati, virya-  
\( \text{[94.b.]} \)

vām-ś-ca bhavati viryaviśuddhigurukaḥ, dhyānaviśuddhigurukaḥ ca  
\( \text{[94.b.]} \)

bhavati, prajñāvām-ś-ca bhavati prajñāvīśuddhigurukaḥ. So ’nuttarāyāṃ  
\( \text{[94.b.]} \)

samyaksambodhau cittam utpādyya, prajñāpāramitāyāṃ abhiyukto,  
\( \text{[94.b.]} \)

mārān pāpiyaso ’dhitāṣṭhati tena prajñābalena jñānalena ca: yathā  
\( \text{[94.b.]} \)

me mārāḥ pāpiyāṃso ’vatāraṃ na labheran, mā ca me viheṭhāṃ kuryuh.

\[ \text{[1]} \]

Ms. looks like niśrayaś ca na man°, MM. niśrayaṃ ca man°, but acc. to Ch. &  
Tib. it should be ’niśrayaṃ ca na man°.

\[ \text{[2]} \]

MM. sarvaniśrayā na man°.

\[ \text{[3]} \]

Ms. MM. -liptaḥ asaktaḥ.

\[ \text{[4]} \]

MM. -saḥ.

\[ \text{[5]} \]

Tib. spyad-paṭi lebu shea-byas drug-paṭo; Ch. No chapter division.

\[ \text{[6]} \]

Ch. \textit{ibid.}, p. 1103, a, l. 3; Tib. \textit{ibid.} 89, a, l. 7.
tasyādhiṣṭhāne mārā 'vatāram na labhante, na cāsyāntarāyāya pratyupasthitā bhavanti, nāpi cittam utpādayanti: kim iti vayam asya bodhitvāvatāram gavēṣāmahe, viheṭhanām kuryāmaha iti. Sacet teṣām cittam utpadyate 'ntarāyāya, tato mahāvyasanam ātmanāḥ saṃjñānate, bhayam ca teṣām mahat pratyupasthitam bhavati, saṃvignās ca bhavanti: mā vayam sarvena sarvam na bhaviṣyāma iti. Te tad viheṭhanācittam punar api pratisaṃharanti, punar api teṣām te cittoṭpādā antardhiyante. Anenāpi Suvikrāntavikrāmin paryāyenā bodhisatvāsyā mārāḥ pāpiyāṃso 'ntarāyāya pratyupasthitā avatāram na labhante.

Punar aparāṃ Suvikrāntavikrāmin bodhisatvāna mahāsatvāna prajñāpāramitāyāṃ bhāṣyaṃānāyāṃ desyāmānāyāṃ chandaś cādhyaśayaś ca gauravana ca citrikkāram ca śāstraṃśāṃ kātāṃ bhāṣyaṃānāyāṃ kāṅkṣā vā vimatir vā viciktsā vōtpāditā bhavati, nāpi gambhirān dharmān chṛtvā kāṅkṣāyātavam vā bandhāyātavam vā viciktsāyātavam vōtpāditām bhavati, nāpy anena jātu dharmavyasanāsaṃvantaniyam karmāpacitām bhavati, nāpi anena jātu dharmavyasanāsaṃvantaniyam cittam utpāditām bhavati. Anye ca bahavāḥ satvāḥ prajñāpāramitāyāṃ samādāpitā bhavanti, sarvāṃ satpāramitāsū samāharṣītā bhavanti samuttejitāḥ. Tasya pūrv'-āsayacittaviśuddhitayā pūrv'-āsayāsaṃkliṣṭayā na mārāḥ pāpiyāṃso 'ntarāyāya pratyupasthitā bhavanti, nāpi tasya mārāḥ pāpiyāṃso 'vatāram labhante. Sarvāṃ ca mārakāṃśya utpannoṭpānāni budhyate, na ca mārakārmabhiḥ saṃhriyate, na ca mārakārmavāṣago bhavati. Anenāpi Suvikrāntavikrāmin paryāyenā bodhisatvāsyā mārāḥ pāpiyāṃso na viheṭhāya pratyupasthitā bhavanti.

Punar aparāṃ Suvikrāntavikrāmin bodhisatvāḥ prajñāpāramitāyāṃ caran na rūpayoganimitte carati, na rūpavisāmyoganimitte carati, na vedanā-saṃjñā-saṃskāra-vijñāna-yoganimitte carati, na vedanā-saṃjñā-

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1 MM. bhāya°.
2 Ms. -māmc chru°, MM. -mām chru°.
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sāṃskāra-viśnāna-visamyoganimitte carati; na rūpalaksanayoganimitte
carati, na rūpalaksanavisamyoganimitte carati, na vedanā-saṃjñā-
sāṃskāra-viśnāna-lakṣaṇasamyoganimitte carati, na vedanā-saṃjñā-
sāṃskāra-viśnāna-lakṣaṇavisamyoganimitte carati; na rūpavīśuddhinim-
mitte carati, na rūpavīśuddhyanimitte carati, na vedanā-saṃjñā-saṃskāra-
vīñāna-viśuddhinimitte carati, na vedanā-, na saṃjñā-, na saṃskāra-, na
evīñāna-viśuddhyanimitte carati; na rūp'āraṃbaṇaḥvīśuddhinimitte
carati, na rūp'āraṃbaṇaḥvīśuddhyanimitte carati, na vedanā-, na saṃjñā-, na
saṃskāra-, na vīñān'āraṃbaṇaḥvīśuddhinimitte carati, na vedanā-, na saṃjñā-, na
saṃskāra-, na vīñān'āraṃbaṇaḥvīśuddhyanimitte carati; na rūpasambhavaviśuddhismyoge carati, na rūpasambhavaviśuddhivisamy-
yoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vīñāna-sambha-
vaviśuddhismyoge carati, na vīñānasambhavaviśuddhivisamyoge carati; na
rūp'āraṃbaṇaḥsabhāvaviśuddhismyoge carati, na rūp'āraṃbaṇaḥsava-
bhāvaviśuddhismyoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na
vīñān'āraṃbaṇaḥsabhāvaviśuddhismyoge carati, na vīñān'āraṃba-
ṇaḥsabhāvaviśuddhismyoge carati; na rūpaprakṛtiviśuddhau carati,
na vedanā-, na saṃjñā-, na saṃskāra-, na vīñāna-prakṛtiviśuddhau carati; na
rūp'āraṃbaṇapra-
kṛtiviśuddhismyoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na
vīñān'āraṃbaṇapra-
kṛtiviśuddhismyoge carati, na vīñān'āraṃbaṇapra-
kṛtiviśuddhismyoge carati; na rūpātītāṅgagatapratyutpattapannaviśuddhau
carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vīñānātītāṅgagatapratyut-
pannaviśuddhau carati; na rūp'āraṃbaṇātītāṅgagatapratyutpannaviśudd-
dhau carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vīñān'āraṃba-
ṇātītāṅgagatapratyutpannaviśuddhau carati; na rūpātītāṅgagatapratyut-
pannaviśuddhismyoge carati, na rūpātītāṅgagatapratyutpannaviśuddhi-

1* Ch. here inserts the paragraphs about 12 āyatanas and 6 vīñānas; in the following
similar cases, i. e. after the paragraphs about 5 skandhas, Ch. has the same para-
graphs.
visāmyoge carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñānatātānāgatapratyutpannaviśuddhisamyogete carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñānatātānāgatapratyutpannaviśuddhisamyogete carati; na rūp’-ārāmaṇātātānāgatapratyutpannaviśuddhisamyogete carati, na rūp’-ārāmaṇātātānāgatapratyutpannaviśuddhisamyogete carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñān’-ārāmaṇātātānāgatapratyutpanna- 
viśuddhisamyogete carati, na vedanā-, na saṃjñā-, na saṃskāra-, na vijñān’-ārāmaṇātātānāgatapratyutpannaviśuddhisamyogete carati. Evaṃ caran na rūpeṇa saṃyujuyate na visamyujuyate, na vedanā-saṃjñā-saṃskāra-vijñānaiḥ saṃyujuyate na visamyujuyate. Na nāmarūpeṇa saṃyujuyate na visamyujuyate; na viparyāsadr̥ṣṭi-gataiḥ saṃyujuyate na visamyujuyate; na kāmarūp’-ārūpyadhatubhiḥ saṃyujuyate na visamyujuyate; na rāgadveṣa-mohaiḥ saṃyujuyate na visamyujuyate; n’ātma-satva-jiś-pudgalabhavebhava-saṃjñayā saṃyujuyate na visamyujuyate; nōcchedaśāsvatena saṃyujuyate na visamyujuyate; na dātvāvatanaiḥ saṃyujuyate na visam- 
yujuyate; na prthivy-ap-tejo-vāyv-akāsa-vijñāna-dhātubhiḥ saṃyujuyate na visamyujuyate; na pratytyasamutpadena saṃyujuyate na visamyujuyate; na pāñcabhiḥ kāmagunaiḥ saṃyujuyate na visamyujuyate; na saṃkleśa-vyavadānena saṃyujuyate na visamyujuyate; na dāna-mātsaryena saṃyujuyate na visamyujuyate; na śīla-dauhāsīlyena saṃyujuyate na visamyujuyate; na kṣanti-vyāpādena saṃyujuyate na visamyujuyate; na virya- 
kuśiyena saṃyujuyate na visamyujuyate; na dhyāna-vikṣepena samyujuyate na visamyujuyate, na prajñā-dausprijñayacittatayā saṃyujuyate na visamyujuyate; nāviparyāśa-samvakrāhāṇasmrtyupasthānārddhipa-

1 Ch. here adds about [nivaṇa-rañgarīcarita].
2 Ch. here inserts भव (bhava or jantu), भव (poṣa), भव (purusa).
3 Ch. inserts 完人 (manojat), 僧物 (māṇa), 作者 (kāraka), 僧物 (vedaka), 主著 (jñātra or jānaka), 見者 (paśyaka).
4 MM. -ṣyā.
5 Ch. here mentions about [satvadhatu-dharmadhatu].
6 The word corresponding to ‘cittatā’ is not found in Ch. & Tib.
7 Ma. MM. na viparyo, but acc. to Tib. & Ch. it should be nāviparyo.
8 Tib. here inserts [apramāṇa].
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daiḥ samyujyate na visamuyujyate; nendriya-bala-bodhyaṅga-samādhi-
samāpattibhiḥ samyujyate na visamuyujyate; na duḥkha-samudaya-niro-
dha-mārgaiḥ samyujyate na visamuyujyate; na śāmاثa-vidarśanābhyāṁ
samyujyate na visamuyujyate; na vidyā-vimuktiḥ samyujyate na
visamuyujyate; na vimuktijñānadarsanena samyujyate na visamuyujyate;

2 nābhijñābhīḥ samyujyate na visamuyujyate; na prthajana-śrāvaka-pra-
tyekabuddha-bhūmibhiḥ samyujyate na visamuyujyate; na prthajana-
śrāvaka-pratyekabuddhadharmaṁ samyujyate na visamuyujyate; nānutt-
pādajñāna-kṣayajñānābhisamāṃskārajñānaiḥ samyujyate na visamuyujyate;

3 na sansāra-nirvānābhyāṁ samyujyate na visamuyujyate; na buddhajñāna-
bala-vaśāradyaiḥ samyujyate na visamuyujyate; na lakṣaṇasampadā sam-
yujyate na visamuyujyate; na buddhakṣetravyāhāṁ samyujyate na
visamuyujyate; na duḥkha-samudaya-nirodha-mārgaiḥ samyujyate na
visamuyujyate; na śrāvaka-pratyekabuddha-bodhisatvasampadā samy-
yujyate na visamuyujyate. Tat kasmād dhetoḥ? sarvadharmā hi Suvik-
krantavikrāmin na samyuktā na visamuyuktāḥ. Tat kasmād dhetor? na

4 hi Suvikrāntavikrāmin sarvadharmāḥ saṁyogena pratyupasthitā na
visamuyogena. Saṃyoga iti Suvikrāntavikrāmiṁ śāśvatapadam etat,
visamuyoga ity uccheda eṣaḥ. Sarvadharmāṇāḥ hi Suvikrāntavikrāmin
na kaścid avabodho, yena saṃyujyeran vā visamuyujyeran vā. Sarva-
dharmāṇāḥ hi Suvikrāntavikrāmin na kaścit saṃyogāya pratyupasthita
na visamuyogāya. Sacet Suvikrāntavikrāmin dharmāṇāṃ kaścit samy-
jayitā vā visamyojāyatā vā 'bhaviṣyal, labdho 'bhaviṣyad dharmāṇāṃ
kārako vā kārayitā vā, utthāpako vottthāpayiṭā vā, samutthāpako vā,

1 Ch. here inserts [mārgaṅga], [dhyāna-vimokṣa].
2 Ms. nāvidyā", but acc. to Ch. & Tib. it should be [na vidyā"]; see MM. p. 85,
note (7).
3 Ch. here inserts निः (apramāṇa), see above note 8, p. 108.
4 Ch. here inserts [bodhisatvā-buddha].
5 Ch. here inserts दाहिष (asaṅgajñāna).
6... (na duḥ"...-jyate) is erroneously added here in Ms.; see above l. 2 of this page;
in Ch. & Tib. it is omitted.
7 Ms. -ṣyat.
8 Ms. MM. vā utthāpayaṭā; in Ch. & Tib. the word corresponding to [utthāpayaṭā]
is left out.
samutthāpayitā [vā], vedako vā vedayitā vā, jñātā vā jñāpayitā vā, samyojako vā visamyojako vā; prajñāpayet Tathāgato: 'yam asau dharmanām kārako vā kārayitā vā, uttāpako vottāpayitā vā, samuttāpako vā samutthāpayitā vā, vedako vā vedayitā vā, jñātā vā jñāpayitā vā, samyojako vā visamyojako vā. Yasmat tarhi Suvikrāntavikrāmin sarvadharmanām na kaścit samyojāya pratypaśthito na visamyojāya, tasmān na kaścid dharmanām kārako vā kārayitā vā, uttāpako vottāpayitā vā, samuttāpako vā samutthāpayitā vā, vedako vā vedayitā vā, jñātā vā jñāpayitā vā, samyojako vā visamyojako vā samupalabhya; anupalabhyaṁe na Tathāgateḥ prajñāpayati. Viparyāsamutthitaḥ hi Suvikrāntavikrāmin sarvadharmanāh, na ca viparyāsaḥ kenacit samyukto vā visamyukto vā. Tat kasmād dhetoḥ? na hi Suvikrāntavikrāmin viparyāsasya vastuupalabhyaḥ, nāpi sambhava upalabhyaḥ. Tat kasmād dhetoḥ? abhūto hi Suvikrāntavikrāmin viparyāsasah, vitatho mrṣādharmas tucchah, na cātra kaścid dharma upalabhyaḥ, yo "saḥ viparyāsa iti ucyate. Viparyāṣa iti Suvikrāntavikrāmin vipratilambha eṣa satvānām, ullāpanāśa satvānām, abhūtaporākāraṇa eṣa satvānām, manyanā syandana prapañcanāśa satvānām. Tad yathā 'pi nāma Suvikrāntavikrāmin bāḷādārako riktena muṣṭināḷāpitaḥ samjñānāti: bhūtam iti, evam eva Suvikrāntavikrāmin bāḷāprthagjanā ucchedena viparyāsenāḷāpitaḥ mūḍhā evam manyante: bhūtam etad iti, te 'bhūte bhūtasamjñāno viparyāsa-grastā durmoccyā bhavanti tasmād viparyāśād. Evam Suvikrāntavikrāmin

1 [vā] not in Ms.; in Ch. & Tib. the word corresponding to [samutthāpayitā] is left out.
2 Ch. here inserts एव यथा (paśyako vā darṣayitā vā).
3 Ch. here inserts एव (samyojāyitā vā).
4 Ch. here inserts एव (visamyojāyitā vā).
5...5 Tib. agrees with Ms. excepting (uttāpayitā vā) and (samutthāpayitā vā). Ch. renders एव (paśyako vā darṣayitā vā).
6 Ms. MM. vā utthā; in Ch. & Tib. the word corresponding to [uttā] is left out.
7 In Ch. & Tib. [samā] is left out.
8 See above note 2 and 4.
9 MM. erroneously adds (upalabhya) before (anupalabhya").
10 Ms. MM. 'ca', but acc. to Ch. & Tib. it should be 'na'.
11 Ms. nāpy asa".
12 MM. mūḍhā.
13 Ms. looks like -grambhā; in Tib. we cannot find the word corresponding to (-grastā).

Punar aparaṃ Suvikrāntavikrāmin bodhisatvāḥ praṇāpāramitāyām


1* Ch. here and in the following similar cases renders 著無著 (sā nga(tā)-'saṅga(tāyām)); Tib. agrees with Ms.
2* Ch. here inserts paragraphs about 12 āyatanaś and 6 vijñānas; in the following similar cases, i.e. after the paragraphs concerning 5 skandhas, Ch. has the same additional paragraphs; Tib. agrees with Ms.
viśuddhisaṃyoge carati, na viññā'-ārambaṇaśuddhisaṃyoge carati.

Tat kasmād dhetoh? sarvāni hy etāni Suvikrāntavikrāmin-n-iñjītāni
nīmīrtāni syandītāni carītāni vicarītāni bodhisatvena pariśnātāni, sa na
kvacīd bhūyaś carati vicarāti.

Punar aparāṃ Suvikrāntavikrāmin bodhisatvāḥ prajñāparāmitāyāṁ
caran na rūpātītānāgatapratyutpannāsaṅgatāyāṁ carati, na rūpātītānā-
gatapratyutpannāsaṅgatāyāṁ carati, na vedanā-, na saṃjñā-, na saṃskāra-, na viññānātītānāgatapratyutpannāsaṅgatāyāṁ carati, na viññānāti-
tītānāgatapratyutpannāsaṅgatāyāṁ carati. Na rūpātītānāgatapratyutpan-
nīvīṣuddhau carati, na rūpātītānāgatapratyutpannāvīṣuddhau carati, na
vedanā-, na saṃjñā-, na saṃskāra-, na viññānātītānāgatapratyutpannā-
vīṣuddhau carati, na viññānātītānāgatapratyutpannāvīṣuddhau caratī.

Na rūpātītānāgatapratyutpannāsaṅg'-ārambaṇaśuddhau carati, na
rūpātītānāgatapratyutpannāsaṅg'-ārambaṇaśuddhau carati, na vedanā-, na
saṃjñā-, na saṃskāra-, na viññānātītānāgatapratyutpannāsaṅg'-āram-
baṇaśuddhau carati, na viññānātītānāgatapratyutpannāsaṅg'-ārambaṇa-
śuddhau carati. Tat kasmād dhetoh? na hi Suvikrāntavikrāmin bodhis-
satvāḥ prajñāparāmitāyāṁ carām-s-cāryāṁ samanupaśyati. Acaryēyaṃ
Suvikrāntavikrāmin bodhisatvasya sarvacaryā pariśnāpraveśās caśa
prajñāparāmitāyāṁ carataḥ. Evāṃ caran Suvikrāntavikrāmin bodhis-
satvāḥ kṣipraṃ sarvajñatādharmaparipūrim adhīgacchati.

Punar aparāṃ Suvikrāntavikrāmin bodhisatvāḥ prajñāparāmitāyāṁ
caran na rūpaṃ vivṛtām iti carati, na rūpaṃ avivṛtām iti carati, na
vedanā, na saṃjñā, na saṃskārā, na viñnānāṃ vivṛtām iti carati, na

1 Acc. to Ch. (चत्वार्थ) and Tib. (rlom-sems) it should be ‘manyitāni’.
2 In Ch. vicarī(ita) always ‘颠’ (vicārī(ita)), Tib. agrees with Ms.
3 MM. -nasa³.
4 MM. caran ca⁴.
5 Acc. to Ch. here [acaryāṃ ca] is to be added, though neither in Tib. nor in Sk.
do we find the phrase.
6 In Tib. ‘pariśnā’ is left out.
7 Ch. Beginning of Fasc. 660.
8 Ms. MM. -kāra.
9 MM. na vedanā-na-saṃjñā-na-saṃskāra-na-viññānaṃ (misprint for viññānaṃ); in the
following similar cases MM. always reads in this way.
Anuśāṃsā-Parivartaḥ

vijñānām avivr̥tam iti carati. Na rūpam śaṃtam iti carati, na rūpam aśaṃtam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānām śaṃtam iti carati, na vijñānām aśaṃtam iti carati. * Na rūpam prakṛtti-vivṛtam iti carati, na rūpam prakṛtyavivr̥tam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānām prakṛtyavivr̥tam iti carati. Na rūpam prakṛtiśaṃtam ity aśaṃtam iti carati, na vedanā, na saṃjñā, na saṃskārā, na vijñānām [prakṛti-]śaṃtam ity aśaṃtam iti carati. * Na rūpam atitāṅgatapratyutpannam prakṛtyavi-viktaṃ vā prakṛtiśaṃtāṃ vā carati. Na rūpam atitāṅgatapratyutpannam prakṛtyaviviktaṃ vā prakṛtyaśaṃtāṃ vā carati; na vedanā, na saṃjñā, na saṃskārā, na vijñānām atitāṅgatapratyutpannam prakṛtyavi-viktaṃ vā prakṛtiśaṃtāṃ vā carati, na vijñānām atitāṅgatapratyutpannam prakṛtyaviviktaṃ vā prakṛtyaśaṃtāṃ vā carati. * Evaṃ caran Suvikrāntavikrāmin bodhisatvāḥ kṣipram sarvajñatādharmaparipūram adhigacchati.


Punar aparām Suvikrāntavikrāmin bodhisatvāḥ [prajñāpāramitāyāṃ caran] rūpam nābhiniśiṣate, evaṃ vedanā, saṃjñā, saṃskārā, vijñānāṃ nābhiniśiṣate. Rūpavaiśuddhim nābhiniśiṣate, evaṃ vedanā, saṃjñā,

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1 In Ch. here is a paragraph concerning [(rūpam...) prakṛti-vaiśuddham aviviṣuddham]; Tib. agrees with Ms.
2 Ms. lacks [prakṛti], acc. to Ch. & Tib. it should be added.
3 In Ch. here is a paragraph concerning [(rūpam...) prakṛtyavi-viktaṃ aviviṣuddham].
4 In Ch. here (and in the following similar case) is a clause about [prakṛti-vaiśuddham, prakṛtyavi-viktaṃ].
5 In Ch. here (and in the following similar case) is a clause about [prakṛtya-vaiśuddham, prakṛtyavi-viktaṃ].
6 MM. rūpam.
7 Ms. & MM. here erroneously insert (na).
8 Ms. bodhisattvo rūpam, and lacks [prajñā caran], acc. to Ch. & Tib. it should be added.

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1 Ch. here inserts [catunrāṁ pratisaṃvidām].
2 Ch. inserts here 阿訶嚩呬 (aśītyanuvāṣṭīnānāṁ).
3 Acc. to Ch. 無當無諦 (mmāsāṅgajātihatajīnāṁ), Tib. agrees with Ms.
4 MM. omits (buddha).
5 Acc. to Tib. & Ch. ‘paripūrīṁ’ may be ‘pariśuddhim’. (Ch. 濟淨, Tib. yonṣ-su-dag-pa).
6 Acc. to Ch. dṛṣṭigata-rāgacariteṣu.
7 Ch. here inserts [na dharmadhātāu].
8 Ch. here inserts 有情 (satva), 生者 (bhava or jantu), 蟄者 (poṣa), 士夫 (purusa), 麗生 (manoja? or manuja), 儒者 (mānavya), and 作者 (kartṛr or kāraka), 譔者 (vedaka), 知者 (jānaka), 見者 (paśyaka).
na dhātvāyatanesu pratiṣṭhate, na śamkleśavyavadāne pratiṣṭhate, na pratityasamutpāde pratiṣṭhate, na tyāgamātsarye pratiṣṭhate, na śīla-
dauḥśilye pratiṣṭhate, na kṣāntivyāpāde pratiṣṭhate, na viryakauśidye pratiṣṭhate, na dhyānāvikeṣe pratiṣṭhate, na prajñādausprajñye pratiṣṭhate, na śmrtyupasthāna-samyakprahānārdhipādendriya-bala-bodhy-
āngeśu pratiṣṭhate, na dhyāna-vimokṣa-samādhi-samāpattisu pratiṣṭhate, na duḥkha-samudaya-nirodha-mārgeśu pratiṣṭhate, na kṣayānabhisams-
kārānupādajñānesu pratiṣṭhate, na śamathavidarśanāyāṁ pratiṣṭhate, nābhijñāsu pratiṣṭhate, na vidyāvimuktā pratiṣṭhate, na śrāvaka-
pratyekabuddha-samyaksambuddha-bhūmiṣu pratiṣṭhate, na prthagyana-
śrāvaka-pratyekabuddha-dharmesu pratiṣṭhate, na nirvāne pratiṣṭhate, na buddhajñāna-bala-vaiśāradyeṣu pratiṣṭhate, nāsaṅgajñāne pratiṣṭhate, nātītāṅgata-pratyutpanna-jñānadarśanesu pratiṣṭhate, na buddhakṣetra-
sampadi pratiṣṭhate, na śrāvakavyūhasampadi pratiṣṭhate, na bodhi-
satvavyūhasampadi pratiṣṭhate. Tat kasmād dhetor? apratiṣṭhitā hi Suvikrāntavikrāmin sarvadharmāḥ. Na hi Suvikrāntavikrāmin sarva-
dharmānāṁ pratiṣṭhānaṁ vidyate. Tat kasmād dhetoh? sarvadharmā hi Suvikrāntavikrāmin-n-anālayā, anālayatvān na pratiṣṭhante. Sacet Suvikrāntavikrāmin dharmānāṁ pratiṣṭhānaṁ abhaviṣyat, ālayo vā kūṭastho vā dharmānāṁ abhaviṣyan, nidārśayiṣyat Tathāgato dhar-
mānāṁ pratiṣṭhānaṁ: idāṁ dharmānāṁ pratiṣṭhānaṁ, ayaṁ dharmānāṁ ālayo, 'yaṁ dharmānāṁ saṁcaya iti. Yasmāt tarhi Suvikrāntavikrāmin

1 Ch. here inserts 言常 (uccheda-śāvata); in the above cases Tib. agrees with Ms.
2 Tib. here inserts apramāṇa.
3 Ch. here inserts [mārgāga], and then mentions about [aviparyāsa].
4 Ch. here inserts cāsaṅgajñāneṣu.
5 Ch. here inserts 無常 (apramāṇa), as for Tib. see the above note 2.
6 Ch. mentions also about [vimuktijñānadarśana].
7 Ch. & Tib. here insert [prthagyana-]
8 Ch. here inserts [bodhisattva-].
9 Ch. here inserts [-bodhisattva-buddha-], Tib. inserts [-buddha-].
10 Ch. here inserts 生死 (utpādavyaya or saṃsāra), Tib. agrees with Ms.
11 Ch. here omits this clause, see the above note 4; Tib. agrees with Ms.
12 -yan, niḍa²=classical Sk. -ṣyad, anid²; or -ṣyam, nidārśayiṣati.
13 saṁcaya=Sk. samācaya.
sarvadharma apratishtita, analaya, asancayah, tasmah na kaścid dharmah kūtasthaḥ, tasmāt Tatāt gato dharmāṇam pratisṭhāṇāṃ vā "layaṃ vā saṅcayaṃ vā na nirdīṣati. Na hi Suvikrāntavikrāmin dharmāḥ pariniśpanṇāḥ, nāpi svabhāvaḥ kaścid, asambhāvād apariniśpattito dharmāṇāṃ na kvacid avatiṣṭhate, tenācyante 'pratiṣṭhītāḥ sarvadharmā iti. Asthānayogena adhiṣṭhānayogena Suvikrāntavikrāmin-āpratiṣṭhitāḥ sarvadharmāḥ. Nāsti Suvikrāntavikrāmin sarvadharmāṇāṃ sthitih. Tad yathā 'pi nāma Suvikrāntavikrāmin-ācataṣṭṇāṃ mahānaḍiniṇām Anavataptāt sarasā prasravantīnāṃ nāsty adhiṣṭhānam anyatra mahāsamudrāt, evam eva Suvikrāntavikrāmin sarvadharmāṇāṃ nāsti sthitir, yāvad anabhiṣamaṃkāraṃ na kṣapayanti. Anabhiṣamaṃskāra iti Suvikrāntavikrāmin na tatra sthānāṃ, nāsthānāṃ, nādihiṣṭhānāṃ, sarvatrāṣa gaṇanā nāsti. Sthānam iti vā 'dhiṣṭhānāṃ iti vā 'sthānāṃ iti vā 'bhiṣamaṃskāra iti vā Suvikrāntavikrāmin gaṇanaśā nirdīṣṭā. Yathāsattvapravṛttiṃ sarvadharmaḥ pratiṣṭhānayaḥ praṇāpāramitāyaḥ carataḥ. Evam caran Suvikrāntavikrāmin bodhisattvāḥ kṣipram sarvajñatadharmaḥ paripūrayaty, āsannaś ca bhavaty anuttarāyaṃ samyaksambodhau, kṣipram ca bodhimāṇḍam upasaṃkramati, kṣipram ca sarvajñānānāṃ pratilebhathe, kṣipram cāti

1. Ms. & MM. vā ālayaṃ.
2. MM. -yate.
3. Tib. ṁṇon-par ḫdu-byad (abhisaṃskāra), Ch. 無造等行 (anabhiṣaṃ).
4. 'adhīṣṭhāna' in Tib. 'rgyun mi-bchod-pa'; in Ch. '留難者', which is a rather peculiar translation, and moreover, after this another word '無果観者' is added, which is not in Sk. nor in Tib.
5. MM. nidiṣṭā.
6. -visyāntita = Sk. -vispanḍita.
dānena saṃtarpayitukāmena, sarvasatvānāṃ avidyā-ṇḍakoṣam bhettukāmena, sarvasatvānāṃ mahājñānaṃ buddhajñānaṃ upasaṃhautukāmena, sarvasatvānāṃ anukampaṅkena bhavītukāmena, sarvasatvānāṃ hitāśinā bhavītukāmena, sarvasatvānāṃ dharmasubhikṣam kartukāmena, sarvasatvānāṃ bhogasubhikṣam kartukāmena, sarvasatvānāṃ śilasubhikṣam kartukāmena, sarvasatvānāṃ kṣāntisauratyasubhikṣam kartukāmena, sarvasatvānāṃ viryasubhikṣam kartukāmena, sarvasatvānāṃ dhyaṇasubhikṣam kartukāmena, sarvasatvānāṃ prajnāsubhikṣam kartukāmena, sarvasatvānāṃ vimuktiṣubhikṣam kartukāmena, sarvasatvānāṃ svārgopapattisubhikṣam kartukāmena, sarvasatvānāṃ vidyāvimuktiṣubhikṣam kartukāmena, sarvasatvānāṃ vimuktiṣijñānadarśanasubhikṣam kartukāmena, sarvasatvānāṃ nirvāṇasubhikṣam kartukāmena, sarvasatvānāṃ buddhadharmaṃsubhikṣam kartukāmena, sarvasatvānāṃ sarvagunāsampaṭsubhikṣam kartukāmena, dharmacakraṃ pravartayitukāmenaṃ pravartita-pūrvaṃ śramaṇena va brāhmaṇena va devena va mārena va brahmaṇe νyena va punaḥ kena lokaṃ sahādharmena, dharmasāṅkathyāṃ kartukāmena, buddhabhūmau vyākartukāmena, śrāvakabhūmau vyākartukāmena, pratyekabuddhabhūmau vyākartukāmena, sarvasatvānāṃ pūrva-pranidhānaksalamūlāṃ saṃcodayitukāmena, asyāṃ prajnāpāramitāyāṃ śikṣitavyaṃ ghatītavyaṃ vyāyačchitavyaṃ, prajnāpāramitābhāvanā-yogam anuyuktena bhāvītavyaṃ.

1 Nāhaṃ Suvikrāntavikrāmin bodhisatvasya kāṃcid dharmam evaṃ kṣipram paripūrikaram samanupāsyāmi sarvadharmaṃ [an]yathā prajnāpāramitāyāṃ yathā nirdiśṭāyaṃ abhiyogaḥ pratipattir asya vihārasyānutschargo, yad uta prajnāpāramitā-vihārasya.

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1 Ms. santarp°.
2 Tib. here inserts ‘rig-pa’ (vidyā).
4 Ms. śrava°.
5 Ch. here inserts [bodhisatvabhūmau]; Tib. agrees with Ms.
6 Ms. & MM. bhavi°.
7 Ms. & MM. yathāha, but acc. to Ch. & Tib. it should be anya°.
8 MM. yathānir°.
Ye kecit Suvikrāntavikrāmin bodhisatvā asyāṁ prajñāpāramitāyāṁ
śaranti, niṣṭhā tatra gantavyā, āsannā ime bodhisatvā anuttarāyāṁ
samyaksambodhāv iti. Yeṣāṁ keṣāṁcit Suvikrāntavikrāmin-n-īyaṁ pra-
jñāpāramitā śrotāvabhaśas apy āgamisyati, śruttā cādhimokṣyanty
abhinandisyanti, bhūtasamānjanāṁ cōtpādayisyanti, teṣām apy aham kuśal-
mūlam anuttarāyāḥ samyaksamboder āhārakaṁ vadāmi: niṣṭhā ca
tatra gantavyā. Mahāprajñāsambhārōpacitā hy ete kulaputra vā kulada-
hitara vā, anyāni ca kuśalamūlāni parīgrhāntiti. Yeṣāṁ ca Suvikrānta-
vikrāmin bodhisatvānām ayaṁ prajñāpāramitōpayaśakauśarīparivarta-
nirdeso hastam gamisyati, kim cāpi tatra kecī na vyākṛtā bhaviṣyanti
sammatkham buddhair bhaśavadbhiḥ; atha ca punar vedītavyam etat:
āsannā hy ete vyākaraṇasya, na cireṇāte sammatkhaṁ vyākaraṇaṁ
pratilapsyanta iti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā dasakusalān kar-
mapathān samādāya vartante, niṣṭhā tatra gantavyā, āsannā hy ete satvā
Uttarakurusūpapateḥ; evam eva Suvikrāntavikrāmin yasya kasyacid
bodhisatvāsīyāṁ prajñāpāramitā hastam gamisyati, vedītavyam etad:
āsannā 'yam anuttarāyāḥ samyaksamboder iti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā dānām prayac-
chanti, muktatvāgāś ca bhavanti, satvāṁ-ś-ca dānena priyavadyatayarā
'rthacaryāyā samānārthatañā ca samgrhiṁanti, śīlaṁ ca raksanti, niha-
mānāś ca bhavanti, niṣṭhā tatra gantavyā, kṣipram ime satvā mahābhogā
bhavanty uccakulīnāś ca.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā dānāśilāś ca bha-
vanti, śīlasampannāś ca bhavanti, ksāntisampannās ca bhavanti, vīrya-
dhyānapratiṣṭhitāḥ prajñāyā samanvāgataḥ ca bhavanti, maitriṁ ca

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1 Ch. here has 修忍 (ksāntim ca śikṣanti).
2 Ch. here adds ‘如是苦難若手得此甚深般若波羅蜜多，當知隠密不退轉住’ (yasya kasyacid
bodhisatvasīyāṁ prajñāpāramitā hastagataḥ bhaviṣyati, vedītavyam etad: āsanno
'yam aviniwartaśceti). Tib. agrees with Ms. and has not such a clause.
3...3 (vīrya…prajñāyā…bhavanti) left out in Ch. & Tib.
satvānām antika utpādayanti, satvām-ś-ca śile samādāpayanti, adhipati-
śaṃvartaniyaṁ ca karmopacinvanti, veditavyam etad: acirād ete cakra-
vartirājyaṁ kārayisyantiti. Evam eva Suvikrāntavikrāmin yasya
kasyacid bodhisatvasāyaṁ prajñāpāramitā hastagata bhaviṣyati, vedita-
vyam etat: kṣipram ayaṁ bodhimandaṁ upasamkrāmiṣyatiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin yasya rājñāḥ kṣatriyasya
pūrṇāṁ pūrṇamāśyaṁ pañcadaśyaṁ purato 'rthakarane samniśānasasya
caκraratnaṁ prādurbhavati, tatrāvaṁ veditavyam: cakravarti cāyaṁ
bhaviṣyati, kṣipram cāsaṁ saptaratnāni prādurbhaviṣyantiti. Evam eva
Suvikrāntavikrāmin yasya bodhisatvasāyaṁ prajñāpāramitāparamivarto
hastāṁ gamisyati, veditavyam idaṁ: kṣipram ayaṁ sarvajñatā'-rambā-
naṁ samanvaṅgibhaviṣyatiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvā utkṛṣṭākuśalamū-
lasanmāvagataś ca bhaviṣyanti, śobhanasamācārāś ca bhaviṣyanti, udārā-
dhimuktayaś ca bhaviṣyanti, pratikulasaṃjñā cāsāṁ mānusyaḥ ātmā-
bhāve samṣitiṣṭhate, śīlasampannaś ca bhavanti, mahājanasya ca kṛtya-
kārino bhavanti, devopappattiṁ c' ākāṅkṣanti, veditavyam etat: kṣipram
ete cāturmahārājikānām devānāṁ sahaṛatayopapatsyante, tatra c' ādhi-
patyam kārayisyantiti. Ye kecet Suvikrāntavikrāmin pariśuddhataraṁ
kuśalamūlaṁ samanvāgata utkṛṣṭākuśalamūlaś ca pūrvaṁ ca dānāṁ
dadati, paścāt svayaṁ bhūnjate, prāk cânyeśām satvānāṁ kṛtyāni kur-
vanti, paścād ātmanāḥ, na cādharmarāgāratham bhavanti, na viśamarā-
garaktā bhavanti, devaiśvarya'-ādhipatyam c' ākāṅkṣanti, veditavyam
etad: acirād ete 'calam aprakampyaṁ devānāṁ trayastrimśatām āśvarya'-
ādhipatyam kārayisyanti, Śakraś ca bhaviṣyanti devānāṁ indrā iti.
Evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasāyaṁ prajñā-
pāramitopanāmyante, niṣṭhā tatra gantavyā, kṣipram ayaṁ sarvadhar-
maiśvaryaḥ ādhipatiśavartitāṁ anuprāpsyatīti.
Tad yathā 'pi nāma Suvikrāntavikrāmin ye satvāś caturāṃ brahmaṇaṃ viharāṇaṃ lābhino bhavanti, veditavyam etat: kṣipram ete Brahmaloka upapatsyanta iti. Evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvasāyaṃ praśnāpāramitānirdeśa upanāṃsyate, veditavyam idam: kṣipram ayaṃ dharmacakram pravartayiṣyatiti.

Tad yathā 'pi nāma Suvikrāntavikrāmin vārṣikeśu māseśu pratyu-pasthiteśv iyaṃ mahāprthivī meghan pratītya snigdhā bhavati, anupūr-vena ca pravarṣati, devenābhīṣyandamāṇa upary upary udakam pravar-ṣanti, yenōtsadhiṃ bahavo 'nugacchanti, ye cāsyā mahāprthivyās talāṃ saṃtarpayanti, evam iyaṃ mahāprthivy abhyantarā cābhīṣyandita snigdhā ca bhavaty, upariṣṭāc cōdakam uhyate, yathā nimnāni ca sthalāni saṃtarpayati, evam iyaṃ mahāprthivy upariṣṭān meghair abhīṣyandita sati trṇa-gulmaūśadhi-vanaspātin abhīṣyandayati, te 'bhīṣyanditaḥ santo bahūn sākhā-pattra-palāsān muṇcanti, bahu-puṣpa-phalās ca bhavanti, tadā cēyaṃ mahāprthivi manojnāgandham utsṛjati, evam iyaṃ mahāprthivy puṣpa-phalōtsa-saras-tadāgais tasmin samaya upāsobhitā bhavati, tatās ca tuṣṭā bhavanti manusyaś cāmanusyaś ca tāni puṣpa-phalāni paribhūj-jamāṇās tām ca gandham jīghrantāh. Evam eva Suvikrāntavikrāmin yadā bodhisatvasāyaṃ praśnāpāramita 'bhimukhi bhavati, asyāṃ ca praśnāpāramitāyāṃ yogam āpadyate, veditavyam etat Suvikrāntavikrāmin-n-ācīrenāyaṃ bodhisatvo 'bhīṣyanditaḥ sarvaśajñānānena, sarvaśajñānānāṃ vivarsiṣyati, sarvaśajñānānāṃ prakāśayiṣyati, tena ca satvān ārdrārāṣṭriṣyaty anuttaradharmaratnaprakāśanaṭāyai.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye 'navataptasya nāgara- jasya bhavane satvā upapannās, te catasro mahānādir utsṛjanti, yā
mahāsamudraṃ saṃtarpayanti. Evam eva Suvikrāntavikrāmin yeśāṃ bodhisatvānāṃ iyaṃ praṇāpāramitāḥ hastam upanāṃsyati, asyaṃ ca śikṣiṣyante, sarve te mahādharmadhārāḥ pravarṣanti, yābhiḥ sarvasatvān dharmadānena saṃtarpayisyanti.

Tad yathā 'pi nāma Suvikrāntavikrāmin ye kecit satvāḥ Sumeroḥ parvatarājasyāntikam upasamkrāmanti, sarve ta ekavānā bhavanti, yad uta suvarṇavarṇā bhavanti, evam eva Suvikrāntavikrāmin yeśāṃ bodhisatvānāṃ ayaṃ praṇāpāramitānirdeso hashtagato bhaviṣyati, sarve ta ekam gatim gamisyanti, yad uta tathāgatagatiṃ sarvajñātāgatīṃ.

Tad yathā 'pi nāma Suvikrāntavikrāmin sāgaro mahāsamudras sarvāḍakasamāṇḍhārayitā, nityam tatra sarvam udakam samavasarati, evam eva Suvikrāntavikrāmin yasya kasyacid bodhisatvāśayāṃ praṇāpāramitānirdeso hashtagato bhaviṣyati, niṣṭhā tatra gantavyā, kṣipram ayaṃ sarvadharmaśāgaraṭāṃ sarvadharmaḥbhājanatāṃ sarvadharmaśamavasaraṇatāṃ anuprāpsyati, kṣipram ca dharmasamktenākṣobhyo bhaviṣyatīti.

Tad yathā 'pi nāma Suvikrāntavikrāmin sūryamaṇḍalam abhyuddagchat sarvā diśāḥ prabhā dhīyāmikaroti, evam eva Suvikrāntavikrāmin bodhisatvato 'syāṃ praṇāpāramitāyāṃ caran, sarvasatvānāṃ dharmāvabhāsakṛtyena pratyupasthito bhavati, ihābhhyudgacchan Suvikrāntavikrāmin bodhisatvāḥ sarvasatvānāṃ kuśalamālāvabhāsena pratyupasthito bhavati, sarvasatvānāṃ ca daksinīyatāṃ gacchati, sarvasatvānāṃ ca punyakṣetraśuddhiṃ gacchati, sarvasatvānāṃ cābhigamanayo bhavati, sarvasatvānāṃ ca pūjyo bhavati praṇāṃśaniyaḥ.

Asyaṃ Suvikrāntavikrāmin praṇāpāramitāyāṃ śikṣamāṇo bodhisatvo 'gratāyāṃ śikṣate, sarvasatvānāṃ ca nirvāṇapathaśodhanāya śikṣate. Tat kasmād dhetor? eṣaḥ hi Suvikrāntavikrāmin-n-agraṃ śikṣā jyeṣṭhā varā pravarā 'nuttaram niruttarā yeṣāṃ praṇāpāramitāśikṣā. Asyaṃ śikṣamāṇaḥ Suvikrāntavikrāmin bodhisatvāḥ sarvasīkṣāpāramitāṃ prāp-

1. Ms. santar".
2. Ms. & Tib. satvāḥ, but Ch. 衆鳥 (śakunāḥ), śakunāḥ may be better.
3. Ms. MM. te. 4. MM. prasamā".

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(1) Ms. santar°
(2) Ms. & Tib. satvāḥ, but Ch. 衆鳥 (śakunāḥ), śakunāḥ may be better.
(3) Ms. MM. te.
(4) MM. prasamā°.
noti, sarvasīkṣās ca samādāyābhuydugcchati, sarvasīkṣaṇām ca deśayita bhavati, sarvasīkṣaṇāṁ cābhivāhayita bhavati. Asyāṁ hi Suvikrāntavi-
krāmin śīkṣāyām atītānāgatapratyutpannā buddhā bhagavanto bodhi-
satvacaryāyām carantaḥ śīkṣitāḥ śīkṣiṣyante śīkṣante ca, asyāṁ ca śīkṣāyāṁ supratiṣṭhitā buddhā bhagavantaḥ sarvasatvebhyo 'nuttarāṁ śīkṣāpārīśuddhiṁ samprakāśitavantas samprakāśayiṣyanti samprakāśasya-
yanti ca. Tat kasmād dhetoḥ? sarvalokābhhyudgataśīkṣā hy esā Suvik-
krāntaviṅkrāmin, yad uta praṇāpāramitāśīkṣā, sarvalokaviśiṣṭāśīkṣā,
sarvalokasvayambhūśīkṣā, yad uta praṇāpāramitāśīkṣā. Praṇāpāramitā-
yāṁ śīkṣāmanāḥ Suvikrāntaviṅkrāmin bodhisatvo na kasmīṃścid dharme śīkṣito bhavati, laukike vā lokottare vā, saṃskṛte vā 'saṃskṛte vā, 
śāsraye vā 'nāśraye vā, sāvadye vā 'navadye vā, na kvacit saṅgaṁ jana-
yati, sarvadhartamaṅgaviḥāri bhavati. Tat kasmād dhetoḥ? sarvadhartamaṁ 
hi Suvikrāntaviṅkrāmin-n-asaktā abaddhā amuktā, nāpi kasyacid dharm-
asya saṅgena pratypaṭhīta na bandhanena. Rūpaṁ hi Suvikrāntavi-
krāmin-n-asaktam abaddham amuktam; vedanā-saṃjñā-saṃskāra-vijñā-
nam asaktam abaddham amuktam; nāmarūpam asaktam abaddham 
amuktam; viparītya-dhṛṣṭigata-nivaraṇāṁ asaktān abaddhān amuktāni; 
rāga-dveṣa-mohā asaktā abaddhā amuktā, saḍādhyātmikānā āyatanānān 
asaktān abaddhān amuktān; saḍābhāyā-āyatanānā asaktān abaddhān 
amuktān; kāma-rūpa-arūpya-dhātavo 'saktā abaddhā amuktāh; ātma-
dhātāḥ satvadhātuś cāsakto 'baddho 'muktaḥ; pratītyasamutpādo 'sakto 
baddhā 'muktaḥ; samkleśavayavādānam asaktam abaddham amuktam; 
* [109.a.]
evaṁ tīyāga-mātsarya-sīla-dauḥśilya-kṣānti-vyāpāda-virya-kauśidyā-dhyā-

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1 MM. bhavanto.
2 śīkṣā not in Tib.
3 Ch. here inserts a paragraph concerning 12 āyatanas and 6 vijñānas; in our Ms. a paragraph concerning 12 āyatanas comes afterwards.
4 Ch. here adds [rāgacarita].
5 Ms. MM. yad.
6 Ch. instead of ātmadhātuḥ, puts [dharmadhātuḥ]; and here inserts 'mānas (jiva), 'sūtra (bhaśv or jantu), 'rāpa (puruṣa), 'rupā (pradhāna), 'rūpa (manoja or maruwa), 'rūpa (māṇava), 'rāpa (kartrī), 'rāpa (veda), 'rāpa (jānaka), 'rāpa (pāṣ-
yaka); Tib. agrees with Ms.
na-vikṣepa-prajñā-dausprajñāyāny asaktān abaddhān amuktānī; duḥkha-
samudaya-nirodha-mārgā asaktā abaddhā amuktāḥ; smṛtyupasthāna-
samyakprahānārddhīpaḥdāpamānāvipārīyasā asaktā abaddhā amuktāḥ;
indriya-bala-bodhyaṅga-samādhi-saṃmāpattayo 'saktā abaddhā amuktāḥ;
prthivy-ap-tejo-vāyv-ākāsā-vijñāna-dhātavo 'saktā abaddhā amuktāḥ;
anupādakṣayānabhisamāskāra-jñānāny asaktān abaddhān amuktānī;
vidyā-vimuktī asakte abaddhe amukte; abhijñā 'saṅgata 'saktā 'baddhā 'muktā; vidyā-vimuktiñānadarśanam asaktam abaddham amuktam;
prthagjana-śrāvaka-pratyekabuddha-dharmā asaktā abaddhā amuktāḥ;
nirvāṇam asaktam abaddham amuktam; buddhajñāna-bala-vaisāradyāny
asaktān abaddhān amuktānī; atitānāgatapratyutpannāsaṅgañānadarśa-
nam asaktam abaddham amuktam. Tat kasmād dhētor? sarvadharmānāṃ
hi Suvikrāntavikrāmin bandhanaṃ nōpalabhyate, asaṅgā abaddhā hi Suvi-
krāntavikrāmin sarvadharmāḥ, tena teśāṃ vimuktir nōpalabhyate.

Asaktā iti Suvikrāntavikrāmin na teśāṃ kaścid mocayitā, api tu yaḥ
evaṃ sarvadharmānāṃ darśanam idam ucyate, asaṅgañānadarśanam iti.
Asaṅga iti Suvikrāntavikrāmin saṅgānupalabdhitaḥ; asaṅgo 'saṅgatayā,
'saṅgo 'saṅghūtatayā; 'saṅga ity ucyate; nātra kaścid upalabhyate,
yāḥ samyujjeta vā badhyeta vā, yataś ca nōpalabhyate yaḥ samyujjeta
vā badhyeta vā, tenāsaṅga ity ucyate. Abaddha iti Suvikrāntavikrāmin

1 MM. -prajñāyāni.
2 Ms. MM. -māṇa-vipārī, but acc. to Ch. & Tib. it should be -māṇāvipāra.
3 Ch. here inserts [chāyāna-vimokṣa].
4 Ch. here inserts [mārgāṅga].
5 Ch. here mentions about [aprāmāṇārddhīpaḥ].
6 Ch. here inserts about [asaṅgañānāny].
7 Ms. MM. avidyā; Tib. vidyā.
8 This (vidyā) should be omitted, acc. to Ch. & Tib.
9 Ch. here inserts a paragraph concerning 奥生聖闍梵聖佛地 (prthagjana-śrāvaka-
pratyekabuddha-bodhisattva-buddha-bhūmi); Tib. agrees with Ms.
10 Ch. here inserts 聖佛 (bodhisattva-buddha); Tib. agrees with Ms.
11 Ch. here adds 生死 (utpāda-vyāya or saṃsāra).
12 Ms. MM. asaṅgam.
13 Ms. asaṅgā asaṅgā, MM. asaṅgāsaṅgā.
14 Ms. saṅgāsaṅgā, MM. -yasaṅgāsaṅgā.
15 Ms. looks like (abedha), MM. (avedha), Tib. rtogs-pa med (abodha?), Ch. 無譿.
bandhānupalabdhitāḥ; bandhābhūtatayā ’baddha ity ucyate. Na hi tatra
kimcid bandhanaṁ vidyate, nāpy tatra kaścid upalabhya yo baddhaḥ,
yataś ca nōpalabhya yo baddhas, tenābaddha ity ucyate. Yaś cāsakto
’baddhaḥ, kutas tasya muktiḥ; yaś ca na sajyate na badhyate, mukto
’sau visamyuktaḥ śītibhūto vipramuktaḥ, tatra na kācid bhūyo bandhanā,
tenōcyate vimukta iti, mokṣo ’syā bhūyo na samvidyate. Ayama Suvikrāntavikrāmin
bodhisatvasya sarvadharmāsaktābaddhāmuktajñānadar-
śanapraveśaḥ prajñāpāramitāyām carataḥ. Evam caran Suvikrāntavikrāmin
bodhisatva āsanno bhavaty anuttarāyāḥ samyaksambodheḥ, kṣipram
ca sarvajñānānāṁ pratilabhate. Imām āham Suvikrāntavikrāmin mudrām
sthāpayāmi bodhisatvānāṁ samāsayachedāya prajñāpāramitām abhiyuk-
tānāṁ prajñāpāramitāyām caratām. Svayam imaṁ Suvikrāntavikrāmin
mudrānirdeśam adhiṣṭhāsyāmi, na pratibalā mama śrāvakā imaṁ prajñā-
pāramitāmudrāṁ paścime kāle paścime samaye paścimāyāṁ pañcaśatayāṁ
dhārayitum.

Atha khalu Bhagavan Bhadrapāla-Susārthavāhā-pūrvamgamanī pañ-
camāṭrani bodhisatvasatāny āmantrayate sma Suvikrāntavikrāminiṁ ca
bodhisatvam: śakyatha yūyaṁ kulaputrās Tathāgate parinirvṛte paścime
kāle paścime samaye paścimikāyāṁ pañcaśatayāṁ saddharmāntardhāna-
kālasamaye saddharmavipralohe vartamāne samkṣiṇakāla imaṁ tathā-
gatasyānekkakalpakoṭiṇyutaśatasahasrasamudānītaṁ dharmaratnakosāṁ
prajñāpāramitāpūrvamgamanā prajñāpāramitāprabhavam prajñāpāramitā-
pratiṣṭhānāṁ dhārayitum, parebhyaś ca vistareṇa samprakāsayitum.1
Evam ukte bodhisatvā Bhagavantam etad avocan: śakyāmo vayaṁ
Bhagavan-n-imaṁ Tathāgatasyānekkakalpakoṭiṇyutaśatasahasrasamudā-

1 Ms. bedh, Tīb. rtops-pa (bodha); Tīb. in this paragraph always rtops-pa; acc. to Ch. and considering the context of Sk. text itself, it should be in this paragraph ‘baddha’ or ‘baddha’.
2 See the above note.
3 Ms. pañcaśatayām, but acc. to Ch. & Tīb. it should be pañcaśatayām.
4 Susārthavāha, MM. susā².
5 Ms. MM. -kāle.
6 Ms.-tub.
nītaṁ anuttarāṁ dharmaratnaкосāṁ prajñāpāramitāpūrvavāgamam prajñāpāramitāprabhavaṁ prajñāpāramitāpratisthānam dhārayitaṁ, parebhyāsa ca vistarena samprakāśayitum. Kiṁ cāpi Bhagavan sa kālo mahābhaya mahākāntāro mahāghoraśa ca bhaviṣyati, yad bhūyasā ca tasmin samaye satvāḥ saddharmavyasanasaṁvartaniyena karmanā samanvāgata bhaviṣyanti, viśamalobhalubdhā viśamarāgaraṇtā adharmarāgaraṇtā īrṣyālobhaperītaceṣṭasaṁ krodhanās caṇḍāḥ paruṣā durvacaśah śaṭṭhāḥ kuhakā māyāvino 'dharmacārīnāḥ, kalaha-bhandana-vivāda-vigraha-bahulā asaṁvarasthitā lubdhā lokabhābhibhūtāḥ kuśīdā hinaśīra muṣītasmrtyo 'samprajñās tuṇḍā mukharāḥ pragalbhā antarhṛdayapratichchannapāpakarmāṇa utsadarāgadvesamohā avidyā-'ṇḍakośatamomohāndhakārūbhībhūtā mārapakṣānukulacārīnāḥ pratyarthikāsa ca bhaviṣyanty asya gambhirasya dharmavinaṁyasya dharmaratnaことですasyāpratyudgatamanaḥśilās ca bhaviṣyanti. Atha ca punar utsahāmahe vayaṁ Bhagavan-n-imān tathāgatasīneka kalpakopātī niyutaśatasahasrakuṣalamūlasamudānantam, anuttarāṁ dharmaratnaкосāṁ dhārayitaṁ vācayitaṁ, ye ca tasmin-n-antakāle parītta parītta ca satvā bhaviṣyanty, ebhir dharmair arthikā, eṣu dharmeṣu śiṣṭukīmā aṣaṭṭhā ṛjavo 'māyāvino, ye jīvitam api parītyajeyur, na punar eṣāṁ dharmāṇāṁ pratyarthikā bhaveyur nāpīmān dharmān pratiśīpeyur, nāpy ebhyo dharmebhyaḥ parāṁmukhā bhaveyuh, teṣām artham kariṣyāma utsāhaṁ ca dāsyāma eṣa evamrūpeṣu dharmeṣu samdarśayisyāmah, samuttejajayisyāmah, sampraharsayisyāmah.

Atha khalu Bhagavāṁ-s-tasyāṁ velāyāṁ idam dharmādhiṣṭhānaṁ prajñāpāramitānirdeśaṁ adhitiṣṭhati sma, mārasya ca pāpiyaśo 'smin

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1) kāntāra, Ch. विचार, Tib. mya-ūn.
2) īrṣyā = Sk. īrṣyā, cf. Edgerton, BHSD, p. 115.
3) MM. tuṇḍamu.
4) Ms. anantah.
5) MM. -nāb.
6) Ms. parīta.
7) MM. ṛjayo.
8) Ms. sand.
dharmaparyāye mārapāsānāṁ chedāyādhīṣṭhānaṁ akarot. Atha khalu Bhagavān smitaṁ prāviṣkaroti sma, yathā 'yaṁ trīsāhasramahāsāhāsro lokadīhātur mahatā 'vabḥasena spuṭo 'bhūt, devā api manuṣyān paśyanti sma, manuṣyā api devān. Ye tatra saṃnipatitā deva-nāga-yakṣa-gandharvāsura-garuda-kiṁnara-mahoragās, te sarve divyaiḥ puṣpair Bhagavantam abhyavakiranti sma, divyāni ca cīvarāṇi kṣipanti sma, mahāntaṁ ca nirnādanirghoṣam akārṣaḥ: mahā-'dhīṣṭhānaṁ batēdaṁ Tathāgatenādhiṣṭhitam yatrāgatir mārāṇāṁ pāpiyasāṁ, sarvāmarapāsaḥ hi cchinnā anena dharmādhiṣṭhānaṁ ca. Teśaṁ kulapatraṇāṁ kuladuhitṛṇāṁ ca bhūyo mārebhyaḥ pāpiyobhyaḥ 'bhayaṁ pratikāṁkṣitavyaṁ, ya īmaṁ dharmaparyāyanāṁ dhārayisyanti vācāisyanti parebhyaḥ ca vistareṇa samprakāsāisyanti, uttirnaṁ te bodhisatvā bhaviṣyanti. Māraṁ ca te pāpiyāṁsāṁ sasainyaṁ parājayisyanti, ya īmaṁ dharmaparyāyāṁ dhārayisyanti vācāisyanti parebhyaḥ ca vistareṇa samprakāsāisyanti.


1 Ms. MM. kinnara.
2 Ms. -eyan.
3 Ms. hi cchinnāḥ, MM. hi cchinnāḥ.
4 Ms. MM. mārāḥ pāpiyāmsa bhayaḥ, but in acc. with Tib. (bdud-sdig-can-gyis bḥiḥ-gso sīam-du dogs-par mi-bgyiḥo, and Ch. (不動佛是諸陀羅尼) we read in this way.
5 Ms. MM. teśaṁ, but acc. to Ch. and Tib. it should be ‘te’.
6 Ms. bodhisatvā, but acc. to Ch. & Tib. it should be [devaputra] or [devādayo]; see MM. p. 98, note (1).
7 In Ms. the letters in brackets are undecipherable, I supplied them by supposition.
parebhyāsa ca vistareṇa samprakāṣayiṣṭya. Na khalu punaḥ Suvikrāntavikrāmiṁ-n-aṁ dharmaṁ paryayāḥ samkliṣṭaṁ satvaṁ hastaṁ gamiṣṭya, nāpi māraṁśaṁ badhaṁ. Ājneyabhūmir iyam Suvikrāntavikrāmin, nēyam anājāneyanām anājāneyabhūmiṁ. Tad yathā 'pi nāma Suvikrāntavikrāmin ye te bhaviṣyanti hasty-ājāneya vā 'śv'-ājāneya vā, na te koṭṭarājānām paricaryāṁ kurvanti nāpi te krūrajanānām darśanaṁ upayānti; cakravartināṁ Suvikrāntavikrāmīṁ-s-tathārūpā hasty-ājāneya āsv'-ājāneyaṁ ca darśanaṁ upayānti, teṣāṁ cābhhyudgacchanti paribhogāya, upasthānaparicaryāyai, cakravartināṁ hi rājānāṁ paribhogāya bhavantī. Evam eva Suvikrāntavikrāmin manusy'-ājāneyanāṁ satvāṁ ima evaṁrūpā dharmaparyayaḥ paribhogāya hastaṁ gamiṣṭya. Tad yathā 'pi nāma Suvikrāntavikrāmin-n-Upośadho nāgarājaḥ Supratyāśitaṁ ca nāgarāja Airāvano nāgarājaḥ, na te manusyānāṁ upabhogaṁ samkrāmānti, nāpi te manusyānāṁ darśanayopasanākrāmantī, nāpi te 'nyesāṁ devaṁ upabhogaṁ paribhogāya samkrāmantī, dev'-ājāneyanāṁ te nāgarājanaḥ paribhogāya samkrāmantī; yathā yathā ca Śakro devaṁ indro 'bhikrāmati vyūhaṁ kṛtvā tathā [tathā cāpī] nāgarājanaś tādṝṣām eva vyūhaṁ kṛtvā pasamkrāmantī paribhogāya. Evam eva Suvikrāntavikrāmin ye te bhaviṣyanti manusyāṃdrāḥ pu[ru]ṣendrāḥ, [teṣāṁ ime dharma]paryaya upabhogaparibhogāya bhaviṣyanti, yad uta vācanatayā deśanayā samprakāṣanatayā, teṣāṁ cēme dharmaṁ paryayāṁ mahāvyuḥ mahāvisphārā mahādharmaṁ-ā[lokā bhaviṣya]nte, mahatiṁ ca dharma-

1. Ms. MM. ajāṇa; acc. to Ch. & Tib. it should be ājāṇa.  
2. Ms. MM. ajāṇa; acc. to Ch. & Tib. it should be ājāṇa.  
3. Ms. MM. hastayajāṇa; see above note.  
4. Ms. looks like kotha.  
5. Upośadha, Ch. yot, Tib. bje-tsi; to use 'Upośadha' as the name of a nāga king is of rare occurrence, cf. 'Upośadha' and 'Upoṣatha' in Edgerton's BHSD.  
6. MM. cēva.  
7. The letters in brackets are worn away in our Ms.; in acc. with Ch. & Tib. I supplied.  
8. manusyāṇāṁ drāṇaṣendrāḥ, Tib. mihi dran-pohi ca the 'ses-nams, Ch. 善士人帝.  
9. MM. reads 'teṣāṁ aṁaṁ dharma]-paryaya upaṇa bhaviṣyaṇi', it may be right in this case, but considering the succeeding sentence, it may be better to read in this way.  
10. MM. ca me.  
11. The letters in brackets are worn away in our Ms.; MM. reads -ma[dipā bhaviṣya]nte; Tib. snañ-ba byed-par bgur, Ch. 作大法照.
pritim esu dharmaparyāyesu te 'nubhaviṣyanti. Mahatā ca pritiprāmo-
dyena samanvāgata bhaviṣyanti, asya dharmaparyāya[ṣya]ka[m] naya[m] [ye dhārayiṣya]māṇaḥ, kah punar vādo, ye sakalasamāptam lekhayitvā dhārayiṣyanti vācayiṣyanti pūjaiṣyanti vaistārikam ca kariṣ-
yanti, [te te manusyē]ndrā manusyā'-ājāneyaḥ, parigṛhitās te khalu 
punah Suvikṛāntavikrāmin-n-anena dharmaparyāyena bhaviṣyanti; agatir 
asmin-n-anājāneyānāṃ. Etad apya aham Suvikṛāntavikrāmin sarvasam-
śayacchedāya vadāmi.

Asmin khalu punar dharmaparyāye Bhagavata bhāṣyamāṇe, 'ṇekair 
aprameyair bodhisatvaiḥ anuptattikeṣu dharmesu kṣāntiḥ pratilabdhaḥ 
'bhuṭ, aprameyāsāmkhyeyāś ca satvā anuttarāyāṃ samyaksambodhau 
cittāṇy utpādayanti, niyatās ca te Tathāgatena nirdiṣṭā abhūvan bodhāya. 
Idam avacod Bhagavān, āṭta[m]nāḥ Suvikṛāntavikrāmi bodhisatvo 
[113,b.] mahāsatvaḥ catasraḥ pariṣadāḥ sadeva-mānuṣa-nāga-yakṣa-gandharvā-
sura-guruḍa-kiṃnara-mahoraṅgaḥ ca loko Bhagavato bhāṣitam abhyanan-
dan-n-iti.

Anuśāṃsā-Parivartaḥ Saptamaḥ.

Ārya-Suvikṛāntavikrāmipariprechā-prajñāpāramitā-nirdeśa-Sārdha-
dvisāhasrikā Bhagavaty-Ārya-Prajñāpāramitā samāptā.

1 MM. -yayeṣu.
2 These letters in brackets are worn away in our Ma., I supplied in acc. with Ch. 
& Tib.; MM. -[ṣya]kanayaṃ [dhāraya]māṇaḥ, but two more letters should be 
supplied in space, accordingly I read in this way.
3 The letters in brackets are worn away in our Ms., especially in the upperparts; 
judging from the remaining under-parts, the first two seem to be [te te]; MM. 
reads (tena).
4 Ms. MM. -ṭe ane°.
5 Ms. āṭtaṇaḥ.
6 MM. -manuṣa.
7 Ms. MM. kinnara.
8 Ch. end of Pasc. 600., i.e. end of the whole 'Mahāprajñāpāramitā-sūtra'.
9 Ch. no Chapter name; Tib. Phan-yon-gyi lebu shes-bgyi-ste bdun-pabo.
10 No colophon in Ch.; 'Sārdha....Bhaṅ...mitā' not in Tib.
Anuṣaṃsā-Parivartaḥ

(1) Yā sarvajñatayā nayaty upāsamaṃ sāntūśīṇaḥ śrāvakān, yā mārgajñatayā jagaddhitakṛtāṃ lokārthasampādikā.
Sarvākāram idaṃ vadanti munayo viśvaṃ yaya saṃgatās, tasyai śrāvakabodhisatvagāṇino buddhasya mātre namaḥ.

(2) Ye dharmā hetuprabhavā hetum teṣāṃ Tathāgato hy avadat,
teṣāṃ ca yo nirodho evaṃ vādi Mahāśramaṇaḥ.

---

1 These verses (which Ch. & Tib. lack) are the same with the first ones of the Introductory verses of Abhisamayālaṃkārālokaḥ, (Commentary on Aṣṭasāhasrikā-prajñāpāramitā-sūtra by Haribhadra) ed. by Dr. Wogihara, Tokyo, 1932.
2 Ms. upasamaṃ.
3 Ms. MM. -dha; acc. to the rule of samādhi -dha is right, but metrically -dho is better.
4 vādi= a Prākrit form of Sk. avādit.
### ADDENDA I

Indices to Part I (Introductory Essay)

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