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

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

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

3. The new concepts of Vajrayāna philosophy are, however, introduced only in the case of the Adhyāyā-satīka (= A 1), and the “25 Doors to Perfect Wisdom” (= B 2), which is but a splinter from the Adhyāyāsātīka.

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

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

A) We first of all consider the eight Sūtras.

(A 1) The version in 150 lines, Adhyāyā-satīka-prajñāpāramitā-sūtra, or Prajñāpāramitā-naya-satapāṭihatī, differs in style from the other Sūtras on perfect wisdom, and it might as well be reckoned among the Tantras. Candrakīrti and Haribhadra nevertheless quote it as an authoritative Prajñāpāramitā text.

The text falls into 15 chapters. The 15th chapter consists of 10 verses. The first 14 chapters, each very short, except for the first, are spoken by a number of mythical Buddhas, who, successively, expound the various methods (naya) of the Prajñāpāramitā. Each hex-position is really a small litany, similar in style to those at the end of the Aṣṭasāhasrika, in chapters 29 and 31. Germ syllables, like AM, BHYO etc. sum up the message of each chapter. The terminology is largely esoteric, and abounds in terms like vajra, guhyas, siddhis, amogha, krodha, etc. Our sanskrit text, which is based on a slightly incomplete Central Asian manuscript, does not contain the recommendations of the study of the Sūtra, which the Tibetan and Chinese
translations give, in verbally differing forms, after chapters 1, 2, 3, 4, 5, 13, and 15, and which on the Central Asian manuscript appear in a Khotanese translation.

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

In many ways this Sūtra is a counterpart to the Hṛdaya. It is a dialogue between the Lord and Avalokiteśvara, whose future Buddhahood is here predicted. The Bodhisattva is enjoined to repeatedly recite the “heart of perfect wisdom.” The appeal of the Sūtra is to the less endowed, to beings who have “but little capacity to act,” who have “little merit,” who are “dull and stupefied.” The Hṛdaya, on the other hand, is addressed to the elite. It concerns itself with the removal of the cittāvaraṇā. By contrast, the Śvalpākṣara is content to promise a removal of the more elementary karmāvaraṇā.

Here the Buddha enters into a samādhi which concentrates on the practical fruit of the Buddhist way of life (sarvaduḥkha-pramocana), whereas in the Hṛdaya his samādhi represents the glory of the transcendent dharma itself (gambhīrā-avabhāsa dharmaparyāya). In the Śvalpākṣara the teaching of the perfection of wisdom is expounded only insofar as it concerns one’s attitude to other beings, whereas the Hṛdaya concentrates on the attitude to dharmas. The formula of the ‘heart of perfect wisdom’ in the Śvalpākṣara, which also recurs in the “Perfection of Wisdom for Vajrapāṇi” (Ā 7), implies a more bhaktical appeal to the power of a deity, whereas the mantra of the Hṛdaya condenses the very struggle for spiritual emancipation into one short formula. The claims on the reader’s capacities are also rather modest. Avalokiteśvara asks the Lord to give the perfection of wisdom “in a few syllables, a source of great merit; by merely hearing it all beings extinguish all hindrances which come from their past karma, and they are definitely turned towards enlightenment.”

The Tantric element is more pronounced than in the Hṛdaya. One short mantra, and one long dhāraṇī are given. The Sūtra promises that as a result of it “the beings who labour zealously at the evocation of mantras, will find that their mantras will succeed (sidhyanti) without fail,” and, “where it has been read out, there all the assemblies are consecrated (abhīṣikta) and all their mantras are realized face to face (abhimukhā bhavanti).” The Mantra concerns the Tathāgata Mahābuddha Śryāyamuni, a Buddha of the remote past, who was in the world at the beginning of the first incalculable aeon of the career of the Bodhisattva who later became the Buddha Śryāyamuni.

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

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

( A 4 ) The Śūryagarbha-sūtra first compares the concentration of a skillful Bodhisattva with the sun from seven points of view, then sums up the metaphysics of perfect wisdom, enumerates the blessings derived from a study of the Prajñāpāramitā-sūtra, and ends up with a few
gāthās. In the text itself the Bodhisattva is called Sūryaprabhāsa (‘ni-ma rab-tu snān-ba, Splendour of the Sun’), and not Sūryagarbha as in the title.

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

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

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

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

B) We next consider the two Litanies.

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

(B 2) The Pañcavimsatis-prajñāpāramitā-mukha, the “Twenty-five doors to Perfect Wisdom” is preserved in full only in Tibetan. The 25 formulas themselves, without the framework of a Sūtra, do however, occur elsewhere, — in the Tibetan and two Chinese translations of the Adhyārdhaṣatikā (–A 1.), and in the Śrī-paramāḍyā. The 25 formulas which constitute the doors to the entrance into transcendental wisdom, or, alternatively, the faces or aspects of transcendental wisdom, either express a metaphysical truth, or a state of spiritual perfection, or a short mantra. The loving enumeration of the classes of supernatural beings at the beginning, the constant references to vajra, terms like nisumbhaṭ at 14, or mahārāga at 7, and the reference to the body, speech and mind of the Tathāgatas mark this as a work of the Tantric Vajrayāna. The Sūtra is addressed to Vajrapāṇī, ‘the spirit who bears the thunderbolt,’ a symbol of irresistible strength. He has always been closely associated with the Prajñāpāramitā. In the Aṣṭaśāhasrikā it is said that he always follows closely behind an irreversible Bodhisattva, so as to protect him. In the list of the Mahāmāyuri he is the Yaksā of the Vulture Peak, near Rājaṛṣṭha, the scene of most of the sermons on Perfect Wisdom. In the Vajrayāna he becomes the Bodhisattva who corresponds to Akṣobhya, and belongs to the same family as the Prajñāpāramitā, i. e. the dveṣa family.

C) Next we turn to five Dhāraṇīs.

(C 1) (C 2) Amoghavajra translated two works dealing with the dhāraṇīs, 36 in number, which were added to the 7th chapter of the “Prajñāpāramitā-sūtra explaining how benevolent kings may protect their country” in Amoghavajra’s translation of that Sūtra (T 246 ii.).

(C 3) A prajñāpāramitā-dhāraṇī, very short, is found in varying recensions in Nepalese manuscripts of Collections of Dhāraṇīs (dhāraṇī-samgraha). I do not know whether it is preserved anywhere in Chinese or in Tibetan. Its purpose is to help us remember the Śataśāhasrikā.

(C 4) A prajñāpāramitā-hṛdaya-dhāraṇī consists chiefly of invocations. It begins with: Om namaḥ śrī-Vajrasatvāya ! It has no connection at all with the Hṛdaya Sūtra, but it is one of the numerous attempts to express the core, or essence, of transcendental wisdom in magical form.

(C 5) The “Perfection of Wisdom in One Letter,” the Ekākṣari, is preserved only in Tibetan. The one letter, or syllable, is A, which has always in Buddhist tradition had a special affinity with emptiness.

1 xvii, p. 688
2 anayā dharmayā Śataśāhasrya-prajñāpāramitā-vacana labhate phalam
The text gives the usual preamble and conclusion of a Sūtra, is addressed to Ānanda, and the body of the Sūtra is extremely short.

D) We finally conclude our survey with the Rituals.

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

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

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

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

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

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

Tantric Prajñāpāramitā works

A. Sūtras.

S: Prajñāpāramitā-nāya-hataṇḍasatikā
-ed. Izumi, Togano, Wogihara ; Kyoto 1917, pp. 1-19
-ed. S. Togano, Rishukyo no kenkyu, 1930, pp. 1-9

Ch: T 220(10), 518. Hsien-tsiang, 660 A. D.
T 240 i. Bodhiruci, ca 700 A. D.
T 241 ii. Vajrabodhi, ca 725 A. D.
T 243 i Amoghavajra 770 A. D.
T 242 i Dānapāla 980 A. D.
A5. The Perfection of Wisdom for Candrargarbha
S: Candrargarbha praññāpāramitā mahāyāna sūtra...
Ti: bla-ba'i sūn-po
O 743. 180a-181b

S: Praññāpāramitā Samantabhadra mahāyāna sūtra...
Ti: kun-tu bzan-po
O 744. 181b-182a

A7. The Perfection of Wisdom for Vajrapaṇi
S: Praññāpāramitā Vajrapaṇi mahāyāna sūtra...
Ti: lag-na rdo-rje.
O 745, 182a-b

A8. The Perfection of Wisdom for Vajracetu
S: Praññāpāramitā Vajracetu mahāyāna sūtra.—
Ti: rdo-rje rgyal-mtshan
O 746. 182b-183b

B. Litanies.

B1. The 108 Marks of Perfect Wisdom.
S: Praññāpāramitā nāma aşşāsatākā...
Ti: 'phags-pa šes-rab-kyi pha-rol-tu phyin-pa'i mchog rgya rtsa bbring-pa'
O 172
To 25 (=553),KA 174-5
Narthang, Sna tshogs 250a-252a. Rgyud DA, 502-503

B2. The 25 Doors to Perfect Wisdom.
S: Pañcaviṃśati-praññāpāramitā-mukha.
Narthang, Sna tshogs 26a-b
Ti: 1. Tibetan trsl. of Adhyārtha-pārākṣa, ch. 15 A.
2. Śrī-paramādyā.
acc. to Toganoo p. 398.
Toganoo prints the list in skr. on pp. 398-400, with Sino-Japanese translation.

C. Dhāraṇīs.

C1. Explanation of the Dhāraṇīs of the Ninnō.

S: ---
cf. de Visser pp. 142 sq., 159.

C2. Rules of reciting the Dhāraṇīs of the Ninnō.

S: ---

C3. The Dhāraṇī of Perfect Wisdom.

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

C4. The Dhāraṇī of the Heart of Perfect Wisdom.


C5. Perfect Wisdom in One Letter.

S: Bhagavatī prajñāpāramitā sarva-Tathāgata-mātā (or: māte ?) ekākṣarā nāma. ---

O 741 Narthang, Sna tshogs 255b-256a

D. Rituals.

D1. 1. The great Heart Sūtra of the great Perfection of Wisdom.
2. Method of making an image of the Prajñāpāramitā.

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

D2. Ritual concerning a Maṇḍala of Prajñāpāramitā.

S: ---
Ch: T 1151. trsl. Amoghavajra.
against She-hu’s Chinese translation (T 249) with the kind help of Dr. Arthur Waley.

3. The Prajñāpāramitā nāma aṣṭasātaka,

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

Svalpākṣara Prajñāpāramitā

(Namaḥ sarva-buddha-bodhisattvabhyaḥ  
evaṃ mayā śrutam ekasmin samaye. Bhagavān Rājagṛhe viharati  
sma Grūḍhakūte parvate, mahātā bhikṣu-saṃghena sārdham dvādaśa-  
sahasra-pañcaśataiḥ, bodhisattva-koṭi-niyuta-sahasraśrīḥ sārdham  
viharati sma, lokapāla-adī deva-koṭi-niyuta-sahasraḥ pariśv qualified  
srūpac, śrīḥ sīpāsane viharati sma.

atha khalu bodhisattva mahāśattva Āryāvalokiteśvaro utthāya-aśanād  
enaṃs sam uttarāśaṅgah kṛtvā, daksināṃ jñu-mandalaṃ prthivyāṃ  
pratiṣṭhaṇyāya, yena Bhagavāṃ tena-ajñalīṃ prāṇamya prahāsa-vadana  
bhūtvā Bhagavantam etad avocat : desayatu Bhagavān prajñāpāramitām  
svalpākṣaram mahā-puṇyām, yasyāḥ śravaṇaṃ mātṛṇa sarva-sattvāḥ sarva-  
karma-āvarāṇāṃ kṣapayaṃyaṇī, niyataṃ ca bodhi-pāraṇāḥ bhaviṣyaṇī,  
ye ca sattvāḥ mantra-sādhane udvyuktāḥ teṣāṁ ca-avighnena mantrāḥ  
sidhyantāḥ.

atha khalu Bhagavān Āryāvalokiteśvarāya bodhisattvāya mahāśattva-  
ṣaya mahā-kaṇumikaḥ sādhukāram-adattam ; sadhu sadhu kuṇaputra, yaś  
tvaṃ sarva-sattvānām arthāya hitaya sukhyāya pradhānaya ca dirgha-  
ratrāṃ nivuktah, tena hi tvam kuṇaputra śṛṇu sādhu ca suṣṭhau ca  
manasikuto, bhāṣiṣye’haṃ te prajñāpāramitāṃ svalpākṣaramahā-  
puṇyām, yasyāḥ śravaṇaṃ mātṛṇa sarva-sattvāḥ sarva-karma-āvarāṇāṃ  
śaṃcayāṅyānī, niyataṃ ca bodhi-pāraṇāḥ bhaviṣyaṇī, ye ca sattvāḥ  
mantra-sādhane udvyuktāḥ teṣāṁ ca-avighnena mantrāḥ sidhyanto.

atha khalu Āryāvalokiteśvaro bodhisattvāya mahāśattvāya Bhagavantam  
etad avocat : tena hi Sugataḥ bhāṣatu sarva-sattvānām arthāya hitāya  
sukhyāya ca.

1. Tib. dpal-pa'i sni-'po'i ; śrīmaṇḍa?  
2. śvaṛa Ma. 8. phan-pöl phyle 4. Ma : -to
atha khalu Bhagavāṇaḥ tasyāṁ velāyāṁ sarva-duхаka-pramocano
nāma samādhiḥ samāpadyate sma, yasya ca samādhiḥ samāpannyaasya
Bhagavato5 uttā-kośa ( jñā-) -vivarān-lavād6 anekāni raśmi-koṭi-niyuta-
satasaḥrasāni niścaranī sma. taśa ca raśmiḥ sarva-buddha-kṣetraḥ
pari-spuṭany abhūvan, ye ca sattrāḥ tāva prabhaya śprṣṭāḥ, te sarve
niyata abhūvan anuttaraśyām samyak-sambodhau,6 yıvān nārakāḥ sattvāḥ
(sa dhva sū ga sa ma + + +) sarve ca buddha-kṣetraṇī śadākṣarām
pravicle, divyāni ca candana-cūrṇa-varṣāṇī Tathāgata-pāda-mūlaṁ
vavarṣāṁ.

atha khalu Bhagavā-ves tasyāṁ velāyāṁ prajñāpāramitāṁ bhāgaste sma.
tadyathā : bodhisattvaya mahāsattvāna sama-cittana bhavayam,
sarva-sattveṣu maitra-cittena bhavatvayam, kṛtajñena bhavatvayam
kṛtvedinā7 ca bhavatvayam, sarva-pāpa-virata-cittena bhavatvayam.
idān ca prajñāpāramitāḥ-hṛdayam a ( + + ) tavyam9 : Namo raṇa-
trayāya ! Namaḥ Śakyamunye tathāgata-arhate samyak-sambuddhaya !
tadyathā : Oṃ, mune mune mahāmuniye svabhā ; asyā prajñāpāramitāyā
lābhāt mayā-anuttarā samyak-sambhodhir anuprāpta, sarva-Buddhāḥ ca
ato nityātā, mayā-aiyā eva prajñāpāramitā rūta Mahāśakyamunēs9
tathāgatasaya sākṣāt, tena hi tvam sarva-bodhisattvāṁnām agrato
buddhate ca vyākṛto : bhavijaysi tvam māṇava-anāgante dhibān10
Sam-(anta-raśmi-sam-)dīgata10śri-kuṭa-rāja nāmāś tathāgatoḥ
samyak-sambuddho, vidyā-caraga-sampānnaḥ sugato lokavidv anuttaraḥ
purusā-damaśa-sarathī sāstī devanābh manuṣyānāḥ ca buddho bhagava-
vān, tvad iyaṁ api ye idam nāmadhyamā śroṣyanti dhārayāsyanti
vācārayāsyanti pārebhyaḥ ca vistāreṇa samprakṣārayāsyanti,
pustaka-liṅkhatm api kṛtvā grādhe dhārayāsyanti pūjārayāsyanti, te sarve
alpapāyaṇa alpa śrāvaṇena ca tathāgata bhavijyant. tadyathā : Oṃ, jeyā
ejeyā padmābhe, avame avame, sarasarai, dhira dhira, devātā,
anupālai yuddhat-tāriṇi para-cakra-nivārini. pūraya pūraya bhagavati
sarva-aśā, mama ca sarva-sattvānāḥ ca sarva-karma-śārpaṇi viśodhaya,
buddha-adhiśthite svabhā ; iyaṁ sa kuliputra paramārtha-prajñāpāramita

5. des suim misma-Ii kṣāna-apu'I phra-gnas
6. smas-oan dmika-yat yan-cha'd
7. Me : — tā ?
8. gōan-par bya'o ; Spāttitavam ?
9. Ms : — nis
10. 'od-zor kun-nas 'phage-pi gi-gsas-pa'ai. Raśmi-samudgata ?

sarva-buddhanā janaṇa11 bodhisattvā-mattā12 ( bodhi-dadātri pāpa-
hāra)ka12, sarva-buddhār api na śaknottā18 asya anuṣmāṇa vaktum
yāvad kalpa-koṭi-saṭaṁ api. anaya pāṭhita-matrena sarva-paśaṇamanḍala-
abhiśiktā bhavanti, sarve ca mantraḥ abhimukha bhavanti.

atha-Āryavālokiṣevāro bodhisattvoc mahāsattvoc Bhagavantam etad
avocat : kena karaṇena Bhagavann iyaṁ svalpākaṣa prajñāpāramita ?

Bhagavān aha : alpopāyavat ye' pi sattva14 mandas14 te'pi-imān
prajñāpāramitaṁ svalpākaṣaṁ dhārayāsyanti vācārayāsyanti līkhiṇyāsyanti
līkhiṇyāsyanti, te sarve alpopavesa bodhi-parayanā bhavāsyanti,
ānena karaṇena kuliputreyam samkṣipta svalpākaṣa prajñāpāramita.

evam ukte Āryavālokiṣevāro bodhisattvoc mahāsattvoc Bhagavantam
etad avocat : aścaryām Bhagavām parama-aścaryām Sugata yāvad eva
Bhagavān sarva-sattvāḥ-hitāya ayan dharma-paryāya bhaśita mandap-
gudānām eva arthāya hitāya sūkhāya ceti.

idam avocat Bhagavān, attamānā Āryavālokiṣevāro bodhisattvo
mahāsattva ce, te ca bhikṣas te ca bodhisattvasa, sa ca sarvātari pariṣat
sa-deva-maṇuṣa-asura-gandharvaḥ ce loka, Bhagavato bhaśita abhay-
nandann iti.

Kausaka-prajñāpāramitā-sūtra.

Nama sarva-buddha-bodhisattvebhayaḥ !
evaṁ mayā śrutam ekasmin samaye. Bhagavān Rāja-jiṅge viharati
sma, Grāhikatō pare, mahāta bhikṣu-sāṃghena sārdham, anekāi
ci bodhisattva-sataṣaḥsaharaiḥ, sarvaḥ kumārabhūtaḥ, tatra khalu
Bhagavān Śakyam ca devasām idam āntrayata sma :

(1) ı ayam Kausika prajñāpāramityāyāḥ arthaḥ : prajñāpāramitya
na dwayena drāṣṭavya na-adavyena ; na nimitato na-animitataḥ ;
na-saṅgyata na nirāyutaḥ ; naṅkṣepta na prakṣeptaḥ ; na samskṛta
da-asamkṛtaḥ ; na avyādanta na-aavyādantaḥ ; natsargsa
na-anutsargaḥ ; na sthanato na-asthaṅtaḥ ; na yogato na-aṣṭāṅgaḥ ; na
sambandhato na-asambandhataḥ ; na pratyayato na-apratīṣṭhaḥ ; na
dharato na-adharatoḥ ; na tathāt (ya) na-atathataḥ (ya) ; na bhūta-
kotya ; na-abhūtakotya (vedi) tavya.

12. About 8 or 9 akṣaras are missing.—pbral-tu sāg-dya phrag-pa/ byan-chub skyin-par
14. Tib. only : spro-ba chung-ba

1. Untraceable. Probably from the last third of the Large PrajñāpāramitāŚūtra.
a) Ms : — koṣṭha ? b) Ms : — koṣṭhān ?

(V) tarek timirat dipo mâyâ-avâsvyâpa budbuda supina vidyud abhram ca evam ca evam drañtavyam sâṃskîta iti.

(VI) anirodham anutpâdam anucchadam aśâvatam anekàrtham anânàrtham anâgañam anîrâgam.

(VII) yat prâtyayamutpâdam prapañcâpañcam anîvam desayaâmida sambudhas taṁ vande vâdatâpî varam.

(X) Namo dañsa suksho sarveṣam atta-ânâgata-pratyut-paññancyan trayañnam ratrinâm!

(XI) Namo Bhâgavatayai prajñâpâramitâyai, sarvâ-tatâya-sunibhâya sarvâ-tatâya-ânuñâtâ-âvânîtâyai!

(OM) prañjâ prajñâ-avabhâse prañjâ-âlokkârâ ajñâna-vidhâmanâ siddhe susiddhe sidhyamane (Bha)gavate sarva-arpa-sundari bhakti- vatsale prasârâbaste samâsâvâsake, sidhyâ sidhâ buddhâ budhyâ kampa kampa cala cala râva râva âgaccha Bhâgavate mû vilamab svabhâ!

(X) Namo Dharmodgastyas bodhisattvasya mahâ-sattvasya mahâ-kârañkasya!


(XII) Namo Prajñâpâramitâyai! tadyathâ: akhanâ nikha nekha nekha (avara-vandane) prâjane pâtane pâtare svabhâ.

5. Vajracchedika 32a 6. Madhyamika-kârikâ I 1
6. Madhyamaka-kârikâ I 1. 7. Ibid. I, 2
9. Also in the ‘108 lañçânas of the prajñâpâramîti’.
11. Prajñâpâramitâdharma.

n) Usually: anavarâgra o) Usually: anavâkâra—
p) avasâyâna? Ms. q) Ms. q) vadinâm a) simhamane? b) Ms. bhakta?

u) Ms. anâgara v) parîvîtana Oh w) pariprâna Oh. x) So Oh. Ms: prabhûbû?
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(XIII) Namo prajñāpāramitāyai tadyathā: gaṇgā gaṇgā natirāva-bhāsa gaṇgā svāhā.

(XIV) Namo prajñāpāramitāyai tadyathā: śrīye śrīye muni śrīye śrīyase svāhā.14

(XV) Namo prajñāpāramitāyai tadyathā: om vajrabale svāhā.

(XVI)16 Namo prajñāpāramitāyai tadyathā: om hṛī hṛī dhi dṛuti smṛti māti gati vijaye svāhā.

(XVII) Namo prajñāpāramitāyai tadyathā: baṃbāri baṃbāri maḥā-baṃbāri bure bure mahā-būṇḍri svāhā.

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

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

(XX) Namo prajñāpāramitāyai tadyathā: om sarvavitan svāhā.

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

Idam avacat Bhagavān. Áttamanā āyuṣmaṅ Śripūtra Śakro devānām indra te ca bodhisattvā mahāsattvā sā ca sarvāvati parśad sadeva-gandharva-mānuṣa-asuraś ca lokā Bhagavato bhāṣitam abhyan-andan.

Kauṣāka nāma prajñāpāramitā samātā.

Skṛ. Āryaprajñāpāramitā nāma aṣṭāsataka/Tib.: 'phags-pa sès-rab-khyi pha-rol-tu phyin-pa' mitshan brgya rtsa brgyad-pa.

bcom-ldan 'das-ma sès-rab-khyi pha-rol-tu phyin pa-la phyag 'tshal lo'/
das daṅ ma'byon da-ltar-gyi
rgyal-ba gan lags de kun-gyi/
yum ni dge-ma khyod lags-te/
khod ni lha-mo rgyal-ba'is ras/
rab-bshin med-pa'i rau-bshin-can/
saṅs-rgyas yum gyur de'i mitshan/
dge-ba bdag-gis brjod-par bya/

byor-bar 'dod-pas māṇam par-a' gyis/

c) -par ?
d) R : ma

e) so N and Ch. B : adds med-pa śid

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

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

3. The Ch. omits no. 2. 4. Ch : Shhi-Ha'n

f) Tib. adds chos-skyon med-pa śid daṅ/dharma-nyapa, Mhvy. 6509.
g) Tib. adds : no-bo-nid med-pa śid daṅ/nīhavabhāvata.

h) R om. no 24.
i) so N ; B : brjod-du med-pa śid

5. Tib. 17 = Ch 18. 6. Tib. 18 = Ch 17, with (Ch. tīng samāpatti) for nīhavabhāvata. 7. Tib. 19 = Ch 20 8. Tib. 20 = Ch 19.

9. Tib. 81 = Ch 82 10. Tib. 82 = Ch 81


15. k) so N ; R : mdzes.  
16. m) so R ; N : sgrub.  
17. n) so R ; N : šal.  
18. o) so N ; R : 'jig.  
19. Oh : sarva-ba-la-sahagata  
20. Tib. 65 = Oh 57  
21. Oh : sukṛta-damans of the ten kinds of anuṣaya ?  
22. Oh : sarva-dhyāṇa-janani Oh.  
23. Oh : tralloka-atikramatā.  
24. Oh : sarva-śrīla-śrīna-sahagata ?


24. so R. Togasco p. 896
25. pratijña N ; pratijña H ? ; pratijñābhāsanakara T
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96. —valokakani R. 27. —N : mihamana ; R : halimani ; Lh : bbyamana ; T : andhakara-vidhamane. 28. siddhi ? 29. susiddhi R
30. N : —mana ; R : sitamana ; Lh : —mane ; T : sitshantu : mañ ; Ch : siddhan tu mi (?) 31. bhakti—? ; R—ti ; N adda : bar sa le na ; T : bhaktivaje ; R & Lh 32. prasartahaete N ; R : prasaratahaete ; T : prasaratahaete. 33. T : buddha buddha, siddha siddha.
34. T : cara cara 35. so N, Lh ; R, T : rava 36. om. T 37. So Lh ; N (R ?) : ma na ma na bi lam ba ; T : Bhagavatim abhirambha !
38. Ch. has only : If you constantly remember, bear in mind and recite this secret chapter sentence, the virtue which you obtain will be incalculable.