Harry FALK and Seishi KARASHIMA

A first-century Prajñāpāramitā manuscript from Gandhāra – parivarta 1
(Texts from the Split Collection 1)
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**1 Introduction**

The general content of the Split Collection of manuscripts on birch-bark, written in Gāndhārī language in Kharosthī script, has been described by the first author (Falk 2011), who was entrusted with the scrolls by their owner in Pakistan. Realizing that the position of the text in the range of Prajñāpāramitā literature can only be properly understood when the early Chinese translations are used for comparison, he contacted the second author and a collaboration for a first edition was agreed upon. Shortly afterwards, the second author’s seminal volumes containing an edition of Lokakṣema’s first Chinese translation (Karashima 2011) and an encompassing glossary (Karashima 2010) came out.

Some basic insights arising from a first study of the collection were presented in a paper read at the 15th Congress of the International Association of Buddhist Studies at Emory University, Atlanta, in June 2008. In its published form, the preliminary results regarding the *Prajñāpāramita* (Falk 2011: 20-23) were summarized as follows:

- **Age:** A text called *Prajñāpāramitā*, closely resembling the translation of Lokakṣema, existed in the second half of the first century AD (Falk 2011: 20, Karashima 2010: 759ff.). The present study advances the arguments to show that the present manuscript is the copy of an earlier one. Unfortunately, the distance in time between the present copy and its exemplar cannot be expressed in a number of years.

- **Extent of preserved text:** The text was written on a scroll made from sheets of birch-bark glued together. We have no guarantee that this scroll contained all of chapters 1 to 5 in a form similar to the Sanskrit version of the *Āṣṭasāhasrikā Prajñāpāramitā*, but if it did, as seems rather likely, the scroll was much larger than what is still preserved. Inscribed on both sides, it was later torn apart at a point around the middle of *parivarta* 1 written on the back-side of the bark, which is situated opposite the middle of *parivarta* 5, written on the outside of the bark.

- **Extent of original text:** A separate strip of bark bearing a colophon speaks of the first *postaka* of the manuscript, as if more scrolls containing more chapters were written or intended to be written. If the language of Lokakṣema’s version was Gāndhārī and if his text is only slightly larger than our manuscript, then it stands to reason that our text in its complete state should also have contained as many chapters as were known to Lokakṣema.

- **Position in the pedigree:** The shorter phrases and the same number of chapters
suggest that Lokakṣema did not abbreviate a text similar to the Sanskrit version, but rather translated a version already slightly enlarged in comparison to our manuscript, so that our manuscript can be regarded as representing the forerunner to the one Lokakṣema knew.

- Original language and region of origin: It is hardly far-fetched to assume that this text had its origins in Gandhāra proper, that is in the Peshawar valley with its tributaries, including the adjoining region of Taxila. This implies that the language of the original text was Gāndhārī, just as was assumed on the basis of some expressions in Lokakṣema’s translation which presuppose sound changes only found in Gāndhārī, and not in other Indian vernaculars of the time (Karashima 2010: 760).

The present edition developed in several stages. After a first look at some fragments in a Kharoṣṭhī seminar at the Freie Universität Berlin in 2005, during which Ingo Strauch identified the text’s Sanskrit relative, the first author continued to separate the layers and to reassemble the scanned segments electronically for a continuous presentation. This task made great progress during a study period at Soka University in Hachioji in spring 2010, where all parts were again read in a group comprising the two authors and Tatsushi Tamai.

Several interested scholars have asked the first author for readings of certain passages and thus expressed the need for an undelayed access to the chapters. For this reason we decided to publish a preliminary reading of the Gāndhārī text as part of a conspectus presenting the Prajñāpāramitā in several versions:

- The first author is responsible for the left-hand (even-numbered) pages. Here the readings of the Gāndhārī text are given in bold, spaced in such a way that the close relationship with its Sanskrit offshoot can be easily perceived. Below the Gāndhārī text, the standard Sanskrit text, as published by P.L. Vaidya in 1960, follows in normal type where it provides a close parallel to the Gāndhārī version; minor additions without much philosophical concern are not marked separately.

More important insertions, longer inserted phrases and additional paragraphs without a Gāndhārī parallel are printed in italics. This way, we hope the reader will instantly see how sentences have been enlarged on the way from Gāndhārī to Sanskrit without much change to their basic statements; others have been changed in their meaning, and large sections have been added.

The right-hand (odd-numbered) side is the individual contribution of the second author and contains an English translation of the text of Lokakṣema, with additions from the translation of Kumārajīva, all with copious notes. Here, the shorter time difference between Gāndhārī and Chinese becomes evident in comparison with the longer additions found in the Sanskrit text: Lokakṣema has few and Kumārajīva has more of them.

This fourfold division (Gāndhārī and Sanskrit texts, and Chinese and English translations) will certainly facilitate all sorts of comparisons, may they concern linguistic features, questions of genre or the development of Mahāyāna religious concepts. It was planned to present the same kind of synopsis for chapters 1 and 5. However, due to an unforeseeable development the second author was not in a position to complete the presentation of the Chinese part of chapter 5 which will follow in next year’s issue of
this journal.

We present this first installment to the world of interested scholars and hope to have served their immediate needs as expected. A full presentation dealing with all aspects of the manuscript and its language will be the subject of a separate publication in the series of the Munich-Berlin Kharoṣṭhī project “Early Buddhist manuscripts from Gandhāra”, financed by the Scientific Conference of the German academies (Akademie-programm der Gemeinsamen Wissenschaftskonferenz) from 2012 onwards.

2 The manuscript

2.1 The birch-bark scroll

The scroll may have been produced by rolling the sheets in a perfectly circular fashion. Alternatively, folding may have produced a flat package with a more elliptical cross-section. In any case, the scroll was flattened during storage and this resulted in some broad and comparatively flat parts, while others are narrow and bent. Some of these bent parts broke and fell off, particularly from the outermost layers, with some broken parts lost before the scroll was found. The result is a series of flat parts which I call segments, in contrast to the smaller detached parts of segments, being called fragments. The numbering of the segments is explained below. Some segments preserve the left side intact while the right side, where lines start, is shortened by a few centimeters throughout. The majority of segments ends at an angle on the right side as a result of storing the scroll upright in a tilted position of roughly 45 degrees. In this position it must have been preserved for a long time to account such significant damage. Naturally, two opposing segments show the angular abrasion mirror-inverted.

As preserved, the inscribed parts of the manuscript measure a total of ca. 90 cm in length; the segments are 15 cm wide on average. The physical construction of the manuscript, however, is somewhat complex. As can be seen in fig. 4 we are dealing with two inscribed sides on the largest part, shown in the middle column, with the blank reverse sides shown in gray. There are five segments blank at the beginning of parivarta 1 and three where parivarta 5 begins to show. Both ends are supplemented by other stretches which have blank reverse sides too. This allows us to say that longer sheets of bark were glued together over 3-5 segments. The gluing seems to have involved more than two sheets: where parivarta 1 ends on the large sheet, another one follows with parivarta 5 setting in on the reverse. However, segment 1A2 ends with lots of space free whereas 1A5 continues the text without interruption. That means that a longer sheet was glued to the back-side and a shorter sheet to the front-side, thus fixing one long sheet of bark in a sandwich fashion to another one.

The figure makes it clear that the start of parivarta 1 presupposes three segments which are inscribed on the back-side and it stands to reason that some other text approached from above, having been removed from the scroll.

The bark shows knotholes at several places. In two cases, lines 1-29 and 5-26, the manufacturer of the scroll glued a small piece of bark across a knothole.
2.2 The segments

The segments are stored in five glass frames. Four to seven segments fill one frame. The original position of all segments and fragments could not be determined during the separation process, although each stage was photographed. The five frames are numbered 1 to 5, the front-view A and the back-view B. The segments are numbered in the direction of writing. Since the writing goes down on one side and up on the other side of the scroll, the first segment in frame 1 is numbered “1A1” for the front-side and “1B7” for the back-side. As all segments in frame 1 have blank back-sides, these are not labeled in fig. 4, but the first doubly inscribed segment 2B3 = 2A2 is, carrying lines 1-06-08 on its front-side and lines 5-46-49 on its back-side.

There are very few cases where a direct link from one segment to the next could not be achieved by at least one fragment. One is 1-09 to 10 which corresponds to 5-45 to 46. Since in both chapters the parallel texts continue without interruption, the missing material link cannot be used as an argument to cast doubt on the sequence.

The bark as removed from the birch tree consists of layers built up in several consecutive years. Occasionally, a manuscript bark disintegrates horizontally into very thin layers of which only the top-most preserves the letters. A major part of segment 4B3, lines 1-38 to 41, had thus partly peeled off, with letters preserved on both parts, so that two segments had to be combined to regain their full content.

Segment 3A8, lines 5-62 to 5-65, is reconstructed from three fragments. One is the torn part of the surface. A very small fragment marking the beginning of line 5-65 shows that chapter 5 ended with this line, as there is free space after the last letter vi. The upper left part was covered by the colophon sheet with a considerable amount of overlap. As the colophon sheet is so thin it was possible to scan the fragment with light from above which showed the hidden text. The letters from one part of the colophon sheet are still visible behind and between the text letters.

3 The text

Although writing the Prajñāpāramitā or having it written by others is highly recommended in the text, the Gāndhārī manuscript also contains some features of an oral transmission. Three times, first in 1-52, we read pialo, Skt. peyālam, an instruction to expand one topic on the basis of the narrative structure of another one just presented. The same term pialo is again found at the beginning of line 5-18, a third time in line 5-35. The Sanskrit version also makes use of this term and device, but not in our places.

3.1 The exemplar

The manuscript was copied from another one which was written in Kharoṣṭhī as well. One telling blunder is found in 1-50 where we read [a]bhaśibhavati instead of abhaśasaṇabhavati. In the exemplar, the letters sa-ṇa, as in 1-53 [fig. 5, below] must have touched each other so that they looked like a śi.
fig. 5: śi (left) miscopied in line 1-50 from sa-na, as in 1-53 (right).

Another mistake only possible in Kharoṣṭhī is misreading śa for ya. A case is anuśaṇi in 1-16 for anuṣayaṇi.

The letter he in 1-14 saye he could be a miscopied saye hi.

There is evidence to guess the shape of the exemplar. Lines 1-20 and 21 contain a duplicate series of about 30 letters, probably because of an identical beginning of two lines in an exemplar with this number of letters per line. The present manuscript has about 50 letters in a line. This can be compared to the Dharmapada of the Split Collection, where likewise a line is accidentally repeated (Falk 2011: 16f, with fig. 4).

In places the scribe copied unclear letters blindly, although a correction would have been easy. In line 5-36, letters 10 and 11 should have been pha-lo; however, they look like po-pa. I have no other explanation than a graphically copied faulty or illegible exemplar.

4 The language

4.1 The sounds

We have no large-scale evidence for a difference in underlying phonetics between the exemplar and the present copy. Our text does not distinguish between spoken /ṇa/ and /na/ and uses the hooked form of the letter, which is traditionally used for na, for both sounds. Transcribing this letter as na is conventional and need not represent what our scribe uttered.

In other texts bha can interchange with vha. Our text presents only a single case of vha in line 5-36 in pravhabhiśati, Skt. prabhaviṣyati, which probably arose from a first mistake pravabhiśati, i.e. an unintended transposition of v and bh, which was then partly corrected by adding the right-side hook which distinguishes va and vha. Since our text wrote vha from the start, the correction must be a feature of the exemplar.

4.2 Sandhi

A vowel disappears twice before the e- of eṣa, once in yoteṣo in 1-22 for Skt. yukta eṣah; and then in kaseṣa in 1-41 which would be written kasa eṣa in full spelling; the Sanskrit parallel text resolves to kasya caisā.

4.3 Vocabulary

The Gāndhārī text makes ample use of the eastern bhamte in addressing the Buddha, while the Sanskrit version never uses this term and replaces it by bhagavān.

The difficult vigubana in 1-26 is completely left out in Sanskrit; the root vi-guph/gulph/gumph probably had a rather limited regional distribution. Lokakṣema knew it as gambhīra, Kumārajīva used a term for vistareṇa instead. None of them mistook it for Skt vikurvāṇa, nor did the author of the Sanskrit version.
There are a number of variants. The Skt. vocative āyuṣman is found as aiśpa and ausa applied without a rule in about equal numbers both to Subhūti and Śāriputra. The verbal clause etad avocat usually is found as edadoya, but once also in a form closer to Sanskrit as edadoca in line 5-57, unattested so far.

5 The script

The script is rather traditional, with little ornamentation. Hardly any “modern” Kharoṣṭhī letters are found apart from the “under-barred” ga. The corkscrew-sa is missing, as are all other over-barred and under-barred letters. Very few letters are different from their usual form. A notable example is the li [fig. 6, below], where the vowel sign does not cross the horizontal part of the left arm vertically, but the lower part of the vertical horizontally.

![fig. 6: li with horizontal crossbar.](image)

In other hands it is difficult to distinguish between ho and hu, if the standard u-bend is not used. Our scribe is usually consistent in that he attaches a horizontal stroke when writing hu, and a slanting stroke for the ho. In this respect he follows the tradition of Āśokan Kharoṣṭhī closely. This allows us to say that he spells Subhūti’s name as suhuti, quite in line with the occasionally found form subhuti (1-04), where the u-bend at the foot of bha leaves no doubt. On the other hand, his ho for Sanskrit khalu is mostly written with the slanting o-stroke. Although in some cases ho is found where hu is expected or vice versa, for the transliteration the Āśokan definition is applied throughout, simply to render correctly the shape of the letter, even if a different pronunciation was intended.

The colophon, written in a different hand by the person who had commissioned the manuscript to be written, uses an over-bared ša. To my mind the diacritic in this case has no phonetic value but serves to distinguish graphically between ya and ša, both of which can assume the shape of a shed roof. With a horizontal bar above the originally flat-roofed ša the original distinction is made clear again.

5.1 Writing mistakes

One large section in the Gāndhārī text is not found in the Sanskrit version, lines 5-47 to 50. Since this section shares the same end with the immediately preceding section, viz. puñavisaṃkhareṇa bahudaro puño prasavati, it can be argued that this is nothing but a classical case of a haplography, where the eye of one copyist fell on the second instance of the same text making him believe that this was the proper place where he has last finished and thus leaving out the part between the two identical passages or words. The hypothesized lacuna in the Sanskrit text may then go back to quite an ancient version of the text.

Sometimes a single letter has been corrected. In line 5-19:10 in viṇano, the scribe first read something like vinamano and connected na and na with a small bar to make the two look like the one and corrected ña. It is hardly possible to deduce from this mistake
that the exemplar distinguished between na and ṇa, as otherwise our scribe would have changed the letter looking like old na likewise into na as is found throughout.

A second such case is the lo in phalo in line 5-35, which was first written as le, then given the -o-vowel stroke. To guess from this at an original nominative in -e likewise seems hazardous.

A series of letters seems to have been eliminated at the beginning of line 1-47. About ten letters were wiped out and the space covered with large wavy strokes. The last letters before edadoya ended in ņadae, from sarvajñātāyām, of which faint traces remain. If the retouch served to eliminate a dittography or if other reasons prevailed must remain an open question for the moment.

A double writing has survived in 1-07 where tatra dhammadesāṇae has been written twice in succession. In line 1-5 we encounter viparapiṭhibhavati, where Sanskrit has only viprṣṭibhavati. I follow a suggestion of Stefan Baums who points at parā-prṣṭiḥ+bhū/kṛ in various Buddhist Sanskrit texts, so that vi parapiṭhibhavati is either a combination from two sources or vi to be taken as Skt. api.

One superfluous letter da has crept into 1-05 valadhāṇḍena in line 1-05 for Skt. balādhāṇena.

In line 1-49 we find abhasannabhavati where Skt. has the parallel āsannībhavati. One line below the same term has been miscopied to (a)bhasībhavati, as shown above. The mechanical rendering into Sanskrit would have produced abhyāsannībhavati, if a cvi-formation was felt necessary. In 5-58 a variant asanobhatiti occurs, which can only be the result of several misreadings, which are particularly frequent in the latter part of chapter 5.

6 The colophon

Partly covered by a thin layer of a shred of segment 3A8 at the end of chapter 5, a small sheet of bark was found without a physical connection to the segments of the main text. The open parts can be read without difficulty, the overlaid parts become faintly visible when scanned with strong light from the backside. It reads, including the parts seen only with backlight, retraced in colour (fig. 3):

pathhamage postage prañaparamidae budha[mitra] ///
idraśvasa sadhaviharisa imena ca kuśalamuleṇa sarvasatvamatrapitrapu(?)yaev ///

“This is the first book of the Prajñāpāramitā, (of) Buddhmitra (...), the room-companion of Indraśrava. And may it be, through this root of bliss, (...) for the veneration all living beings, for mother and father.”

The writer is not identical with the scribe of the Prajñāpāramitā as the handwriting makes absolutely clear. The right-side bend of his pa starts not in the middle of the vertical line, but at its upper end, and, most importantly, this scribe knew an over-bared ṣa in kuṣala. So it seems that this manuscript was written at the order of Buddhmitra by someone else. If we are allowed to judge from the style of script, the writer of the main text should have been an elderly person, using a more traditional way of forming the letters.

The mention of a “first book” is remarkable. It makes us expect a second one or even more scrolls, of which so far we have no material evidence. Further part of the Split Collection with more chapters may surface one day.
Conventions

[a] Letter "a" is only partially preserved.
(b) Letter "b" is not preserved.
<c> Letter "c" was inadvertently left unwritten.
+ + + (1-22) = Line 1-21 has lost bark needed for ca. 3 akṣaras up to the standard left-side border. An additional marker for lost bark (as "//") is not used.
(1-22) + + + = Line 1-22 has lost bark needed for ca. 3 akṣaras counting from a hypothetical right-side border, which can be reconstructed on the basis of several clear cases.
.. = one character has left some traces, which are too scanty for a clear definition.
°°° = punctuation signs consisting of 1, 2 or 3 dots or circles arranged vertically.
**bold type:** Gāndhārī text as read from the birch-bark.
*normal type:* Sanskrit text of the Aṣṭasāhasrikā Prajñāpāramitā.
*italics:* Phrases and passages in the Aṣṭasāhasrikā Prajñāpāramitā, not found in the Gāndhārī version.

Abbreviations used for the Chinese parallels

AS = the Sanskrit version of the Aṣṭasāhasrikā Prajñāpāramitā
AS = ed. Vaidya 1960
AAA = AS found in the commentary called Abhisamayālamlakālokā, ed. Wogihara 1932.
AsP.tr. = Conze 1958.
AsP.tr.II = Conze 1973.
R = AS; ed. Mitra 1887~1888.

Kj = Xiaopin Banruoboluomi jing 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 善摩羅什 in 408 C.E.
Lk = Dàoxìng Banruo jing 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 支婁迦讌 or Lokaksema.
ps-ZQ = ps(eudo)-Zhi Qian: the first chapter of the Da Mingdu jing 大明度經, T.8, No.225, 478b~482a, entitled Xingpin 行品, is evidently not the work of Zhi Qian 支謙 but of an anonymous translator.
Sh = Fomuchushengsanfazang Banruoboluomiduo jing 佛母出生三法藏般若波羅蜜多經 (T. 8, No. 228), translated by Shihū 施護 or Dānāpāla in 982~(?).
Xz(I) = The fourth assemblage (第四會) of the Da Banruoboluomi jing 大般若波羅蜜經 (T. 7, No. 220, pp. 763~865), translated by Xuanzang 玄奘 in 660~663.
Xz(II) = The fifth assemblage (第五會) of the above-mentioned translation by Xuanzang (T. 7, No. 220, pp. 865~920).
Zfn = Mohebanruo chao jing 摩訶般若鈞經 (T. 8, No. 226), translated by Tanmopi 暈摩禪 or Dharmaipria and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).
Pk = The Tibetan translation of the Aṣṭasāhasrikā Prajñāpāramitā is to be found in vol. 21, pp. 57~183, i.e. No.734, Sher phyin, mi 1b1~312a8.
D = the Tibetan translation of the Aṣṭasāhasrikā Prajñāpāramitā in Derge (sDe dge) Kanjur (No. 12, Shes phin, ka 1b1~286a6); facsimile reproductions:

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Acknowledgment

Our first thanks go to the Pakistani owners who provided extended access to their manuscripts. Doubtful readings were discussed with Stefan Baums, Andrea Schlosser, Ingo Strauch and Tatsushi Tamai, counter-checks of various sorts were effected by Britta Schneider and Elisabeth Steinbrückner. The English was checked by Stefan Baums and Blair Silverlock. We are grateful to all of them.

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Gândhārī fragments with the standard Sanskrit text (1)

(1-01:) + + + ś(ṛ)udo ekasamāe bhagava rayagaha viharati grjauḍe pravade
evaṁ mayā śrutam / ekasmin samaye bhagavān rājagrhe viharati sma grdhakūṭe parvate

maha .. (1-02:) + + + + [aḍhat](ri?)[daśahi [bhikhuśat]e[h](i)
mahatā bhikṣusāṃghena sārdham ardhatrayodaśabhīr bhikṣuśataiḥ

sarvair arhadbhīkṣāravair nikhleśair vaśībūtaiḥ suvimuktacittaiḥ suvimuktaprajñair
āṉair ājāneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraniyair apahṛtabhūrair anuprāpta-
vakārthaiḥ parikśinabhavasamyojanaiḥ samyagājñāṇasuvimuktacittaiḥ sarvacetoṣaśi-
paramapāramitāprāptair ekaṃ pudgalaṃ sthāpayitvā yad uta āyuṣmantam ānandam //

[tatra ho bhagava aiśpa suhuti amaṃtreti]
tatra khalu bhagavān āyuṣmantamāṃ subhūtim sthaviram āmantrayate sma

[padi] (1-03:) + + + + + + + mahasetvasa praṇaparimidu aradhya
pratibhātu te subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāṃ ārabhya

yasa bosisatve mahasa[tv]e (1-04:) + + + + [mi]dae niyayae
yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti //
The part of Lokākṣema’s translation parallel to the Gāndhārī fragments (1)
425c4~426c28

(AS.1.4 = R.3.12 = AAA.2.1 [AsP.tr.II 83 = AsP.tr. 1]; Lk.425c4; ps-ZQ478b-7; Zfn.508b-9; Kj.537a-5; Xz[I].763b5; Xz[II].865c5; Sh.587a7; Tib.Pk.1b4 = D.1b2)

The Buddha was on Mt. Gijjhakūṭa in Rājaγhra.1 (There was) an incalculable mahā-bhikṣusāngha (i.e. ‘a great assembly of monks’), namely disciples such as Śāriputra, Subhūti etc. and limitless numbers of mahā-bodhisattvas (i.e. ‘great bodhisattvas’), such as Bodhisattva Maitreya, Bodhisattva Mañjuśrī and so on.

〈It was) when they recited the precepts on the fifteenth day of the (half-)month.〉2

The Buddha said to Subhūti: “Today, there is a big assembly of bodhisattvas.3 For the sake of these bodhisattvas, I shall expound the Prajñāpāramitā. Bodhisattvas should accomplish the learning (of the Prajñāpāramitā)4.”

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1 摩诃比丘僧不可計——諸弟子舍利弗、須菩提等；摩诃[薩]菩薩無央數——彌勒菩薩、文殊師利菩薩等：‡ ps-ZQ478b-7f. 與大比丘衆不可計——弟子善業第一；及大衆菩薩無央數——敬首為上首‡ Xz[II].865c6f. 與大慈濟眾萬二千人——皆阿羅漢，具壽善業、舍利子等而為上首。除阿難陀獨居學地。復有無量無數菩薩·摩诃薩，得無礙辯——慈氏菩薩、妙吉祥菩薩等而為上首; = AS.1.5f. = R.3.13f. = AAA.8.17f. mahātā bhikṣusāngheṇa sārdham ardhatrayaśabdis rhikṣusātai sarvair ardhahūdrī
ksīṇāsravair niḥkleśair vaśībhūtaih svimuktacaitaḥ svimuktaprajñānair ājñeyair mahānāgaḥī krtakṛtyaih aparthaḥbhṛvar mahaśākṣabhasvaravijñānaih samakṣajāśiṣvimañcita
caitaih sarvacetoṣaiparāmaśripraptaik ekam pugdalam sthāpayivā vah ut’ āyuṣmantam Anandaṃ(“together with a great gathering of monks, with 1,250 monks, all of them Arhats, —their outflows dried up, undefiled, fully controlled, quite freed in their hearts, well freed and wise, thoroughbreds, great Serpents, their work done, their task accomplished, their burden laid down, their own weal accomplished, with the fetters that bound them to becoming extinguished, their hearts well freed by right understanding, in perfect control of their whole minds— with the exception of one single person, i.e. the Venerable Ananda.” [AsP.tr.II 83 = AsP.tr.1] = Tib.Pk.1b5f. = D.1b2f; Zfn.508b-9f. 與千二百五十比丘俱。皆是羅漢，於生死已(—以)盡，垢濁已(—以)索。所語如言，已脫於心，度於智慧，其聖已了，皆悉士上，所作已辦，離於重擔，是即自盡，隨所以盡，其智已亡，心即從計。除賢者阿難, Kj.537a-5f. 與大比丘僧千二百五十人俱——皆是阿羅漢，諸漏已盡，如調象王，所作已辦，捨於重擔，達已得利，盡諸有結，正智解脫，心得自在。唯除阿難, Xz(I).763b6f. Sh.587a7 f.

2 月十五日說戒時：‡ ps-ZQ478b-5. 是時十五齋日月滿. Other versions lack parallels.

3 用(—因)諸菩薩故，說般若波羅蜜！： “For the sake of (用 .. 故; cf. Krsh[2010].590f.) these bodhisattvas, I shall expound the Prajñāpāramitā.”; cf. AS.2.1f. = R.3.18f. = AAA.22.8f. pratibhāte te Subhūtike! bodhisattvamahāsamādhiṣvaṃ prajñāpāramitām ārābhya (“May it be clear to you, O Subhūti, concerning the perfect wisdom of bodhisattva-mahāsattvas ...”); ps-ZQ478b-4f. 樂說般若菩薩大士明度無極; Zfn.508b-4f. 今日樂不？為諸菩薩說般若波羅蜜; Kj.537a-1f. 汝樂說者，為諸菩薩說所應成就般若波羅蜜; Xz(I).763b11f. 汝以辯才應為菩薩·摩诃薩衆宣說開示甚深般若波羅蜜多‡ Xz[II].865c10f.; Sh.587a13f. 隨汝樂欲，為諸菩薩·摩诃薩如其所應宣說般若波羅蜜多法門; Tib.Pk.2a2f. = D.2a1f. Rab 'byor! lhaṅ chub sens dpa’ sems dpa’ chen po rams kyis shes rab kyis pha rol tu phyin pa las brtsems te .... khyod spobs par byos shig.

4 菩薩當是學成： Cf. AS.2.2f. = R.3.20 = AAA.22.9f. prajñāpāramitām nirāryavur ("go forth into perfect wisdom" [AsP.tr.II 83 = AsP.tr.1]).
asa ho aîśpasa śariputrasa edad ahoṣī
atha khalv āyuṣmataḥ śariputrasyaitad abhavat

kim ayaṃ ausa subhu[t]i (1-05:) + + + + yeṇa
valadhamaṇeṇa
kim ayaṃ āyuṣmān subhūtiḥ sthavira ātmīyena svakena
prajñāpratibhānabalādhanena

svakaṇa prajñāpratibhānabalādhiṣṭhānena bodhisattvāṇāṁ mahāsattvāṇāṁ prajñā- pāramitāṁ

ṇidiśīśasi asa [h]i b(u)dhaḥ(u)bhāvena
upadeksyati utāho buddhānubhāveneti ṭ?

asa ho aîśpa suhuti
atha khalv āyuṣmān subhūtir

buddhānubhāvena āyuṣmataḥ śāriputrasya imam evaṃrūpaṃ cetasāvī cetaḥparivitarkam
ājñāya
[aiśpa] (1-06:) + + + + + + [doya]
āyuṣmantaṃ śāriputram etad avocat

kimci ausa śaripu(t)ra bhagavadova śa[vaga maṃt]r(e)[t]i
yat kimcid āyuṣmaṇ śāriputra bhagavataḥ śrāvakā bhāṣante
deśayanti upadiśanti udīrayanti prakāśayanti samprakāśayanti

[sa]r[va t·] + + + + + (1-07:) + + + +
sa sarvas tathāgatasya puruṣakāro veditavyah /

[t]a] kisam hedu
tat kasya hetoḥ

yo hi tasagadeṇa [dha]ma deśido tatra dhāmmadeśanae tatra dhāmmadeśanae
yo hi tathāgatena dharmo deśitāḥ tatra dharmadeśanāyāṃ

śikṣa (1-08:) + + + + + .. kṣi karoti °
śikṣamāṇas te tāṃ dharmatāṃ sāksātkurvanti
dhārayanti tāṃ dharmatāṃ sāksātkṛtya dhārayitvā yad yad eva bhāṣante yad yad eva
deśayanti yad yad eva upadiśanti yad yad evodīrayanti yad yad eva prakāśayanti yad yad
eva samprakāśayanti sarvam taddharmatayā aviruddham /
Śāriputra thought in his mind:
“Today, (the Buddha) is making Subhūti expound the Prajñāpāramitā to the bodhisattvas. Will he expound by his own power or through the Buddha’s imposing might?”

Knowing what Śāriputra was thinking in his mind, Subhūti, then, said to Śāriputra/him:

“Whichever dharma the Buddha’s disciples may teach (or) accomplish, all that is thanks to the Buddha’s imposing might.

For what reason?
(For) in the dharmas expounded by the Buddha, (they) train themselves and realise them all. All (disciples) follow the Dharma, \(^5\) teach one after another and mature one after another.

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\(^5\) 展轉相教，展轉相成。法中終不共諍： Cf. AS.2.12f. = R.4.10f. = AAA.29.24f. yad yad eva bhāṣante yad yad eva deśayanti yad yad eva upadiśanti yad yad eva evīḍārayanti yad yad eva prakāśayanti yad yad eva samprakāśayanti sarvam tad dharmatayā aviruddham (“Thereafter nothing that they teach contradicts the true nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]).
tasagadadhammadeśāṇae esō nesamdo °
tathāgatadhammadeśāṇāyā eva āyuṣmān śāriputra esa niṣyandah,

yam te kulaputra _ _ uvadiśāṃti (1-09:) ++ ++ ++ [matae] +
yat te kulaputrā upadiśantas tāṃ dharmatāṃ dharmatayā na virodhayanti //

++ (av)u(sa) [s]u[bh]u[t](i) [aṇa.]lo ° [bh]a[ga]___vado e[da] (1-10:) ++
atha khalv āyuṣmān subhūtir buddhānubhāvena bhagavantam etad avocat

++ .. [e](va)[m] ++ bhaṣu subhuti bosisatvasa maha___satvasa °
yad bhagavān evam āha pratibhātu te subhūte bodhisattvānāṃ mahāsattvānāṃ

praṇapara (1-11:) ++ +
praṇāpāramitām

ārabhya yathā bodhisattvā mahāsattvāḥ praṇāpāramitāṃ niryāyur iti /

[b]osisatvo di bhaṃte vucati
bodhisattvo bodhisattva iti yad idam bhagavann ucyate

kadamasa edo dhammasa adhivayano bosisatvo di o°
katamasyaitad bhagavan dharmasyādhivacanāṃ yad uta bodhisattva iti

ṇa hu bha(m)te
nāhaṃ bhagavams

tāṃ dharmaṃ samanupaśyāmi yad uta bodhisattva iti / tam apy aham

bha(1-12:) ++ ++ [maṇupaśami] o [a?]mida bosisatvadha(m)mo o°
bhagavan dharmaṃ na samanupaśyāmi

yad uta praṇāpāramitā nāma /

so aha(m) bhaṃte [a]do .. .. bosisatv. o [ṇa?] .. .. u ++ (1-13:) ++
so 'haṃ bhagavan bodhisattvāṃ vā bodhisattvadharmaṃ vā avindan

[s]o ahaṃ o anualahamaṇa bosisatvo ooo sa ca paramida praṇa-paramida
anupalabhamāno

asammanu °
asamudāpaśāṃti
’samanupaśyan praṇāpāramitām apy avindan anupalabhamāno ’samanupaśyan
What they teach never contradicts the Dharma. For what reason? As (somebody) expounds the Dharma at the proper time, everybody will be pleased and satisfied. Good men and good women will, then, study it.

(Subhūti said to the Buddha:

“The Buddha is making me expound the Prajñāpāramitā to the bodhisattvas.

The bodhisattvas should accomplish the learning (of the Prajñāpāramitā).

The Buddha is making me expound to the bodhisattvas.

〈(If) there is a name for a bodhisattva, then (people) will cling to it. Is there a name for a bodhisattva or not?〉

What dharma is called ‘bodhisattva’?

(I) do not see any dharma (called) ‘bodhisattva’ existing. -(AS)

〈No name of a bodhisattva-dharma exists at all.〉

(I) see neither a bodhisattva nor his state (of being a bodhisattva).

6 何以故？時而說法，莫不喜樂者自恣。善男子、善女人而學： Cf. AS.3.1f. = R.4.12f. = AAA.29.27f. tathāgatadharmaḥdasya eva ‘avayaṃ Sāriputrāya nisyaṃ yate kulaputrā upadiṣantaṃ tathā dharmaṃ dharmatvaṃ na virdhayanti (“It is just an outpouring of the Tathagata’s demonstration of dharma. Whatever those sons of good family may expound as the nature of dharma, that they do not bring into contradiction with the actual nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]); ps-ZQ.478c5f. サ如来説法能説法者、族姓子(→傳)相教，如經意，無所有: Zfn.508c4f. サ如來説法能説法者、族姓子(→傳)相教，如經意，無所有: Kj.537b9.-. サ如來説法能説法者、族姓子(→傳)相教，如經意，無所有: Lk.425c15.-; Zfn.508c14.-; Zfn.508c8f. サ如来説法能説法者、族姓子(→傳)相教，如經意，無所有: Kj (537b9) and Lk lack parallels.

7 菩薩有字，便著。菩薩有字無字？： Cf. Zfn.508c7. 菩薩有字. Other versions lack parallels.

8 AS.3.7 = R.4.20f. = AAA.31.18f. tam apy aham bhagavan! dharmaṃ na samanupaśyāmi yad uta praṇāpāramitā nāma (“I do not ... see a dharma called ‘perfect wisdom.’” [AsP.tr.II 83f. = AsP.tr.1f.]) = Tib.Pk.2b7 = D.2b4f.; ps-ZQ.478c14. 明度無極亦不可見; Zfn.508c8f. 亦不見般若波羅蜜，亦不能得; Xz(I).763c5. 亦不見有法名般若波羅蜜多 = Xz(I); Sh.587b4. 亦不見有法名為般若波羅蜜多。Kj (537b9) and Lk lack parallels.

9 其處： “his state (of being a bodhisattva)”； Cf. AS.3.8 = R.5.2 = AAA.31.20. bodhisattva-dharmaṃ (“The Dharma of bodhisattvas”); ps-ZQ.478c15.-; Zfn.508c10.-; Kj.537b9.-; Xz(I).763c6. 菩薩法 = Xz(I).865c-1 = Sh.587b5.

10 AS.3.8f. = R.5.3 = AAA.31.21f. praṇāpāramitām apy avindann anupalabhamāno samanupāṣyan (“I neither find, nor apprehend, nor see ... a ‘perfect wisdom’”) [AsP.tr.II 84 = AsP.tr.2f.]) = Tib.Pk.2b8f. = D.2b5f.; ps-ZQ.478c15. 彼不可見; Zfn.508c10. 亦不見般若波羅蜜，亦不能得; Kj.537b10. 亦不見得般若波羅蜜; Xz(I).763c6f. 亦復不見得般若波羅蜜多 = Xz(II).865c-1f.; Sh.587b6. 般若波羅蜜多亦無所有，不可見，不可得.

33

PDF Version: ARIRIAB XV (2012), 19-61
(1-14:) ++ + tvo ° prañaparamidae oadiśama °
kataṃ bodhisattvam katamasyāṃ prajñāpāramitāyāṃ avavadisyāmi anuśāisyāmi ?

avi ho vaṇa ° bhamte bhagava ° saye he bosisatvasa ° eva (1-15:) ++ +
api tu khalu punar bhagavan saced evaṃ bhāṣyamāṇe

[u]vadiśamaṇa ° cito na oliati °
dehyāmāṇe upadiśamāṇe bodhisattvasya cittaṃ nāvaliyate

na saṃliyate na viśitati na viśādam āpadyate

ṇa viparprīthibhavati °
nāśya vipprīthibhavati, mānasam na bhagnaprīṣṭibhavati nottrasyati na saṃtrasyati

ṇa saṃtraso avajati eṣa yeva (1-16:) ++ + + + ++ [paramidae ° a]nuśaṇī °
na saṃtrāsām āpadyate eṣa eva bodhisattvho mahāsattvāḥ prajñāpāramitāyāṃ
anuśāsanīyāḥ

eṣayeva bosisatvasa prañaparamida °
ēṣaivāśya bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā /

eṣo 'vavādāḥ prajñāpāramitāyāṃ /

saye hi ° e[va]ṃ [t·][tha?]
saced evaṃ tiṣṭhati eṣaivāśyāvāvādānuśāṇī //

(1-17:) ++ + + + gava ° bosisatvena mahasatvena
punar aparāṃ bhagavan bodhisattvena mahāsattvena

prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayata

evaṃ śi (kṣī) tavo yaṃ ca śikṣati teṇa yeva ° teṇa yeva bōsisa(t)v · (1-18:) ++ + + ..
evaṃ śikṣitavyaṃ yathā asau śikṣyanyānas tenāpi bodhicittena na manyeta /

.. kisa hedu ° daṃtaṃ tam cito acito
tat kasya hetoh tathā hi tac cittaṃ acittam /

prakṛtiś cittasya prabhāśvarā //
Which bodhisattva exists and how should (I) expound the Prajñāpāramitā?

(When) the Prajñāpāramitā is expounded in this manner, (and if) a bodhisattva, having heard it, does not become slothful in mind, frightened, terrified, embarrassed, nor fearful, (then this) bodhisattva should be recognised as studying it, should be regarded as dwelling in it, should be considered as studying it.

Having penetrated (the Prajñāpāramitā) intellectually, one should not think of oneself as a bodhisattva.

For what reason? (For) there is mind, (but at the same time), there is no mind. -(AS)
asa hu aiśpa śāriputra aiśpa suhuti edad oca°
atha khalv āyūṣmān śāriputra āyūṣmantaṃ subhūtim etad avocat

ki (1-19:) + + ++ bhuti ° asti tam cito ° yaṃ cito acito
kim punar āyūṣman subhute asti tac cittaṃ yac cittam acittam

evamvuto aiśpa suhuti aiśpa śāriputra[tra edadoya]
evamukte āyūṣmān subhūtir āyūṣmantaṃ śāriputram etad avocat

[ki] .. .. (1-20:) + + + + .. ° [ya acitada] ° tatra [astida] .. .. nastida va °
kim punar āyūṣman śāriputra yā acittatā tatra acittatāyām astitā vā nastitā vā

uvalabhati
vidyate vā upalabhyate vā?

śāriputra āha

no hidam ausa suhuti °
na hy etad āyūṣman subhute /

subhūtir āha:

[saye hi tatra ac]i (1-21:) + + + [.. ° nastida va ° uvalabhati °
no hidam ausa suhuti °
saye hi tatra aci]tadae ° astida va ° nastida va :
saced āyūṣman śāriputra tatra acittatāyām astitā vā nastitā vā

na u (1-22:) + + + ījati ° avi nu hu yoteṣo pracanuyogo °
na vidyate vā nopalabhyate vā api nu te yukta eṣa paryanuyogo

bhavati yad āyūṣmān śāriputra evam āha asti tac cittaṃ yac cittam acittam iti
Śāriputra said to Subhūti:

“What does it mean that there is mind, (but at the same time), there is no mind?”

Subhūti said:

“Mind is non-existent, (but at the same time) not non-existent. It cannot be apprehended. Its state/place (處) is not to be known.” - (AS)

Śāriputra said to Subhūti:

“How is it possible that mind is non-existent, (but at the same time) not non-existent, that it cannot be apprehended, that its state/place is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) not non-existent; (and also it means that) there is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.”

16 心亦不有，亦不不，亦不能得，亦不能知處：‘Mind is non-existent, (but at the same time) non-existent. It cannot be apprehended. Its state/place (處) is not to be known.’; = Zfn.508c18f.; cf. AS.3.21f. = R.5.17f. = AAA.39.11f. ‘There is a punar aṣṭasāti atityādhyāmyaḥ sthitāḥ aññaḥ nādyādhyāmyam atityādhyāmya sthitāḥ nādyādhyāyataḥ vā?’ (‘Does there exist, or can one apprehend in this state of absence of thought either a ‘there is’ or a ‘there is not?’’ [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c24. 若非意者，為有，為無，彼可得耶？; Kj.537b16. 非心心可得，若有，若無不？

17 AS.3.22f. = R.5.20f. = AAA.39.13f. ‘Śāriputra aha: “na hy etad āyuṣmān Subhūti!”’ Subhūtir aha: “sacca āyuṣmān Śāriputra! tatātātyāyam astītāḥ aññaḥ nādyādhyāyataḥ vā na vidyātāḥ aññaḥ nādyādhyāyataḥ vā api nu te yutaka esa pariyannac bhavati yad āyuṣmān Śāriputra! evam āha “asti tāc cittam yaḥ cittam acittam” iti?’ (“Śāriputra: ‘No, not that.’ Subhūti: ‘Was it then a suitable question when the Venerable Sariputra asked whether that thought which is no thought is something which is?’’ [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c26f. यो: ‘不可也’ 善業曰: ‘如非意，有與無不可得，不可得，不可明。其合此相應者，豈有是意，意非意哉？’; Kj.537b17f. 須利弗言: “不也。” 須菩提語願利弗: “若非心心不可得有無者，應作是言: 有心無心耶?”, Xz(I).763c20f., Xz(II).866a12f., Sh.587b18f., Tib.Pk.3a8f. = D.3a5f. The oldest versions (Lk, Zfn.508c19) lack parallels.

18 須利弗謂須菩提: “何意象亦不有，亦不不，亦不能得，亦不能知處者？如是亦不有，亦不不，亦不有有心，亦不無無心。” 須菩提言: “亦不有有心，亦不無無心。”; “Śāriputra said to Subhūti: ‘How is it possible that mind is non-existent, (but at the same time) non-existent, that it cannot be apprehended, that its state/place is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) not non-existent; (and also it means that) there is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’ Subhūti: ‘There is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’” (?): + Zfn.508c19f. 願利弗謂須菩提: “何等心亦不有，心不不，心亦不能得，亦不不能知處者？” 須菩提言: “從對雖有心，心無心。如是心亦不知者，亦無造者，以是亦不有有心，亦不無無心。”; + AS.3.25f. = R.6.5f. = AAA.40.8f. ‘evam ukte āyuṣmān Śāriputra āyuṣmantaḥ Subhūtim etad avocat: “kā punar eṣa āyuṣmān Śāriputral pokālo acittatā?” ’ Subhūtir aha: ‘avikalpa āyuṣmān Śāriputralākālo “cittatā”’ (‘Śāriputra: ‘What then is this state of absence of thought?’ Subhūti: ‘It is without modification or discrimination.’’ [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.3b3 = D.3a7, ps-QZ.478c28f. यो: “如是者，何謂非意？” 善業曰: “謂其無為，無雜念也, Kj.537b19. 須利弗言: “何法為非心？”’ 須菩提言: “不壞，不分別。……” Xz(I).763c23f., Xz(II).866a15f., Sh.587b20f.
asa ho aiśpa subhūdi aiśpa śāriputro edadoya °
evamukte āyuṣman śāriputra āyuṣmantam subhūtim etad avocat

ya ai (1-23:) + + + + + hi ° ki puṇu ēsa acitada °
kā puṇer ēsa āyuṣman subhūte acittatā

asa ho aiśpa śāriputro aiśpa subhūdi edadoya
subhūtit āha

avikārā āyuṣman śāriputra avikalpā acittatā //
atha khalv āyuṣman śāriputra āyuṣmate subhūtaye sādhukāram adāt

sasu susu suhu[ti]
sādu sādhv āyuṣman subhūte

(1-24:) + + + + + + [dae?] ° agada[e] [ṇidiśno?] .. ..
yathāpi nāma tvam bhagavatā arañāvihārīnām agratāyāṁ nirdiṣṭo nirdiśasi /

ataś ca bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher

+ + + + + + .. eso uvari[kṣ](i)davo ° avi .. + + + + (1-25:) +
upaparīkṣitavyah avirahitaś ca bodhisattvo mahāsattvaḥ

+ + + + + [tae] ° vedaidavo ° śavagabhumie va śikṣaṃaṇena °
prajñāpāramitāya veditavyah / śrāvakabhūmāv api śikṣitukāmena

ayameva praṇaparamida śodava °
iyam eva praṇjñāpāramitā śrotavyā

udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva praṇjñā-
pāramitāyāṁ śikṣitavyam yogam āpattavyam / pratyekabuddhabhūmāv api śikṣitukāmena iyam eva praṇjñāpāramitā śrotavyā udgrahītavyā dhārayitavyā paryavāptavyā pravartayitavyā / ihaiva praṇjñāpāramitāyāṁ śikṣitavyam yogam āpattavyam / bodhisattva-
bhūmāv api śikṣitukāmena iyam eva praṇjñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva praṇjñāpāramitāyām upāyakausalyasamanvāgatena sarvabodhisattvadharmasamudāgamāya yogah karaṇīyah /
tat kasya hetoh

ihaiva hi praṇjñāpāramitāyāṁ vistareṇa sarvabodhisattvadharmā upadiśtāḥ yatra bodhi-
sattvena mahāsattvena śikṣitavyam yogam āpattavyam / anuttarāyām api samyak-
sambodhāv śikṣitukāmena iyam eva praṇjñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva praṇjñāpāramitāyām upāyakausalya-
samanvāgatena sarvabuddhadharmasamudāgamāya

38
Subhūti said:

“There is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.” (?)

Śāriputra said:

“Well (said), O Subhūti! You were chosen by the Buddha. Being chosen by the Buddha, you expound the wisdom concerning the body of emptiness. You are the best speaker on the wisdom concerning the body of emptiness.

Because of that (徳是中; lit. “from this” = atas), a bodhisattva has attained avaiva-rtīya, is named (?; 耳字) (as such), and never loses the Prajñāpāramitā.

In this manner, a bodhisattva dwells in the Prajñāpāramitā. (Those who) want to learn the Dharma of the arḥan(t)s, should listen to the Prajñāpāramitā, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the pratyaekabuddhas, should listen to the Prajñāpāramitā, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the bodhisattvas, should listen to the Prajñāpāramitā, should study it, should bear it (in mind), should cultivate it. - (AS)“
(1-26:) + + + [nā]para + + e° dhammā vigubāṇa uvadiṭha°
- ihaiva hi prajñāpāramitāyām vistareṇa sarvabuddhadharmā upadistāh

yasa bōsisatvena° śikṣitavo°
yatra bodhisattvena mahāsattvena śikṣitavyāṃ yogam āpattavyam //

asa ho aśpa suho[t]i
atha khalv āyūśmān subhūtir

(1-27:) + + + ya° yatra ho bhaṃte bhagava° eda yeva°
bhagavantam etad avocad yo ’haṃ bhagavan etad eva

bōsisatvo nāma° nā vedami° nā uvalahami°
bodhisattvanāmadheyamāna vedmi nopalabhe

na samanupaśyāmi prajñāpāramitām api na vedmi nopalabhe na samanupaśyāmi /
sa ’haṃ bhagavan etad eva bodhisattvanāmadheyam

āvīṃdamaṇa° ānua
avindan anupalabhamāno
’samanupaśyan prajñāpāramitām api avindan anupalabhamāno ’samanupaśyan

(1-28) + + + [ma] bōsisatvo praṇaparamidae° anuśāsēmi°
kataṃ bodhisattvam katamasyāṃ prajñāpāramitāyāṃ avavadiṣyāmi
anuśāsiṣyāmi /

edod eya me bha(m)te _ bhagava° [k](o)[kaca] + +
etad eva bhagavan kaukṛtyaṃ syāt yo ’haṃ vastv avindan

(1-29:) + + + [labhamanā]° nāmadh(e)o karea
anupalabhamāno ’samanupaśyan nāmadheyamātreṇa āyavyayāṃ kuryāṃ

bosisa[t]vo di° avi ___ ho vaṇa bhaṃte bhaga[va]
yad uta bodhisattva iti / api tu khalu punar bhagavams tad api nāmadheyam
(no parallels)
(1-30:) + + [a?] ithido ṇa thido
na sthitam

nāsthitam na viṣṭhitam nāviṣṭhitam / tat kasya hetoh avidyamānaṇatvena tasya
nāmadheyaṣya / evaṃ tannāmadheyaṃ na sthitam nāsthitam na viṣṭhitam nāviṣṭhitam /

saye hi bosī ______ satvasa ṇa
saced bodhisattvasya mahāsattvasya evaṃ gambhirāyaṃ

praṇaparamida uadiśamaṇe ṇa oli +
prajñāpāramitāyāṃ bhāṣyamānāyāṃ desāyamānāyāṃ upadiśyamānāyāṃ cittaṃ nāvalīyate

na samūlayate na viśīdati na viśādamaṃ āpradyate
nāsya vīpruṣṭhībhavati mānasam na bhagnaprūṣṭhībhavati naṭtrasyati na saṃtrasyati

(1-31:) + + + [sa](m)traso avajati ṇa
na saṃtrāsam āpradyate /

adhimucyate ‘dhyāṣayena avirahito bodhisattvo mahāsattvah prajñāpāramitāyā veditavyāh

thido bosisatvo ṇi [-]lyudo ṇa vevaṭiae dhaṃdue
sthito ‘vinivartaniyāyāṃ bodhisattvabhūmāu suthito ‘sthānayogena /
Subhūti said to the Buddha: “(Even) when I think attentively about the mind of a bodhisattva, it is not apprehensible, its state/place (處) is also not to be known, it is also invisible. -(AS)24 To which bodhisattvas should I neither speak of the Prajñāpāramitā nor mention it?25 The designation ‘bodhisattva’ and bodhisattvas do not have states/places (處), (their) states/places are not apprehensible. They neither depart nor enter, neither dwell nor stop. For what reason? Because the designation ‘bodhisattva’ is not apprehensible. It neither dwells nor stops.

(When) the Prajñāpāramitā is expounded in this manner, (and if) a bodhisattva, having heard it, does not become slothful in mind, embarrassed, frightened, nor fearful, (then) he will enter into (the state of) avivartika-(ship), understand completely and never retrogress.

23 菩薩心： “the mind of a bodhisattva”; = Zfn.509a2. 菩薩心, Xz(II).866b1. 菩薩心 =? Kj.537b27. 菩薩 = AS.4.13f. = R.7.10 = AAA.43.26. bodhisattva-nāmadheyam (“the word ‘Bodhisattva’” [AsP.tr.II 85 = AsP.tr.3]), ps-ZQ.479a12. 菩薩…名, Xz(I).764a14f. 菩薩但有假名, Sh.587c16f. 所言菩薩・摩訶薩者…… 此名字; Tib.Pk.4a7 = D.4a2. byang chub sams dpai ming. 24 AS.4.14f. = R.7.10f. = AAA.44.11f. prajñāpāramitānapi na vedmi nōpalabdhe na samanupaśyāmi. so ‘haṃ bhagavam! etad eva bodhisattvanāmadheyam avindann anupalabhamāno samanupaśyān (“I who do not find anything to correspond ... to the words ‘perfect wisdom,’ ...” [AsP.tr.II 85 = AsP.tr. 3]); ps-ZQ.479a12. The older versions (Lk.426a12, Zfn.509a4f. D.4a3f. The older versions (Lk.426a12, Zfn.509a3, Kj.537b27) and ps-ZQ (479a12) lack parallels.

25 何所是菩薩，般若波羅蜜亦不能及說，亦不能逮説？ “To which bodhisattvas should I neither speak of the Prajñāpāramitā nor mention it?” cf. AS.4.16f. = R.7.13f. = AAA.44.15f. katamam bodhisattvam katamayam prajñāpāramitāyām avadhyasya na avadhyasyāmy (“which Bodhisattva should I then instruct and admonish in which perfect wisdom?” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479a14. 當何為菩薩說法？; Zfn.509a4f. 亦不能及說。何所是菩薩・摩訶薩・般若波羅蜜？亦不能逮説; Kj.537b27f. 當教何等菩薩般若波羅蜜？

43
puṇavaro bhamte bhagava + + (1-32:) + + + + + [para]midae caṃraṃtena °
punar aparāṇī bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā

prajñāpāramitāṃ bhāvayatā

rua ti no thadavo
na rūpe sthātavyaṃ
da vedanāyāṃ na saṃjñāyāṃ na saṃskāreṇa na vijñāne sthātavyaṃ /
tat kasya hetoḥ

saye rua tistaveti ruaavisamkhare caṃrati °
saced rūpe tiṣṭhati rūpābhisaṃskāre carati na carati prajñāpāramitāyāṃ /

e + + (1-33:) + + + + + + + + + + + + +
evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṇu /

[saye vi]ṇāṇam tistavati ° [vīṇana avisamkhare carati]
saced vijñāne tiṣṭhati vijñānābhisaṃskāre carati

na carati prajñāpāramitāyāṃ/

[ta ki] + + + +
tat kasya hetoḥ

(1-34:) + + + + + + + + + + + + + + + + + [pari]ghinatī °
na hi abhisaṃskāre caran prajñāpāramitāṃ pariṃghinati

nāpi prajñāpāramitāyāṃ / yogam āpadyate nāpi prajñāpāramitāṃ paripārayate /
aparipārayamāṇah prajñāpāramitāṃ na niryāsyati sarvajñatāyāṃ aparigṛhītam
parigṛhan

tat kasya hetoḥ

asa ho aaśpa śariputro aiśpa suhuti evaṃmaha ° kasa .. (1-35:) + + + + +
[ñaparamida] parighinatī evaṃvuto aiśpa suhuti aiśpa śariputro [eda]doya

ruo ausa śari
rūpaṃ hi aparigṛhītam prajñāpāramitāyāṃ /
(When) a bodhisattva practises the Prajñāpāramitā, he should not stay in form, should not stay in feeling, conception, life or consciousness (識 = vijñāna). For what reason?

For staying in form, one practises consciousness (識 = abhisamskāra); for staying in feeling, conception, life and consciousness (識 = vijñāna), one practises consciousness (識 = abhisamskāra).

He should not practise consciousness. If one stays in it, then one is not following the teaching of the Prajñāpāramitā.

For what reason? Because of practising consciousness.”(?)

[Śāriputra said to Subhūti: “How should a bodhisattva practise the Prajñāpāramitā and attain the Prajñāpāramitā?”] Subhūti said: “A bodhisattva, who practises the Prajñāpāramitā, does not perceive form, does not perceive feeling, conception, life or consciousness.

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26 住色中，為行識；住痛痒、思想、生死，識中為行識。不當行識。設住其中者，為不隨般若波羅蜜教。何以故？行識故：“Staying in form, one practises consciousness (識 = abhisamskāra); staying in feeling, conception, life and consciousness (識 = vijñāna), one practises consciousness (識 = abhisamskāra). He should not practise consciousness. If one stays in it, then one does not follow the teaching of the Prajñāpāramitā. For what reason? Because of practising consciousness.” (?); cf. AS.4.28f. = R.8.7f. = AAA.47.23f. (rūpa-)abhisamskāre carati .... (vijñāna-)abhisamskāre carati .... abhisamskāre caran (“He courses in formative influence of form ... of consciousness, [and not in perfect wisdom.] For, while he courses in formative influences, [he cannot gain perfect wisdom].” [Cf. AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479a25f. 造(色)行……(為)造(識)……(明度無極不)造行; Zfn.509a10f. 行生死識……行生死識……行生死識; Kj.537c6f. 作(色)行……(為)作(識)行。[若]作(識)行，(則)不能受般若波羅蜜)。Quite often, Lokakṣema translated abhisamskāra as 識 (“consciousness”); cf. Krsh(2010).431f.

27 舍利弗謂須菩提：“菩薩當云何行般若波羅蜜，得般若波羅蜜？”： = ps-ZQ.479a29. 秋語子曰：“菩薩何行而受明度？” Other versions lack parallels.
evaṃ vedanā samjñā samśkrāh/ vijnānāṃ hi aparigṛhitam pra[jnāpāramitāyām /

(1-36:) + + + hi [?] yo ruasa aparigraho ṇa so ruo

yaś ca rūpasyāparigrahaḥ na tad rūpam /

evaṃ ve[d-ṇa sa]mṇā saṃ[kha]ra [v][i[ñ-] + + [a]parigrahido

evaṃ yo vedanāyāḥ samjñāyāḥ samśkārānām / yo vijnānasyāparigrahaḥ

[yo vi] + + (1-37:) + + + [viṇaṇa ° sa vi praṇaparamida ° [aparig·h·]da

na tad vijnānam / sāpi pra[jnāpāramitā aparigṛhitā /

[ev· h?] + + + + + + [sat](v)e[ṇa] ma[hasa](tv)e + (1-38:) + + .. [caridav]o

evaṃ hy atra bodhisattvena mahāsattvena pra[jnāpāramitāyāṃ caritavyam /

[a]yaṃ bosisatvasa aparigra[h·d-ṇa](ma) [sa](ma)[si]

ayaṃ ca bodhisattvasya mahāsattvasya sarvadharmāparigṛhitō nāma samādhir

vipulāḥ puraskṛtāḥ aparāmāṇanīyato

asadha[ra] .. [apar](i)gahe ·ra .. ga·u] (1-39:) + + [ṇada] aparigrahida °

’sādhāraṇaḥ / sarvāśrāvakaśrāvapratyekabuddhaiḥ sāpi sarvajñatā aparigṛhitā

ta kisa [h]edu °

na hi sa nimitado vihatavo °

na hi nimittato grahītavyā /
(If) one does not perceive form, then no form exists. (If) one does not perceive feeling, conception, life or consciousness, then (no feeling, conception, life) nor consciousness exists. The Prajñāpāramitā is not (to be) perceived. For what reason is it not (to be) perceived? Just like a (reflected) image is not to be grasped, so is (the Prajñāpāramitā) not to be grasped, therefore, it is not (to be) perceived.

A bodhisattva, who practises the Prajñāpāramitā, does not perceive any 'name-dharma' at all, therefore (his) samādhi28 is boundless and infinite, being unattainable for any arhants29 or pratyekabuddhas.

Moreover, [O Śāriputra30,] sarvajña(tā) is not to be received (aparigṛhīta). For what reason? (Because) a bodhisattva should not observe (or "regard, see") through mental images (nimitta).

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28 一切字法不受。是故三昧：‘(A bodhisattva) does not accept any 'name-dharma' at all, therefore (his) samādhi (is boundless and infinite).’; ĀS.5.5 = R.8.18 = AAA.49.20. Sarvadharmāparigṛhīta~ nāma samādhi~ (“the concentration ‘Non-appropriation of All Dharma’ by name” [cf. AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b6. 諸法無受之定; Zfn.509a17. 不受三昧字(廣大所入); Kj.537c12. 諸法無受三昧.


30 舍利弗！： Cf. Sh.588a11. 世尊! Other versions lack parallels.
sacen nimmattā grahītavyā abhavisyat na ceha śreniṣṭah parivṛjakaḥ śraddhām alapsyata
/tatra hi śreniṣṭah parivṛjakaḥ sarvajñajñāne adhimucya śraddānusārī prādeśikena
jñānenāvatīrṇah / so `vatīrya na rūpam parigṛhṇīte / evaṃ na vedanāṃ na samjñāṃ na
samskārāṃ / na vijñānaṃ parigṛhṇīte / nāpi tatra prīticsukhena tajjñānaṃ samanupasyati /
nādhyātmanaṃ rūpasya tājñānaṃ samanupasyati / na bahirdhā rūpasya tājñānaṃ
samanupasyati / nādhyātmatbahirdhā rūpasya tajjñānaṃ samanupasyati / nāpyanyatra
rūpāttaajjñānaṃ samanupasyati / evaṃ nādhyātmam vedanāyāḥ samjñāyāḥ samskārāṇām /
nādhyātmaṃ viṣṇānasya tajjñānaṃ samanupasyati / na bahirdhā viṣṇānasya tajjñānaṃ
samanupasyati / nādhyātmatbahirdhā viṣṇānasya tajjñānaṃ samanupasyati / nāpyanyatra
viṣṇāntaajjñānaṃ samanupasyati / atra padaparyāye śreniṣṭah parivṛjakaḥ `dhimuktāḥ /
so `tra sarvatra śraddānusārī sarvajñajñāne dhammadām pramāṇīkṛtya evam adhimukta
iti / tena na kaścidharmah parigṛhītaḥ / nāpi sa kaścidharmo ya uupalabdhaḥ yaṃ
gṛhṇīyan muñced vā / sa nirvāṇam api na manyate / iyamapi bhagavan bodhisattvasya
mahāsattvasya prajñāpāramitā veditavyā yadrāpam na parigṛhṇīte / evaṃ yaḥvedanāṃ
samjñāṃ samskārāṃ / yadvijñānaṃ na parigṛhṇīte / na cāntara parinirvāti aparipūrṇair
daśabhis tathāgatabalaś caturbhis tathāgatavaisāraḥdhyair aṣṭādaśabhis ca āvēnikair
buddhadharmaśaḥ /
If one observes (sarvajñatā) through mental images, then one cannot comprehend it and does not believe in sarvajñatā, like a heretic does not. [32] For what reason? Because (he) will, on the contrary, presume (sarvajñatā) as having a self (atman). Even if a heretic gains faith in the Buddha, after having gained faith in the Buddha, he will enter upon the Buddha-path while possessing an inferior path. Upon entering the Buddha-path, he does not perceive form. He does not perceive feeling, conception, life, or consciousness. [33] He has not perceived it, nor apprehended it, nor completed it as yet. He does not see wisdom; sees wisdom neither inside (of form), nor sees wisdom outside (of form), nor sees wisdom anywhere else; neither sees wisdom inside of feeling, conception, life, or consciousness, nor sees wisdom outside of feeling, conception, life, consciousness or anywhere else. [34] (The heretic) will not emancipate himself (� thadhimakata) in another doctrine (?; lit. ‘place, state'). He thinks that he can attain the understanding of a buddha (佛了知) by studying and emancipate himself from dharmas, considering that the Dharma and nirvāṇa are one and the same. A bodhisattva should not practise in such a manner. He should not look at dharmas either inside or outside nor consider them equal to the Prajñāpāramitā. Nothing is to be perceived nor apprehended by anybody. A dharma is not to be held, not to be released, not to be regarded as being nirvāṇa. (?)

31 If one observes (sarvajñatā) through mental images, then one cannot comprehend it and does not believe in sarvajñatā, like a heretic does not. [32] For what reason? Because (he) will, on the contrary, presume (sarvajñatā) as having a self (atman).] Even if a heretic gains faith in the Buddha, after having gained faith in the Buddha, he will enter upon the Buddha-path while possessing an inferior path. Upon entering the Buddha-path, he does not perceive form. He does not perceive feeling, conception, life, or consciousness. [33] He has not perceived it, nor apprehended it, nor completed it as yet. He does not see wisdom; sees wisdom neither inside (of form), nor sees wisdom outside (of form), nor sees wisdom anywhere else; neither sees wisdom inside of feeling, conception, life, or consciousness, nor sees wisdom outside of feeling, conception, life, consciousness or anywhere else. [34] (The heretic) will not emancipate himself (� thadhimakata) in another doctrine (?; lit. ‘place, state'). He thinks that he can attain the understanding of a buddha (佛了知) by studying and emancipate himself from dharmas, considering that the Dharma and nirvāṇa are one and the same. A bodhisattva should not practise in such a manner. He should not look at dharmas either inside or outside nor consider them equal to the Prajñāpāramitā. Nothing is to be perceived nor apprehended by anybody. A dharma is not to be held, not to be released, not to be regarded as being nirvāṇa. (?)

31 If one observes (sarvajñatā) through mental images, then one cannot comprehend it and does not believe in sarvajñatā, like a heretic does not. [32] For what reason? Because (he) will, on the contrary, presume (sarvajñatā) as having a self (atman).] Even if a heretic gains faith in the Buddha, after having gained faith in the Buddha, he will enter upon the Buddha-path while possessing an inferior path. Upon entering the Buddha-path, he does not perceive form. He does not perceive feeling, conception, life, or consciousness. [33] He has not perceived it, nor apprehended it, nor completed it as yet. He does not see wisdom; sees wisdom neither inside (of form), nor sees wisdom outside (of form), nor sees wisdom anywhere else; neither sees wisdom inside of feeling, conception, life, or consciousness, nor sees wisdom outside of feeling, conception, life, consciousness or anywhere else. [34] (The heretic) will not emancipate himself (� thadhimakata) in another doctrine (?; lit. ‘place, state'). He thinks that he can attain the understanding of a buddha (佛了知) by studying and emancipate himself from dharmas, considering that the Dharma and nirvāṇa are one and the same. A bodhisattva should not practise in such a manner. He should not look at dharmas either inside or outside nor consider them equal to the Prajñāpāramitā. Nothing is to be perceived nor apprehended by anybody. A dharma is not to be held, not to be released, not to be regarded as being nirvāṇa. (?)

[31] 設想視者，爲不了，爲如餘道人，不信薩芸若： Cf. AS.5.7f. = R.8.20f. = AAA.50.15f. sacen nimit tato grahitavā abhavisyan na cēḥ Śrenikāḥ parivrajakāḥ śraddhām alapasyata (“If it could be seized through a sign, then Srenika, the Wanderer, would not have gained faith in this our religion.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b15f. 若想見者，終不得此。若異學先泥之信不得一切知; Zfn.509a18f. 若作想，亦如外外小道，而有信於薩芸若; Kj.537c14f. 若是三味可以相得，先尼梵志於薩婆若智不應生信。

[32] 何以故？反諺有身： Other versions lack parallels.

[33] 不受已，亦未曉，尚未成： = Zfn.509a21. 以不受，亦未曉，尚未成; ≠ AS.5.10 = R.9.2f. = AAA.50.20. nāpi tatra prītisukhena taj jīvāt samanupaśyata (“Nor did he review that cognition with joyful zest and pleasure.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b12f.; Kj.537c16f.; Xz(I).764b24. 非以喜樂觀見此智; Xz(II).866c6. 不以喜樂觀見此智; Sh.588a16. 不以喜樂法為智所觀。

[34] 亦不於餘處脫，以學成就佛了知，從法中以脫去，謂法等一泥洹。菩薩莫作是行。莫內外視法，呼（←呼）與般若波羅蜜等。一切無所得，無所得難得，法無所得，無所得（←收），亦無所泥洹想。: Cf. AS.5.15f. = R.9.9f. = AAA.5113f. atra padaparāvāye Śrenikāḥ parivrajakā dhimuktaḥ so ‘tra sarvatra śraddhānusāri sarvajñajñāne dhammatām pramāṇikṛtya vācman adhimukta iti tena na kaścid dharmah parigrahitā nāpi sa kaścid dharmo ya upalabdho vam sa grihyāt muñced vā sa nirvāṇam api na man ye (“In this scripture passage, Srenika, the Wanderer, as one who always resolutely believes in this cognition of the all-knowing, is called a faith-follower. He took the true nature of dharmas as his standard, and resolutely believed in the signless, so that he did not take hold of any dharma, nor apprehend any dharma, which he could have appropriated or released. He did not even care about Nirvana.” [AsP.tr.II 85 = AsP.tr.3-4]); ps-ZQ.479b15f. 如是究竇，從信解得道地。法意作量以為脫。便無所無為。已受解，得度滅(v.l. 深滅); Zfn.509a24f. 雖從信得脫，欲知薩芸若事，於法而作限。謂為得脫以為得法，於法亦為無所得亦未得脱。其不以泥洹自質高; Kj.537c22f. 先尼梵志信解薩婆若智，以得諸法實相故，得解脫。得解脫已，於諸法中無取無捨，乃至涅槃亦無取無捨.)
[ava]ṃ pi bhamte bhagava bosisatvasa (1-40:) + + + + paramida ो
tasmād iyaṃ api bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā
veditavyā

puṇavaaro bhamte bhagava bosisatvena mahasatvena
punar aparāṇa bhagavan bodhisattvena mahāsattvena

prañāparamidae caraṃteṇa ो
prajñāpāramitāyāṃ caraṇaḥ prajñāpāramitāḥ bhāvayātā
evaṃ uva (1-41:) + + + + + + + +
[ṇ·para]ṃ[da]
evam upaparīksitavyam evam upanidhyātavyam katamaissā prajñāpāramitā
ekaṃ esa prañāparamida ो ki yo dhamma na vijati na labhati ो sa prañaparami
kasya caśa prajñāpāramitā kiṃ yo dharma na vidyate nopalabhyate sā
prajñāpāramiteti

saced evam upapaṛkṣamāṇah evam upanidhiyāyan nāvallīyate na saṃṭīyate na viśīdati na
viśādam āpadyate nāṣya viprīṣṭhiḥbhavati mānasam na bhagnaprīṣṭhiḥbhavati nottrasyati
evaṃ uva (1-42:) + + + + + [na sa]ṃ[tra]ṃ[si] [... ma·jo]
na saṃtrasyati na saṃtrāsam āpadyate

[avirahito bosisat[v(o] [praṇapara][m][idae]
avirahito bodhisattvah mahāsattvah prajñāpāramitayaḥ veditavyah /

[asa h]o [s]u + + (1-43:) .. [edad]oya ो
atha khalv āyuṣmānaḥ śāriputra āyuṣmantaḥ subhūtim etad avocat

kimkaraṇaḥ avirahido bosisatvo
kim kāraṇam āyuṣman subhute avirahito bodhisattvah mahāsattvah

prañāparamidae ो
prajñāpāramitayaḥ veditavyah

yadā rūpam eva virahitam rūpasvabhāvena evaṃ yadā vedanaiva saṃjñaiva saṃskārā eva
yadā vijñānam eva virahitam vijñānasvabhāvena yadā prajñāpāramitaiva virahitā
prajñāpāramitāṣv abhāvena yadā sarvajñataiva virahitā sarvajñatāṣv abhāvena //
Having heard it, (if) he does not become slothful, frightened, terrified, fearful, nor embarrassed, (then this) bodhisattva should be recognised as not being separate from the Prajñāpāramitā. [A bodhisattva should clearly know thus.]

Śāriputra said to Subhūti: “How does a bodhisattva understand the Prajñāpāramitā?

Form is separate from its original form; (the same applies to) feeling, conception, life; consciousness is separate from its original consciousness; the Prajñāpāramitā is separate from its own Prajñāpāramitā. -(AS)

55  故是: s.e. for 是為?: cf. Zfn.509a28. 是為菩薩摩訶薩般若波羅蜜; AS.5.19 = R.9.14 = AAA.52.12. *iyam api bhagaṇe! bodhisattvasa mahāsattvasa prajñāpaṃrimitā veditavyāḥ (“This also should be known as a Bodhisattva’s perfect wisdom” [AsP.tr.II 85 = AsP.tr.4]); Kj.537c25. 是名菩薩般若波羅蜜。

56 在何所: = Zfn.509b3; cf. AS.5.23f. = R.10.3f. = AAA.53.14. *kasya caśā prajñāpāramitā (“Whose perfect wisdom is this?”); ps-ZQ.479b23. 何所為明度?: Kj.537c29. 是誰般若波羅蜜?

57 菩薩當作是念。問是: ⊃ Zfn.509b4. 當作是念。菩薩摩訶薩聞是(l.c.): ⊃ AS.5.24f. = R.10.5 = AAA.53.25. saceva evam upapārākṣamāna evam upanidhāya (“If, while considering in this manner, thinking in this way, ...”); ps-ZQ.479b24f. 如是觀者; 思惟; Kj.538a1. 若菩薩作是思维、觀時。

58 菩薩當作是念。如是: Other versions, incl. Zfn. lack parallels.

59 吾故因名般若波羅蜜? 色離本色; 香故、想、生生、識離本識; 貝般若波羅蜜離般若波羅蜜。: Cf. AS.5.28f. = R.1010f. = AAA.54.14f. *kim kāraṇam ayuṣman Subhūte! avirahito bodhisattvo mahāsattvah prajñāpāramitābhāya veditavato yadā rūpam eva virahitaṁ rūpasvabhāvena, evam yadā vedanāva sanjñāva samākāra evadā viśāyam eva virahitaṁ viśāyanasvabhāvena yadā prajñāpāramitāvāva virahitaḥ prajñāpāramitāsvabhāvena (“How can a Bodhisattva be known as possessing perfect wisdom, when the very form does not possess the own-being of form, etc.; when perfect wisdom does not possess the own-being of perfect wisdom ...?” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a3f. 若色離色性; 受、想、行、識離識性; 貝般若波羅蜜離般若波羅蜜性者, 何故説菩薩不離般若波羅蜜行?

60 AS.5.31 = R.10.14 = AAA.54.19f. *yadā sarvajñatāvāva virahitaṁ sarvajñatāsvabhāvena (“when the very all-knowledge does not possess the own-being of all-knowledge” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.61f. = D.61f. = Zfn(II).764c22. 一切智離一切智自性 = Sh.588b9f. 一切智復離般若波羅蜜多自性; 貝般若波羅蜜多復離一切智自性; 一切智離一切智自性者. Except for the newer versions, the other ones (Lk, ps-ZQ.479b29, Zfn.509b9, Kj.538a5, Zfn(II).867a3), lack parallels.
evaṃ vuto aīśpa suha[u] (1-44:) + + + + + + [e]dadoya
evam ukte āyūṣmān subhūtir āyūṣmantam śāriputraṃ etad avocat

- evam etad āyūṣman śāriputra evam etat /

ruo yeva ausa śāriputra virahido ruasvabhāvena °
rūpaṃ evāyūṣman śāriputra virahitaṃ rūpasvabhāvena /

eva vedaṇa saṃña saṃkhara °
evam vedanaiva samjñāiva saṃskārā eva /

viṇaṇo (1-45:) + + + + [ri]putra virahido viṇaṇasvabhāvena
viṇāṇam evāyūṣman śāriputra virahitaṃ viṇāṇasvabhāvena /

praṇaparamida yeva ausa śāriputra vira[hi]da praṇaparami
prajñāpāramitaiva āyūṣman śāriputra virahitā prajñāpāramitāsvabhāvena /

sarvajñataiva āyūṣman śāriputra virahitā sarvajñatāsvabhāvena / prajñāpāramitā-lakṣaṇaṇāprajñāpāramitā virahitā / lakṣaṇasvabhāvenāpi lakṣaṇam virahitam laksyasvabhāvenāpi laksyaṃ virahitam / svabhāvala[lakṣaṇaṇāpi svabhāvo virahitaḥ //
Subhūti said: “It is so. -(AS) 41”  
Śāriputra said: “Well (spoken), O Subhūti!  42 If a bodhisattva goes forth from this (i.e. the Prajñāpāramitā), does he, then, attain sarvajña(tā)?”

Subhūti said: “It is so. If a bodhisattva goes forth from this, he, then, attains sarvajña(tā). For what reason? Sarvajña(tā) 43 is not born from anywhere, is not born 44 from anywhere. (426c) Thus, the bodhisattva is very close to becoming a buddha. -(AS) 45 
(If) a bodhisattva practises the Prajñāpāramitā, there is no hindrance to sarvajña(tā).”
(1-46:) ++++++++
[edadoya] ++++++
evamukte āyuṣmān śāriputra āyuṣmantam subhūtim etad avocat
kim punar āyuṣman subhūte

+ [b]o[sisatvo] (a)[t][ra] [śikṣiṣati] .. ++++++
yo bodhisattvo mahāsattvo ‘tra śikṣiṣyate sa nīrāyati sarvajñatāyām

(1-47:) ++++++(ai)śpa subhuti / / / / / edado[ya]
āyuṣmān subhūtir āha

evam edo ausa śari[p]u [+++++++] (1-48:) ++++++ sisatvo

evam etad āyuṣman śāriputra evam etat / yo bodhisattvo mahāsattvo

atra [śikṣiṣati sa? ni?ya?]iṣati sarvaṇaṣā=${
’tra śikṣiṣyate sa nīrāyati sarvajñatāyām /

ta kisa hedu
tat kasya hetoḥ

aniyada a[ja?to?] [sāmrvaḍham]ma
ajātā hy anirjātā hy āyuṣman śāriputra sarvadharmāḥ /

evaṃ carata āyuṣman śāriputra

(1-49:) ++++++[si]satvasa mahasatvasa sarvaṇudā abhasaṃṭha bhavati sarvajñatāḥ āsannībhavati /
yathā yathā sarvajñatāḥ āsannībhavati tathā tathā sattvaparipācaḥ āyacittapariśuddhir
lakṣaṇapariśuddhiḥ buddhakṣetraśuddhiḥ / buddhais ca samavadhānams bhavati /

ayaṃ puṇu bosisatvo mahasatvo praṇaparami (1-50:) ++
evaṃ ca punar āyuṣman śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṁ

+++++[a]bhaśībhavati
caran sarvajñatāyāḥ āsannībhavati //
(no parallels)
pun avaro aśpa suhuti bosisatvo aradhva evaṃ aha ो
punar aparam āyuṣmān subhūtir bodhisattvam mahāsattvam ārabhyāivam āha

saye ruve carati
sa ced rūpe carati nimitte carati / sa ced rūpanimitte carati nimitte carati / sa ced rūpaṃ nimittam iti carati nimitte carati / sa ced rūpasyotpāde carati nimitte carati /

(1-51:) + + + + + + + + + + + + [ṇ](i)miti carati
sa ced rūpasya nirodhe carati nimitte carati /

[say](e) [r](uva)[sa viṇa]śe carati niṃiti carati
sa ced rūpasya vināśe carati nimitte carati /

roo su (1-52:) + + + + [ra]ti ahaṃ carami ti .. + + +
sa ced rūpaṃ śūnyam iti carati nimitte carati / ahaṃ carāmīti carati nimitte carati /

ahaṃ bodhisattva iti carati niṃitte carati /

+ + labha carati pialo
ahaṃ bodhisattva iti hy upalambha eva sa carati /

eva vedanasāṃña saṃkhara saye viṇaṣe carati + + + +
evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣṣu / saced viṇāne carati nimitte carati /
Concerning a bodhisattva’s exertions, (Subhūti) said (further) as follows: ‘If he practises form (rūpa), that means that he practises (making) mental images; if he practises producing form, that means that he practises (making) mental images; if he practises observing form, that means that he practises (making) mental images; if he practises destroying (annihilating) form, that means that he practises (making) mental images; if he stands in (the idea) that ‘form is empty’, that means that he practises (making) mental images; -(AS)44;
sa ced vijñānamimitte carati nimitte carati / sa ced vijñānaṃ nimittamiti carati nimitte carati /

(1-53:) + + + [saye] viñāṇasa upade carati ṇimiti carati
saced vijñānasyotpāde carati nimitte carati /

saced vijñānasya nirodhe carati nimitte carati /

saye viñāṇasa viṇāše carati .. + + + [rati]
sa ced vijñānasya vināše carati nimitte carati /

sa ced vijñānaṃ śūnyamiti carati nimitte carati /
ahaṃ carāmīti carati nimitte carati /

.. (1-54:) + + + + ṇ[芰]miti carati
ahaṃ bodhisattva iti carati nimitte carati /

ahaṃ carami ti ° ualambhe carati °°°
ahaṃ bodhisattva iti hy upalambha eva sa carati /

ayaṃ bosisatvo mahasatvo [ṇimita]yeva

(1-55:) + + + + + + + + + + + [eva](ṃ) [carati so prañaparamidae carat]i
sacet punar asyaivam bhavati ya evam carati sa prajñāpārāmitāyām carati

prañaparamida bhaveti ṇimita (1-56:) + + + + + +
sa prajñāpāramitāṃ bhāvayati iti nimitta eva sa carati /

+++ + + + + + + + + + + + + + + + + + + + + + + + + + [r]lip[u]tra a[?]sa
ayaṃ bodhisattvo ’nupāyakuśalo veditavyaḥ // atha khal āyuśmāṃ śāriputra
āyuśmantam

subhūtim etad avocat kathaṃ punar āyuṣman subhūte caran bodhisattvo mahāsattvaś
carati prajñāpāramitāyām

follow pages 7 to 16 for parivarta 1.

[End of Gāndhārī text]
to practise feeling, conception, life or consciousness, is to practise (making) mental images; -(AS)\(^{55}\), to practise producing consciousness, is to practise (making) mental images; to practise observing consciousness\(^{56}\), is to practise (making) mental images; to practise destroying (annihilating) consciousness, is to practise (making) mental images; to practise (the idea that) 'consciousness is empty', is to practise (making) mental images.

\(^{57}\)Such a bodhisattva is practising (making) mental images incorrectly.\(^{58}\) To cultivate practices in this manner, is not to cultivate the Prajñāpāramitā, nor to practise the Prajñāpāramitā, (but rather) to practise (by means of) mental images.\(^{59}\) A bodhisattva (should) abide by (the right) practice, should not follow this (incorrect) practice.”

Śāriputra said to Subhūti: “How should a bodhisattva practise the Prajñāpāramitā?”

Subhūti said: “\(^{60}\) A bodhisattva should not practise form; -(AS)\(^{61}\) -(AS)-\(^{62}\); not

\(^{55}\) AS.6.21f. = R.12.1f. = AAA.57.20f. saced vijñānamimite carati nimitte carati. saced vijñānam mimittam iti carati nimitte carati (“He courses ... in the sign of form, etc., or in the idea that ‘form is a sign’.” [AsP.tr.II 86 = AsP.tr.4]); Tib.Pk.7a6f. = D.6b6f.; Xz(I).765a16f. 若行受、想、行、識相、為行相；若行受、想、行、識相，為行相；若行受、想、行、識相，為行相；若行受、想、行、識相，為行相。Sh.588c3. 若行受、想、行、識相，為行相。The older versions (Lk, Zfn.509b22, Kj.538a16, Xz(I).867a19) lack parallels. Cf. ps-ZQ.479c14f. (as on the Yon, and the same).\n
\(^{56}\) 觀識行： Kg. 識観行（s.c.）; “He practises observing consciousness.”; cf. AS.6.23 = R.12.3f. = AAA.57.22f. saced vijñānasya nirodhe carati (“when he practises ... the stopping of a notion” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14f. (as on the Yon, and the same). Zfn.509b22. 像識行：Kj.538a17. 若減識行；Xz(I).765a18. 若行受、想、行、識滅；Xz(I).867a19. 若行受、想、行、識滅；Sh.588c4. 若減受、想、行、識。Cf. n. 53, 63.\n
\(^{57}\) 如是菩薩為反行想： “Such a bodhisattva is practising (making) mental images incorrectly.” (?); cf. AS.6.24f. = R.12.5f. = AAA.57.24f. “aṭṭha carati ‘iti carati nimitte carati. ‘āham bodhisattva’ iti carati nimitte carati. ‘āham bodhisattva’ iti hy upalamba eva sa carati (“He courses in a sign ..., when he courses ... in the idea that ‘I am a bodhisattva’.” For his actually courses in the idea ‘I am a bodhisattva’ as the basis”. [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14f. 若識有是，吾當行得行；Zfn.509b23f. 我行立欲得，為行想。是菩薩·摩訶薩為反行想；Kj.538a18. “我行是行”，亦是行相。\n
\(^{58}\) 作是守行者，為不守般若波羅蜜，為不行般若波羅蜜，若想行者： “To cultivate practices in this manner, is not to cultivate the Prajñāpāramitā, nor to practise the Prajñāpāramitā, (but rather) to practise (by means of) mental images.” Cf. Zfn.509b24f. 行是守行般若波羅蜜，為不行般若波羅蜜，反（xl.及）作想行： AS.6.26f. = R.12.7f. = AAA.57.27f. saced punar asyavā bhavati: “ya evam carati sa prajñāpāramitāyaḥ, prajñāpāramitāḥ bhāvyarati ‘ti nimitta eva sa carati (“Or, when it occurs to him ‘he who courses thus, courses in perfect wisdom and develops it,— he courses only in a sign.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a19f.若作是念： "如是行者，是行般若波羅蜜”，亦是行相。\n
\(^{59}\) 菩薩護行，當言其中： “A bodhisattva (should) abide by (the right) practice, should not follow this (incorrect) practice.”; cf. Zfn.509b26f. 是菩薩.摩訶薩無有護行; # AS.6.27 = R.12.9f. = AAA.58.2. avam bodhisattvo ‘nupāyakusalo vedattavyah (“Such a Bodhisattva should be known as unskilled in means.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a20. 當知：是菩薩未善知識方便。\n
\(^{60}\) 不行色，不生色行，不觀色行，不滅色行，不空色行： (“A bodhisattva should not practise form) not practise form, not practise observing form, not practise the destruction of form, not practise (the idea that) ‘form is empty’.”; cf. AS.6.30f. = R.12.14f. = AAA.58.15f. na rūpe carati, na rūpanimitte carati, na ‘rūpanimittam iti carati, na rūpasvāyāpade carati, na rūpasyānirdhe carati, na rūpayināše carati, na rūpayānīSam iti carati (“He should not course in form, nor in the sign of form, nor in the idea that ‘form is empty’.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色，不生色行，不觀色行，不滅色行，不空色行；Zfn.509b27f. 不行色行，不生色行，不滅色行，不壞色行，不空色行；Kj.538a22f. 若菩薩不行色，不行色行，不滅色行，不壞色行，不空色行。\n
\(^{61}\) AS.6.30f. = R.12.15 = AAA.58.15f. na rūpanimitte carati (“He should not course ... in the sign of form.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色行（nimitta）；Zfn.509b28f. 不想色行；Xz(I).765a27. 不想行相；Xz(I).867a28. 不想行相；Sh.588c12. 不想行相；Tib.Pk.7b4 = D.7a4. Lk(426c12) and Kj(538a22) lack parallels.\n
\(^{62}\) AS.6.31 = R.12.15 = AAA.58.15f. na ‘rūpaṃ nimittam iti carati (“He should not course ... in the idea
practise producing form, not practise observing form, not practise the destruction of form, not practise (the idea that) ‘form is empty’; -(AS)\(^63\); not practise feeling, conception, life or consciousness; not practise producing consciousness, not practise observing consciousness, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’; -(AS)\(^65\); \[^66\] not practise form, not practise imaging form, not practise producing form, not practise observing form, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’.

\(^67\) A bodhisattva is) without seeing, without practising, without seeing practising, without practising or seeing. He is also without practising, without dwelling in practices. Such (practice) is (called) ‘without seeing’. For what reason? \[^69\](Because all dharmas) do not come from anywhere, nor hold anything. \[^70\] All ‘name-dharmas’ of the bodhisattva-

that ‘form is a sign’. \[^{63}\] (Cf. AsP.tr.II 86 = AsP.tr.4) = Tbh.Pk.7b4 = D7a4; Zxn(1).765b27. 不行色無相相. Other versions (Lk.426c12, Zfn.509b28, Kj.538a22, Xz[I].867a28, Sh.588c12) lack parallels.


\[^64\] AS.7ff. = R.12.17f. = AAA.58.17f. nāham carāṃiti carati, nāham bodhisattvā iti carati (“He should not

course in the idea that ‘I course’, or ‘I am a bodhisattva.’”) \[^{65}\] (Cf. AsP.tr.II 86 = AsP.tr.5) = Sh.588c13f. 不行我行；不起我行；不起我行：\(\equiv\) Tbh.Pk.7b4 = D7a5. bdag spod so snyan du mi spyd. bdag byang chub sems dpal'o snyan du mi spyd. bdag byang chub sems dpal'o snyan du mi spyd. ps-ZQ.479c21. 不行色無相. Except for the newest versions and ps-ZQ, the other ones (Lk.426c12, Zfn.509b29, Kj.538a23, Xz[I].765b28, Xz[I].867a29) lack parallels.

\[^65\] AS.7f. = R.12.22 = AAA.58.23. nāham carāṃiti carati, nāham bodhisattvā iti carati = Sh.588c17. 不行我行；不起我行；不起我行：\(\equiv\) Tbh.Pk.7b6f. = D7a7; \(\equiv\) ps-ZQ.479c22f. 不\(<\)＝ \((= v.l.)\) 有 is: “吾當得行是行。不有是\(<\)如\((= v.l.)\) 此行”。 Except for the newest versions and ps-ZQ, the other ones (Lk.426c14, Zfn.509c1, Kj.538a24, Xz[I].765b3, Xz[I].867b3) lack parallels.

\[^66\] 不行色，不色想行，不色生行，不色觀行，不識滅行，不識空行：Other versions lack parallels.

\[^67\] AS.7ff. = R.12.22f. = AAA.58.24f. sacet punar nāsyāvam bhavati: “na evam carati sa prajñā-

prārāmitāyāṃ carati sa prajñāprārāmitābhāvayati”. evam caran bodhisattvavo mahāsattava carati prajñāprārāmitāyāṃ = Tbh.Pk.7b8f. = D7a8f; \(\equiv\) Sh.588c17f. 菩薩行不作是念。若如是行乃名行般若波羅蜜多; \(\equiv\) ps-ZQ.479c25f. 菩薩行不作是念。若如是行乃名行般若波羅蜜多; \(\equiv\) Zfn.509c1f. 為行般若波羅蜜; Kj.538a24f. 為行般若波羅蜜多。不念行般若波羅蜜; Xz[I].765b3. is行般若波羅蜜多 (= Xz[I].867 b3f). Only Lk lacks a parallels.

\[^68\]亦無見，亦無行，亦無見行，無行無見，亦復無行，亦不止行。如是為無見： = Zfn.509c2f. 亦無見亦無行，亦無見行，亦不見亦不行亦不無行。如是為不見。 Cf. AS.7f. = R.13.3f. = AAA.59.6f. sa hi carāṃ carāṃiti nāpaiti, na carāṃ nāpaiti. carāṃ na ca carāṃ cēti nāpaiti. naiva carāṃ na na carāṃ nāpaiti. cariṣayāṃitā nāpaiti. na cariṣayāṃitā nāpaiti. cariṣayāṃi ca na cariṣayāṃi cēti nāpaiti. nāiva cariṣayām na na cariṣayāmā nāpaiti (“He courses but he does not entertain such ideas as ‘I course’, ‘I do not course’, ‘I course and I do not course’, ‘I neither course nor do I not course’, and the same [four] with ‘I will course.’”) \[^{69}\] (AsP.tr.II 87 = AsP.tr.5); ps-ZQ.479c26f. 於此不近，為不行，不行行，不行，近亦不

行；不前行，近不前，不近不前；近亦不前，為不近，為不行，近，不起(= (v.l.) \(\neq\)于不行不

近；Kj.538a25f. 不念行，不念不行，亦念非行非不行，是名行般若波羅蜜。Lokaksema seems to have confused Skt. upaiti (“approaches”; here “regards?”) with Skt. paśyante (Gā. paśadi) here.

\[^69\] 無所從來，亦無所得： Cf. AS.7f. = R.13.7f. = AAA.59.15f. anupagatā anupātādh (R. anupātādh); Kj.538a27. 一切法無受.

\[^70\] 菩薩・摩訶薩一切字法不受字。是故三味無有邊，無有邊：\(\equiv\) Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三味無有邊，無有邊，無所不入。 Cf. AS.7ff. = R.13.6f. = AAA.60.6f. asam utcay Sarvā-

dharmānapādāna nāma samādhih bodhisattvāsya mahāsattvāsya vipulāh puraskāt kṣetramuṣṭamānīyatah (“This concentration of a bodhisattva is called ‘Non-grasping at Any Dharma’ by name, being vast, noble, unlimited and steady.”) \[^{71}\] (Cf. AsP.tr.II 87 = AsP.tr.5); ps-ZQ.480a2f. 是名菩薩大士一切諸法無度之定，場 曆至，而無有量；Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三味無有邊，無有邊；Kj.538a27f. 是名菩薩諸法無受三味，廣大，無量，無定。Lokaksema seems to have misunderstood the original text here.
mahāsattva do not receive a name. Therefore, (this) samādhi is -(AS)\(^71\) without limit and boundless, being unattainable for any arhants\(^72\) or pratyekabuddhas. A bodhisattva-mahāsattva, who dwells in (this) samādhi, will attain enlightenment swiftly.”

By the Buddha’s imposing might\(^73\), Subhūti uttered the (following) words: “\(^74\)All the bodhisattvas received the prediction (字; lit. ‘designation, nomination’) for avivartika (‘non-retrogressing’) at the time of past buddhas, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in samādhi but do not see the samādhi, do not have a thought of samādhi, do not make samādhi, do not think: ‘I am (in) samādhi.’, do not think: ‘I am sitting in samādhi.’, nor say ‘I have (made) samādhi.’ One, who follows this dharma, does not doubt (it).”

Śāriputra said to Subhūti: “Can one see (or “show”; 見) (the place/state of) the sāmadhi, in which a bodhisattva has dwelt, practised and received the prediction for avivartika (‘non-retrogressing’) at the time of a past buddha, (being told): ‘(You) shall attain enlightenment’?”

Subhūti said: “No, one cannot see (or “show”; 見) it. O Śāriputra, a good man neither knows it nor understands it."

\(^71\) AS.7.11f. = R.13.9 = AAA.60.9. vipulah puraskrtaḥ (“vast, noble”) [AsP.tr.II 87 = AsP.tr.II]; ps-ZQ.480a4. 廣果曼; Zfn.509c5.- (無所不入); Kj.538a28. 廣大; Xz(I).765b8. 廣大, 無對; Xz(II). 867b9. 廣大, 資具; Sh.588c25. 廣大, 圓滿; Tib.Pk.8a4 = D7b4. yungs pa mdun du byas pa.

\(^72\) 阿罗漢: “arhat(t); # AS.7.12 = R.13.10 = AAA.60.10. śrāvaka-; ps-ZQ.480a5. 弟子; Zfn.509c6. 羅漢; Kj.538a28. 聲聞; Xz(I).765b9. 聲聞; Xz(II).867b10. 聲聞; Sh.588c26. 聲聞; Tib.Pk. 8a4 = D7b4. nyan thos. Cf. Krsb(h)2010.4f.

\(^73\) 持佛威神: “by the Buddha’s imposing might”; cf. AS.7.14 = R.13.12 = AAA.60.21. buddhānubhūtaḥ~ (“through the Buddha’s might”); ps-ZQ.480a6. 乘佛聖旨; Zfn.509c8. 承佛威神; Kj.538b1 = Zfn.

\(^74\) 菩薩皆得阿惟越致字, 前過去佛時: “得作佛”。隨三昧, 亦不見三昧: “All the bodhisattvas received the prediction (字; lit. ‘designation, nomination’) for avivartika (‘non-retrogressing’) at the time of past buddhas, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in samādhi (‘concentration’) but do not see the samādhi.”; cf. AS.7.14f. = R.13.12f. = AAA.60.22f. vyākṛto ‘yam bhagavat: bodhisattva mahāsattvāṁ pārvaṅkaṁ tathāgataṁ arhaṁ bhūnyāḥ samyakṣambuddhāḥ anuttarāṁ yāṁ samyakṣambodhau, yo ‘nena samādhinā viharati. sa tam api samādhiṁ na samanupaśati (“The bodhisattva, who dwells in this concentration, has been predicted to obtain full enlightenment by the tathāgatas of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. is 菩薩大士拜受於往昔如來至真等正佛者, 乃行斯定; Zfn.509c8f. 菩薩：摩訶薩皆得受決。前過去恒阿求那自致阿耨多羅三藐三時, “得成至佛”。隨是三昧者, 亦不見三昧......; Kj.538b28. 若菩薩行是三昧, 不念不分別: “是三味”、“我當人是三昧”、“我今入”、“我已入”。無如是分別, 當知: 是菩薩從諸佛得受阿耨多羅三藐三菩提記; Xz(II).867b15f. 已為過去如來應正等菩提授與無上正等菩提退轉記。

\(^75\) 我(→識)三昧......我(→識)坐三昧: All the editions and manuscripts read 識, which must be a scribal error for 我 (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.6f. ahām samāhitah, ahām samādhiṁ samādysye. ahām samādhiṁ samāpyade (“[he does not review it, nor think] ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ‘I will enter into concentration’, ‘I am entering into concentration’, ‘I am entering into concentration’,” [AsP.tr.II 87 = AsP.tr.II]); ps-ZQ.480a9f. 吾受之; 吾已定; 吾依定; Zfn.509c11f. 亦不念: “我三昧已”, 亦不想: “我坐三昧”; Kj.538b3. 不念不分別: “…我當人是三昧”、“我今入”。

\(^76\) 菩薩已得阿惟越致字, 前過去佛時: “得作佛”: “The bodhisattva received the prediction (字) for avivartika (‘non-retrogressing’) at the time of a past buddha, (being told): ‘(You) shall attain enlightenment.’”; cf. AS.7.20 = R.14.1 = AAA.61.23. vyākhyate ‘nuttarāyāṃ samyakṣambodhau (“is predicted to [obtain] the unsurpassed, perfect enlightenment”); ps-ZQ.480a11. 所謂(記)授; Zfn.509c14. 決時自致成佛; Kj.538b6f. 得從諸佛而阿耨多羅三藐三菩提記; Xz(I).765b18f. 已為過去諸佛世尊現前授記.