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of
The International Research Institute for Advanced Buddhology
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Supplement

The Saṃghāṭasūtra
A Popular Devotional Buddhist Sanskrit Text
editio maior
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The Saṃghāṭasūtra
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The Saṃghāṭasūtra
A Popular Devotional Buddhist Sanskrit Text
editio maior

Oskar von Hinüber
in memoriam
Seishi Karashima
1957 – 2019

vijañānaṃ mriyate puṇyaṃ jīvati

Saṃghāṭasūtra § 240
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I. FOREWORD

As a popular devotional text that allows a rare glimpse of the world of a plain Buddhist devotee hardly ever possible elsewhere in ancient texts the Saṃghāṭasūtra stands out as quite unusual within Sanskrit Sūtra-literature. Written in a very unpretending and often incorrect Sanskrit the content of the Sūtra is dominated in the first part by simple thoughts on the enormous benefits of merit-making. The second part is mostly devoted to consolation in a world of omnipresent illness and death. Unusual ideas about “young” (dahara / navaka) and “old” (vṛddha / purāṇaka) beings are interwoven with some paragraphs on visionary literature. The point of culmination at the end is universal salvation. All this seems to address laity and their daily worries, problems and hopes rather than the intellectual interests of a scholarly minded monk. Therefore it is conceivable that the text could be used as a kind of guide book on how to attract laity to Buddhism by instruction and consolation particularly in times of worries and crisis.

Although composed in an (at least on the surface) simple Sanskrit, the text is by no means always easy to understand, particularly in the second part. On the one hand, grammatical forms and syntax are very often used with great liberty, almost treated with contempt. On the other hand, the text bristles with highly technical Buddhist terms, which might have been introduced with the intention to give the text a more scholarly look. The consequence is that quite a few doctrinal issues which occasionally stand in the way of an immediate comprehension lurk in the background. Lastly, the text of the Saṃghāṭasūtra is overgrown with digressions and disturbed by abrupt changes of the subject often to such a degree that the structure almost disappears, and the reader easily loses his way. Therefore, a summary of the text to provide a detailed survey and a table of content of the summary for quick orientation seem to be called for in order to allow recovering and following the structure of the text with less difficulty and effort than would be possible from the text itself or in a translation.

Besides content, popular language, and “structure,” the fourth and perhaps most significant point of interest in the Saṃghāṭasūtra is the unusually broad textual tradition. The text is preserved in a couple of languages (Sanskrit, Chinese, Tibetan, Khotanese, Sogdian) over a long, even roughly datable period. In this respect, it is comparable to (today) much better-known texts such as Saddharmapuṇḍarīka- or Suvarṇaprabhāśa-sūtra and allows, in a perhaps almost unique way, for various text-historical and comparative investigations of the highly complex interrelationship of the different versions once the complete material known to exist is made available and edited.

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1. The Saṃghāṭasūtra is an excellent example for the justification of the complaints by Buddhists on the deficiencies in the study and application of Sanskrit grammar by their fellow monks discussed by V. Eltschinger: “Why did the Buddhists adopt Sanskrit?” Open Linguistics 3. 2017, pp. 308–326, particularly p. 317 foll. § 4 Grammar and the Linguistic Science.

2. These terms are explained in the notes to the summary where necessary to enhance the understanding of the text and are collected in the index. Their translations follows mostly BHSD, Conze: Materials and MPPŠ trying (and hoping) to avoid “Buddhist Hybrid English” to a certain extent, cf. P. Griffiths: “Buddhist Hybrid English: Some Notes on Philology and Hermeneutics for Buddhologists,” JIABS. 4/2. 1981, pp. 17–32. The notes to the summary are not meant to replace or anticipate a commentary.
This is thinking a long way ahead. A first and modest step, however, is to trace and to describe the textual history of individual versions. Therefore the present edition concentrates exclusively on (the major part of) the Sanskrit tradition, which in itself poses numerous problems in detail as even a superficial look at the very complex text-historical notes shows. It is meant primarily to pave the way and lay the foundations for future comparative and other studies on a larger scale including both, textual history and content.

The present edition has a long prehistory beginning far back in the sixties of the last century as described in detail under II.1 History of Research. Three unpublished editions of 1967, 1973 and 1981 exist. The text of the third 1981 edition is available on the Internet from GRETIL and based on the text available on the Digital Buddhist Canon website, however, the notes attached to the unpublished version from 1981 are not. The present fourth edition published after a very long interval of time contains for the first time, a full and comprehensive text-historical apparatus. Deplorable as the undue delay certainly is, it allowed including substantially more material discovered in the meantime. This resulted in a much clearer (and much more complex) picture of the history of the Sanskrit version.

Compared to the Internet version the present one can be described as an “editio maior” with a corrected text and, first of all, with a detailed introduction as well as copious and almost exhaustive text-historical notes. Perhaps it is worthwhile to publish in future also another improved “editio minor” containing the text of the fourth edition together with notes limited to the essentials.

Two factors contributed to the final completion of the edition. First, a reference text was needed for the new facsimile edition of the Gilgit Manuscripts kept in the National Archives in India, from which resulted a certain urgency of the editorial process, particularly after the original plan to use the Sanskrit text included in G. Canevascini’s edition of the Khotanese version as reference text had turned out not to be feasible. Second, the Covid-19 pandemic forbids travelling and thus created not only a gloomy overall scenario but, as a most welcome and surprisingly positive side effect, also the quiet time necessary to concentrate exclusively on editorial work over a longer period uninterrupted by travel, lectures or conferences.

Lastly, a word of thanks is a most pleasant obligation. Over many years many friends and colleagues have been helpful in many ways. They are mentioned in the following at the appropriate places, where their support becomes manifest. Special thanks are due to Nadine Josephine Menghin MA for correcting the English, and to Professor Noriyuki Kudo for creating the layout and for seeing the manuscript through the press with patience and circumspection.

Freiburg 4th March 2021

Oskar von Hinüber

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4. The Sanskrit version accompanying the edition of the Khotanese Saṅghāṭasūtra by G. Canevascini, see preceding note, is also available in GRETIL.

II. INTRODUCTION

II.1 HISTORY OF RESEARCH

The first encounter with the Saṃghāṭa-sūtra dates back to the middle of the sixties of the last century when H. Humbach, Indo-Europeanist at the University of Mainz, offered a course on Khotanese Saka using the Saṃghāṭa-sūtra edition by S. Konow (1867–1948) and his Saka Primer as textbooks. The seminar was attended by three participants who had never read any Saka before, so we started more or less at the same level. The three participants were H. Humbach (1921–2017) himself, G. Buddruss (*1930) and myself with only G. Buddruss knowing Tibetan well, which, obviously, was very helpful for understanding the text because S. Konow had reprinted the Tibetan parallel below his Saka text.

When S. Konow wrote his Saka Studies in 1932, the Sanskrit original of the Saṃghāṭa-sūtra was considered as lost. However, when Lokesh Chandra (*1927) published a handlist of the Gilgit Manuscripts preserved in the National Archives, Delhi, in 1959, manuscripts of the Saṃghāṭa-sūtra were among them; they were, however, inaccessible. On the other hand, a microfilm of the Gilgit manuscripts used by J. Nobel (1887–1960) during his visit to India in the winter 1953/4 was known to exist in the International Academy of Indian Culture, then located in Nagpur. Therefore, when G. Buddruss suggested that I should prepare a new bilingual edition (Saka and Sanskrit) of the Saṃghāṭa-sūtra together with an investigation into the techniques applied by the Saka translators as “Habilitationsschrift,” the first step was to get hold of the Sanskrit text. Consequently, I visited the International Academy of Indian Culture re-located to Delhi near the Moghul site of Hauz Khas in 1967 and consulted with Dr Lokesh Chandra. In his capacity as director, he kindly granted immediate access to the microfilms of the Gilgit Manuscripts deposited at his institute, where I enjoyed the hospitality of Dr Lokesh Chandra and worked for two weeks from October 10th to 23rd 1967.

At the time, it was generally believed that in contrast to the Gilgit Manuscripts deposited in the National Archives, those excavated by Kaul Shastri were still in the possession of the last Maharaja of Jammu and Kashmir, Dr Karan Singh (*1931), at the time Minister of Tourism. Unfortunately, attempts to meet Dr Karan Singh in 1967 failed, but a visit to the National Archives was a great success. For, in spite of and contrary to the general opinion that considered the Gilgit Manuscripts in the National Archives as virtually inaccessible, to my most pleasant surprise the then Deputy Director Sourindranath (Sourin) Roy (1911–1983) received me with great kindness, immediately granted access to the originals

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and allowed not only working with them but also readily had a microfilm of his holdings of Saṃghāṭasūtra manuscripts prepared. Thus, after a very short period of study in the archives from October 24th to 28th the work in Delhi came to a successful end. However, the whereabouts of the manuscripts of the Saṃghāṭasūtra found by Kaul Shastri in 1938 remained a mystery.

When the work on the Khotanese version of the Saṃghāṭasūtra started, I contacted the leading authority on that language at the time, Sir Harold Walter Bailey (1899–1996) in Cambridge, from whom I learned in January 1968 about the still unpublished PhD thesis by R. A. Gunatilaka prepared under his supervision and accepted by Cambridge University in 1967. Consequently, R. A. Gunatilaka, who was teaching at the University of Ceylon at Kelaniya, was contacted in early 1968. After his consent, a microfilm of his PhD thesis was eventually acquired from Cambridge University in 1971, the same year, in which I met R. A. Gunatilaka, who was now teaching and living at Peradeniya, in his home on November 21st. His plans, which never materialised, were to publish the Saṃghāṭasūtra with the Pali Text Society. Although neither of us knew where the manuscripts found by Kaul Shastri actually were, we both suspected them to be in the Shri Pratap Singh Museum in Srinagar, particularly after R. A. Gunatilaka came across an article by P. Banerjee entitled “Painted Wooden Covers of Two Gilgit Manuscripts in the Sri Pratap Singh Museum, Srinagar (Jammu and Kashmir)” published in 1968. P. Banerjee states that he used the manuscripts found by Kaul Shastri in 1938, which he saw in the museum. In the beginning, attempts to get access to these manuscripts failed. Parallel inquiries by R. A. Gunatilaka and me proved abortive. The first letters written to the Shri Pratap Singh Museum in 1971 went unanswered. Therefore, the work on the Saṃghāṭasūtra continued on the basis of the incomplete manuscripts preserved in Delhi and eventually, an edition of the fragmentary Sanskrit text together with Khotanese parallels was submitted and accepted as “Habilitationsschrift” by the Johannes Gutenberg-University at Mainz in 1973.

However, the beginning of the editorial work for a publication of the “Habilitationsschrift” was brought to a sudden, temporary halt after my friend M. Witzel had visited the Shri Pratap Singh Museum in 1975 pursuing his own research in Kashmir and had actually seen the Saṃghāṭasūtra manuscripts. This discovery of the missing manuscripts nourished the hope that it might be possible after all to make use of the only complete manuscripts of the text. Renewed efforts were made to get access to them by taking up once more the thus far one-sided correspondence. This time a second letter from 1975 again inquiring about and applying for access to the manuscripts was successful. The curator of the Museum, Jawaharlal Bhan, confirmed in January 1976 that the Saṃghāṭasūtra manuscripts were indeed kept in his museum and that he would be happy to grant access to them. However, a certain setback came when the planning of the journey began in 1976. The permit to see and use the manuscripts for research was renewed by the Director of Libraries, Research and Museums, Dr Shaik Mohammad Iqbal, who also later proved to be very helpful in every respect. For, in a very kind letter dated June 8th 1976, Shaik Mohammad Iqbal not only welcomed my research but also stated that he consulted with his head pandit who had denied that there were

any Saṃghātāsūtra manuscripts: “He reported that there is no Ms. of Samghatasutra. However, he has admitted that there are available with him some parts of Prajna Parameta Astasahasrika Satasahasrikas in Tibetan script.” Consequently, I claimed to have some interest (which never really existed) in these manuscripts as well and visited Srinagar between September 8th and 25th 1976, found the Samghātāsūtra manuscripts, which were in a poor state of preservation, arranged, photographed and partly transcribed them.13

At the same time, a new fragmentary Saddharmapuṇḍarīkasūtra manuscript was discovered by chance among various fragments of Gilgit Manuscripts in the Shri Pratap Singh Museum.14 This news raised the interest of the Reiyukai, Tokyo, and, when I was stationed in Kathmandu in 1977/78, Dr A. Yuyama (1933–2019), director of the Reiyukai Library came to Kathmandu during a trip to India. Together we went to Srinagar from May 27th to June 1st 1978 and A. Yuyama photographed not only the Saddharmapuṇḍarīka fragments, but also again the Samghātāsūtra manuscripts in the Shri Pratap Singh Museum using equipment much superior to that available to me in 1976.15 These sets of photos are used for collating manuscripts ABD.16

When a third edition of the complete Sanskrit text of the Saṃghātāsūtra based on the new material, including a commentary and a German translation, was in progress a new appointment at the University of Freiburg in 1981 interrupted the work for some time. Due to other obligations it came to a final halt in May 1986 after the edition was finalized already in 1981 and a first draft of the accompanying German translation and commentary were completed.

Looking back this development was perhaps a lucky coincidence because, in January 2000, another complete manuscript of the Saṃghātāsūtra allegedly found in a cave in the Bamiyan area was brought to my attention by G. Schopen, who had identified the text and called it “Los Angeles Manuscript.” A report on the preservation of this manuscript by Susan

13. The present state of the Srinagar collection is not entirely clear. According to press reports in 2014 the Gilgit manuscripts in Srinagar perished during the severe floods of that year. However, this does not seem to be correct, because images of some Gilgit fragments are shown in the internet under “Travel in the Himalayas. Treasures of the Shri Pratap Singh Museum” (dated April 1st 2018) (https://travelthehimalayas.com/kiki/the-gilgit-manuscripts; accessed 13th September 2020). They include three folios from manuscript A (65 verso, 64 verso, 63 recto), three fragmentary folios from the Saddharmapundarikasūtra edited in 1982 (see following note) and the book covers of manuscript D all without any recognizable damage. On the other hand, folio 87 verso of manuscript D clearly shows damage possibly by water on the right half, which is much darker than the left half of the folio, but still perfectly readable. A comparison with photos taken in 1976 and 1978 shows the whole folio of the same bright colour. It is unfortunately not clear when exactly the photos published in the internet were taken.


15. According to information kindly provided by T. Tamai these photos and the accompanying negatives are kept together with A. Yuyama’s left papers in the Sankō Library of the Sankō Research Institute for the Study of Buddhism, Minato-ku, Tokyo. – Later in 1980, 1982 and 1987 C. B. Tripathi (1939–1996) visited Srinagar. According to the unpublished report on his researches dated January 5th 1988 he documented all fragments of the Gilgit Manuscripts in the SPS Museum and deposited the films in the Institut für Indische Philologie und Kunstgeschichte, Free University of Berlin. The institute was closed in 2012/2014. A larger part of the dispersed prints is at present used by K. Wille for his research, cf. BBDD, p. 112. A complete set of prints of manuscripts B and D is in my possession. The location of the films is unknown.

16. By this time in May 1977 I offered to send a copy my photos to R. A. Gunatilaka once he had obtained permission to work on the manuscripts from the SPS Museum, which according to my experience would have been granted immediately. This letter was never answered. It seems that R. A. Gunatilaka had suddenly abandoned his plans to edit the Samghātāsūtra. There was no further communication after that date.
Sayre Batton can be found on the Internet.17 This manuscript was called manuscript I and collated from photos provided with great liberality by G. Schopen, who also shared his concordance between text and manuscript with me, which was of immense help. The manuscript is preserved in Japan.

Since 2015 still another almost complete manuscript surfaced. The major part of manuscript K is also known to be kept in Japan in the Hirayama Collection. Another part of the same manuscript was acquired by the Schøyen Collection. The findspot is unclear.18

Still another manuscript found in Tibet remains inaccessible and not much is known about manuscript L except that the script shows that it was copied in north-eastern India.

This was the state of knowledge when BBDD was compiled in 2009.19 During the last decade three manuscripts MNO became known to exist after the publication of BBDD.20 Two of them, M and N, are preserved in the Schøyen Collection. Their publication is under preparation.

Manuscript O is the last manuscript that was brought to the attention of scholars only recently in a random remark by S. Karashima21, who also published a photo of the still unrestored bundle containing folios of various texts. According to information kindly provided by T. Tamai (Tokyo) in 2020 this bundle with the Saṃghāṭasūtra fragments was found in Mes Aynak (Kabul).

Consequently, the area from which manuscripts of the Sanskrit version of the Saṃghāṭasūtra survive grew considerably and covers at present parts of “Greater Gandhāra” (Bamiyān [eastern Afghanistan], Mes Aynak [Kabul / Afghanistan], Gilgit [northern Pakistan]) in the west and stretches as far as to north-eastern India.

According to this evidence the Saṃghāṭasūtra obviously enjoyed unusual popularity during the 6th and 7th centuries with no less than 14 Sanskrit manuscripts or fragments known to date to have survived as described in BBDD22 and in II.2.3 Remarks on the Manuscripts.

Looking beyond Greater Gandhāra and India, manuscripts in various languages document a vivid interest in the Saṃghāṭasūtra also in Central Asia, China and Tibet. Perhaps exactly twice as many manuscripts as in Sanskrit survive in Khotanese translation. G. Canevascini was able to identify fragments of 27 manuscripts, which were copied, as the script shows, over a long period of time beginning with the second half of the 5th century. This underlines the enduring popularity of the text in Khotan.23 Perhaps at least one more manuscript of the

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18. For further details see below II.2.3 Remarks on the Manuscripts 10. Manuscript K.


20. Although manuscript N was offered in a catalogue already in 1998, it was not identified as Saṃghāṭasūtra at the time, see below II.2.3 Remarks on the Manuscripts 13. Manuscript N.


22. BBDD, p. 114 list of manuscripts.

Khotanese Saṃghāṭasūtra is documented in the fragments edited by Duan Qing. Moreover, there are fragments of at least six manuscripts in Sogdian. In addition, the Saṃghāṭasūtra was translated twice into Chinese and once into Tibetan. Finally, knowledge about this Sūtra spread as far west as the Islamic world as a brief list of titles of various Buddhist texts shows that is included in Raṣīd-ad-Dīn’s (died 1318) World History. For, the title Saṃghāṭa can be inferred from this list where one text is called šnkīl, which is most likely a writing mistake for snk’t “Saṃghāṭa” (شنقلا < شنقات). This is a distant perhaps last echo of the enduring popularity of this devotional Buddhist Sanskrit text.


II.2 THE MANUSCRIPTS

II.2.1 SURVEY OF THE AVAILABLE MANUSCRIPT MATERIAL AND PRINCIPLES FOLLOWED IN THE EDITION

The altogether 11 manuscripts which contain various versions of the Sanskrit text of the Saṃghāṭasūtra are listed in BBDD (manuscripts A – L) and described again in detail below under II.2.3 Remarks on the Manuscripts together with three more recently discovered manuscripts MNO:

1. A: Srinagar Collection, complete with many gaps
2. B: Srinagar Collection, complete
3. C: Delhi Collection, no. 37, end of text lost
4. D: Srinagar Collection, complete
5. E: Delhi Collection, no. 39, fragment
6. F: Delhi Collection, no. 36, gaps, end of text lost
7. G: Delhi Collection, no. 38a, fragment
8. H: Delhi Collection, no. 52b, fragment, 1 folio only
9. I: “Los Angeles manuscript,” complete
11. L: Preserved in Tibet, not accessible, incomplete (?)
12. M: “Schøyen Manuscript” 2384, fragments 2381, not yet published
13. N: “Schøyen Manuscript” 2416 (ex “Sam Fogg Manuscript”), not yet published

The present text edition is based on manuscripts A to K. Most of these manuscripts form a close geographical and chronological unit. The manuscripts ABCDEFGH were found in Naipur near Gilgit, where they were most likely also copied. The only possible exception is manuscript A, which may have been the copy that introduced the Saṃghāṭasūtra to the Gilgit area. Although I and K (?) were not found in Gilgit, they preserve some typically north-western linguistic features as well. This is indicated first of all by the north-western word cīmara, which is attested nowhere in Indo-Aryan languages but in the far north-west, and can, consequently, serve as a “Leitfossil”. It occurs in the compound cīmarakāra, § 227 (note 1809) in BCDEFIK [GHO lacuna], where manuscript A has ayaskāra instead of cīmarakāra, and in verse 132c (note 2058) in BDI [ACFGHKO lacuna]. This keeps manuscript A apart,

28. “Complete” means that the text is covered from the beginning to the end, if sometimes with gaps.
29. The information on manuscripts M and N was kindly provided by G. Melzer, Munich, and Paul Harrison, Stanford University, cf. II.1 History of Research.
30. Besides the inaccessible manuscripts L and N, the fragments of manuscript O are not included in the text-historical notes, cf. II.2.3 Remarks on the Manuscripts 14. Manuscript O.
31. BBDD, p. 84 and CDIAL no. 14496 cīmara- with no. 4842a cīmara- in CDIAL Addenda and Corrigenda. The word cīmara was discovered by H. W. Bailey: A Half-Century of Irano-Indian Studies. JRAS 1972, pp. 99–110, particularly pp. 103 foll., where the importance of the word is discussed; see also M. Mayrhofer: Etymologisches Wörterbuch des Altitindoarischen. Zweiter Teil: Jüngere Sprache. III. Band. Heidelberg 2001 [Lieferung 23: 1998] s. v. cīmara-. The problems with semantics (“iron” versus “copper”) disappear once manuscript A, which was not yet accessible to H. W. Bailey is taken into consideration. As ayaskāra is replaced by cīmarakāra the meaning “iron” is guaranteed now everywhere in accordance with the modern north-western evidence. The Tibetan translation by zaṅs “tāmra” in § 227 is due to unsurprising
which, moreover, seems to be paleographically older than all other manuscripts. As *ayaskāra* is replaced everywhere by *cīmarakāra*, it is necessary to assume a lost source *A‘* between *A* and the other surviving manuscripts, because it is not likely that all others would have changed *ayaskāra* into *cīmarakāra* independently. Other linguistic features confirm a northwestern origin of BCDFIK.\(^{32}\) Moreover, birch bark used as writing material and the findspots, as far as they are known, connect the manuscripts to the north-west.

By a rare lucky coincidence, it is possible to find not only geographical, but also rather narrow, if only approximate chronological brackets for the manuscripts. First, the script separates the majority of manuscripts ABCFGHIKMNO, which are written in the older “Gandhāran Brāhmī,”\(^{33}\) from manuscripts DE, which are copied in the younger Proto-Śāradā script, which subsequently became prevalent after the Gandhāran Brāhmī had slowly disappeared. One manuscript of each group (F and D) is dated by a colophon, if the relevant folio really belongs to manuscript F. The supposed colophon to manuscript F mentions the early Palola Śahi Vajrādityanandin (conjectural dates 585–605) and, consequently was copied during his reign.\(^{34}\) The only actual date in a colophon of any Gilgit manuscript is the year 3 mentioned at the end of manuscript D, which is almost certainly equivalent to AD 627/8.\(^{35}\) It is not unlikely that manuscript E which cannot be dated exactly is a copy from manuscript D. A possible date for manuscript E can be deduced from the shape of the numerals used for pagination and from the use of both shapes of the character *ya* side by side (see II.2.3 Remarks on the Manuscripts 4. Manuscript D and 5. Manuscript E). This results in a likely date between AD 627/8 and AD 670 for manuscript E.\(^{36}\) On the other end, manuscript A should be older than the dated manuscript F, which, as the whole group to which manuscript F belongs, originated most likely directly from *A‘*. Therefore, manuscript A might have been copied by 550, although there is nothing to support this guess except the palaeography, which might also allow for a slightly earlier date in the same century. Therefore, the fragile chronological brackets are roughly between 550 (manuscript A) and 627/8 (manuscript D), which is on palaeographic grounds, a date *ante quem* for manuscripts BCFGH, perhaps also manuscripts IKMNO, with the only exception manuscript E being copied later, but hardly later than during the second half of the seventh century. Therefore, the time span covered by the Gilgit Sanskrit manuscripts of the Saṃghātasūtra stretches well over a century from about 550 to perhaps about 670 with a peak between 550 and 600.

This concurs well with the Khotanese tradition which supposedly begins slightly earlier by the end of the fifth century, and also stretches over a long period well into the eighth

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\(^{32}\) See the relevant remarks in II.2.3 Remarks on the Manuscripts.

\(^{33}\) On this term see BBDD, p. 88.


\(^{35}\) Palola Śāhis, p. 25 and 31.

\(^{36}\) Palola Śāhis, p. 30 and notes 84 and 92 below.
century, from the period of old into late Khotanese.\textsuperscript{37} The beginning of the Sanskrit tradition as far as it is visible today almost coincides also with the first Chinese translation during the second half of the sixth century. Lastly, the Sogdian version is according to Y. Yoshida probably an adaption of the Chinese text Taishō 423 and might be dated between the second half of the seventh and the first half of the eighth century.\textsuperscript{38}

Therefore, the peak of the textual tradition of the Samghāṭasūtra was reached everywhere between the end of the fifth and the middle of the seventh (at the latest eighth) century as far as the available evidence allows any conclusion. A delusion due to the accidents of the surviving tradition is always a possibility. Manuscript L, the second Chinese and the Tibetan translations together with Raṣīd-ad-Dīn's History of India in his World History (around 1300!), however, attest an enduring interest in this text over a long period.\textsuperscript{39}

The Sanskrit manuscript tradition as we have it and as far as it is accessible points clearly to a split into three, perhaps even four branches, all ultimately based on a text as preserved in manuscript A (or A'). The development, which led to this split, was turbulent and chaotic. Obviously, the individual scribes or redactors had a completely free hand to replace words and to rephrase the wording by sometimes introducing far-reaching changes into this popular Buddhist text, which was not subject to the more controlled textual tradition of canonical Sūtras from the Tripiṭaka. The result is the fairly unstable, almost fluid wording mirrored in the manuscripts.\textsuperscript{40}

Given this situation, it does not make any sense at all to even attempt the reconstruction of an original text (Urtext or archetype) that is the first version ever composed and obviously freely changed many times, almost certainly even before A was copied. For, the type of mistakes occurring in manuscript A, such as the gap at the end of § 75 (note 577)\textsuperscript{41} shared with all manuscripts make it abundantly clear that this text is already removed by a perhaps considerable interval of time from the original, albeit it is impossible to trace its prehistory.

Still, following the traditional wisdom of classical textual criticism, one might be tempted to simply edit manuscript A, which is certainly the oldest source we can reach, and disregard the rest, an obviously absurd and, because of the many gaps in manuscript A caused by lost or damaged folios, also a highly impractical idea.\textsuperscript{42} On the contrary, taking all Sanskrit manuscripts into account at the same level allows a perhaps unique insight into the almost


\textsuperscript{38} Y. Yoshida, as note 25 above, p. 291 and 310.

\textsuperscript{39} See above note 27.


\textsuperscript{41} This gap is shared by all manuscript without any recognizable attempt to mend this obvious mistake, cf. notes 141 and 149 below.

\textsuperscript{42} Of course, it is possible to go back a bit beyond manuscript A by correcting mistakes here and there or by trying to emend corrupt passages. This, however, would be a slightly dangerous undertaking in many cases, because it is not easy, if often outright impossible to distinguish between what is correct and false, cf. II.2.2.1 Content of the Text-historical Notes.
frightening speed and extent of an ongoing rewriting of a popular Buddhist Sūtra.

Consequently, an edition with notes is called for, which allows this turbulent development to be followed. The aim of the “text-critical” notes, therefore, is not the justification of an obviously futile attempt to reconstruct a version as near as possible to an assumed original, which is far beyond reach, but to present the textual history as clearly as possible and as detailed as feasible. This approach changes the notes from “critical” into “historical” notes.43

When trying to create an edition that is meant to trace the textual history without reconstruction, the question of which text should be selected as the starting point for the printed version arises. There are three possible routes that could be taken: All manuscripts could be printed separately in a diplomatic transcript, a single manuscript could be used as a starting point and as a basic text with historical notes from all other manuscripts attached; or, third, a mixed form uniting groups of related manuscripts in order to escape as far as possible an overburdened and unwieldy apparatus as an unavoidable consequence of the complicated, if not almost desperate fluidity of the text tradition.

The third alternative was chosen. For, although no clear stemma can be reconstructed, it is possible to distinguish among four groups the text that stand rather far apart: Manuscript A as the source, from which the other three versions ultimately seem to be derived most likely via a lost source A’. First, manuscripts KIO are often very close to manuscript A. Since manuscript O became known, it seems that KIO belong to a second vulgate used in Greater Gandhāra outside Gilgit in Bamiyān and Mes Aynak (Kabul) (see II.1 History of Research). Furthermore, manuscripts BCDE may be considered (perhaps arbitrarily) as some sort of Gilgit vulgate because, possibly merely by chance, most manuscripts belong to this group. Lastly, manuscripts F and G separately branched off from manuscript A (A’) and clearly stand apart from the other two groups.44 Even within these three groups or versions there is a considerable number of minor and major variations in the wording, particularly between manuscripts B and CDE. Moreover, while it is possible to see how the text evolves from manuscript A (or A’) it would be impossible to reconstruct the text of manuscript A working backwards and starting from the Gilgit vulgate, from IKO or from FG.45 Given this overall situation, any attempt to reconstruct anything would necessarily end up in failure and in creating a radically new and purely artificial text.46 If the way to reconstruction is blocked,

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43. For details see II.2.2.1 Content of the Text-historical Notes.
45. It is however possible to see how the text changed starting from manuscript A as demonstrated in BBDD, p. 87: The sandhi-consonant -m- in § 96 (note 749) buddhajñānasya-m-antarāyam kārayet[1*] in manuscript A points to an older syntactical construction with a double accusative “-jñānam antarāyam kārayet. All later manuscripts dropped the sandhi-consonant and normalized the text buddhajñānasfitantarāyam kuryāt*. This is an example that demonstrates the impossibility to reconstruct the text of manuscript A (let alone the predecessor of manuscript A) by working backwards from the vulgate. Neither kārayet nor the sandhi-consonant can be inferred by divinatio, because the wording did not evolve. The text was rewritten.
46. This is sometimes the case with the Sanskrit text presented in C. Canevascini’s edition of the Khotanese Sāmakeṣaṇa: Even if the Sanskrit text usually follows the Gilgit vulgate (C), in § 10, the version of manuscript A (see § 10 note 45) is preferred, because it runs parallel to the Khotanese text. Although this is not
one of the available Sanskrit manuscripts must be selected as a textual basis for the edition. For this purpose, a look at the interrelation of the manuscripts, which can be grouped in the following way, is helpful:

A
↓
A'

IKO ←→ B  C  F
↓  ↓  
D  G
↓
E(H)

The complicated and opaque interdependence of the individual groups of manuscripts can be demonstrated by some very few random examples. In manuscript C § 95 (note 748/F note 247) paṃcānantaśṭīni «karmāṇi» parikṣayaṃ gacceyuḥ the word karmāṇi is added below the line in manuscript C and subsequently copied by the scribe of manuscript D. Therefore, like B, C originally omitted karmāṇi, while I has paṃcānantaśṭīni pāpāṇi kṣayaṃ before a lacuna and K paṃcānantaśṭīni pāpakāṇi kṣayaṃ vrajeuḥ both following A pāpāṇi kṣayaṃ gamisyaṃti more closely. The text of F § 95 (note 247) paṃcānantaśṭīni pāpāṇi kṣayaṃ vrajeuḥ is again closer to A, but develops (together with K and presumably I) into a direction of its own by replacing gamisyaṃti by vrajeuḥ. In comparison with A the text is enlarged by adding paṃcānantaśṭīni in all other manuscripts which might have been introduced in A'. On the other hand, in verse 58a (note 1548) aṅgamāṅgāṇi duḥkhantī, manuscript K shares this reading of the Gilgit vulgate, while manuscript I is closer to manuscript A with both reading aṅgamāṅgāṇi bhīdyaṃti. An independent position of manuscript B is underlined by, for instance, § 61 (note 478) ACDFIK tathāgatāṃ vanditvā that appears as saṃyatsambuddhāṃ vanditvā in manuscript B or by the frequent interchange between va and bha.47 However, manuscript B is also one of the three manuscripts (BIK) that replaces the name Bhaisajyārāja with Bhaisajyasena in § 3 (note 18), which brings the manuscript nearer to the group IK(O).

The first choice as a basis of the edition would be one of the complete manuscripts of the vulgate that is manuscripts B or D. However, for various reasons, this choice is not commendable. Manuscript D is clearly a younger copy based on manuscript C. Manuscript B, on the other hand, stands somewhat apart from the tradition preserved in manuscript C and looks like a dead-end, while the tradition preserved in manuscript C is continued in manuscripts DE (and perhaps H). Moreover, the edition is also meant to serve as the reference text for the new facsimile edition of those manuscripts which are preserved in the National Archives at Delhi, while manuscripts B and D are both preserved in Srinagar. On

47. See II.2.3 Remarks on the Manuscripts 2. Manuscript B.
these purely practical grounds manuscript C was selected, although its end is missing. The lost part beginning from § 237 (note 1882) is supplemented by the text from manuscript D (and corrected from manuscript B, if necessary), which seems to continue the tradition of manuscript C better than the slightly more independent version preserved in manuscript B. Variants from manuscripts ABDEIK are listed in the notes to manuscript C and to D(B), where manuscript C is lost.

Manuscript F and the fragmentary manuscript G are also included in the new facsimile edition. Because the text of manuscript F is sometimes rather far removed from the C-group in many details, it seemed preferable again on practical grounds to print F separately in a synoptic edition facing manuscript C. On the other hand, manuscript F ultimately also derives from manuscript A. Therefore, only variants from manuscript A (and from G, where available) are also added to the text of manuscript F in order to demonstrate the development of this group from A (A'). This avoids overburdening or unnecessarily conflating and confusing the apparatus on manuscript C with variants from manuscript F.

In this way, both major reference texts of the new facsimile edition (CF) are clearly separated, and the concordances between the printed text and the accompanying facsimile need not take the extensive notes into account, but can refer (almost) exclusively to the main text.

Finally, using manuscripts IK as the basic text for the edition forbids itself because though complete, both manuscripts abbreviate the text in quite a few places and, consequently, their wording often moves rather far away from both, the Gilgit vulgate and manuscript F. Moreover, only manuscript K is available in facsimile.

These are the slightly unusual deliberations on which the structure of the edition is based. To sum up: The text as printed is conceived as a text-historical edition and, at the same time, is tailored to serve as a reference text for a concordance to the new facsimile edition. The titles used in the edition are not found in the manuscripts but have been introduced by the editor. They are inspired by the colophon following § 171 in manuscript F.

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48. Therefore, variants from manuscript A appear twice, in the notes to the Gilgit vulgate and to manuscript F sometimes with different quotations from manuscript A, because the basic text to which they relate is not the same.

49. It would be highly impractical to use the present edition as a reference text for a facsimile edition of manuscript A, because sometimes long paragraphs widely differ in wording from the C group and, consequently, were quoted only in the notes.
II.2.2 THE TEXT-HISTORICAL NOTES

After manuscripts C and F are selected as basic texts, it must be decided, which information should be communicated in the text-historical notes and how these notes should be structured.

II.2.2.1 CONTENT OF THE TEXT-HISTORICAL NOTES

The decision to use the Gilgit vulgate represented by manuscript C as well as the recension preserved in manuscript F as basic texts facing each other in a synoptic edition is at the same time a decision against a text-critical and in favour of a text-historical edition with a corresponding apparatus.

A critical edition has to transcend the manuscripts and to extract a correct and readable text from the available manuscript material with obvious mistakes corrected and aiming at a wording as close as possible to an assumed original composed by an author or anonymously. The accompanying notes are meant to justify the intervention in the text as preserved in the manuscripts. They describe corrections, emendations and conjectures and thus list all relevant differences between manuscripts and printed text. In contrast, a text-historical edition such as the present one, does not focus on the reasons for any reconstruction but on the development of the text. Therefore, the notes are built in such a way that the very fluid text tradition is made visible and transparent. Obviously, the content of the apparatus of a text-historical edition is very different from and much more difficult to define than that of a text-critical edition.

At the very beginning, it is necessary to decide which information, particularly how much detail, should be included in the text-historical notes. An extreme position is a collation presenting a maximum of details to such a degree that would allow reconstructing more or less all manuscripts in each and every aspect. This, however, is not the task of any edition, text-critical or text-historical, except, of course, if there was a single manuscript or fragments only.

The boundary, which has to be drawn between information that should be communicated and details that are too minute and not helpful for understanding the historical development, is necessarily and unavoidably somewhat arbitrary, because it is impossible to establish simple, or even general, let alone mechanically applicable principles. Therefore, the editorial choices that must be made in each and every individual case can follow only very broad and flexible guidelines. Obviously, this requires a pragmatic rather than a systematic approach. Or, to put it otherwise, practical decision making when constituting text and notes hinges to a large extent on the knowledge and the experience of the editor, while theoretical considerations are usually only of very limited, if any value at all when it comes to practical work.

The texts of both manuscripts, C and F, used as the basis of the edition are diplomatic transcripts with obvious mistakes being emended. 50 Two examples may suffice, one omission

50. Genuine, if mostly very rudimentary textual criticism is only rarely called for in the Gilgit vulgate such as in § 168 samanupasyantah kalyanamitrato. This text of manuscripts BCD is misleading. Manuscripts AKI have a correct text samanupasyantah akalyanamitrato (note 1321; with slight variation). Therefore the vulgate BCD has to be restored either as samanupasyantah <a>kalyanamitrato or, perhaps less likely as
and one ditography: In manuscript C § 178, the words adyaiva bhagavann ime satvā utpannāḥ are omitted by mistake and added in very small characters below the line, which is inserted into the text of the edition as ... víryam ārabhante. «adyaiva bhagavann ime satvā utpannāḥ» adyaiva bhagavann ime. The place where the omitted text should be inserted is indicated as usual by a small cross above the line. In C § 66 paścimāyāṇ diśi koṭiśata-sahasram āśanānāṃ prajñaptāt pāṣyāmī. {paścimāyāṇ diśi koṭiśatasahasram āśanānāṃ prajñaptāt pāṣyāmī.} uṛdhvāyāṃ ... the redundant text was noticed probably by the scribe himself, put into parentheses and thus deleted in the manuscript, cf. § 205 (note 1608). It is important to keep in mind that the other manuscripts are collated against the emended texts of manuscripts C (or F) without explicitly pointing out in the text-historical notes that mistakes corrected in both manuscripts do not re-occur elsewhere. Shared mistakes are, of course, indicated.

What, then, is the information valuable for the textual history that should be listed in the notes? It is commonplace that all genuine variants, as well as writing mistakes, must be listed and indicated as such. It is, of course, not always possible to distinguish between a real variant and a simple mistake committed by the copyist in a text such as the Saṃghāṭasūtra composed in a language lacking any strict norm that could be used as a point of reference.

Simple examples for genuine variant readings are § 227 (note 1809) ayākārena kṛtaṃ in manuscript A replaced by cīmarakārena kṛtaṃ in manuscripts BCDEF or the puzzling § 185 (note 1437) sarvadharmmān trevayamī. sarvadharmmān trevayitvā in manuscript D in contrast to sarvadharmān vardhayanti. sarvadharmān vardhayitvā in manuscript C.

Obvious mistakes caused by careless copyists may result in a meaningless sequence of characters such as E § 134 (note 1127) ya ṣe ya etem (for ya etarhi aham) anuttarām for «ya» etarhy aham anuttarāṃ in manuscript C, or correspondingly G § 139 (note 464) sa teṣā<m> mahā[r]n apunyaphalavipākam apāyeṣu for an equally corrupt text in manuscript F sa teṣāṃ mahā[dā]n apunyaphalavipākena-m-apāyeṣu, while manuscript C has sa teṣāṃ mahāphalam kaṭukavipākam apāyeṣuḥpaptaye.

Multiple mistakes of this kind can occur occasionally concentrated in one paragraph as in F § 234 (notes 779, 780) upary antarikṣe sthā tathāsītār (for sthād atha) devaputra koṭiśatāsahasrāṇī bhagavata upari śuṣpavaṃ pravṛtarṣānti (for pūṣpavāṃ pravṛtarṣānti or pravṛtarṣānti?). te ca dahārah satvāḥ śrutvā (for draṣṭvā) sarve amjalayaḥ kṛtvā namaskurānti. Some of these mistakes are due to the similarity of characters such as F § 73 (note 178) sa matvas for sa satvas immediately preceded by F § 73 (note 177) tatas milarāśer for tatas tilarśer in the same paragraph.

While these mistakes might point to a tired or distracted scribe, the hilarious mistake in D

samūpaśyanto kalyāṇamitrāhetoh, cf. the remark on aviṣṭhitā / avasthitā verse11b (note 365) and note 130 below; see also II.2.3 Remarks on the Manuscripts. 3. Manuscript C for further evidence.


Writing mistakes can be quite irrelevant in a critical edition which looks backwards towards a fixed point, the original (archetype), while the historical edition has the whole development in view including the consequences of a simple mistake for later developments of the text in the younger tradition.

Cf. note 1 above.

Cf. note 31 above.

The text of manuscript A is lost; cf. II.2.3 Remarks on the Manuscripts. 6. Manuscript F.
§ 59 (note 453) pāṇini-talaṁ prasārayati instead of pāṇi-talaṁ seems to indicate that the copyist of D was an enthusiastic grammarian. This concurs with his predilection for jihvāmūlīya and upadhmānīya, double consonant after -r- or forms such as pamacca. His thoughts evidently always were with Pāṇini (see II.2.3 Remarks on the Manuscripts 4. Manuscript D). Likewise, the scribe of K was perhaps a somewhat absent-minded logician because he wrote § 15 (note 71) tathāgatasya pramāṇaskandhāḥ sa prasavisyaṇāti instead of the correct tathāgatasya punyaskandhāḥ sa prasavisyaṇāti. The scribe of manuscript I seems to have been hungry thinking of a chef preparing food when he wrote § 140 (note 1163) māṃsapāṇḍita instead of māṃsapinḍa. A different kind of absent-mindedness is the wrong form § 207 (note 1626) yuvavor in manuscripts BCD for the correct tayor, because the scribes obviously became confused because of the context in the same paragraph atha sa rājā tayor (BCD wrong reading yuvavor) evam āha. kim idaṁ bho yuvavoh kalăhabhaṇḍana-vigrāhavivādō jātah.56

Instances where the border line between variant reading and a writing mistake is fluid or where a writing mistake has the potential to develop into a variant are of particular interest. This can be demonstrated in an exemplary way by § 133 (note 1108) kalpair dīpaṃkaro nāma in the vulgate C and in manuscript A. Manuscripts DK, on the other hand, have kalpair dīpaṃkaro nāma, because both write very often, manuscript D almost regularly, a double consonant after -r- not only within words like karmma, dharmma or sarvva etc. The sandhi-form kalpair dīt-5 developed in manuscript I into kalpair dvīpaṃkaro nāma and finally in manuscript E into kalpaiḥ dvīpaṃkaro nāma, because the scribes of both manuscripts (IE) were obviously less or not at all familiar with the gemination after -r- and consequently misunderstood the ligature dl- as the graphically very similar combination dv-. If by any chance only manuscript E had survived, where kalpair is finally changed into kalpaiḥ, it would have been hard to trace the purely palaeographic development from dīt-5 into dvī-.57 and Dvīpaṃkara might have been considered as a genuine variant of the name handed down by the scribes of manuscripts IE. However, as Dvīpaṃkara does not seem to occur elsewhere and is not listed in BHSD as a variant for Dīpaṃkara, it is highly unlikely that the scribes of manuscripts IE were really familiar with this alternative form of the name.57 Still Dvīpaṃkara might have been accepted as the genuine form by future readers of the text knowing only the wording presented in manuscripts IE.58

56. Cf. manuscript A § 239 note 1902 asmābhir erroneously instead of yuṣmābhir.
While these cases are mostly not problematic and their inclusion in the text-historical notes is hardly controversial, minor variations may pose larger problems. The decision of when and if to note presence or absence of visarga, jihvāmūlya, upadhmāṇīya, virāma and anusvāra is sometimes difficult to make. Listing all variants concerning the erratic use of anusvāra and virāma would result in an enormous conflation of the notes with hardly any heuristic value. Therefore, these variations are indicated only if the respective text is nonetheless quoted or if these variations can be helpful for understanding the textual history.

This is the case with jihvāmūlya and upadhmāṇīya. Both are almost regularly written in manuscripts D and E, which seems to be dependent on manuscript D, but rarely used in most other manuscripts. Because this writing habit can be used as an indication of the mutual interdependence of manuscripts, the presence of jihvāmūlya and upadhmāṇīya is regularly recorded.

The frequent application of the visarga as a punctuation mark seems to be the reason for the rare use of punctuation marks as visarga: I § 50 (note 386, folio 6v1) kruddhā|| aprasāda-cittam utpādayāmāsu||, or correspondingly in B § 30 (note 173, folio 6v7, BBDD, p. 89 fig.2) ka|| punar vādo and B § 239 (note 1899, folio 72v6) daharāḥ satvā|| iman nirdeśaṁ, cf. B § 48 (note 372, folio12v3) tena khalu punah|| kālena. Although this is strictly speaking a matter of palaeography this peculiarity has been listed.

Moreover, redundant visargas which result in a “double sandhi” are included in the notes: A § 74 (note 570, folio 20v3) kaḥḥ punar vādo, A § 133 (note 1108, folio 39v2) kalpaiḥḥ r dīpākāras, A § 187 (note 1452, folio 54v2) tataḥḥs tena, B § 139 (note 1156, folio 40v7) puna punaḥḥ ca, B verse 229c (note 2310, folio 97v6) satāḥḥs trayah, D § 46 (357, folio 15r8/v1) kaḥḥ punar vādo (kahāḥḥ punar), I § 137 (note 1146, folio 17v1) āhuḥḥ r anyah kaścit*, K § 150 (1220, folio 38v3) trimśadbhiḥ kośīhasraḥḥr anyah kaścit*, etc. This is alien to manuscript C; therefore, no text extant in manuscripts EGHO to allow for any conclusion in this respect.

The situation is similar for the virāma. Here, in particular, manuscript I stands out, where we find a quite exceptional use of virāmas such as § 34 (note 210, folio 4r1) nopapat*syate, § 133 (note 1115, folio 16v9) samyaśk*ssambodhau, § 137 (note 1148, folio 17v1) samyaśsambodhim, or § 141 (note 1170, folio 17v8) ud*su=kau, etc.; for more details see II.2.3 Remarks on the Manuscripts 9. Manuscript I.

Moreover, redundant virāmas occur in the following instances: A § 88 (note 690, folio 24v 3/4) dānaḥ dadyāśḥ dyaḥyāḥḥd ayam (dāyaḥḥd/4/d ayam), E § 227 (1809, folio 75r4) tan*ḥḥ na rupya-kārena kṛtāṁ, I § 195 (1506, folio 24r1) tāṁ svuvarṇaṁ vināśayeḥḥḥd vilayam kuryat*, I § 222 (note 1763, folio 27v9) bhagavan* śannavatīḥḥ lokadhātukōśīhasrāṇy, I § 246 (note 2082, folio 32v8) ke ime bhagavan*ḥḥ iha. Comparably various ways of writing do not occur in manuscripts BCDF.

The presence or absence of an anusvāra is noted only if this may have consequences for the syntax such as verb forms where a singular form bhavati is (or could be) converted via bhavamti into bhavanti. Variations between, e.g., dharman desayati and dharman desayati or ṭ-m / ṭ-m, ṭ-m* as well as ṭ-m / ṭ-ṇ or ṭ-m-ō / ṭ-ṇ-ō can be helpful in understanding the interdependence of manuscripts. Therefore, these variations are also listed. Obviously, faulty or redundant anusvāras (bhavamti) with no recognizable consequences for the text tradition appear in the notes only, if the respective words are quoted in any case for other reasons.

**Punctuation marks** are not recorded systematically. In condensed notes (see below), text
and punctuation follow the manuscript first mentioned. If manuscripts AIK are mentioned, the punctuation indicated in the note is limited to that of manuscript A without allowing anything to be inferred about manuscripts IK, unless expressly stated otherwise. This practice gives only a superficial impression of the punctuation without reflecting the full picture found in the manuscripts.59

Gaps in the manuscripts caused by loss of text due to damage of a folio are noted only, where they are relevant. This is the case if the reconstruction is not clear or if it is necessary to indicate that a certain manuscript does or does not support a problematic or interesting reading because the text is lost. Therefore, instances such as K § 3 bhaisajyase(n)e(na) ca bodhisatvena mahāsatvena, where there is no doubt at all about the reconstruction, are not normally listed. The beginning or end of a longer gap (lost folio[s]) is marked in the following way: “bhava(tī, incipit lacuna, continues in § / verse” and by “bhava(tī end of lacuna, continues from § / verse” respectively. Particularly problematic in this respect are the sometimes heavily damaged manuscripts A and I, cf. II.2.3 Remarks on the Manuscripts.

Peculiarities of individual manuscripts which occur regularly are not included in the notes. They are described in detail in II.2.3 Remarks on the Manuscripts.

II.2.2.2 STRUCTURE OF THE TEXT-HISTORICAL NOTES

The development of the text is not limited to simple variations of individual words or signs. Very often whole sequences of words are changed to a large extent or even replaced by a wording completely different from the text of the Gilgit vulgate, which can be enlarged or condensed by adding or dropping words, whole sentences or even paragraphs. Thus the Gilgit vulgate (or the F version) and the IKO vulgate have sometimes evolved and developed considerably in different directions in comparison to the oldest available version of the text preserved in manuscript A. The consequence is structural variants, which can be contrasted to simple word variants.

The notes concerning simple word variants are indicated in the text by a figure placed behind the respective word: bhava(ī)32. On the other hand, structural variants entail notes of sometimes considerable length and complexity. To cope with these complicated variants, numbers referring to notes of this type are attached to the last word of such a sequence. This means that the reader has to move backwards until the first word of such a string in the note is reached in the text. For instance, the variant to § 3 sudarśanena ca bodhisatvena mahāsatvena. bhaisajyaratāja ca bodhisatvena mahāsatvena. evampramukhair dvāṣaṭibhir18 in the vulgate appears in the note 18 as B sudarśanena ca ... bhaisajyasenena ... mahāsatvena. vajrasenena ca bodhisatvena mahāsatvena. evampramukhair dvāṣaṭibhi. Therefore, if note 18 is consulted, it is necessary to start moving backwards from dvāṣaṭibhir18 in the basic text until sudarśanena, the first word quoted in the respective note is reached. The name sudarśanena is included in the note in order to clarify that manuscript B replaces bhaisajyaratāja with bhaisajyasenena and adds vajrasenena. A shorter note omitting sudarśanena ca might leave the reader in doubt where exactly bhaisajyaratāja of the vulgate is replaced by bhaisajyasenena or added in manuscript B. As the epithets bodhisatvena mahāsatvena are the

59. The “small characters” in B are not listed, cf. II.2.3 Remarks on the Manuscripts 2. Manuscript B with note 72.

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same as in the text, they are not repeated in the note but abbreviated by three dots: …. On the whole, the notes are built in such a way that there is a certain redundancy in order to avoid, as far as possible, doubt created by extreme brevity.

The individual notes are structured according to two basic principles. The various manuscripts are quoted in the alphabetical order of the sigla as e.g.: § 7 yena grddhrakūtaḥ parvataḥ with note 34 AK yena ca grddhrakūtaṁ (K o-tah) parvataḥ (K o-to); B yena grddhrakūtaparvataṁ; DE yena grddhrakūtaparvvato (E o-toh); I yena grddhrakūtaṁ parvatoḥ or, in a more complex example: § 5 baliniyā ca devakanyāyā. subāhuyuktāyā27 with note 27 A valinyā ca devakanyāyā. svūhuyuktyā; B svūhuyuktā; E svūhuyuktāyā; I (subāhunāyuktāyā), name destroyed in I; K subāhunāyuktāyā. Here, manuscript A differs from the vulgate in vali-o and in svūhuyuktā; manuscript B differs with svūhuyuktā in form and ending of this word only, but is otherwise identical with the vulgate, while in manuscript E the case ending is different and manuscript K has a different form of a name.

If the same differences from the vulgate occur in more than one manuscript, the notes are condensed, e.g., § 57 vayaṁ bhagavann utsahāmahe jāti[r]duḥkham anubhavitum* with the variants in note 439 ABIK vayam utsahāmo (BIK o-mahe) jātum* (I o-tum ||; K o-tum); ABIK om. bhagavann & jāti-duḥkham anubhavitum*; D vayaṁ bhagavamṇn utsahāmahe jāti[r]duḥkham anubhav<↓>tum*. Here four manuscripts ABIK preserve or omit the same text with slight variants occurring in the text of manuscripts BIK only. These are treated as sub-variants indicated in parentheses: utsahāmo (BIK o-mahe). The basic text in the notes is always that of the first manuscript mentioned, in this case, that of manuscript A.

Notes are also condensed by quoting only parts of words, e.g.: § 58 (note 445) BIK sarve (B om. sarve) nāṇārddhvikurvitāni (1 o-rddhi-o) darśayāmāsah where I reads rddhi instead of rddhi but otherwise concurs with manuscripts BK. An example of an abbreviated long compound is § 174 (note 1355) IK atha te sarve brāhmanānyā o...parivrājakā utthāyasanād* (K o-nād).

The alphabetical order of sigla is abandoned in condensed notes, if, as in the first example quoted above from § 7 (note 34) AK yena ca grddhrakūtaṁ (K o-tah) parvataḥ (K o-to); B yena grddhrakūtaparvataṁ etc. either the reading in two manuscripts (AK) concurs or if one manuscript deviates from the vulgate in a whole string of words and is quoted first, while others change only single words following later within the same string. Here the sequence of manuscripts quoted is determined by the respective position of words differing within the string, not by the alphabetic order of the sigla of the manuscripts as, e.g., in verse 12cd mahāyānaṁgūṇāḥ sarve / varṇayeyur daśo diśaḥ with note 369 A sarvadharmaṁ ma<hā>yānam / varṇayamti diśo daśa;: IK mahāyānaṁgūṇān; B varṇayeyu diśo daśa: ||; D varṇayeyur daśo diśi(!):. In manuscript A the text of the verse is quite different from the vulgate, while manuscripts IK and B differ only in individual words with manuscripts IK mahāyānaṁgūṇān preceding manuscript B varṇayeyu diśo daśa.

In some cases, the wording of one manuscript, mostly of manuscript A, differs to such an extent from the vulgate that it does not make sense to note all the occasionally minute variants individually and to overburden the apparatus with a confusing abundance of details. In this situation the complete wording of the paragraph is given in the note, which replaces the text of the vulgate in the respective manuscript. This is noted in the following way in the vulgate: [10]45 bahvyo bhagavan devakotyō … The note attached to and immediately following the number of the paragraph in the text indicates that the whole paragraph is
redundant. This is noted as: dheyam yaś! māṃ āṣṭānu to āīrāṃ to, which is a writing mistake for akarot*. This is noted as: prajñaptam*.

Sometimes, it is unavoidable to create slightly unfortunate overlapping notes as in the following example: § 58 ... te śṭādaśa kotyo nigranṭhā anyātīrthikāḥ pariniprāṇā abhūvann anuttarasayāḥ samayaksambodhe svakāye cāṣṭādaśa bodhisatvasahasrāḥ daśamahābhūmipratiṣṭhitāḥ. Here, the last note 444 I te aṣṭādaśa bodhisatvasahasrāḥ daśabhūmipratiṣṭhitāḥ; I om. kotyo nigranṭhā ... svakāye cāṣṭādaśa; B bodhisatvasahasrāṇī; K daśabhūmipratiṣṭhitāḥ; IK om. māḥ. Includes the text of manuscript I, which begins with te śṭādaśa ... thus stretching backwards and jumping over notes 441–443, which refer to variants found within this string in other manuscripts. This allows seeing at once, which text is missing in manuscript I, cf. § 239 (notes 1902–1904).

A little attractive alternative to overlapping notes, which are avoided as far as possible, would be cutting the wording of manuscript I into pieces and distribute it to the notes 441-443, which would result in a fragmented text and at the same time would considerably obscure the evidence. Here, as elsewhere in the notes, omitted words or wordings are indicated for the sake of clarity by “om.”

Sometimes, the same variant reoccurs several times in the same manuscript and in the same paragraph. This is noted at the first occurrence only, as, e.g., in § 66 (note 512) ... I prajñaptam* always in this paragraph; K always prajñaptam* & always om. paśyāmi except for the very last occurrence: utṛdhvāyāṃ ... prajñaptam paśyāmi ... or verse 2 (note 303): D always duḥkham in verses 2 & 3.

Occasionally the interpretation of the script is not entirely clear. This is indicated by a question mark as in § 129 (note 1084) AIK tāś ca tathāgatair nānādharmamukhā (I mūHF)khāni) ... Alternative readings resulting from ambiguities of the script are indicated in the following way: for § 159 (notes 1264, 1265) pāpīyasāṃ saparivārāḥ manuscript E has pāpīyasāṃ ssaaparivārā (or: mūHF sa-*) where the script does not allow distinguishing msa/ ssa; both interpretations are possible, cf. manuscript D § 240 (note 1924).

An exclamation mark indicates surprising variants or mistakes in the manuscript in order to avoid that they may be taken as misprints in the edition as, e.g., in D § 102 (note 859) yad imām(!) mānusyaκam dāvam (!), which is a writing mistake for kāyam.

Corrupt wordings are emended in the following way: § 103 (note 866) rājeti nāmadheyaṃ akarot* reads in D nāmadheyaṃ parot* the characters maka are missing and pa is redundant. This is noted as: nāmadheyaṃ<ṃ a>ka>{pa}rot*.

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60. § 10 is discussed in O. v. Hinüber: *Der vernachlässigte Wortlaut*, as note 40, pp. 32 foll. = 446 foll.
II.2.2.3 Signs and Symbols Used in the Text-Historical Notes

( )  aksara(s) restored in a gap in the manuscript after complete loss of text
[ ]  aksara(s) partly destroyed and of uncertain reading
< >  aksara(s) omitted by the scribe without gap in the manuscript
{ }  redundant aksara(s)
{ { } }  aksara(s) deleted by the scribe
« »  Interlinear insertion below the line (very rarely above the line), which is often indicated by a cross (+) above the line where the missing word or aksara should be inserted
+  lost aksara
..  illegible aksara
.  illegible part of an aksara
=  illegible aksaras covered by pieces of birch bark sticking on the manuscript
—  aksara(s) crossed out in the manuscript, e.g. viṇṇa
†  crux philologorum
|  danda
||  double danda
*  virāma
ḥ  visarga
:  visarga used as punctuation mark
ḥ  upadhmāniya
ḥḥ  jihvāmāliya
#  siddham sign
°- / -°  abbreviated word: °-ti for bhavati or bhava-° for bhavati
&  individual words in the notes not following each other immediately in the text
m.c.  metri causa
om.  omit(s)
II.2.3 REMARKS ON THE MANUSCRIPTS

For the sake of convenience, the brief descriptions of the manuscripts of the Saṃghāṭasūtra included in BBDD under the respective numbers used in the individual collections are repeated, but also considerably enlarged in various ways.

The physical description of the individual manuscripts is followed by random remarks on some important points of palaeography.\(^1\) Without aiming at completeness in any way, materials for the study of the interdependence of the manuscripts and their language are collected at the end of the remarks. Some examples for the writing habits of the scribes of the Saṃghāṭasūtra manuscripts are also treated in II.2.2.1 Content of the Text-historical Notes and repeated in this chapter as characteristics of the individual manuscripts; see also VI. Addenda.

Examples quoted from the text edition are indicated by the respective paragraphs or verses together with the relevant notes, e. g. § 10 (note 46). On the other hand, the find spots in the manuscripts themselves are quoted by folio numbers and lines, e. g. § 10 (note 46, folio 3r2) and only added where it seemed to be useful for research, present or future, when still more manuscripts will hopefully be available in facsimile.\(^2\)

All manuscripts are written on birch bark with the exception of some folios of manuscript F which are written on “proto-paper” or “clay-coated paper”. The script used is either Gandhāran Brāhmī or Proto-Śāradā (only manuscripts DE).

1. Manuscript A

Manuscript A is preserved in the Srinagar Collection (BBDD no. 2S). The measurements are 28.5 by 7.5 cm. The string-hole is positioned 8 cm from the left margin. There are normally 6 or 7 lines of writing on a page. Manuscript A is almost complete, however, with many gaps. Moreover, the extant folios of manuscript A are frequently heavily damaged with considerable loss of text or readability.

The following 63 folios are extant: 2–4, 6, 7, 9–18, 20, 22–25, 27–30, 33–35, 38–40, 43–45, 48, 50–56, 58, 61, 63–67, 70, 72, 74, 84, 85, (86–88, pagination lost), 89–93, 96, 105. The Saṃghāṭasūtra probably ends on the missing folio 94. Parts of folios 94 and 95 may have contained a colophon that is lost. On folio 96 follows the Ratnacandraparipṛcchā and on folio

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1. In spite of useful studies already existing, there is plenty of room for further investigations into many aspects of palaeography of the Gilgit manuscripts culminating in a comprehensive description. This, however, remains one of the many future tasks possible only after all manuscripts of the Saṃghāṭasūtra will be available in facsimile. So far, general inventories of characters approximately corresponding to the Gandhāran Brāhmī have been assembled by Sander: Paläographisches (Spätes Gupta-Alphabet I and Gilgit/Bamiyan-Typ II, Alphabet m, both in tables 21–26) and in the rich collection of INDOSKRIFT (accessible on the Internet). A different approach is made by G. Melzer: “A Palaeographic Study of a Buddhist Manuscript from the Gilgit Region. A Glimpse into a Scribe’s Workshop,” in: J. B. Quenzer, D. Bondarev, J.-U. Sobisch (eds.): Manuscript Cultures: Mapping the Field. Studies in Manuscript Cultures I. Berlin 2014, pp. 227–272, who concentrates on the Gilgit Dīrghāgama manuscript written in Proto-Śāradā script.

2. For example, the find-spots of initial long vowels and diphthongs as well as the very rare \(\ddot{r}\)-, are indicated, because some of them are rather poorly documented in the collections mentioned in the previous note, as is, e.g., even the extremely rare initial \(\ddot{r}\)- which is missing in INDOSKRIFT, but attested in manuscript D and perhaps also in K. – The character jha does not occur anywhere in the Saṃghāṭasūtra manuscripts.
105 the Hiranyavatī Dhāraṇī. Consequently, this is a collection of different texts similar to other Gilgit manuscripts, e.g., the Ratnaketuparivarta (BBDD, p. 80).

No facsimile edition exists, but folios 30a and 39b are reproduced by Kaul Shastri: “Report on the Gilgit Excavation in 1938” (cf. note 9 above) as plate no. 1439. Moreover, images of folios 63r, 64v and 65v are appended to the article “Travel in the Himalayas. Treasures of the Shri Prapat Singh Museum.”

Manuscript A is written in a variety of Gandhāran Brāhmī which seems to be older than that of all other manuscripts.

The following writing habits are typical for the scribe of manuscript A: The difference between long and short -ā/-ā- is indicated by an often very small hook at the upper right side of the character. Therefore the interpretation of this minute difference as -a- or -ā- occasionally depends on what the text requires. The scribe uses only rū and never ru writing, e.g. sumerūrūpa § 58 (folio 16v2) or purīṣa throughout. Because he does so consistently, rū instead of ru is not indicated in the notes unless the respective word is quoted for other reasons.

Occasionally ba is written instead of va as § 217 (note 1730, folio 66v5) brkṣa. Otherwise, pa and va are exchanged in § 83 (note 642, folio 23r3) vivarītasamjñī instead of vipārīta-ö, § 168 (note 1320, folio 48v3) vyaparopitāḥ anavarādhitā instead of anapa-ö, likewise va and bha in § 209 (note 1637, folio 62v1) tatraiva divase ṅkuraṃ bhiruyate instead of viruyate.

Initial vowels are well attested.ī- (§ 46, folio 13r4), ū- (§ 28, folio 7r2), ṛ- (§ 54, folio 15v4), e- (§ 6, folio 2v1), ai- (§ 190, folio 55r6), o- (verse 168c, folio 85v5), au- (§ 116, folio 35r4). The fairly rare ī- occurs once only in ṛni (§ 28, note 151, folio 7r2); no initial ī- is attested anywhere in A. Once -ṛ- replaces -ri- (or -rī-) in verse 81d (note 1859, folio 72v4) sa<m>ghasamagrdarśanam*; this reading is shared with manuscript F, and twice -ru-replaces -ṛ- in § 100 (note 843, folio 29v4) śṛṇu instead of śṛṇu, this reading is shared with manuscript B and in § 165 (note 1304, folio 48r1) śṛṇvanti instead of śṛṇvanti, cf. II.2.3 Remarks on the Manuscripts 2. Manuscript B.

An upadhmāṇīya is occasionally written § 25 (note 135, folio 6r6) anuttarāḥ puruṣadamyasārathih, § 74 (note 570, folio 20v3) and § 134 (note 1127, folio 40r4) kaḥḥḥḥ punar vādo, § 227 (note 1811, folio 70v1) punaḥḥḥḥ punaś ca, verse 147c (note 2144, folio 84r5) yāṣyaṃāḥ paryantam. No jihvāmūliya occurs.

Rarely are the virāma and -e confused as in verse 217b (note 2286, folio 89r2) jagate instead of jagat*, cf. manuscript B verse 91d (note 1976, folio 75v6). A unique virāma occurs in § 200 (note 1566, folio 58v6) kartavya[m*], which looks similar to the character nr or ṝ.

Rarely, consonants are doubled after -ṛ- such as pṛvvva or sarvva. No reason for doubling the initial consonant is recognizable in § 254 (note 2339, folio 91r1) ddevabhavanāny or § 230 (note 1844, folio 72r3) dīpa iva illoke etc. Besides ika the ligatures īga, īsa and īha or ṅca are well attested. A strange ligature is bhbhā- § 180 (note 1391, folio 52r1) evam eva bhbhadramukhāḥ.

There is a confusion of characters ghā and sā in verse 168d (note 2186, folio 85v5).

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63. See note 13 above.
64. The initial vowels a/-ā-, i/- or u- occur too frequently in all manuscripts to need any treatment here.
65. On redundant visargas see II.2.2.1 Content of the Text-historical Notes.
66. On the use of jihvāmūliya and upadhmāṇīya cf. II.2.2.1 Content of the Text-historical Notes.
kleśosāc instead of kleśoghāc as well as bhyā and bhrā in verse 190d (note 2231, folio 87r5) bhyāmyāṃnty instead of bhrāmyāṃnty.

There are occasional corrections below the line as in most manuscripts: § 112 (note 938, folio 34r1) paṅça maṁhānadyāḥ, sometimes clearly by a second hand: verse 2c (note 302, folio 12r2) yah karoṭy «saśubham karma or by adding a missing character behind a line and in front of the following line: § 189 (note 1466, folio 52r2/3) paścime sa«ma/3/ye» yadi.

Some mistakes stand uncorrected. Words are dropped at the beginning of a new page: verse 42cd (note 837, folio 29r29v) mā / 1/ <phalam pāpakam> tasmān / mā me syā duṅkhavedanā. Sometimes characters are repeated at the beginning of a new folio: verse 16d (note 396, folio 14v/15r) atavi nātra pa/1/ [pa]j̄ṣyati. In § 232 (note 1857, folio 72v3) sṛṃṭt is a mistake for smitaṃ. In § 104 (note 869, folio 30v5) rājyatvam unites rājyaṃ and rājatvam, cf. manuscript D § 103 (note 866) rājatvam besides the more common rājyaṃ.

Misplaced characters are rare: § 96 (note 749, folio27r2) kārāye. saintsaghbedam instead of kārayet sa sāṃghbedam or verse 235b (note 2321, folio 90r4) mevarah instead of meravasāh.

Besides the writing-material, the variation va/bha (see above) seems to indicate a north-western origin of manuscript A. This is supported by forms such parirvṛtam in verse 211b (note 2273, folio 88v4) aśvapṛṣṭaparirvṛtam, rarśmi-° in § 215 (note 1706, folio 65r6) caturaśṭi rārśmisahasrāṇi or § 230 (note 1844, folio 72r3) °-prarhiṇa, if correctly interpreted as traces of a Dardic metathesis.67 The -r at the end of asmākar in verse 222b (note 2295, folio 89r6) asmākar vacanaṃ might point to an older wording ṣvayor (BBDD, p. 88). There is no recognizable reason for the -r- inserted in § 256 (note 2364, folio 92r6) satvā-r-adya. Another strange case of an inexplicable -r- and in addition a wrong -n- is § 237 (note 1891, folio 74r6) dhāraṇīpratilandhā[r] bhavisyamti instead of °-pratilabdha.

While all this could point to a north-western origin of the manuscript, the scribe of manuscript A retains the words ayaskāra and kumbhakāra in § 227 which he found in his copy, while both are replaced by cīmarakāra and kula in all other manuscripts, cf. BBDD, p. 84 and II.2.1 Survey of the Available Manuscript Material with note 31.

Occasionally individual words found in the text of manuscript A are replaced in the Gilgit vulgate.68 In § 113 (note 950, folio 34r3) pravahantī and plāvayantī replace A pracarantī and prahlādayantī, cf. BBDD, p. 86. In verse 14a (note 383, folio 14v1) only manuscript A has vipratikārīnī instead of viparīti, cf. II.3.2 Summary of the Text with note 133, in verse 169d (note 2188, folio 84v6) agrabodhipradarṣakāḥ replaces agrabodhiya kāraṇāt, this reading is shared with manuscript I, and in verse 171c (note 2192, folio 86r1) bhṛāmyantem replaces dṛśyante, this reading is also shared with manuscript I. In verse 198d (note 2248, folio 97v5) mokṣabhāram replaces bhāramoksam preserved in manuscripts AKI, cf. note 248 below. In verse 230c (note 2312, folio 89v6) padmaṃ praphullam madhīye ca manuscript A (GK are lost) has prapṣhuṭam instead of praphullam and in verse 199a (note 2249, folio 87v5) kartavyam na vijānantī instead of martavyam. The mistake in verse 239a (note 2331, folio 90v1) samskṛtam na kurute tasya (unmetrical) instead of samgrāmaṃ na kurute tasya (also unmetrical) is due to the preceding sanskritem.

The situation is similar in the case of adharima and adhastāt. The Gilgit vulgate replaces

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68. On words or phrases that might point to school affiliation cf. BBDD, p. 86.
adharīmas preserved in manuscript A (and surviving in IK) § 84 (note 651, folio 23v1) AIK adharīmāyāṃ disī against adhastād disī and A § 217 (note 1736, folio 66v6) adharīmāyāṃ disāyāmm eko vrksah, which is retained by K adharīmāyāṃ disāyām but finally develops via I (cf. F) adharīmāyāṃ disī into the standard form of the vulgate adhastād disī eko vrksah. Only here adharīmāyāṃ disī eko vrksah is also preserved in manuscript F, which otherwise follows the vulgate.

The original form disāyām is well preserved in A but ultimately replaced by disī. Only once § 245 (note 2081, folio [I] 32b7 foll.) ārdhāyām disāyām attested in I (see preceding paragraph), which is close to A, also survives in D (AFGK are lost) with an intermediate stage, which would have led to the usual form of the vulgate being lost here but preserved in B disīyām.

Moreover, manuscript A retains sometimes older BHS or Middle Indic features, which again support a date earlier than that of all other manuscripts. The -d- in § 53 (note 413, folio 15r6) kādaparvatānāṃ preserves a form which is alien to the north-west, where kāla prevails since the time of Pāṇini.69 Other stray forms are § 211 (note 1659, folio 63v2) kudhāram instead of kuhāram, § 110 (note 927, folio 33r6) and § 112 (note 938, folio 33v5 foll.) anavadapta instead of anavatapta, a reading shared with manuscripts BI § 112 (note 939), or darśemi in verse 15c (note 385, folio 14v3) ahām mārgam tu darśemi modernized in all other manuscripts including F as darśayiyāmy ahām mārgaṃ. In verse 39c (note 828, folio 19r3) asādhu purūṣas tvāṃ an older wording, which requires tvāṃ, is modernized not very successfully in other manuscripts as asādhus tava bhoh puruṣa, which should be read as asādhus tvāṃ bhoh puruṣa.70

On the other hand, in manuscripts A and F, verse 57b (note 1546, [A] folio 58r4) karnau me na śrṇvanti is an unsuccessful (unmetrical) attempt to further sanskritize karnau me na śrṇonti ca as preserved in the Gilgit vulgate.

Only manuscript A consistently uses śravana instead of śramaṇa § 145 (note 1196, folio 43r4) śravana etc. cf. śramaṇamātreṇa in manuscript D.71

A Middle Indic case ending is preserved in verse 34d (note 816, folio 28v5) nirāśakaś ca tribhavasmi loke, which in later manuscripts is changed to nirāśakaś ca tribhavād bhavisyasi, cf. verse 80c loke smin (note 225 below). The ablative ending ī-ātah is preserved in A and in all extant manuscripts in verse 192a (note 2235, folio 87r6) sarvadukkhaḥ.

On the whole, the language of manuscript A shows a slightly more Middle Indic or BHS touch than the later text tradition, which was gradually adapted to north-western usage. This overall picture seems to indicate that manuscript A preserves an earlier intermediate version between the north-western vulgate and the assumed original (pan-Indian?) text introduced to and further developed in Greater Gandhāra.

70. Alternatively, puruṣa could be replaced by poṣa as in verse 74a (note 1696) katamo dvitiyāḥ puruṣo, where puruṣo stands for the metrically correct poṣa. Moreover, tava (< tvau?) should be read: asādhus tvauṃ bhoh poṣa.
2. Manuscript B

Manuscript B is preserved in the Srinagar Collection (BBDD no. 3S). The measurements are 23.0 by 8.5 cm. The string-hole is positioned 7.0 to 7.5 cm from the left margin. There are 8 or 10 lines of writing on a page. The manuscript is complete except for some very few and very short gaps. These gaps are not noted as long as the reconstruction is safe, and, as far as this can be seen from the remaining manuscripts, the lost text does not contain anything problematic.

Altogether 92 folios are extant, which are numbered 1–102. The scribe committed some mistakes in his pagination. He used the folio number 19 twice counting 18, 19, 19°, 20, and, in contrast, jumped from folio 35 to folio 37 with folio number 36 missing. Folio 80 is also numbered as 79° by mistake, and the scribe jumped again by mistake from 85 to 96. Realizing this mistake, folio 101 was also numbered folio 91; the pagination of folio 92 [102] is lost. The brief colophon mentions only the title of the text.

There is no facsimile edition, which is highly deplorable, because B certainly is one of the most interesting manuscripts for a palaeographic study.

Manuscript B is written in a variety of the Gandhāran Brāhmī script, which seems to be younger than the one used in manuscript A, but may be roughly contemporaneous with manuscripts C and F.

The most unusual writing habit, unique among the Gilgit manuscripts, are small characters of varying shapes irregularly distributed all over the text, sometimes dividing words or sometimes intruding into the middle of a word. About 40 have been detected so far. Their function remains obscure.72

Sometimes initial u- is written in place of ṛu- as in § 219 (folio 65v3) urdhvāyām, cf. § 219 (folio 65v8) ṛuṭa, although there is a clearly distinct character ṛu- as well, for instance in § 225 (note 1793, folio 68r1) ṛurdhvāyā. In general, the scribe of manuscript B hesitates when it comes to writing -u/-ṝu- (particularly ru/rū) and -i/-ṝi-; this not indicated in the notes.

In manuscript B -ru- is preferred over -ṝi- as a replacement for -ṝ- in śruṇu etc., e.g., § 109 (note 918, folio 30v1) śruṇu kulaputra, where manuscript D has śruṇu kulaputra and the vulgate śruṇu kulaputra, cf. Remarks on the Manuscripts 1. Manuscript A.

A fair number of unusually written characters occur in manuscript B. Particularly puzzling are ligatures where kṣa seems to be replaced by tsa as in samyaksambuddha / samyatsambuddha, which is well visible if § 62 (note 485, folio 15v6) samyatsambodhim and § 62 (note 487, folio 15v7) samyaksambuddhāh are compared; cf. the shape of the ligature tsa § 116 (folio 32v8 and 32v9) autsukyaṃ. This is possibly some kind of abbreviation or simplified ligature, if rare cases such as § 80 (note 619, folio 192v7) pratilatsyate, besides pratilapsyate etc., are compared.73 A rare ligature is nksu in § 161 (note 1271, folio 45r3)


73. Cf. also § 76/77 (folio 19v2) tathāgatād-bhagavān (also in C) instead of tathāgatād or verse 34d (note xxxii
samīkṣubdhāḥ.

Once, the scribe began to write the character śa by mistake and stopped in the middle. This is an almost unique opportunity to see how this character was formed: verse 102d (folio 76r9) caksu {ṣ] trāṇaṃ.

Initial vowels are well attested: ṝ- (§ 48, folio 12v6); ṛ- is replaced by i- (§ 46, note 342, folio 11v7), ū- (§ 28, folio 6r6), r- (§ 59 [note 458], folio 15r3), e- (§ 6, folio 1v5), ai- (§ 190, folio 53v7), o- (once in verse 168c [note 2186] folio 83v3), au- (§ 116, folio 32v8). However, ṛ- does not occur; -ṝ- is attested only once in verse 213c (folio 96[86]v5) māṭṝṇāṃ.

There is no jihvāmūliya. Only a singular upadhmāṇya occurs in verse 23c (note 785, folio 25v8) aho nirāsah, a reading shared with manuscripts CD; for various shapes of the visarga see II.2.2.1 Content of the Text-historical Notes.

Manuscript B omits verse 91 and jumps from verse 90d ... mahābhaye to verse 91d ... mahābhayam*, which results in the text of verse 91d (note 1976, folio 75v7) mahābhaye <mahābhaya>-m*; here the virāma is expressed by the character ṇe due to a superficial similarity with -m*, cf. manuscript A verse 217b (note 2286).

Rarely is there a confusion of characters such as -ya- and -r- in verse 111b (note 2008, folio 77r1) nyāt̐e instead of nṛt̐ye, a mistake also found in other manuscripts such as DF, § 241 (note 1952, folio 75r1) catasyaḥ instead of catasrah, verse 177a (note 2202, folio 84r5) ko da trāt̐a bhaveyur me instead of ko nu. In verse 30a (note 803, folio 26r6) bhīmo smi trasto instead of bhīmo smi trasto seriously distorts the meaning. The result of a confusion of characters is a nonsensical text in verse 149b (note 2147, folio 82r6) dharmān deśaya kāyaka instead of nāyaka or verse 219c (note 2291, folio 97r3) praharsate dharmavarsanam instead of pravrasate. These mistakes stand unnoticed and uncorrected by the scribe and readers.

Corrections are executed in B in a probably unique way by writing the correct character below or above the faulty one without cancelling the latter. Thus extraordinary “ligatures” are created by the scribe when correcting his own mistakes:72 § 58 (note 450, folio 14r9) vāme {v}p(arśve (pa below vā), § 147 (note 1207, folio 42r10) mahāsaṃnipā{d}to (ta below do); § 155 (note 1241, folio 43v9) grd[ṛ]dhrahkūtah (dhra below dra), § 184 (note 1428, folio 52r1) tad yathāpi nā{p}ma (ma below pa), § 205 (note 1606, folio 59r9) yad[ṭ] uta (da above tu), verse 70b (note 1687, folio 63r1) ccheditasvāya (ta below sva), verse73b (note 1694, folio 63r4) utpats[ad]yati (tsa above dya), verse 105b (note 1999, folio 76v3) sams[t]thitaṃ (tha below sta), verse 106b (note 2000, folio 76v4) ma{r}na.sam[gr]bhavanir (br below gr) (on marna see below), verse 107c (note 2001, folio 76v6) visa[ṭ]dair (ta below dai). On one occasion a whole word within a compound is corrected in this way, when the scribe inserts the correct buddha below dharma § 183 (note 1423, folio 51v5) sarvadhammadparigṛhītās > sarvabuddha pari.° Again, buddha fills a gap left by the scribe to accommodate his correction.

Moreover there is a considerable number of corrections, where characters are written with two vowel signs: § 31 (note 192, folio 7v1) prth(k prthag loka)dhāt̐uo instead of lokadhāt̐uo, § 70 (note 546, folio 18r1) śruṭiṭ̐tam instead of śrutam, § 96 (note 761, folio 816, folio 26v1) tribhavāt bhaviṣyatī instead of tribhavaṁ and others.

72. As a correct -m* occurs in verse 92d -sambhavam* in the next line folio 75v8 exactly below mahābhayam* (ṇe) both characters can easily be compared.

73. This is clear from the correction sams[t]thitaṃ, where tha is added below sta filling space left open in the subsequent line to accommodate the added tha (see below on buddha inserted in § 183).

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25r6) lok'o]ikalokottarād instead of laukikalokottarād, § 144 (note 1190, folio 41v8) rātrindir[r']vam instead of rātrindivam, § 180 (note 1394, folio 50b4, BBDD, p. 89 figure 2) samyaksambod[he]s instead of samyaksambodheṣ, § 182 (note 1412, folio 51r7, BBDD, p. 89 figure 2), parimocyant[je] instead of parimocyante, § 194 (note 1504, folio 55r1) pra[ñ]ān[ata]l instead of pra[ñ]ān[ata]m, § 206 (note 1614, folio 59v6) vāpay][a]ita (i+ai) instead of vāpayete, verse 109d (note 2005, folio 76v9) prāv[ā]rtam instead of prāvṛtam, verse 120b (note 2027, folio 77v2) mā m[ā]emān instead of mā memān (mā mā imām), verse 192c (note 2236, folio 86r7) sarvadeühkheḥhyo with the wrong -e- being cancelled, or verse 226a (note 2303, folio 97v2) śr[ō]uto dharmo instead of śruto. This feature is very rarely met with also in other manuscripts.

Other mistakes were detected, and the corrections are inserted below the line by a second hand, perhaps a reader, in a very fine stroke in verse 86b (note 1964, folio 74v1) dā<ru]>nam phalam*, verse 120d (note 2028, folio 77v3) ya«m avasyām nā<śam> esyat or § 260 (note 2390, folio 101v8) bodhisatvā «mahā»satvā etc. A third hand is visible in the correction § 84 (note 651, folio 21r4) gangānādīvalīkā«samā buddhā bhagavata» saṃmukhāṃ draksyati. A failed correction is § 201 (note 1572, folio 57v4) dehi bho puḥruṣaḥ instead of bhoḥ puḥruṣaḥ. Contrary to what is stated in BBDD, p. 88, there are no corrections in Proto-Śāradā-script, cf. note 80 below.

As in manuscript A, there are, besides the usual corrections below the line, also insertions at the end or in front of a line: § 223 (note 1776, folio 67r in front of line 7) nānāmālayav-gandhavilepanair, § 250 (note 2112, folio 80v in front of line 9) evaṃ<m a> bhava«d ya» tv āham.

If the mistake in § 63 (note 491, folio 15v8) vanditāni ca bhagavam mayā īṣṭāni is compared to the vulgate vanditāni ca me bhagavan tāni the character stā points to an original reading vanditāni me bhagavams tāni preserved in manuscript A vanditā me bhagavan*s tāni; (K bhagavams tāni; K om. me). However, the scribe of manuscript B rightly felt that “by me” was missing and corrected his mistake by inserting mayā instead of me because he had written bhagavam already and thus blocked the position of the enclitic me.

A special case is the form ndharma § 237 (notes 1885 and 1887, folio 72r7 and 72r8) etad avocat* ndharmaskandho ndharmaskandha iti bhagavann usy(!)ate. While it is not clear, how ndharma° originated here, because something like *avocat dharma° does not exist, its origin can be seen in a second instance: § 192 (note 1489, folio 54r8) katamaṃ bhaisajyasena {n}dharmaśthānam.° Here manuscripts A and I have kataman dharmaśthānam without bhaisyasena, which was inserted in the Gilgit vulgate and is found in manuscripts CDFK.

A comparable remnant of an earlier wording is preserved in verse 103a (note 1996, folio 79r9) pāpānām śjécatuṣṭi hetor that allows for reconstructing the original form of the verse: *pāpānām hetuś caκsuṣṭi. This was perhaps the wording of manuscript A, which is not extant here. The mistake in § 249 (note 2105, folio 80v3) lokānukampāyair instead of °-anukampāyai is due to a wrong association with the preceding bodhisatvāḥ “by the Bodhisatvas who feel compassion for the world.” This mistake is shared with manuscript D. The strange phpaścān in § 198 (note 1531, folio 56r4) na prasidante phpaścān maraṇakālasamaye can be explained by an anticipation of nma in paścān maraṇa°.°

Some mistakes stand unnoticed by both the scribe and presumed readers, such the
misplaced characters in verse 34a (note 813, folio 26r10) ya daddāmi instead of yad dadāmi, § 183 (note 1424, folio 51v6) aranuttasyāh instead of anuttarasyāh, § 207 (note 1623, folio 60r5) edat avocat* instead of etad avocat*, § 239 (note 1916, folio 73v1) vijita-° instead of jīvita-° or § 240 (note 1926, folio 73v9) dāta instead of tadā.

A typical north-western feature, the hesitation between bha and va, is much more frequent in manuscript B (sometimes shared with manuscript A) than in any other Samghātasūtra manuscript such as § 80 (note 616, folio 19v5) śrotrābhavāsāṁ, § 241 (note 1934, folio 74r6) na vibhyanti. maranā na bhībhīvantī instead of na bhībhīvantī. maranā na bhībhīvantī in the vulgate,77 § 249 (note 2100, folio 80r7) mahāraśmyābhavāsasya or § 254 (note 2338, folio 98v8) abhavāsena instead of avabhāsena. In the same way ba and va are rarely exchanged as in § 85 (note 661, folio 21v2) vahabas instead of bahavas. Sometimes dhā and bbbhā are written instead of dha and bha respectively, perhaps in order to avoid the pronunciation as /dha/ and /bha/.78 § 256 (note 2348, 99v3) siksma ddharmadeśa[ya]nām; § 45 (notes 334, 335, folio 11v4 and 11v5) twice dhrmabhānaka in addition to one occurrence of dharmabhānaka in the same paragraph.

Moreover, some redundant writings of -r- might be interpreted as traces of a Dardic metathesis (cf. Remarks on Manuscript A): verse 162d (note 2176, folio 83r6) vaśam bhūyo na rvartati, § 250 (2110, folio 80b7) trisāhasramahāsrāhoro, verse 167d (note 2185, folio 83v3) kṣemārāgapaṛdarśakah, correspondingly verse 219b (note 2290, folio 97r3) mārgapaṛdarśakah. The -r- in verse 106b (note 2000, folio 76v4) bhogair ma[ri]na.sam[gr]-brhaṇair is probably due to a perseveratio: rmarna; cf. also § 254 (note 2340, folio 99r2) rasīmaya{r} bhagavato. As a comparison with manuscript A caturdvīpesa shows, the origin of the redundant -r- in § 72 (note 558, folio 18r8) caturṣu{r} dvipaśkeṣeṣu tilam vāpayet is quite different. The wording finally developed into caturṣu dvipaśkeṣa by inserting the character rsu in manuscripts F and K (I lacuna), while manuscript B preserves an intermediate form shared with manuscripts CD (cf. BBDD, p. 88).

Manuscript B shares the typical north-western words cimaraka and kulāla, cf. II.2.3 Remarks on the Manuscripts I. Manuscript A.

Together with manuscripts IK, manuscript B is one of the three manuscripts in which the name of the Bodhisatva Bhaśajyairāja is replaced in the introduction to the Sūtra § 3 (note 18) by Bhaśajyasena, whose name is strangely enough missing here, while both, Maitreya and Sarvaśūra are mentioned as the first two Bodhisatvas. Perhaps the scribes of BIK (or their source) were the only ones who knew the complete text, which they were going to copy, beforehand and felt that something was wrong here.

A Middle Indic feature is § 74 (note 574, folio 19r1) śramaṇakusālamūla instead of śravaṇa-°, cf. śravaṇa instead of śramaṇa in manuscript A and śramaṇamātreṇa instead of śravaṇamātreṇa in manuscript D.

Typical for B is the hesitation between ka/ga in § 142 (note 1181, folio 41v3)

77. The exemplar from which B was copied may have used vibhyanti, which is the reading of manuscript F and which was converted erroneously into bhībhīvantī by the scribe of B.
78. Cf. the evidence quoted from north-western inscriptions from the Upper Indus in Mittelindisch § 173, § 191 dhrmavāṇaka (Oshibat 11:4), and in addition ddharma Chilās I 55:3, Thalpan 195:367, cf. A § 116 (note 977) tathā tathāgato instead of tadā, B § 20 (note 114) yathā ... tadā instead of yadā ... tadā or I § 94 (note 740) tadā, but K § 94 (note 740) tathā and BBDD, p. 85; furthermore sa dhrmabhānakaḥ in manuscript K § 45 (note 338), cf. II.2.3 Remarks on the Manuscripts 10. Manuscript K.
uttaraguruṣūpapatsyante instead of uttarakuruṣu, § 206 (note 1615, folio 59v7) anigurām besides anikurām occurring in the same paragraph, and ta/da in § 22 (note 119, folio 5r2) and § 71 (notes 552, 554, folio 18r5,6) smidāṃ prāduśacakāra instead of smitam, § 69 (note 534, folio 17v1) prāturbhūtam, § 208 (note 1629, folio 60r3) prāturbhūtāni, or § 87 (notes 673, 676, folio 22r2) catuspattikām api gāthām, almost regularly instead of catuspadikām, cf. also verse 46a (note 884, folio 29r2) catuspadāyām, but § 108 (folio 30r2) catuspadikām and § 112 (note 939, folio 31r7) anavatasetā* instead of anavataptā*, a reading shared with manuscripts AI, but B § 110 (folio 30v7) anavataptasya. In § 99 (note 774, folio 25v2) parvatagīrīgandhareṣu, the hesitation between kaiga obviously induced the scribe to introduce gandha “fragrance”, which does not make any sense.

Besides § 241 (note 1952, 1953, folio 75r1,2) pariṣadah and § 261 (note 2397, folio 102r4) pariṣat the hyper-sanskrit forms § 251 parsadhi (note 2122, folio 81r3) and § 162 (folio 45v7) pārśadya occur once, cf. Sander: Pariṣad und parṣad.

3. Manuscript C

Manuscript C is preserved in the Delhi Collection (BBDD no. 37). The measurements are about 24.5 by 7.5 cm. The string-hole is positioned about 9.5 cm from the left margin. There are 7 lines of writing on a page.

Altogether 91 folios with folio numbers 1–89 (§ 1–237, note 1882) are extant. Folio numbers 72 and 75 occur twice by mistake. At the end, there is a single damaged folio with the estimated folio number 100 (verse 186a, note 2222). Folio 6 is lost (§ 20, note 113), folio 7 is damaged with insignificant loss of text, and folio 26 (§ 78, note 596) is broken with only the right half being complete, which is complemented by a fragment covering part of the left half.79 Except for this insignificant damage there is a considerable loss of text only at the end of this very carefully copied manuscript, which is otherwise in an excellent state of preservation. Manuscript C is selected as the basis of the edition on reasons explained in II.2.1 Survey of the Available Manuscript Material.

Manuscript C is written in a variation of the Gandhārān Brāhmī script, which seems to be younger than the one used in manuscript A, but might be roughly contemporaneous with manuscripts B and F.

Initial vowels are well attested: ī- (§ 46, folio 15v2), ā- (§ 28, folio 7v7), r- (§ 54, folio 18v2), e- (§ 1, folio 1r1), ai- (§ 190, folio 68v5), au- (§ 116, folio 43r6). The only occurrence of initial o- in the Saṃghāṭasūtra verse 168c (note 2186) is lost. No long -rī- is used anywhere in C.

There is no jihvāmaṇīya and only a singular upadhmāṇīya in verse 23c (note 785, folio 34v7, last character) aho nirāsaḥ, a reading shared with manuscripts BD.

Very rarely consonants are doubled such as -ṛ- after -ṛ- in § 39 (folio12v3) karttavyam, § 72 (folio 24r3) cakravartti, verse 30a (folio 35r2) mūharttam, and § 120 (folio 44v3) avaivarttikabhūmam.

The unusual form § 188 (note 1459, folio 67v5) bhettavyam is shared with manuscripts BDF against bhettavyam in manuscripts AIK.

As C is carefully copied, there are not many corrections. The most interesting is § 110

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79. In the old FE, the images of folios 26 (right half) and 39a are misplaced, cf. BBDD no.37.
(note 934, folio 41r3) *kalpakofiiniyuta-sata-saha-sreña*, where the missing characters are added in Proto-Śāradā script below the line. It is tempting to think of the scribe of manuscript D. More important is the use of a different script, because this shows that even after Proto-Śāradā was introduced and started to or had replaced the Gandhāran Brāhmī, older manuscripts continued to be read.\(^{80}\)

The same is evident in § 10 (note 51, folio 3r7), where the original text *deśitena vṛddhānāṃ satvānāṃ* is changed to *deśitena: ajñānasatvānāṃ* written on a small patch of birch bark neatly glued on the folio and most likely covering the characters *na vṛddhānāṃ sa*. The text of this correction, which is again written in Proto-Śāradā script, is alien to all other manuscripts. Manuscripts DE preserve with *deśitena vṛddhānāṃ satvānāṃ* the assumed original reading in manuscript C, while the wording in manuscripts ABFIK is altogether different. The isolated reference to “old beings” occurs somewhat out of context, because the “old beings” are dealt with extensively only in the second part of the Sūtra (§ 172 foll.). It seems to be an attempt to connect both parts of the Sūtra, which is similar to replacing the name of the Bodhisatva Bhaiṣajyarāja with Bhaiṣajyasena in the introduction § 3 (note 18) in manuscripts BIK, cf. note 106 below.

Patches of birch bark glued on the manuscript occur elsewhere. At the very end of folio 48r7 (§ 130) and 48v1 the folio seems to have been repaired before the text was copied, cf. folio 68v6 and folio 73r6. These repairs are clearly visible on the coloured images in the facsimile edition.

The dittography § 66 (note 514, folio 22r3 foll.) (*paścimāyān diśi koṭṭatasahasram āsanānāṃ praṇaptān paśyāmi.*) is put (by the scribe?) in a very modern-looking way into parenthesses, cf. II.2.2.1 Content of the Text-historical Notes.

Some corrections are executed in Gandhāran Brāhmī in a very fine stroke, e.g., § 134 (folio 50r5) or § 136 (folio 51r7). In § 159 (note 1256, folio 57r2), the mistake *sarvaśūra* is corrected to *sarvasūra* by adding a very fine hook to the short *-u-*. The missing words § 178 «*addyāva bhagavam ime satvā utpannāḥ*» are added in minute characters below the line on folio 63v5. In verse 48d (note 888, folio 38v5) *sādhukāram prayacchati*, the correction mark is misplaced, and *pracchati* is thus changed to *pracchayati*.

Only a single character with two vowels signs has been noted in § 91 (note 722, folio 31v6) *mahāsamudrī/ū/e*.

The only typical *north-western feature* found in the language of manuscript C are the words *cīmarakāra* and *kulāla*.

Three small stars are drawn in the leftmost margin of folio 77r and a small flower on top of the *visarga* in § 235 (note 1869, folio 89r3) *narakopa<pa>>nnah*.

### 4. Manuscript D

Manuscript D is preserved in the Srinagar Collection (BBDD no. 1S). The measurements are about 26.5 by 6.5/7.5 cm. The string-hole is positioned about 9.0 cm from the left margin. There are 6 to 8 lines of writing on a page.

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\(^{80}\) Similar corrections are found only in manuscript G. There is, contrary to what is stated in BBDD, p. 88, no such correction in manuscript B. The only assumed occurrence of Proto-Śāradā script in B is due to an incorrect interpretation of the script.
 Altogether 121 folios with folio numbers 1–121 are extant. Folio number 82 is missing, and folio number 81 occurs twice by mistake.

Manuscript D was still “bound” between the original painted book-covers when it was excavated (BBDD, p. 113 foll.). It contains the complete text without any gap, including the only dated colophon.


Manuscript D is written in Proto-Śāradā script.

The following writing habits are typical for the scribe of manuscript D: The subscript vowel -u- below the character da is sometimes indicated by a small initial u-; the regular subscript -u- is also used.

In manuscripts D and E, two different shapes of the characters ya and ha are used. Besides the older tripartite ya, the modern form gradually emerges. The modern character ha similar in shape to the one used later in Devanāgarī begins to supersede the older form which looks more like mā in Proto-Śāradā, cf. II.2.3 Remarks on the Manuscripts 5. Manuscript E.

Manuscript D uses very regularly va instead of ba (vodhisatva) with rare exceptions, where ba is used. Only those instances where ba appears are indicated in the notes, although it is often difficult to distinguish the slightly more squarish ba from a genuine va. The same is true for ligatures, such as vṛda or vda (lavda, śavda).

Consonants following -r- are regularly doubled (rkka, rtta, rppa, rmma, rvva). Again, only the rare exceptions, such as sarva etc. are indicated. This doubling occurs not only within a word, but occasionally also within a sentence like § 30 (note 173, folio 7v7) punar vṛddo, or verse 29b (note 799, folio 35v1) riśir mmaḥātmā. This is not systematically indicated in the text-historical notes.

The unusual forms with a double -cc- after -m- used sometimes such as § 120 (note 1006, folio 44r7) kinc cid (E kincid) or § 217 (note 1731, folio 85r1) panpecab(!)imśati are listed.

The scribe of manuscript D occasionally writes a double -dd- instead of -d- as in § 72 (note 556, folio 23v6) kaścid devarājā bhave instead of kaścid eva, which considerably changes the meaning of the text here, but does not do any harm in § 88 (note 686, folio 30r7) and § 110 (note 929, folio 40v6) kaścid devapurūṣo bhave, because devapurūṣa is obviously not meant, cf. § 227 (note 1819, folio 91r3) and § 249 (note 2099, folio 105v4) ddahārā satvā

81. See note 13 above and II.2.3 Remarks on the Manuscripts 1. Manuscript A.
82. Cf. also Y. Sanada: “Sangatasutora daruma pariyaya ni tsuite” (The Meaning of Saṃghāṭa-sūtra-dharmaparyāya), Journal of Humanistic Studies (Jimbungaku-Ronshu). vol. 14. 1980, pp. 57–73. I am obliged to the late S. Karashima for these references; cf. also BBDD, p. 114, where this transcript is mentioned under Srinagar Collection no. 3S Saṃghāṭasūtra.
83. On the numerals used for pagination in manuscript D cf. BBDD, p. 88, II.2.1 Survey of the Available Manuscript Material and note 91 below.
84. The changing shape of ya is an important tool to roughly date manuscripts, cf. Palola Śāhis, p. 30, 179 and note 36 above.
85. The form panca occurs also in manuscript E, cf. also Remarks on Manuscript D (Addenda).
or § 230 (note 1844, folio 93r1) dāipāh. No reason for the double initial mna- is recognizable in verse 91a (note 1975, folio 99v5) hatās ca mnaṇakās and in verse 139e (note 2074, folio 103v5) mnaṇottamāh. Only rarely, other consonants are doubled such as sibilants: § 80 (note 617, folio 26r4) sso, § 82 (note 632, folio 28r2) sśoḍa, § 240 (1924, folio 97r6) māranāṃ sāṃvidyate or palatalas § 161 (note 1281, folio 57r7) sarvātra ccāsane. This occurs more often in manuscript E.

Occasionally -ṛ- and -ṝ- are replaced by -ṛ- and -ṝ-: § 11 (note 56, folio 3r7) parpraśtavam*[par- instead of pari- occurs frequently], § 25 (note 133, folio 6r7) ratnasṛṅāma, § 82 (note 632, folio 28r1) stībhāvesu, § 202 (note 1576, folio 75r2) kṛṇa instead of kṛṇa, § 202 (note 1586, folio 75v2) pṛitinrāmodyena instead of prīti-, § 239 (note 1908, folio 96v3) ṭṛṇi instead of ṭṛṇi or verse 107b (note 2001, folio 100v7) kṛḍāpito instead of krīḍāpito. In verse 88b (note 1968, folio 99v2) and § 169 (note 1330, folio 59v8) śaṝra instead of śaṝra is written with a rare initial ṭ-. Very rarely -ṛ- also replaces -ra-: § 201 (note 1571, folio 74v3) paśukryārthe, cf. § 117 (note 989, folio 43v1) uḍavakasya pramāṇam udgrhitum and § 118 (note 992, folio 43v4) śrūtvā codgrhiṣyanti instead of udgrahisyanti as well as § 118 (note 994, folio 44r1) punyaskandhasya pramāṇam udgrhiṭum instead of udgrahīṭum. Sometimes -ṛ- replaces -ṛ- as in verse 213c (note 2279, folio 113r6) where māṭrīṁṇa is written instead of māṭrīṇa, a mistake on the part of the scribe.

Initial vowels are well attested: ṭ- (§ 46, folio 14v7), ṛ- (§ 28, folio 7r4), r- (§ 54, folio 18r5), ṭ- (§ 169, note 1330, folio 59v8), e- (§ 1, folio 1v1), aî- (§ 190, folio 69r3), o- (verse 168c, folio 109v7), au- (§ 116, folio 43r4).

The scribe of manuscript D is very fond of jihvāmūliya and upadhmāṇiya, so much so that he even writes § 87 (note 677, folio 30r3) prasaviṣyatī. ḫj̄kāh punar vṛvādo with a redundant jihvāmūliya. In the verse 84d (note 1960, folio 99r5) anisṭham karmmanāṭṭṭ[ pattalım the upadhmāṇiya was misunderstood as -t and the jihvāmūliya correspondingly as -d- in verse 202a (note 2255, folio 112v1) dudkhāntam na viṇāṇa, which seems to indicate that the exemplar, from which manuscript D was copied, already had an upadhmāṇiya and a jihvāmūliya here.

A rare virāma after -k* occurs in § 31 (192, folio 8v4) prthak* prithag lokadhātusu. In § 223 (note 1772, folio 88r4) prāduraḥbhavam the virāma is erroneously interpreted as anusvāra, changing the end of the word prāduraḥbhavar*. The scribe occasionally misrepresents the virāma with ṭ-e as in § 177 (note 1370, folio 62v3) etād avocate or verse 65d (note 1647, folio 80r1) athāvavītra (or ṭ-ṭi) instead of athāvavīṭa*, cf. II.2.3 Remarks on the Manuscripts I. Manuscript A, 10. Manuscript K.


While the sandhī ṭ-s ṭ-s occasionally occurs in all manuscripts only manuscripts DE use

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also, if very rarely the sandhi -ś ś: verse 205b (note 2260, folio 112v4) yaś śarīram acetanam* verse 218ab (note 2288, folio 113v3) margāmaś / śarīram.

Sometimes there is a confusion of characters such as yu and bha, which are not similar at all in § 13 (note 61, folio 3r9) pratyaśrausīd yugavān instead of bhagavān. The very similar characters śa and ga are confused in § 218 (note 1741, folio 85v6) prṛṣṭaprag(ṇ)ṇavyākaranaṇya, cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F, verse 81d (note 1859, folio 93v6) samghasāmaśrī(ī)darśanam*. The characters -ṛ- and -ya- are confused in verse 97b (note 1986, folio 100r4) gāvo bhyaṭyah instead of bṛhyah and the other way round with considerable consequences for the meaning of the text in verse 121c (note 2030, folio 102r1) suṣpoṣito py ayam kāyah, which appears in D as poṣito me pṛyaṃ kāyah with py ayam > pṛyaṃ, cf. manuscript B verse 111b (note 2008) nyātye instead of nṛtye or manuscript F verse 97c (note 798) smy haṃ instead of sny ahaṃ, cf. also D verse 213c (note 2279, folio 113r6) māṭyināṃ instead of māṭrināṃ. The fairly similar characters ya and gha are confused in verse 138b (note 2069, folio 103v3) yuṣṭa {e} śavdaṃ instead of ghuṣṭasavdaṃ. Inexplicable errors are § 113 (note 950, folio 41v7) vyāpayamānti (or byā-*) instead of plāvyānti, cf. BBDD, p. 86, § 149 (note 1217, folio 54r2) nāgarāstrām (sic) instead of nāgarājnāṃ. Two strange mistakes occur in one word in verse 87c (note 1966, folio 99v1) dausṭhūkyāṃ instead of dausṭhulāṃ.

Although manuscript D is, on the whole, fairly carefully copied, still there are some corrections. In verse 80ab (note 1855, folio 93v3) buddhā hi narakadvārās / tiryakṛṛtā … the word hi is missing in manuscript D and the faulty metrics are restored by adding 0-pi below the line vandhā narakadvārā«ni»{s} / tiryakṛṛtā… This correction in the wrong direction was obviously made without reference to a second manuscript, because all extant manuscripts have hi. The modernisation of bhonti, into bhavanti, which is shared with manuscripts BI (ACEK are lost), destroys the metre of the Jagāṭi in verse 139e (note 2074, folio 103v5) te bhō«bhava»nti buddhā sugatā {n}narottamāḥ, where bhava is inserted below the line, and bho is crossed out. This demonstrates how BHS forms begin to disappear.

Some corrections are made by the scribe himself, because there is space left open in the next line to accommodate missing characters such as § 16 (note 78, folio 4r1) sarvva«sūra», where sūra is added below the line. Other corrections are made by a second hand (?), such as § 22 (note 120, folio 5v7) tenāṃja«laya» where laya is squeezed in between the lines, cf. § 113 (note 959, folio 42r8) sarvvaṣettrāṃkāṁnti where the character mā is clearly written in a different handwriting. The correction § 168 (note 1324, folio 59v3) nirvīṇaṃ anuv«[jīnā]»ptum* is a grammatically and semantically failed attempt to restore anuprāptum*. An equally wrong correction is made by placing the character ī- instead of the correct =https:// in front of line 6 in § 188 (note 1458, folio 68a6) svaśarīre īrṣam (correct sīrṣam) mūnḍitaṃ paśyatī. The reader (?) seems to have interpreted the text as “he sees envy (īrṣān) shaven off his body.”

87. The similarity of ga and śa in Śaradā script was not only a source for mistakes, but also for forgery as observed by Kṣemendra: Lokapraķāśa (ed. J. Zadoo Shastri. Kashmir Series of Texts and Studies no. LXXV. Srinagar 1947, p. 7) in his description of a scribe: yamo pi vaičito yena / gakāṇṭaralekham / kalamam āyudham yasya / tasya devo pi sākate, i.e. prolonging his life by changing gātāyus- into sūtāyus- in Yama’s files; manuscript material for the study of the Lokapraķāśa has been edited recently in facsimile by M. Witzel: Lokapraķāśa by Kṣemendra with a Commentary of Sahajabhaṭṭa. Volume I. Harvard Oriental Series 85. Cambridge / MA 2018.
Serious errors stand uncorrected in § 34 (note 221, folio 10r1) na jātamātrām kukṣyāv upapatsyante instead of na jātu mātuḥ or the entertaining mistake § 59 (note 453, folio 19v2foll.) pānīntalām prasārayati instead of pānītalām, cf. II.2.2.1 Content of Text-historical Notes. Minor mistakes are § 112 (note 946, folio 41v3) sītā fruṣvakṣuḥ, verse 152d (note 2156, folio 108v5) sākyarūpaṃ instead of sāntarūpaṃ or § 249 (note 2105, folio 106r3) lokānukpāyair instead of ṭ-anukpāyai, a mistake shared with manuscript B. The reading verse 184a (note 2216, folio 111r2) ṭṛṣṇavatānirmmuktaṃ instead of ṭṛṣṇābandhana-° (so manuscripts A) does not make sense, nor does manuscript B ṭṛṣṇavatā na nirmuktaṃ. No reason is recognizable for the inserted -r- in § 258 (note 2375, folio 117v6) dīśi-r-aśitti.

The text is enlarged in a nonsensical way in § 136 (note 1143, folio 50v3) devānāṃ ca manusyaṇāṃ ca. vuddho bhagavan* by vuddho bhagavān*, because the scribe knew the itī-pi-so by heart and added these two words, which follow manusyaṇāṃ in this well-known formula, but do not make any sense in this context (cf., e.g., § 25 and ... satthā devamanussānaṃ buddho bhagavā, SN I 219,33). The same is true for § 133 (note 1110, folio 49r2) me<gha>ghoṣa nām[ān]a tathāgato instead of megho nāma mānavako, cf. note 172 below. Both wordings are blindly copied by the scribe of manuscript E.

Text is left out when a new page begins § 161/162 (note 1282, folio 57r8/57v1).

Only once there are two vowel signs on a character § 53 (note 409, folio 18v3) smī[r]ṭṃ prāduskṛtvā instead of smitaṃ.

Misplaced characters are rare as in verse 163d (note 2178, folio 109v1) prapatantī by prapatantī, cf. manuscript I verse 92b (note 1977) prapatitiā instead of pratāpiṭāḥ; D § 254 (note 2335, folio 115r7) tasmin praduṣcakāra instead of smitaṃ praduṣcakāra.

Manuscript D shares the typical north-western words cīmarakāra and kulāla, cf. II.2.3 Remarks on the Manuscripts I. Manuscript A. Further instances of north-western features can be added: verse 67c (note 1675, folio 81v5) braje nirvāṇasātāu hi with the typical north-western pronunciation of dha in dhātu as /d/ expressed in the script by -s-, 88 § 237 (note 1883, folio 95r6) avatūrya instead of avatūrya, 89 va instead of bha § 211 (note 1658, folio 81r1) roṣāvibhūtaḥ.

Other Middle Indic features are kūḍāgāra in § 160 (note 1268, folio 56v5), § 214 (note 1682, folio 81v3) kuḍākārā-° and verse 229d (note 2310, folio 114v1) kuḍākārā instead of kūḍāgārāḥ, cf. E § 160 (note 1268) and the correction § 256 (note 2359, folio 116v7) kūḍā[̀]gārāṇi. The replacement of -r- by -ṛ- in verse 108c (note 2003, folio 101r1) kastoṭikā-° instead of kastūrikā-° may be a hyper-sanskritism remotely comparable to the change from palola > paṭolā. 90 Other semi-Middle Indic forms are the unmetrical form sparīṣa in verse 106c (note 2000, folio 100v7) sparīṣaṃ ca sukumāraṃ me or § 136 (note 1144, folio 50v4) śramaṇaṁsattāreṇa instead of śramaṇāṃsattāreṇa, cf. manuscript B śramaṇaṇkusalamūla instead of śravaṇa-° and śravaṇa instead of śramaṇa in manuscript A.

Rarely a word of the vulgate is replaced as in verse 131b (note 2050, folio 102v5) mahārdhikām instead of mahāgadām* (E lacuna) or in verse 109d (note 2005, folio 101r3), where D has prabhūtan instead of prāvṛtam. This reading is not shared with manuscript E.

88. Mittelindisch § 173.
89. Mittelindisch § 10.
90. Palola Sāhīs, p. 106 foll.
Moreover, in § 185 (note 1437, folio 67r2) vardhayanti. sarvadharmān vardhayitvā only manuscript D replaces the verb forms with the puzzling trevayamnti and trevayitvā of unknown origin (BBDD, p. 85, note 42), cf. (s)thalana in manuscript I.

Only the hyper-sanskrit form parśad- occurs in § 241, 251, 261 in manuscript D (C lacuna) besides ṛ-pāṛṣadyāś in § 162; māṛṣa is frequently used, māṛiṣa never occurs.

5. Manuscript E

Manuscript E is preserved in the Delhi Collection (BBDD no. 39). The measurements are about 27.2 by 6.5 cm. The string-hole is positioned about 8.2 cm from the left margin. There are 5 to 7 lines of writing on a page. Altogether 15 folios with the folio numbers 2, 31–38, 40, 41, 44, 72, 75, 87 are extant. Hardly any folio is damaged.

Manuscript E is written in Proto-Śāradā script. It is not impossible that the second part of E (folios 72, 75, 87) was written by a different scribe.

The general remarks concerning the writing habits of the scribe of manuscript D such as writing rva, va/ha also apply for manuscript E. As in manuscript D, va and ba are often difficult to distinguish, for ba see E § 119 (note 997, folio 32v7) ṛ-bodhīm etc. As in manuscript D, -c- may be doubled after -m- as in E § 126 (note 1055, folio 35r1) paṃccanavatīr.

Occasionally, an initial double ss- is written without any recognizable reason such as ssarvva- in § 119 (note 1003, folio 33r2) imaṃ ssarvasūra, § 121 (note 1026, folio 33v6) āhārena ssarva-. § 122 (note 1028, folio 33v7), aham ssarvasūra, § 127 (note 1063, folio 35r7) pradānādāta ssarvasvaparityāgī, § 136 (note 1137, folio 38v2) yathaiva ssarvasūra, § 142 (note 1177, folio 40r2) ye ca sarvvasūra ssatvā evaṃ or ss- in § 125 (note 1046, folio 34v3) aham ssarvasūra sṛṣoḍaśa and § 125 (note 1050, folio 34v5) mayā sṛṣoḍaśa.

Other initial consonants, which are doubled are § 135 (note 1132, folio 38r4,5) dharmmaṃ ddeśayāmi, § 142 (note 1180, folio 40r3) tṛṣyastraṃsānāṃ ādevānām and § 227 (note 1805, folio 75r2) kuto bhagavāṃ ddaharās satvā. These three instances are perhaps a copying mistake for dharmman desayāmi etc.

In manuscript E, the old and the new shapes of ya and ha occur side by side. For these and various other reasons, it seems possible to date manuscript E with due circumspection approximately between 627/8 and about 670.

The ligature ṅda is avoided by the scribe of manuscript E.

Initial vowels are but poorly attested due to the fragmentary character of manuscript E: i- (§ 227, folio 75v4), e- (§ 6, folio 2r4), au- (§ 113, folio 31r5).

Both jihvāṇūliya and upadhāṃnīya are frequently used. The latter is, as once in manuscript D, misread as -t in § 161 (note 1273, folio 44v5) tat sarvam nagarā vahit prakṣipanti, where other manuscripts including D have bahi or baihī.

A long -ā- appears instead of an anuvāra in verse 117d (note 2021, folio 87v3) vrthā puṣṭa mayā taniḥ instead of vṛthā puṣṭam ayan taniḥ due to a development -aṃ > -ā in

91. The numerals used for pagination in manuscript E are younger than those in manuscript D and follow the decimal system, cf. BBDD, p. 88, II.2.1 Survey of the Available Manuscript Material and note 83 above.
92. Cf. Palola Śāhis, p. 30 and note 34 above for more details.
ayam, cf. II.2.3 Remarks on the Manuscripts 10. Manuscript K.
As in D, the sandhi ə-s s- occurs more often than anywhere else: § 132 (note 1102, 1103, folio 37r3) jaṃvūḍhvāpās satrā adaridrāsamvṛttāh or § 160 (note 1266, 1268 folio 44v1,3) tena khalu punas samayena, § 133 (note 1106, folio 37r5) katam(a)s samayah, where D follows the vulgate with katama. sa samayah.
Following manuscript D, manuscript E also has § 131, 132 (notes 1094, 1101, folios 36v5, 37r2) vipaśśināmānas and pasćimako vipaśṭi.
There are no corrections in manuscript E; mistakes stand uncorrected in § 143 (note 1188, folio 40v2) te na jāti instead of na te jātu, § 146 (note 1205, folio 41r4), kah pratyaya smi(ṇ)tasya prāduścakāra instead of prāduśkaranāya.
The expanded text in D in § 136 (note 1143, folio D 50v3) arthāya hitāya sukhaāya devānāṃ ca manusyānāṃ ca vuddho bhagavan* is copied by E (folio 38v6). In § 116 (note 984, folio 32r5) vuddhadharmanasamghakṛtyam the scribe of manuscript E mechanically adds °-dharmanāigha°, which does not make much sense.
The text is perhaps corrupt in § 136 (note 1105, folio 37r4foll.) tataś cireṇa ṭkālenādyāpi haṃ anyathībhāvas samjātaḥ† katama sa bhagavaṃ instead of tataś cireṇa kālasamayenādyāpi māṃ na vyākaroti … with haṃ (old shape) perhaps being a misunderstood māṃ, which looks almost identical in Proto-Śāradā script. The origin of anyathībhāvas samjātaḥ “I was born in a different state” remains obscure.
There is hardly any north-western linguistic feature. The paragraphs in which cimarakāra appears are missing. However, the initial ddh-° in § 10 (note 47, folio 2v2) sannisaṃṇā ddharmaśravanāya might have been written in order to avoid a pronunciation as /ś/, cf. II.2.3 Remarks on the Manuscripts 2. Manuscript B. Moreover, the north-western origin is not only guaranteed by script and writing material, but also by the highly likely assumption that manuscript E is a copy from manuscript D as indicated by common mistakes; see II.2.3 Remarks on the Manuscripts 4. Manuscript D.
A rare slightly Middle Indic touch is § 160 (note 1268, folio 44v3) kūḍākāra instead of kūṭāgāra, cf. II.2.3 Remarks on the Manuscripts 4. Manuscript D.

6. Manuscript F

Manuscript F is preserved in the Delhi Collection (BBDD no. 36). The size of the folios varies. While the measurements of the larger birch bark folios are about 25.5 by 7.5 cm, the smaller birch bark and all the “clay-coated paper” folios are of various size of an average of approximately 22.5 by 7.5 cm. The string-hole is positioned about 7.5 cm from the left margin; only folio 39 (paper) has two string-holes. However, because the area surrounding the string-hole is often damaged and torn, particularly in the brittle “proto-paper” folios, it is impossible to tell whether there are (or once were) more folios with two string-holes. There are 7 to 8 lines of writing on a page.
Altogether 79 folios with folio numbers 2–83 (§ 4, note 3 – verse 103, note 800) are extant, folios 1, 51, 55, 59, 66 are lost, and the folio no. 9 occurs twice by mistake. Folios 38, 39, 43, 45, 47, 49, 53, 57, 61, 63, 65, 67, 69, 71, 73 are not written on birch bark, but on “clay-coated” or “proto-paper” (BBDD, p. 91). This paper is very brittle and, consequently, many of these folios are damaged with considerable loss of text, particularly folio 67. It is puzzling that every second folio – that is all the odd numbers from folio 43 to 73, if the lost
(proto-paper?) folios 51, 55, 59 are also taken into consideration – is written on clay-coated paper by the same scribe, it seems. As it is highly unlikely that this regular series of folios was lost and replaced, this distribution of proto-paper and birch bark leaf was perhaps chosen to protect the brittle paper folios by inserting them between two of the more robust birch bark leaves. On the other hand, there is space for two additional characters at the end of prote- paper folio 57 ending in idy + + and birch bark folio 58 begins with saṃ. This would favour the idea of lost folios being replaced, if the space available was miscalculated here. Why the low-quality clay-coated paper was preferred to birch bark remains a mystery.93

Moreover, the left halves of birch bark folios 21, 27 and the right half of birch bark folio 34 are lost; folios 44, 70 and 72 suffered considerable loss of text by the peeling off of the uppermost layer of birch bark. Otherwise, the state of preservation is excellent.

Manuscript F is written in a variety of Gandhāran Brāhmī script, which seems to be younger than that used in manuscript A, but contemporaneous with manuscripts B and particularly C.

A stray folio might preserve the colophon of manuscript F, cf. text edition note 2400.

There are no specific writing habits of the scribe of manuscript F. Only once, a consonant seems to be doubled after -r in § 210 (folio 68r2) bahi<r> mniskramati. This, however, may be due to a writing mistake for bahir ni-.0 because of the missing -r. Moreover, there is a rare variation ba/va in § 121 (folio 39v3) vabhūvaṁ instead of babhūvaṁ, or § 241 (folio 82r2) vibhyanṭe instead of bibhyante.

Initial vowels are well attested: ñ- (§ 46, folio 12r1), ū- (§ 28, folio 6v1), ṛ- (§ 60, folio 17v1), e- (§ 77, folio 2r1), ai- (§ 190, folio 60v3), au- (§ 116, folio 38v2). The only occurrence of initial o- in C verse 168c (note 2186) is lost in manuscript F. No long ſ is recorded anywhere, nor are jihvāmūliya or upadhānīya. Once, -r- replaces -ri- (or -rī-) in verse 81d (note 775, folio 78v5) samghasamagdarśanam; this reading is shared with manuscript A and the Gilgit vulgate verse 81d (note 1859). If the interpretation as a Dardic metathesis is correct -r- replaces -ru- in mruhūrta, see below.

An anuvāra replaces -e- in § 233 (note 778, folio 79r1) kulaputraṁ tāni dahārāṁ satvāni instead of kulaputredāṇi (thus manuscript A). The same confusion of -e and -am is found in manuscript D, cf. note 86 above.

There is a single double sandhi in § 200 devas te krudhpokāram kartavyāṃ instead of krudha upakāram. In § 44 sarvasukhopadhānena-r-upatīṣṭhat* the sandhi-consonant -r- is a remnant of the original reading sarvasukhopadhānair upatiṣṭhat* preserved in manuscript A and in the Gilgit vulgate.

There is a confusion of the characters -ga- and -śa- § 40 (folio 9v4) gocenti instead of śocenti, cf. remarks on manuscript D with note 87, -r- and -u- in verse 36d (note 288, folio 32r5) mṛṣṭa mhūrtam instead of mṛhūrtam (this may be due to a perseveratio; an interpretation as a Dardic metathesis is also not altogether impossible: mṛhūrta), -r- and -ya-

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in verse 97a (note 798, folio 83v3) bhrānto smṛ ṣham instead of bhrānto smṛ aham, cf. manuscript D verse 121c (note 2030) py ayam > pṛyam and manuscript B verse 111b (note 2008) nyatye instead of nṛtye, -pya- and -dyā- F verse 99d (folio 83v5) pṛyāv instead of dyāpi, -pa- and -sa- in F § 100 (note 306, folio 32v6) pariśis instead of sa riśis, ma- and -ta- in § 73 (note 177, folio 21r2) milarāśer instead of tīlarāśer; -sa- and -pa- in F § 140 (note 465, folio 45v4) bhūtaśiśāca- instead of bhūtaśiśāca-; and -sa- and -ma- in § 73 (note 178, folio 21r4) matvas instead of satvas, cf. II.2.2.1 Content of Text-Historical Notes.

On the whole, manuscript F is carefully copied with the exception of some very few glaring mistakes. No corrections were executed, however, and it seems that the mistakes stand probably unnoticed: verse 33a (note 278, folio 31v7) bṛhto smṛ tra[so]sta hy ati [rīvāv] duḥkhpiḍitaṇa, which destroys the jagati meter for A bṛhṭa [sa] trasto atiduḥkhpiḍitaṇa, verse 37e (folio 32r6) mayā ṛny(or tya) ṛasya hā jātāu / kṛtam pāpam is corrupt, one syllable short and without parallel in other manuscripts, § 139 (note 464, folio 45r7) sa teṣāṁ mahā[da]n apunyaphalavipākena-m-apāyēṣu gamisyanitī. punah punaḥ ca, cf. the emendation in manuscript G sa teṣā<n> mahā[r]n apunyaphalavipākam apāyēṣu instead of BC (variants in IK, A lacuna) § 139 (note 1155) sa teṣāṁ mahāhuṃ kamakaviṣiṣṭaṇuṣapāyēṣupapatsate punah punaḥ ca, § 172 (note 541, folio54v3) mahādharmalpāṣvaṇāya instead of -ōlka-ō, § 180 (note 563, folio 57r4) yathā [yathā] yāyāṃ instead of A yathā yāyāṃ, § 229 (note 757, folio 77v) corayīta instead of ecorayīta, § 234 (note 780, folio 79r4) suspavasāṃ pratrasāṃ. ... śrutvā sarve instead of puspavasāṃ pravarṣanī. ... dṛṣṭva sarve.94

The text of § 221 is seriously disturbed; see F note 740.

Misplaced characters are rare: § 141 (note 468, folio 46r1) datā instead of tudā.

Manuscript F shares the typical north-western words cīmarakāra and kulāla, cf. II.2.3 Remarks on the Manuscripts 1. Manuscript A, otherwise, there are hardly any typical north-western features, unless § 234 (note 780, folio 79r4) pratrসrṣanti (recte pravṛṣantī) is a (likely) mistake for pravṛṣantī, which would point to a Dardic metathesis of liquids in the exemplar, from which manuscript F was copied; on verse 36d (note 288, folio 32r5) mṛruhūṛta see above. There is a redundant -r- in § 7 (folio 2v1) upasamkramya[r] bhagavataḥ, § 14 (folio 3r4) śroṣyati[r] tasya, § 92 (folio 28v4) na dṛṣṭa[r] na, § 21 (folio 4v7) vayā[r] bhagavām and in § 188 (folio 60r5) na tīryakṣa[r] na preteṣu. The form § 105 (folio 34v4) dṛṣṭaṃ, where the text of manuscript F differs from the Gilgit vulgate concurs with corresponding forms in manuscript B, cf. note 78 above.

Besides changing the wording or adding text, sometimes individual words of the Gilgit vulgate are replaced in manuscript F as in verse 6c (10v6) sarvavidā kṣetre instead of buddhakṣetre or verse 17c (folio 14v1) jayaṃ instead of janam, § 91 (note 246, folio 28r3) janaiṣyantī instead of upādayaṣyantī, § 95 (folio 29v6) kṣayam brajeyuḥ instead of kṣayam gaccheyuḥ, cf. manuscript K, § 113 (folio 37r7fol.) pracaramtī and pālayantī instead of pravahantī and plāvayantī, cf. BBDD, p. 86, § 226 (folio 76r1) udvegam instead of udvogam, cf. manuscript I, § 237 (note 784, folio 80r4 foll.) viravarjati instead of viramati or § 239 (folio 81r4) kheḍikaś instead of medikaś. In § 239 (folio 81r4) śṛṃgāṭikaś is a mistake for śṛṃgārikaś.

94. At a first glance § 108 (folio 36r6) vakṣyatī looks like a correction of pṛya > kṣya by writing a k- on top. However, this is a peculiar form of kṣya, which occurs again in § 50 (folio 14r3) abhiṃkṣya.
The following partly Middle Indic forms are of linguistic interest: § 222 (note 743, folio 74r4) icchasi tvam bhaisajyasena drṣṭum* instead of drṣṭum in the vulgate, verse 29a (note 270, folio 31v1) parvatu instead of parvata in A, verse 29b (note 271, folio 31v1) gatvā ca tvaṁ drṣṭu ṛṣim mahātmam* instead of A drṣṭva or verse 75a (note 701, folio 70r3) tevadatto instead of devadatto.

Only the hyper-sanskrit forms § 50, 58 parṣadi, § 241 parṣadaḥ and frequently māṛṣa occur in manuscript F.

7. Manuscript G

Manuscript G is preserved in the Delhi Collection (BBDD no. 38a). The measurements are about 26.0 by 10.0 cm. The string-hole is positioned about 11.0 cm from the left margin. There are 9 lines of writing on a page.

Altogether 7 folios with folio numbers 29–35 (verse 51d, note 372 – § 148, note 500) are extant. All folios of manuscript G are damaged in the same way with a large triangular patch of the birch bark being torn off below the string-hole. This loss of text is indicated in the notes.

Manuscript G is written in a variation of Gandhāran Brāhmī script. Probably manuscript G is copied from manuscript F (or vice versa) as the missing text in § 123 (note 386, folio 29v6) pratyarthena «pūjāsatkāreṇa» in both, manuscripts F and G, seems to indicate. None of the initial vowels ī- etc., including ī and jihvāṁūlīya as well as upadhmāṇīya occur in the fragment.

Two copying mistakes were noticed and corrected: § 135 (note 447, folio 32v8) bāmhuḥprakāraḥram. Both corrections are executed either in a more modern variant of Gandhāran Brāhmī or more likely in Proto-Śāradā script (both, ha and ra added below the line are very similar in both scripts). A third correction is probably executed by the same scribe in § 135 (note 450, folio 33r3) buddhavaineyānāṁ «sa»tvānāṁ, where clearly a Proto-Śāradā sa is added below the line. A fourth correction again in Proto-Śāradā and by the same hand is uncalled for, where the correct text § 136 (note 456, folio 33r7) tatraiva te satvasārāḥ is changed into a here meaningless tathaiva te satvā{«sām»}sārāḥ.

There are no north-western features. The paragraphs in which cimarakaṛa appears are missing.

8. Manuscript H

Manuscript H is preserved in the Delhi Collection (BBDD no. 52b). Only 4 small fragments are extant all belonging to one folio with perhaps 9 lines of writing on a page and covering the text of verses 129–135. The complete text of this fragment is incorporated into the notes:

Fragment I:
verse 129bc (note 2047), verse 130ab (2048), verse 131ab (note 2050), verse 131d (note 2051), § 244 (note 2053)

Fragment II:
verse 130d (note 2049), verse 131bc (note 2051), § 244 (note 2052), § 244 (note 2054)

Fragment III:
§ 244 (note 2055), § 244 (note 2056), verse 132d (note 2059), verse 133cd (note 2061, verse 134c (note 2062), verse 135b (note 2063)
No folio number survives. The verso seems to be blank. According to the assumed length of the lines the format might correspond to that of the smaller folios in manuscript F, while the number of lines is nearer to manuscript G.

Due to the very short surviving text, it is impossible to tell whether fragment H, which according to palaeography and arrangement of the text does not seem to be a fragment of manuscripts F nor of G (the text preserved in manuscript H is lost in both manuscripts), is closer to the Gilgit vulgate (which is assumed here) or to the group FG. However, the text in fragment II (verse 131bc, note 2050) beginning with ṣtam instead of the expected ṣdām does not seem to correspond to the Gilgit vulgate manuscript B (and manuscript I [K lacuna]) mahāgadām*. The assumed omission of § 244 (note 2052) bodhisatvām mahāsātvam is shared with manuscript I (K lacuna).

9. Manuscript I

Manuscript I (BBDD no. 1K “Los Angeles Manuscript”) is preserved in Japan in the Miho Museum (Prefecture Shiga) according to K. Matsuda (BBDD no. 1K, p. 167, no. 3.1). Measurements are not available. The individual folios with more than 70 characters in a line are unusually long, which does not facilitate reading. There are 10 lines of writing on a page. The complete text is preserved on altogether 37 folios. The folio numbers 6[sic]–37 are extant, cf. II.1 History of Research with note 17. The brief and partly destroyed colophon contains only the title of the text.

In many places manuscript I is heavily damaged and very often difficult to read. The left margin of folio 33v was repaired before the manuscript was copied. Occasionally, small, misplaced patches of birch bark stick on folios covering the text below, which is particularly annoying at § 227 (note 1809, folio 28v3 at the end) rupyakārēṇa. na cīmāra kṛtaṃ, where the important word cīmāra disappeared, which, however, is luckily preserved in verse 132c (note 2058, folio 32v1). Sometimes these patches contain fragments of texts from different folios. A careful restoration could mend this unfortunate situation. Lost text is not indicated systematically in the text-historical notes if the missing wording seems to be beyond doubt.

Manuscript I is written in a variety of Gandhāran Brāhmī script.

Initial vowels are well attested: i- (§ 48, folio 6r6), u- / u- (§ 84, folio 10r9 / 10v1) are not distinguished, e- (§ 1, folio 1r1), ai- (§ 190, folio 23r7 at the end), o- (verse 168c, folio 34v2), au- (§ 116, folio 15r3). Initial r- is regularly replaced by ri-. No long ɹ is recorded anywhere in manuscript I. Like other scribes the one of manuscript I likes to replace also -r- with -ri-. The characters o- and au- are identical, that is, o- replaces au-.

Neither jihvāmūlīya nor upadhāmāṇīya occur in manuscript I.

Occasionally, two vertical strokes seem to indicate a visarga in § 50 (note 386, folio 6v1) kruttāḥ aprasādacittam utpādayāṃsau||, cf. K kruttā aprasādam utpādayāṃsā. ||, § 89 (note 710, folio 11r8) bhavaeyu|| and verse 17b (note 398, folio 6v4) pakṣinā||, cf. K pakṣināḥ, cf. II.2.2.1 Content of the Text-historical Notes.

The scribe of manuscript I is very fond of writing a virāma not only to mark o-/*, o-/*, o-/* as usual but also with other characters and in surprising positions: k* in § 137 (note
1148, folio 17v1) samyak*sambodhim, g* in § 181 (note 1395, folio 21v9) vāg* || atha, t* in § 34 (note 210, folio 4r1) nopapat*syate, § 62 (note 482, folio 7v6) ekānacatvārīṃśat*su etc., cf. § 177 (note 1370, folio 21r9/21v1) avoca /i/ ṭaṝṭ*, § 195 (note 1506, folio 24r1) vināśaye[ṭ]*d vilayaṃ) and d* in § 32 (note 199, folio 13v6) yad* gamgā-°. The virāma is indicated by a horizontal stroke above the respective characters, cf. II.2.2.1 Content of the Text-Historical Notes.

Rarely, an initial consonant is doubled after -r in a sandhi as in verse 236d (note 2324, folio 36r4) bodhisatvair daḍāsādaśe.

There is a confusion between the remotely similar characters mā and ha in § 250 (note 2114, folio 33v1) cittaharādhaviṣyāmi instead of cittam ā-°, tya and vya in § 106 (note 895, folio 13v8) āgavya instead of āgatyā, ta and da in § 239 (note 1915, folio 30r9) o-paripūtīs instead of o-paripūtītās. In § 260 (note 2390, folio 37r7) gamgānalivālika-° instead of o-nādi-° the character -li- in vālikā is anticipated. The similar ligatures gya and gra are mixed up in § 198 (note 1535, folio 24r6) o-tiryagroni-° instead of o-tiryagyonī-°. The ligature mya is written for yya in verse 37a (note 822, folio 12v6) hasta ca praksāmya instead of hastau ca praksālya.

In spite of copying mistakes, there are no corrections as in verse 43b (note 839, folio 13r1) āsane instead of āsanne, cf. B āsenne and D āsene, § 102 (note 858, folio 13r7) tat kasmād [dheto] kadācit*, § 133 (note 1108, folio 16v7) dvya[r]dhhya]sāṃkhyaeyaih instead of dvyaṃsakhyeyaiḥ; § 140 (note 1163, folio 17v1) māṃsapaṃ[ṇ]di]to instead of māṃsapīṇḍo, cf. II.2.2.1 Content of the Text-Historical Notes, verse 139b (note 2071, folio 32v4) sudu[ksa]bhāṃ instead of suduṣkaram, or verse 39a (note 827, folio 12v7) vacanāṃ mṛṣṭam instead of tadvacanam śrutvā. In verse 49d (note 890, folio 13v7) saṃghātānirdesāṃ / ye śrṣyanti mahābhayaṃ instead of ye śrṣyanti mahānayaṃ seriously distorts the meaning. A similar mistake occurs in verse 209a (note 2269, folio 35v1) maraṇapraṇāṃ instead of maraṇatṛāṇāṃ.

There is a singular instance, where two vowel signs are marked above a character § 46 (note 349, folio 5v9) dharma de[i]ʃəjeyu with -e- and -i- on da.

Characters vaṃ (for vi) and ti (for tam) are misplaced in § 224 (note 1789, folio 28r7) ye teṣām pravantiṁkīrah instead of ye te sāṃpratam vikīrah. At the same time, te sām-° is changed into teṣāṃ because of a wrong segmentation, cf. also verse 92b (note 1977) prapatītā instead of pratāpītāh, see below.

The only north-western feature is the word cīmarakāra.

In manuscript I, more words of the vulgate are replaced than in any other in manuscript, e.g.: As in manuscripts BK bhaisajyarājena is exchanged against bhaisajyasenena (§ 3, note 18), II.2.3 Remarks on the Manuscripts 2. Manuscript B. In § 91 (note 720, folio 11v2) saṃjanayisya<m>ti instead of upṭādayiṣyantī (K janayisya<m>ti), § 113 (note 950, folio 14v5) pracaramti instead of pravahanti, cf. BBDD, p. 86, § 122 (note 1028, folio 15v2) anusmarāmy ahaṃ instead of abhijānāmy ahaṃ, this reading is shared with manuscripts FK(A lacuna), § 127 (note 1063, folio 16r3) sarvastiparāvyāgī instead of sarvasvaparāvyāgī, § 133 (note 1108, folio 16v7) dvāṃṣkara instead of dipamkara, cf. II.2.2.1 Content of Text-historical Notes with note 57 above, § 142 (notes 1179, 1181, both folio 18r1) uttarapuruṣu instead of uttarakuruṣu; this reading is shared with manuscript K, § 189 (note 1466, folio 23r5) upṭādayati instead of parināmyaṭyati, § 194 (note 1504, folio 23v8) saddharmaparigrahaṃ instead of dharmasamgrahaṃ, cf. manuscripts AK, § 217 (notes 1732, 1736 xlviii
folio 27r8, 27r9) jātaḥ instead of prādurbhūtaḥ, the reading is shared with manuscript K, § 226 (note 1803, folio 28v2) udvegam instead of udyogam, this reading is shared with manuscripts AF, § 229 (note 1840, folio 29r4) jīvitavyogam instead of jīvitavināśam, § 241 (note 1944, folio 30v9) sukhasaṃvartakāṇi instead of hitasaṃvartakāṇi, § 251 (note 2125, folio 33v5) varjītvā instead of nirjītvā, § 256 (note 2364, folio 33v8) mahādharmanabherī- in instead of mahādhartamadunabhūti- and in the same paragraph and note dharmabhīsamaṇam anuprāpayasyāmi instead of dharmabhīsamaṇo bhaviṣyati; both readings are shared with manuscript A (K lacuna), verse 58a (note 1548, folio 24r9) bhidyamī instead of duḥkhani, this reading shared with manuscript A is superior to that of the Gilgit vulgate, verse 87d (note 1966, folio 31r6) paribhāṣitā instead of paritāpātī, verse 89d (note 1971, folio 31r7) anubhokṣyāmi instead of anubhaviṣyāmi, read anubhovṣyāmi, m. c. in the Gilgit vulgate; the variant anubhokṣyāmi (A lacuna) seems to be based on the metrically correct reading, which is thus indirectly confirmed, verse 92b (note 1977, folio 31r8 foll.) [prapaṭiti] (unmetrical) instead of pratīpāt, cf. manuscript D verse 163d (note 2178, folio 34r9) pratapaṃti instead of propatanti, verse 95b (note 1982, folio 31v1) paramaduvāhkitam instead of duḥkhataprapiditam, verse 128a (note 2045, folio 32r8) aniṣayā (unmetrical) instead of (a)vidyā, verse 137b (note 2067, folio 32v3) brahmacarya[m]paras tathā instead of brahmacaryaparāyanah, verse 139e (note 2074, folio 32v4 foll.) anuttarārī instead of narottamāḥ, verse 164a paryāṭhitvā (note 2179, folio 34r9) instead of manuscript A paryāṭitvā and manuscripts BD(CFGK are lost) paryaṃvitvā, verse 196d (note 2188, folio 34v3) agrabadhipradarṣakāḥ instead of agrabadhiya kāraṇāt, this reading is shared with manuscript A, verse 171c (note 2192, folio 34v4) bhrāmyante instead of drṣyante, this reading is shared with manuscript A (K lacuna), verse 192d (note 2236, folio 35v4) avijñā instead of ajānakāḥ, this reading is shared with manuscript K, verse 230a (note 2311, folio 36r1) saptaratnasamākārṇā instead of °-samārūdhā (K lacuna), verse 233d (note 2317, folio 36r3) kutra instead of kva, this reading is shared with manuscript A (K lacuna), verse 234b (note 2319, folio 36r3) amṛtapradām instead of amṛtaprabham or verse 240b (note 2333, folio 36r6) lapsyam-ti instead of prāpṣyantī.

Of particular interest is verse 235c (note 2322, folio 36r3) sumeros thalanam syāt tu instead of sumeror upamā syāt tu, where thalana (or sthalana), if not a very strange copying mistake, seems to be another word of unknown derivation instead of upamā, which is not traceable elsewhere, cf. trevyayati in manuscript D.

In verse 161b (note 2172, folio 34r8) na bhāryā na ca dhītarāh is changed in manuscript I into the unmetrical na bhāryā na ca duḥḥ(tri) tarāh in order to avoid a Middle Indic form. In § 112 (note 939, folio 14v3) anavadaptāt* stands for anavataptāt*. The reading is shared with manuscripts AB.

Besides § 162 (note 1288, folio 20r2) pāriṣadya and § 251 pāriṣadi (note 2122, folio 33v4) the hyper-sanskrit form § 241 (note 1952, 1953, both folio 31r3) parṣadāḥ and § 261 (note 2397, folio 37r10) parṣat occurs twice.

95. In the parallel text within this paragraph manuscripts I and K also have prādurbhūtaḥ as the majority of manuscripts.
10. Manuscript K

Manuscript K (BBDD no. 3K “Hirayama Manuscript”) is for the major part preserved in Japan in the Hirayama Ikuo Silk Road Museum (Hokuto, Prefecture Yamanashi) according to K. Matsuda (BBDD, p. 166, no. 1.2.1). A facsimile edition is included in T. Tamai: Sanskrit, Gândhârî and Bactrian Manuscripts in the Hirayama Collection. Facsimile Edition. Tokyo 2016. The measurements are approximately 35 by 7 cm for the larger and 28 to 30 cm by 7 cm for the smaller folios. Irrespective of their size, there are 7 lines of writing on a page, cf. II.1 History of Research with note 18.

Altogether 64 folios are extant: folios 1–25 (§ 1 – verse 38b); 30–60 (§ 112–225); 72–75 (§ 249 – verse 154; verse 189d – verse 223d). The gap between folios 25 and 30 in the “Hirayama Manuscript” is, for the better part, closed by folios 27–29 (§ 103–112) from the Schøyen Collection (no. 2381/96). Folios 26, 61–71 and the end of the manuscript after verse 223 (folio 75) are missing. Some folios are damaged and the right halves of folios 27 and 29 are completely lost. In folio 24 the birch bark which could have accommodated the last/first third of lines 7/1 of folio 24r/24v respectively was broken away before copying. Two minute fragments preserve text that falls into a gap between folio 73 (end of folio verse 154b, note 2159) and folio 74 (beginning verse 189d, note 2229). As folios with the pagination 73 and 74 are extant, the scribe obviously counted folio 73 or folio 74 twice. The very brief text of the fragments of folio 73² or 74² is given in full in note 2174 on verse 161d. On the whole, however, the state of preservation is good, and the manuscript is carefully written and easily readable.

Manuscript K is written in a variety of Gandhârân Brâhmî script.

There is only one peculiarity in the writing habits of the scribe of manuscript K. In contrast to other scribes he fancies a slightly unconventional style and has a certain tendency to write characters with ornamental flourishes from time to time.

Initial vowels are well attested: ṭ- (§ 48, folio 12v4), ṅ- (§ 84, folio 20v6), which is clearly distinguished from u- (§ 84, folio 20v5), e- (§ 3, folio 2r5), ai- (§ 190, folio 44v5), au- (§ 116, folio 30v7). Although verse 168, the only instance where an initial o- can be seen in other manuscripts is lost in manuscript K, the shape of o- is easily inferred from the way in which au- is written elsewhere; it is an initial o- with an e-mātṛā on top.

Initial r- appears in two different shapes both occurring in the word ṛḍḍhi in § 54 (notes 420, 422, folio 14r3 at the very end and in the middle of the next line on the same folio), cf. § 60 (note 468, folio 15v1). The character r- is a simple hook or a hook with a wavy line crossing the upper part of this hook. A closer look at the character, however, reveals that the second r- is a combination of two interlocking hooks. Therefore, it seems as if short r- and long ṛ- are distinguished in this way. According to this assumption a long ṛ- is used by the scribe of manuscript K to mark short r- as well, and consequently ṛ- is better attested in manuscript K than anywhere else. At the same time, the characters r- and ṛ- are confused in

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97. It is my pleasant obligation to thank G. Melzer, Munich, for bringing these folios to my attention, cf. also note 29 above.
98. These fragments are marked as “Saṃghātasūtra?” in the T. Tamai’s facsimile edition, p. 114.
99. The latter is the only shape of r- recorded in Sander: Paläographisches, table 23, line 1 alphabet l.
100. This assumption is supported by the way in which ṛ- is written in Proto-Śāradā in D verse 88b (note 1968, folio 99v2) šaṛra.
the same way as u- / ū- in manuscript B or o- / au- in manuscript I. Once -ra- replaces -r- in § 196 (note 1518, folio 50r6) kratvā instead of kṛtvā, if this is not a mistake for kr<i>tvā. Rarely -r- stands for -r- in § 95 (note 746, folio 24r1) kṛyamāṇāni.

An upadhmānīya is used only once in K in § 201 (note 1572, folio 51v5) bhoh puruṣa, where I has bhoh puruṣa; there is no jīhvāmāliya.

The scribe of manuscript K uses virāmas of peculiar shapes such as a small slanting horseshoe for m* in § 24 (note 131, folio 5v3) pariṇāmanaviṣeṣam* || or an abbreviated character similar to ma with a virāma-stroke on top in § 42 (folio 10v2) anubhavītvayam* and § 43 (note 294, folio 10v3) śrotam*. Likewise unusual is t* indicated by two small semicircles placed one above the other in § 88 (note 691, folio 22r3) prasavet* ||. This is quite different from manuscripts AI, which have prasavet* written in the usual way with a virāma-stroke on top of ta (A folio 25r6; I folio 11r2), the vulgate has pasavati. On the other hand, the scribe of manuscript K misunderstands the shape of the virāma as used in manuscripts AI or elsewhere as -e in § 14 (note 63, folio 3v3) kaścite sarvaśūra, where manuscript A has kaścit, while the wording in manuscript I differs and § 95 (note 746, folio 24r1) kaścite satvo instead of I kaścit* and kaścit in the vulgate.

An unusual way to write an anusvāra is frequently applied § 34 (note 224 folio 8v2) yatropapatsya•nte or § 24 (note 130, folio 5v3) yas tva•, this is erroneously written as yatsva•, where the anusvāra is indicated by a dot not above but following the characters tsya and tva respectively by the scribe himself, who left some space to accommodate the dot. Of course, the majority of anusvāras appears on top of the respective character.

Rather frequently -ā and -aṃ are confused in manuscript K as in § 20 (note 111, folio 4v7) katamā bhagavan dharmām instead of katamāṃ; this reading is shared with manuscript B, in § 56 (note 434, folio 14v4) corabhaya instead of corabhayam, or brahmacaryā § 79 (note 600, folio 19a5) instead of brahmacāryam, this reading is shared with I etc.

Corrections are rare in manuscript K: A mistake detected and corrected is § 203 (note 1592, folio 52v3) tatra mātāpi raurave, the father is mentioned in the next sentence. The correction is marked by small vertical strokes above the individually deleted characters. A mistake shared with manuscript B is § 30 (note 173, folio 7r3) karosyati instead of kārisyati, where the error is corrected in manuscript B. A couple of mistakes stand uncorrected: § 15 (note 71, folio 3v5) tathāgatasya pramāṇaskandhah instead of punyaskandhah, cf. II.2.2.1 Content of the Text-historical Notes, § 142 (notes 1179, 1181, folio 37r3,4) uttarapuresūpapatsyante instead of ṣ-kuruṣu, this variant is shared with manuscript I or § 187 (note 1460, folio 44r5) rāgadveśamohini instead of ṣ-mohāni.

As usual, there are some dittagraphies at the end/beginning of a line or folio: § 145 (note 1198, folio 37v5/6) nigrantaḥsa/6/śa/tāni or § 90 (note 713, folio 22v/23r) cittaṃ prasādayet*/1/ḍ yaḥ cemaṃ saṁghātaṁ. A dittagraphy is corrected § 148 (note 1210, folio 38r5) anyatīrthikacarakaernākaparivrājakaniegraṃnāṇām. The correction is marked in the same way as in § 203, see above on corrections. It is impossible to infer whether or not these corrections were executed by the scribe himself or by an attentive reader.

Within the ligature tsva the characters s and t are misplaced § 24 (note 130, folio 5v3) yatsva• instead of yas tvaṃ, see above on anusvāra.

The only north-western feature is the word cīmarakāra.

There are a few words of the vulgate, which are replaced in manuscript K (cf. also remarks on manuscript I): verse 17c (note 399, folio 13v1) jayaṃ instead of janaṃ, a reading
shared with manuscript F, § 91 (note 720, folio 23r3) *janayisya*<em>m</em><em>&gt;</em><em>ti</em> (*I samjanayisya*<em>m</em><em>&gt;</em><em>ti*) instead of *utpādayisyanti*, § 93 (note 733, folio 23v3) *cittaprasādam* instead of *prasādicittam*, § 95 (note 748, folio 24r2) *pāpakāni* instead of *karmāni*, this variant is shared with manuscript I, in the same § 95 (note 748, folio 24r2) *kṣayam vrajeyuh* replaces *parīṣayam gaccheyuh*, § 98 (note 772, folio 24v5) *gaccheyam* instead of *yāsyāmi*, this variant is shared with manuscript F, § 168 (note 1325, folio 43r3) *pakṣiyonyām* instead of *kukkaṭayonīyā*, § 194 (note 1504, folio 49v6) *saddharmasamgraham* instead of *dharmasamgraham*, this variant is shared with manuscript A, cf. manuscript L, § 204 (note 1599, 53r1) *namo buddhāya* instead of *namas tasya bhagavate* …, and § 214 (note 1681, folio 56r5) *vajratuṇḍena prthivyāṃ parāhananti* instead of *vajratuṇḍena tūryāni parāhananti* or § 216 (note 1714, folio 57v2) *prāviṣkaroti* instead of *prāduṣkaroti*. In a long paragraph in which a parallel text is repeated, the word *prādurbhūtaḥ* is replaced once by *jātah* in § 217 (note 1736, folio 58v1). This variant is shared with manuscript I.

Of particular interest is § 220 (note 1750, folio 59r5) *kroṣṭi* instead of *koṭī*, which is an intermediate form between *Middle Indic koṭī/koḍī*, and new Indo-Aryan, e. g., Hindi *kroṛ*. The form § 45 (note 338, folio 11v3) *sa dīharmabhānakaḥ* is probably not comparable to the same form used in B, cf. note 78 above, but rather an error committed by the scribe, who had *saddharmā*- in mind. Only manuscript K occasionally uses besides the “hyper-sanskrit” form *māṛṣa* (cf. BHSD s.v.) current in other manuscripts also § 55 (note 427, folio 14r6) *māṛiṣa*, § 167 (note 1317, folio 42v3) *māṛisā*, § 170 (note 1335, folio 43r7) *māṛisāḥ* or § 162 (note 1288, folio 41v2) ṭ-pārisadyāḥ and § 251 (note 2122, folio 72v6) *pariṣadi*.

11. Manuscript L

According to information kindly provided by LUO Hong, Peking, the incomplete manuscript L (BBDD no. 5T) is written in Proto-Bengali script, preserved in Tibet and not accessible at present. The measurements are 56.5 by 5.0 cm. Altogether 10 folios are extant. This number points to an incomplete manuscript in spite of the unusually long folios. No further details are known.

Because the manuscript was copied in north-eastern India according to the script used, it might preserve a different recension of the *Saṃghāṭasūtra*. The script, moreover, also points to a date that is by centuries younger than that of the Gilgit manuscripts and perhaps close in time to Raśīd-ad-Dīn, who mentions the *Saṃghāṭasūtra* in about 1300, cf. II.1 History of Research with note 27.

12. Manuscript M

Manuscript M (“Schøyen Manuscript” no. MS 2384 and in addition small fragments in MS 2381 etc.) awaits full restoration.

Of out of the perhaps originally 48 folios, 39 damaged folios along with many tiny pieces have survived. Part of the pagination is preserved. Due to damage the length of a folio is uncertain; the height is 5.2/5.5 cm. There are 8 lines of writing on a page.

A publication is under preparation. No further information is available at present.\footnote{Cf. II.2.1 Survey of the Available Manuscript Material with note 29.}
13. Manuscript N

Manuscript N is bundle of at least 59 folios still under restoration. It was offered in the catalogue of Sam Fogg: East Asian Books. Catalogue 19. London 1998, p. 81, no 77, acquired by and integrated into the Schoyen Collection as no. MS 2416.

The original measurement was approximately 33 by 5.8 cm. There are 5 to 6 lines of writing on a folio. The pagination is lost. The text is almost complete, but all folios are heavily damaged. The tiny fragments of the colophon restored so far contain names of donors which cannot be ascribed to any language. The writing material is birch bark and the script Gandhāran Brāhmi.

A publication is under preparation. No further information is available at present.102

14. Manuscript O

Manuscript O (“Kurita Manuscript”) consists of fragments extracted from a bundle containing folios of various texts allegedly found in Mes Aynak (Kabul, see II.1 History of Research). Early in 2020 T. Tamai (Tokyo) kindly provided me with his preliminary transcript of the Sāṃghāṭasūtra folios extracted from the bundle after restoration. The 16 fragments restored so far cover small parts of the text from §33–77, §140–145, §172–176 and some intermediate verses, verses 123–131, §244 and §248. There is, however, enough text to allow for the conclusion that manuscript O preserves a version of the Sāṃghāṭasūtra very close to, almost identical with manuscripts IK. As usual, the slim evidence of whether manuscript O is nearer to manuscript I or K is inconclusive. This position of manuscript O within the text tradition in combination with the find spot is of quite some consequence because it shows that this version is (at present) the true vulgate in use in a wider area, while manuscripts CDE contain the vulgate limited to the environment of Gilgit.

In two instances, manuscript O has an independent text not shared with any other known manuscript: verse 7c (note 314) visarjayanti || pāpāni in contrast to vivarjayanti pāpāni with a double danda strangely positioned in the middle of a verse, and §175 (note 1361) (veda)nāṃ abhibhavitum, where all others have anubhavitum. A reading shared with manuscripts ABIK is verse 6b (note 311) prabhūtam* bhujyate (phalam) in contrast to prabhūtam labhate phalam* in the Gilgit vulgate.103

Otherwise, the fragments do not contribute to the knowledge of the text tradition. There is nothing really new in wording or vocabulary. No traces of north-western features are preserved. The paragraphs in which cīmarakāra occurs are lost.

Therefore, and in order not to anticipate the planned edition of the fragments of manuscript O by T. Tamai, the readings of manuscript O are not included in this edition.

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102. Cf. II.1 History of Research with note 20.
103. Some further examples, where the text of manuscript O deviates from the Gilgit vulgate are §70 (note 537) IKO (āsaneṣu ekam api (satva)m niṣṭhaṃ paśyāmi) against āsaneṣu niṣṭhaṃ paśyāmi or §176 (note 1364) KO (paśya bhagavan keśa duradhimucyā) against paśya bhadanta bhagavan kiyad duradhimocyā; this text is omitted in manuscript I.
II.3 THE TEXT

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II.3.2 SUMMARY OF THE TEXT

I. PROLOGUE (§ 1–7)

The Saṃghāṭasūtra begins with the usual Sūtra-introduction (§ 1–7). The scene is set at Rājagṛha on the Grdhraṅgūta Mountain. Present are 22,000 monks (bhikṣu or śravaka, § 10) with 14 being enumerated, 62,000 Bodhisatvas with 10 (11 in B) being enumerated,\(^\text{104}\) 12,000 gods, 8,000 devakanyās (apsaras, § 10) and finally 8,000 Nāga Kings with 8 each being enumerated. They all assemble in front of the Buddha. Most of the names of the gods and the heavenly maidens (apsaras) seem to be unknown from other sources.

II. SARVĀŚŪRAPARIPRCCĀ (1) (§ 8–144)

II.1 Praise of the Greatness of the Saṃghāṭasūtra (§ 8–43, verses 1–9, § 44–47, verses 10–13, § 48)

Only in the text of manuscript A the complete assembly ask the Buddha for instruction in order to reach enlightenment (§ 8 note 41), but the Buddha remains silent. Then Sarvaśūra, who figures among the Bodhisatvas in § 3, (in manuscript A insists and) asks the Buddha for the sake of the many koṭīs(!) of gods, Apsaras, Bodhisatvas, and monks (śrīvākas), in a more specific way whether a particular text (saddharmaparyāya) exists which would completely destroy the five obstacles with immediate retribution (pañcānantaryā karmāvarana) as well as all other obstacles caused by Karma (karmāvarana) and thus allow all beings to quickly reach enlightenment, if only they listen to it (manuscript A § 10 note 45) (§ 8–10).

At this point, the different recensions split (§ 10–14), where all manuscripts considerably abbreviate the text of and thus deviate from manuscript A. By mentioning only all obstacles (sarvakarmāvarana), manuscript K (§ 10 [note 45]) is still near to A.\(^\text{105}\) In manuscripts B (§ 10 [note 45]) and F, even that is dropped, and Sarvaśūra expects only some general instruction that is for a long time beneficial to gods and men. In the Gilgit vulgate CDE all this becomes more technical. Sarvaśūra asks for an introduction to the Dharma (dharmanayapraveśa) beneficial for gods and men and, moreover, leading to the destruction of all karmāvaranas for the “old beings” (vṛddha satva) and the firm establishment in the beneficial Dharmas (kuṣalesu dharmesu) of the “young beings” (dahara satva) (§ 10).\(^\text{106}\)

The Buddha, who comes back to the old and young beings only in the second part of the Sūtra, answers that there is indeed such a text, which fulfills all the wishes expressed in the questions. The wording of the answer in manuscript A (§ 13 [note 60]) exactly corresponds to

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\(^{104}\) The Gilgit vulgate has § 3 (note 18) Bhaiṣajyarāja while Bhaiṣajyasena is missing. In BIK Bhaiṣajyarāja is replaced by Bhaiṣajyasena, cf. II.2.3 Remarks on the Manuscripts. The text of manuscripts AF is lost.

\(^{105}\) This is a link between the first and the second part of the Saṃghāṭasūtra only introduced into the Gilgit vulgate. Obviously, a redactor was at work here who correctly felt that both parts of the Sūtra fall apart and that some connection is needed but missing. – In C vṛddihānām is covered by a piece of birch bark changing the reading to ajñānasatvatvānām, § 10 (note 51); “ignorant beings” are mentioned only here, cf. II.2.3 Remarks on the Manuscripts 3. Manuscript C. A much weaker link is the name of the Bodhisatva Bhaiṣajyasena in manuscripts BIK, cf. note 104 above and § 36 with note 119 below.
the question, while the Gilgit vulgate again abbreviates (§ 11–13). Unsurprisingly the relevant text is the Saṃghāṭasūtra (§ 14), which will be known all over Jambudvīpa (jambudvīpe pracarisyati) and which has the power to create immense merit (puṇyā) equal to that of as many Buddhas as there are grains of sand in the river Ganges. Some beneficial effects are enumerated. Who hears the Saṃghāṭasūtra cannot turn back on his way to enlightenment (avaivartikā), sees the Tathāgata (tathāgatadarśāvin), will eventually reach enlightenment, is unassailable (adhrya) by Māra and understands arising and cessation (utpādanirodha) (§ 15–16).

Thereupon the gods, Nāgas, men, and Apsaras (apsarakanyakā) inquire about the accumulation of the merit (puṇyaskandha) of one Tathāgata (§ 17). The Buddha continues describing the merit of a Buddha (puṇyaskandhasya pramāṇam) by using a comparison. This merit is bigger than that of as many Bodhisatvas who are firmly established in the ten stages (daśabhūmipratīṣṭhita) as there are drops of water in the ocean, dust particles in Jambudvīpa and sand grains in the River Ganges. Therefore it cannot be calculated. Whoever makes a great effort (utsāha) while hearing the Saṃghāṭasūtra creates an immeasurable amount of merit (aprameya puṇyaskandha) (§ 18).

The idea of effort (utsāha) is pursued by Sarvaśāra, when he inquires about those beings, who are longing for the Dharma (dharmaparitṛṣṭa). There are two types of these beings. The first practices equanimity towards all beings (sarvasatvasamacitta); the second hears the Dharma and teaches it to all beings without making any difference (samaṃ prakāśayati). Then there are two types of the latter: One hears the Dharma, directs (all beings) towards enlightenment (bodhāya parināmayati), who then will be longing for the Dharma themselves. The second immerses into Mahāyāna (mahāyānam avagāhayati) and always longs for the Dharma (§ 19–20).

Hearing this, the audience claims to long for the Dharma and begs the Buddha to fulfil their hopes as well as that of all beings (paripūrayatu asmākam sarvasatvānām cāśā). This makes the Buddha smile. When Sarvaśāra asks about the reason, the Buddha explains that all beings present will be accomplished in the accomplishment of the sphere of a Tathāgata (tathāgatajñacaraparinispattaye parinispadyante) (§ 21–23). Again Sarvaśāra inquires about the reason, and the Buddha ascribes this to the ripening of one particular of his own acts (parināmanaviśeṣa) in the past (bhūtapūrvam) (§ 24). At the time of the Buddha Ratnaśrī he was a young Brahmin and all the beings now established in the knowledge of a Buddha (buddhaṁ) were animals. The young Brahmin made the vow (pranidhāna) that all these animals plagued by suffering (duḥkhena paripūrṇa) should be reborn in his Buddha-field so that he would be able to lead them to the knowledge of a Buddha. On account of this root of

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108. Manuscript F is slightly different: The amount of merit created by venerating (satkāram kṛtvā) so many Tathāgatas, cf. note 118 below.

109. The Buddha comes back to the benefits from hearing the Saṃghāṭasūtra in § 31.

110. Again manuscript F has here and in the following “venerating a Tathāgata.”


112. parināmayati is used here as a genuine causative, cf. BHSD s.v.

113. Manuscript F adds that having pondered Mahāyāna he instructs others (parebhyo desayati).

merit (kuśalamūla)\textsuperscript{115} the beings have assembled at Rājagrha and will reach enlightenment (§ 25–26).

When Sarvaśūra hears about this effort (utsāha), he asks about the future life span (āyuśpramāṇa) of these beings, which will be, as he is told, 84,000 Kalpas (in ABFK only 80 Kalpas; in I 84 Kalpas, cf. note 117 and § 31) (§ 27). This leads to an inquiry about the length of a Kalpa, which is demonstrated by two well-known comparisons, the city full of sesame grains emptied by throwing out one grain after the other with a century in between or a mountain disappearing by being wiped once a century with a fine cloth from Kāśi. The city will be empty\textsuperscript{116} and the mountain will have disappeared before the Kalpa ends (§ 28–29).

If such a long life\textsuperscript{117} is the result of the ripening of a single (deed in the past) (ekapariṇāmanān, cf. parinīmanaviśeṣa, § 24) what about those who do an even bigger service (bahutara adhikāra) to the teaching of a Tathāgata (tathāgataśāsana) (§ 30)?

Answering this question the Buddha comes back to the Saṃghāṭasūtra (cf. § 15). Whoever hears this text will live for 84 Kalpas (so all manuscripts), much more so if one has it copied or recites it (likkāpayisyati vācavyisyati). Then various beneficial effects are enumerated which are the consequence of venerating (namaskariṣyati) the Saṃghāṭasūtra wholeheartedly (adhyāṣayena) with a faithful mind (prasannacitt). Of course, hearing the complete text results in a still greater benefit (§ 31).

Consequently, Sarvaśūra wants to hear the Saṃghāṭasūtra and asks about the amount of merit (punyaskandha) he is going to generate (prasaviṣyati). This merit is said to be the same as that of as many Buddhas as there are sand grains in the River Ganges (§ 32).\textsuperscript{118}

Therefore, Sarvaśūra insists that he wishes to hear the Sūtra because he never reaches satisfaction in hearing it (na tṛptiṃ samjñānām). The Buddha praises Sarvaśūra for his enthusiasm and admits that he himself never reaches satisfaction in the Dharmas (dharmanāṃ tṛpti). How could foolish ordinary people (bālapṛthāgjana) ever know satisfaction (§ 33)?

After the Buddha has enumerated various beneficial effects for a son or a daughter of a good family (kulaputra, kuladuhitā), who develops faith in Mahāyāna (mahāyāne prasādam) he sums up by stating that beings who will hear this discourse (dharmaparyāya, i. e. the Saṃghāṭasūtra) are difficult to come by (durlabha) (§ 34).

Having heard all the positive effects, Sarvaśūra inquires about the amount of demerit (apunyaskandha) accumulated by rejecting (pratikṣip) the Saṃghāṭasūtra (§ 35).

When the Buddha simply points out that such a person accumulates a lot of demerit,
Sarvāśūra asks how diverse (kiyantam) the bad ways of life will be (pāpakā dharmaskandha,119 thus in the vulgate, ABFIK pāpakā karmaskandha). The Buddha refuses to answer the question concerning the bad way of life, but (api tu) explains (nirdeṣyāmi) instead the amount of evil and unwholesome effects (pāpakā akuśalaskandha) of those who reject the good law (saddharmapratikṣepaka) and the amount of demerit (akuśalaskandha) those who reject this discourse (the Samghātaśūtra) grasp (parigṛhīyanti).120 It is worse than developing the hostile thought of shedding blood (duṣṭarudhiracitta; ABDFIK only duṣṭacitta)121 in front of as many Tathāgatas as there are sand grains in 12 Ganges Rivers. It is still worse if one develops hatred (āghātacitta) against Mahāyāna: Those beings are completely burnt (dagdha) (§ 36).

Consequently it is impossible to liberate (na śakyaṃ mocayitur) these being in the same way as a decapitated man cannot be resurrected by applying various medicines (māṇīśaka, śarīkarā, guda, ghṛta, taila) to his head (§ 37). However, if somebody is only wounded by a blow with a sharp weapon, he might be cured. Then he remembers his bad deeds and refrains from performing evil acts (akuśala karmabhisasāśā) in the future (§ 38–39).

Similar to the wounded man, who is not lost completely, the one who rejects the good law (saddharmapratikṣepaka) remembers his sufferings in hell122 and then avoids all evil, realizes all Dharmas (āṇuṃhikṛ) and reaches fulfilment in all beneficial Dharmas (sarvakūśala-dharmapāriṇī). At the moment of their death (maranakālasamaye), these beings (i.e., those who reject the good law) despair (nirāśa bhavanti). This is compared to the parents of a dead son who lament and cannot protect him. In the same way foolish ordinary people (bālapṛthagjana) are unable to do anything for their own wellbeing or for that of others (ātmahita; parahita) and despair (nirāśa bhavanti) at the moment of their death (§ 40).

There are in fact two categories of people who despair at the moment of their death: Those who do bad deeds and those who reject the good law (saddharmā) (§ 41).

The future rebirth and state (gati, abhisamparāyā) of the latter are described as being reborn in the eight great hells (rauravā, saṃghāta, tapana, pratāpana, kālasūtra, mahāvīci, romaharsa [BFIK loma-°]. haха).123 This is too much for Sarvāśūra and he declares his inability to hear all this suffering (notsahāmi śrotum) (§ 42–43). Thereupon the Buddha sums up the consequences of evil and of good deeds contrasting the actions of a foolish person (bāla) to a wise (paṇḍita) man in a series of verses. The wise remember the highest Buddha (buddham uttaman) and are faithful to Mahāyāna (prasannā mahāyāne). This protects them against bad rebirth (durgati). Even a gift small like a hair (vālamātraṃ) made to the teaching of the Buddha (mama śāsane) leads to a life in riches for 80,000 Kalpas. For, a gift to the

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119. The meaning of dharmaskandha “antagonist to a (wrong) way of life” is explained in § 237 with note 228. In contrast, the pāpakā dharmaskandha seems to be the negative variant “protagonist for a (wrong) way of life.” The change from karma-° to dharma-° in the Gilgit vulgate is perhaps another attempt to link the first and the second part of the text, cf. note 106 above.

120. These questions and answers are abbreviated in manuscript F.


122. Only manuscript A and the Gilgit vulgate add narake “in hell”, § 40 (notes 267, 268), which seems to be required by the context. The saddharmapratikṣepaka can be liberated only after applying medicine, i.e. after suffering in hell, gaining insight and acting accordingly (the wounded man). In contrast the one who develops hatred against Mahāyāna is like the dead man burned and lost beyond any cure.

123. A different list of the eight hells is found in verses 88–94 with note 234.
Buddha (buddhadaksinā), which produces rich results (mahāphala), is unfathomable (gambhīra) (verses 1–9).

When Sarvasūra comes back to the merit made by hearing the Saṃghāṭasūtra and asks how one should consider the Dharma in the teaching (śāsane dharma) of the Buddha and how one grasps the root of merit after hearing the Saṃghāṭasūtra, the Buddha responds only to the second question. The root of merit grasped (kuśalamālam parigṛhitam) by hearing the Saṃghāṭasūtra is the same as the one made by providing all that is needed for the happiness (sarvasukhopadhāna) of as many Buddhas as there are grains of sand in 12 Ganges Rivers (§ 44).

Then Sarvasūra returns to the fulfilment in beneficial Dharmas (kuśaladharmapāripūri) mentioned earlier by the Buddha (§ 40) and asks: “How does one reach the fulfilment of the roots of merit (kuśalamālaparipūri)?” The answer is that the root of merit is considered as equal to a Tathāgata, a preacher of the Dharma (dharmabhānaka) as equal to a Tathāgata, and finally, a Dharmabhānaka is defined as someone who teaches the Saṃghāṭasūtra (§ 45).

After being instructed about the amount of merit made by listening, Sarvasūra inquires about the merit acquired by copying and reciting the Saṃghāṭasūtra. A huge amount of merit is acquired by copying. If there were in each of the four directions as many Tathāgatas as there are grains of sand in 12 Ganges Rivers who would teach the Dharma for as many Kalpas as there are grains of sand in 12 Ganges Rivers, and praise the amount of merit of the Saṃghāṭasūtra continuously (avatiṣṭhantah), the limit (parīvantam) of the amount of merit made by copying the Saṃghāṭasūtra cannot be reached or expressed in words (vācayā vyāhartum). If even as many Buddhas as there are grains of sand in 48 Ganges Rivers are unable to tell the merit of a person who copies the Saṃghāṭasūtra who could tell the merit of those who recite it, reflect on it or who meditate on the Dharma (dharmadhyāna) (§ 46).

The amount of merit made by reciting the Saṃghāṭasūtra (§ 47) is also described in the series of subsequent verses. The amount of merit made by reciting one verse (catuspadikā gāthā) alone is so huge that if as many Tathāgatas as there are sand grains in 84 Ganges Rivers would continuously tell of this merit it would not be exhausted as long as the teaching (of the Buddha) lasts. If 80 koṭis of Tathāgatas who would live for an equal number of Kalpas (kalpatāttvaka), would all praise the excellence of Mahāyāṇa (mahāyānaguna) the merit of the Saṃghāṭasūtra (punyam; A nirdesa “exposition of the Saṃghāṭasūtra”) would not be exhausted (ksayam brajata). The infinite teachings (anantā dharmadeśanā) of the Buddhas is difficult to obtain (verses 10–13).

The first chapter in the text comes to an end with the next paragraph. The gods present (devaputra) bow towards the Tathāgata and towards the exposition of the discourse (dharmaparyāyanirdeśa). In a concluding sentence they praise the Buddha (sāduḥ sādhu) for

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124. Manuscript A has only kuśala, which is perhaps the better reading “the benefit grasped.”
125. Providing sarvasukhopadhāna perhaps corresponds to or is śāsane dharma mentioned in this paragraph.
126. Here manuscript F inserts as a kind of explanation “which being is considered equal to a Tathāgata.” Moreover, manuscript F splits the answer and inserts that hearing this discourse (the Saṃghāṭasūtra) is equal to the roots of merit of a Tathāgata (tathāgatakusalamālasama).
127. Manuscript F adds here again that a Dharmabhānaka is equal to a Tathāgata.
128. Thus the vulgar; manuscripts ABIK have only 12 Kalpas.
129. Manuscript F has dhyānāhāyavanyuktiva “engaged in meditation and study.”
130. For verse 11b avasṛhitāḥ read avasṛhintāḥ (?), cf. § 46 avatiṣṭhanto and note 50 above.
131. The reading in manuscript A is perhaps superior, cf. § 48.
having established such a receptacle for the dharma (dharmanidhāna) in Jambudvīpa (jambudvīpe stāpitaṁ) (§ 48).\textsuperscript{132}


Then 18,000 koṭīs of heretics (nigrantha) appear on the scene and greet the Buddha by shouting “be victorious!” The Buddha answers with an attitude of effortless superiority “a Tathāgata is always victorious, but how can you be victorious?” (§ 49). Being unable to see any victory of the heretics he underlines in two verses that the heretics, who are holding wrong opinions (vīparīta; A vipratakārin)\textsuperscript{133} and are foolish (bālabuddhi) cannot possibly be victorious. Nevertheless, the Buddha offers to show them the road (mārga) with his inscrutable (gambhīra) eye of a Buddha (buddhacaksus) (verses 14–15).

When the heretics hear this they get angry (kruddha) and develop unfriendly thoughts (aprasādacittā). Therefore Indra appears and frightens them by striking his Vajra. The terrified heretics now lament and cry after the Tathāgata had become invisible to them. It seems to them as if they are without protection and see a wilderness (ājavṛ) or an empty house (sānyāgāra). There is no water, no trees, birds, nor people.\textsuperscript{134} They feel helpless and without protection (anātha) as long as they do not see the Tathāgata (§ 50–51, verses 16–18). Therefore, they fall on their knees and appeal to the compassionate (kārunika) Buddha to do what is beneficial (hita) to them and to protect the miserable world (krpaṇa jagat) (§ 52, verse 19).

The Buddha responds, smiles and asks Sarvaśūra to teach the heretics, who answers “how (only in A katham) can I do this as long as the Tathāgata is present” (tiṣṭhate tathāgate) because the mountains bow to Sumeru the King of Mountains.\textsuperscript{135} The Buddha agrees to do the teaching himself and sends Sarvaśūra away to look around in the ten directions to search for a Tathāgata or a seat prepared for a Tathāgata (§ 53).

After a brief discussion, it is decided by the Buddha that Sarvaśūra should use his own magical power (rddhyānubhāvena) for his outward journey and that of the Buddha for returning. Sarvaśūra disappears on the spot (tatraivaṃ tadhitā) (§ 54).

After Sarvaśūra’s departure, the Buddha teaches the Dharma to the heretics (anaya-tūrthika): Being born is misery (duḥkha), because after being born many fears arise: fear of disease, of old age, of death, or of being devoured by kings, of robbers (cara), of fire, of poison, of water, of storm (vāyu), of a typhoon (?) āvarta and finally of one’s own deeds (svakṛta karma) (§ 55–56).

Upon hearing the Buddha teaching the jātinidāna the heretics (anaya-tūrthika and nigrantha) become fearful and declare that they are unable to bear the misery of rebirth (§ 57).

\footnotesize{\textsuperscript{132} Cf. P. Skilling: jambudvīpe pracarisyati, as note 107 above.  
\textsuperscript{133} The meaning of vipratakārin is not entirely clear (and therefore not understood and replaced in all later manuscripts?) “not having any remedy” (?); the verse is unmetrical in manuscript A; perhaps read verse 14 (note 383) vipratakārin sthitā / katham jayam bhavisyati (?).  
\textsuperscript{134} Manuscripts FK have jayam “victory” instead of janam.  
\textsuperscript{135} The wording is awkward; the scribe of manuscript F rightly felt that something is wrong, introduced a negation and chooses a clearer wording evam sammukhibhūte tathāgate nāḥam dharman deśayāmi “Thus I do not teach the Dharma in the presence of the Tathāgata.”}
However, after the Buddha teaches the Saṃghāṭasūtra the 18 koṭīs of heretics become accomplished (parinispānna) in the highest enlightenment and 18,000 are Bodhisatvas firmly established in the ten great stages (daśamahābhūnipatiṣṭhita) in this life (svakāye). By using magical power they display various miracles (nānārdhivikurśita) and make appear the figures of horses, elephants, lions, tigers, Garudas, Sumerus, Nandikas (? missing in F) and trees. All sit down cross-legged.

9000 of the Bodhisatvas sit down on the right and 9000 on the left side of the Buddha, while the Buddha is seen (sāmṛśyate) teaching in constant concentration (nityasamāhita) using his skill in means (upāyakausālaya) (§ 58).

II.3 Sarvaśūra’s Report on His Journey to Padmottarā (§ 59–78)
II.3.1 Sarvaśūra’s Arrival in Padmottarā (§ 59–70)

After seven days, the Buddha teaches out his hand and knows that Sarvaśūra returns from the Padmottarā world-system (padmottarā lokadhātu). Immediately, Sarvaśūra appears before the Buddha settles his mind in faith (cittam prasādayamāno) on the Buddha and begins the report on his journey (§ 59).

Sarvaśūra relates that he went into the ten directions (daśasu dikṣu) and saw 99,000 koṭīs of world-systems and 90,000 Buddha-fields (buddhakṣetra) by applying one magical power (rddhi); by a second one, he saw 100,000 (F 99,000.000) koṭīs of Buddhas (§ 60). Before he reached the world-system Padmottarā on the seventh day, he saw an incredibly high number of Buddha fields (aṅkṣobhyakoṭīsaḥasra),136 saw the magic power of Buddhas residing there, saw them teaching and saw that very day a huge number of Tathāgatas arise in the world, all of whom he venerated (§ 61). In a huge number of Buddha-fields, he saw innumerable Bodhisatvas leave home and reach enlightenment that very day. After having venerated all these newly awakened Tathāgatas, he magically disappeared (rddhyā antradhīta) (§ 62). Then he saw still more Buddhas in their Buddha fields, venerated them and their fields and went on (§ 63). Next he saw and venerated a huge number of Buddhas entering Nirvāṇa in their fields and went on (§ 64). Furthermore, he saw a huge number of Buddha-fields, where the good law was disappearing (antardhāyanta). In distress (cintāyāsa), Sarvaśūra cried and shed tears. So did many gods, Nāgas, Yakṣas, Rākṣasas and Kāmarūpins. Another Buddha-field was completely burnt. Sarvaśūra venerated that Buddha field as well and despaired (nirāśībhūta) (§ 65).

Then finally he reached the world-system Padmottarā, where he saw 500,000 koṭīs of seats prepared (prajñāpata), 100,000 koṭīs each in the south (dakṣinasyān diśi; AF dakṣinena pārśvena “to the right”), to the left (vāmena pārśvena), in the east (pūrvasyān diśi), in the west (paścitmīyān diśi) and in the zenith (urdhvāyām diśi) (§ 66).137 On all these seats, which are made from the seven jewels, Tathāgatas were sitting and teaching. Full of astonishment (āścaryaprāpta), Sarvaśūra inquired about the name of this world-system and was told that he was in Padmottarā (§ 67).

Next, he learned that the name of the Tathāgata who exercises the duties of a Buddha

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136. Aṅkṣobhya is the highest number mentioned in the Saṃghāṭasūtra, which by far exceeds all other figures. It appears only here.
137. North and nadir are missing.
II.3.2 Similes of the World Conqueror (§ 71–78)

Of course, Sarvasūra immediately came back to the question about the amount of merit made by hearing this discourse and Padmagarbha smiles. When Sarvasūra asked Padmagarbha about the reason for his smile (smitakāraṇam), the Tathāgata explained the amount of merit made by hearing the Saṃghāṭasūtra by a comparison. If a world conqueror (rājā cakravartin) planted sesame seeds in the four continents of his realm (caturṣu dvīpaḥ pāḍītraḥ) many seeds would grow. If somebody would heap all these many sesame seeds in one big pile and then another man would put aside every single sesame seed, it would be impossible to count all these sesame seeds or determine the amount by means of a comparison. In the same way, nobody is able to illustrate the amount of merit of the Saṃghāṭasūtra by comparison (aupamya) except a Tathāgata. If there were as many Tathāgatas as these sesame seeds, who would, all of them, praise (parikārtaya) the merit gained by the roots of merit made by hearing the Saṃghāṭasūtra (śravaṇakaḥ pāḍītra) they would not be able even by comparison to exhaust this merit (punyasya kṣaya), much less the merit of somebody who writes or recites this text (§ 71–74).

Sarvasūra’s question concerning the amount of merit made by a person copying this discourse is answered by the first half of a comparison: “If somebody would cut all the grass or the wood in the Trisāhasramahāsāhasrī world-system to the length of a finger …” (§ 75).141

A third comparison is a bit clearer when it is said that all rocks (śilā), precipices (prapāta), clay (mṛttika) or dust (paramāṇurajas) in the same world-system were world conquerors (cakravartin) ruling over four continents (caturdvīpeśvara) and possessing the seven jewels, it would not be possible to make a comparison to measure their merit except by a Tathāgata. The same comparison applies to the merit of a person who copies the Saṃghāṭasūtra. Even writing one verse (catuspadikā gāthā) exceeds the merit of all these world conquerors (§ 76–77).

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138. Padmottarā and Padmagarba are not listed as a Buddha-field or as a Tathāgata respectively in BHSD S, vv.

139. The word smitakāraṇam occurs only here, replacing the usual ko hetuh kah pratayayah.

140. Only in manuscripts AFKI, Padmagarba addresses Sarvasūra by kulaputra (missing in manuscript F) bodhisatvo mahāśatvo mahāsthamapraptaḥ. According to BHSD Mahāsthamaprapta occurs otherwise only as a name of a Bodhisatva.

141. The subsequent text is lost in all manuscripts, cf. II.2.1 Survey of the Available Manuscript Material note 41 above and § 95 with note 149 below.

142. This seems to be a formula (śilā prapāta mṛttika paramāṇurajas \([2^3+3^3+6]\)), which does not really fit this context, because the first two or three members do not make sense here.
Furthermore, in the same way as the merit of these world conquerors cannot surpass that of a Bodhisatva who possesses the good law of Mahāyāna (mahāyānasaddharmadhāraka) and is steadfast in the right practice (pratipattisūthita), it is impossible to find an adequate comparison for the merit made by writing the Saṃghāṭasūtra. For, the Saṃghāṭasūtra makes the treasures of merit visible (puṇyaniḥdāna), extinguishes all impurities (kleśa), makes all the torches of the doctrine shine, defeats all Māras, illuminates the abodes of all Bodhisatvas (? sarvabodhīsatvabhañānī), and produces all accomplishments in the doctrine (sarvadharmanirñānam abhinirñārati) (§ 78).

II.4 Effect of Hearing Only One Verse from the Saṃghāṭasūtra (I) (§ 79–87)

Now the topic changes and Sarvāśūtra seems no longer to report on his journey to Padmottarā and his dialogue with Padmagarbha but continues his discussion with the Buddha, although this is not stated in the text.

The next question concerns the career of a Tathāgata (tathāgata-caryā), which is as difficult to pursue as brahmācarya. If somebody practices brahmācarya, he sees the Tathāgata day and night face to face (saṃmukha). Then he sees the pure Buddha-field, then all treasures of the Dharma (sarvadharmanirñānī). Thereupon he is free from fear at the moment of his death, will not be reborn in the womb of a mother, will not feel sorrow and will not be bound by the fetter of craving (trṣṇāpāśa) (§ 79).

Following the description of brahmācarya by Sarvāśūtra the Buddha explains that the Saṃghāṭasūtra is as difficult to obtain as the appearance of Tathāgatas. If the Saṃghāṭasūtra comes into the earshot (śrotrāvabhañāsam āgamiṣyati), the listener will experience for long periods various benefits, which are enumerated. Among other things, he will be as charming (manāpa) and beautiful (darśanīya) as the perfectly developed physical body of a Tathāgata (rūpakāyaparinisuddhi). He sees in the four directions, zenith and nadir, innumerable Buddhas, who at the moment of his death (carimavijnānaṇa-virādha), when he does not suffer from confusion (viparītasamjñī) will comfort (āsvāsayati) him by telling him that he has heard the Saṃghāṭasūtra and, therefore, will experience in the next world (sāmparāyika) all the happiness enumerated as a benefit from his virtues (guṇānuśamsasukha; F guṇāni sukham ca).

Then the Buddha asks whether he sees all the innumerable Tathāgatas who have come to see him. Of course, the person comforted at the time of his death (or Sarvāśūtra) immediately asks about his own good Karma (kuśala karma) that is the reason for these many Tathāgatas to come (§ 80–85).

The reason for all this is that he was reborn in a human body (māṁsuṣyaka ātma-bhāva) and the Saṃghāṭasūtra came into his earshot. Although Sarvāśūtra asks about the amount of merit of somebody who actually hears this discourse in its full length, the Buddha prefers to describe first the merit made by hearing only one verse (catuspadikā gāthā). This merit is greater than that of Tathāgatas, as numerous as the sand grains of 13 Ganges Rivers. Who

143. It is not clear, where the speaker changes. Either the person comforted at the time of his death is still speaking and addressed or Sarvāśūtra converses with the Buddha. Only manuscript F clarifies that the question at the end of § 86 about the merit made by hearing the complete Saṃghāṭasūtra is asked by Sarvāśūtra: sarvāśūra āha. yadi mama ... and that the conversation between the Buddha and Sarvāśūtra at the latest continues from here.

lxv
would hear one verse from the Saṃghāṭasūtra would make more merit than by venerating (pūjāyat) all these many Tathāgatas. There is no comparison to describe the amount of merit made by hearing the complete text (§ 86–87).

II.4.1 Simile of the Rich Man and the Increasing Merit (§ 88–90)

In spite of this assertion, such a comparison or rather a series of comparisons immediately follows. If a really rich man (ādhyā mahādhana mahābhoga [2+4+4]) would make gifts (dānan dadyāt) to world conquerors (cakravartin) equal in number to the sesame grains (tilaphalaka) harvested from sesame planted all over the Trisāhasramahāsāhasrī world-system, he would make a lot of merit, but still more is made by giving to one srotāpanna (§ 88). If all beings in the Trisāhasramahāsāhasrī world-system were srotāpannas, and he would give to all of them, the amount of merit made by giving to only one sakrāgāmin is still bigger. This is continued by describing the increasing merit as a result of giving to an anāgāmin, Arhat, Pratyekabuddha and Bodhisatva. All this is, in the end, inferior to settling the mind in faith (cittam prasādayed)144 in only one Tathāgata (§ 88–89).145

If one hears the Saṃghāṭasūtra, more merit is made than by settling the mind in faith in the Trisāhasramahāsāhasrī full of Tathāgatas (tathāgataparipūrṇa). An ever-increasing amount of merit is created by writing, remembering, reciting, mastering (or comprehending: paryavāpsyati) or by making the text known in full to others (parebhya ca vistareṇa samprakāśayisyati) and finally by venerating the discourse in faith (cittaprasādena) (§ 90).146

II.4 Effect of Hearing Only One Verse from the Saṃghāṭasūtra (II) (§ 91–95)

Common people, however, are unable to hear this Sūtra and those who hear it will not develop faith in it (prasādam utpādayisyanti; FIK (saṃ)janayisyanti). This is illustrated by comparisons. Common people are unable to find firm ground in the ocean (gādham labdhum), to make the ocean disappear with one hand (ekapāṇitalena kṣapayed) and, lastly, nobody is able to dry up the ocean.147 In the same way, those who are inclined to inferior dispositions (hinādhimukti) are unable to hear this Sūtra. Those who have not seen innumerable Tathāgatas are unable to write or hear this discourse (§ 91–92). Still worse, they will hear and reject (pratikṣip) it. On the other hand, those who have seen all these many Tathāgatas and develop a faithful mind (prasādacittam utpādayanti; K cittaprasādam) upon hearing this Sūtra will rejoice (harṣayanti), understand it correctly (vathābhūtaṁ), believe in it (śraddadhanti) and will not reject it (§ 93).

144. Manuscript F has ekasya tathāgatasyoṣvasthānaṃ upatiṣṭhati “attends to one Tathāgata.”
145. Cf. pubbe va dānā sumano, daḍam cittaṃ pasādaye / datvā attamano hoti, esā yaññassa sampadā, AN III 337, 12*foll. “prior to giving one is joyful, while giving one settles the mind in trust / after giving one is elated: this is success in the act of offering” (trl. Bhikkhu Bodhi).
146. In this paragraph the text of the Gilgit vulgate is corrupt. Obviously, the position of likhiṣyati and śrasyati are exchanged. Moreover, text is missing (ayam itato bahutarāṃ ...). The summary, therefore, largely follows manuscript F, which has a better text in § 90.
147. The Gilgit vulgate has ekapāṇitalena mahāsambuddhaṃ śoṣayitum, which does not make sense. The word ekapāṇitalena is missing in manuscripts FIK (and presumably in manuscript A, which is lost here) and should be cancelled in the Gilgit vulgate. It crept into the text from the preceding sentence.
Moreover, those who write only one verse from the Sāṃghāṭasūtra will afterwards (tataḥ paścāt) cross (atikramya) 95,000 koṭīs of Buddha-fields to gain a Buddha-field like Sukhāvati, where they can expect a life-span of 84,000 Kalpas (§ 94).

Those Bodhisatvas who will hear only one verse from the Sāṃghāṭasūtra … That is as if a being who committed or approved the deeds with immediate retribution (pamcānantarāṇi karmāṇi) hears only one verse from the Sāṃghāṭasūtra and will exhaust (parikṣayaṁ gaccheyukhi) all this bad Karma (§ 95).

II.5 Qualities of the Sāṃghāṭasūtra and the rṣi on the Mountain (I) (§ 96–99, verses 20–43, § 100)

Next, the Buddha addresses (āmantrayāmi) another quality (guna) if somebody breaks into a Stūpa (stūpabheda), splits the Samgha (sāṃghabheda), disturbs a Bodhisatva in his meditation (samādher uccālayet), creates an obstacle to his gaining the knowledge of a Buddha (buddhajñānasya antarāyā, cf. note 45 above) or kills his parents and afterwards (paścāt) repents (vipratisīrībhūta), he will begin to lament (paridevati): “I am lost in this body and in the next world. For a Kalpa I am lost (naṣṭa).” He will be in great distress (mahācintāyāsa) and experience fierce sufferings (dukkhā vedaṇā, katukā vedaṇā). All other beings will avoid him (parivarjayanti), dislike him (jugupsanti), thinking that he is lost to this world and to the supramundane states (laukikalokottara dharma, cf. Geiger: Pāli Dhamma, p. 102 = Kleine Schriften, p. 201) for several Kalpas like a burnt post (dagdhasthūṇa) (§ 96). Like a burnt post does not adorn (sobhate) a well-decorated (sucitra) house, this person does not shine (sobhate) in this world. Wherever he goes, people will rebuke (paribhāsyate) and beat (praharanti) him. Although he is tormented by hunger and thirst, he does not receive anything and suffers (dukkham vedaṇā vedayati) (§ 97). Because of his hunger and thirst, he remembers all his bad deeds, the breaking into a Stūpa and the five deeds with immediate retribution, despairs (nirvedacittam utpādayati) and thinks: “Where shall I go? Who will protect me?” (§ 98)

Then he plans to go to and to jump into a precipice (girikandara) in order to end his life, because there is no protector for him. However, first, he recites the following verses (§ 99). In verses 20–22, the misery incurred by the sinner is summed up again. When the gods hear his lamentations, they strongly advise him against getting lost in thinking of his bad deeds which are again enumerated and against killing himself, because those who commit suicide go to hell (verses 23–27).

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148. Thus manuscript F ekām api cautaspadikām gāthām. The text of the Gilgit vulgate and manuscripts IK ekāksarām api cautaspadikām gāthām does not construe, read ekāksaram api ‘cautaspadikām gāthām’?
149. The main clause complementing the relative clause is missing in the Gilgit vulgate and in manuscript F (A is lost). Reading with manuscripts IK ye te bodhisatvā would at best save the syntax, but the content remains strange. Obviously some text is lost, cf. II.2.1 Survey of the Available Manuscript Material note 41 and § 75 with note 141 above.
150. The usual object of āmantrayati is a person, cf. e.g., CPD s. v. āmanteti. – This is, at the same time, an unusual introduction to an episode, which is concluded with Sarvasūra’s next question § 109.
II.5.1 The ṛṣi on the Mountain (verses 28–43, § 100)

After this prologue, seven verses in Triṣṭubh/Jagati metre,\(^{151}\) which serve as an introduction to the chapter on the “ṛṣi on the mountain” contain the advice to try a different exertion (vīrya), because killing oneself leads nowhere. Through this wrong exertion it is impossible to become a Buddha, a Bodhisatva, or even to enter the way of a faithful Buddhist (śrāvakayāna) or the way to liberation (mokṣayāna).\(^{152}\) In the end, an effort in a different exertion (vīryasya yatnaṃ) is recommended (verse 28). The gods suggest going to the mountain where this ṛṣi,\(^{153}\) who is described as “the highest being” (agrasatva) as the Buddha often is (verse 29d), is living, and asking him for protection as well as for instruction (verses 29–30b). The sinner follows the advice and meets the ṛṣi (F verses 30cd–31; missing in ABCDIK though needed for the flow of the story). The ṛṣi asks him to sit down at leisure (cittasya kṣanam kuruṣva) (verse 32). When he does so\(^{154}\) and is about to confess (verse 33), the ṛṣi first offers him the food, because the sinner is suffering from hunger and thirst and has despaired concerning the three worlds (nirāśaka tribhavāt) (verse 34).\(^{155}\) After the meal, when the sinner has eaten food, strengthening his body (śarīre tarpanārthikam), the ṛṣi is ready to teach. The sinner does as advised, and after having eaten as well as venerated the ṛṣi, he confesses all his bad deeds. Again, killing his parents, breaking into a Stūpa and putting an obstacle (antarāya) in front of a Bodhisatva on the way to becoming a Buddha (buddhatva) are expressly mentioned (verses 35–38). Even after this confession, the ṛṣi exhorts him to confess all his bad deeds which he has committed or initiated (verses 39–40). The terribly shaken sinner (bhūta trasta udvigna [2+2+3]) again asks for protection and shows his fear to be reborn in hells like the horrible Raurava or Pratāpana (verse 41). Therefore the sinner promises to confess his sins (deseyam pāpakām karma) and asks for protection. He wishes to stay near to the ṛṣi with a calm mind and free from mental worries (niśkaukṛtya). In the last verse he wishes that his evil deeds will be laid to rest (sāmyatām pāpakān) (verses 42–43).

The ṛṣi promises to protect the sinner and to act as his refuge (gati, parāyaṇa). Then he asks whether the sinner has ever heard the Samghāṭasūtra. Of course, he has not, because, as the ṛṣi remarks: “Who would teach the Dharma to a being burnt by fire (agnidagdha) except the one who teaches out of a state of compassion (karunāvihāritayā)” (§ 100).

II.5.1.1 Story of King Vimalacandra (§ 101–105, verses 44–49)

Then the ṛṣi tells the story of King Vimalacandra. Once upon a time (bhūtapūrvaṁ) there was a just king named Vimalacandra. When a son is born in his house (§ 101), King Vimalacandra shows the boy to Brahmins knowledgeable in the science of augury (lakṣaṇanāmaṁitika

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\(^{151}\) The first verse 28 sits a bit awkwardly in this context. Moreover, an attempted suicide can hardly be described by vīrya, which has a positive connotation. Obviously these verses, the only ones in Triṣṭubh/Jagati metre in the Samghāṭasūtra are taken over from a different text.

\(^{152}\) In verse 28c na śrāvakaṁ labhyati mokṣayānam the word śrāvakaṁ is an abbreviated or a split compound for śrāvakayānam.

\(^{153}\) The text uses so ṛṣi “this ṛṣi” in spite of the fact that no ṛṣi has been mentioned earlier in the Samghāṭasūtra.

\(^{154}\) Manuscript F adds verses 32cd in which he asks the ṛṣi to listen and afterwards to think of the means (upāya paricintayasva) by which to help him.

\(^{155}\) Here ends the Triṣṭubh/Jagati sequence.
śāstrapāthaka) and asks their opinion. One of the Brahmins says that this is an evil prince (asadhu kumāra) who will kill his parents in seven years. In spite of this warning, the king decides that danger to his life is to be preferred over the killing of his son because rebirth as a human being (manusyotpāda) is rare, and he does not want to act as though he feels aversion towards (virāgayāyāmi) the human body (§ 102). In one month, the boy grows as much as others do in two years. When the king recognizes that the boy grows because of Karma accumulated by himself (mama karmopacaya), he abdicates, ceases to rule his country (svaṁśvya) and installs his son as king (pattam badhvā) with the exhortation to rule with justice (dharmena). When his ministers approach him (upasaṁkrāntā upetya) and ask why he does this, the king answers that he has enjoyed the power of a sovereign (rājyabhogaiśvaryā-dhipatya) for innumerable Kalpas and never found satisfaction (tṛpti) in the sensual pleasures (viśayeṣu).

Not long afterwards, the son kills his parents and piles on himself (upacita) the five deeds with immediate retribution (ānantaryāṇi karmāṇi). While telling this story, the rṣi states that he has such a long memory and remembers these events as if they had occurred today or yesterday (adya āvo vā) and thus introduces the next topic to be pursued later (§ 103–104).

Then the story continues. When the new king repents (vipratisārībhūta) and fears rebirth in hell, the rṣi approaches him out of mercy (kārunyacittam utpādyā) and teaches him. Having heard the Dharma, the five deeds with immediate retribution immediately (ksipra) and completely disappear (niratvēṣam pariṣayam gatāni) (§ 105).

The following verses indicate that the Dharma taught by the rṣi is the King of Śutras (sūtarāja) the Saṅghāṭasūtra. Hearing this text leads to Nirvāṇa (padam anuttaram; F uttamaṁ padaṁ) and destroys all evil and all impurities (kleśa). By hearing only one verse, the king will become a srotāpānna. The rṣi uttered a solemn utterance (udānam udānemi) which frees one from all evil (sarvaṁ papramocana) and releases all beings from hell. At the end of this episode, the man (puruṣa i.e. the king?) rises, praises the rṣi and signals approval (sādhukāram prayacchati): “Good are the virtuous spiritual friends (kalyānamitra), the destruction of evil (pāpadināsaka/ -na) and the exposition of the Saṅghāṭasūtra (saṁghāṭānirdeśa)” (verses 44–49).

II.5. Qualities of the Saṅghāṭasūtra (II) (§ 106–108)

Now, 12,000 gods who were standing high up in the air approach (upagamyā; F upasamkramya) the rṣi together with four koṭis of Nāga Kings (aṅgayā; B āgamyā) and 18,000 koṭis of Yakṣa Kings and ask the rṣi how far back his memory reaches (kevac ciraṁ smarasi). The rṣi answers that he remembers innumerable Kalpas. The next question asked concerns the root of merit (kuśālamūla) that brings about the immediate (muhūrtamātreṇa) extinction of evil Karma (karma prasāntam). The answer is hearing the Saṅghāṭasūtra. For all those beings, who have assembled there, heard the Saṅghāṭasūtra believe in it (śraddadhānatā kṛtā) and put their trust in it (patīyana), Buddhahood is predicted.

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156. The king underlines the importance of a rebirth in a human body.
157. On this meaning of śvas see BHSD s.v.
158. The topic of a long memory is taken up again in § 106.
II.6 Simile of Lake Anavatapta and the Great Rivers (I) (§ 109–113)

Sarvaśūra’s next question concerns the amount of merit made by bowing with folded hands (anjalipranāma; F anjalimātrā) to the Saṃghāṭasūtra. The answer is that hearing one verse from the Saṃghāṭasūtra, bowing to and approving of it will destroy the five deeds with immediate retribution. Hearing the complete text will create a still bigger amount of merit (§ 109). This is illustrated by a comparison in order to make known (vijñaptaye) the benefits gained from the Saṃghāṭasūtra (saṃghāṭasūṭrārtha). From the dwelling of the Nāga-King Anavatapta, where the sun never shines, rise the five great rivers. In the same way, as it is impossible to count (gaṇanāyogena paryantam adhigantum) the number of water drops in these rivers, it is impossible to count the roots of merit of the Saṃghāṭasūtra even in innumerable Kalpas (§ 110).

If it is difficult (duskaram) to explain (prakāśayet) the Saṃghāṭasūtra in a moment (muhūrtam), it is much more difficult (suduskaratara) to hear it (§ 111).

After this brief interruption, the comparison continues. In the same way as the drops of water in the five rivers rising from the Anavatapta Lake cannot be counted by a mathematician (gaṇaka) or by a mathematical genius (gaṇakamahāmātra) the end of merit of this discourse cannot be reached (paryantam adhigantum). Then Sarvaśūra wants to know the names of the five rivers, which are Gaṅgā, Sītā, Vakṣu, Yamunā and Candrabhāgā. These five rivers flow into the great ocean each together with 500 great tributaries (mahānāḍiparivāra) (§ 112).

Furthermore, five great rivers flow in heaven, which immerse (plāvayanti) people (prajā) with drops of water.159 Each of them has 1000 tributaries, and their names are Sundaṛī, Śaṁkhā, Vahanī, Citrasenā, and Dhamavṛttā.160 These five great rivers together with their tributaries look after (autsukyam āpadyante) Jambudvīpa. When they provide rain abundantly (varṣadhārāḥ pramuñcanti) from time to time, flowers, fruits, and grain grow. When torrents of rain (varṣadhārā) fall down upon Jambudvīpa, there is water. When there is water, all fields and gardens (kṣetrārāma) are refreshed (samtarpayanti). This is the way by which Prajāpati creates happiness all over Jambudvīpa (§ 113). In the same way, the Saṃghāṭasūtra is made known for the well-being and happiness of many people in Jambudvīpa.

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159. On this sentence see BBDD, p. 86.
160. Manuscript E has Śaṁkhīnī and manuscript DE read Dhamavṛndā for Śaṁkhā and Dhamavṛttā respectively.
II.6.1 Consequences of Good and Evil Speech (§ 114–115)

In a seemingly abrupt and unexpected digression on the life span of the Trāyastrimśa gods, the topic of “speaking well” (subhāṣīta, § 108) is taken up. The life span of the Trāyastrimśa gods with whom Indra lives is not the same as that of men, because they are beings who utter only virtuous speech (ekam vāksucaritam). Therefore it is impossible to find a comparison for their amount of merit (§ 114).

In contrast, those who utter only evil speech (ekam vāgduścaritam) will suffer pain in hell as well as animals or ghosts (preta). It is impossible to find a comparison for their existence in hell or as animals. There is no protector for them; desperate, they lament while being tormented in hells. This is to be considered (draṣṭavyaṃ) as a result of the company of non-virtuous friends (akalyaṇamitra). It is impossible to find a comparison for the amount of merit for those who utter virtuous speech. This is to be considered as the result of the company of virtuous friends (kalyaṇamitra) (§ 115).

II.6 Simile of Lake Anavatapta and the Great Rivers (II) (§ 116–120, verses 50–53)

In the next paragraph, the digression ends and the text returns to the previous topic. When one sees a virtuous friend, one sees the Tathāgata; when one sees the Tathāgata, all evil comes to an end. Then Prajāpati looks after Jambudvīpa (autsukyaṃ karoti). If he does so, it is impossible to find a comparison for the happiness of the inhabitants of Jambudvīpa. This is how the Saṃghāṭasūtra fulfils the duties of a Buddha (buddhakṛtya) for the inhabitants of Jambudvīpa, and it is impossible to find a comparison for the amount of merit of these beings (the inhabitants of Jambudvīpa) (§ 116).

Where the five rivers come together (sambheda samavasaraṇa), it is impossible to measure the water with hundreds of thousands of water-pots (kumbha). The mass of water can only be considered (saṃkhyām gacchati) as huge (§ 117). If the beings living in Jambudvīpa hear this Saṃghāṭa-discourse, learn (udgrahīṣyatī), remember (dhārayiṣyanti), recite (vācayiṣyanti), understand (paryavāpyanti), communicate (samprakāśayiṣyanti) it to others in its full extent (vistareṇa) and put it into effect (pratipatayā sampādayiṣyanti), then it is impossible to grasp the quantity (pramāṇa) of the mass of merit of these beings. Because of the sheer mass (bahutvā), it is just considered a huge amount of merit (§ 118).161

In contrast, those who do not hear the Saṃghāṭasūtra cannot reach the highest perfect enlightenment (anuttaraṃ samyaksambodhi). Moreover, they are unable to turn the wheel of law, to sound the gong (sematerion) of the Dharma (dharmagāndi),162 to sit down on the throne of the Dharma (dharmasīṁhāsana), to penetrate into the sphere of Nirvāṇa (nirvāṇa-dhātum anupraveṣṭum) or shine by emitting innumerable rays of light (aprameyai raśmibhir avabhāṣayitam). Those who do not hear the Saṃghāṭa-discourse are unable to sit down on the seat of enlightenment (bodhimaṇḍa) (§ 119).

Next, Sarvasūra asks who that rśi was who delivered the beings from the five acts with immediate retribution (pārca ānantaryāṇi karmāṇi) and established them firmly in the level

161. § 117 and § 118 are inserted by the Gilgit vulgate and missing in manuscripts AFK.
of irreversibility (on the road to enlightenment) \(\text{(avaivartikabhūmi)}\) \(\text{§\,120}\). The question is answered in four verses,\(^{163}\) which explain that the Saṃghāṭasūtra is made manifest by the Buddha in the form of the \(\text{ṛsi}\). At the same time the Saṃghāṭasūtra is identified as the Buddha: “Subtle (\text{sūkṣma}) is the speech of Buddhas; hear me Sarvaśūra. The embodiment\(^{164}\) of the Saṃghāṭasūtra is shown (by the Buddha) in the form of the \(\text{ṛsi}\). Out of compassion (\text{anukampayā}), the Saṃghāṭasūtra and the form of the Buddha are shown (by the Buddha). Like sand in the Gaṅgā (the Buddha) shows his embodiment. (The Buddha) shows his form as a Buddha (\(\text{F \text{buddhaṃ darśayati rūpaṃ}\) and teaches the Dharma himself. Who wants to see the Buddha, (\(\text{F: the leader of the world, the best of the Jinas, should hear the Saṃghāṭasūtra,}\) the Saṃghāṭasūtra which resembles the Buddha. The Buddha is always there, where the Saṃghāṭasūtra is” (verses 50–53).

II.7 The Long Memory of the Buddha and Various Buddhas Venerated by the Bodhisatva in the Past (§\,121–132)

The preceding verses also connect to the next episode, when the Buddha remembers his long career over 99 Kalpas of incalculable length (\text{asamkhyyakalpa})\(^{165}\) which, in the end, enabled him to finally teach the Dharma. By attending to various Buddhas, who always appear in huge numbers, he accumulated merit on his way to enlightenment. All these stories run roughly parallel. Only the names of the Bodhisatva himself, if mentioned, and the innumerable Buddhas to whom the Bodhisatva attends are changing. The acts of making merit are described in detail in formulaic wording repeated with slight variations in all paragraphs.

Once upon a time (\text{bhūtapūrvam\)}} in a very remote past, there existed 12 \text{koṭīs} of Buddhas all named Ratnottama. The future Buddha was a hero in the making of donations (\text{pradānaśūra\)}} named Candra and attended (\text{paryupāsita\)}} to all these many Buddhas. As a result, he received the prediction (\text{vyākaraṇa\)}} that he would reach perfect enlightenment (\text{§\,121}).

Next come 18 \text{koṭīs} of Buddhas named Ratnāvabhāsa, who were attended to by the hero in the making of donations, named Garbhasena (\text{§\,122}). In the following paragraphs, only the Buddhas are mentioned by name. They all predicted enlightenment for the future Buddha. The 20 \text{koṭīs} of Buddhas named Śikhisambhava are attended to by the anonymous future Buddha, but it was not yet (\text{na cādyapī\)}} the time for him for the fulfilment of the prediction (\text{§\,123}).\(^{166}\) The 20 \text{koṭīs} of Buddhas named Kāśyapa were attended to by a hero in making donations (\text{§\,124}), the 16 \text{koṭīs} of Buddhas named Vimalapurāṅa (\text{F Vimalaprabha\)}} were attended to by a wealthy man (\text{grhapati\)}}, who gave away all his possessions (\text{sarvasvavari-}

\(^{163}\) The grammatical structure of these verses is difficult in its detail; the overall meaning becomes clearer by comparing manuscript F.

\(^{164}\) Read with manuscripts AFIK \text{samghāṭadarśanarūpa\)}}, not \text{sūtra\ for rūpa\ as in the Gilgit vulgate.}

\(^{165}\) Cf. BHSD s.v.; the next date is mentioned in §\,133.

\(^{166}\) This last sentence \text{na ca\ (or: na cādyapī\)} me kālaṃ na samayam abhūd vyākaraṇāya\ is also added with slight variations in §\,125, 127, 128, 129, 130.

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tyāgin) (§ 125), the 95 koṭis of Buddhas named Śākyamuni168 were attended to by a righteous king (dhārmika dharmarāja) (§ 126), the 90 koṭis of Buddhas named Krakatsunda (DE Krakatsunda, IK Krakasunda, A lacuna) were attended to by a rich young Brahmin (brāhmaṇakumāra) and generous donor (pradānadalā), who gave away all his possessions (sarvasvaparātyāgin; manuscript IK here sarvastiparātyāgin, A lacuna) (§ 127), the 18 koṭis of Buddhas named Kanakamuni were attended to by a hero in making donations (pradānāṣūra) (§ 128), the 13 koṭis of Buddhas named Avabhāsaśṛi were attended to and they spoke of various introductions to the Dharma (dharmanukha) explaining the goal and the correct conduct (arthavinayaviniścaya) (§ 129), the 25 koṭis of Buddhas named Puṣya were attended to by an ascetic (pravrajita “in the same way as Ānanda now attends to me” (etarahi māmapasthāyaka upasthānam upatiṣṭhati) (§ 130), the 18 koṭis of Buddhas named Vipaśyin were also attended to by an ascetic (§ 131), but now the fulfilment of the prediction was not far away (na cireṇa kālena).169 The last (paścimaka) Buddha to appear was Vipaśyin, who taught the Saṃghāṭasūtra. When the future Buddha came to know this text, a rain of seven jewels fell on Jambudvīpa, and all beings living there became free from poverty (adaridra). Again, the future Buddha received the prediction that he would reach perfect enlightenment. Vipaśyin did not170 predict fulfilment after a still long period of time (tataś cireṇa) (§ 132).

II.8 From the Meeting with Dīpaṃkara to Enlightenment and Teaching (§ 133–144)

When Sarvaśūra asks about that time,171 the Buddha remembers the time of the Buddha Dīpaṃkara which dates back two Kalpas of incalculable length (asamkhyyeyakalpa). At that time, the future Buddha was a young Brahmin (māṇavaka) named Megha (DE Megha-ghoṣa),172 who practised chastity (brahmaçarya). Upon seeing Dīpaṃkara, Megha developed faith (prasūḍa) in Dīpaṃkara and offered seven lotus-flowers to him. This root of merit (kuśalamūla) planted in the Tathāgata (tathāgataśravopita) ripened (parināmita) towards perfect enlightenment. Dīpaṃkara predicted that Megha would be the Buddha Śākyamuni, after Kalpas of incalculable length (asamkhyyeyakalpa) (§ 133).

Upon hearing this, Megha stood high up in the air and reached insight into the fact that

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167. Manuscript F has a different wording here and § 127: “The Tathāgatas did not make a prediction by pronouncing my name (nīmagrahanena), because (tat kasmād dhēto) it was not the time for the prediction.” In § 128, 129, 130 nīmagrahaṇa is dropped and replaced by anupattikadharmāsūrye (vārakaharaṇa prediction (to reach) “the intellectual receptivity to the truth that states of existence have no origination” (BHSD), “la patience qui consiste à admettre et comprendre que les Dharma ne naissent pas” (MPPŚ II, p. 711, note 1 [p. 712]; I, p. 196, 392 note 1); “the acceptance of / submission to / insight into the fact that dharmas are unarisen” P. Skilling: “How the Unborn was Born: The Riddle of Mahāyāna Origins,” in: P. Harrison (ed.), Setting out on the Great Way: Essays on Early Mahāyāna Buddhism. Sheffield 2018 [rev. J. Silk, IIJ 63. 2020, pp. 371–394], p. 33–71, particularly p. 46.

168. Only here “sahānan” “of the same name” occurs, cf. candrasvararājasahānanmōm tathāgatānām, SP 380,6, cf. SP 380,9.12. Later in § 126 Śākyamuni-nāmadheya is used.

169. This follows the (perhaps better) reading in AK; the Gilgit vulgate has na cādyāpi samayam vyākaranāya na cireṇa kālena which does not make sense.

170. In manuscript A the negation na is missing. – For manuscript E § 132 (note 1105) anythībhāvas samjñātah cf. II.2.3 Remarks on the Manuscripts 5. Manuscript E.

171. Manuscript F adds: the time, when the prediction is made by proclaiming the name (nīmaparīkṛtana).

172. Manuscripts DE have megha-ghoṣan, which is a writing mistake on the part of the scribe of manuscript D, who looked only at ghōṣa, thought of ghosā and, therefore, continues with ghōṣa. Alternatively, he might have had meghaghoṣa in mind, cf. II.2.3 Remarks on the Manuscripts 4. Manuscript D.

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the Dharmas are unarisen (anupat tikadhamaksānti, cf. note 167). All the chastity (brahmacarya), which Megha practised during innumerable Kalpas and the root of merit that is connected to the perfections (pāramitā) stood before his eyes (āmukhiḥbhūta) as if it had been today or yesterday (adya śvo vā). Megha established on the spot (tatra) innumerable beings in the good Dharmas (kusāleṣu dharmesu pratisṭhāpita). Now, after enlightenment, seeking the well-being of all beings and out of compassion (kāruṇīka), the Buddha teaches that (everything) is subject to cessation (niruddhahrma) (§ 134).173 He does so in various forms so that the beings he teaches can be converted (vainayīka). In the form of a god, he teaches the gods in the world of gods etc.; in the form of a human being in the world of men (manusyalokā). He teaches in the form of a Buddha, Bodhisatva or Śrāvaka to those who can be converted by a Buddha, Bodhisatva or Śrāvaka respectively or in whatever form is required. Thus the beings can hear the Dharma in many ways (bahuprakāra) (§ 135). If they do so, the best of beings (satvasāra) teach the Dharma and the beings plant the root of merit (kuśalamūla) in the Tathāgatas (tathāgatesu avaropayanti), make donations as well as merit, wake up to their own (spiritual) benefit (svārthe pratijāgaranti) and develop a recollection of death (maranañāmsṛtāṃ bhāvayisyanti).174 Moreover, they perform good deeds (kuśala karmābhīsāṃskāra). By the root of merit planted by listening to the Dharma, they remember earlier (pūrvaka) roots of merit, which brings welfare and happiness to humans and gods for a long time. These are the immeasurable benefits of good qualities (guṇānuṣaṃsa) (generated) by only hearing the Saṃghāṭasūtra (§ 136). When these beings ask each other whether a different good ripening of the Dharma (kuśala dharmacalavipāka)175 exists, which, if pursued, will lead to enlightenment and to the well-being of all beings, the Buddha, after having perceived (ājñāya) the thoughts (cetasā cetahparivartaka) of these beings, tells them that there are beings who put their trust (patīyanti) in the Dharma and say: “The Dharma truly exists (vathabhūta).” For them, the great and happy result will be happiness in the Dharma (dharmasukha) (§ 137–138).

On the other hand, there are confused people (mohamūḍha) who deny the existence of the Dharmas and of a person who goes beyond the Dharmas (dharmānāṃ pārāga). They will suffer in hell for a long period and will be reborn in various painful forms among others as beings without a tongue (ajīhvakā), die in their mother’s womb, as a lump of flesh (māṃsapinda) and finally as blind from birth (jātyandhabūta). After the parents176 have seen manifold suffering in their present existence (āṛṣṭadharmavedanīyānī duḥkhānti), such an unpleasant (nirāsvāda) son is born to them after nine months. Therefore they despair and cease to take care of their house (grhe utsuka) and their body. The same despair will grasp those who reject the good law (saddharmapratikṣepaka). They will be pierced by the arrow of grief (śokāsalyasamarppita) at the moment of their death, when they are about to be reborn in hell, as animals or Pretas (narakatiryakpretaparāyaṇa) (§ 139–141).

In contrast, persons who consent that there is a Dharma and persons who go beyond the Dharmas will be reborn in Uttarakuru and in the company (sahabhāvyata) of the Trāyas-

173. Only the Gilgit vulgate inserts at the beginning of § 135 naitat sthānaṃ vidyate. tat kasya hetoh “This is not correct. Why?” This sentence which is absent from manuscripts AFIK sits very awkwardly in this context.
174. On the six anumānityāsa cf. MPPS II, p. 642 note 1; maranānusāriti is not among them.
175. Manuscript F has: Does a different root of merit (kuśalamūla) exist whose origin is the ripening of the Dharma?
176. The parents of a child that suffers from all the defects enumerated in § 140.
triṃśa Gods and again in Uttarakuru. They will not be reborn in the womb of a mother, but they will see 100,000 world systems (lokadhātu), which are all named Sukhāvatī. After having seen all these Buddha-fields (sarvabuddhaksetrasandarśana) and having established their abode (pratiṣṭhānaṃ kṛtvā) there, they will reach enlightenment (§ 142).

After the text is summed up by underlining once again the great power (mahāprabhāva) of the Saṃghātāsūtra, it is emphasized that those who put their faith (cittaprasāda) into it will not die by not avoiding what is harmful (viṣamāparihāra) and will be of pure moral conduct (parisūdhasālī) (§ 143).

The next paragraph marks the transition to the second part of the Sūtra. The Buddha changes the topic and introduces a new problem. He points out that people are wondering why there is no decrease (kṣaya) of the quantity of beings (satvadhātu), although the Tathāgata liberates (parimocayati) many beings day and night. Moreover, many make a vow to become enlightened (bodhāya pranidhāna), are reborn in heaven or reach Nirvāṇa (nirvṛtim anuprānupuvanti). Still, there is no decrease in beings (satvānāṃ kṣaya) (§ 144, cf. § 171).

III. MAITREYAPARIPṛCcHĀ (§ 145–151)

Now the heretics plan to start a quarrel (vivāda) with the Buddha (śramaṇa Gautama) and an astonishingly small number of only 94 Brahmins etc. accompanied by only some hundred (anekāni śatāni) Jains (nigrantha) approach Rājagṛha, while the Buddha smiles (§ 145).

In a short interlude, Maitreya, who is mentioned as a member of the audience in § 3, appears (and disappears again) quite unexpectedly to ask about the reason for the Buddha’s smile (§ 146). The Buddha predicts that a huge audience, including Brahmins and heretics (now 84,000 Brahmins and 90 koṭis of heretics), will assemble in Rājagṛha in order to quarrel with him. The Buddha, however, will teach the Dharma and thus calm the quarrel. All the Brahmins will develop a mind inclined towards perfect enlightenment (samyaksambodhau cittam upādayisvanti), and all the heretics will attain the fruit of the state of srotaāpānnaśa (srotaāpattipatīḥalam prāṣyanti) (§ 147–148). Moreover, the 18,000 koṭis of Nāgarājas in the audience will hear the Dharma (“Dharma of the Buddha”) and will develop their minds to be inclined towards perfect enlightenment (samyaksambodhau cittāṃ upādayisvanti) (§ 149). Furthermore, 60,000 koṭis of gods belonging to the group of those having a pure abode (śuddhāvāsakāyika deva), 32,000 koṭiṣ of Māras with their retinue (saparivāra), 12,000 koṭis of Asura Kings and only 500 kings with their retinue will come to listen to the Dharma (dharmaśravaṇāya). Once they have heard it from the Buddha (mamāntikād), they will develop their minds to be inclined towards perfect enlightenment (samyaksambodhau cittāṃ upādayisvanti) (§ 150).

177. The text in manuscript F makes more sense. Here, they are reborn first with the Trāyastriṃśa Gods and then in Uttarakuru. The first rebirth in Uttarakuru is missing in manuscript F (A lacuna).
179. MPPS III, p. 1550 “le monde des êtres”; BHSD s. v. dhātu 6. “quantity of creatures”.
180. As the subsequent paragraphs show, most likely a couple of millions, if not billions dropped out here.
181. This episode seems to have been introduced only, because in a popular Sūtra in the northwest, Maitreya must be prominent somewhere in the text.
Having heard this Maitreya, venerates the Buddha and disappears (§ 151).

IV. SARVAŚÚRAPARIPRÇCHĀ (2) (§ 152–171)

IV.1 Kings Present at Rājagrhā (§ 152–153)

Now Sarvaśūra reappears and inquires about the names of the 500 kings present. The Buddha complies and enumerates the following 12 names: Nanda, Sunanda, Upananda, Jinarṣabha, Brahmāsena, Brahmaghoṣa, Sudarṣana, Jayasena (AFK Priyasena; I Priyadarśana instead of Jayasena), Nandasena, Bimbisāra, Prasenajit and Virūdhaka. Each king is accompanied by innumerable retainers (parivāra). All of them have set out for perfect enlightenment (samyaksambodhau samprasthitā), except for King Virūdhaka (§ 152–153).

IV.2 Bodhisatvas in the Ten Directions are Informed by Sarvaśūra about the Buddha’s Intention to Teach (§ 154–159)

Next, large numbers of Bodhisatvas, who are firmly established in the ten stages (daśabhūmi-pratiṣṭhita), approach from the four directions and arrive in Rājagrhā to see the Buddha. They all have set out for perfect enlightenment (samyaksambodhīṃ [or: 8-a] samprasthitā). The Buddha sends Sarvaśūra to invite and inform the Bodhisatvas that Buddha is going to teach today in Rājagrhā and that they should stand with folded hands in all world systems in the ten directions. After having informed (amantravya) them, Sarvaśūra should return immediately (muhūrtamātreṇa). Sarvaśūra obeys and magically (ṛddhibalena) disappears (§ 154–157).

Sarvaśūra does as he was told and announces (ārocayati) to the Bodhisatvas that the Buddha Śākyamuni will teach in the Sahā world-system (sahāyāṃ lokadhātāu) in Rājagrhā and that they should applaud (sādhukāraṃ anuprayacchathā) because this will be of immediate (adyaiva) use to them (hitāya sukhaḥ mahālāho [3+3+4]). After completing his mission, Sarvaśūra returns to the Buddha, where a huge audience is present, which is again described (§ 158–159).

IV.3 Various Miracles Introduce the Teaching (§ 160–161)

A series of miracles precede the teaching of the Buddha. An earthquake is accompanied by a rain of sandal powder and heavenly flowers, which form a kutāgāra above the head of the Buddha. Śakra strikes his Vajra in front of the Tathāgata (F bhūmiṃ parāhanat* strikes the ground (§ 160). The four Kings of the Wind (vātārājāṇo) blow hard to throw all dirt (samkara pāṃsu bālikā) out from Rājagṛha. Rains of perfumed water (gandhodaka) and lotus flowers fall in the four directions. The flowers form kutāgaras above the heads of all present, and 84,000 kutāgaras appear high up in the air above the head of the Tathāgata. In these 84,000 kutāgaras seats made of the seven jewels appear. On each seat sits a teaching Tathāgata. Finally, the Trisāhasramahāsāhasrī world-system is shaken (prakampita) in six ways (ṣadvikāra)182 (§ 161).

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IV.4 Simile of the Arrogant Man (§ 162–163)

Sarvaśūra inquires about the reason for these miracles (prātiḥārya), which the Buddha explains with a comparison. Suppose there was a poor man without self-control (caṇḍala capala) and full of selfishness (ahaṃkāramakārā). After the king had anointed (? parimārjayed) his head, this man would try out of arrogance (adhimāna) to force (balasa) his way into the court of the king (rājakula). The king’s officials (rājāmātāpāṣāda) would intercept and beat him up in many ways. When the king hears about this incident (prakṛti), he thinks that the man came to kill him. Furious (ruṣṭa), he orders for this man to be killed by throwing him into a precipice and for his relatives and his household to be harassed (vyasanaṃ āpādayati). The man dies, and his people and relatives (svajanabandhuṣvarga) are pierced by the arrow of intense grief (paramaśokaśalyasarpita) (§ 162–163).

IV.5 Inability of Common Arrogant People to Understand the Dharma (§ 164–167)

When the Buddha teaches the Dharma, the foolish ordinary people (bālaprathagjana) are like the arrogant man. They grasp (udghṛtya) the characteristic (nimitta) of a Tathāgata because of the appearance of his shape, colour and attributes (rūpavarnātaḥgamaṃsthamātaro) and understand that this is the body of the Tathāgata (§ 164).

When they hear the many Dharmas (bahūn dharmān), they fall prey to their arrogance and talk nonsense (nānapralāpa). Being overwhelmed by their selfishness (ahaṃkāramakārābhībhūta), they do not listen to the Dharma themselves and do not communicate it (prakāsayanti) to others. If somebody announces (aśocayāt) a Sūtra, a verse or even a comparison (drṣṭānta) to them, they will not grasp or listen to it, because they think that they know best themselves (svayam janīma). They do not pay attention (pramādam āpadyante) because of their arrogance caused by their learning (bāhuṣrtya) (§ 165).

Those who associate with (samavadhānām kuryanti) foolish ordinary people (bālaprathagjana) do not hear any speech connected to the Dharma (dharmopasamhita) but will be inattentive because of their learning (bāhuṣrtyena pramattā). They will compose (arrange? sthāpayanti) their own literary works (kāvyā) and donate their own compositions (granthā). They will bring disaster (visampādayati) to everybody (sarvaloka) and themselves. They will consume the excellent alms of the realm (prabhūta rāṣtrapīṇḍa) without any (spiritual) profit (vyarthaḥ), and they will be unable to digest them properly (na samyak pariṇamāvisyanti). At the moment of their death, they will experience great fear. When people ask (one of them) why he is unable to compose (or: stabilize; parināmsthāpayati) himself in spite of having taught them so many arts (śilpāni), he answers that he is unable to compose himself now (§ 166–167).

and Sequaikes in Buddhist Cosmology and Meditation, with an Appendix on Buddhist Art.” Studia Asiatica 10. 2009, pp. 61–125, particularly p. 76 foll.
183. The exact meaning of parimārjayed is unclear. It seems to imply some sort of honour.
184. Conze: Materials s.v. rāṣtrapīṇḍa. The contrast is amogham rāṣtrapīṇḍam mentioned in various Prajñāpāramitā texts, e.g., bodhisatvena ... amogham rāṣtrapīṇḍam pariḥkhoṭikāmena, Asṭādāsāhasārika Prajñāpāramitā (ed. E Conze: The Gilgit Manuscript of the APP Chapters 55 to 70. Serie Orientale Roma XXVI. Rome 1962) p. 21,13 “if he does not want to consume his alms fruitlessly” (E. Conze, p. 222).
185. Cf. BHSD s.v.
IV.6 Exhortation of the Heretics (§ 168–171)

Then the beings will lament in various ways just as the many innocent (anaparādhin) relatives (jñātṛśāṃgha) did when they are killed because of that single person (ekasya pudgalasya arthena) on account of their own Karma (svakarmapratyayena).

Next, the Buddha addresses the heretics: Just as I tell these beings who are lamenting at the moment of their death when they see themselves being reborn in hell or as animals because of a non-virtuous friend (akalyānani) I tell you Brahmīns and heretics this: Do not be negligent (pramatta). In the same way as a bird without wings cannot rise into the sky to go to the world of gods, you cannot reach Nirvāṇa. You do not have supernatural power (ṛddhi). On account of your Karma (karmaprakaraṇa; F karmavesṭi bhaventā “enveloped by Karma”), you are born as it were as cocks (kkukkuta). Soon your body which is liable to fall apart (bhedanadharma) will reach its end with death (maranaparyavasāna). At the moment of your death, there will be disgust (nirāsvādanatā) and worry (paritasyanatā) (§ 168): “Why did we maintain (sandhārita) this existence (ātmabhāva) although we will not experience happiness of the gods or in the world of men? We will not gain a foothold in Nirvāṇa (nirvānapadastha). It was useless that we supported this body. Where will we go after death? Where will our rebirth, where our annihilation (nirodha) be?” (§ 169).

Then the Buddha addresses the heretics and tells them not to despair of Jambudvīpa consisting of jewels (ratnamaya) because they will not be excluded from the Dharma-jewel (dharmanatā). He encourages them to ask whatever they want and promises to fulfil all their wishes (sarvābhāprāya) (§ 170). They ask about the constant number (na ānātvaṁ na pārṇatvaṁ) of beings (satvadhātu) in the world in spite of the fact that the Buddha liberates (parimocayati) many beings from the Saṃsāra day and night. Still, an equal number (samāna) of beings is being born and perishing (utpādanirvāda) (§ 171, cf. § 144).

V. BHAĪṢAJYASENAPARIPRCCĀ (§ 172–260)

V.1 Young (dahara) and Old (vṛddha) Beings Are Introduced and Defined (§ 172–174)

Now the Bodhisatva Bhaiṣajyasena appears who is not mentioned as a member of the audience in § 3 in the Gilgit vulgate and Sarvaśūra disappears from the scene completely to be mentioned again only at the very end of the text.

Referring to the question just asked by the heretics, the Buddha addresses Bhaiṣajyasena and confirms that the heretics make extensive preparations (mahāsannāhman sannahyanti) in order to dispel their great mental worries (mahākaukṛtyavinodanārthāya) and to kindle the

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186. The text in manuscript F is better: ajātapākṣasakunivad “like birds without wings.”
187. Even if the heretics fear that they lose all the benefits (jewels), they might have had during their existence in Jambudvīpa, they can still profit from the Dharma-jewel.
188. However, the name Bhaiṣajyarāja in the Gilgit vulgate is replaced by Bhaiṣajyasena in manuscripts BIK, cf. II.2.3 Remarks on the Manuscripts and note 104 above.
great torch of Dharma when they ask such a fundamental question (*mahāprāśnaṇīdāna*).\(^{189}\)

The Buddha begins his explanation and sets the topic for the second part of the Sūtra. During their last rebirth (*paścime kāle*),\(^{190}\) there will be no young (*dahara*) or old (*vṛddha*) beings demonstrating birth and annihilation (*utpādanirdhā*) for the sake of the welfare of beings (*F* *satvahitārthaṃ*). There are old beings who are as ignorant as the young ones (*§ 172*).\(^{191}\)

The difference between old and young beings is exemplified by a comparison. There are two persons. The first cleans his head and puts on new clothes. People approve of that. A second person also cleans his head but puts on old and worn out (*śīthila*) clothes. This does not look attractive (*na śobhate*) because, although his head is well-groomed (*susnāta*), his clothes do not look attractive. Thus the old beings do not adorn (*śobhayati*) Jambudvīpa. However, the young beings demonstrate (*darśayanti*) birth and annihilation (*§ 173*).

The heretics ask at once who of them is old and who is young. The answer is that they are all old because, although they have experienced suffering in hell, as animals or as Pretas, they did not, to this very day (*adyāpi*), reach satisfaction (*trpti*) (*§ 174*).

**V.2 The Heretics Give Up Their Opposition to the Buddha and Are Saved from the Saṃsāra (*§ 175–183*)**

The heretics and all the Nāga Kings declare that they no longer feel able to experience suffering in the Saṃsāra, and the heretics add that there are no young beings who could be able to realize the true nature of things (*dharmatāṃ sāksāt kartum*) (*§ 175*). Bhaiṣajyasena, who speaks for the first time, interjects (*paśya*) that these beings are almost inaccessible (*duradhimocya*).\(^{192}\) The Buddha promises the appropriate (*sāṃpratāṃ*) perception of the whole world (*sarvalokapratyākṣaṃ karoti*) (*§ 176*).

Thereupon, 94,000 *kōpis* of young beings appear and stand silently and motionless in front of the Tathāgata. When Bhaiṣajyasena asks about the reason why they do not address the Tathāgata, talk among themselves, venerate or ask the Buddha, he explains the following: Those beings who say that it is impossible for young beings to realize the true nature of things (*dharmatā*) (as the heretics just did), these are exactly those (*ta ete*) beings who must be considered as young beings. Then the beings (that is, the heretics) claim to be young beings (although the Buddha just declared them to be old beings). The Buddha encourages

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189.  Manuscript F adds: “hear, sons of good family, endless (*anatāparaṇya*) are the elements earth, water, heat, wind. Still more endless (*anatatarea*) is the world of beings (*satvadhātu*), and there are beings who demonstrate birth and cessation for the well-being of (other) beings.”

190.  Cf. BHSD s.v. *paścimaka*; this refers to the very end of the Saṃghāṭasūtra.

191.  The idea of old and young may be based ultimately on *vuddha* and *dahara* in the Dukanipāta of the Aṅguttaranikāya (AN I 68,3–13), where foolish (*bāla*) old and wise (*paṇḍita*) young men are contrasted. A definition of the young beings is given in *§ 227*.

them (the silent young beings) to demonstrate (darśayatha) to these beings (the heretics in order to prove them wrong) on account of their own body (svaśarīrāt) that appropriate perception of the word (lokapratyakṣaṇam) is a means of acquiring knowledge about the world (lokasya pramāṇa) (§ 177).  

All of the 94,000 koṭīs of young beings present stand high up in the air after the dissolution of their bodies (kāyasya bheda; i.e. after death) and reach the ten stages (daśa bhūmī). Bhaśajyasena rejoices that this kind (iḍrśa) of beings makes an effort (vīryam ārabhante) towards a complete and final end (parikṣaya, paryādāna) in the Saṃśāra. They appear as being born and liberated the same day after having been firmly established in the ten stages (daśabhūmipraṇīṭhita) (§ 178).

After this demonstration, the heretics, the Nāga Kings and the Māras admit that they came here to create confusion (vicāksunākaraṇa). However, having heard this discourse of the Buddha, they developed faith (prasāda) in the Buddha and the Dharma. In the presence of the Buddha, they wish to experience the happiness of Buddhas (buddhasukha) and to become perfectly awakened Tathāgatas in the world. This wish will be fulfilled because they approached the Tathāgata, heard the Saṃghāṭaśūtra and developed an inclination towards enlightenment. Therefore they will, as the Buddha predicts, reach enlightenment after a very short while (na cireṇa kālēṇā) by this root of merit (§ 179–180).

This utterance (vāg) has an immediate effect. All heretics acquire the acceptance of the fact that the Dharma are unarisen (anupattikadhammaśāntipratiṇambha). The Bodhisatvas firmly established in the ten stages (daśabhūmipraṇīṭhita) stand high up in the air and offer (upanāmayati) kūṭāgaras made of the seven jewels to the Tathāgata. They all show various miracles and magical performances (nānāvikurvidhiśṭānārddhyaḥabhisāmśaṇa). Standing above the head of the Buddha they shower him with various flowers, concentrate their thoughts on all (AFIK sarva-⁹) Tathāgatas and produce on their own body the signs of a Buddha (buddhasaṃjñā). Innumerable gods shower the Buddha (only manuscript A: with heavenly flowers) exclaiming that the śramaṇa Gautama is of great benefit (mahālābha), a great field (mahākṣetra of merit?), the leader of the world who is in possession of the power of meditation (samādhibalādhana), the wise (vijñā), the seeker of knowledge (vijñā分红ha), who gradually liberates beings of this kind (iḍrśa) from the Saṃsāra by his skill in means, who liberates so many beings from the Saṃsāra by only a single good utterance (subhāṣita) (§ 181–182).

Bhaśajyasena asks why all this happens, and why the gods (devaputra) praise the virtues and beauty (guṇavarna) of the Tathāgata in many ways. The Buddha informs Bhaśajyasena that the gods (devaputra) do not praise him, the Buddha, but their own body which they are going to place on the seat of a Dharmarāja (i.e. a Buddha: dharmarājāsana; AIK rājāsana; F āsana), on the best seat of Dharma (agradharmāsana). From their own bodies, they will emit the rays of Dharma (dharmaraśmi), they will be accepted (parigṛhita) by all Buddhas and, after having reached enlightenment, will teach the Dharma (§ 183).

193. The exact meaning of this sentence is a bit obscure.
194. The heretics etc. came to Rājagrha to start a quarrel (§ 145).

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V.3 Explanation of the Never Decreasing Number of Beings by the Simile of the Rich Man (§ 184–185)

Next Bhaṣajyasena returns to the question that even though many beings are liberated (parimucyante) day and night, there has been no decrease (kṣaya) in beings up until today (adyāpi). The Buddha praises Bhaṣajyasena for this question and explains: Suppose there was a fabulously rich man (ādhyā mahādhana mahābhoga prabhūtabhoga [2+4+4+5]) who owns, among many other things, numerous slaves and a large human workforce (karmakara-pauruseya), mountains of money (dhanaskandha), fields and gardens (kṣetrārāma) and many “cash-crops” (dhanadhānya) such as barley, wheat, rice, sesame, various beans etc. (yavagodhūma-śālī-tīla-maśa-mudga-āḍī). In spring, this man would sow (vāpayeta) all these “cash crops” (dhanadhānya). In due course, they are going to ripen, and the man would bring them into his house, separate them (prathakprthak sthāpayet) and consume them (paribhuṅkte). Next spring, he would sow the seeds (bīja) again (§ 184).

In the same way, beings perform good deeds (subham karma). When they have exhausted them (pariṅkṣayāt), they seek a field for merit (punyakaśetra) again and plant the roots of merit (kuśalamūla). After having done so, they will become accomplished (sampādayanti) in the beneficial Dharms (kuśaladharma) by the right practice (pratipatyā). Being accomplished in the right practice (pratipattisampanna), they will increase (vardhayanti) all Dharms and bring about joy and pleasure (prūtiprāmodya). Because of their mind full of joy and pleasure (prūtiprāmodyacitta) they will not perish (naśyante) for a couple of thousands of Kalpas. In the same way, the Bodhisatva who has developed the initial resolution (prathama-cittoptādika) is never subject to destruction (vināśādharma), in short (samksiptena) he knows all Dharms (§ 185).

V.4 Dreams of a Bodhisatva (§ 186–188)

Now the subject changes and continues to move from the never decreasing number of beings to the career of a Bodhisatva, which comes into focus when Bhaṣajyasena asks about the dreams of a Bodhisatva who has developed the initial resolution. The Buddha explains that this Bodhisatva sees many horrors (bhayāni) in his dream. When this happens, he cleans himself (pariśodhayati) of all bad actions because a being that has committed bad deeds cannot remove intense suffering (tīvra duḥkha). When the Bodhisatva has seen a bad dream, he is free from fear (§ 186).

Next, Bhaṣajyasena inquires about the nature of the dreams of a Bodhisatva who has developed the initial resolution. First, he sees a blazing fire, and he should think that all his impurities (kleśa) are burnt. In a second dream, he sees agitated (ludita sampraludita) water. The Bodhisatva should not be afraid (bhettavyaṁ), because after he is released from the fetters of delusions (mohabandhana), all evil is annihilated (sarvapāpakṣaya) (§ 187). In a third dream of great horror (svapna mahābhaya), he sees his head shaven (mudāta). Again

195. Usually there are seven dhaṇāṇa in the Theravāda tradition sāli vihi yavo godhūmo kaṇḍa varako kudrāsako, Vin IV 264,18.
196. The topic of liberating all beings is taken up again in § 204.
197. The Bodhisatva must free himself from bad deeds in order to remove, later in his career, the sufferings of others.
the Bodhisatva should not be afraid because passion, hatred and delusion (rāgadveṣamoha) are shaved off, and the Saṃsāra with its sixfold rebirth (saḍgatika) is overcome (parājīta). The Bodhisatva who has developed the initial resolution will not be reborn in hell (narakavāsa) or among animals, Pretas, Asuras, Nāgas or the gods, but in pure Buddha-fields (§ 188).

V.5 Importance of the Saṃghāṭasūtra for Enlightenment (§ 189–192)

A being that will be inclined towards enlightenment (bodhau pariṇamayiṣyatī) will experience a lot of reviling (paribhāṣanā) and will be humiliated (? paribūtavāsa) during the last rebirth (paścime kale paścime samaye). Still, the Bodhisatva should not show signs of exhaustion (parikhedacitta) or despair (vyavasitavyaṁ; manuscript F viṣṇīṣitavyaṁ) (§ 189).

Obviously remembering his own career, the Buddha recalls that he has been teaching many Dharmas and practiced austerities (duṣkaracarya) for many Kalpas not for worldly gains (rājyabhoga vṛttibhoga aśīvaryaḥbhoga [4+4+5]), as he emphasises, but for the sake of awakening to the Dharmakāya (svabhāvadharma-vabodha). However, the Buddha did not reach enlightenment before he heard the profound (gambhīra) Saṃghāṭasūtra. When he finally did, he reached enlightenment that very day. Hearing this discourse is difficult to obtain (durlabha), even in innumerable Kalpas. Extremely rare (paramadurlabha) is the appearance of Tathāgatas and of persons who know this discourse by heart (asya dharmaparyāyasya dhāraka) (§ 190).

All who hear this discourse will reach the highest enlightenment. For 100,000 Kalpas, they will turn away beings from the Saṃsāra (saṃsārāt paścānmukha), will obtain pure Buddha-fields and will recognize the way to annihilation (nirodhamārga). They are able (bhavya) to recognize the support (niśraya), the place of what is beneficial (kuśalasthāna), the place of what is beneficial for supernatural knowledge (? abhijñākuśalasthāna) and the annihilation through the place of what is beneficial (kuśalasthānanirodha) (§ 191).

Then the Buddha asks about the meaning (kimarthanam) of annihilation (nirodha). Bhaiṣajyasena answers that the meaning is the place of Dharma (dharmasthāna). When the Buddha inquires about the meaning of the place of Dharma, Bhaiṣajyasena answers that Dharma means exerting vigour (ārabdhavīryatā), practising moral conduct (ārabdhasīlatā) and being provided with moral conduct (śīlasamanyāgamaitā). This forms the treasure of Dharma (dharmanidhāna). Although Bhaiṣajyasena did not ask but explained, the Buddha

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200. Cf. § 251. The references quoted in BHSD s.v. paścānmukha can be understood by help of the Saṃghāṭasūtra. A paścānmukha bodhisatva is a Bodhisatva who has turned away from the Saṃsāra and Maitreya ... paścānmukhiḥkṛtaḥ, Divy 481,5 most likely means “Maitreya (who was at the time a brahmaṛṣi, Divy 480-24-26) was made turning away (from Saṃsāra),” hardly “surpassed” A. Rotman: Divine Stories. Divyāvadāna Part 2. Somerville 2017, p. 194 with note 551, who lists previous attempts to understand this sentence, which has puzzled translators.
201. This is one of the ways of the śrāvakas, MPPŚ IV, p. 1737.
202. Cf. BHSD s.v.
203. Cf. § 205 vīryāṃbha.
204. Cf. MPPŚ III, p. 1687.
V.6 Importance of the Appearance of Tathāgatas for Understanding the Dharma (§ 193–194)

The next question concerns the reasons for the appearance of Tathāgatas in the world. Those who recognize the being provided with great learning (bāhusṛtyasamanvāgama) recognize the birth of Tathāgatas. Then they recognize that this is the place for happiness when Tathāgatas appear (tathāgatānām utpādasukhasthāna; F utpāde sukha-§). When Tathāgatas appear in the world, the beings understand all Dharmas, the Dharmas of the skill in means (upāyakusala dharma), the worldly and supramundane (laukika-lokottara) Dharmas and the worldly and supramundane knowledge (jñānāṇī) (§ 193).

Bhaisajyasena inquires which one (of the Dharmas) they would understand as Nirvāṇa after having thus understood knowledge. The Buddha answers that they understand only (eva) the Dharma and that for those who do so, the first gain (lābha) is the acceptance into the Dharma (dharmasamgraha; I saddharmaparigraha “accepted into the good Dharma”).206 If (the Dharma) is accepted as heard (vathāsrutam grhya), this will be gain in Dharma (dhārmika lābha) (§ 194).

V.7 Disastrous Effects of not Following the Dharma and of Associating with Non-Virtuous Friends (I) (§ 195–202)

V.7.1 Simile of the Careless Merchant (§ 195–196)

This profit in Dharma is contrasted in the following comparison to not developing faith in the Dharma and by associating with non-virtuous friends (cf. § 202 akalyāṇamitraśaṃsarga). A merchant who does business with a huge sum (puruṣabhāra-sahasra) of his own and borrowed (parakya-vakya) money (suvarṇa) is urged by his parents to make good use of it (sugarhīta) and to make a great profit (mahālābha), from which the parents hope to live happily (sukham jīvisyāma). Although the merchant promises to do so, he loses all his money (vināśayed vilavam kuryāt) within only one month because of his carelessness (pramāda). Being ashamed (sahṛr avatrāpyena), he does not dare to return home. However, his parents learn about his mischief, despair and curse their son (dusputro putrarūpam), because he had forced them to become slaves and labourers (dāsau karmakarau). In despair, they die. When the son hears that, he also despairs and dies (§ 195–196).

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205. The last question previously asked by Bhaisajyasena concerns the dreams of a Bodhisatva (§ 186).

206. This may also mean the acceptance of the good Dharma by those of correct understanding. However, the variant parigraha in manuscript I shows that this was not understood as an act by those who understand. This is confirmed in the following paragraph by mahādharmaratnavabhiṣkṛta and § 202 putro mayā parigṛhitāḥ. — The word saddharmasamgraha introduces the colophon to the Gilgit manuscript of the Ratnaketuparivarta, cf. Palola Śāhis, p. 21, no.7. This is equally ambivalent. It could mean that the donors mentioned in the colophon beg for acceptance into the Dharma of the community of Buddhists or that they themselves accept the good Law, cf. verse 148d asmākaṁ kuru samgraham where the young beings beg to be accepted into the Dharma. The plural in verse 220d dharmānāṁ samgraham is difficult to understand. — On the meaning of parigraha “acquisition as possession” particularly in epigraphy and law cf. O. v. Hinüber and P. Skilling: “An Inscribed Kuṣaṇa Bodhisatva from Vadnagar.” ARIRIAB 19, 2016, pp. 21–28, particularly p. 27 foll.; cf. also verse 223d gunasamgraha.
V.7 Disastrous Effects of not Following the Dharma (II) (§ 197–198)

The same happens to those who do not develop faith (prasīdantī) in the teaching (śāsana) of the Buddha. Their hearts will be pierced by the arrow of affliction (sokaśalyābhyyāhata-hṛdaya) at the moment of death because they die excluded from the jewel of Dharma (dharmaratnabahiṣṭkṛta) just as the parents die in despair because of the loss of gold (§ 197).

In the same way, those who do not develop faith in the teaching of the Buddha will experience pain at the moment of their death. After they have consumed their merit, they do not accumulate new merit in the right fields (sukṣetragata). Having consumed their merit (punyaparikṣīṇa) and with their heart being pierced by the arrow of affliction (sokaśalyaparigatahṛdaya) they see horrible rebirths at the moment of their death and despair being without a protector (trātā) who might save them from hell, rebirth as animals or Pretas or in the world of Yama (narakatiryakpretayamalokaviśaya) and from suffering (duḥkhā vedanā) (§ 198).

V.7.2 Dialogue between Parents and Their Dying Son (§ 199, verses 54–63)

The following verses contain a dialogue between desperate parents and their equally desperate son who, however, is about to die of a disease, not of despair. This introduces the description of the desastrous influence of non-virtuous friends.

The parents ask their son, who is about to enter the next world (paralokam ākramataḥ) and who talks helplessly (pralapataḥ): “What shall we do, son?” (kim karisyāma putraka). Then they utter the following verses (§ 199): It is not possible to grasp the horrible suffering caused by disease.207 You will not die, but a sick person fears death. You will be freed from the horrible disease, just hold on (dhyātin kurusva), and there will be recovery (siddhi) (verses 54–55). However, the son complains that his consciousness is about to be obstructed (niruddhyate vijñānam), that his body will not be able to cope (samsahisyati), that all his limbs hurt (duḥkhantī; AFI bhidyantī “are split”)208 like pieces of unconscious wood (kāṣṭhā iva acetanāḥ), that he sees death before his eyes and that his mother makes him feel uncomfortable (visvādayasi me amba)209 when she tries to encourage him (verses 56–58). The mother, however, thinks that her son suffers from hallucinations (viprakāra) during an attack of fever (kāyaṃ jvarākrāntam). The son denies this describing his painful condition again, and expressing his opinion that he is going to die (paśyāmi maraṇaṃ ghoram). Therefore, he seeks but is unable to find neither protection (śaraṇa) nor protector (trātā). The parents suspect that the gods might be angry (devakroḍha) with their son and suggest that a sacrifice should be prepared for his recovery (svastir bhavisyati). The son urges them to act quickly and to see a priest (devapālaka) (verses 59–63).

207. It is better to follow manuscripts AF reading vyādhi-duhkhaṇ.  
208. The reading in manuscripts AFI is superior.  
209. In verse 58c visvādayasi me amba / nāgatāṃ maraṇaṃ tava: (A mama) the verb visvādayasi (B visvā-“”) is obscure. It could be the causative to *vi-svad of uncertain meaning, cf. Sanskrit svadate “to like, to enjoy” or a hyper-sanskritism for viṣādayasi “you make me despair.” According to R. A. Gunatilaka the Tibetan translation has bdag-gi spro-bsrin zad “my comfort (?)” is gone (naṣṭa).” Also a mistake for viśvāsayasi is not totally unlikely.
V.7.3 The Parents Perform a Human Sacrifice; Their Son Dies (§ 200–202)

After the parents have gone to the temple (devakula) and venerated the god with incense, the priest (devapālaka) confirms the suspicion of the parents and suggests that they do homage (upakāra) to the god and prepare a human sacrifice (paśur ghātayitavaḥ puruṣaś ca) to cure their son. Although the parents are very poor (paramadairidra), they decide to propitiate the god in order to save their son’s life. They collect all their household effects (pariśkāra, F grhaparībhogapariśkāra), sell it and proceed to buy a cow. Then they borrow money under the condition to give back the loan (vācitam suvārṇam) in ten days. If they should be unable to do so, they will be slaves (dāsa) of the moneylender and his labourers (karmakara). They succeed in buying a man who is unaware that he will be killed (jīvitād vyavaropayati). Confused (sammaḥom āpanna), the parents do not return home but go directly to the temple and urge the priest to prepare the sacrifice (yajana). The parents themselves kill the man and the cow. Then the priest begins the sacrifice (ārabdho yajānam yajanāya) and burns marrow (medaṃ prajvālayati). Thereupon the god appears (avaṭīrya) and says that he has accepted (parīghīta) their son. Overjoyed (prītiprāmodyena sphujatu) and thinking that it is better that they are slaves, while their son lives, the parents return home only to find their son dead. In despair (nirāśibhītau), they died on the spot (tatraiva). The Buddha sums up that all this is to be considered (draṣṭavya) as the result of the company of non-virtuous friends (akalyāṇamitraśaṃsarga) (§ 200–202).

V.7.4 Rebirths of the Parents, the Son and the Innocently Sacrificed Man (§ 203–204)

Then Bhaiṣajyasena inquires about the rebirth (upapatti, abhīsamparāya) of the protagonists of this story. The answer is that parents and son are reborn in various hells.

On the other side, the innocently sacrificed man is reborn among the Trāyastriṃśa Gods, because at the moment of his death, he put his faith in the Tathāgata (cītatt prasādyā) and said only once “namas tasya bhagavate tathāgatasyārhatah samyaksambuddhāya” (IK namo buddhāya). By this root of merit (kuśalamūla), he will live 60 Kalpas among the Trāyastriṃśa Gods, for 80 Kalpas he will remember his previous births (jātismara) and will be free from all worries (sarvaśokavigata) in all his rebirths. At the moment of his birth, all sufferings will disappear (sarvaduhkhānī nirvāpavyayati). It is, however, not possible to lead all these beings to enlightenment (parinirvāpāyitaṃ)²¹⁰ (§ 203–204).

V.8 Various Results of Exertion (vīrya) (§ 205)

When asked about the reason why it is impossible to lead all these beings to enlightenment, the Buddha recommends exertion (vīryam ārabdhavyām).²¹¹ Then exertion is defined as the vision (darśana) of the attainments (phala), i.e. (yat uta): A site for exertion (vīryasthāna) is the attainment of srotaāpatti, sakṛdāgāmin, anāgāmin, arhatva and the annihilation as an

²¹⁰ With this play on words with (parinirvāpayati, the Buddha returns to the general topic of the possibility to liberate all beings and to decrease the number of beings abandoned in § 186.
²¹¹ Cf. ārabdhavīryatā as one of the three dharmanidhāna / dharmastra in § 192 with note 203.
Arhant (arhannirodha); the attainment of a Pratyekabuddha and the knowledge of the attainment of a Pratyekabuddha (pratyekabuddhaphalajñāna), the attainment of the stages of a Bodhisatva (bodhisatvabhūmiṣṭhūla) and the site of enlightenment (bodhīsthāna; F bodhisatvabhūmi) respectively. These are the names of the sites for exertion (vīryasthāna) (§ 205).

V.9.1 Simile of the Two Planters of Trees, the King and the Miraculous Tree (§ 206–209, verses 64–66ab, § 210–212)

A srotā-āpanna and the fruit of reaching srotā-āpatti are described with a comparison. Two men plant one tree each. The tree of the first man grows enormously on the very day it is planted. The tree of the second man does not grow at all because of a disease (vātaksobhena) and is pulled out by the man who planted it. Then a third man starts a quarrel with these two men because they have dug up his land. This man is not mentioned again in the text (§ 206).

When the king hears about this incident, he summons both men who appear before him full of fear. When he asks about the reason for their quarrel (kalahabhaṇḍanaṇavigrahaṇavivāda), they explain that they do not own land and planted trees on land which they hold on loan (yācitake prthivipradeśe). One tree grows and bears fruit, half of them ripe (āmārdham) the same day it is planted; the other tree does not. The unsuccessful planter claims that it is the fault of the successful planter that his tree does not grow. The latter invites the king to investigate (pariṣṭya) this matter, to see for himself, and claims to be innocent (§ 207–208). The king summons his 30 koṭīs of ministers (amātya), asks them whether they have ever seen or heard of such an event and urges them to decide this matter (niścayaṁ kartavyaṁ). The ministers, however, feel unable to do so and recommend that the king interrogates that man. This interrogation is limited to the question of whether he (probably the successful planter) tells the truth; he confirms that (satyaṁ etam) (§ 209).

In the following verses, the king expresses his incredulous amazement about the story, whereupon he is invited (by the successful planter) to go, plant a tree and see for himself (verses 64–66ab). After arresting both men (cāraṇāvarodham kārayati), the king sets out (bahir niṣkrāmati) accompanied by his 30 koṭīs of ministers. When the king himself plants a tree, neither sprouts (aṅkura), nor leaves, nor flowers, nor fruits appear.

The angry (ruṣṭa) king commands the ministers to fetch wood-cutting axes (dārupāṭakāni kūṭhārāṇī) and has the tree with leaves, flowers and fruits cut down in anger (roṣāt). As a result, 12 trees appear and after they are cut down, 24 fully developed jewel-trees appear and from them originate 24 birds (paksināḥ kurkuṭāḥ, F 24.000 paksināṁ)212 with golden crests, golden beaks and wings of seven jewels. Overcome by anger, the king himself takes up the axe and hits the tree, which oozes (pravahati) celestial liquid (amṛtodaka) (§ 210–211).

The king, who is badly shaken (samvignamanas) by these events, orders to free both men and to bring them into his presence. Then he asks about the reason for his failure and for the multiplication of the tree planted by one of the men.213 The simple answer is that the

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212. The word koṭī seems to be lost here, cf. § 214.
213. Here, the tree, when cut down, multiplies by doubling (dvigunaavṛddhyā) from 1 to 2, 2 to 4, etc. up to 24.
successful planter has accumulated more merit than the king (§ 212).

V.9.2 The Successful Planter Reveals His Intention to Become a Buddha (§ 213, verses 66cd–69)

Immediately, the ministers ask the successful planter to become their king because the previous (pūrvinaka) king is no good (na śobhate) (§ 213). However, the offer is rejected in the following verses. Then the ministers are told that he does not strive after worldly power (rājyabhoga) or riches (dhānya and dhana) but that he puts his faith in the Buddhas wishing to become a Buddha himself and to reach the peaceful (śānta) Nirvāṇa (nirvāṇadhatu), where there is the Tathāgata. He wishes to instruct the ministers in the Dharma which leads to the city of Nirvāṇa (nirvāṇapuragāmin). Having sat down cross-legged (paryaṇkam avabandhitvā), he admits (pratijñām akarot) that he was arrested (bandhanam āgata) because of previous (pūrva) bad deeds. On the grounds of the wish to become a Buddha (prāṇidhi), however, he hopes that all his evil deeds will be annihilated (pāpakṣaya) (verses 66cd–69).

V.9.3 Golden Birds Explain the Rebirths of the Planters and the King; the King and His Ministers Become Bodhisatvas (§ 214, verses 70–75)

After this wish is pronounced, 24 koṭīs of birds (pakṣinakukkuta) strike (parāhananti) musical instruments (tūrvāṇi; K pṛthivyām “on the ground”) with their diamond-beaks (vajratuṇḍa). 32,000 kūṭāgāras measuring 25 Yojanas each appear and 24 (or 24 koṭīs according to AÍK) birds with golden crests, golden beaks and golden faces (suvarnamukha)214 sit in each kūṭāgāra. They utter the following verses in a human voice (§ 214): The king will suffer from undesirable (aniṣṭha) results (phala) because he cut down the tree, but 2400 koṭīs of trees are standing again now. They ask him whether he knows who the person is that planted the tree. The king declares his ignorance and begs for an explanation. He is told that this person will be born as the light of the world (lokapradyota) and as the guide (vināyaka) who rescues all beings from the fetters that keep them in their existence in the Saṃsāra (samsārabhavabandhana). When asking about the bad Karma of the second person whose tree does not grow, the king is told by the birds that this is the foolish (mūḍha) Devadatta who did not do any good (na kuśalam kiṃcit). How could his tree grow? (verses 70–75).

Upon hearing this discourse (dharmaparyāya), the 30 koṭīs of ministers become Bodhisatvas firmly established in the ten stages (daśabhūmipraṭiṣṭhita) and acquire supernatural knowledge (abhijñāpratilabdhā). The king was firmly established in ten stages and acquired an understanding of the beneficial Dharmas (kuśaladharmābhīsamaya) (§ 214 continued).

214. The words tūnda and mukha are perhaps to be understood as synonyms; suvarnamukha is missing in manuscript A.
V.10 On Young Beings (§ 215–260)
V.10.1 Masses of Beings Approach the Buddha (§ 215–219)

When Bhaiṣajyasena asks why 30 koṭīs of persons (jana, i.e. ministers) are firmly established in the ten stages and acquired higher knowledge, the Buddha promises an explanation, smiles and emits 84,000 rays from his mouth (mukhadvāra) in some 100,000 colours (ānekaśata-sahasravarna) such as blue etc. (nīlapiṭalohitāvadātāmanamjaṁśṭāśpaṭikarajata), which illuminate the unlimited (anantāparyanta) world systems and return to be absorbed in the Buddha’s head (§ 215).

When Bhaiṣajyasena inquires about the reason for the smile the Buddha asks whether he sees crowds of people (janakāya) approaching. When Bhaiṣajyasena denies this, he is asked to look more closely (§ 216).

Doing so, Bhaiṣajyasena sees one huge tree of 7,000 Yojanas each in the four directions and in zenith and nadir. In each tree, 25,000 koṭīs of crowds of people (janakāya) are assembled silently and motionless (§ 217). Bhaiṣajyasena begs for permission to ask the Buddha and inquires why all these many persons stand silently and motionless. The Buddha asks Bhaiṣajyasena to go and ask the Tathāgatas, from which world system the crowds of people (janakāya) have come. He should go by using his own magical power and return by using that of the Tathāgata (§ 218–219).

V.10.2 Bhaiṣajyasena’s Visit to Candrapradipā (§ 220–231, verses 76–80)
V.10.2.1 Bhaiṣajyasena Meets the Tathāgata Candrāvatikṣetra in Candrapradipā (§ 220–221)

Starting from this world system (īto lokadhātā) and after crossing 96 koṭīs of world systems (lokadhātu), Bhaiṣajyasena reaches the world system named Candrapradipā where the Tathāgata Candrāvatikṣetra resides (tiṣṭhati dhryate yāpayati [3+3+4]) and teaches the Dharma surrounded and respected (puraskṛta) by 80,000 koṭīs of Bodhisatvas (§ 220). Bhaiṣajyasena tells the Tathāgata Candrāvatikṣetra that he crossed 96 koṭīs of Buddha-fields (buddhakṣetra) arriving from the Buddha field of the Tathāgata Śākyamuni in the world system Sahā. Nowhere had he seen215 that many beings as had been there (tatra, tatrastha, i.e., in Buddha Śākyamuni’s Buddha field) assembled, having arrived from the ten directions. He does not see that many beings here (īhastha, i.e., in Candrapradipā) (§ 221).

V.10.2.2 Beings Born in a Tree (§ 222–226)

Candrāvatikṣetra answers that the crowds are meeting there (tatraiva, in Sahā and not here in Candrapradipā) and are standing together (saṃcaranti saṃtiṣṭhati). When Bhaiṣajyasena does not understand (yathā katham punar), Candrāvatikṣetra explains that these are beings produced (sambhūta) from unconscious (acetana) trees216 Bhaiṣajyasena has neither heard nor seen that human beings are born (jāyante) in an unconscious tree. In order to dispel Bhaiṣajyasena’s disbelief Candrāvatikṣetra promises to demonstrate this presently (§ 222). He

215. The combination paśyāmy āśīt seems to indicate the past tense.
216. Cf. § 217; MPPS IV, p. 1830 note 3.
stretches out his extremely beautiful arm (śatapunyavicitra). 100,000 kōfis of crowds of people appear from his arm. Every single crowd stretches out a hundred arms to shower the Tathāgata with various incense and fragrance. Bhaiṣajyasena sees all this, and Candrāvatīkṣetra explains that these unconscious crowds appeared and are re-born (pratyājāta) as unconscious human beings (manusya). Then all the hundreds of arms of every single being are dropped (vikṣṛyante) (§ 223).

Bhaiṣajyasena goes on to ask what it means that a hundred arms of these human beings are dropped in one moment (muhūrtamāreṇa). If it is impossible that the hundred-armed ones can be liberated, how can two-armed humans be liberated? Candrāvatīkṣetra answers that beings are born unconscious (acetana) and annihilated (niruddhyante) unconscious. Moreover, our body is to be considered as if it were unconscious (acetanabhūta, or insensible, cf. verse 100a and 148c).

At this point, Bhaiṣajyasena comes back to the young and old beings. After confirming that these categories exist, Candrāvatīkṣetra explains that those who dropped their arms are old and those who appeared (nirjāta) in the trees are young beings. Next Bhaiṣajyasena wishes to see the young beings (§ 224). Candrāvatīkṣetra (F here Candrāvatī) stretches out his right hand, and 100,000 kōfis of crowds of people from the four directions and 100,000 kōfis from zenith and nadir arrive, venerate the feet of Candrāvatīkṣetra and remain silent (§ 225). Being asked for the reason why the beings do not talk to the Tathāgata, Candrāvatīkṣetra explains that an unconscious piece of land (prthivipraḍeśa) does not talk and does not know the antagonists to a (wrong) way of life (dharmaskandha, cf. § 237). This is so because some (ekatya) of the young beings do not understand birth (utpāda) and cessation (niruddha). Although they have witnessed (drṣṭvā) old age, disease (vyādhī), death, untimely death (akālamṛtyu) etc., they do not understand all this. Having seen (drṣṭvā) all these bitter (kaṭuka) sufferings they do not make any effort (udyogam āpadyante; AFI[K lacuna] udvegaṃ “agitation”); so how could they understand? It is necessary to instruct (śikṣitavya) them time and again (§ 226).

V.10.2.3 Description of Young Beings (§ 227–228)

Bhaiṣajyasena inquires from where the young beings, who do not know the Dharma, arrive (āgačchanti) and where they are re-born (cyavanti, upapadyante). Candrāvatīkṣetra answers that when they take (pratigṛhṇanti) a human existence (mānusyakam ātmabhāvaṃ) this is not effected by a silversmith (rūpyakāra), a blacksmith (cīmarakāra; manuscript A ayaskāra “blacksmith”), a carpenter (kāṣṭhakāra), a potter (kulāla, manuscript A kumbhakāra) or by fear of the king (rājabhaya). It happens (sambhavati) because of the union of a couple

217. For the meaning of puṇya cf. puṇyagandha “fine fragrance,” Conze: Materials s. v.; śatapunyavicitra is missing in manuscripts FIK(A lacuna).
218. Manuscript F has ayonijā ete satvā instead of pratyājāta.
220. The figures seem to match those in § 217. Obviously, dasahhyo digbhyaḥ in the Gilgit vulgate is a mistake for caturbhhyo digbhyaḥ (thus manuscripts IK[A lacuna]); instead of paṃcāśat read paṃcāśatasahasrāni: 50,000 arrive from the nadir and 50,000 from the zenith, which is equal to the figures mentioned in § 217. If so, this might indicate that the silent crowds moved from the Sahā world system to Candraprādipa.
221. Probably read nālapati na samlapati ... na (thus manuscripts FI [A lacuna]) prajānāti.
(śrīpuruṣasamīyoga) that is accompanied by bad Karma. They must be taught various arts (śilpa) time and again. They experience (anubhavanti) infinite bitter suffering that originates from the ripening (vipāka) of their previous evil deeds. The young beings that have come here and do not rise (nottiṣṭhanti) experience this suffering. Therefore they do not talk. In this way, the young beings do not know what is beneficial (kuśala), and they do not understand arising and cessation (utpāda and nirodha). They will not obtain a human existence (mānuṣyaka ātmabhāva). These are called young beings (§ 227).

The next question discussed is the arising and cessation of the young beings. Again Candrāvatikṣetra begins with a comparison. Just as a man slowly kindles a fire (āgniṃ kāṭhena parimarjayet) so the human existence (or: human body) is produced (samjāyate) first. Once (the body) is there, it experiences feelings (vedanā).

Bhaiṣajyasena asks who is born after he is reborn (abhijāta jāta) and who has entered Nirvāṇa (parinirvṛta). The answer is that only (eva) a Buddha is born after he is reborn222 and that only a Tathāgata has entered Nirvāṇa (§ 228).

V. 10.2.4 Simile of the Burning Prison (§ 229–230)

Again a comparison follows. A certain man is put into a dark jail (timirāgāra) by the king where he sees only darkness. Another person (having experienced) painful feelings previously (pūrva-dukkhavedanā) sees (dṛṣṭa) this and thinks that without making an effort (anabhyasita), the man in jail is going to die. Therefore, he leaves (chorayati; F wrong reading corayīta) a small fire (sūksma āgni) in the house.

When the prisoner (cārakāvaruddha) sees the ray of light (āgni-raśmi), he takes heart (āśvasta) and new energy (utsāham vardhayet). However, for some reason or other, the fire gets out of control, the house goes up in flames (samantatah prajvalet), and the prisoner is burnt to death. When the king hears this, he resolves in distress (cintāyāsa) that he will no longer imprison anybody in his realm (svavīṣaya).

After this experience, the king comforts (samāśvāsayet) his subjects (svavīṣayanivāsin) (by informing them) that prosecution (? daṇḍopacāra), imprisonment (bandhanāvarodha) and capital punishment (jīvitāvināśa) will come to an end in his realm and thus everybody can live free from fear (§ 229).

In the same way as the prisoner who burns his own body in the burning house, the Tathāgata who has burnt all impurities (sarvakleśadagdha) and cured all diseases (sarva-vyādhipraśānta) is taking care of the well-being of the beings. (Like the king) who liberates the beings from capital punishment (vadha) and prison (bandhanāvarodha), the Tathāgata who has got rid of the impurities (mala), passion, hatred and delusion (rāgadveṣamoha) comes into this world like a light for all beings and liberates young and old beings from rebirth in hell, in the body of an animal, a Preta or an Asura (§ 230).

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222. The awakening is considered as a second birth.
V.10.2.5 Praise of the Buddha-field and the Buddha by a Voice from the Sky (§ 231, verses 76–80)

The following verses are spoken by a voice ringing up from the sky (§ 231). It is a praise of the field of a Buddha (jīnakaṣṭra), where seeds do not perish. A Buddha develops the means (upāya) to attract all beings (sarvasatvaparigraha). Although he is in Nirvāṇa (nirvāṇa-dhātau san), he appears on earth (drṣyate dharanīdale). Having pacified the whole world, he clears (śodhetti)223 the gift to a Buddha.224 Gradually he liberates all beings, young (navaka) and old (purāṇaka), from the triple world (tridhātuka). The doors of hell are closed, animals and Pretas are liberated, peace rules in this world,225 and happiness in the yonder world (paraloka) (verses 76–80).

V.10.3 Liberation of the Young Beings (§ 232–260)

V.10.3.1 For a Last Time the Buddha Praises the Saṃghāṭasūtra (§ 232, verses 81–82)

These verses conclude the episode in Candrapradāpa. Without this being stated expressly in the text, Bhaiṣajyasena is back with the Buddha. The Buddha smiles and recites two verses (§ 232). It is good (sādhu) to see (darśana) holy men (sādhu) and to see the Buddha. The field of Dharma and the field of virtue (dharmagunakaṣṭra)226 are good. Harmony in the Saṃgha (saṃghasāmagrī) is good. The exposition of the Saṃghāṭasūtra (saṃghāṭanirdeśa), which leads to the extinction of all evil, is good. Those who hear this Sūtra will reach Nirvāṇa (pada uttama) (verses 81–82). This is the last reference to the Saṃghāṭasūtra.

V.10.3.2 Innumerable Beings Arrive to Listen to the Buddha while Various Miracles Happen (§ 233–236)

When Bhaiṣajyasena inquires about the reason for his smile, the Buddha makes sure that Bhaiṣajyasena sees all the young beings, which will become that very day (adyaiva) Bodhisatvas firmly established in the ten stages (daśabhūmiratiṣṭhita) (§ 233).

Then Bhaiṣajyasena stands 80,000 Yojanas high in the air and 80,000 kofi of gods shower a rain of flowers on the Buddha. When the young beings see this, they all pay homage (§ 234).

Standing high up in the air, Bhaiṣajyasena utters words (vāg bhāṣate), which resound in the Trisāhasramahāsāhasrī world system by their sound (śabdena). The beings re-born in the 32 great hells hear it. The 32 groups of gods hear it. The Trisāhasramahāsāhasrī world system is shaken by an earthquake in six ways (śaḍvikāra). 84,000 Nāga kings are shaken in the great ocean. Innumerable Rākṣasas arrive in Jambudvīpa. 30,000 kofi of Pretas and 25,000 kofi of Yaksas and Rākṣasas arrive from the capital Aḍakavatī.227 A huge assembly unites

223. The Buddha “repays” (śodhetti) the debt he incurred by receiving gifts.
224. Cf. verse 9d buddhadaśam; verse 78d buddhaṃ...dakṣinām is a split compound.
225. Because of the following paraloka it seems better to understand lokesmin as loke (a)smin., cf. A 34d (note 816) trbhavasmi; II.2.3 Remarks on the Manuscripts 1. Manuscript A.
226. gunakaṣṭra is defined as gunakaṣṭtram triṇi raināni, pudgalaviśeso vā kaścit phalasamāppattiviveṣa-prāptah, Abhidh-k (ed. P. Pradhan 1975) 232.1.
227. Probably read adakavatyaṃ (F atakavatya) rājadhatya-m-āgatāni; on the ablative °-yā see BHSG 10.122.
before the Buddha (§ 235).

While the Buddha teaches the young beings, the Bodhisatvas in innumerable world-systems arrive by their own magical power. Bhaisajyasena, still standing high up in the air, names the members of the assembly who came to listen to the Dharma (dharmāśravāṇa) (§ 236).

V.10.3.3 On Dharmaskandhas (§ 237)

The Buddha asks Bhaisajyasena to come, and Bhaisajyasena descends by his own magical power and asks the Buddha by what quality (kiyātā) the Dharmaskandha is a Dharma-skandha. The Buddha replies that a Dharmaskandha (antagonist to a bad way of life) is taught for a person who practices chastity (brahmacarya) to abandon all evil (sarvapāpād viramati). Bhaisajyasena confirms that he sees the young beings abandoning un-chastity (abrahmacarya). Immediately they will receive a Dhāraṇī (dhāraṇīpratilabdha) and will be provided with all Dharmas.

The next question of Bhaisajyasena concerns the means (upāya) by which so many beings have come together to listen to the Dharmaskandha (§ 237).

V.10.3.4 The Moment of Death (§ 238–240)

The Buddha replies that there are many beings who do not hear that birth, old age, disease, pain (sokaduhkha), separation from friends (priya) and meeting disagreeable people (apriya) is suffering. Only death ends all suffering. The life in the body (kāyajīvita) is called all suffering (sarvaduhkha) (§ 238).

When the young beings hear this exposition (nirdesā), they ask whether they, too, must die. When the Buddha confirms that all beings must die they continue to ask about how the moment of death approaches.

At the moment of death (maranakāla) and in the last moment of consciousness (carimavijnāna) the three winds called annihilation of consciousness (vijñānanirodha), confusion of consciousness (vijñānavibhrama) and accompanied by agitation of consciousness (vijñānasaṃkṣobhasamuyakta) arise. At the moment of death, three (winds) destroy ( nirghātayanī) the body (the winds) named knife (śastraka), needle (śucaka) and (a)śṭhīlaka. Then the body is defined as set on fire (ādīptaka), a site of fire (dahana-

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228. The meaning of dharmaskandha “opponent or antagonist to a (wrong or bad) way of life” follows from Abhidharmakośa I.26 cartipratipakṣas tu dharmaskandho ‘nuvarṇitah explained as evam tu varṇayanto aśītiṣ ca caritasahasrāṇi satvānāṃ. rāga-devamahamānādi-caturābhādāna. teṣām pratipakṣena bhagavatā śīrṣa dharmaskandhasahasprāgy ukti, Abhidh-k (ed. P. Pradhan. 1975) 17, 17–19 “opponent to a (wrong) way of life is however taught as a secondary (ānu-) meaning of Dharma-skandha (the first is the well-known division of the scriptures into 84,000 Dharmaskandhas). Thus there are 80,000 (wrong) ways of life of the beings that are divided into a life full of passion, hatred, delusion, pride etc. As their opponent the 80,000 Dharmaskandhas are taught by the Lord.” (One dharmaskandha each against rāga etc., cf. silādayo dharmakkhandhā gunakotthāsā, It-a 6,23, partly enumerated It-a 6,22–7,34). On this paragraph in the Abhidh-k see A. Bareau, Vāk 3. 1953, p. 63. In Sgh § 36 (with note 119) dharmaskandha is qualified by pāpaka.


230. These winds are enumerated among others at Śikṣāsamuccaya (ed. C. Bendall. 1897–1902) 248,13, where śucaka (read sūkika?) is preceded by kṣuraka; on the meaning of the medical term aṣṭhīla cf. G. J.
vāsaka), massive (*medika, manuscript F kheḍika “phlegmatic”; I keda),
impassioned (śrīṅgārika, manuscript F śrīṅgāti, cf. II.2.3 Remarks on the Manuscripts 6. Manuscript F),
cremation ground (śmāśānika), stupid (durbdhī), heavy burden (bhāraguru), tormented by
birth (jātipidita), shaken by birth (jātisamkṣubhita), pervaded by life (jīvitaparībhāvika) and
leading to the separation from the beloved ones at death. These are the names of the body
(śarīranāmāni) (§ 239).

The questioning continues with inquiring about what lives on and what dies. This is
answered in the following way: Consciousness dies, but merit lives on. After a description of
the parts of the body that hold it together (baddha), it is said that 8.400 families of worms
(kṛṇikula) are living in the body. All these living beings (prāṇaka) die and despair at the time
of death. When a human being is going to die, a wind agitates (vātasamkṣobhah samhludati)
all these beings and incites them to devour each other. Then they suffer in various ways,
begin to gradually devour each other (anyonyabhakṣana), suffering various pains such as the
loss of relatives. In the end, two living beings are left who fight each other for seven days
until one is crushed (nirmathyate), and one is released (mucyate). That is the way of the
world (?) tat katama ucyate dharmah) (§ 240).

V.10.3.5 Well-meaning Persons and the Buddha Admonish a Foolish Man (§ 241–242,
verses 83–84)

In the same way as the death of all these living beings is caused by mutual annihilation,
foolish ordinary people (bālaprthagajana) cause mutual annihilation. They do not fear birth,
disease or death. Exactly as these two living beings (prāṇaka), the foolish ordinary people
fight one another.

At the time of death, well-meaning men (sādhupuruṣa) address (a foolish ordinary
person) asking whether he finds (āpadyase) comfort (viśvāsa) and whether he has not seen
any danger (ādīnava) such as death, birth etc. When the foolish ordinary person admits
having seen all that, the well-meaning men ask why he did not accumulate (kṛta) the
necessary roots of merit (kuśalamūla) as well as the roots of merit originating from good
behaviour (dharmanakanda as defined in § 237) leading to welfare (hita) in both worlds.
Then the question is repeated in a slightly different wording asking the foolish man why he
did not prepare the roots of merit as prerequisites (kuśalamūlasamabhāra) for being released
from birth etc. and why he did not carefully consider all this (manasikārapratyaveksana).
The reproach continues with the astonished question of why he has not heard the gong being
beaten on the ground (prthivyām gandyām ākoṭanasabdam, cf. § 160 F vajreṇa bhūmiṁ
paraḥānata and K § 214 [note 1681] vajratundaṇa prthivyām paraḥānanti?) or seen the
inhabitants of Jambudvīpa fasting (upavasananam upavasanta), planting roots of merit in the
field of the Tathāgata, venerating and supporting the Buddha and the four groups of his

p. 333 note 288.

Cf. CDIAL no. 10331 mēla-/*mēda- “meeting, collection” (?). It is not impossible that the word medika
is related to the technical term mend(h)ika Kautalya 2.3.16 used in the description of a city gate, cf. O. v.
Hinüber, rev. of “D. Schlingloff: Fortified Cities of Ancient India. A Comparative Study. London, New York,
pp. 1850 foll.

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followers (*cataśrah parśadah*) in various ways and living in accordance with the teaching of the Buddha (*śāsane bhinvusta*). Thus, they tell him (manuscript I adds *hitakāmasya*, “who longs for welfare”) what is good for him. For nothing is done by the gods (*devakṛta*) they tell him that he acted badly (read *asādhu* with manuscript I for *asādhus*) after coming (*āgatya*, i.e. being born in) to Jambudvīpa (§ 241).

The following verses repeat the content of § 241 in the form of a dialogue between the Buddha (*dharmarāja*) and the dying man (*mp<ya>tasya*). The King of Dharma instructs (*anuśāsan*) and asks the dying man (§ 242) why he has not accumulated any merit that would have saved him from hell, although he heard the Gaṇḍī being beaten and the teaching of the Dharma (*dharman deśayamānaṃ*) that leads to the calm Nirvāṇa (*śāntam nirvāṇagāmīnaṃ*) (verses 83–84).

**V.10.3.6 The Foolish Man Confesses His Misdeeds and Fears Rebirth in Various Hells (§ 243, verses 85–95ab)**

The foolish man addresses the Dharmarāja and answers in the following verses (§ 243) that he was stupid, under the influence of bad friends (*pāpamitravaśānuga*) and that his mind was confused by desire (*kāmabhṝntena cetasā*). He continues to enumerate his misdeeds, such as harming living beings (*prāṁśinām hiṃsā*), destroying property of the Sangha (*sāmghikām vināśitaṃ*), breaking into a Stūpa (*stūpabheda*), speaking evil words (*dauṣṭulyaṃ vākyāṃ*) with a wicked mind (*pradaṃṣṭena antara-ātmanā*) and harassing his mother (verses 85–87). As he recognizes the misdeeds (*aparādda*) that he has done with his own body (*svaśāreṇa*), he sees before him all the hells in which he is going to be tormented and from which there is no escape (*dvāran te na labhisyaṇti*). These are the eight hells *raurava, saṁghāta, pratāpana, mahāvīci, mahāpaḍma, kālasūtra, kumbha* and finally *kṣūra*. At the end, he invites all beings to look at his tormented body (*kāyaṃ duḥkhaprapāḍitam*) (verses 88–95ab).

**V.10.3.7 The Foolish Man and Other People Regret Their Sinful Lives (I) (verses 95cd–131)**

**V.10.3.7.1 The Life in Luxury and the Consequences (verses 95cd–113)**

In the next group of verses he describes his way of life that was based on stealing the wealth of others (*arīṭa parakṛṭa*) for the benefit of his household (*veśa*) whose members are enumerated (verses 95cd–97c). He used vessels made of silver and gold, wore expensive clothes, had a wonderful (*suvicitra*) house built (*kārāpana*) that was filled with numerous men and women, listened to music and enjoyed perfumes. In the end, he calls his body insensible (*acetana*, cf. § 224) and accuses it of being ungrateful (*na kṛtajña*). Because of his body, he was confused, and now he does not find any protector (*trātā*), but after a horrible agitation of the bodily winds (*vātasaṃkṣobha*), which torment the body (*śarīrāparitāpāna*), a being is reborn. He continues to describe how he took care of his body by eating tasty food,

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232. That is one should act and not wait for things to happen. This may be a proverb.
233. From the following verses, particularly verse 120a *mṛyato mama*, it is evident that the man is about to die and not yet dead as the word *mṛtasya* in all manuscripts suggests.
234. A different list of the eight hells is found in § 42 (with note 123).
235. He suffers from a horrible disease and after his death he is reborn as some being or other (*kaścit satvah*),
although his health suffered and by wearing beautiful wreaths. However, his eyes were without protection (cakṣuṣṭrāṇa) and were seduced by beauty. The eyes and the ears are the reason for evil deeds because they (the eyes) did not see (mayādṛṣṭvā < mayā adṛṣṭvā), what he did. Moreover (bhūyaḥ), his arms are struck by a Vajra\(^{236}\) (verses 97d–103).\(^{237}\)

Then he continues to enumerate the various ways in which he was living in luxury with a strong emphasis on perfumes, which he used (verses 104–109). In short, his way of life was that of a king with a harem as well as hunting parties (mrgayā) and killing innocent deer (niraparādāḥa mrga) (verses 110–111).

All these evil deeds, including eating the meat of others (paramāṃsa), were committed out of ignorance of the yonder world. The result is his present suffering. He was foolish and did not know death, which has come now, while he is without protector, because out of stupidity he (only) nourished his body (śarīraṃ poṣītam) (verses 112–113).

V.10.3.7.2 Mourning of the Relatives (verses 114–117)

The following verses describe the approaching death and, in some detail, the mourning of his relatives (verses 114–117).

V.10.3.7 The Foolish Man and Other People Regret Their Sinful Lives (II) (verses 118–131)

When he is affected by the snake of death (maranoragasamsprśṭa), he does not find the medicine applied by doctors (vaidya) helpful but prefers the Dharma medicine which liberates from the snake of impurity (kleśoraga). He complains that he is not given the right medicine (mā mā imam) when he is about to die (mṛyata). Trying to strengthen the body necessarily ends up in disaster (nāśa) because the body is ungrateful (kṛtaghnatvam kariṣyatī) (verses 118–121). Next, he appeals to his children to protect him against death and to stop looking at him weeping helplessly (nirarthaka). Instead, they should show some gratitude because he had taken away the property of others in order to raise them (posaṇārthaka), and they should not increase his despair (nirāśa).

Threatened by a painful rebirth (jātidurgatisaṃtrasta) and tormented by death, the foolish man is confused by craving (trṣṇā) and experiences bitter results. Being born in a bad family (viśame kule) he lives in the prison of affliction (śokabandhana). Other people feel sorrow once they realize his small merit. Without donations and a good way of life, the foolish person turns away from the Dharma in confusion (bhrānta) and does not know rebirth being tormented by the poison of the snake of impurity (kleśoragaviśārdita). Confused, a foolish person (bāla) is led astray (bhrāmyate) by his ignorance ([a]vidyā) to where there is no liberation (mokṣa). He does not know the aim that is liberation (mokṣārtha), is confused and commits bad deeds. Because of these impurities (kleśa), a foolish person is constantly out of his mind (vyākṣiptamānasa). His body (kāya), which is in flames and entangled in various fetters wanders about (bhramate) without finding comfort (saukhya). He does not know the

\(^{236}\) That is, he is unable to act(?).

\(^{237}\) Here ends manuscript F.
comfort leading to infinite happiness (saukhyām atyasukhāvahān), the field of the Buddhās that provides happiness, the roaring (mahāgada)²³⁸ Dharma-cakra, good conduct, the truth of the various ways of good conduct (i.e., the ten śīlas; satyām śīlānām) and the Tathāgatas of powerful voice (brahmaghoṣa) (verses 122–131).

V.10.3.8 The Buddha Sums up the Misery of a Foolish Person (§ 244, verses 132–134)

The Buddha sums up the content of the verses which describe the lament of beings at the moment of death and tells Bhaisajyāsena that there is nothing to protect them but the result (phalavipāka) of their good deeds (sukṛta karma) (§ 244). Then he adds some verses, again pointing out various pains in hell such as consuming hot iron (cīmara) etc. as the consequence of misdeeds. A foolish person is unable to find comfort (saukhyā) because he does not know the Dharma and is led astray (bhramatī) by wrong Dharma (adharmena) (verses 132–134).

V.10.3.9 The Result of Faith and Good Conduct (verses 135–140)

On the other hand, who develops faith (śraddhā), good conduct (śīlā) as well as wisdom (prajñā), and associates (bhajate) with virtuous friends (kalyāṇamitra) soon becomes a Tathāgata. He practices the best (śreyā) exertion (vīrya) in order to be reborn in the world of a Buddha (buddhaloka). He should then teach the beneficial Dharma attracting, all beings (sarvasatvaparigraha). Having developed benevolence (maitrāṃ cittām) and practicing chastity (brahmacarya), he will be accomplished in the right practice (pratipatti) after he has heard the Buddha who demonstrates (the way to) deliverance (vimukti) and who acts as the parents of the world (lokasya mātāpitāram). This is called the thought of enlightenment (bodhicitta). Those who listen with respect (gauravād) to a virtuous friend presenting the highest (paramāṃ) and very difficult (suduṣkaram) teaching of the Buddha (buddhasāsana) will become Buddhās who liberate all beings towards the calm Buddha-fields²³⁹ (verses 135–140).

V.10.3.10 The Earth Quakes and Splits Open; from the Clefts Young Beings are Born as Companions to the Young Beings Present (§ 245–246)

With the Bhaisajyāsena noticing that the earth is quaking (cf. § 250), the topic changes. When the Buddha asks him to look around, he sees the earth opening in the four directions and from the clefts (prthīvīvīra) 20 koṭīs of human beings (manuṣya) and from the nadir 20 koṭīs, as well as from the zenith 25 koṭīs, are born (§ 245).

When the young beings ask the Buddha about these human beings, he tells them that the crowds of persons (janakāya) are born as their companions and that they will die as all beings do (§ 246).

²³⁸ Cf. Dhātupātha 10.313,314 stanagadī devaśabde “the roots stan and gad mean divine sound (thunder).”
V.10.3.11 The Young Beings Wish to See the Tathāgata as well as Bodhisatvas and to Listen to the Dharma (§ 247)

Then the young beings who were born earlier (pūrvimaka; than the janakāyas emerging now from the earth) confess that they are unable to see birth and death again.

When the Buddha asks whether they are able to undertake the force of energy (vīryabala, cf. § 249 and verse 145d vīryasthāma), the young beings reply evasively that they wish to see the Tathāgata face to face, hear the pleasant (mrṣṭa manāpa) Dharma from him (ṣṛṇyāmo dharmaśravanam), see the Tathāgata together with his pupils (tathāgataśrāvakaśasāṅgha) and the Bodhisatvas of great magical power (mahārddhika mahānubhāva), because they are unable to see birth and death (§ 247).

V.10.3.12 Bhaiṣajyasena and Other Bodhisatvas Display Their Magical Power (§ 248–249)

Their wish to see powerful Bodhisatvas is immediately fulfilled by Bhaiṣajyasena, who rises together with 500 Bodhisatvas into the air by their magical power (rddhibalena), walks up and down (camkramanti), sits cross-legged and meditates. The Bodhisatvas produce tigers, lions, serpents (vyāda) and elephants that emanate (niṣkrāmantī) from their bodies. They display various miracles (vikurvita) by their great magical power; they sit down cross-legged on mountains, rise 20,000 Yojanas high in the air and descend (avataranti) as 10,000 koṭīs of suns and moons (§ 248).

When asked by the young beings why this splendour and these miracles appeared, the Buddha advises them to look at the sun and moon that have appeared and at the splendour as well as the miracles that are shown by the Bodhisatvas before they teach the Dharma out of compassion for the world for the well-being of everybody. Having displayed (upadarśayitvā) their force of energy (vīryabala, cf. § 247) on the spot (ihaiva) in their human body (māṃsavyake kāye), they display such a magic power (rddhibala). Finally, the Buddha is asked to teach the Dharma in order to make splendour appear (raśmyavabhāsaprādurbhāvāya) (§ 249).

V.10.3.13 Prediction that All Beings Present will be Liberated (§ 250–252, verses 141–150)

The Buddha, however, comes back to the earthquake and Bhaiṣajyasena’s earlier question (cf. § 245). After the Buddha had assured Bhaiṣajyasena that he will explain to him (darsāisyāmi) everything relating to past, future and present (atiitānāgatapratyutpanna), Bhaiṣajyasena asks the Buddha to instruct him in order to dispel his mental worries (kaukṛtyavinodanārtham) about the 84,000 gods, 84,000 koṭīs of Bodhisatvas, 12,000 koṭīs of Nāga Kings, 18,000 koṭīs of ghosts (bhūta) and 25,000 koṭīs Pretas as well as Piśācas that surround the Tathāgata240 (§ 250).

The Buddha declares that these beings who have assembled in his presence to listen to the Dharma will turn away from the Śaṃsāra (samsāram paścānmukham kariṣyanti). This very

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240. This assembly is mentioned last in § 235.

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day they will reach the ten stages (daśabhūmipratilābhin) and, having been firmly established in the ten stages (daśabhūmipratisṭhita), they will attain (anuprāpsyanti) Nirvāṇa (nirvāṇa-dhātu). They will embrace the teaching of the Buddha, seeking the well-being of all beings and bring happiness to them (sukhāvaha). They have done their duty (kṛtadharma) for the liberation from old age as well as death and they bring happiness (sukhāvaha). Having vanquished (nirjīvāṇa; manuscript I varjīvā “avoided”) the snare of impurity (kleśapāśa), they will gain the teaching of the Buddha (buddhaśāśāsana).

Bhaiṣajyasena asks why beings born (uppana) in many varieties (satvarsthāna), on account of their manifold (nānāvicitra) Karma, are surrounding the Buddha (§ 251). The Buddha replies over seven verses that confused (mūḍha) beings do not know from where liberation (mokṣa) might come. Many young (navaka) beings will know all Dharmas in order to receive a Dhāraṇi (i.e. to become Bodhisatvas). They will reach the ten stages and perform the duties of a Buddha (buddhakṛtya), set the wheel of the law in motion and will initiate the rain of Dharma (dharmaśvara). Pleasant is the teaching (śāsana) on account of which the beings have come together. Struck by the sound of Dharma (dharmasabdamaparāhata), by the announcement by the drum of Dharma (dharmabherūdāhara) and by the blowing of the conch-shell of Dharma (dharmasāmkhyaprapūrana)241 the gods, Nāgas, Pretas and Asuras are established in the ten stages. The young (nava) beings will possess the force of energy (vīryasthāma, i.e., vīryabala, cf. § 247, 249). They will obtain the Dharma as it was obtained by the Tathāgata (verses 141–146).

Upon hearing this 5,000 young beings reply with four verses (§ 252). This body (kāya), with which they move (vancāyama; manuscript A yāsyama) in the Sāṃsāra without knowing the end, is a heavy burden. Born as it were blind (andhabhūta, cf. note 219 above) they are unable to find the way (out of the Sāṃsāra). Therefore, they beg to be accepted (into the Dharma) (kuru samgraham, cf. note 206). Ignorant as they are (alpaprajñā, anabhijñā), they ask the Buddha to teach the Dharma in order to be liberated from suffering. Wherever they are re-born, they wish to see a Buddha (buddhadarśana) (verses 147–150).

V.10.3.14 The Young Beings Reject a Life in Luxury and Entreat Bhaiṣajyasena to Bring Them Near to the Buddha (§ 253, verses 151–186ab)

Then Bhaiṣajyasena meets the young beings, addresses them in a verse and offers food and drink to them. After having taken it, they will be able (viśārada) to listen to the Dharma without fear (§ 253, verse 151).

The young beings do not know who the Elder (sthavira) is but infer from his appearance that he has overcome all evil. In his hand they see a flask (karaka) made of the seven jewels and a cord (śūtra) made of jewels wound around (viveśhitā) his shining (tejarāṣṭī) body. Although they are unable to resist (prativodhita) his compelling voice, they state that they are not in need of food or drink, which is transformed into bodily excretion (uccāra, mūtra, śonita, rakta; read rakta vaṁśā?) . They do not need delicious (susamskrta) food and drink, beautiful clothes embroidered by various silken ornaments (paṭṭāpaṭṭakasamhitā) or manifold ornaments, because all this is subject to impermanence (faṇityadharmin). What

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241. The verse 145ab does not construe.
242. Cf. PED s.v. vañcati.
they really need is a life (which helps) to avoid painful rebirth (durgatī) and the gift of Dharma (i.e. instruction, dharmadāna),\textsuperscript{243} not a happy life among the gods. A virtuous friend (kalyānāmitra) is needed, not the empire of a world conqueror (cakravartin), who is going to die leaving behind his realm (dvīpa) as well as his retinue when the seven jewels retreat (nivartante) and he does no longer wield any power. Only once are they re-born as kings (ekajanjnikarājja), who, wondering around in impermanence (ājñityayā) act badly and fall into hell (raurava). After having crossed (paryānvitā) the four directions with his magic seven jewels, where is the magic power (rdīh), when the king lives in hell (raurave)? Dead people cannot possess magic power, where it is without foundation (bhūmi) (verses 152–165ab).

They implore the Elder to visit the Tathāgata who is like the sun, the moon or the parents and shows the way to peace (kṣemamārgadarśaka) as well as out of the Saṃsāra bringing rebirth to an end. As the navigator (nāvātāraka) who crosses the horrible flood of impurity (kleśa) he makes them cross (the Saṃsāra) until they come to a point from where they do not return (vinivartita). He teaches the true Dharma (saddharma) for the sake of the best enlightenment (agrabodhiya) (verse 165cd–169).

They repeat that they do not want food, kingship, ascent to the world of gods or descent to horrible hells, but the happy rebirth as humans where the omniscient Buddha (sarvavid) appears.

By their misdeeds, men have a short life (alpāyus), are seduced by enjoyments (kāmabhoga) and do not know (vindanti)\textsuperscript{244} death. They are born (jāyaṇte, BDI jānanti, wrong reading) but, under delusion (vācitarā), do not fear (bhāyanti) arising and cessation. Because their mind is attacked by ignorance (avidyākṛntacetas), they do not understand the subtle (sūksma) Dharma, the subtle obligations (sūksma kārya) or the calm sphere (śāntam dhātuṃ, i.e., Nirvāṇa?). Restless (na khidyante), they are re-born again and again struck by suffering and beaten by the stick of impermanence (ājñityatādanatādita). Driven (codita) by previous evil deeds, they are stealing and killing. Then they are arrested (paṃcabandhana-buddha),\textsuperscript{245} die in despair and lament pitifully in the last moment of their consciousness (nirudhyamāne vijnāne). Therefore, they would give all their possessions and do the work of slaves (karman dāsayaya) in order to find a protector (trātā). Riches and the luxury of a king are not needed, only one’s own body (svaśarīra). A malefactor (pāpakārin) is not liberated.\textsuperscript{246} Therefore, they do not ask the Elder (sthavira) for food (verses 170–179).

Again a useless life in luxury is rejected. Even the gods die having drunk Amṛta (pānam uttamaṃ). Kings live in luxury based on their bad deeds (verses 180–183ab). The young beings need such a condition (dharmatā) which brings them to liberation after they have taken refuge (sanaṃ gataḥ) in the Buddha who is free from the fetter of craving (trṣṇābandhana), who liberates from the impurity of craving (trṣṇākleśavimokṣana), who is free from all fetters (bandhana). They wish to approach and to venerate the leader of the


\textsuperscript{244} On the meaning of vindati cf. PED s.v.


\textsuperscript{246} Nothing but one’s own body is needed; luxury won by doing bad deeds prevents liberation.
world (lokanātha), whose sight is pleasant to the beings (priyadarśana). Then they beg Bhaśajyasena to introduce himself and to tell them his name (verses 183cd–186ab).

V.10.3.15 Bhaśajyasena Introduces Himself as the Best Medicine (verses 186cd–191)

First, Bhaśajyasena thinks they wish to hear the name of the omniscient (sarvajناسya = sarvajñasya; A sarvajagas[?]). Therefore, he tells them that it is the Tathāgata surrounded by innumerable young beings. Only after the inquiry about his name is repeated does Bhaśajyasena introduce himself as Bhaśajyasena and explains that he is medicine (bhaśajya) for the beings. He will inform them about the best medical herb (ausadha), which cures all diseases of people struck by disease. Then he explains what this means. The worst diseases are passion (rāga), which destroys people (loke), and delusion (moha), which confuses foolish persons (abhūdi). Fools affected by hatred (dveṣagrasta) experience horrible rebirths and cannot find peace (śānti) (verses 186cd–191).

V.10.3.16 The Young (Foolish) Beings Wish to See the Tathāgata (verses 192–201ab)

Again, the foolish people as they call themselves, wish to listen to the gift of Dharma (dharmadāna), and, once they are freed from bad Karma (papakarmaivājīta) and have left behind fear (prahīnabhayaabhairava) they wish to soon (śighram) see the awakened one (sambuddha) who frees from all diseases. For, he is the king of physicians (vaidyāraja) and the healer (cikitsaka) of the suffering. They beg the Elder to see the Tathāgata, venerate him and convey his message that they wish him to calm their disease and extinguish the fire that consumes their bodies. The body is a terrible burden (kāyabhāra) for them.

Struck by hatred and delusion, they always carry on (udvahanti) being frustrated (vihanyante) again and again because they do not see the requisites for liberation (mokṣabhāra) or the way to liberation. Because they do not realize that they must die, they do not develop fear and think that they are not going to die although they see their parents pass away (verses 192–201ab).

V.10.3.17 The Young Beings Describe the Misery Caused by Their Bodies (verses 201cd–217)

After these general deliberations the foolish people (young beings) return to their immediate worries: Agitated (sampraludita) by impure Karma (kleśa-karma), why should we take food? All our efforts are in vain; we do not see the end of suffering on account of birth and ignorance (jātyavidyānidāna). Again they complain about the body (i.e. the samśkāras: samyāḍasamśkāravedanā) as a great burden (gurubhāra). A foolish person is confused by

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247. sarvajnasya is a rare anapanitys for sarvajñasya, cf. ṣa-ja > ṣa-jina, Mittelindisch § 251 and the unmetrical (Mvu III2 513, note 15) kṣetraṇo khalu puna nāma bhavati, Mvu III 398,14* = Mvu III2 513,6* based on kṣetraṇo khalu puna nāma bhūti (?). – The meaning of manuscript A sarvajagas (for ṣa-ga?) is unclear and manuscript I sarvajanas tatāh seems to be an unsuccessful attempt to emend the text of manuscript A. It is remarkable that the correct and old form sarvajnasya < sarvajñasya is not preserved in manuscript A, but in the Gilgit vulgate.

248. Here mokṣabhāra seems to be used under metrical constraints for mokṣasambhāra, but cf. also bhāramokṣam in manuscript AIK.
craving (trṣṇā) and his birth burdened with his body (kāyabhārāparivṛtta) is useless (anarthāya) in this world. The body requires much unnecessary care, which is again described. In the insensible body (acetana kāya), there is no pleasure (verses 201cd–208).

If the body (śārīra) offers no protection, how could clothes and ointments protect from death (maraṇatrāṇa)? The body (kāya) is called man (puruṣa). It is joined by the powerful breath (śvāsa). In this body (śārīra), judgement (pratisamkhya) is a penetrating (iśṣṇa) force (bala) of high value (mahāguna), which was led astray (bhrāmita) by playing around (krūḍā). Out of ignorance of the Dharma, which leads to liberation (mokṣadhharma), he found pleasure in bad deeds and is born and dies again and again (verses 209–212).

The death of many relatives causes sorrow, again and again, shows the emptiness of the samskāras and prevents thinking persons (acetana) from finding pleasure. The mind grasped by greed (lobhagrasta) was prevented from finding peace (viśvāsa, śānta dharma) by making donations. The conclusion is: We hear the word (śabda), but we are confused by being attracted by the wrong Dharma (asaddharmapurigraha) and by being born confused in a confused world (sambhṛtāntam sakalam jagat) (verses 213–217).

V.10.3.18 The Young Beings Entreat Bhaiṣajyasena to See the Tathāgata for the Sake of Their Liberation (verses 218–227)

Because they are unable to bear (udvah) the body (śārīra), they search liberation and meditation (mokṣa, dhyāna) and want to become Buddhas as well as teachers (śāstāro guravo) to serve the world (lokārthe). The Buddha is praised again as the parents of the world, as the one who shows the way (mārgapradarśaka). He showers the rain of Dharma all over Jambudvīpa (verses 218–219).

The confused (mūḍha) beings do not know how to accept the Dharmas. Once they have directed (nāmayitvā) their mind towards enlightenment, they are accepted into the Dharma (dharmasamgrahā, cf. note 206). Having seen the hopelessness (nirāsatā) of rebirth (IK jāti, so read?) they recognize that everything is empty (samskāra, bhoga, dhana, ātman) (verses 220–221).

Therefore, they send Bhaiṣajyasena far away to see the Buddha, because Bodhisatvas are full of energy (vīryavant) and indefatigable (na khidyante), remember the detrimental effects of the Samsāra (samsāradosa) and therefore acquire virtues (gaṇasamgraha). They beg Bhaiṣajyasena to see and ask the Buddha on their behalf (asmākam kāraṇāt), who has overcome Māra together with his army and made the Dharma that brings happiness to all beings shine (uvālīta). The young beings have not yet heard the Dharma, which will enable them to become Buddhas. Therefore they entreat Bhaiṣajyasena to hurry for the sake of their welfare (hitakāraṇāt). For, as long as they have not seen the Tathāgata with his 32 marks

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251. Here, eti seems to correspond to ait, cf. BHSD s. v. eti. The meaning is not entirely clear. The body, which is acetana is joined by breath (śvāsa) to bring it to life (?) and by the ability of discernment (pratisamkhya); on pratisamkhya see MPPŚ IV, pp. 2072 [2073] note 2 and 2133. Thus the body is provided with strength (bala) and virtue (guna).
(dvātmśalaksanadhara) they are unable to cross (nottarāmo) (the ocean of existence) (verses 222–227).

V.10.3.19 Bhaiṣajyasena Explains How the Young Beings Should Venerate the Tathāgata (verses 228–240)

Being asked by Bhaiṣajyasena to look up, they see all around exactly (anūnaka) 300,000 beautifully decorated kūṭāgāras with a lotus flower in full blossom (praphulla; A praphuṭa) in the middle emitting heavenly scent. When asked what this means, Bhaiṣajyasena explains that these are the sites where they should go to see and venerate the Buddha. The beings, however, do not know their way and do not see the Tathāgata. Bhaiṣajyasena replies that one should go to venerate the teacher who is of divine splendour (amṛtrapraba; I amṛtraprada “who gives Amṛta”), endless like the sky and cannot be touched (parāmarṣṭum). The teacher stands in his place (sthāne) as do the Mounts Meru. Like a Mount Meru he stands on firm ground (gāḍha) in the great ocean. No dirt (rajasa) is known (I jñātām) 252 from the Trisāhasramahāsāhasrī (Trisāhasra) world system because of the appearance of a Buddha (budhasambhava). The light of the world is venerated by Bodhisatvas in the ten directions (verses 228–236).

Following Bhaiṣajyasena’s advice, the young beings beg the Buddha (lokanātha) to look at them and to fulfil their request (āśaya). By venerating the teacher in their minds (cittena) they will get a (positive) result (phala). However, Bhaiṣajyasena further explains that the teacher does not enjoy (rajyate) perfumes etc. He grasps the reason (of the rebirth) of the beings (hetum satvānām), which leads to their liberation from the conditioned world (samskṛta). He defeated Māra (“Death”), who took his refuge in the Buddha. Therefore, who develops faith (cittaprasāda), escapes the power of death, quickly receives a Dhāraṇī (i. e. becomes a Bodhisatva) and then sees the teacher (verses 237–240).

V.10.3.20 Buddha Predicts a Universal Liberation of Young and Old Beings as well as Others (§ 254–260)

When the Buddha, whose voice is as sweet as that of the cuckoo (kalaviṅka), smiles he emits innumerable brightly coloured rays of light from his mouth that illuminate the Trisāhasramahāsāhasrī world system, the 32 hells and the 32 abodes of the gods before they return and, after having laid the foundations for the happiness (sukhopadhāna) of all beings in the Trisāhasramahāsāhasrī world system, disappear in the Buddha’s head. Bhaiṣajyasena asks about the reason for the smile and for permission to pose a question. The Buddha complies (§ 254–255).

The 30,000 koṭīs of young beings that have appeared penetrate (avagāhanti) the subtle teaching of the Dharma and in a subtle way abuse, revile and harass (paribhāṣanti parivadantapi parpīdanti [5+5+5]) the old beings by telling them that they as old beings do not know the Dharma and are always attracted (raiyanti) by bad Dharma (adharma) and by un-

252. Or rajas “passion” (?); on s-stems transformed into a-stems (rajās > rajasa) see BHSG § 16.3. The meaning of the verse is not entirely clear. The reading of manuscript I (and perhaps B) in verse 236b (note 2323) is to be preferred because Ajñānam or D jñānād does not make much sense.
wholesome acts (ākuśala). Bhaisajyasena wonders why the young beings speak in such a pleasant way (mrśṭā manāpā vāg bhāśante).\(^{255}\) This is, as the Buddha explains because they have heard the soft and subtle (mrduka, sukmāra) Dharma. Therefore, they will gain insight (avabudhi) into the meaning of all Dhammas and acquire all good qualities (guṇa). All will penetrate (avagāhiṣyanti) the Dhāranī, will be established in the ten stages (daśabhūmi-pratīṣṭhita) from now on (adya-d-agreṇa). They will beat the big drum of the Dharma and acquire the ways of the great Dharma (mahādharma-prakārasamarṇa-vāgata, cf. § 257). Then the Buddha draws Bhaisajyasena’s attention to the kūṭāgāras mentioned earlier (verses 229, 231). After the young beings have occupied (abhiruhya) them today, they will acquire a full understanding of the Dharma (dharmabhūsamaya), will fulfil all beneficial Dhammas (kuśaladharma-pāripūri) and will beat the big Dharma drum (mahādharmanandubhi). Various groups of gods (devanikāya) will understand the Dharma and many beings living in hell (nairayika) in a horrible state (vinipātasamprasthita) will turn away from and overcome the Saṃsāra (saṃsāraparānukhaparājaya) after having heard the exposition of the knowledge of the Tathāgata (tathāgatajñānānirdeśa) (§ 256).

In the same moment, 99,000 koṭiś of old beings have entered the state of srotāpatti, will obtain all Dharmas, will avoid all suffering, will see all Tathāgatas (darśanaṃ nispādayiṣantī) and obtain the great Dharma (mahādharma-samarṇa-vāgata) (§ 257).

When Bhaṣajyasena is asked to look into the four directions, he sees innumerable Bodhisatvas approaching,\(^{254}\) who venerate the feet of the Tathāgata and step aside (ekānte tāsthuh). At the same time, Bhaṣajyasena sees a red and a black apparition, which he does not understand. The Buddha explains that this is Māra who tries to create confusion (vicaksuskarāṇa). Then the Buddha shows the innumerable Bodhisatvas who have come and explains the reason for their arrival. Because of the young beings (daharanāṃ satvānāṃ pratyayena, cf. § 256), all beings will soon acquire the meditation on the Dharma (dharmadhīyāna). Bhaisajyasena confirms that he sees in innumerable world systems all the many Bodhisatvas with their own magical power, showing various shapes (rūpa), colours (varna) and aspects of their power (nāmbalasamsthāna). They dwell in accordance with the noble Dharma (āryadharmavīhāra).\(^{255}\) The retinue of the Bodhisatvas dwells in accordance with the Dharma (dharmavīhāra) (§ 258–260).

VI. EPILOGUE (§ 261)

With this prospect of universal liberation, the discourse comes to an end. After the Buddha finished his discourse, the delighted (āttamana) Bodhisatvas Sarvasūra and Bhaisajyasena together with all young and old (navapurāṇaka) Bodhisatvas\(^{256}\) as well as the complete assembly without exception (sarvāvati parṣat) and the world with gods, humans, Asuras and Gandharvas gladly approved (abhyanandat) of the word of the Buddha (§ 261).

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253. They speak in a pleasant way because they try to exhort the old beings.
254. There are as many Bodhisatvas as there are sand grains in 50 koṭiś of Ganges rivers in the east, 60 koṭiś in the south, 70 koṭiś in the west, 80 koṭiś in the north, 90,000 koṭiś in the nadir and 100,000 koṭiś in the zenith. Perhaps the figure sahasra “1000” should be deleted in the numbers given for nadir and zenith.
256. The young and old beings have now finally become Bodhisatvas and are on their way to liberation.
III. SYNOPTIC EDITION OF THE MANUSCRIPT GROUPS C (ABCDEHIK) AND F (AFG)

Pages 2–105
   Left page: Manuscript C with Manuscripts ABDEHIK
      (Pages 2–100: Manuscript C)
      (Pages 101–105: Manuscripts BD with Manuscripts AEIK)
   Right page: Manuscript F with Manuscripts AG

Pages 106–128
   Manuscripts [C]BD with Manuscripts AEIK
      (Pages 117 (Ms C/B), 118 (Ms C), 119 (Ms C/B): End of Manuscript C)
I. PROLOGUE

[1] evam¹ mayā śrutam ekasmin² samaye bhagavān rājaḥgṛhe³ viharati sma. grdfhraktuḥ parvate mahatā⁴ bhikṣusamghena.

[2] sārdhamā dvāviṃṣatibhir bhikṣusahasraḥ⁵ tad yathā āyuṣmatā cājñātakaunḍinyena.⁶ āyuṣmatā ca mahāmaudgalyāyana. āyuṣmatā ca śāradvatiputraṇa.⁷ āyuṣmatā ca mahākāśyapena. āyuṣmatā ca rāhulena. āyuṣmatā ca bakkulena.⁸ āyuṣmatā ca bhadravāsena.⁹ āyuṣmatā ca nandaśriyā. āyuṣmatā ca nandaśriyā.¹⁰ āyuṣmatā ca jāṅgulena.¹¹ āyuṣmatā ca subhūtīnā. āyuṣmatā ca revatena. āyuṣmatā ca nandasenena. āyuṣmatā cânandena.¹² evampramukhai dvā/1v/(vim)[śatibhir]¹³ bhikṣusahasraḥ

[3] dvāṣṭāṭibhīṣ¹⁴ ca bodhisatvasahasraḥ tad yathā maitreya ca bodhisatvena mahāsatvena. sarvaśūrena ca bodhisatvena mahāsatvena. kumārāśriyā¹⁵ ca bodhisatvena mahāsatvena. kumāravāsīnā ca bodhisatvena mahāsatvena. kumārābhadrā ca bodhisatvena mahāsatvena. anūnena ca¹⁶ bodhisatvena mahāsatvena. manjūśrīyā ca kumārabhūtena¹⁷ bodhisatvena mahāsatvena. samantabhadrā ca bodhisatvena mahāsatvena. sudarśanena ca bodhisatvena mahāsatvena. bhaisajyārājena ca bodhisatvena mahāsatvena. evampramukhair dvāṣṭāṭibhīṣ¹⁸ bodhisatvasahasraḥ

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¹ D # svasti || namaḥ sarvavuddhavodhisatvebhyaḥ evaṃ, incipit D; I [#] namaḥ sarvabuddhabodhisatvebhyaḥ || evaṃ, incipit I
² I eka<smin>
³ B bhagavān rājaḥgṛhe viharati sma.; incipit B
⁴ K .. .. + + + + + eva(m) may(ā Ś)r[utaṃ; 12 aksaras missing; gṛ[ṛ]d[ṛ]dhra[kū(ṭe pa)]r[ṛ]vate mahatā, incipit K
⁵ B sārdhamā dvāvi(m)sāti-bhiḥ bhikṣusahasraḥ; D sārdhamā dvāviṃṣatibhi bhikṣusahasraḥ; I dvāvi(m)sāti-bhiḥ bhikṣusahasraḥ; K bhikṣusatasahasraḥ
⁶ DI ca jāñṭakaunḍinyena. (1 °-ko-°); DI om. ā-; K ca kaunḍinyena; K om. ājñāta-°
⁷ I mahāmodgalyāyana.; B (śā)ritputrēṇa.; B āyuṣmatā ca mahāmaudgalyāyanaḥ follows (śā)ritputrēṇa; K sārīputrēṇa.; D śāradvatiputrēṇa: {āyuṣmatā ca} āyuṣmatā ca
⁸ I bakulena.
⁹ B om. āyuṣmatā ca bhadrovāsena; K āyuṣmatā ca bhadrivāsena.
¹⁰ BDIK bhadrāṣṇyā. .. nandaśṛṇyā.; D {ā}āyuṣmatā ca nandaśṛṇyā
¹¹ BI jāṅgulena; K (jāṃ)gulena.
¹² B om. āyuṣmatā ca nandasenena. āyuṣmatā cânandena.; IK om. (K lucana, probably om.) āyuṣmatā cânandena.
¹³ B °-pramukhair dvāviṃṣatibhir; D °-pramukhair dvāviṃṣatibhir[r]
¹⁴ B dvāṣṭāṭi-bhiḥ; S; K dvāṣṭāṭibhīṣ
¹⁵ BDIK kumārāṣṇyā
¹⁶ B anunena ca; D anunena ca nāma
¹⁷ BDIK manjūśrīyā; I om. kumārabhūtena
¹⁸ B sudarśanena ca .. bhaisajyāsenaḥ ca ... mahāsatvena. vajra[s](e)n[e]na ca) bodhisatvena mahāsatvena. evampramukhair d(v)ā[ṣ]ṭibhiḥ; BIK om. bhaisajyārājena ca; IK sudarśanena ca .. bhaisajyāsenaḥ ca bodhisatvena mahāsatvena. evampramukhair dvāṣṭāṭibhi (K °-bhir)

2 (Ms C)
# namah sarvabuddhabodhisatvabhiyah ||

I. PROLOGUE

[2] sardham dvavimshatibhir bhikshusasraih tad yathau yusmat ca jnatanudarapanyena. yusmat ca mahamaudgalyayanena. yusmat ca sadvatputrenena. yusmat ca mahakasyapena. yusmat ca rahulena. yusmat ca bakkulena. yusmat ca buddhavasaena. yusmat ca buddhavasaena. yusmat ca nandasiyena. yusmat ca jangulena. yusmat ca subhustinena. yusmat ca revatena. yusmat ca nandasenena. yusmat ca canandena. evampramukhai dvavim[shruti] bhikshusasraih
[3] dvashaastibhi ca bodhisatvasasraih tad yathau maitreyena ca bodhisatvena mahasatvena. sarvasurena ca bodhisatvena mahasatvena. kumarasriyena ca bodhisatvena mahasatvena. kumarvarasinena ca bodhisatvena mahasatvena. kumarabhadreena ca bodhisatvena mahasatvena. anunena ca bodhisatvena mahasatvena. manjusiya ca kumarabhutena bodhisatvena mahasatvena. samantabhadreca ca bodhisatvena mahasatvena. sudarshana ca bodhisatvena mahasatvena. bhaisajyarakajena ca bodhisatvena mahasatvena. evampramukhai dvashaastibhi bodhisatvasasraih
[4] dvādaśabhiṣ ca devaputra/2ṛ/sahasraḥ tad yathā arjunena ca devaputreṇa. bhadreṇa ca devaputreṇa. subhadreṇa ca devaputreṇa. dharmarucinā ca devaputreṇa. candanagarbheṇa ca devaputreṇa.19 candanaśāsnaḥ ca devaputreṇa. candanena ca devaputreṇa. candanasena ca devaputreṇa.20 evampramukhā dvādaśabhir devaputrasahasraḥ21 ||

[5] aṣṭābhiṣ ca devakanyāsahasraḥ tad yathā mṛdaṃginyā ca devakanyāyā. prāśādavatyaḥ ca devakanyāyā.22 mahātmasamprayuktayaḥ23 ca devakanyāyā. varṣaśrīyāya24 ca devakanyāyā. padmaśrīyāya ca devakanyāyā.25 prajāpativāsinyā26 ca devakanyāyā. balinā ca devakanyāyā. subāhuyuktayaḥ27 ca devakanyāyā. /2v/ evampramukhā aṣṭābhir devakanyāsahasraḥ

[6] aṣṭābhiṣ ca nāgarājjasahasraḥ tad yathā apalāleṇa ca nāgarājāṇaḥ.28 elapatra ca nāgarājāṇa. timiṅgileṇa ca nāgarājāṇa. kuṃbhasaṅcereṇa ca nāgarājāṇa.29 kuṃbhaśiṃṣaṇa ca nāgarājāṇa. sunandena ca nāgarājāṇa. suṣākhena30 ca nāgarājāṇa. gavāṃśeṇa ca nāgarājāṇa. evampramukhā aṣṭābhir nāgarājjasahasraḥ31

[7] te sarve yena32 rājagṛhaṃ mahānagaram33 yena grdhṛkūṭaḥ parvato34 yena ca35 bhagavāṃ cchākhyamunis tathāgato rhan samyaksambuddhaḥ36 tenopasāmkramad37 upasaṃkramya bhagavataḥ pādau38 śirasābhivandya bhagavantaṃ triṣ99 padraṣiṇikṛtya bhagavataḥ puratas tathire.40

19. A devapu[treṇa: candanagarbheṇa ca devaputreṇa:, incipit A: B dharmarucinā ca deva[pui](treṇa. candanaga)r(bh)eṇa ca 
20. A om. candanasena ca devaputreṇa.; A om. according to the length of a gap; K long gap up to devaputrasahasraḥ||
21. B candanaśāsnaḥ ca devaputreṇa. … devaputrasahasasrṇ(a)ṣaiḥ; A dvādaśabhiṣ ca devaputrasahasraḥ; D dvādaśabhir dde[b]putrasahasraḥ
22. B aṣṭābhiṣ ca devakanyāsahasraḥ tad yathā mṛdaṃginyā ca devakanyāyā. prāśādavatyaḥvatina ca devakanyā; D aṣṭābhiṣ ca {rd} devakanyāsahasraḥ; K devakanyā(!)sahasraḥ; E ) prāśādavatyaḥ, incipit E; IK mṛdimginyā; I (prāśādavatya ca devakanyāyā; B °-kanyā instead of °-kanyāyā throughhout; IK °-kanyāyā instead of °-kanyāyā throughout.
23. ABEK mahātmasamnyuktā; I mahātmasamnyuktaya; ABEKI om. °-pra-°; D mahātmasamprayuktāyā
24. A varṣaśr(yāyā); BIK varṣaśrāyā; DE varṣaśrīyā (E °-yāyā)
25. ABEI om. padmaśrīyā ca devakanyāyā; A om. according to the length of the gap; D padmaśrīyāyā devakanyāyā.; D om. ca; K padmaśrāyā ca devakanya(yā.)
26. AB °-vāsīnā
27. A valiṅyā ca devakanyāyā. suvāhūnyuktā; B suvāhūnyuktā; E suvāhūnyuktāyā; I (subāhūnāyuktaya), name destroyed in I; K subāhunāyuktāyā
28. B <evampramukhā aṣṭābhir devakanyā>sahasraḥ; DE evampramukhaiḥ tad yathā apalāleṇa ca nāgarājāṇaḥ.; D om. aṣṭābhir ca nāgarājasahasraḥ; E evampramukhaiḥ tad yathā aṣṭābhir nāgarājjasahasraḥ apalāleṇa; E om. aṣṭābhir devakanyāsahasraḥ; I aṣṭābhir devakanyāsahasraḥ; K devakanyāyā lacuna ca. 17 aṣkaraṣ tad yathā apalāleṇa; K lacuna; AB aṣṭābhir nāgarājjasahasraḥ tad yathā apalāleṇa; ABE om. ca; B nāgarājena throughout
29. A timiṅgila[na ca nāgarājāṇa]; B timiṅgila[na ca nāgarājāṇa.; DK timiṅgila[na ca nāgarājāṇa.; E om. timiṅgila[na ca nāgarājāṇa.; I timiṅgila[na ca nāgarājāṇa.; D kumbhofaṃṣa
30. B su<sā>-khaina
31. DE evampramukhaiḥ aṣṭābhir nāgarājjasahasraḥ; I evampramukheṣ aṣṭābhir nāgarājjasahasraḥ
32. K yaina
33. BIK om. mahānagaram
34. AK yena ca grdhṛkūṭaṃ (K °-taḥ) parvato (K °-to); B yena grdhṛkūṭaṭaparvato; DE yena grdhṛkūṭaṭaparvato (E °-toḥ); I yena grdhṛkūṭaṃ parvato
35. ABDEIK om. ca
36. ABIK bhagavāṃs; K bhagavāṃt; ABIK om. cchākhyamunis … samyaksambuddhaḥ; E samyak-sambuddhaḥ{ḥ}s
37. ABEIK tenopasāmkramāḥ (BK °-ntā); E tenopasamkrāmaṇa{ḥ}d
38. B pādo; DE upasāmkramya (E °-kramya) bhagavataḥ pādau
39. ABIK om. triṣ; DE trṛ
40. A purataḥ tathur; B puratasa[tth][ure] t[æ]; I puratasa tathare (or: tsth[i][re]

3 (Ms C)
[4] dvāṣaṭṭibhiṣ ca devaputrasahasraḥ tad yathā arjunena ca devaputreṇa. bhadreṇa ca devaputreṇa. subhadreṇa ca devaputreṇa. dharmaruciṇā ca devapu[r]ṇa: candanagarbhena ca devaputreṇa: candanavāṣinā ca devaputreṇa: candan(e)[na ca devaput][r]ṇa: candanasenena ca deva](purṇa) /2r/ {kanyāsahasraḥ} evampramukhair dvādaśabhī devaputrasahasraḥ

[5] aśṭābhīṣ ca devakanyāsahasraḥ tad yathā mṛdaṁginyā ca devakanyayā. prasādavatyaḥ ca devakanyayā. maḥātmamasamprayuktayā ca devakanyayā. varṣaśriyā ca devakanyayā. {prasādavatyaḥ ca devakanyayā}. balinyā ca devakanyayā. subāhu,yuktayā ca devakanyayā. evampramukhair aśṭābhī nāgarājasyasahasraḥ

[6] aśṭābhīṣ ca nāgarājasyasahasraḥ tad yathā apalālena ca nāgarājīnā. elaputreṇa ca nāgarājīnā. timiṃgi<le>na ca nāgarājīnā. kumbhāsaḥreṇa ca nāgarājīnā. kumbhāśiṣṭeṇa ca nāgarājīnā. sunandena ca nāgarājīnā. susākhena ca nāgarājīnā. gavaśīrṣena ca nāgarājīnā. evampramukhair aśṭābhī nāgarājasyasahasraḥ

[7] atha te sarve yena rājaṃrhaṇ mahānagarāṃ yena gṛdhrakūṭaḥ parvatarājō /2v/ yena bhagavāṃṣ tenopasamkrānta upasamkrāmya {r} bhagavataḥ pādau sīrasābhivandya bhagavantaḥ pradaksinikṛtya bhagavataḥ puratas tasthuḥ.
bhagavāṁś ca tūṣṇīmhāvé/3r/nādhivāsayați sma.\textsuperscript{42}

[9] atha khalu sarvasūro bodhisatvo mahāsatvaḥ utthāyāsanād ekāṃsam uttarāsāṅgam\textsuperscript{43} kṛtvā
dakṣinaṁ jānumandalam prthivyāṁ pratiśṭhāpya yena bhagavāṁs tenāṃjaliṁ praṇāmayya\textsuperscript{44}
bhagavantam etad avocat*

[10]\textsuperscript{45} bahvyo bhagavan devakotyo psarakanyākotyo bodhisatvakotyāḥ bahvyo bhagavaṁ
cchṛvāvakotyāḥ\textsuperscript{46} sannipatītāḥ sannīśanāṁ dharmārāvaṇāya.\textsuperscript{47} tat sādhu bhagavan teśaṁ\textsuperscript{48}
yathāsannipatītāṁ tathāgato rhan samyaksambuddhas\textsuperscript{49} tathārūpaṁ dharamayapraveśaṁ
deshayatu. yathāisāṁ syād\textsuperscript{50} dirgharātram arthāya hitāya sukhyā devānāṁ ca manuṣyānāṁ ca
yathārūpeṇa dharmayapraśeśena desitena vṛddhānāṁ sa/3v/tvānāṁ\textsuperscript{51} saha śravapenaiva
sarvakarmāvaraṇāni caivaṁ pariśayaṁ gac(cche)uyu) dhaharaś ca satvāḥ kuśaleṣu dharmesv
abhivyujmānaṁ viśeṣaṁ adhigaccheyur na ca hiyeraṁ na pariḥyeraṁ kuśalair dharmaiḥ\textsuperscript{52} ||
II. SARVAŚRUPARIPRĆCHĀ (1)

[8] bhagavāś ca tūṣṇībhaṁVENĀDHIVASAYATI SMA. ||

[9] atha khalu sarvaśūro bodhisatvo mahāsaṁtv uttāhāyaśanād ekāṁsam uttarāsaṁgaṁ kṛtvā
dakṣinaṁ jānumandaṁ prthivyāṁ pratiśṭhāpya yena bhagavāṁs tenāṁjaliṁ praṇāmya
bhagavantam etat avocat*13

[10] bahvyo bhagavan devakotoyo psarakotyo bodhisavakotyaḥ bahvyo bhagavamc
cravaṇakotyaḥ sannipatitāḥ sanniṣṭhaṁ dharmasrrāvanāya. || tat sādhu bhagavāṁ eśāṁ
yathāsannīpatitānāṁ sanniṣṭhaṁ dharmo desaya. yathāśiṣṭāṁ syād dīrgaharātram arthāya
hitāya sukhāya devāṁca maunsyaṁca ca. ||

anuttarā samyaksamboδhim abhisaṁbuddhyemaḥ yena ca sarvasatvānāṁ karmāvaranakaśayo bhaveyāt*
bhagavāṁs tūṣṇībhvaṁnādhisayati sma:

13. A mahāsaṅtaḥ ... prthivyāṁ prati(sthāpya yena bhagavāṁs t(e)nāṁjaliṁ praṇāmya bhagavantam etad
avocat*)

śravaṇakotyaṁ sannipatitāṁ sanniṣṭhaṁ-d-iaha dharmāsravanāya. tasmād tarhi bhagavāṁ prche(ya)m ahaṁ
thāgatam arhantā<ṃ> samyaksamboδduḥḥam kacid eva pradeśaṁ sacen me bhagavan avakāśaṁ kuryā
prṛpta-praṇaṇya[kara]ṇāya: evam ukt(e) bhagavāṁ. sarvaśūrasya bodhisatvasayaitad avocat* nityakṛtyas te
sarvaśūrā:vakāśaṁ prāṇaṇya paripṛcchānāya: prche tvaṁ sarvaśūra yaṁ yad evākāṃsaṁ ahaṁ te tasya
tasyaiva prṛpta-praṇaṇya[kara]ṇaṇāya ci(tām ārādhyāisyec(?) + +)[s]y[ate] [sarva]jśu ro bodhisatvo bhagavantam
etad avocat* asti bhagavāṁ saddharamaparyāyo yaṁ śrutvā sarvasatvānāṁ paṃcāntaryāṇī karmāvaranā
niravaśeṣeṇa kṣayaṁ gacchānte: tathānye ca karmāvaran(a) (kṣa(yo) bhaveyānte: kṣipraṁ cānuttaram
samyaksamboδhim abhisaṁbuddhyānte:

[12] evaṁ bhagavān iti68 sarvasūro bodhisatvo mahāsatvo bhagavataṁ pratyaśrauṣī79 evaṁ bhagavān asyaitad avocat*61 asti sarvasūra

[14] samghātō nāma dharmaparyāya. ya /4r/ etari jaṃbūdvīpe62 pracrariṣyati. yaḥ kaścit sarvaśūremāṇ saṃghātam63 dharmaparyāyaṁ śṛṣṭyati. tasya pañcāṇantaryāṇi karmāṇi64 parikṣayaṁ yāsyati.65 avaiṣvarīkāŚ ca bhaviṣyanty66 anuttarāyāṇi samyaksambodhau.67

[15] tat kim manyase sarvasūra ya imaṁ69 samghātāsūtraṁ dharmaparyāyaṁ śṛṣṭyati. yathāikasya70 tathāgatasya puṇyaskandhas tathā tāvantaṁ puṇyaskandhaḥ sa satva prasaviṣyatī.71 naivaṁ sarvasūra draṣṭavya.72

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53. AB bhagavān; DE bhagavān sarvva-° (E sarva-°); I bhagavān*; K lacuna
54. ABI om. sādhu khalu ... sarvasūra; K lacuna, probably K = I; E sarvasūra
55. ABI ya tvaṁ tathāgatam etam arhaṁ (A artha); ABI om. arhatam samyaksambuddham; K lacuna, probably K = I; E ya tvaṁ tathāgatam arhaṁ samyaksanvuddhām etat, E incipit lacuna, continues § 113.
56. A pariprasāvyanā; D pariprasāvyanā*
57. A bhāṣīṣyeyam; B bhāṣ(i)ṣy(e)ha; I bhāṣ(i)ṣy(e)ha(m); K lacuna.
58. AB bhagavān iti; I bhagavān* n iti; K lacuna, iti
59. A pratyāroṣi; d; I pratyāroṣi; K pratyāroṣi
61. D yu(!)gavān asyaitad avocat*; I bhagavān asyaitad avocat*
62. A bhagavān āha: samghātō nāma dharmaparyāyāḥ sa etarhi jaṃbūdvīpe; B dharmaparyāya <ya> etarhi jaṃbūdvīpe; D jaṃbūdvīpe; IK jaṃbūdvīpe
63. A yaḥ kaścit sarvaśūra imaṁ saṃghātam; B I (I ya) kaścid imaṁ saṃghātam; BI om. sarvaśūra; D yaḥ kaścit sarvaśūremāṇ saṃghātam; K yaḥ kaścite(!) sarvaśūremāṇ saṃghātam
64. AK pañcāṇantaryāṇi karmāni; B pañcāṇantaryāṇi karmāni; D pañcāṇantaryāṇi karmāvāraṇāni; I pañcāṇantaryāṇi karmāni
65. A kṣayo bhaviṣyati; B kṣayaṁ gamiṣyanti: I kṣayaṁ īṣyati; ABI om. pari-°
66. A avaiṣvarīkāŚ ca bhaviṣyanty; BK avaiṣvarīkāŚ ca bhaviṣyanty; D avaiṣvarīkāŚ ca bhaviṣya<-m>-ty; I avaiṣvarī(ri)kāŚ (ca) [bhaviṣyanty]
67. B anuttarāyāṁ samyaksambodhiḥ; I anuttarāyāṁ samyaksambodhiḥ; K anuttarāyāṁ samyaksambodhiḥ
69. B sarvaśūraṁ imaṁ
70. B saṃghātaṁ śūtraṁ dharmaparyāyaṁ śrutvā yathā ekasya; B om. śṛṣṭyati; I saṃghātaṁ (śūtraṁ śṛṣṭyati.) yathā ekasya; I (śūtraṁ śṛṣṭyati.) is covered by a fragment of text from I folio 1v8; I om. dharmaparyāyaṁ; K saṃghātaṁ dharmaparyāyaṁ śṛṣṭyati. yathā ekasya; K om. śūtraṁ
71. B tathāgatasya puṇyaskandho prasaviṣyatī, B om. tathā tāvantaṁ puṇyaskandhaḥ sa satva; D tathā tāvantaṁ puṇyaskandhaḥ <sa> satva prasaviṣyatī; I tathāgatasya puṇya)skandhaḥ tathā prasaviṣyatī. I om. tāvantaṁ puṇyaskandhaḥ sa satva; K tathāgatasya pramāṇa(!)skandhaḥ sa prasaviṣyatī; K om. tathā tāvantaṁ puṇyaskandhaḥ & satva
72. K naivaṁ sarvaśūraṁ; B draṣṭavya; D draṣṭavyam*
[11] evam ukte bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat* sādhu sādhhu sarvaśūra. sādhu khalu punas tv(a)m tathāgatam etam arthaṃ pari/3r/praṣṭavyaṃ16 manyase. tena hi tvam sarvaśūra śṛṇu sādhu ca susūḥ ca manasikuru bhāṣisyehan17 te.

[12] evaṃ bhagavann iti sarvaśūro bodhisatvo mahāsatvo bhagavataḥ pratyāśrauṣād18

[13]19 bhagavān asyaitad avocat* asti sarvaśūra

[14]20 saṃghātō nāma dharmaparyāyas tan deśayiṣyāmi. ya kaścit sarvaśūra imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyati{r} tasya paṃcāṇantaryāṇi kṣayaṃ yāsyati. avaivartikāś ca bhavisyanty anuttarāyā samyaksaṃbodheḥ

[15]21 tat kiṃ manyase sarvaśūra ya imaṃ saṃghātaṃ dharmaparyāyaṃ śroṣyati yathā ekasya tathāgatasya satkāraṃ kṛtvā puṇyaskandhaḥ tathā sa prasaviṣyati evaṃ sarvaśūra draṣṭavyam*

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15. A etad avocat* sādhu sādhhu sarvaśūra yas tvam; A om. sādhu khalu punas
16. A paripṛṣṭavyam
17. A bhāṣisyeham
18. A pratyāśroṣī: d
paryāyah

5 (Ms F)
[16]73 sarvasūro bodhisatva āha. yathā katham puna bhagavan draṣṭavyam.74 
bhagavān āha. yathā gaṃgānadīvālīkāsamānām75 tathāgaṭānām arhatām samyaksaṃbud-
dhānaṃ punyaskandhas tavantam76 sarvasūra te satvāḥ punyaskandham prasa/4v/viṣyanti.77 
ye sarvasūra78 imaṃ samghaṭaṃ dharmaparyāyaṃ śroṣyanti79 te sarve avaivartikā 
 bhaviṣyanti. sarve ca tathāgataṃ drakṣyanti.80 sarve ca tathāgatadarśāvino bhaviṣyanti. sarve 
cañuttarāṃ81 samyaksaṃbodhim abhisambhotysante82. adhṛṣyāś ca bhaviṣyanti83 māreṇa 
pāpiṃata. te ca sarve84 tad eva kuṣaladharmam85 anuprāpyanti. ye sarvasūra imaṃ 
samghaṭasūtraṃ śroṣyanti.86 te sarve87 utpādanirodham jñāsyanti.

[17]88 atha te sarve devanāgamanusyaśaṃsarakanyākotiṣyas tena kālena89 tena 
samayenoththāyāsanebhyaḥ ekāṃśāṃ ṛttarāṃ samāṃgāni kṛtvā daksिणāni jānumanḍalāni90 
prthivyāṃ pratiṣṭhāpya yena bhagavāṃ tenāṃjāla(subhaḥ praṇa)5r/mayya bhagavantam 
paripṛcchanti sma. kiyāṃ91 bhagavann ekasya tathāgata(sya92 punyaskandhaḥ

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tathāgaṭānāṃ &<chen>hat(a)m samyaksambuddhānāṃ punyaskandhaḥ tathā sarvasūra punyaskandhaṃ prasaviṣyati. 
ye hi sarvasūra imaṃ dharmaparyāyaṃ śroṣya(m)ti [e] sarv[e] anuttarāṃ samyaksaṃbodhim 
abhisambhuddhiṃ. adhṛṣyāś ca bhaviṃṣa māreṇa pāpiṃata ca sarv[e] tad eva kuṣalā[m]uluṇa anuprāpyanti. 
ye sarvasūra imaṃ samghaṭaṃ sūtraṃ śroṣyanti. te sarve utpādanirodham jñāṇaṃ||

74. B sarvasūro bodhisatva āha. tat (ka)[tha]ṃ (, lacuna 2 lines lost; I nevaṃ sa[ra](śūra draṣṭavyam.) 
sarvasūra āha. tat katham bhagavan*; I om. bodhisatva & puna draṣṭavyam.; K āha. tat katham punar 
bhagavan*; K om. sarvasūro bodhisatta & draṣṭavyam; B draṣṭavya:

75. D gaṃgānadīvālīkāṃ; K gaṃgānadīvālīkāsamānāṃ; I lacuna.

76. D punyaskandhas tāvanto; I punyaskandhaḥ tathā sarvasūra pu)nyaskandhaṃ prasaviṣyanti.; K 
punyaskandhaḥ tathā sarvasūra punyaskandhaṃ prasaviṣyanti.; I(?)K om. tāvantaṃ & te satvāḥ

77. B punyaskandhaṃ prasaviṣyati., end of lacuna. 

78. D sarvva[śūra]

79. B imaṃ dharmaparyāyaṃ śroṣya<ṃ>ti.; B om. saṃghaṭaṃ; D śroṣyaṃtī

80. B av(aivartikā bha)viṣyanti anuttarāyāṃ samyaksambodhis sarve ca tathāgataṃ drakṣyati; K om. ca 

81. B sarve tathāgatadarśā(vi)no bhaviṣyanti sarve nuttaṇāṃ; B om. ca & ca; K tathāgato(!) darś[ā](vino) 
bhaviṣyanti. sarve cañuttarāṃ 

82. B abhisambho!ṣyante; K abhisambhota.sya.te 

83. D adhṛṣyāś ca bhaviṃṣa (māreṇa. ye imaṃ sūtraṃ śroṣyanti.; I om. pāpiṃata ... anuprāpyati. & sarvasūra & saṃghaṭa);85 I details unclear, text covered by a piece of birch bark; K ye sarvasūreṇaṃ saṃghaṭaṃ dharmaparyāyaṃ śroṣyanti; K om. sūtraṃ 

84. I om. sarve


jānumanḍalāṃ prthivyāṃ pratiṣṭhāpya te sarve tathāgataṃ [pari]prcchanti. kiṃ bhagavāṃ ekasya buddhasya 
punyaskandhaḥ

86. BI atha khalu (I om. khalu) te sarve tena kālena; BI om. devanāgamanusyaśaṃsarakanyākotyās; K 
devanāgamanusyaśaṃsarakanyākotyā; K om. apsarakanyākotyās

87. B ^āsanād ekāṃṣam uttarāsāṃgaṃ (kṛtvā) daksिणa jānumanḍalāṃ; D daksिणa jānumanḍalā; K 

88. B ^āsanād ekāṃṣyāṃ uttarāṃ samāṃ gṛtvā daksिणā jānumanḍalāṃ; K

89. B pratiṣṭhāpya yena bhagavāṃ tenāṃjālīṃ prāṇamaṃ te sarve tathāgataṃ pariṣṭiṣṭhanti kiṃ; 
pratiṣṭhāpya tathāgataṃ pariṣṭiṣṭhanti kiṃ; I om. yena bhagavāṃs tenāṃjālayaḥ prāṇamāyya; K pratiṣṭhāpya 
yena bhagavāṃs tenāṃjālaḥ prāṇamaḥ tathāgataṃ pariṣṭiṣṭhanti kiṃ; BIK om. sma 

90. D bhagavany(!) ekasya tathāgataṣya; I bhagavan* ekasya punyaskandhaḥ; I om. tathāgataṣya; BK 
buddhasya
[16] sarvaśūra āha. tat katham punar bhagavaṇḍa draṣṭavyam*
bhagavān āha. yathā gaṃgānadvālikāsamanāṃ tathāgatā/3v/naṃ arhatāṃ samyaksamboḍhānuṃ satkāra(ṃ) kṛtvā punyaskandhaḥ tathā sarvaśūra punyaskandhaḥ prasaviṣyanti. ye sarvaśūra ima(ṃ) dharmaparyāyaṃ śroṣyanti te sarve avaivartikā bhaviṣyanti sarve ca te tathāgataṃ draksyanti sarve tathāgatadarśino bhaviṣyanti. sarve nutterāṃ samyaksaṃbodhim abhisamphotsyante. apradhrśyāś ca bhaviṣyanti māreṇa pāpimata. te ca sarve sarvakuśalāṃ dharmān anuprāpsyanti ye sarvaśūra imaṃ samghātaṃ dharmaparyāyaṃ śroṣyanti te sarve utpādanirodhaṃ jñāsyanti. ||
[17] atha khalu te sarve yathāsannipatī tī bodhisatvā mahāśravakā devanāgayakṣa-gandharvānyaś cotthāyāsanād ekāṃṣāṇī uttarāsamgāṇi kṛtvā daksināni jānunādalāṇī prthivyāṃ pratiṣṭhāpya tathāgataṃ paripṛchchanti. kim bhagavann ekasya buddhasya satkā/4r/ raṃ kṛtvā punyaskandhaṃ prasavati.

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bhaga)vañ āha. śṛṇu kulaputra: ekasya buddhasya puṇyaskandhasya pramāṇam, tad yathā ma(hāsamu)dre udakabindavaḥ yāvanto jaṃbūdvīpe paramāṇavah yathā gaṅgānadibālikāsāmāḥ satvāḥ te sarve daśāhūnipratिष्ठितā bhodhisatvā haveyuh yac ca teṣāṁ bodhisatvānāṁ puṇyaskandham ato bahutaram puṇyaskandham ekasya buddhasya. 

ataś ca te sarvaśūra satvā bahutaraḥ puṇyaskandham prasavisyanti ya imaṁ samghātaṁ dharmaparyāyam śroṣyanti. yāvan na śākyam gaṇanāyogena tasya puṇyaskandhasya paryantam adhigantuṁ. yasya sarvaśūra tasmā kāle tasmān sa/5v/maya etad vacaṁ śrutvā mahān utsāho bhavisyati sa evam aprameyam puṇyaskandham prasavisyati.

atha khalu sarvāḥ bhodhisatvā mahāsatvo bhagavantam etad avocat* katame te bhagavan satvā ye dharmaparīṣṭāḥ bhavisyanti. 

evam ukte bhagavān sarvāḥ bodhisatvām mahāsatvam etad avocat* dvāv imau sarvaśūra satvau dharmaparīṣṭaṁ. katamau dvau. 

[19] sarvaśūro bodhisatva āha. katamaṁ bhagavan dharmam śrūtvā sarvasvānāṁ samapraṅkāsanā: 

bhagavān āha. ekaḥ sarvaśūra dharmam śrūtvā [b]odhāya pariṇā/[6r]/mayati. yadā ca bodhāya pariṇāmayati tadā sarvasvā dharmaparīṣṭāḥ bhavisyanti. dvitiyāḥ sarvaśūra yo dharmam śrūtvā sarvasvānāṁ samam prakāśayati. 

[20] sarvaśūro bodhisatva āha. katamaṁ bhagavan dharmam śrūtvā sarvasvānāṁ samapraṅkāsanā: 

bhagavān āha. ekaḥ sarvaśūra dharmam śrūtvā bhigavan takste avocat* katame te bhagavan satvā ye dharmaparīṣṭāḥ bhavisyanti. 

93. BK śṛṇutha 
94. K ekāṣya buddhasya 
95. D puṇyaskandhasyāpramāṇam 
96. A udakavindūnī yathā; B udakavindavaḥ yathā; I udakabindavaḥ yathā; K udakavindic(1)avah yathā 
97. AB jaṃbūdvīpe paramāṇurajaḥ; D jaṃvudvīpe; I paramāṇurajāṃsi.; K paramāṇu(r)ajāḥ 
98. AB δ-vaṇīkāsām satvā (B δ-tvāḥ) te; I δ-vaṇīkāsām satvāḥ te; K lacuna. 
99. A yeś ca teṣām bodhisatvānāṁ puṇyaskandhaṁ ekasya , A incipit lacuna, continues § 23; A om. ato bahutaraḥ puṇyaskandham; BIK puṇyaskandham (I δ-dhām) ato bahutaram ekasya buddhasya (K puṇya-… buddhasya)) puṇyaskandham (I δ-dhām ; K δ-dhāḥ) ato bahutaram; BIK om. ca te sarvaśūra satvā 

100. BIK prasavisyati 
101. I śroṣyati ; K śroṣyati. (or śroṣya(m)ti. 
102. BD yāva na śākyam; BIK om. tasya puṇyaskandhasya 
103. I paryanto dhigantuṁ yathā sarvaśūra tasmā kāle tasmān; K paryanto-m-adhigantuṁ; Badhigantuṁ* 
104. BIK samaye etad; B utsāḥo {r} bhavisyati.; BIK om. sa evam … prasavisyati 
105. BIK bhagavan*; I bhagavan; D dha<rmm>paṛtriṣṭā 
106. BIK bhagavān; K bhagavān*; Al lacuna 
107. BI satvau (I satvo) dharmaparīṣṭi (I δ-trīṣṭo); K satvau (dha)rmajtrīṣṭau; K om. o-pari-o. 
108. IK om. katamau dvau 
109. B yad uta ekaḥ 
110. B δ-śacacātāt 
111. BK katamā; D sarvaśūro vodhisatva āha. {katamaṁ prakāśayati. sarvaśūro vodhisatva āha.} katamaṁ bhagavām 

112. BIK samam prakāśanātā. 
113. C śrūtvā [b]odhāya pariṇāmayati, incipit lacuna, continues § 25. The following text is reconstructed following mss. BD; D pariṇāmayanti. 
114. B yathā bodhāya; B om. ca 
115. B dharmaparīṣṭi bhavaṁti. dvitiyāḥ sarvaśūra; I dharma {m}parīṣṭi bhavaṁti. dvitiyāḥ sarvaśūra; K dharmaparīṣṭāḥ bhavaṁti. dvitiyām sarvaśūra; D dvitiyās sarvaśūra 
116. B mahāyāna-m a>vagāhayati. sa nityāṁ dharmaparīṣṭo; D mahāyānam avagāhayati. nityāṁ ca dharmaparīṣṭo; D om. sa; IK mahāyānam avāgāhāti (K o-hantti) (I {nitya dharmaparīṣṭi}) nityāṁ dharmaparīṣṭi (K δ-tau); IK om. sa
bhagavān āha. śṛṇu yūyaṃ kulaputṛ: ekabuddhasatkārapunyaskandhasya pra<ṃ>ṇa<ṃ>24 tad yathā mahāsamudre udakavindu: yathā jaṃbudvīpe paramāṇurājaḥ yathā gamgānādīvālīkāsāṃ satvā te sarve daśabhūmpatiṣṭhitā bodhisatvā bhaveyūḥ yaś ca teśāṃ bodhisatvānāṃ punyaskandham ato bahunāṃ punyaskandham ekasya25 buddhasya. atāś ca te sarvasūra satvā bahu>taram26 ca punyaskandhaṃ prasaviṣyati ya imāṃ samghātaṃ dharmaparyāyaṃ śroṣyati. yāvan na śakyam gaṇānāyogena paryanto dhigantum. yasya sarvasūra tasmiṃ kāle tasmiṃ samaye mahān utsāho bhaviṣyati. ||

atha khalu sarvasūro bodhisatvo mahāsatvo bhagavantam etad avocat* katame te bhagavaṃ satvāḥ ye dharmaṃ satvasya dharmaparitṛṣṭitā bhaviṣyantī.

evam ukte bhagavaṃ sarvasūraṃ bodhisatvaṃ mahāsatvam etad avocat* dvāv imau sarvasūra satvau dharmaṃ satvasya dharmaparitṛṣṭitau. yad uta ekaḥ sarvasūra sarvasatvasamacittalā dvītya sarvasūra yo dharmaṃ śrutvā sarvasatvānāṃ samprakāśayati imau /4v/ dvau dharmaṃ satvau dharmaṃ satvāḥ ye dharmaṃ śrutvā sarvasatvānāṃ samprakāśayati. ||

[18] bhagavān āha. śṛṇu yūyaṃ kulaputṛ: ekabuddhasatkārapunyaskandhasya pra<ṃ>ṇa<ṃ>24 tad yathā mahāsamudre udakavindu: yathā jaṃbudvīpe paramāṇurājaḥ yathā gamgānādīvālīkāsāṃ satvā te sarve daśabhūmpatiṣṭhitā bodhisatvā bhaveyūḥ yaś ca teśāṃ bodhisatvānāṃ punyaskandham ato bahunāṃ punyaskandham ekasya25 buddhasya. atāś ca te sarvasūra satvā bahu>taram26 ca punyaskandhaṃ prasaviṣyati ya imāṃ samghātaṃ dharmaparyāyaṃ śroṣyati. yāvan na śakyam gaṇānāyogena paryanto dhigantum. yasya sarvasūra tasmiṃ kāle tasmiṃ samaye mahān utsāho bhaviṣyati. ||


evam ukte bhagavaṃ sarvasūraṃ bodhisatvaṃ mahāsatvam etad avocat* dvāv imau sarvasūra satvau dharmaṃ satvasya dharmaparitṛṣṭitau. yad uta ekaḥ sarvasūra sarvasatvasamacittalā dvītya sarvasūra yo dharmaṃ śrutvā sarvasatvānāṃ samprakāśayati imau /4v/ dvau dharmaṃ satvau dharmaṃ satvāḥ ye dharmaṃ śrutvā sarvasatvānāṃ samprakāśayati. ||

24. A śṛṇu kulaputṛ: ekasya buddhasya punyaskandhasya pramānaṃ:; A om. yūyaṃ & 6-satkāra-°
25. A yaś ca teśāṃ bodhisatvānāṃ punyaskandham ekasya (, A incipit lacuna, continues § 23; A om. ato bahutaram punyaskandham
26. F pra<ṃ>ṇa<ṃ>bahu>taram, missing text supplied from AC; C buddhasya. atāś ca te sarvasūra satvā satvāḥ ye dharmaṃ śrutvā sarvasatvānāṃ samprakāśayati. ||
[21] atha te devanāgamanuṣyāpsarasakotya utthāyāsanād bhagavataḥ purataḥ prāṃjalayo bhūtvā\(^{117}\) bhagavantam etad avocan* vayaṁ bhagavan dharmaparitṛṣītāḥ pariṇārayatu\(^{118}\) bhagavān asmākām sarvasatvānām cāsā.

[22] atha khalu bhagavāṁs tasyāṁ velāyāṁ smiṭaṁ prāduścākāra.\(^{119}\) atha khalu sarvasūro bodhisatvo mahāsatva utthāyāsanād yena bhagavāṁs tenāṃjaliṁ prāṇamaya\(^{120}\) bhagavantam etad avocat* ko bhagavan hetuḥ kaḥ\(^{121}\) pratayaḥ smitasya prāduṣkaraṇāya.

[23] atha khalu bhagavān\(^{122}\) sarvasūraṁ bodhisatvaṁ mahāsatvaṁ āamantrayāmāsa. ye\(^{123}\) sarvasūra satvā iḥāgaṭvānuttarāṁ samyaksambodhīṁ\(^{124}\) abhisambhudyante. sarve te tathāgatagocaraparinipattaye\(^{125}\) parinīpadyante.

[24] sarvasūro bodhisatva\(^{126}\) āha: ko bhagavan\(^{127}\) hetuḥ kaḥ pratayaḥ yad ete satvā\(^{128}\) iḥāgaṭvānuttarāṁ samyaksambodhīṁ abhisambhudyante.\(^{129}\)

bhagavān āha. sāḍhu sāḍhu sarvasūra yaś tvāṁ\(^{130}\) tathāgatam etam arthaṁ pariṃpratavyaṁ manyese. tena hi sarvasūra śṛṇu. iha sarvasūra pariṇāmanaviśeṣo draṣṭavyaḥ.\(^{131}\)

[25] bhūtapūrvan sarvasūraūtute dhvany asamkhyaeyaiḥ\(^{132}\) kalpair yadāpi tena kālena tena samayena ratnaśrī/7r/r\(^{133}\) nāma tathāgato rhan [samyakṣa](mbu(d)dho loka)\(^{134}\) u(dapādi vidyaćaraṇasampannah) sugato lokavid a)[nuttarāḥ puruṣa]damyasārathīḥ śāstā devānām ca manuṣyāṇām ca buddho bhagavān*\(^{135}\)

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\(^{117}\) B utthāyāsanebhyo bhagavataḥ <purataḥ> prāṃjalibhūtvā: IK prā-<ṇ>jaIbhūtā

\(^{118}\) B bhagava dharmaparitṛṣītāḥ pariṇārayatu; K bhagavan* (I lacuna); D (dhar)[mma]<pari>-ṛṣītāḥ pariṇā|=yatu;

\(^{119}\) K bhagavān*; B smidaṃ prāduścākāra {ṃ}; I prā-<du>-ścākāra:||

\(^{120}\) D bhagavāṁs tenāṃjā-laaya> prāṇamaya; K bhagavān* … prāṇamya; I prāṇamya

\(^{121}\) B bhagavāṁ hetuḥ <kaḥ>; I bhagavan*; D kaḥ

\(^{122}\) B bhagavān; I bhagavāḥ

\(^{123}\) A bodhisatvaṁ mahāsaṭṭvaṁ āmantrayāmāśa. ye; A end of lacuna, continues from § 18; K yat

\(^{124}\) A iḥāgaṭvā te sarve anuttaraṁ samyaksambodhiṁ

\(^{125}\) AI abhisambhudyante. (I -budhyante); sarvātathāgata-; AI om. te; B abhisambhudyante. te sarve tathāgata-; K lacuna

\(^{126}\) B bodhisatvā

\(^{127}\) B bhagavaṁ; I bhagavāṃ*\(^{128}\)

\(^{128}\) AIK kaḥ pratyaṅyaḥ satvā; AIK om. yad ete; B kaḥ prataya. ya<d ete> satvā; D kaḥ pratayayaḥ

\(^{129}\) A iḥāgaṭvā samyaksambodhiṁ abhisambhudyanti: A om. anuttaraṁ; D iḥāgaṭvānuttarāyaṁ samyaksambodhiṁ abhisambhudyante; I abhisambhudyante.

\(^{130}\) K yat svar instead of yas tvāṁ

\(^{131}\) A pariṃpratavyaṁ manyase: iha sarvasūra pariṇāmanaviśeṣaṁ ||; A om. tena hi sarvasūra śṛṇu. & draṣṭavyaḥ; B (man)ya(ṣ)e. tena hi sarvasūra śṛṇu. pariṇāmanaviśeṣaṁ[ā] ||; B om. iha sarvasūra & draṣṭavyaḥ; D pariṇāṣṭayaḥ … pariṇāmanaviśeṣo draṣṭavyaḥ; IK manyase. śṛṇu. iha sarvasūra (K sarvasūra iha) pariṇāmanaviśeṣaṁ (K *viśeṣaṁ*); IK om. tena hi sarvasūra & draṣṭavyaḥ

\(^{132}\) B dhvany [i] <a>asamkhyaeha

\(^{133}\) A kalpaḥ yad asmiḥ tena kālena; D yadāpi tena kālena tena samayena ratna-ṣṭ; I kalpaḥ ratnaśrīr; I om. yadāpi tena kālena tena samayena; K kalpaḥ yadā[ṣ]iḥ tena kālena

\(^{134}\) B rhan*; C rhan [samyakṣa](mbu(d)dho loka), end of lacuna, continues from § 20, line 1 of 7r is destroyed.

\(^{135}\) A loke … (a)nuttarāḥ [p]u(ṣa)-<ṣada>-myasārathīḥ śāstā devamanuṣyāṇāṁ buddho bhagavān*; A om. ca & ca; K vidyācaraṇa{ṃ}sampannah; BD bhagavāṁ

8 (Ms C)
[21] atha te devanāgamanuṣyāpsarasakotyō27 utthāyāsanād bhagavataḥ purataḥ prāṃjalībhūtā bhagavantam etad avocan* vaya{r} bhagavaṃ dharmapari/5r/ṛṣitatāḥ paripūrayatu bhagavān asmākāṃ sarvasatvānāṃ caśā.

[22] atha khalu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduścakāra. || atha khalu sarvaśūro bodhisatvo mahāsatva utthāyāsanād yena bhagavāṃs tenāṃjaliṃ pranamya bhagavantam etad avocat* ko bhagavaṃ hetuḥ kāḥ pratyayaḥ smitasya prāduśkaraṇāya. ||

[23] atha khalu bhagavāṃ sarvaśūraṃ bodhisatvaṃ mahāsatvaṃ āmantrayāmāsa. ye28 sarvaśūra satvā ihāgatvānuttarāṃ samyaksaṃbodhim abhisambudhyante. te sarva29 tathāgatagocaraparīnispattaye parinīspadyante.

[24] sarvaśūro bodhisatva āha. ko bhagavaṃ hetuḥ <kaḥ > pratyayo yat satvā ihāga/5v/tvā-nuttarāṃ samyaksaṃbodhim abhisambudhyante.30 bhagavān āha. sādhu sādhu sarvaśūra. yas tvaṃ tathāgatam etam arthaṃ paripraṣṭavyaṃ manyase. tena hi sarvaśūra śrṇu.31

[25] bhūtapūrvaṃ kulaputrātīte dhvany asaṃkhyeyaiḥ kalpai ratnaśrīr32 nāma tathāgato rhan samyaksambuddho loka udapādi vidyācaraṇasampannāḥ sugato lokavid anuttaraḥ puruṣadamyāsārathīḥ sāstā devānāṃ ca manuṣyānāṃ ca buddho bhagavān*33

27. F devanaga.9
28. A bodhisatvaḥ maḥāsā)tvam āmaṇtrayāmāsa: ye; A end of lacuna, continues from § 18
29. A ihāgatvā te sarve anuttarāṃ samyaksaṃbodhim abhisambudhyante: sarvatahāgata:2; A om. te
30. A ko bhagavan hetuḥ kāḥ pratyayaḥ satvā ihāgatvā samyaksaṃbodhim abhisambudhyante:3; A om. yat & anuttarāṃ
31. A pariṃprṣṭavyaṃ manyase: iha sarvaśūra pariṇāmanāviśeṣan ||; A om. tena hi sarvaśūra śrṇu.
32. A bhūtapūrvaṃ sa(ṛvāturātīte dh)(vany asaṃ)khyeyaiḥ kalpaiḥ yad asmiṃ tena kālaiḥ tena samayena ratnaśrīr
33. A loke udapādi vidyācaraṇasampannāḥ (sugato lokavid a)n(u)ttaraḥ [p](u)ru-ṣaṭa>myasārathīḥ sāstā devamanuṣyānāṃ buddho bhagavān*: A om. ca & ca
[26] tasmin khalu punaḥ sarvaśūra kālenāhaṃ māṇavako bhūvan*136 ye satvā sāṃpratam mayā buddhajñāne pratiṣṭhāpitās te sarve tena kālena tena samayena mṛgā abhūvan* tena ca kālena tena samayenāham evaṃ pranidhanām akārsīd137 ye kecin mṛgā sāṃpratam duḥkhena paripūḍitaḥ ete138 sarve mama buddhakṣetre upapadyeran*139 sarvāṃś ca tān ahaṃ buddhajñāne140 pratiṣṭhāpa(yeyam) te141 ca mṛgās tad vacanam śrutvā evaṃ vācam abhāṣanta: evaṃ bhava(tu,142 tena) /7v/ sarva(sūra kuśalamūle)n(ai)te satvā ihāgatvā-nutta(rāṃ143 samyak)sambodhim abhisambhotsyaṃte.||
[27] atha khalu sarva(sūro bodhi)ṣatvo mahāsatro bhagavato nīkātāt tad utsāhaṃ144 śrutvā bhagavantam etad avocat* kiyantaṃ145 bhagavāṃs teṣāṃ satvānāṃ āyuṣpramāṇaṃ146 bhaviṣyati.

bhagavān āha. caturaṣṭīḥ kalpasahasraṇī satvānāṃ āyuṣpramāṇaṃ bhaviṣyati.147

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136. A ta(ṃ)ṭ[i)n khalu punaḥ sarvaśūra kālena (ahaṃ māṇavako bhūvān); B tena khalu punaḥ sarvaśūra kālenāhaṃ māṇavako bhūvan*; IK tasmin* (K tasmin) khalu punaḥ sarvaśūra kale ahaṃ māṇavako bhūṭ*
137. A ya im(e) satvāḥ tadā sarva nūnaṃ mṛgābhūvan* tena ca kālena tena samayenāham pranidhanām akārsuh; A om. sāṃpratam mayā buddhajñāne pratiṣṭhāpitās te sarve tena kālena tena samayena & evam; B ye satvā mayā sāṃpratam buddhajñāne ... mṛgā abhūvan* tena ca kālena ... pranidhanām akārsuḥ; I ye satvāḥ sāṃpratam buddhajñāne pratiṣṭhītāḥ te sarve tena kālena tena samayena. mṛgā abhūvan* tena (ca kā)lena tena samayenaivam ahaṃ pranidhanām akārsīt*; I om. mayāḥ; K ye satvā sāṃpratam buddhajñānāṃ pratiṣṭhāpitāḥ sarve te tena kālena tena samaye{na}naivam ahaṃ pranidhanām akārsīt*; K om. mayā & om. mṛgā abhūvan* tena ca kālena tena samayena
138. A ye t(e) mrgā ... paripūḍitaḥ te; B paripūḍitaḥ te; D duḥkhena paripūḍitaḥ ete; IK om. ete
139. A buddhakṣetra upapadyeṣām tī; B buddhakṣetra upapadyeṣām ||; D buddhakṣetra upapadyeran*
140. A sarve ca t[e] ahaṃ buddhajñāne
141. K pratiṣṭhāpayaeyam. ye
142. Al evaṃ vācam abhāṣantaḥ evaṃ bhavatu; B sarvāṃs ca tān ahaṃ bhavatu; B om. buddhajñāne ... evaṃ
143. AIK tena caiva (I om. caiva); K tena eva) sarvaśūra kuśalamūlena (A ॐ-मुलनात्रिः) anuttarām (IK ॐ-मुलनात्रिः); AK om. ete satvā ihāgatvā; D te<n> sarvaśūra kuśalamūlenaite satvā ihāgatvānuttarāyāṃ
144. AIK bhagavato nīkā (K ṣ-kād) utsāhaṃ; ABIK om. tad; D bhagavato nīkā tad utsāhaṃ
145. A kathaṃ
146. I āyuṣpramāṇamāṃ
147. AB bhagavān āha. aṣṭī kalpās teṣāṃ(<ṃ>) (B ṣ-ṣām) (B sarvaśūra) satvānāṃ āyuṣpramāṇaṃ bhaviṣyati;; AB om. catur- vídeosahāsraṇī; I bhagavān āha. (caturaṣṭīḥ kalpās teṣāṃ satvānāṃ[ṇām] āyuṣpramāṇaṃ bhaviṣyati; I om. ṣ-sahāsraṇī; I bhagavān āha. caturaṣṭīḥ kalpāḥ teṣāṃ satvānām; K om. catur- vídeosahāsraṇī; D om. bhagavān āha. caturaṣṭīḥ ... bhaviṣyati

9 (Ms C)
[26] tasmiṃ khalu punaḥ sarvaśūra kāle ahaṃ māṇāvako bhūvaṃ ye satvāḥ sāmpratam buddhajñāne pratīṣṭhāpitāḥ sarve tena kālena tena samayena mṛgā abhūvan* tena ca kālena tena samayenāham evaṃ pranidhānam akārṣaṃ ye keci/6r/n mṛgā sāmpratam duḥkhena pariṇāditāḥ sarve te mama buddhakṣetra upapadyeरaṃ* sarvāṃś ca tān ahaṃ buddhajñāne pratiṣṭhāpayeyaṃ. te ca mṛgā tad vacanam śrutvā evaṃ vācam abhāṣanta: evaṃ bhavatu. bhagavān āha. sarvaśūra t<e>na kuśalamūlenāuttarāṃ samyaksambodhim abhisambhotsyante. ||

[27] atha khalu sarvaśurop bodhisatvo mahāsatvo bhagavato ntikād imām utsāhatāṃ śrutvā bhagavantam etad avocat* kiyantaṃ bhagavāṃś35 teśāṃ satvānām āyuspramāṇaṃ bhavisyati. bhagavān āha. aśīti kalpās teśāṃ satvānām āyuspramāṇaṃ bhavisyati.

34. A [26] ta(s)mōn khalu punaḥ sarvaśūra kālena (ahaṃ māṇāvako bhūvaṃ) ya im(e) satvāḥ tadā sarva nūnaṃ mṛgābhūvaṃ* tena ca kālena tena samayenāham pranidhānam akārṣuḥ ye t(e) mṛgā sāmpratām duḥkhena pariṇāditāḥ te sarve mama buddhakṣetra upapadyeyāṃ ti. sarve ca te ahaṃ buddhajñāne pratiṣṭhāpayeyaṃ. te ca mṛgā tad vacanam śrutvā evaṃ vācam abhāṣamtya evaṃ bhavatu. tena caiva sarvaśūra kuśalamūlenā(!) anuttarāṃ samyaksambodhim abhisambhotsyante. 

35. A ntik[ā] utsāham śrutvā bhagavāntāṃm etad avocat* kathāṃ bhagavāṃ; A om. imam
[28] sarvasūtra bodhisatva āha. kiyantaṁ bhagavan kalpasya pramāṇam. 148 bhagavān āha. śṛṇu kulaputra. tad yathāpi nāma sarvasūra 149 kaścid eva puruṣo nagaram kārayed dvādaśa yojanāyāma vistāram 150 úrdhvena tṛṇi yo(janāṇi) pramāṇam. 151 tac ca nagaram tilaphalakaiḥ pariṣṭ/ṛṇaṁ kuryāt* atha sa puruṣo varṣaṇatasya yāyaṁt 152 tatas tilaphalakaiḥ pariṣṭānaṁ 153 nagārād ekaṁ tilaphalakāṁ bahir niksipe 154 anena paryāyena sa puruṣāḥ 155 sarvāḥ tāṁ tilaphalakāṁ kṣayaṁ kuryāt 156 paryavadaṇaṁ kuryāt 157 tac ca nagaram amūlam apratįtiṣṭhānaṁ bhaven na cādyāpi ca kalpam kṣyeta. || 158

[29] punar aparāṁ sarvasūra tad yathāpi nāma parvato 159 bhavet pāmcaviṃśad yojanāṇi pramāṇena 160 dvādaśa yojanāṇy úrdhvena. atha kaścid eva puruṣas tasya parvatasya pārśve 161 grhaṁ kārayet* sa 162 dirghasāydhvano varṣaṇatasyayāyenā 163 kāśikena vāstreṇaikavārā 164 parimārjayed evaṁ kṛtvā tasya parvatasya kṣayo bhaven 165 na ca kalpam kṣyeta. etsa/8v/t sarvasūra 166 kalpasya pramāṇam. 167

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148. AIK kiṁ bhagavāṁ (K o.-van) kalpasya pramāṇam. (A pramāṇaḥ); B bhagava
149. ABK om. sarvasūra
150. A pūraḥ[ō] bhav[e] sa {n} nagaraṁ kārāpaye dvādaśa yojanāṇy āyāma vistāreṇa; B kāraye dvādaśa yojanāṇy āyāma; D dvādaśa yojanāṇyā(?)mavistāreṇa
151. AB úrdhvena tṛṇi (B tṛṇi) yojanā (B yojanāṇi) pramāṇena bhavevuh (B om. bhavevuh); D úrdhven(%)'na tṛṇi yojanāṇi pramāṇam.; I úrdhvena tṛṇi yojanapramāṇaṁ
152. D pariṣṭānaṁ kuryāt* atha sa puruṣo varṣaṇatasyā<ṭa>-tayāt; I pariṣṭānaṁ kuryād atha sa puruṣāḥ varṣaṇatasyātayāt*; B kuryād
153. BIK tilaphalakapariṣṭānaḥ (K o.-pūrṇāṁ)
154. A atha sa puruṣaḥ varṣaṇatasyātayāyā tattilaphalakai-d-ekam tilaphalakām bahir niksipe [t*] d; A om. pariṣṭānaṁ nagarād; BI tilaphalakāṁ (B o.-phala<km>) bahiḥ prakṣipēd; D tilaphalakāṁ bahir nni<kśi>-ped; K tilaphalakāṁ grhī bahiḥ prakṣipēd
155. B puroṣoḥ (!)
156. B tilakāni pariṣṭāyaṁ kuryāt*; B om. o.-phala-o.; AI kṣayaṁ kuryāt*; K pariṣṭāyaṁ
157. ABK om. paryavadaṇaṁ kuryāt; D paryavadaṇaṁ kuryā
détude
158. A atac ca nagara samułam apratįtiṣṭhānaṁ bhavet* na ca kalpam kṣyate.; A read read. nagaram amūlam apratįtiṣṭhānaṁ; D atac ca nagara<m a>-mūla<m a>-pratįtiṣṭhānaṁ bhaven; I om. tic (I ta) ca nagaram amūlam apratįtiṣṭhānaṁ bhaven (I bhave) na ca kalpam kṣyeta. ||; AIK om. adyāpi
159. I sa(!)rvato
160. A parvataṁ bhavet* pāṃcaviṃśadhya janaḥ; A om. pramāṇena; K parvato bhavet* pāṃcaviṃśad yojanāṇi pramāṇena.; B yojanapramāṇena
161. A (pu)ṛuṣaḥ catpurpārveṣu; A om. tasya parvatasya; D puroṣa<s tasya parvavata>sya pārśvā
162. A kārāpayet* sa; B kārāray sa; D om. sa
163. A dirghasāyāṛ dhv[a]ya yo tayena; A om. varṣaṇatasya
164. B kāśikena vāstraṇikāṁ vārā<m>; I kāśi(k)astraṇa[tiṇ]ekavārā; K kāśikena vāstraṇaikavārā; D ekv[astraṇaikavārā
165. A kṛtvā sa parvataḥ kṣayo bhavati.; B kṣayaṁ; I kṣayo bhavē; D bhav[e]n
166. A kṣyati. evam eva sarvasūrā; B etakaṁ sarvasūrā; I etat<e> sarvasūrā
167. D pramāṇaṁ*; I pramāṇaṁ
[28] sarvasūra bodhisatva āha. kiṃ bhagavaṃ kalpasya pramāṇaṃ.

bhagavān āha. śṛṇu kulaṇtrapamāṃ karisyāmy asyaivaśṛṇeṣu vijñapanāya. tad yathāpi nāma kaścid eva puruṣ/6/so nagaraṃ kāraye dvādaśayojanāyamavistāraṃ urdhvena triyojapramāṇaṃ. tac ca nagaraṃ tilahalakaḥ paripūṇaṃ kuryāt* sa ca puruṣaś <c>irajīvi syāt* atha sa puruṣaḥ varṣaśātasya ātayaḥ tatas tilahalakaparipūnaṃ nagarād ekaṃ tilahalakam bahi prakśiped anena paryāyena sa puruṣaḥ sarvāni tāni tilahalakāni kṣaṇam kuryāt tac ca nagaram amūlam apratisṭhānaṃ bhaven na ca kalpasya parikṣayaṃ bhavet*

[29] punar aparaṃ sarvasūra aparāṃ te upamā kariṣyāmy asyaivaśṛṇeṣu prasiddhayey. tad yathāpi nāma parvataṃ bhavet paṃcaviṃśatir yojanapramāṇaḥ bhavet* dvādaśa yojanocchrayaṃ. atha kaścid eva puruṣas tasya parvatasyā pārśve grhaṃ kārayer* sa varṣaśātasyātyayena kāśikena vastreṇaikavāraṃ parimārjayed evam kṛtvā ta/7r/sya parvatasya kṣayo bhavet* na ca kalpaṃ kṣiyeta etat sarvasūra kalpasya pramāṇaṃ. ||

bhagavān āha: śṛṇu kulaṇutra: tad yathāpi nāma kaścid eva pur[ūṣo] bhav[e] sa {n}nagaraṃ kārāpaye dvādaśayojanāyāyamavistāreṇa urdhvena tṛṇi yodanaḥ pramāṇena bhaveyuyuḥ. tac ca nagaraṃ tilahalakai paripūnaṃ kuryāt* atha sa puruṣaḥ varṣaśātasya ātayaḥ tattilahalakāi-d-ekaṃ tilahalakām bairh nikiṣape[*]d anena paryāyena sa puruṣaḥ sarvāni tāni tilahalakāni kṣaṇaṃ kuryāt* tac ca nagara samūlām apratisthánāṃ bhavet* na ca kalpaṃ kṣiyate; read: nagaraṃ amūlam apratisthānāṃ

37. A [29] punaḥ aparāṃ sarvasūra tad yathāpi nāma parvataṃ bhavet* paṅcaviṃśatir yojanaḥ dvādaśa yojanāṇyā urdhvena. atha kaścid eva (pu)rūṣaḥ caturpārśveṣu grhaṃ kārāpayet* sa dīrghasyā{r}dhvan{y}o tyayena kāśikena vastreṇaikavāraṃ parimārjayed evam kṛtvā sa parvataḥ kṣayo bhavatī. na ca kalpaṃ kṣiyati. evam eva sarvasūra kalpasya pra[mā][naḥ].

10 (Ms F)
[31] bhagavān āha. śṛṇu kulaṇṭra ya imaṃ saṃghātaṃ sūtraṃ śrṣoṣyati. tasya caturṣṛṣṭiḥ kalpasahasranyā yuṣpamāṇaṃ bhaviṣyati. kaḥ punar vādo yaḥ saṃghātaṃ sūtraṃ likhāpyasiyati vācasyātī. sa sarvaśūra: satvo bhuratum yuṣpamāṇaṃ prasaviṣyati.

/9/t/ yaḥ sarvaśūra prasannacittāḥ saṃghātaṃ sūtraṃ adhyāṣayena namaskariṣyati sa paṃcanaṃātī kaḷpaṃ jātau jātismarō bhaviṣyati. saṣṭi kalpasahasrāṇi rājā cakravarti bhaviṣyati. dṛṣte vaṃ dharme sarvaśūra sarveṣāṁ priyo bhaviṣyati manāpaḥ na sa sarvaśūra sāstrexā kālaṃ kariṣyati. na viṣeṇa kālaṃ kariṣyati. kākhrdavam cāsyā na kramiṣyati. maraṇakālasamaye carimanirodhe vartamāne navati buddhakotyāḥ saṃmuḥan drakṣyati. te ca sarvaśūra buddhaḥ bhagavanta aśvāṣayanti. mā bhaiḥ satpuruṣa tvayaṃ saṃghātaṃ sūtraṃ mahādharmaparyāyaṃ subhāṣitaṃ śrutaṃ śrutvā iyāṃ* punyaskandhaḥ prasūtaḥ teṣāṃ paṃ/9ν/canavi buddhakotyāḥ prthak* prthag lokadhātuṣuḥ

11 (Ms C)

[31]41 kaḥ punarvādo ya. samghāṭam sūtraṃ lekhayiṣyati. vācayiṣyati. sa sarvaśūra bahutaram pūnyāskandhaṃ prasaviṣyati. yaḥ sarvaśūra prasannacittaḥ samghāṭaṃ dharmaḥparyāyam adhyāṣayena manasikariṣyati sa paṃcanaṃ kalpā jātyā jātīsaṃ/vṛt bhaviṣyati. saṣṭ(i) kalbasa(ha)srāṇi rājā cakravaṃtī bhaviṣyati. dṛṣṭa eva dharme sarvaśūra sarveṣaṃ priyo bhaviṣyati. na sa sarvaśūra śastrēṇa kālaṃ kariṣyati. na viṣeṇa nodakena nāgnau kālaṃ kariṣyati kākhordaṃ cāsyā na kramiṣyati. maraṇakāle ca navati buddhākotiyīḥ sammukhāṃ drakṣyati. te cāsyā sarve buddhā bhagavanta āśvāsaiṣyanti. mā bhaiḥ puruṇas tvayā samghāto mahādharmaparyāya śruto lekhito mahāpunyāskandaḥ sa te prasūtaḥ teṣāṃ paṃcanaṃ buddhākotoḥ pṛthak pṛthag lokadhātuṣu

38. A utthāyāsanād bhagavantam; A om. ekāmsam uttarāsamgaṃ ... tenāṃjaliṃ praṇāmya
39. A bhagavan* evaṃ bahutaram pūnayaṃ prasavate; A om. ṣ-vāskandhaṃ
40. A bahavati. kaḥ punar vādo {ya} bhagavāṃ yas tathāgataśā[sa]ṃ(e)
buddha bhagavanto vyākariṣyanti.  

[193] kaḥ punar vādāḥ sarvāśūra ya imaṃ[104] samghāṭasūtraṃ mahādharmaṃ prasviṣyāṃ sakālasamāptaṃ vistareṇa śrōṣyati. [195]


bhagavān āha. yāvanto gamgāṇadībhālikāsāmāṇām buddhānāṃ bhagavatāṃ puṇyaskandhas tāvantaṃ sarvāśūra[199] sa satvaḥ puṇyaskandhaṃ pra<sa>viṣyati. [33]


bhagavān āha. sādhu sādhu sarvāśūra ya vam dharmāṇāṃ śṛṇτι[203] na saṃjānāsi. aham api sarvāśūra dharmaṃ śṛṇτi ya na saṃjānāmi. kaḥ punar vādāḥ sarvāśūra ya bālapṛthagāṇās śṛṇτi jñāṇyantı. [204]


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193. IK om. buddha bhagavanto; BI vyākariṣyati; K vyākariṣyanti
194. D kaḥ punar vādāḥ; I ya sarvasūra {ya} imaṃ
195. K samghātaṃ sūtraṃ; B śrōṣyanti. ||
196. K bodhisatvo mahāsa[hr??] [bha](ga)vaṃṭam
197. B bhagavam samghātaṃ sūtraṃ mahādharmaṃ prasaviṣyāṃ; D bhagavan*n; IK bhagavan* (K o-van) samghātaṃ sūtraṃ dharmaparyayaṃ; IK om. mahā-9
198. B kiyantam ahaṃ bhagavam puṇyaskandham prasaviṣyāmi.; IK kiyantam bhagavan* puṇyaskandham prasaviṣyāmi. (K o-anmi.)
199. B yāvanto gamgāṇadībhālikāsāmāṇāṃ <buddhaṃ bhagavatāṃ puṇyaskandhaṃ tāvantaṃ sarvāśūra; IK yad* (K yad) gamgāṇadībhālikāsāmāṇāṃ buddhaṃ bhagavatāṃ puṇyaskandhaṃ tāṃ sarvāśūra (I o-sūtraḥ!)); D vuddhaṃ <uddhaṃ
200. BIK om. sarvasūro bodhisatva
201. I bhagavam; K bhagavam*
202. B samghātaṃ sūtraṃ dharmaparyayaṃ śrṇomi: tādā bhagavams śṛṇτi[ṃ] na saṃjānāmi; B om. ahaṃ; D samghātaṣṭraṃ; I samghātaṃ śṛṇṭi dharmaparyayaṃ śrṇomi na bhagavams śṛṇτi; I om. sūtraṃ; K samghātaṃ sūtraṃ dharmaparyayaṃ śrṇomi na bhagavams śṛṇτi; IK om. ahaṃ
203. B tvam dharmaṃ śṛṇτi
204. B sarvasūra bālapṛthagāṇā śṛṇτi jñāyantı.; IK sarvasūra bālapṛthagāṇās śṛṇτi jñātavyaḥ.; BIK om. yad
205. B kaści sarvasūra kulaputro
206. BIK samjanāyisyati; D janāyisyanti; D om. saṃ-
207. D gamiṣyanti.
208. B tiryakṣaṃ nopapatṣalyante.; D tiryakṣaṃ nnopapatṣalyante
209. A dvādase kalpaḥ sahaṃ tiryakṣaṃ durbuddhiḥ bhaviṣyati.; A end of lacuna, continues from § 31; B durvuddhīr; D durvuddhīr
210. A aṣṭādase kalpaḥ sahaṃ pratyantime janapade nopapatṣalyate: viṃṣa kalpaḥ sahaṃ pradānāsuro; D aṣṭādase kalpaḥ sahaṃ pradānāsuro, the akṣara šṭa is squeezed (by a second hand?) into a small gap between a and syā; D om. pratyantime janapade … viṃṣati kalpaḥ sahaṃ; I nopapatṣalyate. viṃṣati; B viṃṣa; K viṃṣat
211. A paṃcaviṃṣaṭ kalpaḥ sahaṃ delavoleṣṭupapadyate.; B paṃcaviṃṣaṭ; D paṃcaviṃṣaṭi …<↑>nopapatṣalyate.; I (paṃcaviṃṣaṭ) kalpaḥ sahaṃ delavole u(papatṣalyate.); BK delavole
212. AD paṃcāṭaṃśaṭ; I lacuna
213. D brahmacyaṃ (not vra-)

12 (Ms C)
vyākarisyaṃti. ka punarvādaḥ yaḥ sarvasūra imāṃ samghātaṃ dharmaparyāyaṃ sakalasamāptaṃ vistareṇa śroṣyati lekhayiṣyati vācayiṣyati bhāvayiṣyati. ||

[32] atha khalu sarvasūro bodhisatvo mahāsatvo bhagavantam etad avocat* aham /8ṛ/ bhagavāṃ samghātaṃ mahādharmaparyāyaṃ śroṣyāmi. kiyantam bhagavāṃ puṇyaskandham prasaviṣyāmi.

bhagavāṃ āha. yad gāmgaṇadībālikāsamanāṃ buddhāṇāṃ bhagavatā<ṛ> satkāraṃ kṛtvā puṇyaskandhaḥ taṃ sarvasūra sa satvaḥ puṇyaskandhaṃ prasaviṣyati.

[33] sarvasūra āha. yad aham bhagavāṃ samghātaṃ dharmaparyāyaṃ śṛṇomi tadā bhagava triptiṃ na jānāmi.

bhagavāṃ āha. sādhu sādhu sarvasūra. yas tvaṃ dharmāṇāṃ triptiṃ na samjānāsi. aham api sarvasūra dharmāṇāṃ triptiṃ na samjānāmi kaḥ puṇar vādaḥ sarvasūra bālapṛthagjanaṃ tripti jñātavyā.

[34] yaḥ kaścit sarvasūra kulaṇḍuro vā kuladuhitā vā mahāyāne /8v/ prasādāṁ samjanaiṣyaṃ. sa kalpasahasraṃ vinipataṃ na gamisyati. paṃca kalpasahasraṇī tiryakṣur nopapatsyate. dvādaśa kalpasahasraṇī durbuddhir na bhavisyati.42 aṣṭādaśa kalpasahasraṇī prayantime janapade{ṛ} 43 nopapatsyate. viṃśa kalpasahasraṇī pradānaśūro bhavisyati. paṃcaviṃśat kalpasahasraṇī devaloke upapatsyate. paṃcatriṃśat kalpasahasraṇī45 brahmacaryaṃ carisyati.

42. A dvādaśa kalpasahasraṇi na durbuddhir bhavisyati.; A end of lacuna, continues from § 31.
43. A prayantimesu janapadeṣu
44. A viṃśa kalpasahasraṇi
45. A paṃcaviṃśa kalpasahasraṇi devalokesūpapadyate. paṃcatriṃśa kalpasahasraṇi
sa catvāriṃśat kalpasahasrāṇi; AB om. sa; I sa catvāriṃśat* kalpasahasrāṇi

D niṣkrāntaghāvāṣo

B pañcāṣṭ; I om. niṣkrāntaghāvāṣo bhavisyati. pañcāṣṭa kalpasahasrāṇi

A pañcāṣṭa {t}; B pañcāṣṭaḥ

K maraṇaṃśaṃ

A bhāvayati. na tasya sarvaśūra … vā {na} kīṃcit pāpāṇī saṃvidyāṃte.; A om. karmāṇi; DK kuladuhituru vāvā; I pāpakāni {kāni}; K karmāṇi {saṃ {saṃ} } (vetsyante); B samvno(!)tsyante

A na tasya māraḥ pāpīṃna avatāraṁ labhisyati.; A om. ca; B māra pāpīyaṁ avatāraṁ latsyate; D na tasya māra pāpīṃnaṁ ā(!)vatāraṁ lapaṁ te; K pāpiṭyaṁ avatāraṁ latsyate

A na ca mātu kukaṣau upapadyate; ye; D na jātamāṭram(!) kukaṣya uvapatsyante. yaṃ; IK na ca mātu (K o-.tuḥ) kukaṣa uvapatsyante. ye; AIK om. jātu

AB om. samghāṭaṁ; I lacuna; K lacuna (om. samghāṭaṁ?)

BI śroṣyati.

B yatreṇapatsyante.; ABI om. tatra tatra; K yatra yatropatsyate te

A āṣamkhyeyā kalpā; B āṣamkhyaieyā kalpe; IK āṣamkhyaieyā kalpaïr

D śrutidhāra bhavisyanti.; K śrutadharō bhavisyanti.; B bhavisyanti.

A satām kalpasahasrāṇī prāṇātipāṭāt praviratā bhavisyanti.; B kalpasahasrāṇī prāṇātipāṭāt »praviratā» bhavisyanti.; B om. ०-śaṭa; P prāṇātipāṭāt*

A nava kalpasahasrāṇī mrṣāvārdāḥ; B navāna»va»-tī kalpasahasrāṇī mrṣāvārdā; K navannavati[ih]; I mrṣāvārdā[०]*

ABK piśunavacanaṁ praviratā bhavisyantī.; I piśunavacanaṁ praviratā bhavisyanti

A durlabha sarvasūraḥ dhamaparyāyaṃ ||; A om. te & satvā ya iman & śroṣyanti.; B ya imaṃ samghāṭaṃ dhamaparyāyaṃ śroṣyanti. ||

B utthāyāsanā {m}d

K bhagavān*; BIK prāṇaṁya

A kiṃ bhagavān adharmaṃkhandhaṃ prasavisyati. ya imaṃ; B kiyantam bhagavān karmaṃkhandha prasavisyati. ye imaṃ; D kiyantam bhagavān «apunyakhandhaṃ prasavisyati. ya; I ka na (!) bhagavān adharmaṃkhandhaṃ prasavisyati. ya imaṃ; K ki nu bhagavān adharmaṃkhandhaṃ prasavisyati. ya imaṃ

B prāṇaṁkṣeyati; K prat<ti>ksiṣeyati.

A bahuṁ; A om. sarvaśūra dhamapratikṣeṣpād … prasavisyati.; BIK om. dhamapratiṣeṣpād … prasavisyati

A sarvaśūraḥa: kentakāṇi; BIK om. sarvaśūra

B bhagavān «satvā pāpakam» karmanāṃ karmakhandhaṃ prasavisyanti; I bhagavan* satvānaḥ pāpakam karmakhandhaṃ prasavisyati; K bhagavan* pāpakam karmakhandhaṃ prasavisyati; K om. satvānaḥ; A [ka][r][ma]s[kanda(ṁ)] bhavisyati.; A om. pāpakam
sa catvāriṃśat kalpasahasrāṇi
niśkrāntagṛhavāso bhaviṣyati. paṃcāṣat kalpasahasrāṇi
dharmadharo bhaviṣyati. paṃcāṣṭi kalpasahasrāṇi
maraṇānusmr̥tiṃ bhāvayiṣyati. tasya

sarvasuṣa kulaputraśya vā kuladuhitur vā na kiṃcita pāpakāni karmāni saṃv(e)ṣyante. na ca

/9r/ tasya māraḥ pāpīmān avatāraṃ lapsyate. na ca mātukukśaṃ upapatsyate. ye sarvasūra

imaṃ dharmaparyāyaṃ śroṣya<ṃ>ti te yatra yatropapatsyante. tatra tatra paṃcana va kalpāṃ viniṃptaṃ na gamsiṣyati. aṣīti kalpa sahasraṃ śrutadharā bhaviṣyati. kalpāta-
sahasraṃ prāṇātipātāṃ prativirata bhaviṣyaṃti. navānavatiḥ kalpa sahasraṃ mṛṣāvādāt prativirata bhaviṣyaṃti. trayodaśa kalpa sahasraṇi pīsunvacanāt prativirata bhaviṣyaṃti. durlabhās te sarvasūra satvā ya iman dharmaparyāyaṃ śroṣyaṃti. ||54

[35] atha khalu sarvasūro bodhisatvā mahāsatva utthāyāsanād ekāmsam uttarāsaṃgaṃ kṛtvā
dakṣiṇāṃ jānunāḍalaṃ prthivyāṃ pratiṣhṭāpya yena bhagavāṃs tenāṃjaliṃ prāṇamya
bhagavantam etad avoca/9v/ṃ kim nu bhaga vaṃs te satvā apuṃyaskhandham prasaviṣyaṃti

ya iman dharmaparyāyaṃ pratiṇēpyaṃti.57
bhagavān āha. bahu sarvasūra.

[36] sarvasūra āha. kiyantaṃ bhagavaṃs teṣāṃ satvānaṃ pāpam apuṃyaskandham prasaviṣyaṃti.58

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46. A paṃcacaṭvaraṃśat kalpasahasrāṇi; A om. sa
47. A paṃcasaṭṭhī kalpasahasrāṇi
48. A bhāvayati. na tasya
49. A [na] kiṃcita pāpakānam saṃvīdyantē. na tasya; A om. karmāṇi & ca
50. A avatāraṃ labhisyati. na ca mātukukṣaṃ upapadyate:
51. A (śr)oṣyaṃti. te yatra (ya)tr(o)papatsya<ṃ>te. paṃcana vaṭyā āṣaṃkhyeyā kalpā viniṃptaṃ na
gamiṣyaṃtā.; A om. tatra tatra
52. A śataṃ kalpasahasrāṇi prāṇātipātāt
53. A nava kalpasahasrāṇi
54. A durlabhā sarvasuṣaṃ dharmaparyāyaṃ; ||; A om. te & satvā ya iman & śroṣyaṃti
55. A prāṇānya
56. A kim bhagavann adharmaskandham prasaviṣyaṃti.; A om. tu; F kim tu or kim nu?
57. A pratiṇēpyaṃti:
58. A bhūhī. sarvasuṣāḥa. kentakāni bha(ga)vaṃ satd[va]nt[ā][n] [ka](r)m[as]kanda[m] ṣyaṃti.; A om. sarvasūra & teṣāṃ (according to the length of the lacuna) & pāpām apunya.-

13 (Ms F)
bhagavan āha. alam alam sarvasūra mā me pāpakāṃ dharmaskandham pariṃprecha.238 api tu sarvasūra śṛṇu nirdeśyāmi teṣāṃ saddharmaprātipikṣepakāḥ pāpakāṃ akuśalaskandhaṃ. yāvantam te pāpakāṃ akuśalaskandhaṃ pratigrīḥṣyanti. ya iyān dharmaparyāyam prātipikṣiṇi.239 yaś ca sarvaśṛṇu dvādaśagāmānabālikāsāmānāṃ240 tathāgatānāṃ arhatāṃ241 samyaksambuddhānāṃ antika duṣṭārthāracittam utpādayet242 yaś ca cemaṃ samghāṭasūṭram prātipikṣep243 ayaṃ tato bhuṭāram pāpakāṃ akuśalaskandhaṃ prasāviṃyanti. atas te sarvaśṛṇu saddharmaprātipikṣepāḥ sa/12/tvāḥ bhuṭārataḥ244 akuśalaskandhaṃ prasāviṃyanti245 ye mahāyāne āgyātācittam utpādayiṃyanti.246 dagdhas te sarvasūra satvā dagdhā eva.247
[37] sarvasūra āha. na te bhagavan satvā śakyam mocayiṃtum.248 bhagavan āha. śṛṇu sarvasūra: na Śākyo mocayiṃtum249
tad yathāpi nāma sarvasūra kaścid eva250 puruṣaḥ kasyacit satvasya śṛṣṭaṃ cehimyād atha sa puruṣaḥ kaṇacid bhāṣajyena pralimpen251 māksikena vā śārkarayā vā. guṇena vā gṛṇtena252 vā tailena vā taṃ śṛṣṭaṃ pralipayet* tat kiṃ manyase253 sarvasūra śakyam sa satvāḥ punar apya utthāpyiṃtum.254 [38]255 sarvasūro bodhisatva āha.256 na śakyam bhagavan na śakyam sugata.257 bhagavan āha.
bhagavān āha. alam alam sarvasūra mā me pāpaka karmaskandha paripṛccha. yaś ca sarvasūra dvādaśāṇāṃ gamgānadibālikāsāmāṇāṃ tathāgatānāṃ arhatāṃ° samyak-sambuddhānāṃ duṣṭacittam utpādayet* yaś ca saṃghāṭaṃ dharmapāryāya pratikṣipeda ayaṃ tato bahutaraṃ pāpakam apunyaskandha prasaviṣyanti. ato pi sarvasūra bahutaram akuśalaskandham prasaviṣyanti ye° mahāyāne āghatacittam utpādayiṣyanti. dagdhās te sarvasūra satvāḥ°

[37] sarvasūra āha. na te bhagavāṃ satvāḥ śakyāḥ mocayitum.° bhagavā/92/r/n āha. evam etat° sarvāśūra.

tad yathāpi nāma sarvasūra puruṣāḥ kasyacit satvasya śirṣam cchindyā° tasya punah kenacid bhaiṣajyena pralimpeṭ* māśikena° vā śarkarena vā guḍena vā ghṛtena vā tailena vā taṃ śirṣa pralimpeṭ* tat kiṃ manyase sarvasūra śakyāḥ sa satva utthāpayitum.°

[38]° sarvasūra āha. na śakyāṃ bhagavān*

bhagavān āha.

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59. A dvādaśa gamgānadibālikāsāmāṇāṃ tathāgatānāṃ arhatāṃ<ṃ>°
60. A utpādaye <yaś ca saṃghāṭaṃ dharmapāryāya pratikṣipeda ayaṃ> ato bahutaraṃ pāpakarma. <a>kusalaṃ karmaskandhā prādurbhaviṣyati. atāḥ sarvasūra <bahutara>m akusalaṃ karmaskandhaṃ prā[ṃ]grhiṣyaṃti (y)e; A text confused.
61. A satvā dagdhā-m-eva
62. A kathaṃ bhagavaṃs te satvā śakyāṃ mocayitum*.; A om. na te
63. A evam eva
64. A sarvasūra puruṣasya kaścid adyenaśrīṣam cchindyāt* A om. kasyacit satvasya
65. A tasya kenacid bhaiṣajyena māśikena; A om. punah & pralimpeṭ*
66. A pralpayet* śakyāṃ sarvasūra satva <u>(t)th(āpayit)u(m).; A om. tat kiṃ manyase & sa
67. A [38] sarvasūrāḥa: na śakyāṃ bhagavān* bhagavān āha: evam eva sarvasūra na śakyāṃte sa satvo mocayitum bahubhir ṣāyair yo mahāyānasyāgh(āt)acittam (u)t(ā)pādayi<syā>ti;||

14 (Ms F)

[40] evam eva sarvaśūra sa sādhadmapratikṣepakah puruṣo yadā naraṇe duḥkhāṃ smarati tadā sarvaṃpāṃ parivarjayaṭi. 268 yadā sarvaṃpāṃ parivarjayaṭi. 269 tadā sarvadharmā āmukhiṣṭhīṣyati sarvadharmā āmukhiḥ/13v/kṛtvā sarvakūsaṣaladharmāpāripūriṇā karisyati. 270 tad yathāpi nāma sarvaśūra mārtasya puruṣasya mātpitarau śoṣanti paridevanti na ca śaknuvantī trātum*271 evam eva sarvaśūra bālapṛthagajaranāḥ satvā na śaknuvantī ātmahitaṃ parahitaṃ vā kartuṃ[272] nirāśā iva māṭipitara gata iti. 273 evam eva sarvaśūra nirāśā bhavanti te satvā maraṇaṅkālasamaye.

258. B om. tad yathāpi nāma
259. D bhava[ta]*; I tīkṣṇa<ṇa> na
260. A sāstreṇa [pa]({r[as]}y{a a}) tvasya prahāraṇa da(d)y(ā)ṭ* na ca śakyaṇ; B dadyān na [ca]; I dadyāt* na ca; K dadyāt* na ca; ABīK om. sa
261. AB jīvitā vyavaropayitum (B vyapa-*); D jīvitā vyavaropayitum; I jīvitād* v(y)avaropayit(u)m
262. AB braṇaṃ utpadayet*; BDīK vṛṇaṃ
263. AB puṇaḥ (B pu<νar->) bhaiṣajyayogaṃ (B 0-prayō(ɡa)m) karttavyaṃ; P puna bhaiṣajyayogaṃ karttavyaṃ; I punar bhaiṣajyaprayogaṃ karttavyaṃ; K karta[v]lyam
264. AB braṇaṃ parimucyate.; BK vṛṇaṃ parimucyate. (I 0-cyeta)
265. A yādāpi mukto bhavati. tadā duḥkhāṃ saṃjñānati. aham idāṇīṃ jānāmi; A om. pari-* & smarati; B duḥkhāṃ smaraty aham idāṇīṃ samjñānāmi; D duḥkhāṃ smarati aham idāṇīṃ jānāmi; IK duḥkhāṃ smarati. aham idāṇīṃ samjñānāmi. na kadācit (I (kadācit)*)
266. A pāpakarma <a>kūsaḷaṃ karmābhisaṃskāraṃ; D pāpakarman kauṣaḷaṃ karmābhisaṃskāraṃ; I [pāpakāni] ak(u)sālaṃ karma(bh)īḥ(sam)s(kāraḥ); K pāpakum aukṣaḷaṃ karmābhisaṃskāraṃ
268. 270 B(partly destroyed)K evam eva sarvaśūra sa puruṣo yadā duḥkhāṃ smarati.(I smarati{ti}) tadā sarvaṃpāṃ parivarjayaṭi (K 0-varyaja[yanta] ti); BK om. sādhadmapratikṣepakaḥ & narake; D om. sa; D yadā[di] naraṇe duḥkhāṃ
269. BK om. yadā sarvaṃpāṃ parivarjayaṭi.; I lacuna
270. B sarvadharmā āmukhiṣṭhīṣyati. sarvadharmān āmukhiṃkṛtā sarvadharmakゅṣalāprāpīrin karisyati; I sarvadharmānā āmukhiṃkṛṣṭiṃ. sarvadharmān āmukhiṃkṛtā tadā sarvakūsaṣaladharmāpāripūriṇā karisyati. || K sarvadharmān āmukhiṃkṛṣṭiṃ. sarvadharmān āmukhiṃkṛtāvā sarvadharmakゅṣalāpāripūriṇā karisyati.; D sarvadharmānām āmukhiṃkṛtā
271. 273 B māṭipituru soṣatāḥ paridevataḥ na ca śaknuvantā taṃ trātum.; I m(a)lacuna paridevanti.; K māṭipitarau soṣa[na] paridevata no ca śaknuvantāḥ trātum.; DI trātum.
272. B bālapṛthagajaranāḥ {a} satvāḥ na śaknuvantā ātmahitaṃ vā parahitaṃ vā kartuṃ; D ātmahitaṃ vā kartuṃ; D om. paraḥitaṃ; B paraḥitaṃ vā kartuṃ
273. K nirāśā iva māṭipitaraḥ; B māṭipitarāḥ; BK om. gata iti; I lacuna.

15 (Ms C)

[40] evam eva sarvaśûra sa puruṣo yadâ duḥkhaṁ smarati tadâ sarvapâpaṁ parivarjayati. tadâ sarvadharmam âmukhaṁ kariṣyati. sarvadharmam âmukhikṛtyâ sarvakuśaladharmapaâripūrim kariṣyati. || tad yathâpi nâma sarvaśûra mṛtasya puruṣasya mātâpitarau śocenti parideventi na ca śaknuvanty âtmahitaṁ parahitaṁ vā kartum* nirâśa iva mātâpitara maraṇâkâle ca sarvaśûra nirâśa bhavanti.
[41] dvāv imau sarvaśūra satvāṇāṃ nairāśyau maraṇakālasamaye.274 katamau dvau. yad utaikaḥ satvāḥ275 pāpaṃ karma karoti kārayati vā.276 dvitiyaḥ sarvaśūra saddharmaṇṭ pratikṣipati. imau dvau satvāṇāṃ nairāśyau277 maraṇakālasamaye.
[42]278 sarvaśūro bodhisatva āha. kā bhadvanta bhaga/13v/vaṃs teṣāṃ satvāṇāṃ279 gatiḥ ko bhisanparāyo bhavati.

bhagavān āha. anantā280 gatiḥ sarvaśūra saddharmaṇṭ pratikṣepakāṇāṃ281 satvāṇāṃ ananto bhisanparāyaḥ kalpaṃ eva te sarvaśūra raurave282 mahānārake duṣkhāṃ vedanāṃ283 vedayisyanti.284 kalpaṃ samghāte. kalpaṃ tapane285 kalpaṃ pratāpane. kalpaṃ kālasūtre mahānārake. kalpaṃ mahāvīcau mahānārake. kalpaṃ romaharṣe286 mahānārake. kalpaṃ hahe mahānārake. imeṣv287 aṣṭau mahānārakeṣu288 sarvaśūra aṣṭau kalpaḥ289 saddharmaṇṭ pratikṣepakaḥ satvair duṣkhāṃ290 anubhavītavyam* ||291
[43] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantaṃ etad avocat*292 duṣkhāṃ bhagavan duṣkhāṃ293 sugata notsahāmi /14r/ śrote.294 atha khalu bhagavāṃs295 tasyāṃ velāyām imā gāthā abhāṣata:

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274. IK dvāv imo (K imau) sarvaśūra satvāṇāṃ nirāśau; BIK om. maraṇakālasamaye.; A nairāśyo; D [vla]irāśyau
275. I katamo dv[o]. yad uta ek(e) satv[a]ḥ; B yad uta ekaḥ satvāḥ
276. A pāpaKarī.; A om. karma karoti kārayati vā.; BD pāpaṃ karma (B o-mo) karoti. kārāpayati vā (D om. vā); K pāpaKarīn karma karoti kārayati vā; I lacuna.
277. A dvitiyaḥ saddharmaṇṭ pratikṣepakaḥ. imau dvau satvāṇāṃ nairāśyau; B dvitiyaḥ saddharmaṇṭ pratikṣipati... nairāśyau; I (dvi)[ti]yā saddharmaṇṭ pratikṣipati. imo dvo satvāṇāṃ nirāśyo; K dvitiyaḥ yo saddharmaṇṭ pratikṣipati. imau dvau satvāṇāṃ nirāśau; ABIK om. sarvaśūra
279. B sarvaśūro bodhisatvo āha. kā bhagavāṃ satvāṇāṃ; B om. teṣāṃ; IK sarvaśūro (I sarva[šu]<ro->) bodhisatva āha. kā (I kāṃ) bhagavan* teṣāṃ satvāṇāṃ; BIK om. bhadvanta
280. K bhagavān āhaṇāntā
281. I saddharmaṇṭ pratikṣepakāṇāṃ
282. I rorave
283. BIK om. duṣkhāṃ; B vedanāṃ
284. I after vedayisyati. follows tasya: this is probably a fragment stuck on the folio.
285. BD om. kalpaṃ tapane
286. BIK om. kalpaṃ tapane
287. BIK tomaharṣe
288. B hahe mahānārake. kalpaṃ tapane mahānārake. imeṣv; I om. kalpaṃ hahe mahānārake imeṣv
289. D aṣṭamaharṣeṇaṃ
d290. BQ sarvaśūraśtu kalpaṃ (kalpaṃ*); D sarvaśūra aṣṭo kalpaḥ
291. B saddharmaṇṭ pratikṣepakāṇā sarvair duṣkhāṃ; B om. satvair; I (saddha)ṃ pratikṣaipakai satvār; K lacuna.
292. D du<-h>-kham anubhavītavyam:
293. A mahāsatva bhagavāṃtam etad avocat*
294. D duṣkhāṃ bhagavāṃ duṣkhāṃ; B bhagavāṃ; IK bhagavān*
295. K notsahāmi śr(o)tim* ||; I lacuna.
296. A atha bhagavāṃs; A om. khalu; K bhagavān*
[41] dvāv imau sarvaśūra satvau nirāśau. katamau76 dvau. yad uta ekaḥ satva yaḥ pāpam karoti kārāpayati vā. dvītyāḥ saddharmaṃ pratikṣipati. imau dvau satvau nirāśau77 maraṇakālasamaye.

[42]78 sarvaśūra āha. kaḥ punar bha/10ṛ/gavaṃs teṣāṃ satvāṇāṃ gatiḥ ko bhisaṃparāyō bhavati.

bhagavān āha. anantā gatiḥ saddharma-pratikṣepakānāṃ satvāṇāṃ. ananto bhisaṃparāyaḥ kalpaṃ eva te sarvaśūra raurave mahānarake vedānāṃ vedāśyaṇītī. kalpaṃ saṃghāte. kalpaṃ tapane kalpaṃ pratāpane. kalpaṃ kālasūtre mahānarake. kalpaṃ avīcāu mahānarake. kalpaṃ lomaharṣe mahānarake. kalpaṃ hahe mahānarake. imeṣv aṣṭasu mahānarakesu sarvaśūrāṣṭau kalpaṃ saddharma-pratikṣepakaiḥ satvair duḥkhham anubhavitavyam* ||

[43] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam79 etad avocat* duḥkhmaṃ bhagavaṃ duḥkham sugata notsahāmi śrotum* || atha kha[lu bhagavāṃs80 tasyāṃ velāyām i<mā> gāthā abhāṣata. ||
(1) yas tvāṃ notsahase śrotum
darke yathaikāntaduhkhē
yat karoti śubham karmāṃ
yāḥ karoty aśubham karma
jātasya marañāṃ duḥkham
nityaṃ duḥkham hi bālasyāṃ
pañcitānāṃ suṃkhaṃ yo vai
prasannā ca mahāyāne
(2) evam eva sarvasūra
alpāṃ hi kriyate karma
bījām alpāṃ yathā vāpya
buddha/14/v/ gunshot tu suṅkṣetre
pañcitānāṃ suṃkhaṃ bhavati
vivāryanti pāpāti
(3) bālamātraṃ[15] pradāṣyanti
āśṭīṭi kalpausahaanṛāti
(4) yatra yatropapadyante[18]
evam mahāphalā hy esā
pañcitānāṃ suṃkhaṃ uttamam
smarate budhāṃ uttamam
na te yāsyaṃ durgatīm[308]
pūrvakarmāpracoditaṃ
anantāṃ bhuyjate phalaṃ
(5) bālamātraṃ[15] pradāṣyanti
āśṭīṭi kalpausahaanṛāti
(6) yatra yatropapadyante[18]
evam mahāphalā hy esā
pañcitānāṃ suṃkhaṃ uttamam
smarate budhāṃ uttamam
na te yāsyaṃ durgatīm[308]
pūrvakarmāpracoditaṃ
anantāṃ bhuyjate phalaṃ
(7) bālamātraṃ[15] pradāṣyanti
(8) yatra yatropapadyante[18]
evam mahāphalā hy esā
pañcitānāṃ suṃkhaṃ uttamam
smarate budhāṃ uttamam
na te yāsyaṃ durgatīm[308]
pūrvakarmāpracoditaṃ
anantāṃ bhuyjate phalaṃ
(9) yatra yatropapadyante[18]
evam mahāphalā hy esā
pañcitānāṃ suṃkhaṃ uttamam
smarate budhāṃ uttamam
na te yāsyaṃ durgatīm[308]
pūrvakarmāpracoditaṃ
anantāṃ bhuyjate phalaṃ

17 (Ms C)
(1) ya/10v(š tvam natsahase śrotum narakēkāntadūḥkhe vai idaṃ vākyam mahābhayaṃ.
 yathā vindasi vedanāṃ* ||
81. A kim tvam natsahase śrotum / idaṃ v(ā)kya(ṁ) mahābhayaṃ / narakēṃ duḥkhasa<ś>m>yogā(ṛ) / satvā vedanti vedanāṃ*.
(2) ya(t karoti) subbra(ṁ) karmam sukham tasya bhavisyati
 yaḥ karoty aśubham karma* duḥkham eva bhavisyati. ||
82. A yat karoti subhaṃ karama(ḥ) / tat sukhārtham bhavisyati. / yaḥ t karoti aśubhaṃ karama
(3) jātasya maranam duḥkham śokam duḥkhaṃ tha bandhanam.
nityam duḥkham hi bālasya sukhahetum na vetti ya. ||
83. A jātasya maranam duḥkham / śoka duḥkhaṃ tha bandhanam. / nityaṃ duṣṭam hi bālasya sukhahetum na vetti ya.
(4) paṇḍitānām ye vai prasannāś ca mahāyāne
 evam eva sarvaśūra smarate buddha<m u>ttamaṃ
85. A paṇḍitaṇāṃ ye vai prasannāś ca mahāyāne / evam eva sarvaśūra smarate buddhaṃuttamaṃ.
(5) evam eva sarvasūra mahāntaṃ bhujyate phalam* ||
86. A evam eva sarvaśūra prūrvakarmaṇādi. / evam eva sarvaśūra mahatphalam* ||
(6) bijam alpa(ṛ) yathā vāpya / tathā sarvādāḥ kṣetre
88. A bijaṃ alpaḥ yathā vāpya / tathā sarvādāḥ kṣetre / upte bijā mahatphalam* ||
(7) paṇḍitānāṃ sukham bhavati
 vivarjayaṇtaḥ pāpāni
89. A paṇḍitaṇāṃ sukhaṃ bhavati / vivarjayaṇtaḥ pāpāni / kurvanti kuśalam bahu ||
(8) anumātraṃ pradā/11r/syanti sahasrāṇy aśītiṃ kalpā
 ye dānaṃ mama śāsane.92
90. A anumātraṃ pradā/11r/syanti sahasrāṇy aśītiṃ kalpā / ye dānaṃ mama śāsane / mahābhogā bhavanti te. ||
(9) atra yatropapadyante94
 evam mahāphalā hy eṣā nityaṃ dānaṃ smaraṃ<ti> te
94. A atra yatropapadyante / evam mahāphalā hy eṣā / nityaṃ dānaṃ smaraṃ<ti> te / gaṃbhīrā buddhakaṇṭina ||
[44] atha khalu sarvaśūro bodhisatvo mahāsatvo bhagavantam etad avocat* katham bhagavan bhagavatāḥ sāsane dharmo jñātavyah*320 katham bhagavan samghātaṁ sūtraṁ321 dharmaparyāyaṁ sṛtuva kuśalamālaṁ pariṃhitaṁ322 bhavisyati. bhagavān āha. yaḥ323 sarvaśūra dvādaśaṃgāṇadībālikāśa/15r/māṃ324 tathāgaṁ arhaḥ samyaksambuddhān325 sarvasukhāpādhānār upaṭiṣṭheta.326 yaś cemaṃ samghātaśūtraṃ dharmaparyāyaṃ śṛṣṭyād327 evam eva ṣaṭya punyakṣandho jñātavyaḥ.328

[45] sarvaśūro bodhisatva329 āha. katham bhagavan kuśalamūlaparipūrīṁ kartavyaḥ.330 evam ukte bhagavān sarvaśūrum bodhisatvām mahāsatvām331 etad avocat* yaḥ sarvaśūra kuśalamūlaṁ ta(t tathāgata)saṁaṇa jñātavyaṁ*332 sarvaśūra āha. katama ca bhagavan kuśalamūlaṁ tathāgaṁsasa(maṁ jña)taḥtavyaṁ*333 bhagavān āha. dharmaḥbhānakaḥ sarvaśūra tathāgaṁsasamo jñātavyaḥ334 sarvaśūra āha. katamo bhagavan dharmaḥbhānakaḥ335 bhagavān āha.336 yaḥ samghātaṁ sūtraṁ337 śrāvaya/15v/ti sa dharmaḥbhānakaḥ.338

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320. A katham bhagavam śāsane dharmo jñātavyaḥ; A om. bhagavataḥ; D katham bhagavam bhagavataḥ śāsane dharmo jñātavyam*; B bhagavam; I bhagavam*
321. B kathamḥ ca bhagavam samghātaṁ sūtraṁ; D katham bhagavam samghātaśūtraṁ; I (katham vā bha)gavan* saṁghātaṁ sūtraṁ; K katham vā bhagavan* samghātaśūtraṁ;
322. A kuśala pariṃhīto; D pariṃhītaṃ
323. A yathā; B ya; D om. yaḥ; K yaḥ ca
324. A gaṇgādīvālikāsāmāṇi; A om. dvādaśa-ö; BIK ö-vālikāsāmāṃś; D dvādaśasagaṇgādīvālikāsāmāṃś
325. A tathāgaṁsataḥ samyaksambuddhāḥ; B tathāgaṁ arhaḥ samyatsaṃbuddhāḥ; D tathāgaṁ-Ö a>ṛhante samyaksambuddhān
326. A upaṭiṣṭhayat*; B upaṭiṣṭhite; I upaṭiṣṭheta*; K upaṭiṣṭhed
327. ABK samghātaṁ sūtraṁ dharmaparyāyaṁ śṛṣṭyād (I(?)K ö-yāt*; A śroṣyati.)
328. B jñā(ṭ)a<vyaḥ>
329. BI bodhisatvo
330. AB bhagavam kuśalamūlaparipūrīṁ kartavyaṁ* (B [kartavyaṁ*]); IK bhagavam* kuśalamūlaparipūrīḥ (1 ö-ri) kartavyaḥ: || (I ö- kartavyaḥ ||); D bhagavam*
331. D bhagavam sarvaśūro bodhisatvo mahāsatvām; I bhagavān*
332. ABIK ya (A yaḥ; K yaḥ) kuśalamūla (A ö-mūlaḥ; K ö-mūlaḥ) tathāgaṁsasamo jñātavyaḥ (A ö-vyaṃ); ABIK om. sarvaśūra & tat; D yaś sarvaśūra
333. A kathaḥ(m)sa kuśaḥ(ō) tathāgaṁsasa jñātavyaḥ; A om. ca & ö-mūlaḥ; I jñātavyaḥ; ABI om. sarvaśūra āha & bhagavan; K om. sarvaśūra & bhagavan; D katamaṃ ca bhagavam
334. A dharmaḥbhānakaḥ sarvaśūrā tathāgaṁsasamo jñātavyaḥ; B dharmaḥbhānakaḥ; K tathāgaṁsamsa jñātavyaḥ
335. A sarvaśūraḥa. katamo bhagavam dharmaḥbhānakaḥ; I bhagavam; B dharmaḥbhānakaḥ thus B only in the first two occurrences.
336. B bhagavā[ṇa]ṁ āha
337. ADI yaḥ (D yaḥ; I yaḥ samghāṭa>-ö) samghātaśūtraṃ (D ö-sūtraṃ)
338. A śrāvayaṃti saḥ dharmaḥbhānakaḥ; K sa dharmaḥbhānakaḥ

18 (Ms C)

bhagavān āha. yaḥ sarvasūra dvā<da>-ṣaṃgāṇadībhālikāsamāṁs tathāgaṭāṁ arhataḥ100 saṃyaksaṃbuddhā sarvasuṣkhopadhānenar-upatiṣṭhat*101 yaś cemaṇaḥ saṃghaṭaṁ dharma-pāyaṁ śṛṇuyat* samo nayoḥ punyaskandho102 jñātavyaḥ


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96. A om. bhagavataḥ; F bhagavatyā
97. A jñātavyaḥ
98. A saṃghaṭaṁ sūtraṁ
99. A kuṣala parigṛhitō
100. A yathā sarvasūra gaṃgāṇadībhālikāsamāṁ tathāgaṭāṁhantaḥ; A om. dvādaśa-२
dharmabhāṣṭaṁ & sāgaraḥ
101. A sarvasuṣkhopadbhānenar upatiṣṭhat* A dharmabhāṣṭaṁ & sāgaraḥ
102. A saṃghaṭaṁ sūtraṁ dharma-pāyaṁ śroṣyatī; evam eva tasya puṇyaskandho
103. A ṣ-mūlaparipūriḥ kartavyaṁ*
104. A tathāgaṭasamo jñātavyaṁ; A om. tat
105. A om. sarvasūra āha. ko bhagavaṁ satvas tathāgaṭasamo jñātavyaḥ
106. A kathā()maḥ sa kuṣā(ḥ) tathāgaṭasamo jñātavyaḥ; A om. ca & ṣ-mūlaṁ
107. A dharmabhāṇakaḥ sarvasūraḥ
108. A sarvasūraḥa:
109. A yaḥ saṃghaṭaṁ sūtraṁ śrāvayaṁ; saḥ dharmabhāṇakaḥ; A om. dharma-pāyayaṁ & ayaṁ satvas tathāgaṭasamo jñātavyaḥ

18 (Ms F)

[47] sarvāśūro bodhisatva359 āha. kiyantam bhagavan vācayānāṃ360 puṇyaskandham prasavisyanti.361 ||
[46] sarvasūra āha. katamaṃ bhagavaṃ kuśalamūlaṃ tathāgatasaṃmaṃ jñātavyaṃ. ||

bhagavān āha. asyaiva dharmaparyāyasya śravaḥ tathāgatakuśalamūlasaṃ jñātavyaṃ* sarvasūra āha. ye bhagavaṃ saṃghātaṃ dharma/12r/paryāṭam śroṣya(ṃ)ti. te īḍrśam punyaskandhaṃ prasaviṣyanti. kaḥ punarvādo ye lekhayiṣyanti. svayaṃ vā likhiṣyanti vācayiṣyanti. kiyantaṃ te punyaskandhaṃ prasaviṣyanti.

bhagavān āha: śṛṇu kulaputropamāṃ te karisyaṃi. tad yathā caturdiśam ekaikasyān diśi dvādaśagamgānaḍībālikāsamas tathāgatān arhataḥ samyaksaṃbuddhaḥ dvādaśa kalpān avatiṣṭhanto dharman desayeyur asya samghātaṣya dharmaparyāyasya punyaskandhaṃ varṇayeyur lekhayataḥ na tasya punyaskandhasya śaknuyuḥ paryantam adhiṣṭantaṃ* etāvadbhiḥ ka/12v/ṃś saṃscāram iṣṭādhiṣṭāḥ api gamgānaḍībālikāsamair buddhair bhagavadbhīr na śakyaṃ likhyamānasya yat punyaskandhaṃ tad vyāḥartuṃ. kaḥ punar vādo ye vācayiṣyanti cintayiṣyanti ye vā dhyānādhayayayuktā bhaviṣyanti.

[47] sarvasūro bodhisatva āha. kiyantaṃ bhagavaṃ vācyamānasya112 punyaskandhaṃ prasaviṣyati. ||


111. F lokhayataḥ

112. A bodhisatvo āha: ki/ṃ bhagavaṃ vācyamānasya

19 (Ms F)
atha bhagavāṃs tasyāṃ velāyāṃ imā gāthā abhāṣata: ||

(10) catuspadāyāṃ gāthāyāṃ vācitāyāṃ tu yac chubham. 363
caturāṣṭī gamgāyā bālikā syuḥ sāmā jināḥ 364
(11) te vācitāsyah yat punyāṃ kathayeyur aviśṭhitāḥ
na ca kṣyeta tat punyāṃ yāvad vyākaranāṃ bhavet. 366
(12) buddhānāṃ koṭaṭyo śītāḥ tiṣṭheyuḥ kalpatāttakān. 368
mahāyānunāḥ sarve varṇayeyur daśo diśaḥ.
(13) /16v/ samghāta [śūtra] sya ca yat punyāṃ tat kṣayam naiva ca brajet. 370
buddhānāṃ durlabhā evam anantā dharmadeśānā. 371

[48] tena kuluh punaḥ kālēna tena samayena caturāṣṭīr devaputra-kṛṣṭiṇa-viśeṣaṇāni 372 yena tathāgato yena ca 373 samghātasūtram dharmaparyāyanirdesāṃ tenāṃjala-yajñāṇa praṇāmy 374 bhagavantam etad avocanāḥ sādhu sādhu bhagavan yena bhagavāta īḍrāṣaṃ dharmanidhānāṃ jambudvīpe sthāpitam. 375

[49] anye cāṣṭādāsaḥ 376 koṭiṣaḥsaṣṭhāni nigranthānāṃ yena bhagavāṃs tenopasāṃkrāman upasaṃkrāmya bhagavantam evam āhuḥ jaya bhoḥ śramaṇo gautama: 377 bhagavān āha. tathāgato nityam eva janayati. bho nigranthāfīrthikāḥ 378 katham yuṣmākam /17t/ fīrthikānāṃ jayam. 379

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362. A atha khalu ... imā gāthā-m-abhāṣata: || B velāyāṃ; I (atha) khalu; K atha khalu bhagavan*; D imāṃ gāthā abhāṣata:.

363. A catuspadā tu gāthā tu / vācyamāno bhavamtu te:; I ya śubham; K yac chubham*

364. A yathā caturāṣṭī gamgāyāḥ / samādhāḥ bud(h)i s(u)ḥbāṣita; D caturāṣṭī gamgāyā vālikā; BI vālikā; K vālikā

365. A tathā bhavati. punyāṃ / vācyamāno pi saṃstathā; t; K te vācitāsyah <yat> punyāṃ / kathayeyur atiśhitāḥ; B vācitāsyavah; I yat* punyāṃ; D kathayeyur adhiśhitāḥ; instead of atiśhitāḥ read asvasthitāḥ (?; cf. § 46).

366. A na tasya kṣīyeta punyāḥ / yā[va]d; B om. yāvad; D na ca kṣ<ś>yeta tat punyam; I bhav{at} et*

367. A asitī buddhakotibhi; B koṭiyo

368. A tiṣṭhamāṭ kalpatāṭ-m<ś>ta-kām; B tiṣṭheyuḥ kalpatāttakāḥ; D tiṣṭheyuḥ kalpatāttakāṃ*

369. A sarvadharmā ma<ḥa>yānaṃ / varṇayamā diśo daśa:; IK mahāyānunāṃ; B varṇayeyu diśo daśa: []; D varṇayeyu daśo diśi:();

370. A samghāṭasūtra {sādhau} nirdesāṃ / kṣayam eva na labhiṣyati; D samghaṭa {śūtra} sya ca; BIK samghaṭasya ca yat (I yat*) punyāṃ; / tat kṣayam (I kṣ<ya>m>) naiva ca vrajet*

371. A evam durlabhā[ś] bud[ḥi]jānāṃ / anantā dharma-madeśanāṃ* [||]; B buddhānā durlabhā evam; K buddhānā durlabhā evam

372. B tena khalu punaḥ] kālēna; A caturāṣṭī devaputrasahasranāmi; A om. *koṭiṣaṭa-; B caturāṣṭīr devaputro-koṭiṣaṇa-viśeṣaṇāni; D caturāṣṭīr devaputro-koṭiṣaṇa-viśeṣaṇāni; IK caturāṣṭī devaputro-koṭiṣaṇāni; IK om. *koṭiṣaṭa-;

373. B om. tathāgato yena ca; A om. ca

374. AB samghaṭasūtram (B samghaṭasya sūtraṃ) dharmaparyāyan nirdeśaṃ tenāṃjalīṃ praṇāmya; D dharmaparyāyanirdesāṃ tenāṃjalīya praṇāmya; IK dharmaparyāyanirdesāṃ tenāṃjalīya praṇāmya

375. A bhagavāṃs bhagavata <īḍrāṣaṃ dharmanidhānāṃ> jambudvīpe śhāpitāṃ; K yena ca evatā(!) īḍrāṣaṃ dharmanidhānaṃ jambudvīpe śhāpitāḥ; D jambudvīpe; D jambudvīpe

376. A aṣṭādās; A om. ane ca; K anyāni cāṣṭādāśa

377. A bhagavāṃs tenopasāṃkrāntam upasaṃkrāmya bhagavatam evam āhuḥ jayati bhoḥ śravaṇo gautama; B bhagavāṃs tenopasāṃkrāntam: bhagavantam evam āhuḥ jayati bhoḥ śrāmaṇo gautama; B om. upasaṃkrāntam; I bhagavāṇ te<no> pasāṃkrāntam* {n} upasaṃkrāmya bhagavantam evam āhuḥ jayatiḥ śrāmaṇo gautama; K bhagavān* tenopasāṃkrāntaṃ bhagavantam evam āhuḥ jaya bhuḥ śrāmaṇau gautama; K om. upasaṃkrāntam; D tenopasāṃkrāntam upasaṃkrāmya

378. A nigranthāḥ t[ṛthi]<kā>; A om. bho; D bho nigranṭhā<ṃya> fīrthikāḥ

379. A katha{ṃ} jaya{ṃ} ; A om. yuṣmākāṃ fīrthikānāṃ; B jayeti

20 (Ms C)
atha khalu bhagavāṃs tasyāṃ velāyāṃ ima gāthā abhāṣata. ||

(10) caṭuspadāyāṃ gāthāyāṃ vācitāyāṃ tu yac chubhaṃ
caturāṣṭī gaṃgāyāṃ bālikā syuḥ samā jinā
(11) te vācitasya yat puṇyaṃ yāvad vyākaraṇam bhavet*

(12) buddhānāṃ koṭayo sītis tiṣṭheyuḥ ka/13r/(lpatā) takān*
   mahāyānagunā sarve vāraṇayur daśo diśa ||
(13) samghātasya ca yat puṇyaṃ tat kṣayaṃ naiva hi vrajet*
buddhānāṃ durlabhā evam anantā dharmadeśanā||

[48] tena khalu punah kālena tena samayena caturāṣṭī devaputra-kə-la-tasaḥhaṃ|| yena tathāgato yena ca saṃghaṭāṣṭśuṛaṃ mahādharmaparyāyānaṁ nirdeśaṃ tenāṃjalayaḥ pranāmya bhagavantam etad avocan* sādhu sādhu bhagavan yena bhagavata īḍrśaṃ dharmanidhānaṃ jambudvīpe sthāpita<ṃ>:;123

[49] anyāni cāṣṭādaśa koṭīsahasrāṇi ni/13v/[granthānāṃ] yena bhagavāṃs tenopasaṃkramyaṭa bhagavantam evam āhū jayatī bho mahāśrāmaṇāḥ bhaga]vān āha. nityam eva tathāgato jayati bho nigranthānyatīrthikāḥ kiḍṛśaṃ bhavataṃīṃ tīrthikāṇāṃ āṃ jayaṃ127

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113. A gāthā-m-abhāṣata: ||
114. A caṭuspadā tu gāthā tu / vācyamāno bhavantu te:
115. A yathā caturāṣṭī gaṃgāyāḥ / samādhiḥ bud(dh)e s(u)bhaḥṣṭā; F caturāṣṭī
dhūtra pi saṃbhāṣṭā.† // na tasya kṣyeta puṇyaḥ / yā[vad] vyākaraṇaṃ bhavet*
117. A aṣṭīi bhuddakoṭiḥbi / tiṣṭhaṃtā kalpatā<ṃ>takān*
118. A sarvadharma[ā] ma<h>/<yānāḥ / vāraṇayanti diśo daśa:
119. A saṃghaṭāṣṭṛaḥ / sādhuḥ nirdeśaṃ / kṣayam eva na labhiṣyaṭi.
120. A evaṃ durlabh(a) [bud(dh)e] anām / (anantā dha)maṇadeśaṃ* ||[9||
121. A caturāṣṭī devaputrasahasrāṇi; A om. "-koṭiṣṭata."-
122. A yena saṃghaṭāṣṭṛaṃ dharmanirdeśaṃ tenāṃjaliniḥ; A om. ca & mahā-°
123. A bhagavāṃs yena bhagavata <īḍrśaṃ dharmanidhānaṃ> jambudvīp[e] sthāpitaṃ:
124. A aṣṭādaśa koṭīsahasrāṇi; A om. anyāni ca
125. A tenopasaṃkrāntāḥ upasaṃkrāmya bhagavantam
tathā sita.||
126. A jaya boh śravaṇa gautta(ma: bhagavān ā)jaḥ: tathāgato [ni](tyam) e(va jaya)ti.; A om. mahā-°
127. A nigranthā<nya>-<tīrthi>(<ṛthi>)(<kā> katha<ṃ> jaya<ṃ>): A om. bho & kiḍṛśaṃ bhavataṃ tīrthikāṇāṃ

20 (Ms F)
te vocan* jayatu jayat eva śramaṇo gautamaḥ
bhagavān āha. nāhaṃ yuṣmākaṃ jayaṃ paśyāmi. āha ca.*

(14) viparatā sthitā yūyaṃ bhaviṣyati jayaḥ kathāṃ.
yūyaṃ śṛṇutha nigranthā vakṣyāmi bhavatāṃ hitam.383

(15) bālabuddhe sukaṃ nāsti kim jayaṃ vo bhaviṣyati.384
darśayisyāmi ahaṃ mārgaṃ gaṃbhīraṃ buddhacaksusā; ||385

[50] atha te nigranthā bhagavato nātke kruddhā aprasādacittam utpādayāmāsaḥ386
tenā khalu punaḥ kālena tena samayena387 sakro devāṇāṃ indo vajraṃ parāhanat*388

[51] atha te śtādaśa kotyo389 nigranṭhānāṃ bhītās trastā mahatā duḥkhadaurmanasyenāttā
asrūkṣṭhad paridevanti.390 tathāgaṇaḥ ca svakam ātmānam391 anta/17/vrdhitam darśayati
sma.392

atha te nigranthā asrūkmhā rudanti tathāgatam apāsyantaḥ ca393 gāthāṃ babhāśire.394

(16) nāsi kaścid iha trāṇāṃ na mātā na pitā tathā.395
āṭavaṃ iha paśyāma śunyāgāraṃ nirālayāṃ.396

(17) udakaṃ caiva naivāsti na vrksā na ca paṅśīnāh398
janaṃ cātra na paśyāma399 anātha duḥkhavedanāṃ*400
vedayāmo mahāghorām apāsyantas tathāgatam*401

380. A [te vocan* jaya](m jaya)(m) eva śravaṇo gautamaḥ; reconstruction uncertain; B lacuna; I śramaṇau
gotamaḥ; DK gautama.

381. B nāhaṃ bhagavaṇaḥ yuṣmāḥ lacuna; I na [yuṣmākam tirthikānāṃ jayaṃ paśyāmi]; I om. aham
AIK om. āha ca.

382. A yūyaṃ viprat[i]kārino shtī(ā) / /[na] kathā(ṃ) [yuṣm(ā)(k)ā(ṃ)] [jaya](m) [bhav](iṣyati) // yūyaṃ
<śṛṇutha> nigranthāḥ; A om. vakṣyāmi bhavatāḥ hitam; B katha[ṃ], end of lacuna; B bha[ṃ] vata hitam

383. A bālabuddhe suhaṃ nāsti / ko jayaṃ te bhaviṣyati.; B kim jayaṃ bho bhaviṣyati. A (15c-f) māṃgaṃ tu te na jānaṃti / ko jayaṃ te bhaviṣyati // aham mārgaṃ(ṃ) tu deremi / gaṃbhīraṃ
buddhacaksusā; I gaṃbhīra.

384. A krudḍhā aprasādacittam utpādayanāṃti; D kkrudhā; I nti ke ca krudṛha| aprasādacittam
utpādayāmāsaḥ; K nti krudṛha aprasādam utpādayāmāsaḥ; K om. o-cittam

385. B punaḥ kālena tena kālena tena samayena.
A parāhanati.; D lacuna

386. A te stādaśa koṭi; BDIK te stādaśa kotyo

387. A bhītās trastamānā duḥkhaḥ vedaṃ saṅkrāntaḥ rudanti. A om. o-daurymanasyenāttā; B duḥkhenāttā
asrūkṣṭhaḥ rudanti.; I duḥkhenāttā asrūkṣṭhaḥ <pa-ridevanti; K duḥkham(!)nāttā asrūkṣṭhaḥ rudanti; BIK om.
O-daurymanasya; D duḥkhadaurmanasyenāttā asrūkṣṭhad pardevanti

388. A tathāgatena cātmānam; BK tathāgatāṃ cātmānam; ABK om. svakam; I tathāgatāṣ ca
svātmāna|svātmānam

389. A antardhiṭam* darśayati; ABIK om. sma; D darśayanti

390. A rodant<śi> tathāgatam apāṣya-ṃ;te; A om. ca; B rudanti; bhagavantam apāṣyantaḥ ca

391. A tathā bhāṣe; B gāthāṃ vabhāṣe. ||

392. A nāṣi <kaści>d iha trāṇāṃ / na mātā na pitā bhavat*; I na pitā {na} tathā

I śunyāgāṛa nirālayāḥ; K atavā iha paśyāmi / śunyāgāṛa nirālayāṃ*

394. A (17) na tatrodakṣam paṅśaṇ / na vrksāna ca paṅśināh (I paṅśinā |); K udakaṃ caiva nainā(!)st i / na vrksā na
cā paṅśināh

395. B janaṃ cātra da(!) paśyāmo.; I janaṃ cātra na paśyāmo; K jayaṃ cātra na paśyāmo

396. B duḥkhaḥvedanāṃ.; D duḥkhaḥvedanāṃ; IK duḥkhaḥvedanāṃ.

397. A vedayanti. ha te tatra / apāṣyanti. tathāgatam*; D apāṣyantaḥ tathāgatam*; I apāṣyanta
tathāgatam ||; ABCIK om. 18cd.

21 (Ms C)
te vocan* jayatu jayatv eva śrāmaṇo 128 gautama:
bhagavān āha. āhaṃ punar yuṣmākaṃ jayaṃ na paśyāmi. tat kasmād dhetoḥ 129
(14) viparīṭa sthītānāṃ vo bhaviṣyati katham jayaḥ
    yūyaṃ śṛṇuta nigranthā vakṣyāmi bhavatā hitaṃ. 130
(15) bālabu(ddheḥ) [s](u)kham nāsti kim jayaṃ vo bhaviṣyati. 131
darśaivyāmy ahāṃ mārgaṃ gaṁbhīraṃ buddhacakṣu/14r/śā || 132
[50] atha te nigranthā bhagavato ntike kruddhāḥ aprasādacittam utpādayāmāsu. || 133
tena khalu punaḥ kālena tena samayena śakro devānāṃ indras tasyāṃ parṣadīḥ sannipatito bhūt sannisāṇṇaḥ sa tān anyatīrthikānigranthāṃ bhagavato ntike kruddhān abhivikṣya vajraṃ parāhanatā 134
[51] atha te stādaśa koṭyo nigranthānaṃ bhūtās trastā mahātā duṣkhenārtā asrukaṇṭhān rudantaḥ tathāgataḥ cātmānām apaśyantaḥ ca gāthāṃ abhāṣire. ||
(16) nāsti kaścid iha trānāṃ na mātā na pitā tathā 136
    atavīṃ iha paśyāmaḥ ṣunyāgāram anālayam 137
(17) udakaṃ ce[va]/14v/ naivāstī. na vrksā na ca pakśināḥ
    jayaṃ cātra na paśyāmo hy anāṭhā duṣkhatvedānām* 138
(18) vedayāmo mahāghorām apaśyantas tathāgataṃ
gone śaḥ charāṇaṃ nātho yena trāyena mahābhayāt* 139

128. A [te vocan* jaya](m jaya)[m] eva śrāmaṇo; reconstruction uncertain.
129. A bhagavān āha. nāhaṃ (y)ū(!)śmākaṃ jayaṃ Pa[śyāmi]; A om. punar & tat kasmād dhetoḥ punar
130. A yūyaṃ viprat[i]kāriṇa sthit(ā) // {[na]} katha(m) [yuṣm(ā)[ka](m)] [jaya](m) [bhav](iṣyati) // yūyaṃ
    <śṛṇuta> nigranthāḥ; A om. vakṣyāmi bhavatā hitaṃ
131. A bālabuddhe sukhe nāsti / ko jayaṃ te bhaviṣyati
132. A (15cd) mārgaṃ tu te na jānaṃṭi / ko jayaṃ te bhaviṣyati // (15ef) ahaṃ mārga(ṇ) tu darṣemi /
gaṁbhīraṃ buddhacakṣuṣa
133. A utpādayāṃṣṭi:
134. A śakro devānāṃ indro vajraṃ parāhanati.; A om. tasyāṃ parṣadīḥ ... kruddhān abhivikṣya
135. A [51] atha te aṣṭādaśa koṭi nigranthānaṃ bhūtās trastānaṃ duṣkhāḥ vedānā asrukaṇṭhā rudantaḥ. tathāgatena cātmānāṃ antardhītaṃ* darṣayati. atha te nigranthā asrukūkāḥ roṇaṭā<i>. tathāgatam apaśya<ṃ>te tathā bhāṣire
136. A nāsti <kaṣci>d iha trānāṃ / na mātā na pitā bhavet*
138. A na tatrodakaṃ paśyanti / na bṛksā [na ca Pa[r]va[tu]. (20 aksarās missing, continues )vedayāṃṣi), the
    reconstruction parvata is uncertain.
139. A ) vedayāṃṣi. ha te tatra / apaśyamṣi. tathāgatam*; A om. 18cd.

21 (Ms F)
402. ABIK om. kálena tena
403. A te astādāsa koṭi nigranthānām; IK te astādāsa koto
404. A utthāyāsānā dvau jānukau; A om. ṛ-dvayaṃ; B utthāyāsanā jānudvayaṃ; IK utthāyāsanā jānudvayaṃ
405. A om. bhānau; I bhūmo; C ghoma(!)
406. A (19) 'tathāgataś śrīvam śrīvaḥ bhavahāḥ samuddhaḥ / karohi arthavijñānam. (A unmetrical); A om. 19ed.
407. B samuddhāvo dviṣadītottamāḥ; D <ṣa-b'juddho dvipadotama; I samuddha
408. IK atha khalu bhagavāṃ (K Ṭ-vān*); B bhagavāṃ
409. A smitaṃ pradūṣcakāra; B smiṃm pradūṣkṛtvā; D smiṃṣṭiṃ pradūṣkṛtvā, two vowels marked in D on
410. smā
411. AK om. mahāsatvam
412. D nigranthā<ṃ-a>m anyat fårthikānām dharmmaṇāṃ; ABI dharmma<ṃ>
413. B bhagavaṃ kālaparvatāḥ sumeroḥ parvaratājasya; D bha<ṃ-ga>vāṃ kālaparvatā. sumeruparvatarājasya; I bhagavaṃ kālaparvatāṃ sumeroḥ parvaratarājasya; K bhagavān*
414. A kathāṃ bhagavaṃ kādaparvatānaṃ sumeroḥ parvaratārā śrīrāṣṣya a[ma] vaṃnāmayā<ṃ>ti. tiṣṭhaṃte tathāgata ahaṃ (dharman); A om. nau; B tiṣṭhaṃti tathāgata ha<ṃ>; IK tathāgata ahaṃ dharman
415. A ākula-puṣtra bahu tathāgataḥāṇaṃ upāyakośalyāṃ; B upāyakośalyāṃ; K upāyakośalyaṃ; K ṛ-tyaṃ is a miswritten lāyaṃ
416. B dāsa diśa; D dāsi diśi; IK lokadḥātin*
417. D kṛ (instead of kva) tathāgataṃ paśyasi. (k)uluṣṭra (instead of kutra vā); IK om. vā
418. A praṇjāpataṃ* paśyasi. ahaṃ api sarvaśūra svayaṃ; A om. eva; B praṇjāpataṃ. ahaṃ eva svayaṃ sarvaśūra; B praṇjāpataḥ corrected to praṇjāpataṃ; D praṇjāpataṃ. ahaṃ eva <ya> <sarva>«śūra» svayaṃ; IK om. svayaṃ
419. AK dharmanṃ deśayāmi.; B dharmā; D dharman
421. BK om. bhadanta; B bhagavāṃ; K rddhyānubhāvena; I lacuna
422. B sarvāṃ bhagavāṃ kālaparvatāḥ; D sarvāṃ. [tha] vā tathāgataṣya rddhyānubhāvena gacchāmi.; I (sarvāṃ vā. atha) [vā] tathāgataṣya rddhyānubhāvena; K sarvāṃ bhagavāṃ. atha vā tathāgataṣya rddhyānubhāvenaṅgaccha; IK om. gacchāmi.
423. B svakaṃ sarvaśūrāḥ rddhibalādhiṣṭhānena; D svakaṃ sarvaśūrāḥ rddhibalādhiṣṭhānena; I svakaṃ sarvaśūrāḥ rddhibalādhiṣṭhānena; K svakaṃ sarvaśūrāḥ rddhibalādhiṣṭhānena; I text covered by a fragment from § 46, cf. note 354 and 426.
424. B punar api tathāgataṣya rddhyānubhāvenaṅgačcāmi. ||; B om. sarvaśūra; D punar eva sarvaśūra tathāgataṣya vyā(ṃ)nubhāvena gaccha

22 (Ms C)
[52] tena khalu punaḥ samayena te śṭādaśa koṭyō nigranthānāṃ utthāyāsanāj jānudvayaṃ bhūmau nipātya śabdam udirayanti ghoṣam anuśrūvayanti.

(19) he bhagavāṃ kārṇikaḥ saṃbuddhā dvipadottama:
   kuruṣva hitam asmākaṃ tṛayasya kṛpanaṃ jagat* ||

[53] atha khalu bhagavāṃ smitaṃ prāduścakāra: smitaṃ kṛtvā sarvasūraṃ bodhisatvam āmaṃtrayati.142 gaccha sarvaśūra nigranthānāṃ anyātirthikāḥ(nā)ḥ [dharman d]eśaya. || evam (u)kte sarvaśūro bodhisatvo ma[hā]satvo bhagavanta(m) [e]15r/15v tad avocat* nanu bhagavan kālaparvatāḥ sumer{at}oḥ parvatarājṇaḥ prāṇamanti. evaṃ saṃmukhibhūte tathāgata nāhaṃ dharman desayāmi.144 bhagavān āha. alaṃ kulaṃputra bahu tathāgatānāṃ upāyakausalyaṃ.145 gaccha sarvaśūra vyavalokaya daśa diśi lokadhātūṃ paśya kva tathāgatāṃ paśyasi. kutra vā tathāgatasāyasanaṃ prajnaptan. aham eva sarvaśūra svayaṃ nigranthānāṃ anyātirthikānāṃ dharman desayisyāmi.146


140. A te aṣṭādaśa koṭyō nigranthānāṃ utthāyāsanādvau jānukau nipātya; A om. bhūmau; F yo(!)ṣaṃ
141. A (19) {tathāgataś} trāpaṃ bhavāḥi saṃbuddhaḥ / karohi arthaviṃśānāṃ. {unmetrical}; A om. 19cd.
143. A dharma<ṃ> deśaya ||
144. A kathāṃ bhagavāṃ kādaparvatānāṃ sumeroḥ parvatarājā śiśrāṃsy a{ma}vanāmaya<ṃ>ṭi. tīṣṭhaṃte tathāgate aham [dharman] (d)e[ñ]ayāmi.; A om. nanu & evaṃ saṃmukhibhūte & na
145. A «kulaṃputra bahu tathāgatānāṃṃ upāyakośalyaṃ.
146. A prajnaptan* paśyasi. aham api sarvaśūra svayaṃ .. darmaḥ desayāmi.; A om. eva
atha khalu sarvaśūro bodhisatvo mahāsatava utthāyāsānad bhagavantaṁ pradakṣīṇikṛtya tatraivaṁtārthiḥ ॥

[55] atha khalu bhagavāṁśaṁ teṣaṁ anyatīrthikānāṁ dharmaṁ deśayati. jātir mārṣā duḥkhaṁ jātir eva duḥkhaṁ jātasya sato bhūṇī bhayāṇy upadhyante. jātasya vyādhībhayaṁ utpaydāte vyādher jārābhayaṁ utpaydāte. jīrṇasya mṛtyubhayaṁ utpaydāte. ta āhūṁ katamad bhagavaṁ jātasya bhayam ॥

[56] bhagavāṁ āha. /19r/ jātaṁ jātaṁ iti nāma. jātasya puruṣasya bhūṇī bhayāṁ ājāyante rājabhayaṁ jāyate corabhayāṁ jāyate. agnībhayaṁ jāyate. viṣabhayaṁ jāyate. udakabhayaṁ jāyate. vāyubhayaṁ jāyate. āvartabhayaṁ jāyate. svakṛtānāṁ karmaṇāṁ bhayam jāyate. [57] evaṁ bhagavatāṁ jātīniḍāṇāṁ bahuprakāraṁ dharmaṁ deśayata. ॥

tena kālena tena samayena <teṣā>-m anyatīrthikānāṁ nigranṭhānāṁ mahāsaṁtrāso bhavad evaṁ cāhuṁ na bhūyo vayaṁ bhagavann utsahāmahe jāti {ṛ} duḥkhaṁ anubhavitum ॥

[58] asmin khalu punaḥ saṁghāte dharmaparyāye bhagavatā bhāṣyāṁre te śṭādāsa kotyo nigranṭhā anyatīrthikāḥ parinispāṇā /19v/ abhūvann anuttaṛasyāḥ samyaksambodheḥ svakāye cāṣṭādaśāḥ bodhisatvasahasrāḥ dasaṁmahābhūmiprātiṣṭhitāḥ. ॥

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424. B pradakṣīṇikṛtvā tatraivaṁtārthih ॥; I (ā)sanād* … pradakṣīṇam kṛtvā tatrevāṁtārthih ॥
426. I bhagavāṁ teṣaṁ anyatīrthikā<-nā>-ṁ (, I text covered by an illegible fragment from § 46, cf note 422; K bhagavaṁ teṣaṁ anyatīrthikānāṁ dharmaṁ; D dharmaṁ)
427. B jātī mārṣā duḥkhaṁ jātīr eva duḥkhaṁ; D jātīr māmāṛṣā(!) duḥkhaṁ jātīr eva duḥkhaṁ; I duḥḥ)(k)ha(m) (jata)m (e)va duḥkha<-m>; K jātīr mārṣā duḥkhaṁ jātīr eva duḥkhaṁ
428. BIK om. sato
429. BK vyādhībhayaṁ (B vyādhi{ṛ}bhayaṁ) upaydānte. (K ṃ-yaṇte.) vyādhītasya jārābhāyāṁ upaydānte. (Kỹ-yaṇte.) jīrṇasya mṛtyubhayaṁ upaydānte. (Kỹ-ya(m)te.; I (vyādhībhayaṁ) upaydānte. vyādher jārābhāyāṁ upaydānte. jīrṇasya mṛtyubhayaṁ upaydānte; D text as in C, but always upaydānte
430. AB om. ta āhūṁ; I āhūṁ; IK om. ta; I katamad*
431. B bhagavaṁ jātasya bhayaṁ; D bhagavaṁ; IK bhagavaṁ* jātasya bhayaṁ
432. AB om. bhagavaṁ āha; B jātī<-m> jātim iti; D jātām jātam i<-t>
433. C puruṣya; A bahu bhāyāṁ
434. B rājābhāyaṁ jāyante corabhāyāṁ jāyante. agnībhayaṁ(! jāyante. udakabhayaṁ jāyate visabhayaṁ jāyate.; K rājābhāyaṁ jāyante corabhāyā jāyate. ॥
435. A svakṛtānā karmāṁ; D duṣkṛtānāḥ karmāṁ; B om. sva-; D svavṛtānāḥ karmāṇāṁ; I lacuna.
436. A om. bhagavatā jātīniḍāṇāṁ bahuprakāraṁ dharmaṁ deśayata.; D bhagavataṁ; BIK evaṁ bhagavato jātīniḍāṇāṁ bahuprakāraṁ dharmaṁ (B ṃ<-n> deśayata.; D bhagavataṁ{ṛ} jātīniḍāṇāṁ … dharmaṁ deśayata;
437. B tena ca kālena (lacuña, ni)granṭhānāṁ; D om. teṣām; A om. nigranṭhānāṁ; D anyatīrthikānāṁ, D lacuna
438. A mahāsaṁtrāso bhavaty āhūṁ; A om. evaṁ ca; B mahāsaṁtrāso bhaved evaṁ cāhūṁ; C cāhūṁ; DI lacuna
439. ABIK vayaṁ utsahāmo (BIK *-mahe) jātum* (I *-tum); K *-tum); ABIK om. bhagavaṁ & jātīduḥkhaṁ anubhavitum*; D vayaṁ bhagavaṁṁ utsahāmahe jāti{ṛ} duḥkhham anubhav<♂>tum* ॥
440. I asmi khalu; K asmi* khalu
441. A te aśṭādaśa koṭi nigranṭhānā; A om. anyatīrthikāḥ; B nigranṭhānāṁ anyatīrthikānāṁ
442. A abhūvānt* anutta<-r>্यāṁ; A om. parinitapāṇāḥ; B abhūvāṁ anuttāra-yāṁ
443. A samyaksambodhau: svakāya<-ṛ>व्यास्तासा; A om. ca; BK samyaksambodheḥ svakāyaṁ cāṣṭādaśa; D samyaksamvodbhau sv< ka>kya ca cāṣṭādaśa
444. I te aṣṭādaśa bodhisatvasahasrāḥ dasābhumiprātiṣṭhitāḥ; I om. kotyo nigranṭhā … svakāye cāṣṭādaśa; B bodhisatvasahasrāḥ; K dasābhumiprātiṣṭhitāḥ; IK om. *-mahe. ॥
atha khalu sarvasūro bodhisatvo mahāsatva utthāyāsanād bhagavantan tṛṣ pradakṣinīkṛtvā tatraivāntardhītaḥ ||

[55] atha khalu bhagavāṃs teṣām anyātirikānaṃ dharman desayati. jātir mā<rṣa> duḥkhaṃ jātasya santo bahūṇi bhayāṇy utpadyante. jātasya vyādhībhayam utpadyate. vyādhītasya jarābhayam utpadyate. jīrṇasya mṛtyubhayam utpadyate. katham bhagavaṃ jātasya bhayaṃ

[56] jātaṃ jātam iti nāma. jātasya puruṣasya bahū/16/ti bhayāṇy utpadyante. tad yathā rājabhayaṃ utpadyate. corabhayaṃ agnibhayam udakabhayaṃ viṣabhayaṃ vāyubhayaṃ {vāyubhayaṃ} āvartabhayaṃ svakṛtāṇāṃ karmaṇāṃ bhayaṃ jāyate.

[57] evaṃ bhagavato jātiniṇānaṃ bahupraķāraṃ dharman desayat-〈i〉 : ||

tena kālena tena samayena teṣām anyātirikānaṃ nigranthānaṃ śrutvā mahāsaṃtrāso babhū<va>e>vaṃ cāhū na bhūyo vayaṃ utsaḥāmahe jātudākṣaṃ anubhavitaṃ* ||

[58] asmin khalu punaḥ samghāte dharmaparyāye bhagavatā bhāṣyamāṇe śādasa nigranthakotyo nyātirikāḥ parinippanṇāḥ abhūvant anuttarāyāḥ samyaksambodeḥ tasyāṃ ca parśad-〈i〉a>śādasa bodhisatvasahasraṇī da/16v/śabhumipraṭiṣṭhitāni

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148. A [55] atha khalu bhagavāṃs teṣām anya(t)rthikānaṃ dharmaṃ desayati(t). jātir māṛṣā duḥ)khaṃ jāti-
m-eva duḥkhā jātasya bahū)]ni bhājāṇy (ut)padyaṃ<nt>te. vyādher jarābhājāṇi utpadyaṃte. jīrṇasya mṛtyubhayotpadyate: [kata]maṃ bhagavaṃ jātasya bhayaṃ


150. A [57] evaṃ tena kālena tena samayena teṣām anyātirikānaṃ mahāsaṃtrāso bhavatā bhūh na bhūyo vayaṃ utsaḥāma jātum* ||


23 (Ms F)
sarve nānārdhivikurvitāni sandarśayāmasūḥ
tad yathā aśvarūpaḥ. hastirūpaṃ.下沉
śimharūpaṃ
vyaḥgrharūpaṃ gūraḍarūpaṃ sumerūraṇaṃ nandikaraṇaṃ kecicī vrksaraṇaṃ. 
te sarve padmanae paryāmyena niśadanta. 
nava koṭīsahasraṇi bodhisatvānāṃ bhagavato daksīne pārśve niśadanta. 
nava koṭīsahasraṇi bhagavato vāme pārśve niśadanta. 
tathāgatas tu nityasamāṃhita upāyakaśalyena satvānāṃ dharmam deśayaṃ sandrṣyate. 

[59] yāvat saptame rātrdivasena

445. A sarve nānā rdhivikuruṇaṃ darśayati; ABIK om. san-v; BIK sarve (B om. sarve) nānārdhivikurvitāni (I 6-riddhi-v) darśayāmasūḥ; D nānāriddhi {tr}vīkuruṇaṃ sandarśayāmasūḥ
446. A sītharūpaṃ; BD om. sītharūpaṃ; I sītharūpaṃ
447. A gūraḍarūpaṃ ... keci bṛksaraṇaṃ*, padmaṇaṇaṁparyāya{[k]aṃ niśadanta}; A om. te sarve; BIK gūraḍarūpaṃ sumerūraṇaṃ (K sumer-u-v) nandikaraṇaṃ keci (I kecid; K kecid) vrksaraṇaṃ. sarve ca padmāṇayena paryāmyena (K paryāmye) niśadanta (IK niśadanta); B always rupaṇa; I om. nandikaraṇaṃ; BIK om. te; D om. sumerūraṇaṃ; Vṛksaraṇaṃ*
448. A daksin<e>pārśve (pra)divasaṃti; ABIK om. bhagavato; B niśadanta; IK niśadanta
449. A nava koṭī; A om. 5-sahasraṇi & bhagavato; D om. nava koṭīsahasraṇi bhagavato; K nava ko<q>r bhagavato; K. om. 5-sahasraṇi; I om. bhagavato
450. A vāme pārśve prativasamti; B vāme {v}pārśve niśadanta; D om. vāme pārśve niśadanta; I vāme pārśve niśadanta<e>m>
ti
451. A nitya{n} samāṃhita upāyakau{š}alena satvānāṃ dharmam deśayati; A om. sanḍṛṣyate; B upāyakauśalyena dharmam deśayāntam drṣyate.; B om. satvānāṃ & san-5; I upāyakauśalyena ... dharmam de{š}āyena (m) [sa][m][d][r][ṣ](ya)<<e>te; K upāyakauśalyena ... deśayān dhṛṣyate; K om. san-5; D nityasamā-<t>āḥ upāyakauśalyena samanvāgatānāṃ dharmamāṃ<e>n(1) deśayaṃ sandṛṣyante
452. D yāva saptame rātrdivase; A saptade rātrdivase; I lacuna ... dvase
453. D pānīni{!]}talā
454. A jānāti ca bhagavāṃ; BIK jānāti ca bhagavāṃ (1 6-vān*; K 6-v<q>n*); ABIK om. yaḥ; D jānāti ca bhagavāṃ
455. A padmottarāyā lokahātataur ihāgacchati; A om. mahāsattvā tasyāḥ & iti; BIK mahāsattavā padmottarāyām lokahātataur ihāgacchati.; BIK om. tasyāḥ & iti; D mahāsattvānas tasyāṃ padmottarāyāṃ lokahātataur ihāgacchati.; I mahāsattva padmottarāyah<q>am lokahātataur ihāgacchate[ar][t]iti; I om. tasyā
456. D bodhisatva mahāsattva; AIK om. mahāsattva
457. A gataḥ saptadṛṣṭavāsanāṃ tāṃ padmottarāṃ lokadhātum); A om. tadā; BIK gataḥ tadā saptadṛṣṭavāsanā (1 rātrima-5; K rātr<q>ma<q>-di-5) ṭasyāṃ padmottarāyāṃ lokadhātāvāṃ; D {bha}ga{v}a{t}as tada saptadṛṣṭavāsaṃ<q>ma<q>divasā
458. A svardhībalādhīnāṇa; BK svarṇādhī-5; DI svariddhi-5
459. I yadad ca {d}hagavāṃ bā{m}hum; B bhagavāṃ; D b{t}āhum
460. A prasāra{y}|{t}|vā. bodhisatva bhagavataḥ; A om. tadā sarvasūro & mahāsattvo; D mahāsattva bhagavataḥ; I om. mahāsattva bhagavatāḥ; K bhagavatāḥ; K om. mahāsattvo
461. A BIK pūrata (K 6-taḥ) sthitvā bhagavantam (IK 6-vantam) pradakṣinikṛtya (B 6-kṣiṇi-5; I 6-kṣiṇākimikṛta; D lacuna) bhagavato nīkā (B nīkā); ABIK om. saptakṛt; D sa<q>p＞ta<q>krt
462. A prasādayāmāsa. {ṣe|na} bhagavāṃs; B bhagavāṃs; K prasāra!(1)yanāmo Yena bhagavāṃs
463. BDK praṇaṃya; A praṇaṃya bhagaryam(1)tam

24 (Ms C)
sarve nānārdhikurvit(ā)n(i) svakāyam anekaprakāraṁ darśayāmāsuḥ tad yathā aśvarūpaṁ hāstrūpaṁ sinharūpaṁ vyāghrarūpaṁ ga<ru>da-rūpaṁ su-meru-putaṁ. kecid vṛksarūpaṁ sarve ca padmāsaneṣu paryaṇkena niṣīdanti.
nava koṭisahasraṇī bodhisatvānām daksīne pāṁśe niṣīdantī. nava koṭisahasraṇī bodhisatvānām bhagavato vāme pāṁśe niṣīdantī. tathāgataś ca nityasamāhitāḥ upāyakauśalyena satvāṇām dharman desayan dṛṣyate.

[59]152 yāvat saṃtame rātrindivasenā tathāgatalaḥ pāñjitalaṃ prasaśa/17r/rayati.
sarvasūro bodhisatvato mahāsativāḥ padmottārayā lokadhātvisor hiḥgaccati. yadā ca sarvasūro bodhisatvato gatas tadā saṃtaphalī rātrindivasais tasyāṃ padmottarāyāṃ lokadhātuv anuprāptaḥ svariddhībhādhiṣṭhānena. yadā ca bhagavām bahuṃ prasārayati tadā sarvasūro bodhisatvō bhagavatalaḥ purata sthitvā bhagavantāṃ pradakṣiṇīkṛtvā bhagavato nīte cītāṃ prāsādayamāno yena bhagavāṃs tenāṃjaliṃ prāṇyāṃya bhagavantam etad avocat*

[60] Gato smi bhagavan,6 śaśasu dikṣu sarvalokadhātuṣu,6 drṣṭāni me bhagavan navānavati koṭiṣhasahṣrāṇi lokadhātuṇāṃ. drṣṭāni ca me /20v/ bhagavan navati koṭiṣhasahṣrāṇi buddhakṣetraṇāṃ ekāyā rddhyāḥ dvitiyāyā rddhyāḥ buddhānāṃ bhagavatām,68 koṭiṣatasahasram.

[61] Yāvat saptame rāṭhrdivase tām padmottarāṃ lokadhātuṃ anuprāptaḥ atrāntaram,470 aksobhyakotisaḥrasam,471 buddhakṣetraṇāṃ drṣṭāṃ,472 tato haṃ teṣāṃ buddhānāṃ bhagavatām rddhiṃ,473 pāṣyāmi. dvānavatiṣu buddhakṣetraṇāṃyata- sahasatasahasraśe474 tathāgatā dharmān deśayanti,475 aṣṭiṣu koṭiṣatasahasraśe buddhakṣetraṇāṃ476 tatraiva divase aṣṭi kośita- sahasraśe477 tathāgatānāṃ arhatām samyaksambuddhānāṃ loka utpānāṇi. sarvāṃś ca tān ahaṃ tathāgatān vandivā478 punar eva prakrāntāḥ479

[62] Tatraiva divase bhaga/21r/vann ekonacavārīṃśad,480 buddhakṣetraṇāṃyata- sahasraśe481 atikramya sarveṣu ca teṣv ekunacavārīṃśatsu buddhakṣetraṇāṃyata- sahasraśe482 ekunacavārīṃśat koṭiṣhasahṣrāṇi483 bhodhisatvatāṃ nīskramya484 tatraiva divase nuttārāṃ samyaksambodhim485 abhisambuddhāḥ vanditās ca me bhagavan te tathāgatā arhatāḥ486 samyaksambuddhās

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464. A [60] gato smi{ṃ} bhagavan* daśasu dikṣu lokadhātuṇi drṣṭo me bhagavan* [na]va koṭiṣhasahṣrāṇi buddhakṣetraṇāṃ ekardhayena dvitiyena bhagavataḥ satakoṭisaḥrasaḥ
465. B smi{ṃ} bhagavann; I smi{ṇ} bhagavam
466. IK lokadhātuṣu; IK om. sarva-6
467. BDIK bhagavan (D bh<ga>vaṃ; I o-van*) navanāvati koṭiṣhasahṣrāṇi buddhakṣetraṇāṃ (B buddha<ks>-trāṇāṃ; D vuddhakṣetraṇāṃ); BDIK om. lokadhātuṇāṃ. drṣṭāni ca me bhagavan navati koṭiṣhasahṣrāṇi
468. BIK rddhyā (I ri-2) dvitiyāyā (K dviti<ya>-yā) rddhyā (I ridhyā{ṃ}) bhagavatāṃ; BIK om. buddhānāṃ
469. AIK yaṭa (I yāvat*; K yāvat) saptame dvase padmottarāṃ; AIK om. rāṭr-2 & tāṃ; B yāva saptame
470. ABIK samprāptaḥ atrāntara(āṃ) (A om. atrāntara; IK atrāntara(āṃ)
471. A aksobhyāṃ koṭiṣhasahraṃ; I aks<o>bhakoṭiṣhasahraṃ; K aksobhyakotisaḥrasaḥ
472. D vuddhakṣetraṇāṃ drṣṭāṃnte
473. ABI tato bhagavam (A o-van*) buddhānāṃ (I buddha<nām>) bhagavatāṃ rddhi<m> (I rddhiṃ); K tato haṃ buddhānāṃ bhagavatāṃ rddhiṃ; ABI om. haṃ teṣāṃ; K om. teṣāṃ
474. A drṣṭāḥ bhagavan*. dvānavati bhuddakṣetraṇaḥkṣatrasahasraḥ; A om. pāṣyāmi & o-nayuta-6; B buddhakṣetraṇaḥkṣatrasahasraḥ; I om. o-nayuta-6; ; IK bhuddakṣetraṇaḥkṣatrasahasraḥ; IK om. o-nayuta-6
475. BI dharmāṃ (B o-<a>-m>) deśayanti.; D dharmāṃ deśayati.; K dharmāṃ deśayanti.; A lacuna
476. A aṣṭiṣu koṭiṣhasahṣrāṇe (I {buddhakṣetra}koṭiṣ) bhagavatāṃn
477. B koṭiṣhasahṣrāṇe; B om. o-<a>-6
478. A tathāgat-<ā>ṛhanta samyaksambuddhāḥ loke utpanāṇā. sarve ca te tathāgatāḥ vandivā; ABIK om. ahāṃ; B tathāgatānāṃ arhatām samyata{ḥ}sambuddhānāṃ ko loke utpanāḥ sarvā<ṃ>-s ca tāṃ samyata{ḥ}sambuddhānāṃ vandivā; I tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ loka utpanāḥ sarvā<ṃ>-s ca tāṃs tathāgatān v[i]-ndvāt; K utpanāṇā. sarvāṃś ca tāṃs tathāgatān vandivā; D sarvāṃś ca tā{ḥ}n ahaṃ
479. A prakrāntāḥ; D prakrāntāḥ
480. A tatraiva divase bhagavam navatṛṃśata; B tatraiva divase ekunacavārīṃśat*; B om. bhagavann; D tat(tra)iva <diva>-se; I tatraiva <divase> bhagavān* na{ḥ}ekunacavārīṃśad*; K tatraiva <divase> bhagavann ekunacavārīṃśad
481. A bu{ḍḥakṣetra}nāṃ; A om. o-koṭiṣhasahṣrāṇe; B buddhakṣetraṇaḥkoṭiṣhasahṣrāṇe; IK buddhakṣetraṇaḥkoṭiṣhasahṣrāṇe
482. A sarve ca navatṛṃśata buddhakṣetraṇaḥkoṭiṣhasahṣrāṇe; A om. teṣaḥ; B o-koṭiṣhasahṣrāṇe; I teṣaḥ ekunacavārīṃśat*su bhuddakṣetraṇaḥkoṭiṣhasahṣrāṇe; K buddhakṣetraṇaḥkoṭiṣhasahṣrāṇe
483. A navatṛṃśat koṭiṣhasahṣrāṇe<ṃ>; B ekonacavārīṃśat koṭiṣhasahṣrāṇe; I ekunacavārīṃśat koṭiṣhasahṣrāṇe
484. D niṣkrāmya
485. A divase anuttarā{ḥ}ṃ samyaksambodhim; B samyatsambodhim
486. A vanditā me bhagavam* te tathāgatāhantarā; A om. ca; B vanditās ca me bhagavams te tathāgatāhantarāḥ; I vanditās ca me bhagavamaṃ(ṭ) tathāgatā arhatāḥ; K vanditās ca me bhagavams te tathāgatā arhatāḥ

25 (Ms C)
[60] gato smiṃ bhagavan daśasu dikṣu lokadhātuṣu. drṣṭāni me bhagavan navā/17v/ navati koṭiṣahasraṇī buddhakṣetrāṇāṃ ekāya ṛddhy(āḥ dviṭīya)yā ṛddhyā buddhānāṃ bhagavatāṃ navānnavati ko(.)īṣatasahasraṇāṃ drṣṭāṃ.

[61] yāvat saptame154 divase padmottarāṃ lokadhātuṃ samprāptaḥ atrāntarād akṣobhya-koṭiṣahasraṃ buddhakṣetrāṇāṃ drṣṭam*155 tato bhagavāṃ buddhānāṃ bhagavatāṃ ṛddhim paśyāmi. dvānavatīṣu buddhakṣetrakoṭiṣatasahasresu tathāgatā dharman desayantī. 156 aṣṭiṣu koṭiṣatasahasresu157 buddhakṣetrāṇāṃ tatraiva divase aṣṭi koṭiṣatasahasrāṇi tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ loke utpannāḥ sarvāṃś ca tāṃ tathāgatānāṃ158 vanditvā punar eva prakrāntaḥ

[62]159 tatraiva bhagavāṃ ekūnacatvāriṃśad buddhakṣetrakoṭiṣaha/18v/srṇāḥ atikramya sarvesu ca teṣv ekūnacatvāriṃśatsu buddhakṣetrakoṭiṣahasresv ekūnacatvāriṃśat koṭi- sahasrāṇi bodhisatvānāṃ niṣkrāmya tatraiva divase anuttarāṃ samyaksambodhim abhisambuddhāḥ vanditāḥ ca me bhagavāṃs tathāgatā arhantaḥ samyaksambuddhās

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153. A [60] gato smiṃ bhagavan* daśasu dikṣu lokadhātuṇi drṣṭo me bhagavan* [na]va koṭiṣahasrasrāṇi buddhakṣetrāṇāṃ ekardhyena dvitiyena bhagavataḥ satakoṭiṣahasrāṇaḥ
154. A yāva saptune
155. A akṣobhyaṃ koṭiṣahasrasrāṃ buddhakṣetrāṇāṃ drṣṭam; A om. atrāntarād; F akṣebhyo-๐
c
156. A bhagavan* ... ṛddhi<\ṃ> drṣṭvā bhagavan*. dvānavati buddhakṣetrakoṭiṣatasahasrāṇi ta(thāgatā dharmaṃ de)ṣayanti.; A om. paśyāmi.
157. A aṣṭi koṭiṣatasahasrāṇi
158. A (t)athāgat<ā>ranta. samyaksambuddhā loke utpannāḥ sarve ca te tathāgatāḥ
triguptaṃ pradaksinikṛtya rddhyā cāntardhitah\textsuperscript{487}

[63]\textsuperscript{488} saṣṭikotṣuṣ bhagavan\textsuperscript{489} buddhakṣetreṇu bhuddhān bhagavataḥ\textsuperscript{490} paśyāmi. vanditāṃ ca me bhagavan tāṃ\textsuperscript{491} buddhakṣetraṇāṃ\textsuperscript{492} te ca buddhā bhagavantas tataś cāhāṃ prakṛntāṃ.\textsuperscript{493}

[64]\textsuperscript{494} anyeṣu ca me bhagavan kośiṣateṣu buddhakṣetreṇu tathāgataḥ\textsuperscript{495} parinirvāyamāṇan paśyāmi.\textsuperscript{496} banditaṃ ca me te tathāgataś tataś cāhāṃ /21v/ prakṛntāḥ.\textsuperscript{497}

[65]\textsuperscript{498} dṛṣṭam ca me bhagavann aparṣeṣu\textsuperscript{499} paṃcanaṇavatikotṣuṣ buddhakṣetreṇu\textsuperscript{500} saddharmam antardhāyantaṃ.\textsuperscript{501} cintāyāso me bhagavams tatra jātaḥ asrūṇi ca pramūṇcāmi. anyāṃṣ ca rodamāṇan bahūn\textsuperscript{502} devānāgayaskārāṣaṣāṃ kāmarūpiṇāś ca mahātā śokāsyaśasmarpitān\textsuperscript{503} paśyāmi. evam aparṣaṃ buddhakṣetraṃ nirvāyāṣeṣaṃ dagdhāṃ\textsuperscript{504} sasamudraṃ susumerasaṃprathiviprādesaṃ tam api bhagavān\textsuperscript{505} vantityā nirāṣibhūtāḥ.

[506] prakṛnto smi\textsuperscript{507} yāvad ahaṃ bhagavan tāṃ padmottarāṃ\textsuperscript{508} lokadhātum anuprāptaḥ tasyāṃ ca bhagavan padmottarāyaṃ lokadhātāu paṇcā\textsuperscript{509} kośiṣatassahāsrayā\textsuperscript{510} āsanānāṃ\textsuperscript{511} praṇāptaṃ paśyāmi. daksāṇasyān diśi kośiṣatassahāsrayā āṣa/22r/nānām praṇāpitaṃ paśyāmi.

\textsuperscript{487} A samyakṣaṃbuddhāḥ trīṣkṛtā pradaksināṃ kṛtvā rddhyā-d-antarcāhitā.; O am. ca; B samyakṣaṃbuddhāḥ triguptaṃ pradaksinikṛtvā rddhyā cāntardhātā; I samyakṣaṃbuddhāḥ triguptaṃ pradaksināṃkṛtvā (rddhyā cāntardhā)[1]aḥ; K [samyakṣaṃbuddhāḥ triguptaṃ pradaksī][i]nāṃkṛtyā [r]iddhyā cāntar[i]aḥ; D triguptaṃ

\textsuperscript{488} A [63] saṣṭikotṣuṣ bhagavan* (buddhakṣetreṇu buddhām) [paṣṭyā]mi. van(ḍ)itāṃ me bhagavan*s tāni Buddhakṣetraṇī te ca buddhā bhagavantaḥ tatraśā va divine prakṛntaḥ

\textsuperscript{489} B saṣṭikotṣuṣ bhagavantā; I ṣṣṭi[ṣṭ]aṣṭikotṣuṣ bhagavantā; K saṣṭikotṣuṣ bhagavan* B buddhā bhagavantāḥ; I buddhān* bhagavatāḥ; K buddhā bhagavatāḥ

\textsuperscript{490} V vanditāni ca bhagavāṃ mayā [ṣ]tāni; IK vanditāni ca bhagavāṃ (I 5-va) tāni; BIK om. me

\textsuperscript{491} D tāni caitt[ā]ni vandhakṣetṛaṇī

\textsuperscript{492} BIK bhagavantāḥ (IK 5-ntālaḥ) tataś cāhāṃ prakṛntaḥ

\textsuperscript{493} A [64] satākoṭī bhagavaṃ(ḥ) buddhakṣetreṇu tathāgataḥ parinirvāṇaḥ par(ī)n(ṛ)v(āyamāṇan van)d(it)v(ā tataś cāhāṃ prakṛntaḥ); A reconstruction uncertain.

\textsuperscript{494} B anyeṣuṣu bhagavantāḥ ... buddhakṣetreṇu tathāgataḥ; I anvyeṣuṣu [ga] ca bhagavan* kośiṣateṣu buḥ<ndha>[kṣe]nṛṣ[]},(u) [tath]āgataḥ*); K anyeṣu ca bhagavan* košiṣateṣu ca buddhakṣetreṇu tathāgataḥ*

\textsuperscript{495} D parinirvāyāmām牵引>n*paśyāmi.; K parinirvāyāmānāṃ paśyāmi.; I lacuna

\textsuperscript{496} B vanditāṣ ca me te tathāgataḥ tataś ca prakṛntaḥ; IK vanditāṣ ca me te tathāgataḥ tataś ca (I cāha<ṃ> prakṛntaḥ.); BK om. ahau


\textsuperscript{498} B bhagavān<nn a>paresu; I bhagavan* B B bagavan<nn a>paresu; I bhagavan* BIK paṃcanaṇavatikotṣuṣ buddhakṣetraṇāṃ; I lacuna.

\textsuperscript{499} K antardhāyantaṃ.; I lacuna.

\textsuperscript{500} B cintāyāsā me tatra bhagavaṃ jātel asrūṃ muṃcāmi. anyāṃ ca ro<da>mānān vahu; B om. ca; D cintāyāso me bhagavaṃs tatra; K cintāyāso me tatra bhagavann asrūṇi pramūṃcāmi. anyāṃṣ ca rodamāṇan bahūn; K om. caītaḥ & ca; I lacuṇa, asṛṇi pramūṃcāmi. anyāṃṣ ca rodamāṇan bahūn

\textsuperscript{501} B Kāmarūpiṇā; IK 5-rākṣasāṃ*(K 5-sān) ... -samarpitān; D śokāṣalyaṃ samarpitān

\textsuperscript{502} K nirvāṣeṣeṃ sarvāṃ dagdhaṃ; I lacuna,) nirvāṣeṣeṃ sarvāṃ da(gdhaṃ

\textsuperscript{503} IK sasamerūṇa saprthviviprādesaṃ tam api bhagavan*n (K 5-van*)

\textsuperscript{504} A [66] prakṛntaḥ yāvad bhagava padmottarāṃ lokadhātum anupráptaḥ anuprāpya <pa>[ṅca bhagavaṃ] satākoṭīsahasrāṇāṃ āsanānāṃ praṇāptaṃ* dṛṣṭvā daksinaṃ pārśvena satākoṭīsahasrāṇī-m-āsanānāṃ praṇāptaṃ* vāme pārśve satākoṭīsahasrāṇāṃ āsanānāṃ praṇāpitaṃ: pūrvvāṃ dīśī satākoṭīsahasrāṇāṃ āsanānāṃ praṇāpitaṃ* paścimāyāṃ dīśī koṭīsahasrāṇi-m-āsanānāṃ praṇāpitaṃ paśyāmi. udvīyā[ṃ] dīśī satākoṭīsahasrāṇāṃ āsanānāṃ praṇāpitaṃ: paśyāmi.; A paṇca bhagavaṃ read bhagavaṃ paṇca

\textsuperscript{505} D prakṛnto smi; IK prakṛntaṃ smi{ṃ*}

\textsuperscript{506} B bhagavan t<ā>ṃ padmottarāṃ; IK bhagavaṃ(ḥ) (K 5-van*) padmottarāṃ; IK om. tāṃ

\textsuperscript{507} B tasyāṃ ca bhagavan padmottarāyāṃ lokadhātu; IK tatra ca bhagavan (I 5-van*) paṇcā; IK om. padmottarāyāṃ lokadhātu

\textsuperscript{510} DK koṭī<śa>ahasrāsrayā

\textsuperscript{511} B āsāmā!{ṃ}nāṃ
trguptaṃ pradaksinīkṛtavi rddhyā cāntarahitaḥ
[63] saṣṭiṣu bhagavaṃ buddhaksetrakoṭiṣu buddhāṃ bhagavataḥ paśyāmi.160 vanditāni ca me bhagavamś tāni161 buddhakṣetraṇī te ca buddhā bhagavantas tataś cāhaṃ prakṛntaḥ162 [64]163 a/18v/nyeṣu ca bhagavaṃ koṭiṣateṣu buddhaksetreṣu tathāgataṃ parinirvāyamāṇāṃ paśyāmi vanditāś ca me te tathāgataḥ tataś cāhaṃ prakṛntaḥ.
[65]164 dṛṣṭaṃ ca me bhagavān apareṣu paṃcanaṇavatiṣu koṭiṣu buddhakṣetraṇāṃ saddharam antardhāyaṃntaṃ cintāyasaś ca me bhagavāmś tatrābhūd āsṛṇī ca pramuṇcāmi. anyāṁś ca rodamāṇāṃ bahūn devanāgayakṣaṛākṣasāṃ* kāmaṛūpinaś ca mahatā śokāśalyena samarpitām paśyāmi. evaṃ aparam buddhakṣetram niravāsēṣaṃ sarvaṃ dagdhaṃ sasamudraṃ165 sasumerum sarphthivipradsēṣaṃ paśyāmi. tam api bhagavan vanditvā nirā/19r/sībhūtāḥ.
[66]166 prakṛnto smi yāvad ahaṃ bhagavaṃ tāṃ padmottarāṃ lokadhātum anuprāptaḥ tatra bhagavaṃ paṃcanaṇavat koṭiṣatasaḥhasrāṇy āsanānāṃ prajñāptāni paśyāmi. daksīṇena pārśvena koṭiṣatam āsanānāṃ prajñāptāṃ.

160. A saṣṭikoṭiṣu bhagavantaṃ (buddhakṣetreṣu buddhāṃ) [paṣ]ṭ(yā)[mi]; A om. ०.-koṭi.-० & bhagavaṇaḥ according to the length of the lacuna.
161. A [van](d)[iṭu me] bhagavanṣ tāni; A om. ca
162. A bhagavantaḥ tatraiva divase [prakṛntaḥ]; A om. tataś cāhaṃ
163. A [64] satakoṭi bhagavaṇaḥ (buddhakṣetreṣu tathāgataḥ parinirvāṇa par(t)i(n)(ir)v(āyamāṇāṃ van)d(it)v(ā tataś cāhaṃ prakṛntaḥ); A reconstruction uncertain.
165. F sasamudraṃ
166. A [66] prakṛntaḥ yāvad bhagavaṃ padmottarāṃ lokadhātum anuprāptaḥ anuprāpya <pa>[ṇca bhagavaṇaḥ] satakoṭiṣaḥhasrāṇaṃ āsanānāṃ prajñāptām* dṛṣṭvā daksīṇena pārśvena śatakaṃ(śaḥ)ḥasrāṇi-m-āsanānāṃ prajñāptāṃ* vāme pārśv śatakoṭiṣaḥhasrāṇaṃ āsanānāṃ prajñāptāṃ: pūrvasyān dīśi śatakoṭiṣaḥhasrāṇaṃ āsanānāṃ prajñāptāṃ* paścināyāṃn dīśi koṭiṣataḥhasrāṇaḥ-m-āsanānāṃ prajñāptāḥ paśyāmi. ūrdhvāyāḥ<m> dīśi śatakoṭiṣaḥhasrāṇaṃ āsanānāṃ prajñāptāḥ: paśyāmi.; A paṇca bhagavaṇaḥ read bhagavaṇa paṇca

26 (Ms F)
vāmena pārśvenaṃ kośitasahasram asanānāṃ praṇāptān paśyāmi.
pūrvasyān diśi kośitasahasram asanānāṃ praṇāptān paśyāmi. paścimāyān diśi kośitasahasram asanānāṃ praṇāptān paśyāmi.513
{(paścimāyān diśi kośitasahasram asanānāṃ praṇāptān paśyāmi.})514 ārdhvyāṃ515 diśi kośitasahasram asanānāṃ praṇāptān paśyāmi.

[67] sarvāṇi ca bhagavan tāṇy asanān516 saptaratnamayaṇi. sarveṣu ca teṣv asanesu tathāgatā517 arhanti samyaksambuddhā518 niṣanṭa dharmān desayanti.519 tatrāhāṃ bhagavān āścaryaprāptas520 tāṃs tathāgatān abhibandya paripṛchchāmi.521 kinnāme yāṃ bhagavan lokadhātuḥ522 /22v/ te tathāgata āhuḥ padmottārā nāme yāṃ kulaputra lokadhātuḥ.523
[68] tato haṃ bhagavaṃ tāṇ pradakṣiṇīkṛtya yunār api tāṃs tathāgatān paripṛchchāmi. kinnāma iha buddhakṣetre tathāgataḥ524 te tathāgata āhuḥ padmagartho nāma kulaputra tathāgato rhan samyaksambuddho ya iha buddhakṣetre525 buddhakṛtyam karoti.
tatas tān aham etad avocat526 bahūni tathāgatakoṣṭhinyutasaṭasahasraṇi drṣyante. tāṃ na527 jānami katama sa5275 padmagartho nāma tathāgato rhan samyaksambuddha iti.528 te tathāgata āhuḥ vayan529 te kulaputra tāṃ padmagarbhamaṃ tathāgataṃ darśayisyāma. yaḥ sa padmagarbho nāma tathāgato rhan530 samyaksambuddhaḥ.

512. I praṇāptān* paśyāmi. (pūrvasyāṇa diśi koṭi) daksīṇena pārśvarṣveṇa kośītasaṭasaḥasraya asanānāṃ prajā(i)a[p](tān* , i lacuna; K praṇāptān* [paśyāmi.] daksīṇa[p]a pārśveṇa kośītasaṭasaḥasraya āṣa[j]ānāṃ praṇāptān* vāṃ<na> pārśvena; I praṇāptān* always in this paragraph; K always praṇāptān* & always om. paśyāmi except for the very last occurrence: ārdhvāṃ... praṇāptān paśyāmi.
513. D kośītasaṭasaḥasrayaṃ-m asanānāṃ praṇāptān paśyāmi:
514. Dittography in C, put into parentheses ( ) in the manuscript.
515. I ārdhvāṃ
516. A imāṇi bhagavaṃś asanāṇi sarvāṇi; A om. ca & tāṇy; Tāṃ kā ca bha<gava>n* (K bhagavaṇṇa) asanāṇi;
IK om. sarvāṇi
517. A sarveṣāṃṇ asanānāṃ tathāgatān; A om. ca teṣv
518. AIK om. arhaṇaḥ samyaksambuddha
519. ABI dharmāṇ (B o<ṃ> āṣaṃ) desayanti. (AI -aṃti.)
520. A bhagavāṃ ścaryaprāptas; I bhagavā<y> ścaryaprāptas; I vertical stroke on n missing
521. A tāṃ bhagavaṃtā pariṇāṃkarāḥ; A om. tathāgatān abhibandya; B tāṃs tathāgatān(!) abhibandya pariṇāṃkarāḥ; B tāṃs tathāgatān* pariṇāṃkarāḥ; IK om. abhibandya; D abhib(!)andya
522. A kinnāmāyeṃ bhagavaṃ lokadhātuḥ; I ki<ṃ>nāyeṃ bhagavaṃ* lokadhātuḥ; K kinnāmāyeṃ bhagavaṃ lokadhātuḥ; B bhagavaṃ<ṃ> bhagavaṃ<ṃ>
523. A om. te tathāgata āhuḥ... lokadhātuḥ; IK padmottārā nāmāyaṃ kulaputra lokadhātuḥ. (K o<ṃ-ḥuḥ)
524. A om. tato haṃ bhagavāṃs tāṇ pradakṣiṇīkṛtya... kinnāma iha buddhakṣetre tathāgataḥ; I bhagavan* tāṃ* pradakṣiṇīkṛtya pariṇāṃkarāḥ. kiṃ {nā} nāṃma iha buddhakṣetre tathāgataḥ; K bhagavan* tāṇ pradakṣiṇīkṛtā pariṇāṃkarāḥ. kiṃ<ṃ>nāma; IK om. punar api tāṃs tathāgataḥ; K om. iha
525. AK te tathāgataḥ (K om. tathāgataḥ) āhuḥ padmagarbhō (A tathāgāṭā āhuḥ padma)garbhō nāma tathāgato rhaṃ (K rhaṃ) samyaksambuddhaḥ (K o<ṃ-do) ya iha buddhakṣetre (K o<ṃ-tṛṣṇaḥ); A(probably also) IK om. kulaputra; I tā āhuḥ padmagarbhō nāma tathāgato rhaṃ* samyaksambuddho ya iha buddhakṣetre; I om. tathāgataḥ; B tathāgataḥ rhaṃ
526. A tāṃ aham<span> etad avocat*, A incipit lacuna, continues § 71; I tāṃ aham etad avocat* bahūni buddhakṣetre kośītasaṭasaḥasraṇī samṛḍhāṃ<ṃ>ti tāṃ na, (1 lacuna; IK om. o<ṃ-niyuta>-; K tāṃ aham etad avocat* bahūni buddhakṣetre kośītasaḥasraṇī drṣyante; AIK om. tatas; D o<ṃ-nyuta>-; B bahūni
527. D kāṭaḥ{i}ṣa sa
528. B tathāgato rha; IK rhaṃ* (I rha) samyaksambuddhāḥ; IK om. iti.
529. B te tathāgatāḥuḥ ṛvayāṃ; D te tathāgata āhuḥ ṛvayāṃ; I [tā] āhuḥ ṛvayāṃ; K tā āhuḥ ṛvayāṃ; IK om. tathāgataḥ
530. B te kulaputra tāṃ padmagarbhō(!) tathāgataṃ darśayisyāmi. yaḥ sa padmagarbhō nāma tathāgato rha; IK te kulaputra darśayāmah katuḥāṃ (K o<ṃ-no) sa (K sau) padmagarbhō nāma tathāgato rha*; IK om. tāṃ padmagarbhāṃ tathāgataṃ; D yā sa sa

27 (Ms C)
vāmena pārśvena koṭiśatasahasram āsanānāṃ prajñaptaṃ. pūrvvāṃ diśi koṭiśatasahasram āsanānāṃ prajñaptaṃ. paścimāyān diśi koṭiśatasahasram āsanānāṃ prajñaptaṃ. ārdhvāyān diśi koṭiśatasahasram āsanānāṃ prajñaptaṃ paśyāmi.

[67] tāni ca bhagavaṃ āsanāni saptaratnamayāni teṣu cāsaneṣu tathāgata niṣaṇṇā dharman deśayati. /19v/ (tatrāhaṃ bhagavan)n (aś)c(ar)yāprāptaḥ tāṃs tathāgatāḥ(ṃ) paripṛcchāmi. kīmṇāmeyaṃ bhagavaṃ lokadhātuḥ. te tathā(gataḥ āhuḥ) padmottārā nāmeyam kulaputra lokadhātuḥ.

[68] tato haṃ bhagavaṃs tāṃ pradākṣiniṅkṛtvā pa(ri)cchāmi. kinnāmā iha buddhāṣṭre tathāgataḥ
ta āhuḥ padmgarbhāḥ nāma tathāgato rha(n sa)myakṣaṃbuddhāḥ ya iha buddhāṣṭre
duddhakṣetre karoti.
tān aham etad avocat* bahūni bhuddha koṭiśatasahasraṇī sandṛṣyante. taṃ na jānāmi katamaḥ sa padmgarbhāḥ nāma tathāgato rhan samyaksambuddhaḥ bhagavān āha. ahaṃ te kulaputra darśayāmi. katamaḥ sa padmgarbhāḥ nāma tathāgato rhan samyaksambuddhaḥ.

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[69] atha tatksanad eva te sarve ta/23r/thagatakayā antardhitāḥ sarve ca bodhisatvarūpāṇi sandṛṣyante.531 ekam eva tathāgataṁ paśyāmi. yathāham532 tasya tathāgatasya pādau sīrasābhīvandya purataḥ533 sthitāḥ āsanaṁ ca prādurbhūtaṁ.534 sa ca māṃ tathāgata evam āha. niśīḍa kulaputraṁ āsane.535

[70] athāhaṁ tasminn āsane niśaṇḍaḥ tadā ca bhagavann536 anekāṇy āsanaṁ prādurbhūtaṁ. na ca ka<ṃ>-ścit teṣv āsaneṣu niśaṇḍam paśyāmi. sa bhagavān māṁ evam āha.537 nākṛtakūśalamulāḥ kulaputra538 satvā evṣ āsaneṣu śaknuvanti niṣṭattum539
tam ahāṁ taṁ tathāgatam idam avocat* kīḍraṁ bhagavan540 satvāḥ kuśalamūlaṁ kṛtvā. evṣ āsaneṣu niśiṣdantam. /2.3/ sa māṁ bhagavāṇ evam āha.541 śṛṇu kulaputra ye satvāḥ saṃghātaṁ sūtraṁ542 dharmaparyāyaṁ śrōṣyanti. te tena kuśalamūlaṇa543 evṣ āsaneṣu niśatsyante. kaḥ punar vāde544 ye likhiṣyanti vācaśyanti. tvāya sarvasūra saṃghātaṁ dharmaparyāyaṁ545 śrutam546 yas tvaṁ atrāsane niśīḍita. anyatra kas taveha buddhakṣetre bhyāṃntara-praveṣaṁ dadyāt*547 [71] evam ukte tena bhagavataṁ548 ahāṁ taṁ bhagavantam etad avocan* kīyantam bhagavan sa satvaḥ punyaskandham prasaviṣyati549 ya imaṁ saṃghātaṁ dharmaparyāyaṁ śroṣyati.550 atha sa bhagavān padmgarbhas551 tathāgato rhan samyaksamabuddhas tasyāṁ velāyāṁ smitaṁ prādūṣkāritis552

531. IK atha te (K sarve) tathāgatakāyā antarhitā (K a<ṃ>-tar-*) bodhisatvarūpāṇi samṛṣyante. (K 쌌-yannte.);
IK om. tatksāṇad eva; I om. sarve ca; K om. ca; B bodhisatvarūpāṇi
532. I ahāṁ; I om. yathā; K athāhaṁ
533. D śirasābhīva [sābhī va]ndya purataḥ; I om. purataḥ
534. B prādurbhūtam.
535. I sa māṁ bhagavāṁ evam āha niśīḍa kulaputrāsane.; K atha sa bhagavān māṁ evam āha niśīḍa kulaputra; IK om. ca; IK om. tathāgata; K om. āsane
536. I tatrāsane haṁ niśaṇḍaḥ tadā bhagavāṁ; I om. ahāhaṁ tasminn & ca; K athāhaṁ tena bhagavataṁ kṛ[ṭ]vakāsas tatrāsane niśaṇḍaḥ tadā bhagavāṁ; K om. tasmin & ca; B bhagavanne, e-mātrā deleted by the scribe.
537. IK na ca ka<ṃ>-sci (K izzato-*) teṣv āsaneṣu niśaṇḍam paśyāmi. tadāhaṁ taṁ (K tam ahāṁ [taṁ]) tathāgataṁ paripṛcchāmi na (I om. na) bhagavann* (K izzato-vann) evṣ āsaneṣv ekam api satvaṁ niśaṇḍam paśyāmi bhagavān āha; IK om. sa & māṁ evam; B ka<ṃ>-ścit; cf. F; D sa bhagavāṇnāṃ(!) evam āha.
538. B nākṛtā kuśalamulāḥ kulaputra; IK om. kulaputra
539. D niṣṭattum; I niṣṭam(!)tum; K niṣṭattum*
540. I tad ahāṁ taṁ bhagavantam etad avocat* kīḍraṁ bhagavan), text covered by a fragment with text from folio 7r; K āha. kiṃ bhagavan*; K om. tam ahāṁ taṁ tathāgatam idam avocat* kīḍraṁ
541. D sa māṁ bhagavāny evam āha; I evṣ āsaneṣvā(!) niśiṣdantati. bhagavān āha.; I om. sa māṁ & evam; K evṣ āsaneṣu niśiṣdantati. sa bhagavān āha.; K om. māṁ & evam
542. D <sa)tvāḥ samghātasūtraṁ
543. D te <ṭe-na kuśalamūlaṇa
544. D kaḥ punar vṛvādo
545. D samghāto dharmaparyāyaṁ
546. D śrūtaṁ, two vowels marked in B on śra
547. D bhyaṃntarapraveṣā<ṃ>-dadyāt*; D dadyāta
548. I om. tvāya sarvasūra saṃghātaṁ ... tena bhagavata; B evam u{mu}kte
549. I tam ahāṁ etad avocan* kiṃ bhagavan* punyaskandham prasaviṣ.; I om. bhagavantam & sa satvaḥ; K ahāṁ taṁ bhagavantam etad avocan* kiṃ bhagavan punyaskandham prasaviṣyati; K om. sa satvaḥ; D ahāṁ taṁ bhagavantam ... kīyantam bhagavan satvā ... prasaviṣyati; D om. sa
550. D śroṣyanti;
551. D atha bhagavāṁ padmgarbhos; I atha bhagavāṁ* padma(igarbhas); DI om. sa; K padmgarbhaṁs(!
552. B tathāgato rhan samyaksambuddhas tasyāṁ velāyāṁ smitaṁ prādūṣkāritis*; K tathāgataṁ smitaṁ prādūṣkāritis*; K om. rhan samyaksambuddhas tasyāṁ velāyāṁ; D prādūṣkārin(!); I lacuna, prādūṣ[ka]ta[?]; A pradūṣcakā[ṛ]s[ṛ][t]t*; end of lacuna, continues from folio 68.

28 (Ms C)
[69] atha te sarve tathāgatā antardhitā bodhisatvarūpā/20r/ṇi samādṛśyante. ekam eva tathāgataṁ

[70] tatrāsane niśaṇṇāḥ tadā bhagavann anekāny āsanāni prādurbhūtāni. na ca kaścit teṣv āsaneṣu niśaṇṇam paśyāmi. tad aham tathāgataṁ paripṛcchāmi. na bhagava eṣu āsaneṣu ekaṁ api satvaṁ niśaṇṇam paśyāmi. bhagavān āha. nākṛtakuśalamūlāḥ satvā eṣu āsaneṣu śaknubanti niśīditum. āha kiṁ bhagavaṁ satvā kuśalamūlam kṛtva eṣu āsaneṣu niśīdanti. bhagavān āha. śṛṇu kulaputra ye satvā saṃghāṭasūtraṁ [ma]hādharmaṇāyaṇam śrōṣyaṁ. te tena kuśalamūlāna eṣu āsaneṣu niṣatsyante. kaḥ punarvādo ye likhiṣyanti vācayiṣyanti. tvayā sarvasūra saṃghāṭaṁ dharmaparyāyaṁ śrutaṁ yas tvam a/20v/trāsane niśīditaḥ anyathā kas taveha buddhakṣetre abhyāṃtarapraveśaṁ dadyāt*

[71] evam ukte tasya bhagavataḥ aham taṁ bhagavantam etad avocat* kiyataṁ sa bhagavaṁ puṇyaskandham prasaviṣyanti ya imaṁ <saṁ>ghaṭaṁ dharmaparyāyaṁ śrōṣyaṁ. || atha bhagavāṁ padmajarhaṁ tathāgata smitaṁ prāduścakāṛśīt

28 (Ms F)
553. A tam bhagavantaṃ (paripra)chami; A om. tam adhaṃ bhagavanaṃ smitakaṇaṃ; A tam adhaṃ bhagavam
smitakaṇaṃ bhagavantaṃ pariprachami; K tad adhaṃ bhadaṃta bhagavan* smitakaṇaṃ [bha]gavantam
pariprachami; IK om. tam; D smiṃtakaṇaṃ
554. B bhagava hetuḥ kim karaṇaṃ ya tathāgataḥ smidtam; A kim karaṇaṃ(ṃ) tathāgataḥ smitam; A om. yat; I ko
bhagavam hetuḥ ki<ṃ> karaṇaṃ ya tathāgataḥ smitam, (I lacuna
555. AK bhagavān āha. (A ā-ḥa:-) śruṇa kulaputra sarvasūraḥ (K. o-ra) bodhisatvo (K. o-a) mahāsattvo (K. o-a)
 mahāsthamapraśptaḥ tad yathāpi nāma; I lacuna, bodhisatvo mahāsattva mahāsthamapraśptaḥ tad yathāpi nāma;
A/I lacuna)K om. sa
556. A om. kulaputra; D kulaputra kaścid devarājā bhave; I om. kulaputra kaścid eva; K om. kulaputra; I bhave
557. AB cakravartī caturdvīpēsvaraḥ (B caturdvē-); D cakravartī caturdvīpēsvaraḥ; I cakravartī
caturdvīpēsva
558. A caturdvīpēsu sarveṣaḥ tīrthaṃ vāpayed; A om. o-kṣetresu; B caturṣu{r} dvipakṣetraṃ tīrthaṃ vāpayet; D
caturṣu{r} dvipakṣetraṃ tīrthaṃ vāpayet; K caturṣu dvipe<śu> kṣetraṃ tīrthaṃ vāpayet*; I lacuna
559. A om. tat kim manyase sarvasūra
560. A bhāhūni tasya viśyaty uttpadyante; B vāhūni tasya viśyaty uttpadyet*
561. I om. sarvasūra; IK bhagavān*
{dvipā} dvitīyā pārśve sthāpayet* asti sarvasūra kaścit satvo. yas thā{'n}i tīrthakārī śākunyā gānyaītuṃ*
upama vā{ṃ} kartum* sarvasūro bodhisatva āha: na śākyom bhagavaṃ na śākyom sugata ganaṇāyogena
paryantam adhīgantam. 563. BK om. sa
564. B kaści satvo ... anyatarāḥ puṣṇoṣaḥ tās tīrthakāraśe ekacchā; BC anyatarāḥ(‘); IK yaś tam tīrtham
ekaraśaṃ kuryāt* anyatarāḥ (K anyaṣa) ca puṣṇoṣaḥ tās tīrthakāraśe ekacchā (I rāsea<ṃ> ke<o>); IK om. o-phalakā &
o-phalaka-); D kuryā<d a>nyatarāḥ. puṣṇoṣaḥ tās tīrthakāraśe ekacchā; D om. o-phala-0
565. I (śākunyāt)* sa sat(vas tāni); K satvāḥ tāni
566. D vopamāṃ kartum*; D om. vā; I kartu; K kartum
567. B bodhisatvo
568. D no hi<daṃ> bhagavamaḥ no hi<daṃ> sugata:; I bhagavam*
569. K na śākyom tāṃ tīrthakārī gānyaītuṃ vopamāṃ vā kartum*; I lacuna; D gānyaītuṃ*
570. A [74] evam eva [sarvasūraḥ samghātaśrūttadharmapāryayam punyaskandham na śākyam[n]m aupamām
kartum* anyatra tathāgataḥ yathā tila evaṃ tīlasaṃ tāḥgatā bhaveyā: yāvante tā tilā vāvante tāḥgatā
dhavyeyuh te ca sarv<e> tāḥgatā imasya samghāṣṭasya dhammapāryayasya nāmaṃ parikīrteyey[u]{h} puṣṇaṃ ca
parikīrtiyanti. na śākyom upamaṃ kartum* ka{ḥ}ḥ punar vādo yo līkiṣyati. vācaiyāṣyati.
571. I evam ev {aṣy}a sarvasūraṣya; D samghāṣṭasūtraṃaḥ dhammapāryayasya
572. B ya punyaskandham tan na śākyam ompanmya kartum anyatra; I punyaskandham na śākyom
aupamāṃ kartum anyatra; K na śākyam ompanmya kartum* anyatra; IK om. yat & tan; K om. punyaskandham
tad ahaṁ bhagavam smitakāraṇaṁ bhagavantaṁ\textsuperscript{169} paripṛchchāmi. ko bhagavan hetuḥ kīṁ kāraṇaṁ yat tathāgata\textsuperscript{170} smitaṁ prāduṣkaroti.

[72] bhagavāṁ āha. śṛṇu sarvaśūra\textsuperscript{171} bodhisatvo mahāsatva mahāsthāmaprāptaḥ tad yathāpi nāma kaści rājā\textsuperscript{172} bhavec cakrava[r]ṭi caturdṛśeṣaṅgaṣṭreṣu tilām vāpayet* tat kīṁ manyase sarvaśūra bahūni tasya bijāni utpadyeran*\textsuperscript{173} sarva/21r/ [śūra āha. bahūni bhagavan bahūni] sugataḥ\textsuperscript{175}

[73]\textsuperscript{176} bhagavāṁ āha. tataḥ sarvaśūra kaścit satvo bhaved yas taṁ (tilaphalakāṇy ekarāśiṁ kuryād aṁyaś ca puruṣas tatas tilarāśi)\textsuperscript{177} ekaikāṁ tilaphalakaṁ grhya dvitiye pārśve sthāpayet* tat kīṁ ma)nyase sarvaśūra śāknyāt sat sa satvas\textsuperscript{178} tāni tilaphalakāṇi ga(ṇanāyogena paryantam adhigantum gaṇa)yitum vā.\textsuperscript{179}

sarvaśūro bodhisatva āha. no hīdaṁ bhagavan no hīdaṁ (sugata: na śākyam tāni ti)laphalakāṇi gaṇayitum.

[74]\textsuperscript{180} bhagavāṁ āha. evam evāṣya samghā(ṭasya dharmaparyāyasya yat pun)yaṅkandhasya na śākyam aupamyam kart(um anya)tra tathāgatena.

\textsuperscript{169} A pradusakā[ṛ]ṣ[ṭi]* taṁ bhagavantaṁ; A end of lacuna, continues from § 68; A om. tad ahaṁ & bhagavam smitakāraṇaṁ
\textsuperscript{170} A kiṁ kāraṇa(m) tathāgata; A om. yat
\textsuperscript{171} A ā<ḥa>: śṛṇu kulaputra sarvaśūro
\textsuperscript{172} A kaścīd eva rājā
\textsuperscript{174} F the left part of folio 21 is lost.
\textsuperscript{175} F text reconstructed following A.
\textsuperscript{177} F milarāsēr
\textsuperscript{178} F matvas
\textsuperscript{179} F the text destroyed does not correspond to the vulgate nor to A; the text inserted is too long.
tad yathā sarvasūra yāvantes te tīlapalakās tāvāntas tathāgata bhaveyuḥ te sarve sva 573
samghāṭasya dharmaparyāyasya śravaṇakusalamulapunyam parikṛtayeyur 574 na copamayāpi
punyasya kṣayo bhavet* kah punar vāde 575 yo likhiṣyati. vācayisyati. 576
[75] 577 sarvasūro bodhisatva āha. /25r/ kiyantam bhagavan likhathāḥ punyaṃ bhavati ya iman
dharmaparyāyam 578 lekhayati. bhagavān āha. śṛṣṇu kulaputra. tad yathāpi nāma kulaputra
kaścid eva puruṣo bhaved yas trīśasahasrahāśaḥsrayāṃ 579 lokadhātau tr̤̃aṇam vā kāṣṭhaṃ 580 vā
tāṃ sarvam amgulimātraṃ cchindyaṭ* ……
[76] 581 dvitiyāṃ upamāṃ śṛṣṇu sarvaśūra: tad yathāpi nāma yāvantas trīśasahasra-
mahāśaḥsrayāṃ 582 lokadhātāu śīlān vā prapāṭān vā mṛttikān vā paramāṇurājaro vā te sarve
rājānāś cakravartino bhaveyuḥ ca tūrdvīpēśvarāḥ 583 saptaratasamavatgaṭhā tāt kīṃ manaye
sarvaśūra yas 584 teṣaṃ tāvataṃ rājānāḥ cakravinīṃ punyakshandaṃ na śakyaṃ
tasyopamāṃ karuṇa sarvasattvair api. 585
sa/25v/rvaśūro bodhisatva āha. na śakyaṃ bhagavann anyatra tathāgaṭāt
[77] bhagavān āhaivaṃ 586 eva sarvaśūra na śakyaṃ samghāṭasūtrasya 587 dharmaparyāyasya
likhyāmānasya punyakshandopāsplitaṃ karuṇa yāvantas teṣaṃ rājānāḥ cakravinīṃ 588
punyam ato bahutaraṃ punyaṃ prasavati 589 ya ito dharmaparyāyād ekākṣāram api likhitvā
sthāpayed 590 bahutaraṃ tasya punyaṃ vādāmi 591 na tv eva teṣaṃ rājānāḥ cakravinīṃ. 592

573. K bhaveyuḥ te sarve; IK om. sya
574. K samghāṭa (ṃ)ṣya dharmaparyāyasya; B śrama(!)ṇakuśalamula<ṃ> pari<k>ṛtayeyur; B om. ṣ-punyaṃ
575. D kah punar vādā
576. I yo likhiṣyantmi. vācayisyanti.; K yo li<khi>yati vācayisyati
577. AIK [75] sarvaśūra (IK ṣ-ro) bodhisatva āha: kīṃ bhagavan (I ṣ-van*; K ṣ-val) likhyamānasya punyaṃ
tṛṣaḥmahāśaḥsrayaṃ (IK prasavati) bhagavān āha śṛṣṇu kulaputra. ye (K yas) trśaḥmahāśaḥsrayaṃ(!) (IK ṣ-sahṛṣyaṃ) lokadhātāu (I ṣ-to) tr̤̃aṇam (I triṇam) vā kāṣṭham (A kāṣṭham, for
tāṣṭa cf. verse 58 note 1548) vā (IK tāṃ sarvam) aṅgulimātraṃ (IK amgu-1) cchindyaṭ; (IK cchindyaṭ*; K
cciṃ<ṃ>dyāṭ*); I (śṛṣṇu kulaputra. ye trśaḥsraya) is covered by a fragment of birch stick ing on the folio. –
The second part of the comparison is missing in all manuscripts.
578. B bhagava likhataḥ … ima<ṃ> dharmaparyāyaṃ
579. D yā.s trśaḥmahāśaḥsrayaṃ
580. B lokadhātāu tr̤̃aṇam vā kāṣṭhaṃ;
581. [76] A dvitiyāṃ sarvaśūra trśaḥmahāśaḥsrayaḥ lokadhātāṃ śīlāṃ vā [prapāṭaṃ vā rājāṃ(1) vā. te
sarve rājānāu cakravartinau bhaveyuḥ ca tūrdvīpēśvarāḥ, A incipit lacuna, continues § 79.
582. IK yāvantas trśaḥmahāśaḥsrayaṃ (D ṣ-bṛṣaṃ); IK om. tad yathāpi nāma; D ṣ-sahṛṣyaṃ
583. D śīlād vā prapāṭād(1) vā mṛttīkā<ṃ> vā paramāṇurājaro vā te sarve rājāna cakravartino (D
cakkavartinīn this and the following paragraph) bhaveyuḥ ca tūrdvīpēśvarāḥ; I svālāṃ vā prapāṭaṃ vā mṛttīkām vā rājā vā [ṣte sarve rājānāś cakravartino bhaveyuḥ ca tūrdvīpēśvarāḥ]; K śīlān vā prapāṭāṃ vā mṛttīkām vā rājā vā te sarve rājā<ṃ> cakravartino bhaveyuḥ ca tūrdvīpēśvarāḥ; IK om. paramānu-v2; B te sarve
rājāna cakravartino bhaveyuḥ ca tūrdvīpēśvarāḥ
584. IK om. saptaratasamavatgaṭhā tat kīṃ manaye sarvaśūra yas
585. IK teṣaṃ yat* (K yat) punyaṃ tasyopamāṃ na (K om. na) śakyaṃ kartum (K ṣ-tum*); IK om. tāvatāṃ
rājānāḥ cakravinīṃ & ṣ-skandaṃ & sarvasattvair api; D kartum
586. B sarvaśūro bodhisattva āha. na śakyaṃ bhagavan nā(!)ṇyatra tathāgaṭāt(! C = B = D) bhagavān
āhaivaṃ; D sarvaśūro bodhisattva āha. na śakyaṃ bhagavan anyatra tathāgaṭāt bhagavāvōṇ āhaivaṃ; IK
sarvaśūra āha. no hīdāṃ (I [+ no hīdāṃ]) bhagavān (I bhagavan*na) anyatra tathāgaṭāt: bhagavān āha. evam; IK
om. bodhisattva
587. B I samghāṭasya sūtrasya; D samghāṭasūtrasya; K samghāṭasya; K om. sūtrasya
588. D punyakshandopāsplitaṃ kartum yāvantas teṣaṃ rājānāḥ cakravartinīṃ; IK punyakshandasyopamāṃ
kartum (K ṣ-tum*) yāvantas (K yovāṃs, read yāvāṃs (?), cf. F; A lacuna) teṣaṃ rājānāṃ (I om. rājānāṃ)
cakravartinīṃ
589. B atto (!) bahutaraṃ punyaṃ prasavati; IK tato bahutaraṃ punyaṃ prasavisyati
590. IK sthāpayet*
591. IK om. vādāmi
592. B rājānāḥ cakravartinīṃ; D cakkavartinīṃ*

30 (Ms C)
tad yathā sa(rvaśūra yāvantasya te tilapha)laṅkā tāvan(ta)s (ta)th(āgaṭā bhaveyuḥ) t(e) sarve saṁghāṭasya dharma/21v/(paryāyaṣya śravanākṣuṣalāmūlapuṇyaṃ parikṛtayeyur na copamayā)pi puṇyakṣayo bhavet* (kaḥ punar vādo yo likhiṣyati. vācayiṣyati. [75] sarvaśūro bodhi)satva āha. ko bhaga(van likhyamānasasya puṇyaṃ bhaviṣyati)181 bhagavān āha. śṛṇu kulaputra yaś trisāhasramahāsā(hasyāṁ lokadhātau tṛṇaḥ vā kā)[ṣṭhaṁ] vā tam sarvam aṅgulimātraṃ cchindyāt* ||182

[76]183 punar aparāṃ sarvaśūra (dvitiyāṃ upamāṃ śṛṇu tad yathāpi n)āma184 kulaputra yāvantasya trisāhasramahāsāḥ(trasyān lokadhāḥ(tau) śilān vā prapātān vā mṛttikān vā ra)jō vā te sarve rājānaś cakravartino bhaveyuḥ caturdvīpeṣvāra(rāḥ saptaratnasamanvāgaṭāḥ tāt kiṃ manyase sarvaśūra yaś teśaṃ tāvatāṃ rājñāṃ cakravartināṃ puṇyaskandham na (sa)kyāṃ185 kartuṃ. sarvaśūro āha. nohīdāṃ bhagavann anya/22r/tra tathāgaṭāt*
[77] evam eva sarvaśūra na śakyaṃ samghāṭasya dharmanāpyāyasya likhyamānasasya puṇyaskandhopaṃ[ś] kartuṃ* yāvāṃś ca teśaṃ cakravartināṃ puṇya(m) tato bahutaram prasaviṣyati ya ito dharmanāpyāyād ekākṣaram api likhitvā sthāpayet* bahutaram puṇyaṃ na tv eva teśaṃ rājñāṃ cakravartināṃ.

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181. A kim bhagavan likhyamānasasya puṇyaṃ prasaviṣyati.
182. A ye trisāhasramahāsāḥ(trasyām lokadhātau tṛṇaḥ vā kā)ṣṭhaḥ vā aṅgulimātraḥ cchindyāt; A om. taṃ sarvam; for kāṣṭha cf. verse 58 note 630.
184. F the destroyed text does not correspond to the vulgate.
185. F the destroyed text does not correspond to the vulgate.
[78] evam eva sarvasūra bodhisatvasya mahāsatvasya mahāyānasaddharmadhārakasya pratipattisthitasya yat punyam tan na śakyaṁ rājabhiś cakravartibhir abhībhuviṁ 593 evam evāsyā sanmghāṣaṣyā dharmaparyāyasya lekhanaṁ yat punyam 594 tan na śakyaṁ upamāṁ kartum. 595 /267/ 596

imam sarvasuśaṃghaṭa[m] sūtram 597 punyanidhānāni daṃśayati sarvakleśan u(pāsamayati.) sarvadharmolkāṃ jvālayati. sarvamārvān 598 pāṃmataḥ pārja(yayati. sarvabodha(itsatvabhavān)ānyu ujvālayati. 599 sarvadharmaniḥrārān abhiniḥrhati.

[79] evam ukte sarvāsūro bodhisatv(o) mahāsatvo bhagavatam etad avocat* iha bhaga(va)n brahmacyāṃ 600 paramaduskaracaryā: tat kasya hetoh 601 durlabhā bhagavām 602 tathāgatacaryā: evam eva durlabhā brahmacyā(ā) yadā ca brahmacyāṃ carisyati. 603 tadā tathāgataṃ sammuḥkham drakṣyati. rātr(ndivaṃ ca 604 ta)thāgataśrīrātan bhaviṣyati. yad(ā ca) tathāgataṃ (paṣyati 605 tadā pariṣuddhaṃ buddhakṣetram) /26v/ paṣyati. yadā pariṣuddha(m) buddha[kṣetram 606 paṣyati. ta](dā sarvadharmāṃ niḥdānā 607 paṣyati. yadā) sarvadharmāṃ niḥdānā paṣyati. 608 tadāsya maraṇakālasamaye trāṣaṃ notp(adythe na) sa jātu mātūḥ kuṣāv upapatsyate. 609 na tasya jātu soko bhaviṣyati. na ca sa trṣ(nāpāśe)na baddho bhaviṣyati. 610

[80] evam ukte bhagavān 611 sarvasū(ran) bodhisatvaṃ mahāsatvaṃ 612 etad avocat* tat kiṃ manyase sarvasūra nanu durlabhas 613 tathāgatānām utpādaḥ āha. durl(abho) bhagavan durlabhaḥ sugata. 614


31 (Ms C)
[78] evam eva sarvaśūra bodhisatvasya mahāsatvasya mahāyānasaddharmadhārakasya prati{pati} pattisthitasya yat puṇyaṃ tan na śakyam rājabhiś cakravartibhir abhīhavitum* evam evāsyāṃ samghātasya dharmaparyāyasya lekhanād yat puṇyaṃ tan na śakyam upamāṃ kartuṁ.

imaṃ sarvaśūra samghātasaṅkrāṇaṃ puṇyandhānāni darśayati. sarvakleśān upaśama/22v/yati. sarvadharmolkāṃ jvālayati. sarvamārāṃ pāpīmataḥ parājayati. sarvabodhi<satva>bhavanāni jvālayati. sarvadharmanirhārān abhinirharati. ||

[79] evam ukte sarvaśūra bodhisatvām mahāsatvāṃ etad avocat* iha bhagavaṃ brahmācaryāṃ paramaduṣkaracaryā. tat kasya hetōḥ durlabhā bhagavaṃs tathāgatacaryā. evam eva durlabhaḥ brahmācaryā. yan na186 brahmācaryām carisyati tadā sammukhaṃ tathāgatan drakṣyaṃ. rātrindivaṃ ca tathāgatadarśanaṃ bhaviṣyaṃ. yadā tathāgataṃ paśyati tadā buddhakṣetraṃ paśyati. yadā buddhakṣetraṃ paśyati. tadā sa[rvadha]manidhānāni paśyati. tadā cāya marañkālasamaye trāsō notpatsyate. na jā/23r/tu mātuḥ kūkṣāv upapatsyate. na tasya śoko bhaviṣyaṃ. na ca sa tṛṇāpyāśabaddho bhaviṣyaṃ. ||187

[80] eva[m u]kte bhagavaṃ sarvaśūraṃ bodhisatvaṃ mahāsatvam etad avocat* durlabhaḥ sarvaśūra188 tathāgatānāṃ utpādaḥ āha. durlabho bhagavaṃ durlabhaḥ sugata.189

186. Read yadā ca(?)
187. A tṛṇāpyāśa baddho bhaviṣyaṃ. ||, end of lacuna, continues from § 76.
188. A durlabhaḥ sarvaśūra
189. A durlabhaḥ bhagavan durlabhaḥ sugata:

31 (Ms F)
bhagavān āha. evam eva sarvasūra durla(bho yam sam)ghato dharmaparyāyaḥ yesāṃ khalu punaḥ (sarvasūr)yaṃ samghaṭo.615 (dharmaparyāyaḥ) /27t/ śrōtrāvabhāsāṃ āgamiṣyati.616 so śītiḥ kalpāṃ jātyā jātismaro.617 bhaviṣyati. śaṣṭi kalpasahasrāni.618 cakravartirāyaṃ pratilapsyate.619 aṣṭau kalpasahasrāni śakratvāni.620 pratilapsyate. paṃcavimśatiḥ.621 kalpasahasrāni śuddhāvāsakāyikānān devānāṃ sahabhāvyatāyāṃ upapatsyate. aṣṭāṁśat.622 kalpasahasrāni mahābhramā bhaviṣyati.623

[81] navanavatiḥ624 kalpasahasrāni vinipātām na gamiṣyati.625 kalpaśatasahasram preteṣu nopapatsyate.626 aṣṭāvimśati kalpasahasrāni tiryakṣu[ṛ] nopapatsyate.627 trayodaśa kalpasahasrāny asurakāyikēṣu628 nopapatsyate. na śastreṇa kālaṃ kariṣyati.629


[83] ekonaṃśat.634 kalpasahasrāni nāgayoniṣu nopapatsyate. śaṭ kalpasahasrāṇi na krodhāhhibhūtō635 bhaviṣyati. saptā kalpasahasrāṇi daridrakuleṣu nopapatsyate.636 aṣṭīḥ kalpasahasrāṇi dvau dvipau pariḥbhumkte.637 yadā /28t/ daridro bhavati tadā śīrṣam sukhaṃ

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615. A teṣāḥ<ṃ> khalu punaḥ sarvasūra ayaṃ samghāto; K yasya khalu punaḥ sarvasūrāyaṃ samghāto; B sarvasūrāyaṃ «samghāto»; I sarvasūra yaṃ samghā[ō]

616. B śrōtrāvabhāsām(!) āgamiṣyati.

617. A [a]śīti kalpāṃ jātisaro; A om. so & jātyā; D sso śīti; I so {so} śītiḥ kalpāṃ* jāto jātisaro; K so śītiḥ kalpāṃ* jātisaro; K om. jātyā

618. A śaṣṭi varṣasahasrāṇi; A om. kalpa-ś

619. D cakravartirāyaṃ; B pratilapsyate.

620. I aṣṭo; D sākkraṭvāṃ

621. A paṃcaviṃśāti

622. A śuddhāvāsakāyān devānā<ṃ> sahabhāvyatāyām upapatsyate. aṣṭāṁśat; B śuddhāvāsakāyāna<ṃ> devānāṃ sahabhāvyatāyām upapatsyate. aṣṭāṁśat; D śuddhāvāsakāyīka<ṃ> devānā<ṃ> sahabhāvyatāyām upapatsyate. aṣṭāṁśat; I sahabhāvātopyapatsyate. aṣṭā[ṛ]ṃśat; K sahabhāvyatāyām upapatsyate. aṣṭāvimśat.623

623. A mahābhramo bhaviṣyati; B mahāvramo bhaviṣyati; D mahāvrāmo bhaviṣyati; D mahāvṛāmā bhaviṣyati.

624. ABK navanavatī (A°-ti); D navatī; I lacuna

625. A gacchati; I āṣyati

626. A kalpaśatasahasrāni preteṣu nopapatsayate.; K preteṣu

627. A aṣṭāvimśati kalpasahasrāni tiryakṣu n(op)papatsyate; D aṣṭāvimśati kalpasahasrāni tiryakṣu[ṛ] n nopapatsyate.; I aṣṭāvimśat* kalpasahasrāni tiryakṣu[ṛ] nopapatsyate.; K aṣṭāvimśati kalpasahasrāni tiryakṣu nopapatsyate.

628. A kalpadasa kalpasahasrāni asurakāyeśu; K asurakāyeśu

629. A na śastreṇa kālaṃ kariṣyati.; D na śastr(ś)ena; I na śastreṇa kālāṃ kariṣyati. na viṣṇeṇa kālaṃ kariṣyati.

630. A paṃcaviṃśāti kalpasahasrāṇi

631. AIK yathā tathāgatasya rūpakāyapariniṣpatīs (A°-ti) tathāsya (A tathā «syā»; K tathā{gata} sya); AIK om. arhaṭaḥ samyaksambuddhasya; B yathā{gata}; tathāgatasyārhatāḥ samyatsambuddhasya rupakāya- pariniṣpatīs tathā{gata} sya; D tathā{gata} tasya

632. A paṃcadaśa kalpasahasrāṇi na ca strībhāveśupapadyate. śoḍāṣa; I pa<ṃ>{śa} cadasa; D strībhāveśupapadyate. śoḍ(ś)āṣa

633. A nākramiṣyati. paṃcata<ṃ>śat kalpasahasrāṇi divyacaksuro; D nākramiṣyati. paṃcataṃśa kalpasahasrāṇi di{di}yacaksuro; K nākramisyati<ti.> paṃcavitṛṃśat kalpasahasrāṇi divyacaksur

634. A ekonaṃśat; B ekonavis<ṃ>ta; D ekonavisṃsā; I (e)kūnacavārīṃśat*; K ekūnaṃśat

635. D nopapatsyate. ... na krodhāhhiḥ[bhū]to

636. D nopapatsyate.

637. I dvo dvipō paribhu<ṃ>-kte.; K dv(o) dvipō paribhūntke.

32 (Ms C)
bhagavān āha. evam eva sarvasūra durlabhō yaṁ samghāto dharmaparyāyaḥ yeṣāṁ khalu punaḥ sarvaśūra ayaṁ<sup>190</sup> saṃghāto dharmaparyāyaḥ śrotāvabhāsam āgamiṣyati. so śītiḥ<sup>191</sup> kalpāṁ jātismaro bhaviṣyati. śaṣṭi kalpasahasrāṇi<sup>192</sup> cakra/23v/vartirāyaṁ pratilaḥṣyat[e]. a[ṣṭau] kalpasahasrāṇi śakratvaṃ pratilapsyate. paṃcaviṃśati<sup>193</sup> kalpasahasrāṇi suddhāvāsakāyikānāṃ<sup>194</sup> devānāṁ sahabhañyatāyāṃ upapatsyate. aṣṭātriṃśat kalpasahasrāṇi mahābhrahma<sup>195</sup> bhaviṣyati.

[81] navānavati kalpasahasrāṇi vinipātam na yāsyati. kalpaśatasahasrāṃ<sup>196</sup> preteṣu nopapatsyate. aṣṭāviṃśat kalpasahasrāṇi tiryakṣur<sup>197</sup> nopapatsyate. trayodaśa kalpasahasrāṇi asurakāyeṣu nopapatsyate. na śaṣṭreṇā kālaṃ kariṣyati. na viṣeṇā nāgni/24r/nā na cāsya paropakramabhayaḥ bhaviṣyati.<sup>198</sup>

[82] paṃcaviṃśati kalpasahasrāṇi na duṣprajñō bhaviṣyati. sapta kalpasahasrāṇi praṇācārito bhaviṣyati. nava kalpasahasrāṇi prāsadikō bhaviṣyati. darśanīyaḥ yathā tathāgatasya rūpakāyaparinispaṭtis tathā bhaviṣyati.<sup>199</sup> paṃcadaśa kalpasahasrāṇi na strībhāvesūpapatsyati.<sup>200</sup> śoḍaśa kalpasahasrāṇi vyādhiḥ kāye na kramisyati. paṃcatriṃśat kalpasahasrāṇi<i>ś</i> divyacakṣur bhaviṣyati.<sup>201</sup>

[83] ekonaviṃśa<sup>202</sup> kalpasahasrāṇi nāgayoniṣu nopapatsyate. śaṭ kalpasahasrāṇi [na krodhāḥbhī]bhūto bhaviṣyati. sapta kalpasahasrāṇi na da/24v/ridrakulesūpapatsyate.<sup>203</sup> aṣṭī kalpasahasrāṇi dvau dvīpau paribhokṣyate.<sup>204</sup> yādā daridro bhavati tādā iḍrśaṁ sukhaṁ

190. A teṣā<sup>m</sup> kalu punaḥ sarvasūra ayaṁ
191. A aṣṭiḥ; A om. so
192. A śaṣṭi varṣasahasrāṇi ; A om. kalpa<sup>o</sup>
193. A paṃcaviṃśati
194. A suddhāvāsakānān
195. A aṣṭātriṃśat kalpasahasrāṇi mahābhrahmo
196. A vinipātam na gacchati. kalpaśatasahasrāṇi
197. A tīrṣeṇu
198. A na śaṣṭreṇā kālaṃ kariṣyati. paṃcaviṃśati; A om. na viṣeṇā nāginā na cāsya paropakramabhayaḥ bhaviṣyati.
199. A aṣṭāpariniṣpatti tathā<sup>śya</sup> bhaviṣyati.
200. A paṃcadaśa kalpasahasrāṇi na ca strībhāvesūpapadyate.
201. A kāye nākrāmiṣyati. paṃcator<m>ś</i>at kalpasahasrāṇi divyacakṣuṣo bhaviṣyati.
202. A ekonaṭṃśat
203. A daridrakulesu nopapatsyate.
204. A paribhū<sup>m</sup>kte.
pratilapsyate.\textsuperscript{538} dvādaśa kalpasahasrāṇi\textsuperscript{639} andhayoniṣu nopapatsyate. trayodāśa kalpasahasrāṇi apāyesu nopapatsyate.\textsuperscript{640} ekādaśa kalpasahasrāṇi kṣāntivādī\textsuperscript{641} bhaviṣyatī. marañakahālasamaye carimavijñānanirodhe vartamāne na viparītasamjñī bhaviṣyatī.\textsuperscript{642} na ca krodhāhībhūtō bhaviṣyatī.\textsuperscript{643}

\textsuperscript{84} sa pūrvasyān diśī\textsuperscript{644} dvādaśa gangānādibālikāsāman buddhān bhagavatāh saṃmukhan drakṣyatī.\textsuperscript{645} daksināyāṃ diśī viṃśatīr.\textsuperscript{646} buddhakoṭi saṃmukhan drakṣyatī. paścimasyān\textsuperscript{647} diśī paṃcaviṃśatīr gangānādibālikāsāman buddhān bhagavatāh\textsuperscript{648} saṃmukhan drakṣyatī. uttarasyān diśī viṃśatīr gaṃ/28v/gānādibālukāsāman buddhān bhagavatāh\textsuperscript{649} saṃmukhan drakṣyatī. ārdhīvāyāṃ diśī navati koṭiṣahasrāṇī buddhānāṃ bhagavatāṃ saṃmukhan drakṣyatī.\textsuperscript{650} adhāstāt diśī koṭiṣataṃ gangānādibālukāsāman buddhān bhagavatāh saṃmukhan drakṣyatī.\textsuperscript{651}

\textsuperscript{85} te ca sarve tātāgatās taṃ kulaputram āśvāsayanti. mā bhaiḥ kulaputra tvaya\textsuperscript{652} samghātaṃ dharmaparyāyaṃ\textsuperscript{653} śrutvā īyantaḥ sāmparāyikāṇi guṇānusāmsasukhāṇi ca bhaviṣyanti.\textsuperscript{654}

paśyasi tvan bhoh kulaputremāṇy aneκānī\textsuperscript{655} gangānādibālikāsāman\textsuperscript{656} tātāgatakoṭi-niyuṭātatasahasrāṇi.\textsuperscript{657}

āha. paśyāmi bhagavan\textsuperscript{658} paśyāmi sugata.

\textsuperscript{638} A yaḍā ca daridro bhavati. tadā idṛśaṃ sukhāṃ (pra)tilapsyate.; D iḍṛśaṃ; B pratilatsyate.; IK pratilatabate.

\textsuperscript{639} A kalpakōṭiṣahasrāṇī; I kalpakōṭiṣahasrāṇī; K kalpakōṭiṣahasrāṇy

\textsuperscript{640} D andhayosuṣu nopapatsyate. . . apāyesu nopapatsyate.; A trayodaśa kalpakōṭiṣahasrāṇī apāyesu nopapatsyate; K apāyesu nopapatsyate.

\textsuperscript{641} A [ks]āṇt-[i]-vādī; K kṣāntivādō

\textsuperscript{642} D vartamāne na viparītasamjñā bhaviṣyatī.; I varta-<m>ne na viparītasamjñ ā bhavati.; A vivarītasamjñī

\textsuperscript{643} A om. na ca krodhāhībhūtō bhaviṣyatī.; B krodhāhībhūtō; IK bhavati

\textsuperscript{644} BIK sa pūrvasyaṃ diśi; D sa pūrvasyaṃ diśī

\textsuperscript{645} AIK gangānādīvalīkāsāmā (I 0-vālikāsāmā; K 0-vālikāsāmā*) buddhā (I buddhān; K buddhān) bhagavato (I 0-vānto) drakṣyanti (IK 0-āti); AIK om. saṃmukhan; AD drakṣyanti (throughout in § 84 except for last occurrence: drakṣyate)

\textsuperscript{646} A daksināyāṃ diśī viṃśatī; BD viṃśatī; IK daksināyāṃ diśī viṃśatī

\textsuperscript{647} D saṃmukhan drakṣyanti. paścimasyān; A paścimāyān; I paścimāyān{syān}; K paścimasyān

\textsuperscript{648} A paṃcaviṃśatī gangānādīvalīkāsāṃ buddhā bhagavatāh; BK paṃcaviṃśatī gangānādīvalīkāsāṃ (K 0-samān*) buddhān bhagavataḥ; I pa<ṃ> caviṃśatī gangānādīvalīkāsāṃ buddhān bhagavat[ah]; D vuddhā bhagavatāḥ

\textsuperscript{649} AIK uttarsayaṃ (K 0-syām) diśī (K diśī) aṣīti (I śī; K aṣītī) gangānādīvalīkāsāmā (I 0-samāṃ; K 0-samān*) buddhā (I buddhān*; K buddhān) bhagavato (I 0-vāntaḥ; K 0-vātaḥ); D viṃśatī ... vuddhā bhagavatāḥ; B gangānādīvalīkāsāmā

\textsuperscript{650} D ārdhīvāyāṃ diśī; A navati koṭi buddhā bhagavatāḥ; A om. 0-sahasrāṇi; K navati koṭigangānādīvalīkāsāṃ buddhānāṃ bhagavatāṃ; D buddhā bhagavatā sammukha drakṣyanti.

\textsuperscript{651} AIK adharimāyāṃ diśī koṭiṣaṭam (I koṭi[ṇ]a[ya]ta) gangānādīvalīkāsāmā (I 0-samā; K 0-samān*) buddhā (I buddhān*; K buddhān) bhagavanta (IK 0-vātaḥ) sammukhan (I namukhaṃ(!); K 0-khaṃ) drakṣyate. (IK 0-āti); B adhastāyāṃ diśī ... gangānādīvalīkāsāmā buddhā bhagavataṃ sammukhaṃ drakṣyati.; D vuddhā bhagavata. sammukhaṃ drakṣyati. (AD only here 0-ate (D 0-āti) instead of 0-anti in this paragraph.)

\textsuperscript{652} A te sarve taṃ kulaputram āśvāsayanti. mā bhāya hō kulaputra. tvāyā; A om. ca & tātāgatās; I te sarve buddhā bhagavatāḥ taṃ kulaputram āśvāsaiṣya<ṃ>&ti. mā bhaiḥ kulaputra tava; IK om. ca & tātāgatās; K te sarve taṃ <kulaputraṃ āśvāsayanti. mā bhaiḥ> kulaputra tava; D kulaputra

\textsuperscript{653} A sāmghātāṃ sūṭraṃ dharmaparyāyaṃ; K dharmaparyāyaḥ

\textsuperscript{654} A DIK sāṃparāyikāṇī (D sam-*) guṇānusāṃsāṇī (D guṇānusāṃsā) sukhāṇī (DK mukhāṇī) (DKI ca) bhavīṣyanti: (DIK 0-āti); BC 0-mukhāṇī is a copying mistake; B bhavīṣyanti.

\textsuperscript{655} Al bhoḥ kulaputra imāny; B bhoḥ kulaputremāṇy enekānī(!)

\textsuperscript{656} ABL gangānādīvalīkāsāṃ; K om. gangānādīvalīkāsāṃ

\textsuperscript{657} IK 0-nayuta-°

\textsuperscript{658} B bhagava; D bhagavam; IK bhagavan*
pratilabhate\textsuperscript{205} dvādaśa kalpasahasrāṇi\textsuperscript{206} andhayoniṣu nopapatsyate. trayodaśa kalpasahasrāṇi\textsuperscript{207} apāyesu nopapatsyate. ekādaśa kalpasahasrāṇi kṣāntivādi\textsuperscript{208} bhaviṣyati. maraṇakālasamaye carimavijñānanirodhe vartamāne na viparītasaṃjñī bhaviṣyati. na krodhābhībhūto bhaviṣyati.\textsuperscript{209}

\[84\] sa pūrvasyān diśi dvādaśa gangānadībālukāśamāṃ buddhāṃ bhagavato drakṣyati.\textsuperscript{210} dakṣināyāṃ diśi viṃśatī\textsuperscript{211} buddhakoṭi saṃmukham drakṣyati paścimāyāṃ diśi paṃcaviṃśatir gangānadībālukāśamāṃ buddhāṃ\textsuperscript{212} bhagavā/257/ṃ taḥ saṃmukham drakṣyati. uttarasyām diśi aṣṭī gangānadībālīkāśamāṃ buddhāṃ bhagavataḥ\textsuperscript{213} saṃ[mu]ḥ(kham) drakṣyati. urdhvāyāṃ diśi navati koṭīsahasrāṇi buddhānāṃ bhagavatāṃ\textsuperscript{214} saṃmukham drakṣyati. adhastād diśi koṭīsataṃ gangānadībālīkāśamāṃ buddhāṃ bhagavataḥ saṃmukhan drakṣyati.\textsuperscript{215}

\[85\] te sarve taṃ kulaputram āśvāsasyāṃti. mā bhaiḥ kulaputra tava saṃghāṭaṃ dharmaparyāyaṃ\textsuperscript{216} śrutvā iyāntāḥ sāmparāyikāni gunāṇi sukhāni ca bhaviṣyanti.\textsuperscript{217} paśyasi tvam bhoḥ kulaputremāṇī\textsuperscript{218} anekāni gangānadībālīkāśamāṇi\textsuperscript{219} tathāgatakoṭi-nayutasatatasahasrāṇi.

āha. paśyāmi bhagavan paśyāmi sugata.
āha. ete bhoḥ kulaputra tathāgataḥ.659 tava sakāśam u/29r/pasamkrānta darśānāya.660 
āha. kim mayā kuśala[k]m karma kṛtaṃ yeneme bahavas tathāgataḥ āgataḥ.661

[86] āha. śṛṇu kulaputra662 tvayā mānusyakam ātmabhāvam pratilabhya samghatāṃ dharmaparyāyaṃ ṣrotrāvabhāsam663 āgataṃ. tena tvayā etāvat punyaskhandhaṃ prasūtaṃ.664

āha. yadi mama bhagavann etāvāṇ.665 punyaskhandhaḥ kaḥ punarvādo yaḥ sakalasamāptaṃ666 śroṣyati.

[87] āhālaṃ bhoḥ kulaputra śṛṇu667 catuṣpadikāya gāthāyā punyaṃ varṇayāmi.668 tad yatāḥ 
kulaputra trayodaśa669 gāmgaṇadivālikāsāmanāṃ tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ yaḥ670 punyaskhandhas tato671 bhurataṃ672 punyaskhandhaṃ prasavati.

yaḥ catuṣpadikām api gāthāṃ ito dharmapa/29r/ryāyāc chroṣyati.673 

yaḥ ca trayodaśa gāmgaṇadivālikāsāmanāṃ674 tathāgatān arhatāḥ samyaksambuddhānāṃ675 pūjayati. yaḥ cetaḥ samghātād dharmaparyāyād antaśaḥ catuṣpadikām676 api gāthāṃ śroṣyati. 

ayaṃ tato bhurataṃ punyaskhandhaṃ prasaviṣyati. kaḥ punar vādo yaḥ677 sakalasamāptaṃ śroṣyati. na tasya punyaskhandhasya śakyam upamāṃ kartum*678

659. A kulaputra tathāgataḥ; I kulaputra tathāgataḥ
660. I upasaṃkrāntaṃ darśānāya ||
661. A om. āha. kim maya… āgataḥ; B kuśalaṃ ka[r]ma… vahabas (!) tathāgataḥ āgataḥ.; I kuśalaṃ; I om. karma; K kuśalāmālaṃ… bahavas tathāgataḥ; K om. karma & āgataḥ.
662. B śṛṇu kulaputra
663. A śrot<ś>avabhāsam
664. A etāvatāḥ punyaskhandhaḥ prasūtaḥ; IK etāvān* (K ṣ-vān) punyaskhandhaṃ
665. A bhagavam etāvatāḥ; D bhagavann etāvatāḥ; I bhagavan* etāvatāḥ; K bhagavan etāvān*
666. D kaḥ punar vāvdo yaḥ{ḥ}s sakalasamāptaṃ
667. A āha: alam alam bhoḥ kulaputra; A om. śṛṇu; D āha <a-laṃ bhoḥ kulaputra śṛṇu; I āha. alam alam bhoḥ kulaputra śṛṇu; K āha alam alam bhoḥ kulaputra śṛṇu {kulaputra}
668. A [catuṣpadikām api] gāthāḥ punyaṃ varṇayāmi; D catuṣpadikāyā gāthāyāḥ; I catuṣpadikāyāṃ gāthāyāṃ
669. D kulaputra trayodaśa
670. A gāmgaṇadivālikāsāmanāṃ{ṣ} tathāgatānāṃ arhant[a]ṃ samyaksambuddhānāṃ yaḥ; I gāmgaṇadivālikāsāmanāṃ tathāgatān arhatāḥ samyaksambuddhānāṃ yaḥ;

671. A imaṃ punya. tataḥ; A om. ṣakandhaṃ; I punyasakandhaḥ ato; K punyasakandhaḥ tato
672. B bhurataṃ
674. Aīk yaḥ ca trayodaśa gāmgaṇadivālikāsāman<ṃ> (IK ṣ-vālikāsāmaṃ); BD trayodaśa (D trayo<ṃ>) gāmgaṇadivālikāsāmanāṃ
675. A tathāgataṃ(!) arhartāḥ; IK tathāgataḥ arhatāḥ (I ṣ-ntāḥ) samyaksambuddhān*
676. A yaḥ cemaṃ samghatāṃ dharmaparyāyaṃ catuṣpadikāṃ; B (yaḥ cetaḥ samghātād dharmaparyāyā)!d antaśaḥ catuṣpadikāṃ; D yaḥ c<e>taṃ samghātād dharmaparyāyat antaśaḥ catuṣpadikāṃ; I yaḥ cetaḥ samghātā- 
dharmaparyāyaḥ (K ṣ-tād dharmaparyāya) catuṣpadikāṃ; Aīk om. antaśaṣ
677. B va-hu>tarāṃ (punyaskhandhaṃ prasaviṣyati. kaḥ punar vādo yaḥ{ḥ}; D prasaviṣyati. {ḥ} kaḥ punar 
vāvdo yaḥ
678. Aīk om. na tasya… upamāṃ kartum*; D kartum:
bhagavān\(^{220}\) āha. ete bho kulaputra tathāgatā\(^{221}\) tava /25v/ sakāśam upasaṃkrāntā darśanāya. āha. kim mayā kuśalāṃ kṛtaṃ yeneme bahavas tathāgatā āgatā.\(^{222}\)

[86] āha. śṛṇu kulaputra tvayā mānuṣyakam atmahāvāṃ pratilabhya samghāto dharmaparyāyaḥ [ṣrutṛaḥ] tena tvayā etāvat punyaskandhaṃ prasūtaṃ.\(^{223}\) sarvasūra āha. yadi mama bhagavin etāvat\(^{224}\) punyaskandhaḥ kaḥ punar vādo yaḥ sakalasamāptam śroṣyati.

[87]\(^{225}\) bhagavān āha. alam alam bho kula(pu)tra śṛṇu catuspadāyā gāthāyāh śrutāyāh punyaṃ varṇayāmi. tad yathā kulaputra trayodasā gamgānadibālukāsāmnāṃ tathāgatānāṃ arhatā<ṃ> samyakṣambuddhānāṃ kaścid eva puruṣāḥ satkāraṃ kuryād api tu sa tatonidānaṃ bahu puṇyaṃ prasavet* 

āha. ba(hu) /26r/ bhagavān bahu sugataḥ bhagavān āha(,) yaś ca trayodasa gamgānadibālīkāsāṃ<ṃ>s tathāgatān arhatāḥ samyakṣambuddhāṃ pūjyāt* yaś cetaḥ samghātād dharmaparyāyād antasāsa catuspadikām api gāthāṃ śroṣyati ayaṁ tato bahutaraṃ puṇyaṃ prasavyati. kaḥ punar vādo yaḥ sakalasamāptam śrṇuyāt*

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\(^{220}\) A om. bhagavān
\(^{221}\) A tathāgatā
\(^{222}\) A om. āha. kim mayā kuśalāṃ … āgatā.
\(^{223}\) A samghātaṃ dharmaparyāyaṃ śrot<ṃ>āvabhāsām āgatam tena tvayā etāvatāḥ puṇyaṃ prasūtaḥ.; A om. śrutṛaḥ
\(^{224}\) A āha. yadi mama bhagavān etāvatāḥ; A om. sarvasūra

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679 A āha: śṛṇu kulputra; B śṛṇu kulputra
680 A dharmaparyāyāḥ; B saṃghātaṃ nāma sūtraṃ; I saṃghātaṣūtraṃ
681 AIK om. vistareṇa
682 AIK om. sarvasyāṃ
683 AIK om. sarvasyāṃ
684 D trṣaḥahāsahasaraḥāśayasṛṇyāṃ; K trṣaḥahāsahasasrayāṃ
685 A vāpay(ə)́ t* yāvantaṃ tāṇi tilaphalahākā ś[1] tāvaṃtī; D vāpayed yāvantas te {t[ilaphalaṃ vāpayaṃd yāvantas te} tilaphalahākā tāvanto; I vāpayet* … tāva<ṃ>={tī; K vāpayet* … tāvanto
686 A rājāno cakravatino bhavey[ụḥ]; B rājā<naš> cakravartino bhavey[i] [h]v[;] B cakravartino bhavey[i] D cakravartino
687 A [a]tha kaścid eva puruṣo <bhave>d āhdh[yo]; D kaścid d(!) evapuruṣo bhaved āhdh[yo]
688 ABCD atha khalu sa puruṣoṣ (A ो-rūsoḥ); IΚ atha sa puruṣoṣ (K ो-sah); IΚ om. khalu
689 AIK rājāḥ (K rājāḥ) cakravartinā (IK ो-nāṃ) dānāṃ (I dāna) dayāṭāḥ; AIK om. yathākāmikāṃ; D rājām(ł) cakkr<va>rtniṃ yathākāmikāṃ dānāṃ datvā
690 AIK om. tat kīm manyase sarvaṣūrāpi tu … cakravartināṃ dānan dadataḥ puṇyaskandhāḥ; D sarvaṣūrāpi sa puruṣoṣ.ta(ta) ćonidānam; D om. tu; B prasaved [ya]d āḥa.; D cakkrārvartināṃ dānan da<da>tah puṇyaskandhāḥ
691 A yaś caikasya srotāśpunnasya dānan dadyāṭ(ṭ)*; I srotāpaṃnasya dānan dadyāṭ*; BK dānaḥ (K ो-nāṃ) dayād
692 AIK bahutara (IK ो-aṃ) puṇyaṃ (I pu{pha}yaṃ) prasavat*; AIK om. ो-skandaḥ
693 A trṣaḥahāsahasaraḥ; BIK trṣaḥahāsahasasrayāṃ; D y<e> trṣaḥahāsahasasrayāṃ
694 AIK satvās (IK satvāḥ) te sarve srotaṇ<ap>ṇ<ņ>ā (I ो-panno; K srotaṇnā) bhaveyuh (A-yu{ḥ}ś) s
695 A teṣaṃ sarvesāṃ dānāṃ dadataḥ(a) ya. [puṇyaskandhaṃ:] tato bahutaram; A om. ayaṃ; B (dānan da)dato yat puṇyaskandha. ayaṃ tato vahutaram; D dānan dadato; I dānan dadataḥ puṇyaskandham ato bahutaram; I om. yat & ayaṃ; K dānan dadataḥ puṇyaskandhaḥ ayaṃ tato bahutaram; K om. yat
696 AIK yad (K ya) ekasya sakrdāgāmino dānan dadyāṭ*(K dadyāḍ)
697 AIK ye (AK om. ye) trṣaḥahāsahasaraḥ (IK ो-sṛṇyāṃ); D trṣaḥahāsahasasrayāṃ
698 IK satvāḥ (I ो-vā) te
699 A dānāṃ dadataḥ yaḥ puṇyaskandhaḥ ayaṃ; IK dānāṃ dadataḥ puṇyaskandhaḥ ayaṃ; IK om. yaḥ; D ayaṃ
AIK yad (K ya) ekasya anāgāmino (IK ekṣāyānā-°) dānāṃ dadyāṭ*
35 (Ms C)
[88] api ca kulaputra śrṇ. yaś cemaṃ samghāṭaṃ mahādharmaparyāyaṃ śroṣyanti. tasya kiyantam puṇyaskandhaṃ prasaviṣyat. tad yathāpi nāma kaścid eva puruṣaḥ trisāhasramahā-
sāhas[ry]āṃ lokadhā/26v/tau tilaṃ vāpayē[ṃ]tī yāvantaḥ ca te tilapalaṅkās tāvanto rājaṇaś cakra[va](r)[t](i)[n](o) [bhav](e)yuḥ atha kaścid eva puruṣo bhaved āḍhya mahādhano mahābhogah[226]
atha sa puruṣas[227] teṣāṃ sarveṣāṃ rājīṇāṃ cakravartināṃ dānan dadyāt*
yaś caikasya srotāpānnyasya dānaṃ dadyād āyaṃ[228] tato bahutaram puṇyam prasaveti*


226. A ṣrṇ kulaputra yaś cemaṃ samghāṭaṃ sūtraṃ dharmaparyāyaḥ sakalasamāptaṃ śroṣyati. yaś ca trṣāhasramahāsāhasryāḥ lokadhātau tilaṃ vāpay(e)tī yāvantaḥ tāṇī tilapalāṅkāni[ṃ]s tāvantaḥ rājāno cakravartino bhaveyu[h] a]ḥa kaścid eva puruṣo <bhave>d āḍhya mahādhano mahābhogah; A om. api ca & mahā-ṃ & tasya kiyantam ... kaścid eva puruṣaḥ
227. A puruṣoḥ
228. A cekasya srotāpānnyasya dānaṃ dadyāt* {d} āyaṃ
229. A trṣāhasramahā[ṃ]sāhas]sre
230. A srotāpan<ṃ>ḥ bhaveyu[h]s
231. A sarveṣāṃ dānaṃ dada(ta) ya. [puṇyaskandhaḥ:] tato
232. A yad ekasya sakṛdāgāmino dānaṃ dadyāt* <ye> trṣāhasramahāsāhasre lokadhātau satvās te sarve sakṛdāgāmino bhaveyu. teṣāṃ sarveṣāṃ dānaṃ dadaḥ yaḥ puṇyaskandhaḥ āyaṃ tato bahutaram puṇyaskandhaṃ prasavati: yad ekasya anāgāmino dānaṃ dadyāt*

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ye trisāhasramahāsāhasyāṃ lokadhātāu satvās te sarve nāgāmino700 bhaveyuḥ teṣāṃ sarveṣāṃ dānān dadato yaḥ punyaskandhaṃ ayaṃ701 tato bhahutaram punyaskandhaṃ prasavatī. ya ekasyārhato dānān dadāyād

ye trisāhasramahāsāhasyāṃ lokadhātāu satvās te sarve rhanto702 bhaveyuḥ teṣāṃ sarveṣāṃ dānān dadato yaḥ punyaskandhaḥ703 ayaṃ tato bhahutaram punyaskandhaṃ prasavatī. ya ekasya pratyekabuddhasya /31r/ dānān dadāyād704

ye trisāhasramahāsāhasyāṃ lokadhātāu satvās te705 sarve pratyekabuddhā bhaveyuḥ teṣāṃ sarveṣāṃ dānān dadato da[dā]to yaḥ punyaskandhaḥ706 ayaṃ tato bhahutaram707 punyaskandhaṃ prasavatī. ya ekasya bodhisatvasva dānān dadāyād708

ye trisāhasramahāsāhasyāṃ lokadhātāu satvās te709 sarve bodhisatvā bhaveyuṣ710 teṣāṃ sarveṣāṃ dānān dadato yaḥ punyaskandhaḥ ayaṃ711 tato bhahutaram punyaskandhaṃ prasavatī. ya ekasya tathāgatasya cittām prasādayed712

[90]713 yaḥ ca trisāhasramahāsāhasyāṃ714 lokadhātāu tathāgata-parpurṇāyāṃ715 cittām prasādayed yaś cemaṃ saṃghātāsūtraṃ dharmaparyāyaṃ likiṣyati. kim amga punah716 sarvasūra ya iman dharma/31v/paryāyaṃ śroṣyati. śrutvā ca dhārayiṣyati vācayiṣyati

700. AIK ye trṣasramahāsāhasyāṃ (A o-srāṃ; I trṣasramas(, I lacuna; K o-srāyāṃ) lokadhātau (I o-to) satvās (IK satvāḥ) te sarve anāgāmino (K nāgāmino); D trṣasramahāsāhasyāṃ

701. D teṣāṃ sarve<sāṃ> dānāṃ dadato ... ayaṃ; A dadataḥ ayaṃ; A om. yaḥ punyaskandhaṃ; IK dānāṃ dadataḥ punyakṣandhaḥ; IK om. yaḥ

702. A yaḥ ekasyārhato dānāṃ dadāyāt* ye trṣasramahāsāhasyāṃ lokadhātāu satvā. te sarve arhanto; B yaḥ ekasyārhato dānāṃ dadāyād ye trṣasramahāsāhasyāṃ lokadhātāu; D yaḥ ekasyārhato dānāṃ dar<dayā>d ye trṣasramahāsāhasyāṃ lokadhātāu; IK yad (K yaḥ) ekasyārhato dānāṃ dadāyāt* || ye trṣasramahāsāhasyāṃ (K o-srāyāṃ) lokadhātā (K o-tau) satvāḥ (IK satvāḥ) te sarve arhanto (K rhaṃto

703. A dānāṃ dadataḥ yaḥ punyakṣandhaḥ; IK dānāṃ dadataḥ punyakṣandhaḥ (I o-dha); IK om. ya

704. AIK yad (K yaḥ) ekasya pratyekabuddhasya dānāṃ (IK dānāṃ) dadāyāt*

705. ABDIK trṣasramahāsāhasyāṃ (A o-srā; I o-srāyāṃ) lokadhātāu satvās (AIK satvāḥ) te

706. A bhāveyuḥ teṣāṃ sarveṣāṃ dānāṃ dadataḥ yaḥ punyaskandhaḥ; D bhāveyuḥ teṣāṃ sarveṣāṃ dānāṃ dadataḥ yat punyaskandhaḥ; IK bhāveyuḥ teṣāṃ sarveṣāṃ dānāṃ dadataḥ punyaskandhaḥ (K o-dhaḥ); IK om. yaḥ; B dānā dadato

707. B vahutaram

708. AIK yaḥ (IK yaḥ) ekasya bodhisatvasva dānāṃ dadāyāt*; B bodhisatvasva

709. A ye trṣasramahāsāhasyāṃ(m) [I][o](k)adhā(tau) sa)tvāḥ; BD ye trṣasramahāsāhasyāṃ lokadhātau satvās; IK ye trṣasramahāsāhasyāṃ (K o-si(‘)h)asryāṃ) lokadhātā (K o-tau) satvāḥ

710. AK bhāveyuḥ; B bhāveyuḥ;{; s; I bhāveyu ||

711. A dānāṃ dadataḥ ayaṃ; A om. yaḥ punyaskandhaḥ; D dānāṃ dadato; yat punyaskandhaḥ(!) ayaṃ; IK dānāṃ dadataḥ punyaskandhaḥ ayaṃ; IK om. yaḥ

712. AIK yad (K yaḥ) ekasya tathāgatasya cittaṃ prasādayed*


714. D trṣasramahāsāhasyāṃ; B lacuna.

715. B tathāgata-parpurṇāyāṃ; D o-puṃraṃ

716. D kim «tya» aṅga punah, is kim ity aṅga punah meant?
ye trisāhasramahāsā/27r/ (hasrīyām lokadhātav satvās te sarve anāgāmin bhavaeyus teṣām sarvesām dānan dada-to yāḥ pu(ṇyaskandhaḥ ayaṁ tato bahunaraṁ puṇyaskandhaṁ prasavati. ya ekasyārhatō dānān dādyād

234. A ye trisā(hasramahāsāhasryāṃ lokadhātav satvās te sarve rhanto bhaveyus teṣām sarvesām dānaṁ dada(t)236 yāḥ puṇyaskandhaḥ ayaṁ tato bahuṭaraṁ puṇya(skandhaṁ prasavati. ya ekasya pra(tyekabuddhasya dānān dādyād

ye trisā(hasramahāsāhasryāṃ lokadhātav satvās te sarve pratyec(kabuddhā bhavaeyus teṣān sarvesām) dānaṁ dada-to239 yāḥ puṇyaskandhaḥ ayaṁ tato bahuṭaraṁ puṇya(skandhaṁ prasavati. ya ekasya) bodhisatvāsya dānaṁ dādyād240

ye trisāhasramahāsāhasryāṃ /27v/ lokadhātav satvās te sarve bodhisatvā bhaveyus teṣāṃ sarvesām dānaṁ dada-to yāḥ puṇyaskandhaḥ ayaṁ242 (tato bahuṭaraṁ puṇyaskandhaṁ prasavati). {ya ekasya bodhisatvāsya dānaṁ dādyād

243. F the left part of folio 27 is lost; the paragraph on sakṛdāgāmin is missing.
244. A ye trisāhasramahāsāhasryāṃ lokadhātav satvās te sarve anāgāmin bhaveyus teṣām sarvesām dānaṁ dada-toḥ tato bahuṭaraṁ puṇyaskandhaṁ prasavati: ya ekasyārhatō dānaṁ dadyāt*; A om. yāḥ puṇyaskandhaḥ

235. A ye trisāhasramahāsāhasryāṃ lokadhātav satvā. te sarve arhanto bhaveyus

236. A dadatāḥ
237. A yad ekasya pratyekabuddhasya dānaṁ dadyāt*
238. A ye trisāhasramahāsāhasre lokadhātav satvāḥ
239. A bhaveyus teṣāṃ sarvesām dānaṁ dada-toḥ
240. A yad ekasya bodhisatvāsya dānaṁ dadyāt*
241. A ye trisāhasramahāsāhasryāṃ(m) [I](o)kadhā(τau sa)tvāḥ
242. A bhaveyus teṣāṃ [sa]<rve>śām dānaṁ dada-toḥ ayaṁ; A om. yāḥ puṇyaskandhaḥ
243. A yad ekasya tathāgatasya cītāṁ prasādayet*; F reconstruction uncertain; the paragraph on bodhisatva is repeated in F.


36 (Ms F)
paryavāpsyati parebhyaś ca vistareṇa samprakāśayiṣyati. kaḥ punar vādaḥ717 sarvasūra ya imaṃ samghāṭasūtraṃ dharmaparyāyam cittraprasādena namaskarisyati.

[91] tat kim manyase sarvasūra śakyam idaṃ sūtraṃ bālaprthagajanaḥ śrotum718 āha. no hūḍam bhagavan*

āha.719 ye ca śroṣyanti na ca prasādām upādayiṣyanti.720 śṛṇu sarvasūra santi kecit721 sarvasūra bālaprthagajanaḥ satvāḥ ye śaknuyur mahāsāmadre gāḍhāṃ labdhum722 āha. no hūḍam bhagavan*723

[92] āha. asti punaḥ sarvasūra kaścit satvo724 ya ekapāṇitulena samudraṃ kṣapayed725 āha. no hūḍam bhagavan*726 no /32r/ hūḍam sugata.

bhagavān āha. yathā sarvasūra727 nāsti sa kaścit satvo yaḥ śaknuyād {ekapāṇitalena} mahāsāmadraṃ soṣayitum.728 evam eva sarvasūra ye hīnādhimuktikāḥ satvāḥ na śakyaṃ tair ayaṃ dharmaparyāyaḥ śrotuṃ yaiḥ sarvasūrāśiṣṭir gaṅgānādibālukāsāmāni tathāgatoṣṭīniyutāsatasahasrāni na729 drṣṭāni. na taiḥ śakyam ayaṃ samghāṭaṃ dharmaparyāyaṃ likhitum.730 yair navatīgaṅgānādibālikāsāmāni tathāgatāni731 na drṣṭāni na taiḥ śakyam ayaṃ dharmaparyāyaṃ śrotuṃ732

[93] yena tathāgatoṣṭīśatasahasrāṇi na drṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā pratikṣipanti. yaiḥ sarvasūra gaṅ/32r/gaṅgānādibālikāsāmāni tathāgatoṣṭātāni drṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā prasādācittam upādayanti harsayanti733 yathābhūtaṃ prajānanti. ya imaṃ samghāṭaṃ dharmaparyāyaṃ yathābhūtaṃ śraddadhanti734 na pratikṣipanti.
paryāvāpsyati. kāḥ punar vādāḥ sarvasūra ya imaṃ saṃghātaṃ dharmaparyāyaṃ cittaprasādena namaskarisyati.

[91] tat kim manyase sarvasūra śakyam idaṃ sūtraṁ bālapṛthagajānaiḥ śrotuṁ. ye ca śroṣyantī na prasādaṁ janayisyantī. śṛṇu sarvasūra asti kecit* sarvasūra bālapṛthagajānaiḥ satvā ye śaknuyur mahāsamudre gādhām labdhum. āha. no hīdaṃ bhagavan*

[92] bhagavān āha. asti sa[rva]śūra kaścit satvo ya ekapāññitalena samudrāṃ kṣa/28v/payet* āha. no hīdaṃ bhagavan no hīdaṃ sugata: bha[ga]vān āha. yathā sarvasūra nāsti kaścit satv[o] yah śaknuyā mahāsamudraṃ śoṣayitum. evam eva sarvasūra ye hīnādhimuktikāḥ satvā na śakyaṃ tair ayaṃ dharmaparyāyaḥ śrotuṃ. yai sarvasūra aṣṭīrgaṅgānādbālikāsāmas tathāgatakoṭīr na dṛṣṭā{r} na tāt Śakyam idaṃ dharmaparyāyaṃ śrotuṃ* yair navatīrgaṅgānādbālikāsāmas tathāgata na dṛṣṭā{r} na tāt Śakyo yaṃ dharmaparyāyaḥ śrotuṃ.

[93] yena tathāgatakoṭīnayutaśatasahasrāṇi na dṛṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā pratikṣipanti. yaiḥ sarvasūra gamgānādibāli/29r/kāsāmāni tathāgatakoṭīsatāni dṛṣṭāni ta imaṃ dharmaparyāyaṃ śrutvā prasādacittam utpādayantī. harṣayaṃ ti. yathābhūtaṃ prajānanti ya imaṃ saṃghātaṃ dharmaparyāyaṃ yathābhūtaṃ śraddadhatti. na pratikṣipanti.

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245. A om. idaṃ sūtraṁ
246. A ye ca śroṣyantī na ca prasādacittam utpādayīṣyantī. A incipit lacuna, continues § 95.


tad yathā sarvaśūra kaścit satvo bhaved yaḥ paṃcānanyāṇi karmāṇi kuryāt kārayed vā kriyamāṇāni vānumodet sacet sa itaḥ samghātād dharmaparyāyāc[746] catuspadikāṃ[747] api gāthāṃ śṛṇuyat tasya tāni paṃcānanyāṇi «karmāṇi» parikṣayaṁ gaccheyuḥ[748]


735. B śṛṇu
736. I yaḥ kaścid asmāt* samghātāsūtrād dharmaparyāyād ekākṣar<ś>a>m api; K ye kecid asmāt samghātāsūtrād ekākṣar<ś>a>m api; K om. dharmaparyāyād & o-aksiṣarām; D ekākṣarām
737. B catuspadikāṃ gāthāṃ; D catuspadikāṃ [yā] gāthā<ś>ṃ; I catuspadikāṃ vā gāthā<ś>ṃ
738. IK teṣāṃ tatha; IK om. sarvaśūra satvānāṃ & paścāt; D paścā
739. D ka(ś)canavi koṭiṣahasrāṇi lokadhāta<ś>a>m atikramya; I koṭiṣahasrāṇi lokadhāta<ś>a>m atikramya
740. IK sukhāvatilokadhātuḥ tādā (K tathā)
741. I teṣāṃ sarvaśūra satvānāṃ; K teṣāṃ sarvaśūra {bodhi} satvānāṃ; IK om. ca; D caturāṣṭīḥ
742. B śṛṇu
743. IK ye te bodhisatvā
744. D asmāt samghātā dharmaparyāyād; I asmāt* samghātādharmaparyāyād
745. B catuspadikā<ś>a>m api> gāthāṃ śrōṣyati; I śrōṣyati.
746. B kaścit satvo bhaved … kuryāt kārayitvā kriyamāṇāṇi; D kaścit satvo bhaved yaḥ paṃcānanyāṇi karmāmaranāṇi kuryāt kārayed vā kriyamāṇāni vānumodet sacet (read sacet) {«.»paṃcānanyākārit} sa ita samghātā gāthāḥ dharmaparyāyāc; I kaścit (K kaścite) satvo bhaved yaḥ paṃcāna<ś>a>m-taryāṇi (K paṃcānataṃ(7)ryāṇi) ka<ś>a>m (K karmāṇi) kuryāt kārayed vā kriyamāṇāni vānumodet* (K o-dayet) sacet<ś>a>m i-ta (K sacet sa {itaḥ} samghātā (K o-tād) dharmaparyāyā[ś]a>a>{ś}a>yaḥ) (K o-yac)
747. B catuspadikāṃ
748. A śrōṣyat(i) tasya tāni pāpāṇi kṣayaṁ gamisyaṇti; A end of lacuna, continues from § 91; A om. paṃcānanyāṇi karmāṇi pari-o.; B śṛṇuyat tasya tāni paṃcānanyāṇi pariṣkṣayaṁ; B om. karmāṇi; I śṛṇuyat (I śṛṇuyat*) tasya tāni paṃcānanyāṇi pariṣkṣayaṁ (K pāpākāṇi) kṣayaṁ [vrajeyuḥ, cf. F] (I kṣayaṇi, lacuna); IK om. karmāṇi & pari-o.
749. A [96] punar aparāma sarvaśūra śṛṇu bhūyo{d} guṇām āmantrayāmi. yaḥ [kaśc](i)t [satvo bha]ved yaḥ stūpabhedaṁ vā kārayed vā numodet sacet (read: kārayed sa samghabhedaṁ) ca kārayed bodhisatvā samādher-uccālaye. buddhaṁnāna śyaṃ antarāyaṁ kāraye[t]* (mātāj[p]i[t]a]raḥ jīvitād vyavarapayed* yaś ca sa satva paridevate. śocati. naśto ham anena kāyena. naśtoḥ me par(al)okam (i) (i) kalpaṁ et[ā]ha(m) naśtoḥ tato mahācintāmyaṁ bhavati. duḥkhaṁ vedanāṃ vedatā. kaṭūkāṃ vedanāṃ vedatā. sa sarvaśūra satvāḥ sarvasvāṁ parivarjayaṁ. jugupsyaṁ. dagdhi naśta eṣa satvāḥ laukikokalokā(!)ttarā dharmā na(ṣṭa) anekāni kalpāni yathā (ā)dagdhaṁnūṇatā.)
750. D gauṁ oṁ āmantrayāmi.
751. B kaści satvo … kārayet; I kaścit* satvo … kārayete; D stūpabhedaḥ kārayet
752. B u<ś>c<ś>alatenaḥ; I uścālayet*; K uścālayed
753. I kuryāt* (K kuryān) mātāpitarau jīvitād vyavarapayed* (K o-yed); D jīvitā vyavarapayed
38 (Ms C)
[94] śṛṇu sarvaśūra ye kecid asmāt sanmghāṭṭa dharmaparyāyād ekām api catuspaddikām gāthā<ṃ> likhisyanti teśāṃ tataḥ paṃcānavati koṭīsahasraṃ lokadhātunām atikramya yathā sukhāvatīlokadhātus tathā teśāṃ buddhaksetram bhaviṣyati. teśāṃ sarvaśūra satvānaṃ caturaśti kalpasahasrāṇy āyuṣprāmāṇaṃ bhavi/29v/śyati.

[95] śṛṇu sarvaśūra ye bodhisatvāḥ mahāsatvāḥ asmāt sanmghāṭṭa dharmaparyāyād antaśaś catuspaddikām api gāthāṃ śrōṣyaṃti.

tad yathā sarvaśūra kaścit satvo bhave raudraḥ sāhasikaḥ saddharmavimukhaḥ paraloka-nirapekṣaḥ pāpakāri yaṃ paṃcānantaryāṇi kuryāt kārayed vā kriyamāṇāni vānumodet* ya itaḥ samghāṭṭaḥ dharmaparyāyāc catuspaddikām api gāthāṃ śṛṇuyāt tasya tānī paṃcānantaryāṇi pāpāṇi kṣayaṃ brajayuḥ²⁴⁷

[96]²⁴⁸ śṛṇu sarvaśūra <a>syava śūtrasya guṇodbhāvanārtham upam<ā>ṃ kariṣyāmi. tad yathāpi kaścid eva satvo bhaved ya stūpabhedaḥḥ ca bodhisatvas ca samādher uccālayet* buddhajñānasyāntarāyaṃ kuryāt* mātāpitara jīvitaḥ vyavaropayet*

²⁴⁷ A śrōṣyat(i). tasya tānī pāpāṇi kṣayaṃ gamiṣyanti., end of lacuna, continues from § 91; A om. paṃcānantaryāṇī

²⁴⁸ A [96] punar aparāṃ sarvaśūra śṛṇu bhūyo{d} guṇāṃ āmantrayāmi. yah [kaśc]ītt [satvo bha]ved ya stūpabhedaṃ vā kārā(!)ye. saṃtsaghabhedant (read: kārayet sa samghahedan) ca kārayed bodhisatva samādher-uccālaye. buddhajñānā{ṣya}m antarāyaṃ kāraye[*] (mātā)[p][i][t]ārā jīvitaḥ vyavaropayet* yaś ca sa satva paridevati. śocati. naṣṭo haṃ anena kāyena. naṣṭaṃ me paṛ[alo][kaṃ] (i)ti: kalpaṃ ev(ā)ha(m) naṣṭaḥ tato mahācintīyāsaṃ bhavati. duḥkhāṃ vedaṃ vedaṃ. katukāṃ vedaṃ vedaṃ. sa sarvaśūra satvaḥ sarvasatvā pariṣvarīyaṃti. jugupsyaṃti. dagdha naṣṭa eṣa satvaḥ laukikalokā(!)ttaḥ dharmaḥ na(ṣṭa) anekāni kalpāni yathā daghadasthūnaṃ.)
atha sa satvaḥ paścād 754 vipratisārībhūtaḥḥ 755 śoceta 756 parideveta naṣṭo ham ane/33v/na kāyena naṣṭaḥ me paralokam iti. kalpaṃ evāhaṃ naṣṭaḥ tato syā 757 mahācintāyāṣaṃ bhaveta duḥkhāṃ vedanāṃ vedayeta. 757 kaṭukaṃ vedanāṃ vedayeta. 758 tasya sarvāśūra satvasya sarvasatvāḥ parivarjayanti jugupsanti. 759 daghho naṣṭaḥ 760 eṣa satva laukikalokottarād 761 dharmā naṣṭaḥ nekāṇi 762 kalpāṇi yathā dagdhasthūṇāṃ. 763 [97] evam evāyaṃ puruṣāḥ yathā suciṃaṃ grahaṃ dagdhasthūṇāṃ na śobhate. evam evāyaṃ puruṣaḥ iha 764 loke na śobhate. yatra yatra ca gachchati tatra tatra 765 satvaiḥ paribhāṣyate praharanti ca: kṣutipipāśrīrito pi na kincil labhate. tato 766 duḥkhāṃ vedanāṃ vedayati. 767

[98] sa kṣutipipāśahetunā paribhāṣahetunā 768 prabhārahetunā 769 /34r/ stubhavedanāṃ ca pāṇcānantaryāṇi ca kārmāṇi 770 samanūmarati. sa tato duḥkhāṃ nirvedacetattām 771 utpādayati. kṛtṛahāṃ yāśyāmi ko me trātā bhavisyati. 772

[99] sa evam cintayati gamiṣyāmy āhaṃ 773 parvatagirikandaresu 774 praviṣāmi tatra me kālakriyā bhavisyati na ca me iha kaści trātāsti. 775 āha ca. ||

(20) kṛṣṇaṃ me pāpakāṃ karma 776 dagdhasthūṇaṃ nirantarām 777 nemaṃ loke 778 śobhayisyā ye na śobhayisyāmya paratra ca: 779

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754. IK atha paścād* (K paścād) sa satvo
755. B śoce (ce) ta
756. D paralokam i<ti>; I tat<o> sya
757. D duḥkhāṃ vedanā<ṃ> veday<ce>ta.; B veday<ce>ta.
758. I kaṭukāṃ vedayeta.; I om. vedanāṃ; K om. kaṭukāṃ vedanāṃ vedayeta.; B veday<ce>ta.
759. D sarvāśūra satvāḥ parivarjayanti jugupsanti ca.; D om. satvasya sarva>−
760. I naṣṭa dagdha
761. B lokkalokottarād, two vowels marked in B above ka; D laukikalokottarā; IK lokkalokottarād (K i>ko−)
762. D dharmma naṣṭau nekāṇi; I dharmāṃ* naṣṭaḥ anekāṇi ca; K dharmāṃ
763. B yathā dh[j]u(!)gadhasthūṇaṃ.; D yathā parivarjayāṃṛti dagdhasthūṇāṃ; K dagdhasthūṇāṃ; A lacuna
764. K dagdhasthūṇāṃ (A lacuna) na śobhate. evam evāyaṃ puruṣa i<ha>; D evāyaṃ sa puruṣa iha;
765. D yattra yattra ca gachchati tatra tattra yattra−tatra; I yattra ya<tra> ca gachchati tatra tatra
766. A (kṣutpi)pā<s>rdito pi na kincil labhati.; D kṣuttipipāśrīrito pi na [kincil labhate] + + tato, in I approximately 3 aśkasas are covered by a patch of birch bark stuck on the folio; B na kincil labhate
767. A tato duḥkhāṃ vedanāṃ vedayati.; D tato du<ha>ḥāṃ vedayati.; D om. vedanāṃ
768. AIK sa ca kṣut(I kṣut)pipāśahetunā paribhāṣāṇahetunā. (K paribhāṣa-na,−)
769. BC prabhārahetunā; DI prabhāraṇahetunā
770. AIK stubhavedanāḥ (K i>dañ-ḥa) ca pāṇcānantaryāṇi kārmāṇi; AIK om. ca; B kārmāni;i
771. A tato: duḥkhāṃ nirvedacittam; A om. sa; D sa<ta>−duḥkhāṃ nirvedacittam; I sa tato duḥkhāṃ*vedacittam (read duḥkhāṃ* nirveda−); K sa tato duḥkhāṃ nirvedacittam
772. K utpādayat<−i>, kṛtṛahāṃ gaccheyya (cf. F); A kṛtṛahāṃ. j(y) {... ... ko} m(e) trātā bhavisyati; A traces of aśkasas support neither gaccheyya nor yāśyāmi; D kṛtṛahāṃ yāśyāmi ko me trātā bhavisyati.
773. B sa evam cintayanti gamiṣyāmya āhaṃ; K sa evam cintayeta gacchāmya āhaṃ
774. A[parvata]gir[i]s[u] kandaresu; B parvata[girigandha]*reṣu; D parvva<ta>−girikandaresu
775. AK tatra me kālakriyā bhavisyati. na ca (K om. ca) me kaści trātāsti; AK om. iha; D tatra me kālakriyā bhavisyati na ca me iha kaścit trātāsti.; I tatra ca me kālakriyā bhavete. na ca me iha kaści trātāsti ∥
776. A kṛṣṇaṃ me pāpakaṃ karma
777. A dagdhasthūṇaṃ nirantarāṃ; D nira<ntara>m;* IK dagdhasthūṇaṃ (I st-thuṇāṃ, cf. F) niraṃtaraṃ
778. AIK lokaṃ
779. AIK na (A na {ca}) śobhisye (I śobhayisyē) paratra ca.; D na śobhisyāmya paratra ca:

39 (Ms C)
atha sa satvah paścād vipratisārībhūtaḥ śoceta parideveta naṣṭo ham anena kāyena. naṣṭaṃ me paralokam iti. kalpaṃ evāhaṃ naṣṭaḥ tato sya mahācintāyāso bhavet* duṣkhaṃ vedanāṃ vedayataḥ katuङ वेदनां vedayeta.
tasya sarvaśūra satvasya sarvasatvāḥ parivarjayaṃti jugupsanti. naṣṭo dagdha eṣa satvo laukikalokottarād dharmā naṣṭo nekāni kalpāni. yathā dagdhaśthūṇā 
[97] evam evāyaṃ puruṣaḥ yathā sutṛitäṃ gṛhaṇः 249 dagdhaśthūṇāṃ na śobhate. evam evāyaṃ puruṣa iha loke250 na śo/30v/bhate. yatra yatra gacchati tatra tatra satvaiḥ paribhāṣyate praharaṃti ca. kṣutpipāsārdito pi na kiṃcil labhate. tato duṣkhaṃ vedanāṃ vedayati. 251
[98] sa kṣutpipāsaparibhāṣaṣaḥhetunā stūpaḥbedam252 paṃcānantarāyāṇi karmāṇi samanusmarati. sa tato duṣkhaṇ nirvedacittam utpādayeta.253 kutrāhaṃ gaccheyya ko me trātā syāt 254
[99]255 gacchāmy aham paravatagirikandareṣu tatra me kālakriyā bhav(i)ṣyati. na me iha kaści trātāsti. ||
tatredam ity ucyate. ||
(20) कृष्ण ṯे न पा पकान य दाम | नेमान लोकम शोभिषये ||

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249. A (evam) [evāyaṃ] puruṣaḥ yathā s(u)citraṃ gṛhaṇः
250. A dag(dha)[s] (thūna)ṃ (na śo/bhate. evam evāyaṃ) puruṣo iha lok[e]; F loko
251. A (kṣutpi)pā<s>a>rdito pi na kiṃcil labhate. tato duṣkhaṃ vedanāṃ vedayati.
252. A sa [ca] kṣutpipāṣahetunā. paribhāṣaṣaḥhetunā. praharaḥhetunā: stūpaḥbedaṇaḥ ca
253. A tato: duṣkhaṇ nirvedacittam utpādayati.; A om. sa
254. A kutra(haṃ ...j) ... ko) m(e) trātā bhaviṣyati; A traces of aṣkaras support neither gaccheyya nor yāṣyāmi
255. A [99] sa evam cintayati. gamiṣyāmy aham. [parvata]giri[ṣu] kandareṣu praviṣām<ś> tatra m(e) kālakriyā bhaviṣyati. na ca me kaści trātāsti. āha ca.
256. A pāpakaṃ karma
257. A nemaṃ lokaṃ śobhaṭisye / na ca śobhaṭisye. paratra ca

39 (Ms F)
(21) antarghe na śobhāmi na śobhāmi ca bāhire. 
(22) doṣahetoh kṛtaṁ pāpaṁ paratra duḥkhitaḥ kutra tena yāsyāmi duṅgatim*
(23) śṛṇvantī devatā vācā asrūkaṇṭhaṁ praroḍati.
 aho nīrāśaḥ585 pa/34v/ralokaṁ prayaśyāmiḥa durgatim* ||
taṁ devatā āhuḥ787
tam devatā āhūḥ
(24) mūḍho si gaccha puruṣa maivaṁ cintaya duḥkhitaḥ
 śaraṇaṁ na ca me trāṇaṁ duḥkhāṁ vindāmi vedaṇām*788
 mātrghātaṁ pīṭhrghātaṁ pančcāntaryāṁ ca me kṛtaṁ*789
 parvate mūrdhni gacchāmi tata ātmā tyajāmy aham*790
 (25) mā gaccha mūḍhāpuruṣa791 karma mā kuru pāpakaṁ.
bahu tvaya kṛtaṁ792 pāpaṁ vyāpānena hi cetāsā:
(26) kurvanti ye ātmagāhātaṁ narakam yānti duḥkhitāḥ
 tataḥ patanti bhūmiṣu794 krandaṁ śokacetaṇāḥ795
(27) na tena vīryeṇa bhavanti buddhā vanditvā pādau śirasā ca tasya800
 bhavati bhavāḥi mama agrasatvā.801 trāṇaṁ bhavāḥi mama agrasatvā:

780. A andarghe na śobhāmi / na śobhāmi ca vāhire.; D antarghe na śobhayīsyāmi / na śobhāmi ca vāhire.;
781. IK antarghe na śobhāmi. / na ca śobhāmi bāhire
782. B edu>garatim*; D durgatim; I durgatī; K durgat(i)m*
783. D paraatra duḥkhita kutra / vasyāmi ha durgatau; A gamiṣyāmiḥa durga[tau]; I vasiṣ(y)āmiḥa durgato;
784. K om. 22ed.
785. A śṛṇvantu (read m.c. śṛṇvantu devā vācā?); B śṛṇvanti
786. AI asrūkaṇṭham praroḍate. (A asrū[ka][ṛt]ham); D asrūkaṇṭhe praroḍati.
787. AI nirāsaḥ; BC nirāśaḥ; D nirā<śa>-ḥ
788. A prayāsyatiin (!) ca durgatim*; B prayāṣyaṃśaḥa durgatim*||; I katham yāsyāmi durgatiṁ. ||; K om. verse
789. 23
790. A tad devatā āhuḥ; I taṁ devatā <ḥa>.
791. A na ca me trāṇaṁ /duḥkhitāṁ; B na ca «me» trāṇaṁ / duḥkhāṁ; D na ca me trāṇaṁ / duḥkhāṁ
 vindāmi vedaṇāṁ;
792. D paṁcāntaryāṁ ca me kṛtaṁ; I paṁcāṇantaṁtyā me kṛtaṁ; K paṁcāṇantaṁtyāṁ me kṛtaṁ.; IK om. ca
793. A parvata urydhva gacchāmi: / tatra ātmāḥ tyajāmy aham*; D ahaṁ; I ahaṁ ||; K ahaṁ.
794. A mā gaccha <mūḍha>puruṣa; D om. mā
795. B vahu tvaya kṛta; D vahuṃ
796. D kurvanti ye {āye} ātmagāhātaṁ / narakam yānti duḥkhitāḥ; BI yāsyānti duḥkhitāḥ
797. D tataḥ patanti bhūmiṣu; AB bhūmiṣu
798. C v-vaṇṭhā.
799. I yatnaṁ
800. A gaccha [ta]sva taṁ; gacchā at the end of a line.
801. A parvata yena taṁ riṣa; A om. so; B vasi (instead of riṣi); I riṣiḥ; K riṣi
802. A riṣiḥ mmaḥātma; I riṣiḥ; K riṣi
803. B band(i)tv(a) pād(a) ś(i)ṛ[ra][s]ā hi tasya; IK vanditvā pādō (K ⁰-dau) śirasā hi tasya
804. A bhavāḥi mama suddhasatva;; I bhavāḥi mama agrasatvā: 40 (Ms C)
(21) antarghe na śobhāmi sarvatraiva na śobhāmi na śobhāmi tathā bahiḥ pāpakāri tathāsmy ahaṃ. ||
(22) dosahetoh kṛtaṃ pāpañ tena yāśyāmi durgatim. va/31r/sisyāma ha durgato: ||
paratra duḥkhitaḥ kutra
(23) śṛṇvantu devatā vācaḥ nirāśaḥ paraloke ca asrūkaṇṭhasya rodahaḥ prayāsyāmi durgatau. ||
taṃ devatā āhuḥ. mevaṃ cintaya duḥkhitaḥ
(24) mūdho si gaccha puruṣa śaraṇaḥ na ca me trāṇaṃ duḥkhāṃ vindaṃi vedaṇāṃ*
bhavanti naivāpi ca bodhisatvāḥ tata ātmā tyajāmy aham* ||
(25) mātṛghātanaḥ pitṛghātanaḥ paṃcāntarāṃ ca me kṛtaṃ. tata ātmā tyajāmy aham* ||
parvataṃ mūrdhni gantvā tu
taṃ kuru pāpakāṃ. vyāpennena hi cetasā. ||
(26) mā gaccha mūḍhāpuruṣā karma mā kuru pāpakāṃ.
bahu tvāyā kṛtaṃ pāpañ
(27) kurvanti ye ātmaghātaṃ vyaṭamaṇaḥi ketuṣṭiḥ
tataḥ patanti bhūmiṣu
(28) naitena viśravyo bhavanti buddhā bhavanti naivāpi ca bodhisatvāḥ karma mā kuru pāpakāṃ.
na śravakaṃ labhyati mokaṣa/31v/yānam
durgatim*
anyasya viśravya kuruṣva yataṃ. ||
(29) gacchasva taṃ parvatu yena so riṣiṃ
gatvā ca taṃ drṣṭu riṣiṃ mahātman* ||
vanditva pādau sīrāsā hi tasya
trāṇaṃ bhavāhī mama agrasatvā. ||
paralokānaṃ ca

258. A andarghe na śobhāmi. / na śobhāmi ca vāhite.; A om 21cd.
259. A durgatim*
260. A gamisya/āmihā durgat[au]:
261. A śṛṇvantu devat(a) vacāḥ / asrū[ka]ṇṭhasya pararoda. // {aho} nirāśa. paralokaṇaḥ / prayāsyatiṭ(ā) ca
durgatim*
262. A taḥ devatā āhuḥ
263. A maivaṃ
264. A śaraṇaṃ ca me trāṇaṃ / duḥkhitaṃ vindaṃi vedaṇā.
265. A paṃcāntaryāṃ ca [m(e) ] kṛtaṃ*
266. A parvataṃ udhva gacchāṃ / tatra ātmāṃ tyajāmy aham*
267. A mā gaccha <mūḍha>-purūṣa
taṃ kuru pāpakāṃ. vyāpennena hi cetasā. ||
268. A na devatā āhuḥ
taṃ kuru pāpakāṃ. vyāpennena hi cetasā. ||
269. A naitena viśravyo bhavanti buddhā bhavanti naivāpi ca bodhisatvāḥ
na śravakaṃ labhyati mokaṣa/31v/yānam
durgatim*
anyasya viśravya kuruṣva yataṃ. ||
270. A gacchasva taṃ parvatu yena so riṣiṃ
gatvā ca taṃ drṣṭu riṣiṃ mahātman*
271. A vanditva pādau sīrāsā hi tasya
trāṇaṃ bhavāḥī mama agrasatvā. ||
272. A sarvatraiva na śobhāmi sarvatraiva na śobhāmi na śobhāmi tathā bahiḥ pāpakāri tathāsmy ahaṃ. ||
273. A durgatim*
274. A gamisya/āmihā durgat[au]:
275. A śṛṇvantu devat(a) vacāḥ / asrū[ka]ṇṭhasya pararoda. // {aho} nirāśa. paralokaṇaḥ / prayāsyatiṭ(ā) ca
durgatim*
276. A taḥ devatā āhuḥ
277. A maivaṃ
278. A śaraṇaṃ ca me trāṇaṃ / duḥkhitaṃ vindaṃi vedaṇā.
279. A paṃcāntaryāṃ ca [m(e) ] kṛtaṃ*
280. A parvataṃ udhva gacchāṃ / tatra ātmāṃ tyajāmy aham*
281. A mā gaccha <mūḍha>-purūṣa
taṃ kuru pāpakāṃ. vyāpennena hi cetasā. ||
282. A na devatā āhuḥ
taṃ kuru pāpakāṃ. vyāpennena hi cetasā. ||
(30) deśe hi dharmāṃ kuśalaṃ mūhūrttaṃ802 bhīto smi803 trasto ati {riva} duḥkhaṇḍitaḥ ||804
(31)805
(32) rṣir vadaṃtaṃ śrṇu satvasāra806 niśadya cītasya807 kṣaṇaṃ kuruṣva.
(33) bhītaḥ sa trasto ati {riva} duḥkhaṇḍitaṭ808 tato niśaṃṇaḥ kṣaṇa {vara}809 taṃ mūhūrttam*810 deśemī pāpaṃ kṛta yan mayā bahū811 rṣe hi vācaṃ idam avravīṭ812 rṣir āha
(34) bhūṃjaḥi taṃ bhojanu yad813 dadāmi duḥkhaṇḍa ca kṛandiṣi śokapīḍitaḥ814 kṣudhā815 pipāsāya ca pīḍitas tvaṃ nirāsakaṣ ca tribhavād bhavasyāsi.816
(35) bhojanānā upaṇāmitvā ṭṛṣṭaṃ bhūṃja maṇḍaṇaṃ ca śāriṣa taṃ sa trasto ati śrṇu satvasāra; B rṣir vadaṃtaṃ śrṇu satvasāra; IK rṣir vada<ṃ>taṃ (K [rṣir va-]) śrṇu satvasāra; D rṣir vadaṃtaṃ śrṇu <sa>tvāṣa
(36) D cintasya
(37) D cintasya
817

802. AI mūhūrtam; B mūrtam; K mūh<ś>taṃ
803. B bhīto (!) smi; I bhīto sm<i>
804. A (hy at)|{duḥkhaṇḍita}|; BCDIK atirira, read ati m.c.; B duḥkha{|m}piḍitaḥ; D duḥkhaṇḍitaḥ; I duḥkhaṇḍitaḥ; K duḥkhaṇḍitaḥ( ... ...), text of K illegible and uncertain, K ≠ 1.
805. For verse 30cd and 31a-d see F; ABCDIK om. 30cd, 31a-d.
806. A rṣir vada tvaṃ śrṇu satvasāra; B rṣir vadaṃtaṃ śrṇu satvasāra; IK rṣir vada<ṃ>taṃ (K [rṣir va-]) śrṇu satvasāra; D rṣir vadaṃtaṃ śrṇu <sa>tvāṣa
807. D cintasya
808. A bhīto [sa] trasto atiduḥkhaṇḍitaḥ; BCDIK atirira, read ati m.c.; D duḥkhaṇḍitaṭ
809. ABCDIK {vara}
810. AI mūhūrtam; B mūhūrtam*; D mūhūrtam
811. AIK deṣehi (K °-mi) ... bahu (A °-uṃ); B deṣeṣi ... bahu
812. A [ṛ]ṣiḥ(r) [hi vā]cāṃ imam avrav[|t*]; B ṛṣi <hi> vācaṃ idam avravīṭ.; IK ṛṣer (K ṛṣiḥ) hi vācaṃ imam abṛvīṭ (I abhrvīṭ); K ṛṣir
813. A rṣir āha: bhūṃjaśva taṃ bhojana or °-nu yan; B rṣir āha: bhūṃjaḥi taṃ bhojanu ya daddāmi (read yad dadāmi); IK rṣir (I (ṛṣir)) āha bhūṃjaśva taṃ bhojana (K °-nu) yam (K yad); D rṣir āha
814. A duḥkhaṇḍa ca kṛandiṣi duḥkhaṇḍitaḥ; D duḥkhaṇḍa ca kkrandiṣi
815. B kṣudhāt
816. A nirāsakaṣ ca trībhāvastī loke.; A om. bhavasyāsi; B trībhavāt(!) bhavasyati; I trībhavāt* bhavasyati.
817. A bhojanānā upaṇāmiyātī / ṛṣi satvaṃ prasādaya; I ṛṣiḥ(ḥ) satvaṃ prasādaya*; K ṛṣiḥ satvaṃ prasādaya*; D prasādaye:
818. A maṇḍaṇa ca; D miṛṣṭaṃ bhoja maṇḍaṇaṃ ca / śārīre tarpṇaḥārthikam.
819. D paścān te dharman; I paścāt tāi dharman; A dha(rma or °-nu)
820. AIK sarvapāpakaṣayānkarāṃ (IK °-kṣayam-); B sarvapāpaṃ kṣayaṃkāram*; D sarvapāpakaṣa{|m}<yam>ṃ<kram>:
821. B tat bhojanam ... bhuktaman; I taṃ bhojanam ... bh<ṃ>ktavān; A bhuktaman
822. B hasto ca prakṣālya; I hasto ca prakṣāmaya(!)
823. DIK kṛtvā pradaṃśaṃkṣaṃ (K prā(l)-*) riṣāṃ
824. K n<i>-śīditvā; A paryākṣena niśīditvā / vadaya. <ya>ṛ pāpakaṃ kṛtam.; D vadd et yāt pāpakaṃ kṛtam.; I
(30) deśehi dharmaṁ kuśalam muhūrtam riś
bhīto smi trasto hy ati {rīva} duḥkhapiṁḍita. ||
tato gataḥ sa puruṣu bhītabhiṣas
tam parvataṁ yatra riśir mahātmā. ||

(31) vanditva pādau hi tadā mahārṣeḥ
provāca vākyāṁ samudṛṣaṁ yā girā. |
deśehi dharmaṁ mama pāpakāriṇaḥ
kṛpaṁ janitvā paradaḥkhitasya. ||

(32) riśir vadamānṛ śṛṇu satvasāra
niśadaya cittasya kṣaṇam kurusva.
śṛṇusva vākyāṁ mama duḥkhitasya
śrutvā hy upāyaṁ paricientayASA. ||

(33) bhīto smi tra{so}sta hy ati {rīva} duḥkhapiṁḍitaś
ta/32r/to niśanṇaṁ kṣaṇa {vara} tām muhūrtam.
deśemi pāpaṁ kṛtu ya tvayā bahūḥ
to riśir hi vācaṁ imam avravīti ||

(34) bhūmjasva tām bhojanu yad dadāmi
duḥkhena ca krandaṁ śokapiṁḍitāḥ
kṣudhā pipāsāya ca piḍītas tvam
nirāsakaś ca tṛbhadvā bhaviṣyasi. ||

(35) bhūjanānẏ upañāmitvā
mṛṣṭaṁ bhumja manuṁpaṁ ca
riśiṁ satvaṁ prasādayet*ś
śārīre tarpānārthikāṁ* ||

(36) paścā te dharmaṁ bhāsāmi
 tad bhūjanam mṛṣṭa
tasya tad bhūjanam mṛṣṭa
muhūrtam bhuktavān asau. 289 ||

(37) bhūktvā hastau ca prakṣālya
paryāṭkena niśiditvā
tmayā nyāṣyāḥ hā jātau†
kṛtaṁ pāpaṁ sudāruṇaṁ. 292

274. A (hy at)ī{duḥ}khapiṁḍitāḥ
275. A om. 30cd & 31a-d.
276. A riśir vada tvam
277. A om. 32cd.
278. A bhiṁṭaḥ {sa} trasto atiduḥkhapiṁḍitāḥ
279. A deśehi (p)āpaṁ kṛta yan mayā bah[ul]ma
280. A [r]ś{ī}c(r) [hi vā]cma imam avrāvī[*]
281. A riśir āha: bhūmjasva tām bhojana{na or °-nu} yan dadāmi
282. A duḥkhapiṁḍitāḥ
283. A nirāsakaś ca tṛbhavaṁ loke.; A om. bhaviṣyasi
284. A bhūjanānẏ upañāmayitvā / riśi satvaṁ prasādaya:
286. A dha(ṛma or °-rmu)
287. A sarvāpāpakṣayaṁkaraṁ
288. F mṛhūrtam
289. A bhuktaṁ a[s]a[ul].
290. A riśiṁ.
291. A paryāṭkena niśiditvā / vadaya. <ya>t pāpaṁ kṛtaṁ.
292. A om. 37ef; F nyāṣyā or tyāṣyā
(38) mātrghātaṁ pitṛghātaṁ stūpabhedaṁ mayā kṛtaṁ.  825
bodhisatvasya buddhatve antarāyaṁ kṛtaṁ mayā.  826
(39) tysa tad vacanaṁ śrutvā र्षिर ध्वयाम अथाब्रवित* asādhus tava bho puruṣaṁ  828 yat kṛtaṁ pāpakaṁ  829 tvayā.
(40) deśeṇi pāpakaṁ  830 karma kṛtaṁ kārāpitaṁ ca yat*  831
atha kalau tasinm kāle sa puruṣaḥ śokaśalyasamarptita bhītas trasta udvigna ko me trātā bhaviṣyaḥīty āha ca: 832
atha kalau sa puruṣaḥ tysaṣa ṛṣer jānudvayaṁ bhūmau nipātyāḥa ca. 835
(41) kṛtaṁ me pāpakaṁ karma duḥkhāṁ vetsyāmi vedanāṁ.  833 /36r/
narake raurave ghoire tathaiva ca pratāpane.  834 ||
(42) deśeṇaṁ pāpakaṁ karma yat kṛtaṁ kārītaṁ mayā.  836
mā phalaṁ pāpakaṁ bhoṭu mā me syā duḥkhavedanāṁ. 837
(43) rṣiḥ trāṇaṁ bhaven mahyām 838 āsanne 839 ṛhaṁ bhaven tava:
niṣkaukṛtyasyā 840 śāntasya śāmyantāṁ pāpakaṁ mama. 841
[100] atha kalau sa rṣis tena kālena tena samayena taṁ puruṣaṁ etad avocat* evaṁ cāśvāsayati. mā bhaiḥ kulaputraṁ te trāṇaṁ bhaviṣyāmy ahaṁ te gatir āhaṁ parāyaṇaṁ 842 bhaviṣyāmi. saṃmukhaṁ dharma śṛṇu śrutuṁ tvayā kīṃcit samghaṭaṁ nāma dharmaparyāyaṁ.  843
sa āha. na me kadāci chṛutuṁ. 844

vadad yāt* pāpakaṁ kṛtaṁ
825. I pitṛghātaṁ*; K stūpabhedaṁ (mayā kṛtaṁ., incipit lacuna, continues § 103.
826. A antarāyaṁ kṛtaṁ mayā.
827. A śrutvā ṛ; D tad vacanaṁ śru√tvā> riṣir vākyaṁ; I tad vacanaṁ mṛṣṭaṁ(!) / riṣir vākyaṁ; I om. śrutvā
828. A asādhus puruṣaṁ tvam (read m.c. tuvaṁ puruṣas, cf. F); BCDI(K lacuna) asādhus tava (D tāva) bho (I bhoh) puruṣa (read m.c. tvam bho puruṣa)
829. B papa<kaṁ>
830. B pāpa<ṁ> kaṁ
831. A kṛtaṁ kārāpitaṁ ca yat* ||
832. A tasmin* kāle ... -ṣamarptita bhītaḥ trasta udvignaḥ ko me <trā>ṁ bhaviṣyati; A om. iti āha ca; I tasmin* kāle ... puruṣaḥ [kṣau] ṣokaśalyasamarptitaḥ bhītaḥ trasta udvignaḥ <ko> me trātā bhaviṣyati; I om. iti āha ca; D śokaśalyasamarptitaḥ
833. A kṛtaṁ me pāpakaṁ karma / duḥkhaṁ vindāmi vedanāṁ ||; I duḥkhaṁ<ṛ> vindāmi vedanāṁ* ||; D duḥkhaṁ vetsyāmi vedanāṁ.
834. AI om. verse 41cd; B «rorave» ghoire; D [narako] raurave <ghore> / tathaiva ca ṛ [ca] pra(tāpane)
835. A riṣe jānudvaya bhūmau nipātyāḥa; AI om. ca; DI riṣer
836. A deśeṇaṁ sarvapāpāni / yat kṛtaṁ kārāpitaṁ mayā; AI om. karma; B ya kṛtaṁ
837. A [mā <phalaṁ pāpakaṁ> ta]ṣmān / mā me syā duḥkhavedanā; I mā phalaṁ pāpakaṁ tasmān / mā me syā duḥkhavedanāṁ; K lacuna; D duḥkhavedanāṁ
838. A riṣiḥ trāṇaṁ bhave mah(y)ā; D riṣiḥ trāṇaṁ bhaven ma(hy)ām; I ri(ṣ) (ṁ)āṇaṁ bhave[n ma(j)h(y)a(m)
839. A āsanno; B āsenne(!); D āsene(!); I āsane(!)
840. B niṣkokṛtyasya; A 43c lacuna.
841. A śāmyante pāpakaṁ mama. ||; I śāmya<n>↑tāṁ pāpakaṁ mama ||
842. A taṁ (puruṣaṁ āmantrayati. evaṁ cā)śvāsayati. (mā bhāya) tvam bhoḥ puruṣaḥ: ahaṁ te trāṇaṁ bhaviṣyāmi. ahaṁ te [gatir] ahaṁ p(arāyaṇaṁ); AI om. kulaputra; I mā bhai puruṣa ahaṁ te trāṇaṁ bhaviṣyāmi. ahaṁ te gatir ahaṁ te parāyaṇaṁ; D kulaputraṁ te trāṇaṁ bhaviṣyāmy aha<n> te gatir
843. A śṛṇu: śrutaṁ tvayā kīṃcit samghaṭaṁ nāma; B śṛṇu; D śṛṇu śrutaṁ tvayā kīṃcit samghaṭa[m] dharmparyāyaṁ.; D om. nāma
844. I kadāci śrutaṁ.

42 (Ms C)
(38) mātrghātaṁ pitṛghātaṁ stūpabhedaṁ tathā kṛtaṁ. ||
    bodhisatvasya buddhateye antarāyaṁ kṛtaṁ mayā. ||
(39) taśya tad vacanaṁ śrū/32v/<tvā> raśī vākyam athābrāvīt*>
    asādhus tava bhoh puruṣaṁ yat kṛtaṁ pāpakaṁ tavyā. ||
(40) deśheṁ pāpakaṁ karmaṁ kṛtaṁ kārāpitam ca yat* ||
    atha khalu tasmin samaye sa puruṣah śokaśalyasamarśito bhīta(s) trasta udvignaḥ ko me trātā
haviṣyati||
    ko me syāt trāyako nātho yo me duḥkhāt pramocayet* ||
    atha khalu sa puruṣas taśya riṣer jānudvayāṁ nipātyāha. ||
(42) deśeṁ sarvaṁ pāpakaṁ kasmān mā me syād duḥkhvedanāṁ. ||
    riṣis trāṇaṁ bhaven mahyam śāṁ sanno haṁ bhaven tava.
    niśkaukṛtyasya śāntasya śāmyantāṁ pāpakaṁ tava. ||
[100] atha khalu sa riṣis tena kālena tena samayena taṁ puruṣam āmantrayati. evaṁ
cāśvāsayati. mā bhaiḥ puruṣaḥ aham te trāṇaṁ bhaviṣyāmi. aham gatīr śāṁ parāya/33r/-
    ṇaṁ bhaviṣyāmi. saṁnukhaṁ dharmaṁ śṛṇu. śruta tvayaṁ kiṁcit saṁghaṭaṁ nāma
dharmaparyāyaṁ. sa āha. na me kadācic chrutaṁ

293. A stūpabhedaṁ mayā kṛtaṁ
294. A antarāyaṁ kṛitaṁ mayā.
295. A śrutvā {ca}
296. A asādhu puruṣaṁ tvam (read m.c. tuvaṁ); F read m.c. tvam bhoh puruṣa
297. A kṛtaṁ kārāpitam
298. A atha khalu tasmin* kāle sa puruṣah śokaśalyasamarśito bhītaḥ trasta udvignaḥ ko me «trā»tā
haviṣyati
299. A pāpakaṁ karma
300. A om. 41cd.
301. A riṣe jānudvayau bhūmau nipatīyāha:
302. A yat kṛtaṁ kārāpitam mayā
303. A [mā] <phalaṁ pāpakaṁ> (tasmān / mā me syā duḥkhvedanā. ]; F read tasmān
304. A riṣi trāṇaṁ bhave mah(y)a
305. A śāmyantāṁ pāpakaṁ mama. ; A 43c lacuna.
306. A sa riṣis; F pariṣis
307. A taṁ (puruṣam āmantrayati. evaṁ) cāśvāsayati.
308. A (mā bh)āyās tvam bhoh puruṣaḥ: aham te trāṇaṁ bhaviṣyāmi. aham te [gatir] aham p(arāyaṇaṁ)
309. A śṛṇu: śrutaṁ tvayaṁ kiṁcit samghaṭaṁ nāma

42 (Ms F)
ṛṣir āha. ko gnidadghasya[sa/36v/tvasya dharman desayaty anyatra yaḥ karuṇāvihāritayaḥ]\(^{845}\) satvānāṃ dharman desayati.\(^{847}\)

āha. śnu kulaputra

[101] bhūtapūrvam asamkhheyaiḥ kalpair asamkhheyatarair\(^{848}\) yadāsīt tena kālena tena samayena vimalacandro nāma rājābhūd dhārmiko dharmarājā\(^{849}\) tasya khalu pūnah kulaputra\(^{850}\) rājño vimalacandrasya grhe putro jātāḥ

[102] atha sa rājā\(^{851}\) vimalacandro laksananaimittikāṃ cchāstrapāṭhakān brāhmaṇān sannipātya kumāram upadāṣyaivam āha.\(^{852}\)

kiṃ brāhmaṇa kumārasya nimittam paśyatha śobhanam aśobhanāṃ veti.\(^{853}\)

tatraiko naimittika brāhmaṇaḥ kathayaty asādhur ayaṃ mahārāja kumāro jātāḥ asādhur iti.\(^{854}\)

rājā śrutvā sasamabhra/37r/ma papraccha. kim idaṃ brāhmaṇā

naimittikaḥ kathayaty ayaṃ deva rājakumāro yadi sapta\(^{855}\) varṣāṇi jīvati sa eṣa mātāpitarāṃ jīvitād vyaparopaysia.\(^{856}\) tato rājā evam āha. varāṃ mama jīvitāntarayō bhavatu mā cāhaṃ putraṃ vadheyaṃ.\(^{857}\) tat kasmāt kadācit karhacil loke manusyotpādaṃ labhyate.\(^{858}\) nāmaḥ tathā kariṣyāmi. yad imāṃ māṇusyaṃ kāyaṃ virāgayāisyāmi.\(^{859}\)

[103] atha sa kumāro\(^{860}\) vardhate yād anev arsvadavayena\(^{861}\) vardhante tadāśāv ekena māṣena vardhate.\(^{862}\) jānāti ca sa rājā vimalacandro yaṃ\(^{863}\) kumāro mama karmopacayena vardhate. tato rājā tasya kumārasya paṭṭam ābhandhayaivām āha. tava rājyaṃ bhava/37v/tu\(^{864}\) vipulaṃ ca kīrtirājyabhogaśvāryaṃ ca kāraya dharmaṃ mā adharmaṇa. tatas tasya rājā paṭṭam badhvā\(^{865}\)

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845. A ṛṣir āha: ko agnidadghasya; I ṛṣir āha. ko a(gni)dagdhasya; D ṛṣir; B ko gnidad[na]sya
846. A dharma desayati anyatra yaḥ karuṇāvihāritaḥ<yaḥ>; D desayaty aṣṇyaatra(ḥ) yaḥ karuṇāvihāritaḥ; I dharma<ś> desayati(ḥ); D dharman desayati.
847. A bhūtapūrvam; D bhūtapūrvam an yaḥ samkhheyai kalpair asamkhheyatarai; I asamkhheyatarer
848. A rājā babhūva; A om. dhārmiko dharmarājā; I rājābhū dharmi(ḥ) dharma(ḥ)rājā
849. B tasya khaḥu punah kulaputra
I atha rājā; I om. sa
850. A laksananaimittikan (I ʻ-ikāṃ) brāhmaṇān sannipātyaivam āha; B om. cchāstrapāṭhakān & kumāram upadārsya
851. A kim brāhmaṇā kumārasya nimittaṃ paśyatha; A om. śobhanam aśobhanāṃ veti; I aśobhanāṃ vā; I om. iti
852. A atha naimittikā brāhmaṃaḥ kathayanty aṣādhur ayaṃ rājakumāro jātāḥ asādhur iti.; A om. tatraiko & mahā namingantu. I naimittikā brāhmaṇāḥ kathayanty asādhur ayaṃ; I om. tatraiko; D kathayanti aṣādhur<r a>yaṃ
853. A rājā āha: kim idaṃ kim idaṃ brāhmaṇāḥ naimittikāṃ(ḥāṃ) kathayanty ayaṃ rājakumāraḥ yadi sapta; A om. śrutvā sasamabhrama papraccha & deva; I rājā [ṣrutvā] sasamabhrama papraccha kim idaṃ kim idaṃ brāhmaṇāḥ naimittikāṃ kathaṃ(ḥaṃ)(yaṃṣa asāḥ) dhur ayaṃ mahārāja kumāro jāto yadi sapta; I om. deva; D <pa>praccha; B vṛāmaṇā
854. A sa mātāpitarāḥ(ḥ) jīvitād vyavaparopaysia; A om. eṣa; B jīvitā vyavaparopaysia.; I sa eṣa mātāpitarā jīvitāḥ vyavaparopaysia.; K lacuna
855. A badheyaṃ; I bhavat<u>ā</u> āḥ mā cāhaṃ putraṃ vadheyaṃ
856. A kadācit karhacil loke manusyeṣṭiṣautapādaṃ upalabhaye; A om. tat kasmāt; I ta[t ka]ṃśad heto kadācit* karhacit* loke manusyeṣṭoṣṭoṣtā upalabhaye.; D karhaci loke
857. A yaṃ māṇuṣyaṃ kāyaṃ virāgayeyāṃ; I yaṃ māṇuṣyaṃ kāyaṃ; A om. imāṃ; D yad imāṃ(!) māṇuṣyaṃ dāyāṃ(ḥ)
858. B ekōmannō; I atha mah(ṭ)umāro
860. A vṛādaṃante. tat (I (t) ṝṭ) sa ekāmāṣe vardhati (I va<rdha>deha):
861. A jānāti ca sa (I om. sa) rājā vimalacandraḥ ayaṃ; K rājā vimalacandro yaṃ; K end of lacuna, continues from verse 38b.
862. A paṭṭam … bhavati; B rājāṃ bhavati
863. A kīrtirājyabhogaśva(ḥ)[ya](ṭ) ca kāraya dharmena nādharmena. tataḥ paṭṭam badhva; A om. tasya rājā; D kīrtirājyabhogaśvāryaṃ kāraya; D om. ca; I k[ṛ][ṛti]ḥ[ṛ][āḷy][a][bh][ḥ]o(ga)śvāryaṃ kāraya dharmena. tata
864. 43 (Ms C)
riśir āha. ko gnidagdhasya\textsuperscript{310} satvasya dharman desayati. anyatra yaḥ karuṇāvihāritayā\textsuperscript{311} satvānāṃ dharman desayati. āha. śṛṇu kulaputra.

[101] bhūtapūrvam asaṃkhyaeyataraḥ kalpair yadāṣīt\textsuperscript{312} tena kālena tena samayena vimalacandro nāma rājābhud dhārmiko dharmarājā. tasya khalu\textsuperscript{313} punaḥ kulaputra rājño vimalacandrasya gṛhe putro jātaḥ
[102] atha sa rājā vimalacandraḥ lakṣaṇanaimittikāṃ brāhmaṇāḥ\textsuperscript{314} sannipātyevaḥ āha. kim brāhmaṇāḥ ku/33v/mārasya nimittaṃ paśyanti.

atha naimittikā brāhmaṇāḥ [kathayanty asādh]ur ayaṇaḥ\textsuperscript{315} jātaḥ asādthur āha. kim idaṃ brāhmaṇāḥ\textsuperscript{316}

naimittikāḥ kathayanty ayaṇaḥ rājakumāraḥ yadi sapta varśāṇi jīvati mātāpitarāṃ\textsuperscript{317} jīvitād vyavaropayati. tato rājā evam āha. varam mama jīvitāntarāyaṃ\textsuperscript{318} bhavatu mā cāham putraṃ vadhayeyāṃ. kadācit karcarin manusyapratilābho labhyate.\textsuperscript{319} nāham tathā kariṣyāmi yan māṇusyakaṃ kāyaṃ virāgayāsyāmi.\textsuperscript{320}

[103] atha sa kumāro vardhate yad anye varṣadvayena vardhante sma tat sa ekamāsena vardhate.\textsuperscript{321} jānā/34\textsuperscript{2}\textsuperscript{2}\textsuperscript{2}ti ca sa rājā vimalacandraḥ ayaṇaḥ kumāro mama (karmopacayena vardhate. tato rājā tasya kumāra)ṣya paṭṭaṃ ābaddhyāvivaṃ\textsuperscript{323} āha. tava rājyaṃ bhavatu\textsuperscript{324} vipula<\textsuperscript{3}> ca (kīrtirājyabhogaśivaryam ca kāraya dharmeṇa na) adharmeṇa.\textsuperscript{325} tatoḥ paṭṭaṃ badhvā\textsuperscript{326}

\begin{itemize}
\item \textsuperscript{310} A riśir āha: ko agnidagdhasya
\item \textsuperscript{311} A dharma desayati anyatra yaḥ karuṇāvihārita<\textsuperscript{yā}>
\item \textsuperscript{312} A bhūtapūrvam asaṃkhyaeyaiḥ kalpair asaṃkhyaeyataraḥ (ya)dāṣīt
\item \textsuperscript{313} A rājā babhūva: tasya khalu; A om. dhārmiko dharmarājā
\item \textsuperscript{314} A (atha sa rājā vimalacandraḥ la)kṣaṇanaimittikāṃ brāhmaṇān sannipātyaiṇam āha. kim brāhmaṇāḥ kumārasaya nimittaṃ paśyatha:
\item \textsuperscript{315} A rājakumāro; A om. mahā-\textsuperscript{v}
\item \textsuperscript{316} A kim idaṃ kim idaṃ brāhmaṇāḥ
\item \textsuperscript{317} A jīvati sa mātāpitarāj(?)
\item \textsuperscript{318} A jīvitāntarāyō
\item \textsuperscript{319} A badheyāṃ. kadācit karahacil loke manusye(ṣūtpā)da upalabhye.
\item \textsuperscript{320} A māṇusyakaṃ kāyaṃ virāgayeyāṃ \textsuperscript{||}
\item \textsuperscript{321} A vardhanṭe. tat sa ekamāsena vardhati.; A om. sma
\item \textsuperscript{322} F the right part of folio 34 is lost; the reconstruction follows A.
\item \textsuperscript{323} A paṭṭaṃ ābaddhyāvivaṃ
\item \textsuperscript{324} A bhavati
\item \textsuperscript{325} A nādharmeṇa.
\item \textsuperscript{326} A paṭṭaṃ badhva
\end{itemize}
paṭṭam badhvā; I om. ca & mā adharmena & tasya rājā; K rājyabhogaiśvāryāḍhipatyāṃ kāraṇa, lacuna; K om. kīrti-  9 & ca
386. D nāmadheyam<maka>-[pa]rot*; A a(ka)ro<*-] na ca rājā [vimala]candro bhūyaṃ svaviṣaye. rājatvam kārṇāpayati; I vimalacandro bhūyaḥ svaviṣaye rājyaṃ kārṇayati.; I om. na; K akaron na ca rājā vimalacandro bhūyaḥ svaviṣaye (, lacuna; K om. sa
387. A atha te amāṭyakoṭyo yena rājā vimalacandra [tenoṣaṃkṛṇām] upasamkramya rājānaṃ; AIK om. trimsād & sa & taṃ; I atha te amāṭyakoṭyo yena rājā vimalacandraḥ tenoṣaṃkṛṇāmḥ upeta yājanaṃ<ṃ>; K lacuna of uncertain length, vi)malacandraḥ tenoṣaṃkṛṇāmḥ upeta yājānaṃ; D trimsād ... tenoṣaṃkṛṇāmḥ K lacuna.
388. AI kīm; BD kāṃsa; K lacuna.
389. A svaviṣaye. na bhūyaḥ rāja(ḥ)tvā kārṇāpayasi; K (sva)svaviṣaye rājaṃ kārṇayati.; K om. na bhūya
390. A rājā āhā; A om. yan; B asamāṃṣayāṇi.
391. A karāpitaṃ na ca me kadāci t(r)p(o)(r)jāṣṭē( t, incipit lacuna, continues § 109; A om. viṣayeṣu; IK kārāpitaṃ na ca me kadācī (I (viṣayeṣu), text covered by a patch of birch bark) trptir āṣīt* (K āṣīt[e];) K om. viṣayeṣu
392. D tena ca kālēna tena [tena] samayena
393. D putras taṃ mātāpitaram jīvita(ḥ)d vyavarpayati.; I putro mātāpitaram jīvita(ḥ)vyavarpayisyaṭī.; K putro mātāpitaram jīvita(ḥ)vyavarpayisyaṭī.; IK om. taṃ
394. B tena ca paṃcānantaṃpyāṇi kārṇāṃ upacitī.; B om. tatra; I te(na ca tatra) [paṃcā]nantaṃpyāṇi kārṇāṃ upacitam(*); K lacuna.
395. I om. yathādyā śvo vā; K lacuna.
396. I yadā tasya rājño duḥkhāḥ vedaṇāṃ uppanṇāṃvipratisārī asrukaṇṭham paridevate. tato; K lacuna, pariṇavājā(t)i. tato; I om. tadā sa rājā & ō-bhuto; IK om. pāpam me ... pratyāhavaśīyāṃiti; D rājño duḥkhāḥ vedaṇāḥ uppanāḥ; tadā sa rājā <v>pratisārīḥbhuto; D duḥkhaḥ always in this paragraph; B aviccā mahāna-<ra>-ke
397. B uppanā taṇa gatvā tasya rājño dharmā deśītavāṃ*; I utpadāya taṇa satvānāṃ dharmāḥ desayāmi; I om. gatvā; K utpadāya taṇa gatvā dharmāḥ (lacuna; IK om. tasya rājño; D dharmmaḥ deśītavāṃ*
398. D kārmāṇaṃ kṣipram niravāṣeṇāṃ; I paṃcānantaṃpyāṇi kṣipraṃ niravāṣeṇāṃ; I om. kārmāṇa; K lacuna, kṣipraṃ niravāṣeṇāṃ
399. Bṣiṣṭaṃ rājāṃ
400. D ye śroṣya<_m_t.i. imaṃ dharmma; K ye <śro>_syamti imaṃ dharmma
401. B prāpyaty; D prāpyanty(!); I anuttaram
402. Read bhoti, m.c.
403. I yeṣa(!) kṣipraṃ; K yena kṣipraṃ
44 (Ms C)
rājēti nāmadheya(m akarot* na ca rājā vimalacandro bhūyah) svaviṣaye rājatvaṁ kārayati. 327
[104] atha te (amātyakotyo yena rājā vimalacandras teno)pasaṃkrāntā upasaṃkramya
rājānaṁ vimala(candram evaḥ kiṃ tvam bhōṅ mahārāja svaviṣa)ye na bhūyo rājyaṁ
kārayasi. 328
rājāha. bahū[ny] (asamkhyeeyāni. kalpāni mayā rājyabhogai)śvaryādhipatyam kāritaṁ na ca
me kadācit trptīr ā(sīt*)
tenā ca kālenā 329 tena samayena na ci)/34v/reṇa kālāntareṇa mama putro mātāpitarau
jī(ṇ)pad vaVARopayati. tena paṃcānāntaryam) karmopacitaṁ.
ahaṁ ca bhōṅ puruṣa taṁ kālasama(yam anusmarāmi).
[105] yadā tasya rājno duḥkha) vedanā utpannā. tadā vīpratisārī asrūkaṇṭhaḥ paridevati
pāpaṁ me karma kṛtam iti. aviccāu mahānārake duḥkhāṁ vedanāṁ pratyanubhaviṣyāmīti tato
haṁ kārunyacittam utpādyā 330 tatra gatvā tasmai ddharmaṇ deśayām.

taṁ ca dha(rmaṁ śrutvā tasya tāni paṃcānāntaryāṇi kṣiṣpaṁ) niravāṣeṣaṁ parikṣayaṁ gataṁ
āha.

(44) (samghātaṁ dharmaparvāyaṁ sūtrārajaṁ mahā)tapā
ye śroṣyānti imaṁ dharmam te prāpsyanty uttamaṁ pa(daṁ
(45) sarvapāpakṣayam bhavati. + + + ni gacchati.
śṛṇu dharmam pravakṣyāmi yena [kṣiṣpaṁ] vi(mokṣase.

327. A nā[ma]dheya(a[ka]ro<+t*> na ca rājā [vimala]candro bhūyaṁ svaviṣaye
328. A rājya(!)tvam kārāpayasi:
329. A karāpitam na ca me kadāci t(r)[t]i[r āsīt]e (tena ca kālena, incipit lacuna, continues § 109.
330. F the text is by far too long for the space available.

44 (Ms F)
(46) catuṣpadāyām
gāthāyām
bhāṣyamāṇam nirantaram
sarvapāpakṣayaṃ kṛtvā
srotāpanno bhavisyasi.

(47) tatodānām udānemi
sarvapāpakṣayaṃ
dhṛkhātī satvā
nārakād bhayabhāravāt
prāṇaṃ sırasā tasya
sādhuḥ kāraṃ prayacchati.

(taṇaḥ sa puruṣottihaya
āsanad aṇajñikṛtaḥ
prāṇaṃ sırasā
sādhuḥ pāpavinaśakaḥ
sādhuṁ sanāhārīdeśaṁ
ye sroṣyantī mahānayaṁ. ||890

[106] atha khalu tena kālena tena samayenoparyantarikṣe sthitāṁ dvādaśa
devaputrasahasrāṇi kṛ্তāṃjaliṣṭaṁ tani raṣṣaṁ pranāmyāvīmaṁ
aḥuḥ bhagavan kevaṁ
cīrmandaṃ mahātapaṁ evaṁ caitārī koḍa
nāgaraṇām āgatyāṁ
aṣṭādaśa koṭisahasrāṇi yakṣaraṇājāṁ āgatyā yena sa raṣṣ
tenāṃjaliṃ pranāmyāvaṁ aḥuḥ kevaṁ
cīrmandaṃ smarasaṁ mahātma

[107] raṣṣāḥ aha. śatam asaṃkhyeyakalpakoṣṭhīyutasahasrāṇi samanumāraṇi.
aha. kena kuśalakarmanā mahūrtamātṛṇaivyam pāpaṃ karma prāṇaṁ⁸⁹⁸
aha. sanāgārāṇa dharmaparāyaṇaḥ śrutvā anena kuśalakarmanā sarvapāpakarma
prāṇaṁ⁸⁹⁹

[108] ye ca tatra⁹⁰⁰ satvāḥ sannipatīṁ yair imaṁ dharmaparāyaṇaṁ śrutvā śraddhadhanatā vā⁹₀₂
kṛtā pattiyaṇaṁ vā. te /39v/ sarve vyākriyante nutterāyāṁ⁹₀₃ samyaksambodhau.⁹₀₄ yena ca
puruṣena tāni paṃcānāntaryāṇi⁹₀₅ karmāṅ kṛtāṁ. tenemaṇ sanāgārāṇa dharmaparāyaṇaṁ
śrutvā mahūrtamātṛṇaṁ tāni paṃcānāntaryāṇaṁ karmāṇi niravāsenaḥ parīkṣayaṁ paryādānaṁ

884. B catuṣpadāyām
885. D kṛvā; I srotāpa<ṃ> no; K srotāpanno
886. D sarvāppapramocanaṁ / {vimocanaṃ vi} mocīta duḥkhīta satvā; I mocīta duḥkhīta; I om. vi-çi; AK
lacuna; BCD read m.c. mocīta instead of vimocīta, cf. F.
887. B nārakāt; IK nārakād (K nārakād) bhayabandhanāt *
888. D tatas sa puruṣottihaya / āsanad a>ṛc(!)līkṛtaḥ; B a<ṃ> jaliṅkṛtaḥ; I anājñikṛtaḥ; K [tata sa
p(u)] āṣ(otthāya + + + + + + + + + + + a)āsanad amjai(līkṛtaḥ); K lacuna of ca. 12 ṛkasāṃ points to a text longer
than in any other manuscript; C prachayaṅ with a misplaced marker of the insertion.
889. I (pā)pavinaśaṁ; K lacuna.
890. BD ye śroṣya=ṃ-ti mahānayaṁ. ||; I ye śroṣyaṁti mahābhāyaṁ(!). ||; K ye śroṣyaṁti mahānayaṁ* ||
891. I samayenoparyantarikṣe; I om. sthitā; K om. sthitāṁ (according to the length of a lacuna)
892. I tāṁ riṣiṁ upagamyā pādau pranāmyāvīmaṁ aḥuḥ bhagavan* keva; K tāṁ riṣiṁ upaga<ṃ> naṁ pāda
prana>myaiavn aḥuḥ bhagavan* keva; I om. āraṁ; B āḥ<ṃ>-ḥ
893. D catvāri koṇiṁ; I catvāri koṭī; K catvā<ṃ> koṭīr
894. B nāgaṛāṇām āgamyā
895. I yakṣaraṇājām āgavyā(ṃ) yena[ṃ] sau riṣi; K yakṣaraṇājām āgatyā yena(ṃ) sau riṣi; D [ra] <ya>kṣaraṇājām
896. D ke<va>ś; I keva
897. D mahātma riṣi; I mahātmaṁ riṣi; K mahātmān* riṣi
898. B śatam asaṃkhyeyakalpakoṣṭhīyutasahasrāṇi samanumāraṇi; IK śatam asaṃkhyeyakalpakoṣṭhānyutasahasrāṇi
samanumāraṇi; IK om. -saḥsraṇi; I samanumāraṇi is covered by a fragment stuck on the
folio containing text from § 114.
899. B mahūrtamātṛṇaivyam; D kena kuśalakarmanā. mahūrtamātṛṇaivyam pāpaṁ karma[ṃ]
sarvapāpakarma; prāṇaṁ*; K mahūrtamātraṇaivam(!)
900. BD om. āha. sanāgārāṇaḥ ... prāṇaṁ*; IK om. anena kuśalakarmanā sarvapāpakarma prāṇaṁ*;
I ye tatra; I om. ca
901. D ye r ... śraddhāḥ adhanatā; I ye(r imaṁ dharmaparāyaṇaṁ) śrutvā; K om. vā
902. I kṛtā. pattiyaṇaṃ vā +)ka[t sa]r(v) e) kṛtāṃ te sarve vyākryante anuttarāyaṁ, the reconstruction is
uncertain; D vyākryante; K om. pattiyaṇaṃ vā
903. B samyatsaṃbhadhu
904. D paṃcānāntaryāṇi

45 (Ms C)
(46) catuṣpadāyāṃ gāthāyāṃ bhā/35r/ṣyamāṇāyāṃ nirantarāṇ.
sarvapāpakṣayāṃ kṛtvā srotāpanno bhaviṣyasi.||
(47) tatodānāṃ udānemi sarvadhikapramocanaṃ.
mocitā duḥkhītāḥ satvā nārakā bhayabandhanāt* |
(48) tataḥ sa puruṣottthāyāṃ prāṇamya śirasā tasya sādhukāraṃ prayacchati. ||
(49) sādhu kalyāṇamitrāṇāṃ sādhu pāpaviniśakāḥ sādhu samghāṭanirdeśaṃ ye śroṣyantī imāṃ nayam* ||

[106] atha khalu tena kālена tena samayenoparyantarikṣe dvādaśa devaputrasahasrāṇi kṛtānāṃ upasamkramya pādau praṇāmyaivam āhuḥ bhagavaḥ kevac ciraṃ smarasi mahātapata. evaṃ catasrah koṭīr nā/35v/garājñām āgatyā. aṣṭādaśa koṭiśahasrāṇi yaksarājñām āgatyā yenāśau riṣis tenāṃjaliṃ praṇāmyaivam āhuḥ kevac ciraṃ smarasi mahātma

[107] riśir āha. śatam asaṃkhyeyakalpakoṭīnayutesatāni samanusmarāmi. āhu. kena kuśalamūlena karmāḥ mūhūrtamātreṇaiva pāpaṃ karma praśāntam* āha. saṃghāṭaṃ dharmaparyāyaṃ śrutvā

[108] ye ca tatra satvāḥ samśipatitāḥ yair imāṃ dharmaparyāyaṃ śrutvā śraddadhānata kṛtā te sarve vyākṛtyante nuttarāyāṃ samyaksambodhau. yena ca puruṣena paṃcāntaryāṇi karmāṇi kṛtāni tenemaṃ saṃghāṭaṃ dharmaparyāyaṃ śrutvā mūhūrtamātreṇa tāni paṃcāntaryāṇi niravaśeṣaṃ parikṣayaṃ /36r/ paryādānaṃ
kręśāni. tasyānekāni906 kalpakōṭiniyutaśatasahasraṇi sarvadurgatidvārāṇi pithitāni bhavanti. dvāṭrīṃśaddevalokadvārāṇy907 apāvrāṇi bhavanti. ya itaḥ saṃghāṭād dharmaparyāyād908 antaśaḥ catuspadikām api gāthām śroṣyati. tasyetādṛśāni kuśalamūlāni bhavisyanti.909 kah punar vādo yah saṃghāṭāśūṭraṃ satkariṣaya910 gukariṣaya māناyisyati pujāyisyati911 / 40r/ puspadhūpagandhamālayilepanacūcīcaracchatradhvajapātakābhīr vā{dya}ṃjaliṃkarmapiṇāmaṃ vā kariṣyati.912 ekāṃ vārāṃ anumodiṣyati913 evaṃ ca vakṣyati. sādhu subhāṣītāni itī.914

[109] atha khalu sarvasūro bodhisatvo mahāsaṭo bhagavantam etad avocat* kiyantam bhagavann añjaliṃkāṃṃāt punyaskhandham915 prasavati.916 ye te saṃghāṭāṃ dharmaparyāyaṃ bhāṣyamāṇaṃ śrutvānālīṃ kṛtvā pra{n}āṃantit.917 bhagavān āha śṛṇu kulaḥtura yena paṃcānantaṇāya918 karmāṇi kṛṇāni kāritāti kriyāṁna919 vānumodāni bhaveyuh yadi sa itat saṃghātād dharmaparyāyād920 antaśaḥ catuspadikām api gāthām śrutvānālīṃ prāṇāmaṣyati.921 tasya sarvāṇi /40/ paṃcānantaṇāyaṃ karmāṇi parikṣayaṃ gatāni922 bhavisyanti. kah punar vādaḥ sarvasūra yaḥ923 sakalasamāptāṃ evāyaṃ924 dharmaparyāyaṃ śrōṣyati925 ayaṃ tato bahutaram punyaskhandham prasavisyati.

906. D tenemāṃ saṃghāṭāṃ dharmaparyāyaṃ śṛtvā mūhūrttamāṭṭreṇa tāni paṃcānantaṇāyaṃ karmmāvanaṇāḥ niś nirvāsaṃ parikṣayaṃ paryādānaṃ kṛṇāni {tenemāṃ saṃghāṭāṃ dharmaparyāyaṃ śṛtvā mūhūrttamāṭṭreṇa tāni paṃcānantaṇāyaṃ karmmāna niś nirvāsaṃ parikṣayaṃ paryādānaṃ kṛṇāni}; tasyānekāni; B paryāvadānaṃ; I niśra vaṃsaṃ
907. B sarvodurgatidvārāṇi pithitāni bhavati. dvāṭrīṃśadeva-9; I sarvāṇi durgatidvārāṇi pithitāni bhavanti. dvāṭrīṃśadeva-9; K sarvāṇi durgatidvārāṇi pithitāni bhavisyanti. dvāṭrīṃśadeva-9; D dvāṭrīṃśadeva-9
908. D ya <ṣaḥ saṃghāṭā dharmaparyāyād; I ya itaḥ saṃghāṭā dharmaparyāyād
909. B tasyeyādiṇī drśāni kuśalamūlāni bhavisyati; IK tasyeyādiṇī kuśalamūlāni bhavisyanti.
910. D kah punar vādo yah saṃghāṭāśūṭraṃ satkariṣya; IK kah punar vādo (K vvādo) yaḥ satkariṣya; IK om. saṃghāṭāśūṭraṃ
911. D pujāyisyanti.
912. D ḍ-chaturadhvajapātakābhīr vā{dya}ṃjaliṃkarmapiṇāmaṃ vā kariṣyati.; BCD vā{dya}ṃjaliṃkarmapiṇāmaṃ; IK vā{dya}ṃjaliṃkarma-9
913. D ekāvārāṇi; K ekāṃ vārām anumodiṣyati.; I lacuna
914. I sādhuḥ subhāṣītaṃ<ni> itī ||
915. B kiṃ(?)yanṭam bhavagantu; I kiṃ bhagavant* am|jaliṃ mā {vrā}t*{read}<praṇa>māt* puṇyaskhandham; K kiṃ bha[g]a[...], lacuna; D a<ni>jaḷipāraṇāmāt
916. D pra{pra} savati
917. A (dhar)[m]a[par]yāyaṃ bhāṣya[a][mā]ṃ nam amjaliṃ [kṛtvā praṇa]nte, end of lacuna, continues from § 104; IK bhāṣyamaṇānam amjaliṃ; AIK om. śṛtvā
918. D śṛṇu kulaḥtutra yena paṃcānantaṇāyaṃ; B śṛṇu
919. A K karmāṇi kṛṇāni kāritāti vā. kṛyaṃmāṇi; I karmāṇi kāritāti vā kṛyaṃmāṇi; I om. kṛṇāni; D kṛyaṃmāṇi
920. A vānumodiṇī yadi ita saṃghāṭe dharmaparyāyād; A om. bhaveyuh & sa; I lacuna, probably om. bhaveyuh & sa; K lacuna; D saṃghāṭā dharmaparyāyād
921. A catuspadikām api gāthām śṛtvāmjaliṃ prāṇāmaṣyati.; B śṛtvā amjaliṃ praṇāmaṣyati.; K śṛtvā amjaliṃ pra{na}maṣyati.
922. D sarvāṇi tāni pa<ni> cānantaṇāyaṃ karmmāṇi parikṣayaṃ gatāni; IK parikṣayaṃ kṛṇāni; A kṣayaṃ; A om. pari-9
923. D kah punar vādaḥ sarvasūrā ya
924. A evaṃ; A om. ayaṃ; I e<va>m <ya>aṃ
925. A śṛṣotya.; B śṛṣyanty; K lacuna.
क्र्त्वि तasyानेकऽि कल्पकोणयुतासतसहस्राःि सर्वाःि दुर्गसिद्वाराःि पिथिनाःि भवांति।
द्वातिमशाद्वेद्वका०वाःि अपावर्तीि भवांति। या इति सम्घातोधिि धर्मपर्यायति
अंताःि तस्यस्याःि कुसलामुःि भविषयाःि काहि पुनाःि वादोि याःि तस्यकारिषयाःि
मनायिषयाःि पुजयिषयाःि पुष्पद्धुपागंधमाि लािवलापुनाःि
सिवाराढवज्ञपातकाकहिःि वाद्याम्जलिकर्मप्राणामाःि वा
कारिषयति इकाःि वाराःि अनुमोदयिषयति इवाःि याि वाक्षयति साद्वहुःि शुभाषिताःि इति।

[109] अथा खालु शर्वाःि शुरोि बोधिषतवोि महासात्वोि भहवांततमि एता अवकाःि
किंचिि भहांवनि अंजलिमात्रति पुण्यांक्षांि श्रामिषति।
येन तेसम्घाठोि धर्मपर्यायाःि भाश्यामाणाःि
शृत्वाःि अंजलिंि क्र्त्वा प्राणांि प्राणमाणति।

भहांवनि अहा। श्रुि खुलपत्रा येन पांचानतांतर्याःि कर्माःि क्र्त्वि करिताः
36व/36व/ वा
क्र्यामिनाःि वानुमोदताःि या इति सम्घाठोि धर्मपर्यायाःि
अंताःि तस्यस्याःि कुमाि शृत्वाःि अंजलिं
334 प्राणमायिषयति ताःि सर्वाःि पांचानतांतर्याःि कर्माःि
पाले<रीि क्षयाःि क्र्त्वि भविषयाःि काहि पुनाःि
336 वादाःि याःि शकालसामाप्तांि इवेमाःि
धर्मपर्यायाःि शृत्याःि इवाःि याि सतोि

पुण्यांक्षांि श्रामाणि。

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331 F सम्घाति
332 A (dhar) [m]a[par]y(āyaṃ bhāṣ)y(a)mā]naṃ amājaliṃ [kṛtvā prāṇa](ma)nti., end of lacuna, continues
from § 104; A om. śrutvā
333 A yadi ita samghāte dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
334 A śrutvā aṅjaliṃ
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyāyā
dharmaparyायā
dharmaparyायā
dharmaparyायā
dharmaparyायā
dharmaparyायाःि शृत्याःि इवाःि याि सतोि

46 (Ms F)*/
[110] upamāṃ te kulaputra karisyāmi. asya samghāṭasūṭrārthasya vijñaptaye.926 tad yathāpi nāma sarvasūrānavataptasya nāgarājasya927 bhavane na kādācit sūryo vabhāsayati. tataś ca paṃca mahānādyāḥ pravahanti.928

atha kaścid eva puruṣo bhaved yās tāṣāṃ929 paṃcānāṃ mahānādınām udakasya bindūni gaṇayet930 tat kiṃ manyase sarvasūra śākyam teṣām udakavindūnāṃ gaṇanāyogena paryantam adhigantum931

āha. no hīḍam bhagavan no hīḍam /41v/ sugata.932

bhagavān āha. evam eva sarvasūra na śākyam samghāṭasūtresasya dharmaparyāyasya933 kuśalamūlaṃ kalpena vā kalpaśatena vā kalpaśatasahresṇa vā kalpakoṭiṇiyutatasaṃsahasya vṛṣeṇa vā gaṇanāyā paryantam adhigantum.934

[111] tat kiṃ manyase sarvasūra duṣkaram tasya ya imāṃ samghāṭaṃ dharmaparyāyaṃ mūhūrtam prakāśayeta. 

āha. duṣkaram bhagavan duṣkaram sugata.935

bhagavān āha. atāḥ suduśkarataraṃ sarvasūra tasya ya imāṃ samghāṭaṃ936 dharmaparyāyaṃ śākyati srotuṃ*937

[112]938 tad yathā anavataptat*939 paṃca mahānādyāḥ pravahanti.940 tāṣāṃ paṃcānāṃ941 mahānādināṃ pravahatām udakavindūnāṃ na śākyam /41v/ kenacid gaṇakena vā gaṇakamahāṁātreṇa vā gaṇanāyā paryantam adhigantum*942 evam evāśa dharmaparyāyasya punyaskandhasya na śākyam paryantam adhigantum*
[110] upamaṃ te kulaputra karisyamy asya samghatasya sutrasya <a>rthavijnaptaye.338 tad yathapi nam sarvashuranavataptasya339 nigarajasya bhavane na kadacit suryo vabhaysayati tatas ca pamac mahanadyaḥ340 pravahanti. atha kaścid eva puruṣo bhavet* yas tāsāṃ341 pamacanāṃ mahanadīnāṃ vindūni gaṇayet* sakyam sarvasūra teṣāṃ vindūnāṃ gaṇanayā paryanto dhigantum*342

dhigantum. A bhagavan

äha. no hiddam bhagavan*343
bhagavān äha. evam eva sarvasūra na sakyam samghatam dharmaparyāyaṃ muhūrtam api samprakāśayet*345
äha. duṣkaram bhagavan duṣkaram sugata;346
bhagavān äha. tato duṣkarataram sarvasūra tasya ya imaṃ samghatam dharmaparyayaṃ sākyati śrotum*347

[111] tat kim manyase sarvasūra duṣkaram tasya ya imaṃ samghatam dharmaparyayaṃ muhūrtam api samprakāśayet*345
äha. duṣkaram bhagavan duṣkaram sugata;346
bhagavān äha. tato duṣkarataram sarvasūra tasya ya imaṃ samghatam dharmaparyayaṃ sākyati śrotum*347

[112]348 tad yathā anavataptān mahāsarasah paṇca mahānadyah pravahanti. tāsāṃ mahānādīnāṃ pravahantānāṃ vindūnāṃ na sākyā te gaṇanayā paryanto dhigantum*

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338. A samghatasūtrasyārthavijnaptaye:
340. A tataḥ paṇca mahānadyaḥ; A om. ca
341. A bhava<d ya>s tāsāṃ; F yaśāsāṃ
342. A sākyā<ṃ> sarvasūra teṣāṃ vindūnāṃ gaṇanayā paryanto-m-adhigantuṃ.
343. A bhagava:n(?)
344. A kalpaśatena vā: kalpasahasreṇa vā gaṇanayā paryantam adhīga<ṃ>tuṃ*
346. A bhagava:n; A om. duṣkaraṃ sugata:
347. A tataḥ suduṣkaraṃ sarvasūra yaḥ samghatam dharmaparyayaṃ sākyanti śrotum; A om. tasya & imaṃ
sarvasūra āha.943 katamās tā bhagavan paṃca944 mahānadya.945 bhagavān āha. tad yathā. gamgā sitā vaksuh946 yamunāś candrabhāga ca. imā sarvasūra paṃca947 mahānadyo mahāsamudre praviṃsānti.948 ekaikā ca mahāntri paṃcamahānādiṃśata-
parivārā949: ||


943. I āha.; I om. evam evāsa ... sarvasūra; K lacuna )gavaṃ sā( + + + + + + + + + + + + + + + + ṣṛpu kula(pu(trā, lacuna, context unclear; BD adhigantum:
944. I katamā bhagavan sā ṭhā paṃca; K lacuna.
945. BD mahānadyaḥ; K lacuna.
946. D sitā {ṛv}vaksuh
947. I candrabhāga imāṃ paṃca; I om. ca & sarvasūra; K (candrabhāga)gā[ī] ([ca i]māṃ paṃca; K om. sarvasūra
948. B mahānadyo mahāsamudre pra/vośiṃantī; K mahānadye mahāsamudraṃ praviṃsānti
949. BI paṃcanadāśaparivārā: || BI om. 3-mahā-3; K [paṃca]śataparivārā. || K om. 3-mahānādi-3
950. AIK paṃcemāṃ (I 3-haḥ (mā mīread as ha); K 3-māḥ) sarvasūra mahānadyā (I 3-dāya; K 3-dāya) ākāśe pracarantī (I 3-raṃtī; K pravahantī). ye prajāṃ prahlādayantī. (IK plāyavantī) sahasraparivārā; AIK om. punar aparām & satatasamitam udakavindubhiḥ & tāś ca paṃca mahānadyaḥ ekaikā; D yā ... prajāṃ vyā(3 or byā)payantī. tāś ca paṃca mahānadyaḥ ekaikā [ka] sahasraparivārā; E udakavin)du(bhiḥ prajāṃ plāyavantī): tā ca pa(m)ca mahānadyaḥ ekaikā sahasraparivārā; E end of lacuna, continues from § 11.
951. AIK āha. katamās tāṃ: (I tā; K tāḥ) sahasraparivārā; AIK om. bhagavan paṃca mahānadyaḥ & yā ākāśe pravahanti.; E bhagavāṃ pa<ṃt>ca mahānadyā; D pa<ṃ>ca
952. E śaṁkhīṁi nāma
953. A bahantī nāma ... dharmanāṃtī; I om. vahantī nāma sahasraparivārā: citrasenā nāma sahasraparivārā: dharmanāṃtī nāma sahasraparivārā; D dharm(1)avyantī; E dharmavyantī
954. ADEIK imāṃ (IK imāḥ; DE imās) tā (D tāṃ; E te; AIK om. tā) sarvasūra (DE sarvva-3) paṃca mahānadyā. (DEIK 3-dāya)
955. A sarvasūrārā. jaṃbuddvīpe; A om. yā; DE sahasraparivārā yāṃ jaṃvū(3 vu)dvīpe; K sahasraparivārāḥ ye jaṃbuddvīpe
956. AIK ye te sarvasūra kālena kāḷaṃ jaṃbuddvīpe; E yāva kālena kāḷaṃ jaṃvuddvīpe
957. A vindubhi varśadhārā pramuṃcanti yena ca puspaphalasasyānī abhiruhantī. yadā jaṃbuddvīpe vindubhi varśadhārā prapatantī; D vindubhir vvarśadhārāḥ pramuṃcanti. yena pusp-3 ... jaṃvuddvīpe; El (b)indubhir (E om. bindubhir ) varśadhārāḥ prapatantī. (E 3-anti); El om. pramuṃcanti. tena puspaphalasasyānī abhiruhantī. yadā jaṃbuddvīpe varśadhārāḥ
958. K caudakaṃ
959. AK sarvakṣetramāṇī sanṭarpayati.; B sarvakṣetra{ṇi}rāṃśi sanṭarpayantī.; DE sarvva(E sarvva)kṣettrāmāṇi(D omā)ṇi sanṭarpayati.
960. A suḥkāṃ kāryapayati.; A om. ca; I kārayantī.; K om. suḥkam ca kārayati
961. D sarvasūra prajāpati sarvva[śūra] jaṃvuddvīpe; AK sarvajaṃbuddvīpe; E sarvajaṃvuddvīpe

48 (Ms C)
āha. katamās tā bhagavaṃ paṇcma mahānadyaḥ

tad yathā gaṅgā. sītā. vakṣu. yamuna. candrabhāgā. īmāḥ paṇcma mahānadyo mahāsamudre
praviṣānti. ekaikā ca mahānādi paṃcapaṃcanadiśataparivārā:

[113]49 paṃcemāḥ sarvasūra mahānadyaḥ ākāśe pracaraṇti. yāḥ prajā pālayanti.

sahasraparivārā.

āha. katamās tāḥ sahasrāparivārā.

bha/37v/ḥa katamās tāḥ sahasrāparivārā. bha gaṅgā āha. sundarī nāma naḍī sahasraparivārā.

śaṃkhā nāma naḍī sahasraparivārā. bhaṅḍī nāma naḍī sahasraparivārā: citrasenā nāma naḍī

sahasraparivārā. dharmavṛttā nāma naḍī sahasraparivārā. īmāḥ sarvaśūra paṇcma mahānadyaḥ

sahasraparivārāḥ yāḥ jambudvīpe varṣadhārāḥ praṇapatī tadā udakaṃ saṃjāyate. jātaṃ
codakaṃ sarvakṣetrārāṃśi santarpayati. sarvakṣetrārāṃśe śatpaṭuḥ sukhitā bhavanti.
tad yathāpi nāma sarvasūra praṇaṇaḥ sarvajambudvīpe sukham kārayati.

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49. A [113] paṃcemāṃ sarvaśūra mahānadyā ākāśe pracaraṇti. ye praṇaḥ prahlādayanti. sahasraparivārā:
āha: katamās tāṃ: sahasrāparivārā bhagavaṃ āha: sundarī nāma sahasraparivārā: śaṃkhā nāma sahasraparivārā:

bhaṅḍī nāma sahasraparivārā: citrasenā nāma sahasraparivārā: dharmavṛttā nāma sahasraparivārā: īmāṃ

sarvaśūra paṇcma mahānadyā. sahasraparivārā. jambudvīpe autsukyam āpadyante. ye te sarvaśūra kālana kālana

jambudvīpe vindūbhi varṣadhārā pramucānti. yena ca puspabhalasasyānī abhirūhyanti. yadā jambudvīpe

vindūbhi varṣadhārā praṇapatī. tadā udakaṃ jāyate. jātaṃ codakaṃ sarvvaṃṣetrārāṃśi sanṭarpayati. sukhamāṃ

kārayati. tad yathāpi nāma sarvaśūra praṇaṇaḥ sarvjaṃbudvīpe sukham kārayati.

48 (Ms F)
[114] evam eva sarvasūrāyaṃ 962 samghāto dharmaparyāya 963 bahujanahitāya bahujanuskhāya jambudvīpe prakāśitaḥ 964 yathā devānāṃ trāyastrīṃśānāṃ āyusprāmāṇaṃ 965 na tathā manusyānāṃ. katame ca sarvasūra trāyastrīṃśā devāḥ yatras 966 sakro devānāṃ indraḥ 967 prativasati, te trāyastrīṃśā nāma devāḥ santi sarvasūra satvāḥ ya ekaṃ vāksuca ratim bhāṣante. 968 teṣāṃ na śakyaṃ punyaskandhasyopamāṃ kartum. 969

[115] santi sarvasūra satvāḥ ya ekaṃ vāgduscaritam bhāṣante na śakyaṃ teṣāṃ 970 narakatiryakrdśuṃkamāṃ kartum* 971 yat te satvāḥ narakatiryakpretaduhkhāṃ 972 vedānāṃ vedayanti. na kaścit teṣāṃ trāttā bhavati. 973 tatra te nirāśāḥ paridevante nara keṣu prapatamānāḥ tad akalyānāmitravāsaṇa draṣṭavyanāṃ. 974 ye satvā vāksuca ratim bhāṣante teṣāṃ na śakyaṃ 975 punyaskandhasyopamāṃ kartum tat kalyānāmitravāsaṇa draṣṭavyanāṃ. 976

[116] yadā kalyānāmitraṃ paśyati tadā tathāgato 977 drṣṭo bhavati. yadā tathāgatāṃ paśyati tadā 978 sarvāpāpakṣayo bhavati. yadā sarvāpāpakṣayo bhavati. tadā prajāpati jambudvīpe autsukyaṃ karoti. 979 yadā prajāpati jambudvīpe autsukyaṃ karoti. 980 tadā jambudvīpa kānāṃ

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962. BDE evam evāyaṃ (E evāya<ṃ>) sarvasūrāyaṃ (! D sarvva-<ṃ>; E ssarva-<ṃ>); IK evam eva sarvasūrāyaṃ (E<ṃ>-ya<ṃ>);
963. K dharmaparyāyo; K om. samghāto;
964. A jambudvīpe prakāśitaṃ*
965. DE trāyastrīṃśānāṃ āyusprāmāṇaṃ (E āyupr-<ṃ>); K trāyastrīṃśānāṃ āyuḥprāmaṇaṃ; K otherwise trāyastrīṃś,<ṃ> in this paragraph.
966. A kathā!myce sarvasūra. trāyastrīṃśā deva yatra; DE manusyānāṃ* … sarvasūra (E sarva-<ṃ>) trāyastrīṃśā (E <ṃ>-trāṃśā) devāḥ yatra; I manusyānāṃ … trāyastrīṃśānāṃm devāḥ yatra
967. D sakro(!) devānāṃ indraḥ; A indro.; B indro.
968. A tatra trāyastrīṃśātā nāma: santi: tad yathā sarvasūra satvā ye vāksuca ratim bhāṣante; A om. devāḥ & ekaṃ; D te trāyastrīṃśā nāma devāḥ santi sarvasūra satvāḥ ya ekaṃ vā<ṃ!>sucaritam bhāṣate; E te trāyastrīṃśā nāma devāḥ santi sarvasūra(!) satvā ye ekaṃ vā<ṃ> sucaritam bhāṣante; IK te trāyastrīṃśā (K tra-<ṃ>) nāma santi sarvasūra satvā ye ekaṃ vāksuca ratim bhāṣante (I <ṃ>-ate); IK om. devāḥ (I om. according to the length of the lucana) & ekaṃ; I trāyastrīṃ(śā [lucana] sarva)sūra
969. E kartum*; I kartum*
970. A sa<ṃ>ti satvā ye vāgdurbhāṣita<ṃ>ta<ṃ> bhāṣa(ṃ)nte na śakyaṃ teṣāṃ; A om. sarvasūra & ekaṃ; E santi sarvasūra satvā ye ekaṃ vāgduscaritam bhāṣante na śakyaṃ teṣāṃ; I santi satvāḥ ye vāgduscaritam bhāṣa<ṃ>nte na śakyaṃ teṣāṃ; I om. sarvasūra & ekaṃ; K santi sarvasūra satvā ye vāgduscaritam bhāṣante teṣāṃ na śakyaṃ; K om. ekaṃ
971. I narakatī(+)!ryakṣupamāṃ<ṃ> kartum*
972. A yat te svaṃ eva narakatiryakpretaduhkhāṃ; A om. satvāḥ; DE ye te satvāḥ narakatiryakpretaduhkhāṃ
973. ADEIK na ca kaści (IK kaścit) teṣāṃ trāttā (DE trāttā) bhavisyati. (DEI bhavati.; K bhavanti.)
974. A tatra te nirāśāḥ paridevamte. nara keṣu prapatamānāḥ, tadākalyānāmitravāsaṇa draṣṭavyanāṃ; D tatra te nirāśāḥ, paridevante nara keṣu prapatamānāḥ te<d a>kalyānāmitravāsaṇa draṣṭavyanāṃ; E tatra te nirāśāḥ paridevante(nie nara keṣu prapatamānāḥ tad akalyānāmitravāsaṇa draṣṭavyanāṃ; IK pratapa(!)mānāḥ; K draṣṭavyanāṃ*
975. I vāksuca ratim bhāṣante te<śāṃ> na śakyaṃ; K vāksuca ratim bhāṣante
976. A y<ṃ>ye satvā vāksuca ratim bhāṣa<ṃ>nte teṣāṃ na śakyaṃ punyaskandhasyopamāṃ kartum: tat kalyānāmitravāsaṇa draṣṭavyanāṃ <ṃ>; E kartum* tat kalyānāmitravāsaṇa draṣṭavyanāṃ; I kartum* <tatt> kalyānāmitravāsaṇa draṣṭavyanāṃ; K draṣṭavyanāṃ*
977. B paś<ṃ>ati tadā tathāgata; A tathā tathāgato
978. A tadā tasya; K tadasya
979. A sarvāpāpakṣayo bhavati. yadā prajāpatiṃ sarvajāmbudvīpe autsukyaṃ karoti.; A om. sarvāpāpakṣayo bhavati. tadā; E sarvāpāpakṣayo bhavati. yadā sarvāpāpakṣayo … prajāpati jamvudvīpe; D jamvudvīpe; IK om. yadā sarvāpāpakṣayo bhavati. tadā prajāpati jambudvīpe autsukyaṃ karoti.
980. ADEK om. yadā prajāpati jambudvīpe autsukyaṃ karoti.; I prajāpati.<ṃ> jambudvīpe au<ṃ> sukyaṃ karoti; B jambudvīpe

49 (Ms C)


[116] yadā kalamāṇamitraṃ paśyati tadā tathāgat[o] /38v/ (dr)ṣṭ(o) bhavati. yadā tathāgataṃ paśyati tadā sarvapāpākṣayo bhavati. yadā prajāpati jaṁbudvīpo cāutsukyaṃ karoti. tadā sarva[jaṁbudvīpaka]nāṃ

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351. A [115] sa<ṃ>ti satvā ye vāgdurbhāṣita[t)a(m)] bhāṣa(m)nte na śākyam teṣāṃ narakatiryakṣupamāṃ kartuṃ* yat te svayam eva narakatiryakpreduḥkhāṁ vedaṇā<ṃ> vedayaṃti. na ca kaścit teṣāṃ trātā bhavisyati. tatra te nirāśa paridevante. naraṅeṣu prapa«t)a»māṇa. tadākalamāṇamitravāsaṇa draṣṭavyaṃ: «ye satvā vāksucaritam bhāṣam[nte] teṣāṃ na śākyam puṇyaskandhasyopamāṃ kartuṃ: tat kalamāṇamitravāsaṇa draṣṭavyam:»

352. A paśyati. tathā tathāgato

353. A tadā tasya sarvapāpa[kṣ]ayo

354. A prajāpatiṃ sarvajamudvīpe

355. A jaṁbudvīpakānāṃ; A om. sarva-
satvānāṃ | sukhasya na śakyaṃ upamāṃ kartum* /43v/ evam evāyaṃ sarvaśūra samghāto | dharmapāryaṇa jaṃbuddvīpakānāṃ satvānāṃ buddhakṛtyanāṃ karoti. tādā na śakyaṃ teṣaṃ satvānāṃ punyakandhasyopamāṃ kartum* /985/ [117] | tad yathāpi nāma sarvaśūra yatremāḥ paṃca mahānadyaḥ | sambhedaṃ samavasaraṇaṃ gacchanti. tattā na śakyaṃ udakasya prāmaṇaṃ udghrahitum. etāv udakakūṃbhaḥ v udakakūṃbhasaṭatāṃ v udakakūṃbhasaṭasahrasāṇi v api tu bahutvād udakasya mahān udakaskandha iti saṃkhyāṃ gacchati. /118/ evam eva sarvaśūra yadā jaṃbuddvīpakā satvā iti saṃghātāṃ dharmapāryāyaṃ śrōṣyanti. śrūtvā codgrahiṣyanti dhāraiyāyanti. vācayāyanti paryavāpsyanti. /44r/ pareṣāṃ ca vistaraṇaṃ saṃprakāṣaṇyāyanti pratipatyaḥ ca saṃpādaṇyāyanti. tadā na śakyaṃ teṣaṃ satvānāṃ punyakandhasyā yaṃ prāmaṇaṃ udghrahitum* api tu bahutvāt punyasya mahān punyakandha iti saṃkhyāṃ gacchati. /994/ [119] ye sarvaśūra satvāḥ saṃghātāṃ dharmapāryāyaṃ na śrōṣyanti na tāḥ śakyaṃ anuttarāṃ samyaksaṃbodhiḥ abhisamboddham* /997/ na śakyaṃ dharmacakraṃ pravartayitum* /998/ na śakyaṃ dharmagaṇḍī parāhanitum* /999/ na śakyaṃ tair dharmasiṃhāsanam abhiroḍhunām. /1000/ na śakyaṃ nirvāṇadhātum anupraveṣṭum. na śakyaṃ aprameyai raṣmbhir avabhāsayitum* ya iti manaṃ sarvaśūra saṃghātāṃ dharmapāryāyaṃ /1003/
satvānāṃ sukhasya na śākyam upamāṃ kartum*356 evam evāyaṃ sarvasūra saṁghāto dharmaparyāyo jaṁbudvīpe buddhakṛtyaṃ357 karoti.

[117] (omitted in manuscripts AF)

[118] (omitted in manuscripts AF)


356. A upamāṃ kartuṃ:
357. A dharmaparyāyaṃ jaṁbudvīpakānāṃ satvānāṃ buddhakṛtya<ṃ>
358. A abhisāmbodhuṃ
359. A pravartayituṃ.
361. A (na śāky)ṃ (dha)r(ma)[s]iṇ(h)āsanam abhiroḍhum.
362. A ni(r)v(ā)ṃadhi[ā]ṃpraveṣṭu<ṃ>.
na śrośyanti na śakyam tair bodhimāṇḍe niśattum.\textsuperscript{1004}
[120] sa/44v/rvasūra āha. pṛchchāmi bhagavam\textsuperscript{1005} pṛchchāmi sugata: kaṁcid eva kautūhalam*\textsuperscript{1006}
bhagavān āha. pṛchcha tvam sarvasūra yad yad evākāṁkṣasya aham te niśkāṁkṣam\textsuperscript{1007} karisyāmi.
āha. katamāḥ sa bhagavan rṣir abhūḍh yena te\textsuperscript{1008} satvāḥ paṃcābhīr āṅнтāntaḥ karmabhīḥ parimokṣitāḥ\textsuperscript{1009} āvaivarttikabhūmau\textsuperscript{1010} ca pratiṣṭhāpitāḥ
bhagavān āha.\textsuperscript{1011}

(50) sūkṣmaṁ vacana buddhānāṁ\textsuperscript{1012} sarvasūra śṛṣṭohi me;\textsuperscript{1013}
    samghātadarsanāṁ sūtram
    rāṣṭirūpena darśatam*\textsuperscript{1014}
(51) samghāto buddharūpaḥ ca
darśayat anukampayā.\textsuperscript{1015}
yathā bālika gaṅgāyā\textsuperscript{1016}
(52) buddho darśayate rūpaṁ
dharman deśayate svayam*\textsuperscript{1018}
buddhaṁ ya icchate\textsuperscript{1019} draṣṭum ||
(53) buddhas tatra /45r/ bhaven nityaṁ
    samghātaṁ buddhasāḍṛśāṁ.\textsuperscript{1020}
sāṃghātaṁ yatra tiṣṭhāti.\textsuperscript{1021}

\textsuperscript{1004} ABIK na śrośyanti. (IK ॐ-АН) na śakyaṁ tair (I te) bodhimāṇḍe niśattum. (A ॐ-<-save-space><divide-space><tt>ि>um.; K ॐ-<save-space>tt(u)m*); D na śrośyannti na śakyaṁ tair vyodhimāṇḍe niśattum.; E ye na śrośyanti na śakyaṁ teṣām vodhima<ms>de niśedīntum*
\textsuperscript{1005} A pṛchchāmi bhagavān; A om. sarvasūra āha.; B bhagavatva(!); IK bhagavan*
\textsuperscript{1006} A kaṁcid eva kautūhalama.; DE kiṃcid (E kiṃcid) eva kautūhalama*; I kautūhalama.
\textsuperscript{1007} D sarvasūra yad yad evākāṁkṣasya aham te; E sarvasūra yad yad evākāṁkṣasya aham te; A
niśkāṁkṣaṁ
\textsuperscript{1008} A katama sa rṣir abhūḍvata* yena te; IK katamāḥ sa rṣir abhūḍ (*I abhūḍ) yena (I venat(!)) te; AIK om.
bhagavan; B yena tai
\textsuperscript{1009} K paṃcābhīr āṅнтāntyai karmabhī parimokṣitāḥ; A an(!)antaryai karmabhī. parimocitāḥ; E
paṃcābhīntarai (!) karmabhī parimokṣitāḥ
\textsuperscript{1010} AK avaivarttikabhūmau; I aveva<ct>itkabhūm[o]
\textsuperscript{1011} AIK āha ca; AIK om. bhagavān
\textsuperscript{1012} AIK buddhānāṁ vacanaṁ sūkṣmaṁ
\textsuperscript{1013} B sarvasūra śṛṣṭ(o)[hi m]ām [apī]
\textsuperscript{1014} AIK samghātadarsāna(K ॐ-नāṁ) rūpaṁ (A [ca]) / rṣirūpena (IK rishi-) darśatam. (K ॐ-<save-space>`-tum*); B
<samghā>ādr̥ṣandraśāna sūtram / rṣirūpena darśitam*; E sūtraṁ / rṣirūpena
\textsuperscript{1015} A darśayat anukampayā, incīpit lacuna, continues § 127; B buddharūpaṁ
\textsuperscript{1016} D yathā vālīka gaṅgāyā; IK yathā vālīka gaṅgāyām
\textsuperscript{1017} B rūpaṇa darśayate; K rūpaṇa darśayate
\textsuperscript{1018} D vuddho darśayate rūpaṇa / dharmamāṁ deśayati svayam.; IK boddhomāṁ darśayate rūpaṇa / dharmamāṁ
deśayati svayam.; I traces of two unreadable akṣaras between tathā and boddhomāṁ; B darśayate rūpaṇa
\textsuperscript{1019} K icche
\textsuperscript{1020} D vuddhadarsānaṁ; E saṃghātaṃ vuddhasāḍṛṣāṁ*
\textsuperscript{1021} DE vuddhas tatra bhave nityaṁ / saṃghātaṁ yatra tiṣṭhāti.; I buddhāṁs tatra bhaven* nityaṁ / saṃghāto yatra tiṣṭhāti ||; K buddha <tatra> bhaven nityaṁ / saṃghāto yatra tiṣṭhāti. ||
bhagavān āha. pṛccha tvam [sa]vāṣāra yad {eva kautū(ha)laṃ. bhagavān āha. pṛccha tvam sarvāṣāra} yad evākāṃkṣasy aham te niṣkāṃkṣaṁ [kariṣyāmi] bhagavāna āha. katamaḥ sa riṣir abhūvad yena te satvāḥ paṃcābhir ānantaryaiḥ parimoksitāḥ āvaitvārikābhūmau ca pratiṣṭhāpitāḥ bhagavān āha.

(50) buddhānāṃ vacanaṁ <sūkṣmaṃ> sarvāṣāra śṛṇohi me. samghātadarśanāṃ rūpaṃ ṛṣirūpaṇa darśitām* ||
(51) [saṃ]ghāto buddharūpaṃ ca yathā bālīka gaṃgāyāṃ darśaty anukāmpayā.  
(52) buddhāṃ darśayate rūpaṃ rūpaṃ darśayate tathā dharmāṃ desayate svayāṃ. 
(53) samghātaḥs tena śrotavyaḥ lokanātham jinottamaṃ. ||

sarvāṣāra

(51) [saṃ]ghāto buddharūpaṃ ca  
(50) buddhānāṃ vacanaṁ <sūkṣmaṃ> sarvāṣāra śṛṇohi me. samghātadarśanāṃ rūpaṃ ṛṣirūpaṇa darśitām* ||

363. A ye samghātaḥ dharmaparyāyaṃ na śroṣyanti.
364. A niṣat-t-uṃ.
365. A om. sarvāṣāra āha.
366. A bhagavan pṛchāmi sugata. kañcid eva
367. A pṛccha tvam sarvāṣāra yad yad evākāṃkṣasy aham te niṣkāṃkṣaṁ kariṣyāmi.
368. A āha: katama sa riṣir abhūvat* yena te satvāḥ paṃcābhir an(ṭ)antaryai karmabhi. parimocitāḥ, A om. sarvāṣāra
369. A āha ca; A om. bhagavān
370. A samghātadarśana rūpaṃ {ca} / ṛṣirūpaṇa darśitām.
371. A darśayate anu(kāmpayā, incipit lacuna, continues § 127.
372. G rūpaṃ darśayate tathā ||, incipit G.
373. G (dha)ramāṃ desayati svayāṃ.
374. G samghātaḥ buddhāsāḍrśaṃ*

51 (Ms F)
[121] bhagavān āha. śrnu kulaputra.

bhūtapūrvaṃ sarvasūrātīte dhvani navānavaty asaṃkhayeyān kalpān anusmarāmi. dvādāsa buddhakotyaḥ babhūvan* ratottamanāmānas tathāgatā arhaṃ bhauṃsambuddhāḥ ahaṃ tena kālena tena samayena prādāṇāśūro bhāvaṃ candro nāma. te ca me dvādāsa buddhakotyaḥ paryupāsītāḥ khādanīyabhajojyāmālyagandhavilepanaṃ yathāsukhāṃ prājñenāhāreṇa sarvasukhopadāhānena pasthitāḥ upasthāpya ca tatraiva mayā sarvasūra vāyakaraṇam anuttarāyāṃ samyaksambodhau pratilabdham*.

[122] abhijānāmy ahaṃ sarvasūrāstādāsa buddhakotyaḥ sarve ra/45/vāvahāsānamānas tathāgata loka utpāṇāḥ bhāvānaḥ tātāraḥ api prādāṇāśūro bhāvān garbhhasenāmāna.

te cāṣṭādāsa buddhakotyo mayā paryupāsītāḥ pūjitāḥ ca. yathā tathāgatānāṃ pratyarhāṃ gandhamālyavilepanālaṃkāravibhāṣaṇaṃ tatra ca me vyākaraṇam anuttarāyāṃ samyak-sambodhau pratilabdham.

[123] anusmarāmy ahaṃ sarvasūra viṃśatī buddhakotyaḥ śikhisambhavanāmānas tathāgata arhaṃ bhauṃsambuddhā loka udapadyantaṃ pūjitā me te buddhā bhagavanto yathā pratyarhena pūjāsatkāreṇa. tatraiva ca me vyākaraṇam anuttarāyāṃ samyak-sambodhau pratilabdham* na cādyāpi kālasamayam abhūḥ vāyakaraṇaṃ ṣaṭkāraṇaṃ bhagavanto dvādaśa sūtraḥ kālaṃ ānubhāvaṃ sārṣṭiṃ bhavatīyaṃ pratilabdham*.

[124] I arhaṃ tathāgata samyaksaṃbuddhāḥ tatrāhaṃ dānaśūro babhūvan candro nāmas te dvādaśa koṣṭhī mayā paryupāsītīḥ; I om. tena kālena tena samayena & pra- & ca me & bhagavato; K tatrāhaṃ dānaśūro bhāvāṃ candro nāma. te dvādaśa buddhakoṣṭha mayā paryupāsītāḥ; K om. tathāgata arhaṃ bhauṃsambuddhāḥ ahaṃ tena kālena tena samayena & pra- & ca me; B prādāṇāśūro bhāvāṃ; D tena samayenaḥ prādāṇāśūroḥ; E ahaṃ tena kālena tena samayena prādāṇāśūro bhāvāṃ.

[125] B khādanīyabhajojyaṃ ca mahāyāna; E prājñenāhāreṇa sravasukhopadāhānena pasthitāḥ; K sarvasukhopapasthitāḥ.

[126] I upasthāpya tatra ca mayā vyākaraṇam samyaksambodhau pratilabdham; K upasthāpya ca tatra mayā vyākaraṇam ; IK om. eva & sarvasūra.

[127] abhijānāmy ahaṃ sarvasūrāstādāsa; IK anusmarāmy ahaṃ sarvasūrāstādāsa; I om. eva & sarvasūra.

[128] bhagavān bhavantī ca. I pratyarhāṃ [bhagavanto] gandhamālyavilepanālaṃkāravibhāṣaṇena tatra ca me vyākaraṇam; K vālepanālaṃkāravibhāṣaṇena tatra ca vyākaraṇam; K om. me; B tatra ca & ca me.

[129] E samyaksaṃvodhowaḥ pratilavadhām K pratilavadhām*.

[130] I pratyarhaṃ [bhagavanto] gandhamālyavilepanālaṃkāravibhāṣaṇena tatra ca me vyākaraṇam; K vālepanālaṃkāravibhāṣaṇena tatra ca vyākaraṇam; K om. me; B tatra ca & ca me.

[131] E samyaksaṃvodhowaḥ pratilavadhām*; K pratilavadhām*.

[132] IK [123] anusmarāmy ahaṃ sarvasūra viṃśad (K viṃśad) buddhakotyaḥ śikhisambhavanāmānas (K viṃśad) tathāgatārhaṃtah (K viṃśad arhaṃ) samyaksaṃbuddhāḥ; IK om. loka udapadyantaṁ pūjitāḥ na cādyāpi kālasamayam abhūḥ vāyakaraṇāya.

[133] D su(!)nasmarāmy ahaṃ sarvasūra viṃśatī buddhakotyaḥ śikhisambhavanāmānas tathāgatārhaṃtah E sarvasūra viṃśatī vuddhakotyoḥ tathāgatārhaḥ<na>tah.

[134] D udapadyanta: E yathā pratyarhaḥ pūjitāsatkāreṇa B tatraiva samyaksaṃbudho(!) pratilavadhām D abhibhū vyākaraṇāya. E na cādyāpi kālasamayam<na> abhūḥ vyākaraṇāya: ||

52 (Ms C)
[121] tatra khalu bhagavā(ṃ) punar api sarvasūra(ṃ) b(o)dh(i)satvam āmantrayat(i) sma.375 śrṇu kulaputra.

(bhū)tapūrvam sarvasūrār[ti]te dhvani navānavaty asaṃkhhyeyāṃ kalpān anusmarāmi.376 tatra dvādaśa buddhakoṭyo babhūva ratnottamanāmānas tathāgata.377 tatraḥm dānasūro vabhūvaṃ candro nāma. te dvādaśa buddhakoṭīr378 mayā paryupāsitāḥ khādanīyabhojanīyavastrapuṣpa-mālyagandhavilepanaṃ yathāsukhaṃ379 praṇītenāhareṇa sarvasukhopadhanenopasthitāḥ upasthāpya ca tatra mayā [vyākaraṇa]ṃ anuttarāyāṃ samyaksambodhau pratilabdham* ||


(te cā)ṣṭādaṣa buddhakoṭyō mayā paryupāśi/40r/tāḥ382 yathā tathāgatānāṃ pratyarha<ṃ>] gandhamālyavilepanālāṃkāravibhūṣaṇena.383 tatra cāhaṃ vyākaraṇam anuttarāyāṃ (s)amyaksambodhau pratilabdham. ||

[123] anusmarāmy ahaṃ384 sarvasūra viṃśati buddhakoṭyāḥ385 sikhisambhavanāmānas tathāgata arhantāḥ samyaksambuddhā loka utpadyanta: pūjitā me te buddhā bhagavanto yathā pratyarha{mā}<ṃ> pūjāsatkāreṇa.> tatraiva386 ca me vyākaraṇam anuttarāyāṃ samyak-sambodhau pratilabdham*387 na cādyāpi kālasamayam abhūd vyākaraṇāya. ||
[124] anusmārāmy aham sarvasūra viṃśatī eva buddhakotyāḥ kāśyapanāmānas tathāgataḥ arhantaḥ samyaksambuddhā loka udapadyaṃ: tatrāham api pradānaśūro bhūvanā kṛtaṃ me teṣāṃ tathāgataṃ upasthānam. 1042. gandhena mālavyena vilipanena tathāgata-gurūpasthānenaopasthitāḥ yathā tathāgatāṃ gurūgauravāṃ kartavyāṃ tathā kṛtaṃ. tatraiva ca me vyākaraṇaṃ anuttarāyāṃ samyaksambodhau pratilabdhaṃ. 1045. [125] anusmārāmy aham sarvasūra śroḍaśa buddhakotyo bhūvan vimalaprabhāsānamānas tathāgataḥ arhantaḥ samyaksambuddhāḥ tena ca kālena 1047 tena samayenāhāṃ grhapatiḥ abhūvadāḥ ādiyo mahādhano mahā/46v/bhogaḥ sarvasvaparītyāgī. te ca mayā śroḍaśa buddhakotyoḥ pūjitā āstaraṇaprāvaranaṃ gandhena mālavyena vilipanena vibhūṣaṇačchādānena ca. 1051. yathā tathāgatāṃ gurūpasthānenaṃ kṛtaṃ. 1052. tatraiva ca me vyākaraṇaṃ anuttarāyāṃ samyaksambodhau pratilabdhaṃ. na ca me kālaṃ na samayam abhūd vyākaraṇaṃ. ||

[126] śṛṇu sarvasūrānusmārāmy aham paṃcanavatīr buddhakotyo loka utpānṇy abhūvan sarve śākyamunisahānanāmānas tathāgataḥ arhantaḥ samyaksambuddhāḥ aham ca tena kālena tena samayena ca tenāyāṃ bhūd apanāṃ/vaṇ; K vilepanenaopasthitāḥ yadhā; V vilepanenaopasthitāḥ yadhā; K om. tathāgata-gurūpasthānenaṃ; B tathāgata-gurūpasthānaṃ. 1043. E karttayam. 1044. I gurūpasthānenaṃ kartavyaḥ tatrāpi vyākaraṇaṃ anuttarāyāṃ samyaksambodhau pratilabdhaḥ; I om. me; K gurugauravāṃ kartavyaḥ(m) tatrāpi me nuttaraṇaṃ samyaksambodhau vyākaraṇaṃ pratilabdhaṃ*; I om. tathā kṛtaṃ & ca; B samyatsambodhau pratilabdhaṃ; E samyaksambodhau pratilabdhaṃ. 1046. aham śūnṣeṣa śroḍaśa buddhakotyoḥ bhūvaṃ tathāgataḥ gandhena mālavyena vilipanenaopasthitāḥ cchādānena ca. I ca: B samyatsambuddhāḥ & ca; B samyatsambuddhāḥ. 1048. I abhūvan; I abhūvat; K abhūd. 1049. I mahābhojaḥ(m) s varsvaparītyāgaḥ mahātīgyaḥ te ca 1050. I kē ca śroḍaśa buddhakotyoḥ me pūjitā (K o-ṭhā); I om. mayā; B śroḍaśa (d); E śroḍaśa buddhakotyoḥ. 1051. I vilepanena vibhūṣaṇačchādānena ca.; I vilepanenaopasthitāḥ yadhā; I om. vibhūṣaṇa & ca; K vilepanena; K vibhūṣaṇačchādānena & ca. 1052. DE <gu>-rūpasthānenaṃ kṛtaṃ (E kṛtaṃ*); I gurūpasthānenaṃ tathā kṛtaṃ. 1053. I karttayam ca me nuttaraṇaṃ samyaksambodhau vyākaraṇaṃ (I om.vyākaraṇam) pratilabdhaṃ na kālaṃ; I om. ca me; E samyaksambuddhau[au] na ca me; E om. pratilabdhaṃ. 1056. I sarvaṃ[au] svarūpare; I sarvaṃ anusmārāmy. 1055. I paṃcanavatīr buddhakotyoḥ loka utpanṇā sarvve; I paṃcanavatīr kottyo buddhānāṃ loka u[dapadi]. sarve; K paṃcanavatīr kottyo buddhānāṃ loke udapadyanta. sarve; EIK om. abhūvan; 1059. B śākyamuni<saha>ṇāmnānas tathāgataḥ arhantaḥ; DE śākyamuni<saha>ṇāmnānas tathāgataḥ arhantaḥ (E o-gatāraḥ); K śākyamunisahānaḥ tathāgataḥ arhantaḥ. 1057. I anuṣṭanaḥ tena samayena rājā; E om. ca & ca; I om. samayena rājā; I om. ca. 1058. D paryupāsitaḥ me paṃcanavatīr buddhakotyāḥ śākyamunī nāmādhayās; E paryupāsitaḥ me paṃcanavatīr buddhakotyāḥ; I paryupāsitaḥ me tathāgataḥ paṃcanavatīr kottyoḥ śākyamunīnāmādhayās; I om. buddha-ḥ; K paryupāsitaḥ me tathāgataḥ paṃcanavatīr kottyoḥ śākyamunīnāmādhayās. 1059. D gandhena mālavyena vilepanena <ā>-staraṇaprāvaranaṃ kṣa(ḥ)tradhāvajapātākābiḥ ca: tatraiva ca me 53 (Ms C)
[124] anusmarāmya ahām sarvaśūra vimśaty eva buddhakotyaḥ kāśyapanāmānas tathāgataḥ 388 samyaksambuddhāḥ tatrāham api danaśūro bhūvaṃ kṛtaṃ me teṣaṃ tathāgatānāṃ upasthānaṃ gandhena mālyena vilepanena tathā gurūpasthānenaopasthitāḥ 389 yathā tathāgatānāṃ gurugauravaṃ kartavyaṃ tatrāpi me vyāka/40v/raṇam anuttarāyāṃ samyaksambodhau pratilabdham* || [125] anusmarāmya ahām sarvaśūra śoḍaśa buddhakotyo bhūvaṃ vimalaprabhanāmānas tena kālena tena samayenāḥam grhapatir abhūvaṃ āḍhyo mahādhano mahābhoga sarvasvaparyāgī.

te ca śoḍaśa buddhakotyo me pūjitāḥ āśtaraṇaprāvaranaṇaṃ gandhamālyavyilepanena-cchādanena yathā tathāgatānāṃ 390 gurūpasthānaṃ kartavyaṃ tathā ca mayā kṛtaṃ tatraiva ca me vyākaṇaṃ anuttarāyāṃ samyaksambodhau 391 pratilabdham na ca me tathāgataḥ nāmagrahaṇena vyākāṛṣyāḥ tat kasmād dhetoḥ nāsaḥ kālo na samayo <abhū> d vyākaṇāya. || 392
[126] śṛṇu sarvaśūraṇusmarāmya ahāṃ pāṃcanavati kotyo buddhānāṃ loka udapādi sarve śākyamunināmānas 393 tathāgataḥrantaḥ samyaksambuddhāḥ ahāṃ ca tena kālena tena samayena ca rājā bhūd dhārmiko dharmarājā. 394 paryupāsi/41v/tā me te pāṃcanavati buddhakotyoḥ śākyamunināmadh[eyās] ta(thāgataḥ gan)dḥ(a)mālyacūrṇacīvāracchataravajapata(kā)vyilepanenāśtaraṇaprāvaranaṇaḥ tatraiva ca me vyākaṇaṃ anuttarāyāṃ 395 samyaksambodhau pratilabdham*
[127] anusmarāmy ahāṃ sarvaśūra navatīr buddhakotyāḥ krakatsundanāmānas tathāgatā arhantaḥ samyaksambuddhā loka udapadynāntāḥ; ahāṃ ca tena kālena tena samayena brahma <nā> Kumāro bhūvā ādhyo mahādhanā mahābhogā pradānātāt samayasvaparītyāgī. te ca mayā tathāgatā sarve upasthiṭāḥ gandhena mālyena vīlepanenāṣtarāṇaśāprāvarāṇena vibhiṣāñcchādānena. yādṛśaṃ ca tathāgatānāṃ upasthānaṃ kṛtaṁ tatraiva ahāṃ ca me vyākaraṇaṃ anuttarāyāṃ sa/47v/myaksambothdā pratilabdhaṃ na ca me kālaṃ na samayam vyākaraṇyai.||

[128] anusmarāmy ahāṃ sarvaśūrāṣṭādaśa buddhakotyāḥ loka udapadynāntāḥ sarve kanakaṃunīmānas tathāgatā arhantaḥ samyaksambuddhāḥ ahāṃ ca tena kālena tena samayena prādānāśūro bhūvāṃ paryupāsīta me te tathāgatā arhantaḥ samyaksambuddhāḥ pūjitāḥ ca gandhena mālyena vīlepanenāṣtarāṇaśāprāvarāṇena vibhiṣāṇena. yathā tathāgatānāṃ gurūpasthānāṃ tathā me upasthitāḥ tatraiva ca me vyākaraṇaṃ anuttarāyāṃ samyaksambodhā pratilabdhaṃ na ca me kālaṃ na samayam vyākaraṇyai. 1077

vyākaraṇaṃ; E vīlepanena āṣtarāṇaprāṣtarāṇaśāprāvarāṇaḥ cchatradhvajapatātābhīṣa ca tatraiva ca vyākaraṇaṃ ... pratilabdhaṃ; E om. me; IK vīlepanena āṣtarāṇaprāṣtarāṇena cchatradhvajapatakānena ca. tatraiva (I tatreva) ca me vyākaraṇaṃ ... pratilabdhaṃ ((K a-labdhaṃ)*). 1060

DE sarvvasūra (E sarva-°) navatīr vuddhakotyāḥ krakatsundanāmānas (E kraku-°); IK nava kotyāḥ krakasundanāmānā (I °-nāmā(nah))); IK om. buddha-°. 1061

E tathāgatārāṇaḥ; D samyaksamvuddhā loka udapādyantaḥ; I samyaksambuddhāloke utpadyaṃta(°); K samyaksambuddhā loka udapādyantaḥ. 1062

d tena kālena tena (tena) samayena vrāhma <nā> Kumāro bhūva; E tena kālena tena samayena vrāhma <nā> Kumāro bhūvaṃ; IK tena kālena tena samayena (K om. tena samayena) brahmaṇakumāro bhū; B brahmaṇakumāro, cf. FG; A lacuna. 1063

D sarvvasvaparītyāgī te ca mayā tathāgatā; E sarvvasvaparītyāgī te na ca mayā tathāgatā sarve; I sarvāstiparītyāgī. te ca tathāgatāḥ; IK om. mayā.

DE gandhena (E gandhena) mālyena vīlepanenāṣtarā <na>-prāvarāṇena (D °-āṣtarā <na>-°) vibhiṣāñcchādānena (E °-ne <na>-). yādṛśaṃ (D na) instead of ca, E om. ca) tathāgatānāṃ. 1065

I vīlepanena. yathā tathāgatānāṃ pratyarhaṃ tathopasthānāṃ kṛtaṃ tatraiva; I om. āṣtarāṇaśāprāvarāṇena vibhiṣāñcchādānena. yādṛśaṃ ca; K vīlepanena āṣtarāṇaśāprāvarāṇena vibhiṣāṇena. yathā sāṇaṃ tathāgatānāṃ pratyarhaṃ tathopasthānāṃ kṛtaṃ tatraiva; K om. ācchādāna & ca.

A na sa)ṣmayāṃ vyākaraṇyai.|| end of lacuna, continues from verse 51b. 1066

A sarvasūra: aṣṭā[da]ṣa (buddhakotyō loka utpadyaṃ) [ti or t°]; A a reconstruction uppanā abhuvaṃ* is equally possible; B buddhakotyō loka utpadyantaṃ; E sarvāṣṭāśādāsa; I buddhakotyō loka udāpādi; K buddhakotyō loka udapadyantaṃ. 1067

d sarve; A kanakamunināmā <na>-s; K kanakamunināmāḥ. 1068

Aī om. ca.

AIK dānāśūro bhūvaṃ (K bhūt*); AIK om. pra-°; D prādānāśūro bhūvaṃ:

I paryupāsīta [ni] me.

B samyatsambuddhāḥ pūjitāśa; AIK om. pūjitāśa ca.

I vīlepanena āṣtarāṇaśāprāvarāṇavibhūṣāṇaṃ. yathā tathāgataugurupasthānāṃ; K yathā tathāgatā <nāṃ> gurupasthānāṃ; BDE gurupasthānāṃ. 1074

B u <na>-sthitāḥ; K upasthitāḥ(!).

A tatraiva ca mayā; I tatra ca me; I om. eva.

K om. me.

AIK vyākaraṇyāyai

54 (Ms C)
[127] anusmarāmy ahaṃ sarvasūra navati kotyaḥ krakatsundanāṃnas tathāgatārantaḥ samyaksambuddhā loka utpannā abhūvan* ahaṃ ca tena kālēna tena samayena brāhmaṇaṃkumāro bhuvan* aṣṭhyo mahādhana mahābhogaḥ mahāpradānadātā sarvāsti-parityāgī. te ca mayā tathāgataḥ sarve upasthitāḥ gandhaṃysaṃvilepanenastaraṇaṃprāvaraṇa-vibhūṣaṇena. yādṛśam tathāgatānāṃ upasthānāṃ tathā teṣām mayā pratyartham upasthānaṃ kṛtaṃ. tatraiva ca me vyākaraṇam anuttarāyaṃ samyaksambodhau pratilabdhāṃ. na tu te māṃ nāmagrahaṇena vyākarsyāḥ tat kasmād dhetōḥ na samayo vyākaraṇāyeta. ||

[128] anusmarāmy ahaṃ sarvasūraṣṭādaśa buddhaṃkṣaṃ loka utpannā abhūvan* sarve kanakamunāṃnas tathāgataḥ arhantaḥ samyaksambuddhā ahaṃ ca tena kālēna pradānasūro bhuvan* paryupāsitāś ca me te tathāgataḥ gandhaṃysaṃvilepanenastaraṇaṃprāvaraṇaṃvibhūṣaṇena yathā tathāgatagurupasthānāṃ tathā me upasthitāḥ tatraiva ca me vyākaraṇam anuttarāyaṃ samyaksambodhau pratilabdhāṃ. na cāham tair anutpattikādharmaṃsāntyā vyākṛtaḥ. tat kasmād dhetōḥ [na ca me kālo] na sama/42r/yo bhūd vyākaraṇāya. ||] 409

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396. G pratilabdha[m*] || anusmarāmy ahaṃ sa(rvasūra navati kotyaḥ kra)kati[sundanāṃnas
397. G abhūvan* a(haṃ ca tena kā)l(e)na tena
398. G bhuvan
399. G mahā(pradā)nadātā
400. G te ca tathāgataḥ; G om. mayā
401. G vyākārsuḥ
402. A na sa)mayaṃ vyākaraṇāya. ||, end of lacuna, continues from verse 51b; A om. iti; G sa:mayo
403. F anusmakā[!my]: A sarvasūra: astā[daśa] (buddhaṃkṣaṃ loka utpadyāṃ)[ti or t*]: A a reconstruction utpannā abhūvan* is equally possible; G utpan<n>ā abhūvan*
404. A ś-nāmā<na> ś tathāgatārantaḥ
405. A ahaṃ tena kālēna dānasūro; A om. ca & pra-.°
406. A paryupāsitā me te tathāgatārantaḥ samyaksambuddhā gandhena. mālyena vilepanē(sa[rana]-
407. (prāvaraṇena vibhūṣan)e(na); G gandhamālā-.°
408. AG o-gurūpastiṣṭaṃ
409. A tatraiva ca mayā
410. A (pratilabdha[m. na ca me kālaṃ na samayaṃ vyākaraṇāya ||; A om. na cāhaṃ tair anutpattika-
dharmaṃsāntyā vyākṛtaḥ. tat kasmād dhetōḥ & bhūd

54 (Ms F)
[129] anusmarāmy aham sarvasūra\textsuperscript{1078} trayodaśa buddhakotyo loka udapada/48/vyākaraṇa: sarve vabhāṣāśrīnāmaṇas\textsuperscript{1079} tathāgatah arhantaḥ samyaksambuddhāḥ\textsuperscript{1080} te ca me tathāgataḥ pūjitaḥ pujitā āśarana-prāvaṇaṇa\textsuperscript{1081} gandhena mālāyena vīlepanācchādānabhiṣaṇaṇa\textsuperscript{1082} yathā tathāgataṇaṁ gūrūpaṭhānaṁ kṛtāṁ\textsuperscript{1083} tāḍṝṣam upasthānam upasthitāḥ taṁ ca tathāgatair nānādharmamukhāṁ bhāṣātāṁ arthavainaviniścaye\textsuperscript{1084} tatraiva ca me\textsuperscript{1085} vyākaraṇam anuttarāyāṁ samyaksambodhau pratilabdham\textsuperscript{1086} na cāḍyāpi samayāṁ vyākaraṇāya.  

[130] anusmarāmy aham sarvasūra pāṃcaviṃśatāḥ buddhakotyaḥ pūṣyaṇāṁ śaṇas\textsuperscript{1087} tathāgataḥ arhantaḥ samyaksambuddhāḥ loka udapadyantā.\textsuperscript{1088} aham ca tena kālēna\textsuperscript{1089} tena samayena /48/vyākaraṇa: sarve vabhāṣāśrīnāmaṇas; D trayodaśa ... vabhāṣāśrīnāmaṇas; E tra[y(o)]dāśa k(o)[t(y)[o]] \{I\}[I\}ka ujapadyantā sarve vabhāṣāśrīyāṁ samayāṁs; E om. buddha-\textsuperscript{1090}; I trayodaśa ... loka udapadyantā. sarve vabhāṣāśrīnāmaṇaḥ; K trayodaśa ... loka udapadyantā: sarve vabhāṣāśrīnāmaṇaḥ.  

[131] anusmarāmy aham sarvasūra aṣṭādasāḥ buddhakotyo vipāṣyināmaṇaḥ\textsuperscript{1094} tathāgataḥ arhantaḥ samyaksambuddhāḥ loka udapadyanta:\textsuperscript{1095}  

\textsuperscript{1078} E anusmarāmy a ਹਾਮ sarvasūra  
\textsuperscript{1079} T trayodaśa buddhakotyo loka udapādi: sarve vabhāṣāśrīnāmaṇas; D trayodaśa ... vabhāṣāśrīnāmaṇas; E tra[y(o)]dāśa k(o)[t(y)[o]] \{I\}[I\}ka ujapadyantā sarve vabhāṣāśrīyāṁ samayāṁs; E om. buddha-; I trayodaśa ... loka udapadyantā. sarve vabhāṣāśrīnāmaṇaḥ; K trayodaśa ... loka udapadyantā: sarve vabhāṣāśrīnāmaṇaḥ.  
\textsuperscript{1080} E tathāgata-ṁ-arhanta samyaksambuddhāḥ  
\textsuperscript{1081} A tathāgataḥ arhantaḥ samyaksambuddhāḥ paryupāsita me te tathā[ga]tāḥ arhantaḥ samyaksambuddhāḥ āśarana-prāvaṇaṇa; A om. ca (?) K samyaksambuddhāḥ āśarana-prāvaṇaṇa; AK om. te ca me tathāgataḥ pūjītāḥ I samyaksambuddhāḥ paryupāsita me te tathāgataḥ arhantaḥ samyaksambuddhāḥ āśarana-prāvaṇaṇa; D samyaksambuddhāḥ te\{na\} ca me tathāgataḥ.  
\textsuperscript{1082} AD vīlepanācchādānabhiṣaṇaṇa; I vīlepanaṇa <ā> cchādānabhiṣaṇaṇa  
\textsuperscript{1083} DEI gūrūpāṭhānaṁ kṛtāṁ (I om. kṛtāṁ); AIK om. kṛtāṁ  
\textsuperscript{1084} AIK tais ca tathāgatair nānādharmamukhāḥ (I "-su(')kāhā") bhāṣātārthavainaviniścaye: (I om. ṑuṇaya-; A ṑyān or ṑyāt); D tais ca tathāgatair nānādharmamukhāṁ bhāṣātāṁ arthavainaviniścaye (E ṑiṇiścītā)  
\textsuperscript{1085} D tatraiva ca me; I tatra ca me; I om. eva  
\textsuperscript{1086} E samyaksamvodbhude pratiavādhavaṃ  
\textsuperscript{1087} A sarvasūra: viṃśa buddhakotyoḥ pūṣyaṇāmaṇaḥ; A om. pāṃca; I sarvasūr āṁ ahaṁ pāṃcaviṃśad budhakotīḥ pūṣyaṇāmaṇaḥ; K aham sarvasūra pāṃcaviṃśad budhakotyaḥ pūṣyaṇāmaṇaḥ; D pāṃcaviṃśatī  
\textsuperscript{1088} A sa[mya]ksambuddhāḥ loka udapādi:; B utpadyantā; D udapadyantā; IK udapadyantā: (K ṑ.yaḥ<ṃ>ta:)  
\textsuperscript{1089} AK om. tena kālēna; D aham ca {me} tena kālēna  
\textsuperscript{1090} A pravrajito bhūvan-; D pravrajito bhūva; EIK pravrajito bhūt*  
\textsuperscript{1091} A yathā [ā]naṇaṭeitarī mamopasthānam; B tathāgataḥ yathā āṇanda etarī mamoḥ long lacuna; I tathāgataḥ yathā āṇanda etarī mamoḥpāthaṁ; K tathāgataḥ yathānanda etarī mamoḥpāthaṁ; AIK om. upasthāyaka; DE om. upasthānem.  
\textsuperscript{1092} E upatiṣṭhitāṁ: tāḍṝṣam ca me; I upatiṣṭhitāṁ. tāḍṝṣam; I om. ca me; B tāḍṝṣam ca m(e), end of lacuna.  
\textsuperscript{1093} A tatraiva ca mayā vyākaraṇam anuttarāyāṁ samyaksambodhau pratilabdhaṁ na cāḍyāpi (āpi me samayāṁ) vyākaraṇāya; AIK om. abhūd; I tatraiva cāham anuttarāyāṁ samyaksambodhau (vyā) (ākaraṇām) pratilabdhaṁ na cāḍyāpi samayām vyākaraṇāya |; I om. me; K tatraiva ca me vyākaraṇam anuttarāyāṁ samyaksambodhau pratilabdhaṁ na cāḍyāpi me samayāṁ vyākaraṇāya. |; B samyakṣambodha; E pratilabdhaṁ na cāḍyāpi mayā samaya<ṃ> bhūd  
\textsuperscript{1094} AIK sarvasūra dvādaśa buddhakotyo (I ṑ-koti; K ṑ-kotiḥ) vipāṣyināmaṇaḥ (K ṑ-nā); DE sarvasūra (E ssarvva-) aṣṭādaśa vuddhakotyo vipāṣyināmaṇas; B vipāṣyināmaṇas  
\textsuperscript{1095} AK tathāgataḥ arhantaḥ samyaksambuddhāḥ (K ṑ-āḥ) loka utpannāḥ (A ṑ-āḥ); I tathāgata loka utpāṇā; I om. arhantaḥ samyaksambuddhā; DE om. loka udapadyanta:  

55 (Ms C)
[129] anusmāramy aham sarvasūra trayodaśa buddhakotyo loka utpanā abhūvan* sarv[e] (ava)bhāsaśrīnmānas410 tathāgatārhaṁ samyaksambuddhāḥ paryupāsitāt ca me te tathāgatārhaṁ411 samya(ksaṁ)buḍḍhāḥ āśṭaraṅaprāvaṇaṇa puṣpadhūpaganḍhamālāvile<śa>nena.412 yathā tathāgatā(ṇā)m upasthānaṁ kartavyam ānuttarakarṇaṇaṁ tāḍreṇapasthāṇenopasthitāḥ413 taṁ ca tathāgataṁ nāṇḍharmamukhāḥ bhāṣī(ṭa) arthavinaya-<śa>niścayāḥ tatraiva ca me vyākaraṇam anuttarāyaṇaḥ414 samyaksambodhau pratilabdhām na ca(d)ṣṭiḥ api samayo bhūd anuttapattikadharmakāntiyakarṇaṇaḥ415
[130] anusmāramy aham sarvasūra pāṃcaviṃśatīr buddhak[o]ṭyaḥ puṣyanmānas tathāgatārhaṁ samyaksambuddhāḥ416 loke babhūvuh aham ca tena kālena tena samaye(ṇa) prabrjito bhūvan* paryupāsitāt ca417 me te tathāgatāḥ yathānanda etarḥi418 mānopaṣṭhānaṁ upa(t)i/42v/ṣṭhāti. tāḍreṇaḥ ca me te tathāgatāḥ419 up[aḥ]ṣṭ[āḥ] (tatraiva c)āha[m] vyākaraṇam420 anuttarāyaṁ samyaksambodhau pratilabdhav(ā)n na caḍyāpi samayo bhūn mamānuttapattikadharma-kānti[r] vyākaraṇaḥ. ||421
[131] anusmāramy aham sarvasūra dvādaśa buddhakotyao422 vipāṣyinmānas tathāgatārhaṁ samyaksambuddhāḥ loka utpanāḥ423

410. A loka udapādi: sarve vabhāsaśrīnmānas; A om. abhūvan*
411. A tathāgataḥ arhantaḥ samyaksambuddhāḥ paryupāsitāt me te tathā[ṇā] arhantaḥ; A om. ca (?); G samya(ksaṁ)buḍḍhāḥ
413. A gurūpastaṁ tāḍreṇaḥ upasthānaṁ upasthitāḥ; A om. kartavyaṁ; G yathā tathāgataṁ tāḍreṇaṁ upasthānaṁ kartavyam tāḍreṇopasthitāḥ[na]ṇaṣṭanopasthitāḥ
414. G nāṇḍa(dharma)mukhāḥ (bhāṣīta arthavinayaviniścayāḥ tatraiva ca me vyākaraṇaḥ) naṁ anuttarāyaṁ; A arthavinayaviniścayāḥ (or ṣ-āt)
415. A cā[ṇā]pi samayaṁ vyākaraṇāya ||; A om. bhūd anuttapattikadharmakānti; G samya(ksaṁ)buḍḍhau anuttapattikadharmakāntiyavyākaraṇaḥ. ||
416. G aham sarvasu(ṇa)ḥ pāṃcaviṃśatīr buddhakotyaḥ puṣyanmānas tathāgatārhaṁ samyaksambuddhāḥ; A viṃśa buddhakotyōḥḥ puṣyanmānas tathāgataḥ arhaḥ[ntāḥ] samyaksambuddhāḥ; A om. pāṇca-5
417. A loka udapādi: aham ca tena kārena pravrajito bhūvan* paryupāsitāt me te; A om. babhūvuh & tena samayena & ca; G tena kāl[ena (te)] na samaya(ṇa) prabrjito bhūvan* paryupā[ṇ]āḥ ca me te
418. A yathā [ā]ḥ[na]ṇaṣṭaṁ pravrajito bhūvan* paryupāsitāt me te; A om. babhūvuh & tena samayena & ca; G tena kā[na]ṇena prabrjito bhūvan* paryupā[ṇ]āḥ ca me te
419. A yathā [ā]ḥ[na]ṇaṣṭaṁ pravrajito bhūvan* paryupāsitāt me te; A om. babhūvuh & tena samayena & ca; G tena kā[na]ṇena prabrjito bhūvan* paryupā[ṇ]āḥ ca me te
420. G mamo(ṇaḥ) upaṇiṣṭhati. (tāḍreṇaḥ ca) m(e) te tathāgata
421. A tatraiva mayā vyākaraṇam
422. A pratiñdhabhiṅnaḥ na ca(d)ṣṭiḥ api samayenaḥ [vyā]karaṇaṇaḥ; A om. bhūn mamānuttapattikadharmakānti[r]; G prati}|(lab)dhabhiṅaḥ ... -dharmakāntiyakarṇaṇaḥ. ||
423. A buddhakotyo; G buddhakotya[ṇa]ḥ
paryupāsitā me te tathāgataḥ arhangataḥ samyaksambuddhāḥ
dhāraṇapravaranenañcchādana-
gandyāvilepanenaḥ yathā tathāgatopasthānaṃ tathā upasthitā.
aham ca tena kālana tena samayena pra/49r/brajjīt bhūvan*
tatraiva ca vyākaranam anuttarāyāṃ samyaksambodhau pratiladbhavān
cādyapi samayaṃ vyākaranāya na cireṇa kālana.  
[132] yaḥ paścimako vipaśyī loka utpapnaḥ sa imaṃ samghātaṃ dharma-
yāyaṃ bhāṣitaṃ* tam aham jñātvā tasmin samaye jāmbudvīpe sapta-
ratnavarṣaṃ pravṛṣṭavān* tādā te jāmbudvīpakāḥ satvā adarśā śaṃvrttāḥ tatraiva
cāham vyākaranam anuttarāyāṃ samyaksambodhau pratiladbhavān*
taña cireṇa kālasamayenañdyāpi māṃ na vyākaroti. 

[133] āha. katamaḥ sa bhagavan kālaḥ katamaḥ sa samayaḥ bhagavān āha.
śṛṇu sarvasūra tato dvyaśamkhayaīyaḥ kalpaṃ dīpanka/49v/ro nāma
tathāgato rhan samyaksambuddho loka utpapādi. tato hāṃ sarvasūra tena
cālana tena samayena mēgho nāma māṇavako bhūvān* yадā ca bhagavan dīpankaras
tathāgato loka utpapnā tadāham api tasmin kāle tasmin samaye brahma-
caryam acārṣam

1096. AIK om. arhantaḥ samyaksambuddhāḥ; DE om. paryupāsitā me te … samyaksambuddhāḥ; B
sammyatsambuddhāḥ
1097. AIK dhāraṇapravaranena gandyāvilepanena (A (gandha-)); AIK om. ācchādana; B
dhāraṇapraṛbhāḥ(ā)ṇānenañčchāda=na>gandha-; DE āstaraṇapravaranena(E a-i=a)ācchādanagandyāvilepana
1098. AIK tathaḥ me upasthitāḥ
1099. I aham tena kālana tena samayena; I om. ca
1100. A pravrajito bhūvan tatraiva me vyākaraṇam anuttarāyāṃ samyaksambodhau: pratiladbhavān
na cireṇa kālana; A om. ca & na cādyapi samayaṃ vyākaranāya; I pravrajito bhūt* tatraiva ca me vyākaraṇam
a(nuttarāyāṃ samya)ksambodhau pratiladbhavān na cireṇa kālana samayena; I om. na cādyapi samayaṃ vyākaraṇa;
K pravrajito bhūt tatraiva cāham anuttarāyāṃ samyaksambodhau vyākaraṇam pratiladbhavān [n]a cireṇa kālana; K om.
na cādyapi samayaṃ vyākaraṇāya; B samyaksambodho; D tatraiva vyākaraṇam … pratiladbhavān; D om. ca; E pratiladbhā<
vān>
1101. A yaḥ paścimako vipaśyī loka utpapna tenāyaṃ samghātadharmaprayāyaṃ; A om. sa imaṃ; B 
<yaya>pah(!)scimako vipaśyī loka utpadyannāḥ(!); DE yaḥ (E yat) paścimako vipaśī loka (E yoka!) utpapāna
1102. A [pravrasitavān*] tādā te jāmbudvīpakās; D pravṛṣṭavān* tādā te jāmbudvīpakās; E pravṛṣṭavān*
tādā te jāmbudvīpakās; I <pravṛṣṭavān* tādā te jāmbudvīpakās; K pravṛṣṭavān* tādā (ḥam) te jāmbudvīpakās
1103. B adarśā śaṃvṛtṛ; E adarśā śaṃvṛtṛḥ; I tatreva
1104. B saṃ<mya>ṃsamodbuddha; A pratiladbha(vān*); E pratiladbhavām
1105. A (tātasa) c(i)r(e)nā kālasamayenañdyāpi sa māṃ (vyāka)rotu; A om. na; E tātasa cireṇa ?kālānādyāpi haṃ anyathābhāvas samjaṭāha† (ham misread mām?); E om. a-samaya- & māṃ na vyākaroti; IK ca māṃ
1106. A āha. katama samayaḥ; A om. sa bhagavan kālaḥ katamaḥ & sa; B bhagava …<sa sama>-yaḥ; E katama
sa bhagavanṃ kālaḥ katamaḥ karyamḥ (o)ṃ samayaḥ; E om. āha & sa; K āha. katamaḥ sa kālaḥ katamaḥ samayaḥ; K om.
bhagavan & sa; D bhagavān; I bhagavan*
1107. B bhagavān ṣuḥa.
1108. A tato py asamkhayaīya kalpaḥ dhvitäṃ dīpankaras; A om. nāma; E śṛṇu ssaa<rvv>-śūra tato
dvyaśamkhayeyai kalpaḥ dvī(ṛ)pankaro nāma; B dvyaśamkhayeyaiḥ; I dvīya[r]dhūya(ṛ)ṃvīkayaīya kalpaḥ dvī(ṛ)pankara
(ddi misread as dvī<)n>a-ma; DK kalpaḥ dīpankaro
1109. A rhan samyaksambuddho loka utpapādi. aham tena; A om. tato & sarvasūra; B rha; IK rhan* (I lacu)
samyaksambuddho loka utpapādi. tato haṃ tena; IK om. sarvasūra
1110. A bhūvan; DE tena samayena. me<gha>-ghoṣa nāṃ (ān)a tathāgato(!) bhūvan*; B māṇa<va>-ko; I
māṇavako bhūt*; K māṇavako bhūvan*
1111. AIK yadā sa dīpankaras IK dīpan-; AIK om. ca bhagavan; E yadā ca bhagavām dīpankaras
1112. AIK aham api; AIK om. tadā

56 (Ms C)
Paryupāsītāḥ ca me te tathāgatāḥ puspadhūpagandhamālyavilepanenābharaṇaprāvarāṇena yathā tathāgatānāṃ upasthānaṁ ca tatha me upasthi(tā.)

Ahaṃ ca tena kālena tena samayena pravrajito bhūvan* tatraiva cāhaṃ vyākaraṇam anuttarāyāṃ sa(mya)ksambodhau pratilabdhevān ca n cireṇa kālena

[132] yaḥ paścimako vipaṣṭī loka utpannāḥ sa imaṃ sa(m)gh(ā)ṭadhārmaparyāyam bhāṣitavān* tam ahaṃ jñātvā tasmin samaye jaṃbuddvīpe saptaratnavasaṃ pravarsitavān* tadā te jaṃbuddvīpākāḥ satvā adaridrāḥ sāmyaḥ 428 tatraiva cāhaṃ vyākaraṇam anuttarāyāṃ samyaksambodhau prati(labdha)/43r/vān* tatas cireṇa kālasamayenādyāpi ca mā(m) na vyākaroty 429 anupattatt(k)adhamkasāntivyākaraṇena.

[133]430 āhaḥ. katamāḥ ca kālasamaya. yatra bhagavān nāmaparikārtanena vyākṛtaḥ bhagavān āhaḥ. śrūṣa sarvasūra tato dvyaśaṃkhyeyaiḥ kalpair dīpaṃkaras431 tathāgato rhan samyaksambuddho loka udapādi: tato haṃ te<na>432 kālena tena samayena megho433 nāma māṇavako bhūvan* yaddā sa dīpaṃkaras tathāgato loka utpannāḥ tad ahaṃ tasmin kāle tasmin samaye brahmacaryāḥ māḥ caritavān*434

424. A paryupāsītāḥ me te tathāgatāḥ ābharaṇaprāvaraṇena (gandaḥ)mālyavilepanena yathā tathāgatopasthānaṁ; A om. ca & puspadhūpa-0
425. A bhūvan tatraiva me vyākaraṇam … pratilabdhevān*; A om. cāhaṃ
426. A loke utpannāḥ tenāyaṃ samghāṭadharmaparyāyam; A om. sa imaṃ
427. G jaṃbuddvīpe<o> saparatnavarṣaṃ
428. A jaṃbuddvīpākāḥ satvā adaridrāḥ sāmyaḥ
429. A ca sa māṃ (vyāk)aruto: āhaḥ; A om. na & anupattikadhamkasāntivyākaraṇena.; G ca māṃ na vyākaroty
432. G samyaksambuddho<o> loka udapā(di). tato haṃ
433. G te[na] (kālena tena samayena) megho
434. G dīpaṃkaras (tathāgato loka utpannāḥ tad ahaṃ tasmin kāle tasmin sama)ye brahmacaryāṃ caritavān*

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māṇavakarūpeṇa tato haṃ bhagavantan dipāṃkaran tathāgatam dṛṣṭvā prasāda pratilabdhaḥ saptabhir upalair avakīṛṇavān* taca ca tathāgatāvaropitaṃ kuśalamūlam anuttarāyāṃ samyakṣambodhaḥ pariṇāmitam* sa ca māṃ dipāṃkaraṃ tathāgato vyākārsid bhaviṣyasi tvāṃ māṇavakāṇāgatē dḥvany amaṃkhเยyaiḥ kalpaḥ sākyunmin nāma tathāgato rhan samyakṣambudhaḥ / 50/ iti. [1118] [134] tato haṃ sarvasūra dvādaśatālamātraṃ vihāyasamantārkṣe sthitvānupattika-dharmāṅkṣāntiṃ pratilabdhaḥ vā yac ca me sarvasūrāṃsamkhyeyeṣu kalpeṣu brahmacyarnāṃ cīrṇaṃ yac ca pāramitāpratisamyuktāṃ kuśalamūlaṃ tat sarvam āmukhiḥbhūtam ivānusmarāmi yathādyā śvo vā. [1124] tatra mayā sarvasūrānekaṇā satvakoḍṭinīyutasatatasahasrāṃ kuśalesa dharmesu pratiṣṭhāpitaṇi. kaḥ punar vāda sarvasūra «ya» etary ahām anuttarāṃ samyakṣambodhim abhisambuddhaḥ sarvasatvahitāśiṇāḥ kārūṇikaḥ satvānāṃ nirodhadharman desayiṣyāmi.
tato mayā /43v/ sa bhagavān dīpa(m)karas tathāgato drṣṭo drṣṭvā ca mama mahāṁś cittaprasāda435 utpannāḥ prasannacittena ca mayā saptabhīr utpalair avakīrṇo nuttarāyāṁ samyaksambodhau pranidhānaṁ kṛtām436
tato māṁ sa bhagavān vyākārṣid bhaviyasi tvam māṇavakānāgata dhvany asaṁkhyeyaiḥ437 kalpaiḥ śākyamunir nāma tathāgato rhan samyaksambuddho loke
[134] tato haṁ sarvaśūra dvādaśatālamātram vaiḥyasamantarīkṣe sthitvānupattikeṣu dharmesu kṣānti pratilabhāḥ: yac ca me saṁkhyeyesu439 kalpeṣu brahmacaryāṁ cīrṇaṁ. yac ca pāramitāpratisam/44r/(yuktaṁ441) kuśalamūlam tat sarvam āmukhābhūtam ivānusmarāmi yathādyā ś(vo) vā tatra sarvaśūrānekkāni (satvakoṁnayutaśatasahasrāṁ444 kuśaleṣu) [dharmeṣu] pratiṣṭhāpitāni. kaḥ punar vādaḥ sarvaśūra etarhi mamānuttarāṁ samyaksambodhim abhisambuddhasya sarvasatvahitaśiṇaṁ.446

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435. G tato mayā (sa bha) [g] avāṁ dipāṁkaras tathāgato drṣṭo drṣṭvā ca ma[ma mahāṁś citta]prasāda
436. G (pra) [san] [na] [ci] [ttena ca] mayā saptabhīr utpalai[r avakīrṇo nuttarāyāṁ samyaksambodhau prani]dhanām kṛtām
437. G sa bhagav(ā)ṁ (vyākārṣid bhaviyasi tvam māṇavakānāgata dhvany asaṁ)khyeyaiḥ
438. G samyaksam(b)u(d)h(o loke tato haṁ sarvaśūra dvādaśatāla)mātrām vaiḥyasamantarīkṣe
439. A sthitvā anupattikadharma[kṣānti<ṃ> pratilabhvāṁ* yac ca me asaṁkhyeyesu; G sthitvānupattike<śu>] dharmeṣu kṣānti prati(labhāḥ: yac ca me saṁ)khyeyai
440. A brahmacaryāṁ cīrṇaṁ
441. F the first 6 lines of folio 43r are for the better part lost; the text is reconstructed following G.
442. A āmukhībhūta.m ivānusmarāmi.; G i {ta} vānusmarāmi.
443. A tatra me sarvaśūra anēkāni
444. G satvakoṁnayutaśatasaha{ṃ}srāṇi
445. A ka{ḥ}i punar vādaḥ sarvaśūra etarhi mamānuttarāṁ; A om. ya
446. A sarvasatvahitaśiṇaṁ nirodhadharman deśayasya.

buddhavainayikānāṃ satvānāṃ buddharūpeṇa dharman deśayāmi. bodhisatvatvāyikānāṃ satvānāṃ bodhisatvarūpeṇa dharman deśayāmi.⁠¹¹³³ śrāvakavainayikānāṃ satvānāṃ śrāvakarūpeṇa dharman deśayāmi.⁠¹¹³⁴ yena yena rūpeṇa satvā vinayān gacchanti tena tena rūpeṇāham satvānāṃ dharman deśayāmi.⁠¹¹³⁵ e/51r/vaṃ bahuprakāram aham sarvasāra satvānāṃ dharman deśayāmi.⁠¹¹³⁶ [136] tat kasya hetor yathaiva sarvasāra⁠¹¹³⁷ satvā bahuprakāraṃ dharman śṛṇvantī. tathaiva te satvasāraḥ bahuprakāraṃ satvānāṃ dharman deśayānti. te ca satvāṃ teṣu tathāgaṭeṣu kuśalamulāṃy avaropayanti. dāṇāni ca dadanti. punyāni ca kurvanti. svārthe ca pratijāgaranti. maraṇāṃsmṛtiṃ ca bhāvayiṣyanti.⁠¹¹³⁸ te caiva parantreṇa kuśālaṃ karmābhiṣaṃskārāṃ abhiṣaṃskarisyanti.⁠¹¹³⁹ tenaiva ca dharmaśravāna kuśalamulāḥahetunā⁠¹¹⁴⁰ tat pūrvaṃ kuśalamulāṃ saṃsmañyanti.⁠¹¹⁴¹

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¹¹²⁹. AIK om. naitat sthānaṃ vidyate. tat kasya hetoh; B naitam sthānaṃ
¹¹³⁰. A yathārūpayainayikānāṃ; B satvānāṃ dharman deśayāmi. yathārūpayainayikānāṃ; D satvānāṃ dharman deśayāmi. yathārūpayainayikānāṃ; I satvānāṃ dharman deśayāmi. yathārūpayainayikānāṃ; I always dharman deśayāmi in this paragraph; K satvānāṃ dharman deśayāmi. yathārūpayainayikānāṃ; K mostly dharman deśayāmi in this paragraph
¹¹³¹. A devarūpeṇa devānāṃ dharman; A om. devaloke; D devarūpeṇa devaloke dharman dṛṣṭayeṇāmi; E devarūpeṇa devaloke devānāṃ dharman dṛṣṭayeṇāmi; E nagabhavane nāgarūpeṇa nagānāṃ dharman dṛṣṭayeṇāmi; yaksabhavane yakṣarūpeṇa yakṣān(ī)ṃ dharman dṛṣṭayeṇāmi; pretaṃbhavane pretarūpeṇa pretānāṃ dharman dṛṣṭayeṇāmi. manusyaloke manusyarūpeṇa manusyānāṃ dharman deśayāmi; I pr<e> tabhavane; B manusyaloke manu<sya>rūpeṇa; K manu<sya>leko; K om. manusyarūpeṇa
¹¹³². E vuddhavainayikānāṃ satvānāṃ dharman deśayāmi; vodhisa<ta>vainayikānāṃ vodhisatvārūpeṇa dharman deśayāti; E om. satvānāṃ; I om. buddhavainayikānāṃ bodhisatvarūpeṇa dharman deśayāmi; K buddhavainayikānāṃ bodhisatvarūpeṇa dharman deśayāmi
¹¹³³. A om. śrāvakavainayikānāṃ deśayāmi; B odharmāṃ deśayāmi; E śrāvakavainayikānāṃ dharman deśayāti; I om. śrāvakavainayikānāṃ dharman deśayāti
¹¹³⁴. A yena satvā vinayān gacchanti. tena [ā]ḥi(m) rūpeṇa deśayāmi; A om. yena rūpeṇa; B yena yena rūpeṇa satvā vainayān gacchanti deśayāmi; E DE yena yena (E tu) rūpeṇa deśayāti; tena tathā rūpeṇāham satvānāṃ dharman (E dharman) deśayāti; K yena yena rūpeṇa satvā dharman deśayāmi.⁠¹¹³⁵. AIK om. aham; E aham sarvasāra satvānāṃ dharman deśayāmi; IK satvānāṃ dharman deśayāmi.
¹¹³⁶. AI om. alt kaṣaḥ heto (I ॐ-ḥ) yathaiva sarvasāra; DE tat kaṣaḥ heto (E ॐ-ḥ) yathaiva sarvasāra (E ssarva-)
¹¹³⁷. A tathaiva te satvasāra kuśalamulāṃ bahuprakāraḥ kariṣyanti. dāṇāni ca dāṣyaṃ. punyāni ca kariṣya-ṃti. svārthe ca pratijā ni kariṣyanti. maraṇāṃ(smṛtiṃ, incipit lacuna, continues § 144; A om. satvānāṃ dharman deśayāti. te ca satvāṃ teṣu tathāgaṭeṣu & pratijāgaranti; E tathaiva te satvāṃ sārāṃ vahuprakāraṃ satvānāṃ dharman deśayāti: te ca satvāṃ teṣu tathāgaṭeṣu kuśalamulāṃy avaropayanti: dāṇāni ca dadanti punyāni ca kurvanti; I K tathaiva tai (K te) satvasāra (K rāh) bahuprakāraṃ kuśalamulāṃ (K rā-hā) kariṣya-ṃti (K rā-ṇati). dāṇāni dāṣyaṃ. punyāni ca kariṣyanti. svārthe ca pratijāgarantiṃyanti; IK om. satvānāṃ dharman deśayāti te ca satvāṃ teṣu tathāgaṭeṣu; IK om. ca; B vahu-pra>karman satvānāṃ dharman deśayāmi. … dāṇāni ca dadandi. (!) maraṇā[ca]nusmr̥tiṃ <ḅhāvayiṣyanti;] B om. ca; D [sa]tvānāṃ dharman deśayāti.
¹¹³⁸. E karmā<bi>hāsamskārāṃ a>bhiṣaṃskarisyanti; I K te ca evanrūpeṇa (K caivaṃ-ॐ) kuśalāṃ karmābhiṣaṃskārāṃ kariṣyanti; I om. abhi-ॐ
¹¹³⁹. D tenaiva ca dharmaśravānakusālamulāṃ haitunā; I ten<ai>va (K tena, om. eva) ca dharmaśravānakahetunā; IK om. ॐ-kusālāmulā-ॐ
¹¹⁴⁰. K samanusmr̥tiṃṇa ni.
[135] bahuprakāraṁ cāhaṁ sarvasūra satvānāṁ dharman [d](eṣayāmi).\textsuperscript{447} y(e)na y(e)na rūp(e)ṇa satvā vinayaṁ gacchanti (tena tena rūpeṇa satvānāṁ dharman deśayāmi devarūpeṇa devaloke dharman) [d](e)[śayā]ṃ(i\textsuperscript{448} nāgabhavana nāgarūpeṇa\textsuperscript{449} dharman deśayāmi.) [yakṣa]bhavana yakṣarūpeṇa dharman deśayāmi. pretabhavana p\}[r\]e[tarūpeṇa dharman deśayāmi. manusyaloke manusyarūpeṇa dharman de(sayā)m(i).

buddhavaineyānāṁ satvānāṁ\textsuperscript{450} buddharūpeṇa dharman deśayāmi bodhisatvavaineyā/44v/nāṁ satvānāṁ {satvānāṁ buddha}<bodhisatva>rūpeṇa\textsuperscript{451} dharman deśayāmi. yena yenaiva rūpeṇa satvā vinayaṁ gacchanti tena tenaiva rūpeṇa teṣāṁ satvānāṁ\textsuperscript{452} dharman deśayāmi. evaṁ bahuprakāraṁ sarvasūra satvānāṁ dharman deśayāmi.\textsuperscript{453}

[136] tat kasmād dheto\textsuperscript{454} yathaiva sarvasūra satvāḥ bahuprakāraṁ dharma śrōṣyaṁ.\textsuperscript{455} tatraiva te satvasārāḥ\textsuperscript{456} bahuprakāraṁ kuśalamūlanī kariṣyaṁ. dānāni dāṣyaṁ punyāni ca kariṣyaṁ.\textsuperscript{457} svārthe ca jāgariṣyaṁ. maraṇānusmṛtiṁ ca bhāvayiṣyaṁti. te caivaṃrūpaṁ kuśalaṁ karmābhisaṁskāraṁ(k) kariṣyaṁ tena ca dharmaśravaṇahetunā tat pūrvaṁ kuśalamūlaṁ samanuṣmariṣyaṁ.\textsuperscript{458}

\textsuperscript{447} F text according to G; G bahuprakāraṁ, both corrections are executed in Proto-Śāradā script.

\textsuperscript{448} A deśayāmi. yathārūpeṇayānāṁ satvānāṁ tathārūpeṇa dharman deśayāmi. devarūpeṇa devānāṁ dharman deṣ(yā)mi.; A thus for F yena yena rūpeṇa satvā vinayaṁ gacchenti tena tena rūpeṇa satvānāṁ dharman deśayāmi. devarūpeṇa devaloke dharman deśayāmi; G devarūpeṇa

\textsuperscript{449} G nāgarūpeṇa

\textsuperscript{450} A buddhavaineyānāṁ satvānāṁ; G «sa»tvānāṁ, the correction is executed in Proto-Śāradā script.

\textsuperscript{451} A bodhisatvavaineyānāṁ satvānāṁ; G bodhisatvavaineyānāṁ satvānāṁ bodhisatvavaineyānāṁ

\textsuperscript{452} A yena satvā vinayaṁ gacchanti tena te[nā]ga(m) rūpeṇa satvānāṁ; A om. yenaiva rūpeṇa & eva & teṣāṁ

\textsuperscript{453} G dharman deśayāmi. evaṁ bahuprakāraṁ sa(rvaṁ) sa(t)vānāṁ dharman deśayāmi.

\textsuperscript{454} A tat kasya heto

\textsuperscript{455} G sarvaśūra satvāḥ (bahuprakāraṁ dharma śrōṣyaṁ)nti.; A śrṇvanti.

\textsuperscript{456} G tathāiva te satvā «saṃ» sarāha, the “correction” is executed in Proto-Śāradā script; A satv[a]sārā

\textsuperscript{457} G kuśalamūlaṁ bahuprakāraṁ kariṣyaṁ. dānāni ca dāṣyaṁ punyāni ca kariṣya<ṃ>ti.; G ku[śa-la-m]tūlāni kariṣyaṁti. dānāni dāṣyaṁ punyāni ca kariṣyaṁti.

\textsuperscript{458} A svārthe ca pratijāṇā kariṣyaṁ. maraṇānu(ṃ)rti, incipit lacuna, continues § 144; G svārthe ca jāgari(ṣyaṁ). maraṇānusmṛtiṁ ca bhāvayiṣyaṁti. te caivaṃrūpaṁ) kuśalaṁ karmābhisaṁskāraṁ kari(ṣyaṁ tena ca dharmaśravaṇahetunā tat pūrvaṁ kuśala)ṃ tūlāni samāṃśmariṣyaṁti.; G om. «-anu-»

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teṣām tad bhaviṣyati dirgharātram

1142 arthāya hitāya «sukhāya» devānāṃ ca manuṣyānāṃ ca. evāṃ hi sarvasūra saṃghāṭasūtra/51v/sya
dharmapāryāyasya saha śravaṇamāṭreṇaivam aprameyā guṇāṇusamsā bhaviṣyanti.

[137] atha te
dharmaphalavipākāḥ yasya kṛtatvād upacitavād anuttarāṃ samyaksambodiḥ abhisambudhyate sarvasatvahitaśiṣaḥ ca bhavanti. ||1148

[138] atha bhagavāṃs teṣām satvānāṃ cetasaiva cetaḥparivitarkam ājñāya tāṃ etad avocat* asti kulaputraḥ ye dharmam pāṭiyanti1150 ta evāṃ vakṣyanti asti1150 dharino yathābhūtaḥ teṣām1151 mahāpalaṃ sukhavipākam anuttaram dharmasukhaṃ bhaviṣyati.1152

[139] ye satvā mohamūḍhās ta evāṃ vakṣyanti.1153 na santi dharmāḥ na santi dha(mānā)m (pāraga)1154 sa teṣām ma/52r/hāphalaṃ katuṣṭakāvāṃ apāyesūpapatsyate.1155 punaḥ punaḥ ca te apāyabhūmiparāyanaḥ bhaviṣyanti.1156

[140] aṣṭau kalpāṃ nairayikān duḥkhāṃ1157 vedanāṃ anubhaviṣyanti.1158 dvādaśa kalpāni pretayoniṣu duḥkhāṃ1159 vedanāṃ vedayiṣyanti. śoḍāṣa kalpāṇy asureśūpapatsyante.1160 nava kalpasahasrāṇi bhūtapiśācayonīṣūpapatsyante. caturḍaśa kalpasahasrāṇi ajīhvakā bhaviṣyanti.1161 śoḍāṣa kalpasahasrāṇi mātugarbhe kālam kariṣyati.1162 dvādaśa kalpasahasrāṇi māṃsapiṇḍā bhaviṣyanti.1163 ekādaśa kalpasahasrāṇi jātyandhabhūtāḥ prajāsyanti duḥkhāṃ vedanāṃ vedayamānāḥ.1164

[139] ye punaḥ satvā madamūḍhāḥ ||⁴⁶³ ta evaṃ vakṣyanti na santi dharmāḥ nāsti kaścid dharmāṇāṃ pārāgaḥ sa teṣāṃ mahā{dā}n apuṇyaphalalavīpākena-m-apāyeṣu⁴⁶⁴ /45v/ gamisīyanti. punaḥ pusaḥ ca te mohapurūṣā apāyabhūmi-parāyaṇā bhāviṣyanti. [140] aṣṭau kalpāṃ nairayikāṃ vedanāṃ vedaisīyanti. dvādaśa kalpāṃ pretaśayye duḥkhāṃ vedanāṃ vedaisīyanti. śroḍāsa kalpāṃ asuresūpapatsyante. nava kalpasahasrāni bhūtapiśāca-yoniṣūpapatsyante.⁴⁶⁵ caturdaśa kalpasahasrāny ajihvakā bhāviṣyanti. śroḍāsa kalpasahasrāni mātugarbha⁴⁶⁶ kālaṃ kariṣyanti. dvādaśa kalpasahasrāni māṃspapiṇḍo bhāviṣya<nti>;<⁴⁶⁷ ekādaśa kalpasahasrāni jātyandhabhūtāḥ pra/46r/jāsyanti. duḥkhāṃ vedanāṃ vedayamānā

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459. G dirgharā(tram arthāya hitāya sukhāya devānāṃ ca ma)n[usyānāṃ ca.
460. G dharmaparīṣṭayasya sahaśravaṇāmatreṇaśvāpameyaḥ āṃśuṇaṃśā bhāviṣyanti. ||
461. G parasparam evam āhūḥ a(s)ti( anyāḥ kaścit) k[um]a[lo] dharmaphalalavīpākaḥ; G om. ≈-mūla-≈
462. G upacittavād anuttarām
463. G <sa>tvα mandamudhāḥ
464. G teṣā<s>m> mahā{r}n apuṇyaphalalavīpēkaṃ apāyeṣu; read mahad apuṇya-≈(?)
465. F bhūtaśīṣāca-≈; G bhūtapiśā[ca]-≈
466. G mātugarbha<e>>
467. G bhāviṣyanti.

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1165. B bhaviṣyaṇi.
1166. D asmābhir duḥkhām; IK asmākāṁ duḥkhām
1167. I kuksa
1168. I śītoṣṇaṁ ca … vedayamāṇaḥ kṣutvipāsāduḥkhāṁ; D «ve»dayamāṇaḥ kṣutvipāsāduḥkhāṁ
1169. D vahūni ca dṛṣṭadharmaṃvedanīyaṁ duḥkhāṁ {duḥkhāṁ} dṛṣṭa putro; E duḥkhāṁ asmā<ka>ṛ putro, end of lacuna, continues from § 137; IK bahūni dṛṣṭadharmaṃvedanīyaṁ; IK om. ca
1170. E na grhe … mātāpiṭharād utskau; E om. ca; IK na ca (I om. ca) grhe mātāpiṭharāv ud*<su>kau (K utsu{kya}kau) kṛtau na svakāyaṁ
1171. I bhaviṣyaṇti.; K bhavati.
1172. E evam eva sarvasūra nirāśā
1173. D dhammapratikṣeṇaḥ; D om. sad-
1174. I narakatiryaṇaṃ-pṛta-pṛtyaṇaḥ; K lacuna
1175. D tasmin maraṇakāle samaye; IK tasmin* maraṇakāle; IK om. *-samaya
1176. DE śokaśalyasaṃarpitā
1177. E ye ca sarvasūra savatvā evaṁ
1178. B pāragaḥ te tena kuśalamūl<e>ṇa; E pāragaḥ tena kuśalamūlenā; E om. te
1179. IK kalpāṇi uttarapure(!)ṣuṣuṣapatsyaṃte.; B uttarakūraṣuṣuṣapatsyaṇe.
1180. IK kalpāṇi tṛayastraṃśatiḥ devānāṁ sahahāvatātāyām upapatsyaṃte. (I sahahāvatātayopapatsya[te]); IK om. *-saḥsara; D tṛayastraṃśaṇā; E paṃcaviṃśati kalpasaḥsāraṇi tṛayastraṃśānaṁ ddevānaṁ
1181. B tṛayastraṃśadbhyo devebhavyaḥ caivyāṃkūraṣuṣuṣapatsyaṇe.; D tṛayastraṃśadbhyo devebhavyaḥ caivyāṃkūraṣuṣuṣapatsyaṇe.; IK tṛayastraṃśadbhyo devebhavyaḥ (K devebhavyaḥ) caivyāṃkūraṣuṣuṣapatsyaṇe.; (K caivyāṃkūraṣuṣuṣapatsyaṇe.) uttarapure(!)ṣuṣuṣapatsyaṃte.; A lacuna.
1182. E mātuḥ kuksāv upapatsyaṇe:
1183. E lokadhātuṣaṁ ca sarasahasraṁ drakṣyanti; sarve; B om. sarve
1184. E sarvavuoḍḍhaṃketrasandarśanaṁ; I sarvabuddhaḥ {ṭraṇ} trasandarśanaṁ; K sarvabuddham kṣetra-sandarśanaṁ
1185. E tatraiva pratiṣṭhānaṁ kṛtvā vodhīm; E om. tatraiva
[141] jātyandham ca drṣṭvā tadā468 mātāpiṭṛbhṛyāṃ evaṃ bhaviṣyatī nirāsvādam asmaḥbhīr469 duḥkham anubhūtaṃ nirāsvādaṃ nava māsā kukṣau dhārītaḥ śītoṣṇāṃ vedanāṃ vedayamānaiḥ kṣutpipāsāduḥkhānī470 ca pratyanubhūtāni. bahūṇi drṣṭadharmavedanīyāny anyāni ca duḥkhāni pratyanubhūtāni. tad yathāpi471 nāma sarvasūra jātyandham putraṃ drṣṭvā mātāpiṭro notsukyaṃ bhavati mahatī ca mātāpiṭṛbhṛyāṃ472 nirāsataḥ bhavati. evam eva sarvasūra nirās<ś>ḥ taddharmapratikṣepakāḥ satvā narakatiryaṃ pratapāraṇā.473 te ca tatropapannā mahāsokaśalyasamarpitā bhaviṣyanti.

[142] ye tu474 sarvasūra evaṃ vāg bhāṣantī asti dharm<ś>ḥ pāragaḥ te tena kuśalamūlena475 viṃśati kalpāḥm trayastriṃśanāṃ devanāṃ sahabhāvatāyopapatsyante.476 t<ś>r>yaś(tr)imśadbh(y)o deveh(y)a (cya)v(y)a uttarak(u)r[u]ṣūapatsyante. na ca mātuḥ /46v/ kukṣāv upapatsyante. lokadhātuṣatasahasrāṃ ca drakṣyantī. sarvāṃś ca tāṃ lokadhātavaḥ sukhāvatīnāmāṇāḥ sarvabuddhākṣetrasandarśanān dṛṣṭvā tatraiva bodhim abhisambhotsyante477

468. F datā; G tadā
469. G mātāpiṭṛ(bhṛyā)ṃ e(vaṃ bhaviṣyatī nirāsvāda)(m) asmaḥbhīr
470. G kukṣau dhārītaḥ śītoṣṇāṃ vedanāṃ vedayamānaiḥ kṣutpipāsāduḥkhānī
drṣṭadharmavedanīyāny anyāni ca duḥkhāni pratyanu(bh)(ū)[t]āni. tad yathāpi
472. G jā(tyandham) putraṃ dṛṣṭvā mātāpiṭro notsukyaṃ bhavati mahatī ca m(ā)ṭāpiṭṛbhṛyāṃ
gv. (a) eva(m eva sarvasūra nirās<ś>ḥ taddharmapratikṣepakāḥ satvā) [najrakatiyakpretapāraṇā.
474. G te ca tatropapannā mahāsokaśalyasamarpitā bhaviṣyaya)(nti). ye tu
475. G bhā(ṣantī) asti dharm(anāṃ paraṇaḥ te) [te]ṇa kuśalamūlé[na]
476. G viṃśati kalpāṃ(ṃ traya)strīṃśanāṃ devanā(ṃ sahabhāvatāyo)(pa)ṣūapatsyante
477. G abhisambhotsya<ṃ>te.
[143] evaṃ hi sarvāṭuraḥmahāprabhāvo yaṃ samghāto dharmaparyāyah ye śmiṃś cīttaprasādaṁ kariṣyanti.\[1187\] na te jātu viṣamaparihāreno kālam kariṣyanti. pariśuddha-sīlasamanvāgatāṁ te\[1189\] bhaviṣyanti. /53v/

[144] santi sarvāṭuraḥ satvā ya evaṃ vakṣyanti rātrindivaṁ tathāgato bahūni satvāni parimocayati. adyaḥi satvadhātuḥ\[1191\] kṣayaṃ na gacchati.\[1192\] bahavo bodhāya praṇidhānaṁ kurvanti. bahavāḥ svargaloka upapadyante. bahavo nirvṛttaṁ\[1193\] anuprāpnuvanti. atha kena hetunā satvānāṃ kṣayo na bhavati. ||\[1194\]

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\[1186\] D evaṃ hi. {sarvavuddhaṅksettrasandarśanaṁ} drṣṭvā tatraiva pratiśṭhānaṁ kṛtvā tatraiva vodhim abhisambhotsye. evaṃ hi sarvatārṣa; E evaṃ hi {sarvavuddhaṅksettrasandarśanaṁ drṣṭvā tatraiva prakṛntaḥ evaṃ hi sarvatārṣa; K evaṃ sarvatārṣa; K om. hi

\[1187\] I saṃghāto dharmaparyāyah ye śmiṃś cīt<ś> aprasādam kariṣyanti.; K saṃghāto dharmaparyāyah ye śmiṃ cīttaprasādam kariṣyanti.; DE ye śmiṃ cīttaprasādam

\[1188\] B na te jātu viṣamaparihāḥ [ṛ]neṣa; E te na jāti(!) viṣamaparihāreṇa; wrong reading in all manuscripts: read viṣamāpari-°

\[1189\] B pariṣuddhaśīla>samanvāgaṁ{v}āś te; DE pariṣuddhaśīlasamanvāgaṁ (E ॐ-ṭāś ca) bhaviṣyanti.; DE om. te; I pariṣuddhaśīlasamanvāgaṁ te satvā

\[1190\] A santi sarvatārṣa satvā ya evaṃ kathayati rātrindivaso, end of lacuna, continues from § 136; I santi sarvatārṣa satvā ya evaṃ kathayanti rātrindivam; K ye te sarvatārṣa satvā ya evaṃ kathayanti rātrindivasam; K om. santi; B rātrindi [ṛ]vam, two vowels marked in B on nda; D rātrindaṁ; E sarvatārṣa … rātrindivaṁ

\[1191\] DE adyāpi sarvaḥ(!)dhātuḥ (E ॐ-tu)

\[1192\] I na gacchanti.

\[1193\] Al svargaloke upapatsyante. (I u(pa-°, lacuna); E kurvvaṁṭi: vahavas svargaloka upapatsyante: vahavo ni<ś>ṛṛtvaṃ;

\[1194\] B he<ś>nā; E hetunā satvānāṃ kṣayo <na> bhavati:

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[143] evaṃ hi sarvaśūra mahāprabhāvo yaṃ samghāto dharmaparyāyaḥ ye smīṃ cittaprasādaṃ kariṣyaṭi. na te jātu viṣamaparihāreṇa kālaṃ kariṣyaṃti. parisuddhaśīlasamanvāgaṭās te satvā bhaviṣyaṇti.

[144] <santi> sarvaśūra<sup>478</sup> satvā yaḥ evaṃ kathayaṃti. rātr<ṃ>divasa tathāgato<sup>479</sup> bahūṃ satvāṃ sāṃsārāt parimocayati<sup>480</sup> adyāpi satvadhātūḥ kṣayaṃ na gacchati. bahavo bodhāya prāṇidhāna kurvanti.<sup>481</sup> bahavaḥ svargaloka upapadyante.<sup>482</sup> bahavo nirvṛtim anuprāṇuvanti. atha kena hetunā satvānāṃ kṣayo na bhavati.

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<sup>478. G t(e) <sa>tvā bha]viṣyanti santi sarvaśūra</sup>
<sup>479. A ) evaṃ kathayanti. rātrndivasos tathāgato, end of lacuna, continues from § 136; G rātrndivasa</sup>
<sup>480. A bahūṃ satvāṃ parimocayati.; A om. sāṃsārāt</sup>
<sup>481. G prāṇidhānam kurva[m]ṭi.</sup>
<sup>482. A bahava svargaloke upapatsyante.</sup>
III. MAITREYAPARIPR̄Cc̣A

[145] athānyatīrthṛikacaraparibṛajakānigranthānām etad abhavat*\textsuperscript{1195} gamīṣyāmo vayaṁ śramaṇaṁ gautamena\textsuperscript{1196} sārdhaṁ vivādaṁ kariṣyamaḥ atha khalu catumāvatī brāhmaṇānyatīrthṛikacaraparibṛjakāh\textsuperscript{1197} anekāni ca nigrantaṁśatāni\textsuperscript{1198} yena rājagrhaṁ mahānaṁgaṁ tenopasaṁkramanti. tena ca kālena tena samaṁ/saṅgaṁ\textsuperscript{1199} bhagavān simitaṁ prāduṣcākāraṁ.\textsuperscript{1200}

[146] atha khalu maitreya bodhisatvo mahāsatva utthāyāsanād\textsuperscript{1201} ekāṃsma uttarāsmaṁ kṛtvā daksīṇaṁ jānunmaṇḍaṁ pṛthivyāṁ pratiṣṭhāpya yena bhagavāṁ\textsuperscript{1202} tenaṁjāni praṇāmānaḥ bhagavān etad avocata\textsuperscript{1203} ko bhagavan hetuḥ kaḥ pratayaḥ simitasya prāduṣkaraṇāya. nāhetum nāpratyayaṁ tathāgataṁ arhantaḥ samyaksambuddhā simitaṁ prāduṣkurbhuv.

[147] bhagavān āha śṛṇu kulaputradyehe rājagrhe\textsuperscript{1204} mahānagare mahāsannipāto\textsuperscript{1205} bhaviṣyati. āha. ke bhagavann ihāyāsyanti. devā vā nāgā vā yaksā vā manuṣyā vā amanuṣyā vā.\textsuperscript{1206} bhagavān āha. sarva ete maitreyādyehāgamāsyanti. devanāgaṁ/saṅgaṁamanuṣyāḥ caturāśṭīṁ ca sahasrāṇi brāhmaṇāṇāṁ ihāyāsyanti.\textsuperscript{1207}

\textsuperscript{1195} AE athānyatīrthṛikacaraparibṛajakānigranthānām etad abhavat (E Ṓ-vaṭ*); B athānyatīrthṛikacaraparibṛjakāh nigranthānāṁ etad abhavat*; IK Ṓ-parivrājakā-ṭ; I om. atha

\textsuperscript{1196} A śravanena gautamena; D vayaṁ s<ś>maṇena gautamena; E vayaṁṇa anena gautamena; E om. śramaṇena; I gottamena

\textsuperscript{1197} D catumavatī; IK catumavatīr (I Ṓ-ṭa) brāhmaṇānyatīrthṛikacaraparibṛjakāh (I Ṓ-rājakā); A brāhmaṇānyatīrthṛikacaraparibṛjakāh (I Ṓ-ṭa); B brāhmaṇānyatīrthṛikacaraparibṛjakāh; E brāhmaṇānyatīrthṛikacaraparibṛjakāh

\textsuperscript{1198} K nigrantaṁ [śa] tāni

\textsuperscript{1199} AIK rājagrhaṁ tenopasaṁkramaṁ<nt> (IK Ṓ-krāmaṁtī); AIK om. mahānaṅgaraṁ; B rajaṅgrhaṁ mahānaṅgaraṁ tenopasaṁkramānti; DE rājagrhaṁ mahānaṅgaraṁ tenopasaṁkramānti (E Ṓ-saṁkramāntī). tena ca kālena tena (E ca) samayena

\textsuperscript{1200} D bhagavān sn(ī)itāṁ prāduṣcākāra; ; I bhagavāṁ; K bhagavān*

\textsuperscript{1201} A (m)aitreya (bodhisatvo mahāḥ[sa]tīvo([th]āyāsanād); I metraiyo(!) bodhisatvo mahāsatvo utthāyāsanān

\textsuperscript{1202} DE jānunmaṇḍaṁ; I y<ś>na bhagavāṁs; K yena bhagavān*

\textsuperscript{1203} A praṇāmya; D praṇāmya

\textsuperscript{1204} D etad af[bo]cat*

\textsuperscript{1205} A (ko bhagavān) hetuḥ kaḥ pratayaḥ simitasya prāduṣkaraṇāya. nāhetuṇḍ[ā] nāpratyayaṁ tathāgataḥ. samyak(s)ṃ(u)dhā simitaṁ prāduṣkurbhuṇ; D ko bhagavāṁ hetuḥ kaḥ pratayaḥ simitasya prāduṣkurbhuṇ; D om. prāduṣkaraṇāya. nāhetuṇḍḥ ... simitaṁ; E ko bhagavāṁ hetuḥ kaḥ pratayaḥ simitasya prāduṣcākāra.(.) ; E om. nāhetuṁ ... simitaṁ prāduṣkurbhuṇ; I ka bhagavan* hetuḥ ka pratayaḥ simitasya prāduṣkarāya. nāhetuṁ nāpratyayaṁ tathāgataḥ arhantaṁ [ṇ] samyaksambuddhaḥ [smita]ṃ[ṭaḥ prā]d[us(k)u]vantaḥ; ; K k[a] bhagavān* hetu(n). kaḥ pratayaḥ ... nāhetuṁ prāduṣkurbhuṇ.

\textsuperscript{1206} A kulaputra <a>dyeha rājagrhe; E kulaputraḥ iha rājagrhe; E om. adya; I kulaputra adyehe rājagrhe

\textsuperscript{1207} AK mahāsannipāto; AK om. mahānagare B mahānagare mahāsannipā[ḍ]to; I mahānagare mahāsannipāto

\textsuperscript{1208} AK āha: ko bhagavann ihāyāsyati. (K Ṓ-yānti) devo vā nāgā vā yaksā vā. manuṣyā vā; amanuṣyā vā; I ko bhagavan*nt(ā) ihāyāsyati: . . . e . . . . . . . . vā manuṣyā vā amanuṣyā vā; I after -sya traces of three aksaras, which do not support devo vā; D devā <vā> nāgā vā yaksā bā manuṣyā bā amanuṣyā vā.

A sarva ete maitreyādyehāgamāsyanti. devanāgamanuṣyā caturāśīṁ sahasrāṇi brāhmaṇāṁ<ām> ihāyāsyanti; A om. bhagavān āha. & Ṓ-yakṣa-ṭ & Ṓ-amanuṣyāḥ & ca; D maitreyādyehāgamāsyanti. devanāgayaṃgaṃmanuṣyāḥ; E sarve Ṓ maitreyādyā(!) ihāgāsyanti. devanāgayaṃgaṃmanuṣyāḥ caturāśīṁ ca sahasrāṇi vrāmaṇāṇāḥ ihāgāsyāṁpanti; DE om. amanuṣyā; I maitreyādyā ihāgāsyāṁpanti. ... brāhmaṇāṇāṁ āyāsyanti; K maitreyādyehāgamāsyanti. devanāgayaṃgaṃmanuṣyāḥ caturāśīṁ ca sahasrāṇi

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III. MAITREYAPARIPRŚCHĀ


[147] bhagavān āha /47v/ śṛṇu kulaputṛdyāhe rājagṛhe mahāsannipāto bhaviṣyatī. āha. k[e] bhagavān ihāyasyati devo vā nāgo vā yakṣo vā manusya vā amanuṣyo vā: (bha)gavān āha. sarva ete maitreyādyehāgamiṣyanti. devanāgayāksamanusyādyāś caturaśṭiṣ ca sahasrāṇi brāhmaṇānām āyasyanti.
[148] navati koṭisahasrāṇi tṛthikacarakaparibrājakanigranthānāṃ ihāyasyantī. te mayā sārdham vīvādaṃ kariṣyantī.1210. teṣāṃ sarvesāṃ vīvādaśamanāya1211 dharman desāisyāmyāmi. sarve ca te1212 brāhmaṇa anuttarāyāṃ samyakṣambodhau cīttām utpādayasyantī.1213 navati koṭisatasahasrāny anyatīrthikacarakaparibrājakanigranthāḥ1214 serve srotāśattipahāṃ prāpṣyantī.1215

[149] aṣṭādaśa koṭisahasrāṇī1216 nāgarājēṃ āgamsisyantī. ye mamāntikād1217 dharman śrōṣyantī. śrūtvā ca sarve nutterāyāṃ samyakṣambodhau cīttāṇy1218 utpādayisyantī.

[150] saṃti koṭisaha/5/srāṇī sūdhāvāmakāyikānāṃ devaputrānāṃ āgamsisyantī.1219 dvārthāśadbhū koṭisahasrāraṁ māraḥ pāpiyān saparivāra āyasyantī.1220 dvādaśa koṭisahasrāṇī asurārājēṃ āgamsisyantī.1221 paṃcamaṭrāṇī rājaśatāni saparivāny āyasyantī1222 dharma- śrāvaṇāya. te sarve mamāntikād dharman śrūtvānutterāyāṃ samyakṣambodhau cīttāṇy utpādayisyantī||1223

[151] atha khalu maitreyo1224 bodhisatvo mahāṣavato bhagavatāḥ pādau śirasā vanditvā bhagavantāṃ pradakṣinīrktvā1225 tatraśvāntardhiṭaḥ ||
[148] navakoṭisahasrāṇi anyatīrthikacarakaparivrājakānam⁴⁹⁸ āyāsyantī. ye may<ā> sārdhām vivādaṁ kariyantī teṣāṁ ahaṁ vivādasamanāya⁴⁹⁹ dharman deśāisyāmi.⁵⁰⁰ sarva etc⁵⁰¹ brāhmaṇā anuttarāyāṃ samya/48r/ksambodhau cittam utpādayisyati. navakoṭīṣatasahasrāṇi anyatīrthikacarakaparivrājakānigranthānāṁ ye srotaāpattiphalanāṁ⁵⁰² prāpsyantī.

[149] aṣṭādaśa koṭisahasrāṇi nāgarājīnām āgamiyantī ye mamāntikā buddha<dana>maṁ śrōṣyatī. śrutvā ca te sarve⁵⁰³ nutterāyāṁ samyaksambodhau cittam utpādayisyanti.
[150] śaṣṭi koṭisahasrāṇi suddhāvāsakāyikānāṁ devaputraṇāṁ āgamiyantī.⁵⁰⁴ trimśadbhīḥ koṭisahasrair māraḥ pāpimāṁ saparivāra āyāsyati.⁵⁰⁵ dvādaśa koṭisahasrāṇi asurarājīnāṁ⁵⁰⁶ āgamiyantī. paṃcamāṭrāṇi ca⁵⁰⁷ rājaśatāni saparivā<ra>ṇy āyāsyantī. dharmaśraṇāṇāva. te sarve mamāntikād dharmāṁ śrutvānuttarāyāṁ samyaksambodhau cittāny⁵⁰⁸ utpādayisyanti.

IV. SARVĀṢŪRAPARĪṢCCHĀ (2)

[152] atha khalu sarvasūro bodhisatvo mahāsativa utthāyāsanād1226 ekāṃsam uttarāsaṃgaṃ kṛtvā daksināṃ jānumaṇḍalaṃ1227 prthivyāṃ pratiśṭhāpya yena /55v/ bhagavāṃs tenāṃjaliṃ prañāmya1228 bhagavantam etad avocat-kīṃnāṃno bhagavan paṃcamaṃtrāṇī1229 rājaśatāni.

[153] bhagavān āha. śṛṇu sarvasūra nando nāma rājā suṇando nāma rājā. upanando nāma rājā.1230 jinārṣabho nāma rājā. brahmاسeno nāma rājā. brahmaghoṣo1231 nāma rājā. sudarśano nāma rājā. jayaseno1232 nāma rājā. nandaseṇo nāma rājā. bimbisāro nāma rājā. prasenajīnā nāma1233 rājā virūḍhako nāma rājā.1234 evaṃpramukhāni paṃcamaṃtrāṇi rājaśatāni.1235 ekaiko rājā viṃśatikoṣṭhasahasraṃprāpravāraṇ1236 te sarve nuttārayāṃ samyaksambodhau1237 samprasthītāḥ sthāpayitvā rājā virūḍhakaḥ1238

[154] pūrvasyān dīśi trṃśa/56r/ t kotīṣahasrāṇī bodhisatvānām āgacchanti. uttarasyān dīśi aśīti kotīṣahasrāṇī bodhisatvānāṃ āgacchanti. adhastād dīśi navatī1240 kotīṣahasrāṇī bodhisatvānāṃ āgacchanti. ārūdhvāyān dīśi satakoṭīṣahasrāṇī bodhisatvānāṃ āgacchanti. sarve ca daśabhūmpaṇīṭhitāḥ

[155] atha te sarve bodhisatvā yena rāja-grhaṃ mahānagaraṃ yena ca gṛddhrakūṭaḥ parvato yena bhagavāṃs1241 tenopasamkrāntā bhagavato darśanāya.1242 sarve ca te bodhisatvānutṭarāṃ samyaksambodhiṃ1243 samprasthitāḥ

1226. A mahāsātvothāyāsanā[ṃ]d; DI utthāyāsanā[ṃ]d
1227. D jānumaṇḍalam
1228. DIK prañamaṃ
1229. D kīṇnāmāno bhagavaṃ paṃcamaṃtrāṇi; I ki<ṃ>−nāmāno bhagavaṃ* paṃcamaṃtrāṇi; K kīṇnāmāno bhagavaṃ* paṃcamaṃtrāṇ(ī); B bhagava
1230. B śṛṇu sarvasūra nando nāma rājā sun[ṃ]ndo nāma rājā. upanando nāma rājā. I śṛṇu sarvasūra nando nāma rājā. suṇando nāma rājā. upanando nāma rājā. K śṛṇu kulaputra tad yathā nando nāma rājā. suṇando nāma rājā. upanando nāma rājā.; D always in this paragraph nāma nāgarājā
1231. B vrahmaseno nāma rājā. vrahmaghoṣo; D om. vrahmaseno nāma nāgarājā.
1232. AK priyaseno (K pr-); I priyadarśano (instead of jayaseno)
1233. D vīṇvāsāro … prasenajīnā nāma; K bimbasāro; A prasenajīn; I prasenajītō nāma
1234. B virūḍhako nāma rājā.
1235. D paṃcamaṃtrāṇī rājaśatānī.
1236. AIK kotīṣahasraparīvarāḥ; A IK om. viṃśaṭi- & ो-śāta- ो
1237. B sarve nuttārayāṃ samyatsambodhau; I sarve anuttārayāṃ samyaksambodhau
1238. B viru[ka]{ṣa}<ru><dha>kaḥ>(); reading of the deleted (unfinished?) aśāsā is uncertain
1239. [154] AIK pūrvāyān (IK ो-yaṃ) disāyāṃ trṃśat (I trṃśat) kotīṣahasrāṇī bodhisatvānāṃ āgaccha<ṃ>ti: (K ो-aṃti; I labaṃ). daksināyāṃ disāyāṃ paṃcāsāt (I ो-saṃta*) kotīṣahasrāṇī bodhisatvānāṃ āgacchanti (IK ो- aṃti); paścimāyaṃ (IK ो-yaṃ) disāyāṃ saṣṭi (I saṣṭi-<i>) kotīṣahasrāṇī bodhisatvānāṃ (IK ो-nām) āgacchanti (IK ो-aṃti). uttarāyān (IK ो-yaṃ) disāyāṃ aṣṭi (I [u]ttarāyaṃ[ya]ṃ) [ṃ] disāyāṃ aṣṭi) kotīṣahasrāṇī bodhisatvānāṃ āgacchanti. adhastān (I ो-stā) disā nava (I [va] nava<ti>) kotīṣahasrāṇī bodhisatvānāṃ āgacchanti. ārūdhvāyān (I u-<u>); K ो-yaṃ) disā (K ो-yaṃ) ṣāta(Kom. ṣāta)kotīṣahasrāṇī bodhisatvānāṃ āgacchanti. sarve ca daśabhūmpaṇīṭhitāḥ ]
1240. B adhastāt dīśi navatī; D adhastāṃd dīśi navatī
1241. AK atha te bodhisatvā (K ो-vāḥ) sarve yena rāja-grhaṃ yena (K ca) bhagavāṃs (K ो-vāṃ*); AK om. mahānagaraṃ & gṛddhrakūṭaḥ parvato yena; I atha te bodhisatvāḥ sarve rāja-grhaṃmahānagarāṃ yena bhagavāṃs; I om. yena & yena ca gṛddhrakūṭaḥ parvato; B gṛd[ṛ]hṛakūṭaḥ
1242. A bhagavato darśanāya: vandanāya
1243. AK sarve (K sarve) ca te bodhisatvā (K ो-vāḥ) anuttārayāṃ samyaksambodhau; B sarve ca bodhisatvā[ḥj] anuttārayāṃ samyatsambodhiṃ; B om. te; D sarve ca te bodhisatvānuttārayāṃ samyaksambodhau; I sarve te anuttārayāṃ samyaksambodhi[au]; I om. ca & bodhisatvā

64 (Ms C)
IV. SARVAŚŪRAPARIPṛCCHĀ (2)

[152] atha khalu sarvasūro bodhisatvo mahāsātvate utthāyāsānād
dekāṃsam uttarāsāngaṁ kṛtvā dakṣināṁ jānumaṅdaṁ prthivyāṁ pratiṣṭhāpya yena bhagavāṁs tenāṃjaliṁ praṇāmya bhagavanti etad avocat* kinnāmāni bhagavāṁ paṃcaṁmatraṇī rājaśatāni.

[153] bhagavān āha. śṛṇu sarvasūra. nando nāma rājā. sunando nāma rājā. upanando nāma rājā. jinarṣabho nāma rājā. brahmaseso nāma rājā. brahmaghoṣo nāma rājā. su(da)rśano nāma rājā. priyaseno nāma rājā. nandaseno nāma rājā. bimḥbisāro nāma rājā. prasenajito nāma rājā. virūḍhako nāma rājā. evampraṃukhaṁ paṃcaṁmatraṇī rājaśatāni. ekaiko rājā koṭīsaḥsaḥraparīvāraḥ te sarve anuttarāyāṁ samyaksāmbodhau samprasthitāḥ sthāpaytvā rājā virūḍhakaḥ

[154] pūrvā/49r/[yān dī]śi trṃśat (koṭīsa)hasrāni bodhisatvānām āgacchanti. dakṣinā(yāṁ) diśi paṃcaṁsat koṭīsaḥsaḥraṇi bodhisatvānām āgacchanti: paścināyāṁ[āṁ] diśi śaṣṭi koṭīsaḥsaḥraṇi bodhisatvānām āgacchanti. uttarāyāṁ diśi aṣṭī koṭīsaḥsaḥraṇi bodhisatvānām āgacchanti. adhastād diśi navati koṭīsaḥsaḥraṇi bodhisatvānām āgacchanti. sarve daśabhūmipratīṣṭhitāḥ

[155] atha te bodhisatvā yena rājagṛhaṁ mahānagaram yena ca bhagavāṁs tenopasaṃkrāntā bhagavato dārśanāya. [sarve ca te bodhisatvā a](nuttaṁ)/49v/yāṁ samyaksāmbodhau samprasthitāḥ
[156] atha khalu bhagavān 1244 sarvasūraṁ bodhisatvam mahāsatvam āmantrayati. 1245 gaccha tvaṁ sarvasūra daśasu diśu sarvalokadhātuṁ bodhisa/56v/tvānāṁ 1246 evam vada. adya tathāgato rājaṅgre mahānagare dharman desayati. 1247 tad yūyaṁ sarve daśasu diśu lokadhātuṁ sthitā añjalīn 1248 praṇāmayatha: anuśrāvy ca muhūrtmātṛeṇa ca punar evāgaccha dharmasravyanāya. 1249

[157] atha khalu sarvasūro bodhisatvo mahāsativa utthāyāsanād bhagavataḥ pāda 1250 śirāṣābhivandya bhagavantaṁ pradakṣinikṛtya ṛḍhibalenāntardhitah. 1251

[158] atha khalu sarvāro bodhisatvo mahāsativa 1252 daśasu diśu lokadhātuṁ gaṭvā bodhisatvānām ārocayati. adya mārṣā śākyamunis tathāgato rhan samyakasambuddhāḥ saḥāyāṁ lokadhātav rājaṅgre mahānagare satvānāṁ dharman 1253 desayati. tad yūyaṁ sa/57r/dhukāram anuprayacchatha. 1254 tad yuṣmākam adyaiva hitāya sukhiya mahālāḥ*bho 1255 bhaviṣyati. 1256

[159] atha khalu sarvaśūro 1256 bodhisatvo mahāsativa daśasu diśu lokadhātuṁ gaṭvā sarvabuddhān paryupāsyā 1257 bodhisatvānāṁ ārocayitvā. tad yathāpi nāma balavān puruṣo cchāṭasamghātam kuryād atrāntare 1258 sarvaśūro bodhisatvo mahāsativa 1259 yena rājaṅgṛhaṁ mahānagarant 1260 yena ca bhagavāṁs tenātaya bhagavataḥ purata sthitā tatra ca 1261 sarve brāhmaṇāṇyaśāristhikacarakaparibrājaṅgrantrāḥ sannipatitāḥ 1262 bahavaś ca devanāga-manuṣyāmanuṣyāḥ paṃcamaṃtṛaṇī 1263 ca rājaṣatāni saparivīrāṇi sannipatitāni. trayastriṃśat koṭīsaḥa/57r/srāni mārāṇāṃ pāpiyasāṁ 1264 saparivārāḥ 1265 sannipatitā.

1244. B om. bhagavān; IK bhagavān*  
1245. AK āmantrayati sma.  
1246. AIK lokadhātuṣu sarvabodhisatvānāṁ (K o.-nām); D sarvvalokadhātuṣu vodhisatvanām  
1247. IK dharmam desayati.  
1248. AIK <ta>{a} d (I te; K tāṁ) yūyaṁ sarve daśadiglokadhātusthā (K o.-dāhitust(!)ā) añjalīn; D añjalīn  
1249. AIK anuśrāvyā (A anuśrāv<Y>a) ca muhūrtmātṛeṇa punar eva nivartaya:sva (IK nivartasva) dharmasravyanāya.; AIK om. ca  
1250. I pādo  
1251. A śirāṣābhivandya … rdhibalenāntardhitah ||; D riddhibalenāntardhitah.; I riddhibalenāntardhitah ||; K rdhibalenāntardhitah. ||  
1252. A atha kha[lu sarvasūro, incipit lacuna, continues § 165; B mahāsativo {mahāsativo}  
1253. E (adya mārṣā tathāgato rhan samyakasambuddhaḥ, end of lacuna, continues from § 149; IK adya tathāgato rājaṅgṛhaḥ mahānagare dharman; IK om. mārṣā śākyamunis & rhan samyakasambuddhāḥ saḥāyāṁ lokadhātav & satvānāṁ; B satvānāṁ dharmmām  
1254. E tad [va] yūyaṁ; I sādhukārām anupra<ya> cchathā.  
1255. K tad yuṣmākā <m a>dyāva hitasukhyā mahālāḥbho; B mahālā<bho>  
1256. B a<dvha> khalu sarvasūro; I atha khalu {bhagavāṁ*} sarvasūro; C sarvasūro corrected into °-śūro  
1257. DE daśadikṣru lokadhātuṣu gaṭvā sarvavuddhānāṁm (E sarva°- o.-nām) paryupāśya (D pary<u> pāsyā); I sarvabuddhān*  
1258. E tad yathā valavān puruṣo; I om. pi nāma; I balavān* sat*puruṣah acchaṭasamghātam kuryād etenāṃtareṇa; K balavān* puruṣo cchāṭasamghātam kuryād etenāṃtareṇa; DE kuryād tatrāntare  
1259. B sarvasūraṁ bodhisatvo mahāsativo; E sarvasūro; K sarvasūro bodhisatvo mahāsativo  
1260. B rājaṅgṛhaḥ mahānagare  
1261. K bhagavān* … bhagavataḥ <purata> sthitaḥ tatras ca; B sthitaḥ tatras <ca>  
1262. E sarve; B brāhmaṇāṇyaśāristhikā caraka-°; D °-parivṛjaṅgrantrāḥ; I °-parivṛjaṅgrantrāḥ sa<cm>nipatitāḥ; K sarvabrāhmaṇāṇyaśāristhikacarakaparibrājaṅgrantrāḥ sannipatitāḥ  
1263. B vahavaś ca devanāga-manuṣyāmanuṣyāḥ; DE devanāga-manuṣyāḥ paṃcamaṃtṛaṇī (E paṃcca-°); DE om. °-amanuṣyāḥ; IK devanāga-yākamanuṣyāmanuṣyāḥ paṃcamaṃtṛaṇī  
1264. B trayastriṃśat koṭīsaḥraṣṭi; DE trayastriṃśat koṭiṣaḥraṣṭi (E °-trṃśat koṭis-°) māraṇāṁ (E °-rāṇāṁ) pāpiyāśāṁ (E or °-yāśāṁ, see next note); IK trṃśat koṭiṣaḥraṣṭi māraṇāṁ; IK om. trayas-°  
1265. E ssaparivārā (or: °-sāmm sa-°)

65 (Ms C)


[158] atha khalu sarvasūro bodhisatvo mahāsatva daāsu dikṣu lokadhātuṣu gatvā bodhisatvānām ārocyati. adya tathāgato rājagṛhe mahānagare dharman deśayati. tad yūyaṃ sādhukāram anuprayacchatha. tad yuṣmākaṃ adyaiva hitāya sukhāya mahālābho bhaviṣyati. ||

[159] atha khalu sarvasūro bodhisatvo mahāsatvo daāsu dikṣu lokadhātuṣu sarvabuddhāṃ paryupāsya bodhisatvānām ārocyitvā tad yathāpi nāma balavān puruso cchatāsamghātam kuryād etenāntarena sarvasūro bodhisatvo mahāsatvo yena rājagrhaṃ mahānagaram yena ca bhagavāṃṣ tenāgatyā bhagavataḥ purataṃ sthitāḥ tatra ca sarvabrāhmaṇāntyatirthikacaraka-parivrājakāḥ sannipatitāḥ bahavaś ca devanāgaya/50v/kṣamanusyāmanusyāḥ paṃcamāṭrāṇi ca rājaśatāni śarivārāṇi sannipatitāni. triṃśatkoṭīsahasrāṇi mārāṇāṃ pāpiyasāṃ sāravārāṇā sannipatitāni. ||

518. A mahāsatvaṃ āmantrayati sma:
519. A lokadḥatuṣa sarvabodhisatvānām
520. A deśayati. {<t}a{d} yūyaṃ sarve
521. A aṃjaḷīṃ praṇāmayatha: anuṣrāv<γ>a ca … nivartaya:swa ||
522. A om. trṣ
523. A atha kha(lu sarvasūro, incipit lacuna, continues § 165.

65 (Ms F)
[160] tena khalu punaḥ samayena rājagrhaṃ mahānagaram prakampitam*1266 atha khalu daśasu dikṣu lokadhātuṣu divyaṃ candanaçūrṇam pravarsitaṃ. divyaṃ ca puspavaṣaṃ pravarsitam.1267 tad bhagavato mūrdhasandhau kūṭāgaraḥ samsthitaḥ tena khalu punaḥ samayena1268 tathāgatasya purataḥ śakro devānāṃ indro1269 vajraṃ parāhanat*

te ca puspās teṣaṃ satvānāṃ upari mūrdhni puspacatṛataⁿ1276 tathāre. tathāgatasya copari mūrdhni upary1277 antarikṣe caturasīṭiḥ kūṭāgaraḥasaraṇaḥ samsthitaḥ.
teṣu ca caturasīṭiṣu puspakūṭāgarasaharesu caturasīṭi1278 sahasraṇy āśasanāṃ prajñaptānī1279 saptaratanmayāṇī prādurbhūtānī.1280 sarvatra cāsane tathāgato nisanno dharmam1281 deṣayati. atha khalv ayaṃ trīṣāhasramahāsāhasro lokadhātuḥ śaḍviṅkaṛaḥ prakampitāḥ ||1282
[162] atha khalu sarvasūro bodhisatvo mahāsātvo yena bhagavāṃ1283 tenāṃjaliṃ praṃamya bhagavantam etad avoca* ko bhagavan1284 hetuḥ kaḥ /58v/ pratayo yad imān evamṛūpāni rājagrhe mahānagarā prātiḥārāṇiḥ: sandṛṣyante.1285 bhagavān āha. tad yathā kaścid eva puruṣaḥ sāy cañcalāś capalo haṃkāramamakāraṣṭhaḥ sa ca daridro bhavet1286 tasya rājā śīṛṣaṃ pariṃjayaed atha sa puruṣo dhīmāṇāḥ yāvad

1266. E tena khalu punas samayena; DIK prakampiṇa
1267. K daśasu dikṣu divyaṃ candanaçūrṇam pravarsitaḥ divyaṃ ca puspavaṣaṃ pravarsitaḥ; om. lokadhātuṣu; E pravarsitaṃ* divyaṃ ca puspavaṣaṃ pravarsitaṃ;
1268. DE mūrdhasandhau kūṭāgaraḥ (E kūṭākara) samprasthitāḥ tena khalu punaḥ (E punas) samayena
1269. D sakkro; IK om. devānāṃ indro
1270. I om. khalu; K tasmin*.
1271. B samkṣubdhāḥ; E catuṛdiṣaṃ catvāro vātarañjanaḥ samkṣuṇḍvāḥ pravanti. ye (ca) rājagrhe mahānagarag; IK ye rājagrhaṃ mahānagarag; IK om. ca
1272. B samkaraḥ vā pāṃsavo vālīkā(ḥ) vā; E sa<ṃ>-karā vā pāṃsā(ṃ) vā vālīkā vā; I samkaraḥ vā pāṃsavo vā vālīkā vā; K samkaraḥ vā sarvaḥ vālīkā vā; K om. pāṃsavo
1273. E tat sarvaṃ nagaṛaḥ vahit() praksi(panti). daṣa)su dikṣu; I [naga]ṛaḥ* bha prakṣipantaḥ; K nagaraḥ bhai niṣkrāṃaṃ.ı.
1274. IK gandhodakaṃ pravarsaṃti.; IK om. 0-varaṃ
1275. D 0-puṇḍaṭikānī; E daṣaṇāṃ śuḥ... 0-puṇḍaṭikānī(m) eva; I lokadhātuṣṭu* <t<pala>padamukudana-puṇḍaṭikānī
1276. E te ca puspās teṣaṃ satvānaṃ upari puspacatṛataḥ; E om. mūrdhni; IK te ca puspā teṣaṃ satvānāṃ upari
1277. B uapaṛyey; E tathāgatasyopari (mūrdhni, E incipit lacuna, continues § 221; E om. ca
1278. D caturasīṭiṣu puspakūṭāgarasaharesu catura<sīṭi>; IK teṣa caturasīṭi (K 0-isi-) kūṭāgarasaharesu caturasīṭi (K -siṭh); IK om. ca & puṣ-pa-0
1279. B asanāṇāṃ prajñaptānī; IK om. prajñaptānī
dasatramayāṇāṃ prādurbhūtaḥ( Remark); K saptaratanmayāṇāṃ prādurbhūtānī.
1280. D sarvatra cāsane... dharmam; I sarvatra dā(ḥ)sane tathāgato nisannya dh(armaḥ); K dharmam
1281. D om. atha khalv ayaṃ ... prakampitāḥ; IK iyāṃ trīṣāhasramahāsāhasr (K tr-0) lokadhātu (K 0-uh) sāḍvīkāraḥ prakampitāḥ
1282. K bhagavān*
1283. B bhagava; K bhagavan*
1284. D prātiḥārāṇiḥ: sandṛṣyante.; I sa<ṃ>-drṣyaṃte.; K drṣyaṃtī.; K om. saṃ-0
1285. I tād yathāpi nāma kaścid eva puruṣ<ṣaḥ> syāc caṃca<la>Ś capalo haṃkāramamakaḷraṣṭhaḥ sa ca daridro bhavet*; K tād yathāpi kaścid eva pu(ṛṣaḥ) [s]yāc caṃcalāś capalo haṃkāramamakāre sthitāḥ; B puruṣaḥ; D cavalo

66 (Ms C)
[160] tena khalu punaḥ samayena rājagrhaṁ mahānagarāṁ prakampitaṁ. || atha khalu daśasu dikṣu sarvalokadhātuṣu divyaṁ candanaçūraṁ pravarṣati. divyaṁ ca puspavarṣaṁ pravarṣati. tad bhagavato mūrddhasandhau puṣpaketāgāraḥ samprasthitah tena khalu punaḥ samayena tathāgatasya purataḥ sakro devānāṁ indra sthito bhūṭ* sa vajreṇa bhūmiṁ parāhanat*

[161] atha khalu tasmin samaye caturdiṣṭaṁ catvāro vātarājāna utthāya pravānti ye ca rājagrhaṁ mahānagarām samkarā vā paṃsavo vā bālikā vā śārkara vā taṇi nagarādh bāhiḥ prakṣipanti. daśasu dikṣu lokadhātuṣu /51r/ gandhodakaṁ pravarṣanti. daśasu dikṣu lokadhātuṣuṭaḥpadmakumudapuṇḍarikāni pravarṣanti.

te ca puspā teṣaṁ satvānaṁ uparimurdhṇi puspacchatrāṇi tathire. tathāgatasya coparimurdhṇi uparyantarikṣe caturaśṭiḥ kutāgārasahasrāṇi saṃsthitāni.

teṣu ca caturaśṭiṣu kutāgārasahasrasuṣu caturaṣṭiḥ sahasrasāṁya sāpanāṁ saptaratnamayānāṁ prādurbhūtāni. sarvatra cāsane tathāgato niśaṇṇo dharman desayati. atha khalv ayaṁ trisāhasramahāsahasro lokadhātuṣa ṣadvikāraṁ prakampitaḥ

[162] atha khalu sarvasūro bodhisatvo mahāsātvo yena bhagavāṁs tenāṁjaliṁ praṇamya bhagavantam etad avocat* ko bhagavan hetuḥ kaḥ prayayo yad imāṇy evaṃrūpāṇi rājagrhe mahānagare prātiḥāryāni: saṃdṛṣṭyaṁte.

bhagavān āha. tad yathā kaścid eva puruṣaḥ syāc cāmcalāśa capalo hāṃkāramamakārastraṅhitaḥ sa ca daridro bhavet tasya rājā śīrṣaṁ parimārjayed sa yāvād

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524. F mūrddhasandhau
525. F lokadhātuṣu (, incipit lacuna; folio 51 missing; text supplied from (I)K; A lacuna.

66 (Ms F)
rājadvāraṃ gatvā balasā taṃ rājakulaṃ praveṣṭum icchedātha ta he rājamātyapārśadyās taṃ puruṣaṃ grhṇyur bahubhiś ca prakārais tādāyeyur.

[163] atha tena kālena tena samayena sa rājā śṛṇuyād etāṃ prakṛtiṃ sa <da>ridrapuruṣọ-balasābhyantaram praveṣṭukāma iti. śrutvā cāṣyaivaṃ bhaved avasyaṃ ayaṃ mama ghātayitukāmaḥ
tataḥ sa rājā ruṣṭaṃ tāṃ pārśadyāṃ evaṃ vaded gacchantu /59ṛ/ bhavantaṃ evaṃ puruṣaṃ parvatavivarāṃ nītvā jīvitād vyaparopayatha. sarvaparivaṃrāṃ mātāpittraṃputtradhuṣṭ-dāsīdāsakarāraṇāṃ ca vyasanam āpādayatha.
atha te sarve jīvitād vyaparopitāḥ tasya sarve svajanabandhuvarghāḥ paramaśokāsalya-samarpitābhayeyūḥ

[164] evaṃ eva sarvaśūra tathāgato py arhan samyakaṃbuddhaḥ satvānāṃ dharmaṃ desayati. tatra yathā sa puruṣo dhīmānika evaṃ bālapṛthaghaṇāṃ tathāgataṃ rūpavarnalimgasamsthānataṃ nimmattā udghṛya tathāgataṃ rūpavarnalimgasamsthānato nimittā udghṛya tathāgatakāyaṃ iti samjñānanti.

[165] tatra te bhāṅ ā dharmāṃ cchruṭvādhiḥmānāṃ patanti nāṇāpralāpāṃ prala/59v/pantī. aḥaṃkāramakāreṇāḥ bhibhūtāḥ svayam eva dharmaṃ na śṛṇvanti na prakāśayanti. yaḥ kaścit sūtraṃ va gāthāṃ vāntaśo dṛṣṭaṃtāṃ va teṣaṃ ārocaṇayati. tat te na gṛṇṇanti na śrottraṃ avadadhanti. vayaṃ svayam jāṃmāha iti. tat kasya hetor yathāpīdam adhīmānātvaṃ tena bāhuṣrūtyena pramādaṃ āpadyante.
राजद्वारम् गच्छेद गत्वा का बलसा राजकुलाम प्रवे/52r/षुम इच्छेत् 526 अथा ताम् राजामत्यपारस्यधारण्युह बहुबिष्ठ ज्ञयास्त ताणयूयस

[163] तस्या ता राज्ञो नुष्रावययुह अयां दारिद्रपुरुषो बलसाब्यायनां राजकुले प्रवेश्तुकामो स्वभिर ग्रहिता इति. अथा राज्ञा एवम् बहवेद अवायम एवम् परमा ग्धात्यिकामस
tato rājā ruṣṭaṁ tāṁ pārśadyāṁ evaṁ vade/t raccchantu bhavanta etam puruṣaṁ parvatavivaram nītvā jīvitād vyaparopayatha. saparivāraṁ samātāpitridādāsakarmakarapuruṣeyam anayād vyasanam āpādayatha.

atha te sarve jīvitād vyaparopitāḥ tasya ca sarve svajanabandhuva<०>gāḥ paramaśokasalya-
samarpitā bhaveyuḥ
[164] evam eva tathāgato rhaṁ samyaksambuddho dharman deśayati. tatra yathā sa puruṣo dhimānīkaḥ evaṁ bālapṛthagjanāḥ tathāgataṁ rūpavārṇalamgavāṃsthānato nimittam udgrhya tathāgatakāyaṁ iti sa<०>jānanti.

[165] tatra te bahūṁ dharmaṁ cchurtvā a/52v/dhimāne pataṇṭi. nāṃpralāpāṁ prapapanti ahaṁkāramakāreṇāḥbhībhūṭāḥ satvāḥ svayam eva dharmaṁ na śrūvaṁ na prakāsayaṁti.527
yāḥ kaścitṁ sütraṁ vā gāthāṁ vāntaśāḥ dṛṣṭ{v}āntaṁ vā teśāṁ ārocayat<०> te na grhaṇanti528
na śrotaram avadadhanti. vayaṁ svayaṁ<०> jānāmaha iti. tat kasya hetor tad yathāpi nāmādhiṁanikatvāḥ te ca bāhuśrutyena529 pramādaṁ āpadyante.

526. F praveषुम इच्छेत्, end of lacuna.
527. A ahaṁkāramama[k]०[०]r(e)नाभिभुताः. svayam eva dharmaṁ na śrūvaṁti. na prakāṣaṁya<०>ti., end of lacuna, continues from § 158; A om. satvāḥ
528. A teśāṁ ārocayatāti. tat te na grhaṇanti.
529. A jānāmahe iti: tat kasya hetoḥ <०>ya[थाँ] प्रमादिमहिमानिनिकावैः tena ca bāhuśrutena; F te ca bāhuśrutyena rather than tena bāhuśrutyena

67 (Ms F)
[166] ye bālapṛthagjānaṁ sārdham samavadhānaṁ kurvanti. na te tathārūpaṁ dharmopasmāhitaṁ vacanāṁ śrōṣyaṁ te tena bāhuṣrutyena pramattā bhavisyanti. 1308 te tathārūpaḥ puruṣāḥ svakāvyāni sthāpayanti. 1309 svagranthāni 1310 dānāni sthāpayanti. te sarvalokaṁ 1311 cātmānaṁ ca visāmpādayanti. 1312 vyartham ca rāṣṭrapīṇḍam prabhū/60r/tāṁ paribhokṣyanti. bhuktvā ca na samyaṁ parinamavyaṁṣṭi. 1313 maraṇakālasamaye ca teśāṁ mahāśantrāso bhavisyati. 1314

[167] te ca satvāṁ tāṁ vakṣyanti. bahavas tvaẏā vayaṁ śilpajñānaṁ 1315 śikṣāpiṭāḥ katham tvaṁ svam ātmānaṁ na śāknuṣe parīṣaṃsthāpayītuṁ. 1316 sa teśāṁ evam vaden na śa kayakāṁ mārśā idāṁnaṁ ātmānaṁ parīṣaṃsthāpayītuṁ. 1317

[168] tatra te satvāṁ nānāprākāraṁ paridevaiṣyanti. 1318 yathā tasyākṣaṇapadgalasāyārthinga bahavo jāṭītsamaghaṁ 1319 jīvītād vyavaropitaḥ anaparādhīnaḥ svakarmapratyayena. evam eva te satvā 1320 maraṇakālasamaye teśāṁ paridevataṁ narakaḥtryayoniparaś∥aṁ ātmānaṁ samanupasyaṇtaḥ <a>kalyānaṁmitraḥetoḥ 1321 evam eva yuvma/60r/kāṁ brāhmaṇaṇāṁ anyaṭārthikaḥcaraḥparībājakaṇigranthanāṁ evam vadāmi. 1322 mā yūyaṁ pramattā bhavathā: tad yathāpi nāmaṭāpaकः śaṅkunī na śaṅkoti ākāśe prakramitaṁ 1323 devaḥkagamanāya. evam eva yuṣmābhīr na śa kayakāṁ nirvāṇaṁ anuprāptum* na yuṣmākaṁ tathā rddhiḥ 1324 saṃsvidyate.

tat kasya hethoḥ karmaparakaraṇena yūyaṁ kukkutāyonyā ivotpannāḥ 1325 na cireṇāyaṁ kāyo bhedanadharmā maraṇaparyavasāno bhavisyati. 1326 maraṇakālasamaye nirāsvādanata 1327 paritasyaṭaḥ ca bhavisyati.
[166] ye bālapṛthajagniḥ sārdhaṃ samavadhānaṃ kurvanti. na te tathārūpaṃ dharmopasaṃhitaṃ vacanaṃ śroṣyanti. te tena bāhuśrutyena pramat(t)a bhaviṣyanti. svakāṇi granthāṇi dānāṇi sthāpayanti. te sarvalokam ātmāṇaṃ ca visam paḍayaṇti.530 vyartham ca rāṣṭrapīṇḍaṃ prabhūtaṃ paribhokṣyante. bhuktvā ca na samyaktvaṃ rāṣṭrapīṇḍaṃ pariṇaṃśyanti.531 maraṇaṅkaḷasamaye ca teṣaṃ532 mahāsantrāso bhaviṣyati.

[168] tatra te satvās tasya tad bhāṣitaṃ śrutvā nānāpralāpaiḥ paridevi(ṣya)ti.535 yathā tasyaivaṃkaptugalasyārthe bhavo jñātisaṃgha jīvitād vyavaroṣitā na parāra dhīnaḥ svakarmaprayatvānā.
evam eva te satvā536 maraṇaṅkaḷasamaye teṣaṃ paridevanti. narakatiryagyonipretaloka-parāyaṇāṃ ātmāṇaṃ paśyatabhi akalyāṇamitraṃsargahetoḥ tad ahaṃ yuṣmākaṃ bhāraṃnaṇāṃ anyātīrthikaparābhrājakānaṃ evaṃ vadtam.537
mā yūyaṃ pramattā bhavatha. tad yathāpi nāmājātapakṣaḥ /53v/ śakunir na śaknoty ākāše prakramitum538 devakagamanāya. evam (e)va yuṣmābhir ahaṃkāramamakāraṣṭhītair na śakyaṃ nirvāṇaṃ anuprāptaṃ.539 na yuṣmākaṃ riddhir api saṃvidyate.
tat kasya hetoḥ karmaveṣṭitā bhaventaḥ ajātakapakṣaśakunivad utpannoḥ na cireṇa cāyaṃ bhavatām kāyo bhedanaḥdharmā maraṇaparyavasāno bhavi(ṣya)ti. maraṇaṅkaḷasamaye (ni)rāsvādatā parānayaṇaṭa ca bhaviṣyat(i).

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531. A paribhunjaṃ[t](i). bhuktvā [na ca] samyak pariṇaṃśyanti. A om. rāṣṭrapīṇḍaṃ
532. A maraṇaṅkaḷasamaye teṣaṃ; A om. ca
533. A vayaṃ śilpaṃ[t]aṃ <na> śīkṣāpitaḥ. kathāṃ tvam svam ātmānaṃ na śāknuṣa saṃ/53r/sthapayitum.534
535. A satvā nānāprakāraṃ parideviṣyanti. A om. tasya tad bhāṣitaṃ śrutvā
evam A vyāparopitāḥ anavaraṛdhīna svakarmaprayatvayenamevam eva ca te satvā
538. A śakunir na śaktoṣṭyaṃ akāśena prak<>()amitum
539. A yuṣmābhi ra na śakyaṃ nirvānadhātum anuprāptaṃ, incipit lacuna, continues § 172; A om. ahaṃkāramakāraṣṭhītair


[171] atha khalu te sarve brāhmaṇā anyafīrthikacarakakaparibrājakanigranthā540 utthāyāsanebhya ekāṃsam cīvarāni prāvṛtyāṃjaliḥ pragrhyā bhagavantaṃ paripṛcchante sma. bahūni bhagavaṃ satvasatāni tathāgato rā<trin>diva samsārāt parimocayati na ca satvadhātor īnatvam vā pūrṇatvam vā prajñāyate. ko bhagavan* hetuḥ kaḥ pratyayaḥ kim etā eva satvah samānā upda/54v/nirodhān darśayantī. ||○|| saṃghaṭe mahādharmaparāyāye sarvasūraparipṛcchā samāptā. ||○||

540. F°-paribrājakarigranthā

69 (Ms F)
[172] tatra khalu bhagavān bhaiṣajyasenaṃ bodhisatvaṃ mahāsatvaṃ āmantrayati sma. mahāsannāmaḥ sannayanti tirthyā. mahākauktryavinodanārthāya. mahāharmolkā-
įjāvānapā. mahāprāśnaṇāṇaṃ paripṛchchānti. paścime tu kāle na bhaviṣyanti dāharā satvā vrddhā vā ye utpādanirodhaṃ karisyanti. santi bhaiṣajyasena vrddhā satvā dāharā iva na kīṃcīj jānanti.

[173] tad yathāpi nāma bhaiṣajyasena kaścid eva puruṣah śiraṃ śocayeta navakāni ca vastra/62/vi ni prāvyuḥyāt sa ca ghṛhād bāhīr niśkrāmeta. tam evaṃ satvā āmantrayanti. suprāvrtīni te navakāni vastrāṇi. atha kaścid evāparah satvo bhavet sa śirāḥ śocayeta purāṇākāni ca vastraṇī prāvyuḥyāt tāni ca sīthilakāni bhavanti na ca sōbhante. evaṃ eva bhaiṣajyasena samāti vrddhā satvā ye jambudvīpaṃ na śobhante. dāharās tu satvā utpādanirodham ārṇyanti.

[174] atha khalu te sarve nayeṛthihīka-carakahariprājaka-nigranthabrāhmaṇaḥ utthīya asanād bhagavantam etad avocan* ko bhagavagn asmaṃgaḥ vrddhō vā dāharō vā. bhagavān āha. vrddhā yūyaṃ punaḥ punar narakātikyakrete/62/vi śu dūkhāṃ vedanāṃ dṛṣṭvā tad adyāpi* yūyaṃ trtipḥ nādhigacchatha:

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1324. D atha khalu bhagavān; I atha khalu bhagavān* ... āmantrayati sma. mahāsannāmaḥ saṃśaṇahānti tirthyā mahākauktryavinodanāya.; K tatra khalu ... bhagavān* ... āmantrayati mahāsannāmaḥ saṃśaṇahānti tirthyāḥ mahākauktryavinodanāya.; IK om. -artha; K om. sma
1343. D mahādhammarī(mmo)īkā-m-ujāvānapā.
1344. D paripṛchchānti.; IK prchanti.(K -ntu.;) IK om. pari-9
1346. A (bhavīṣya(m)ī) āraṃbhāḥ satvāḥ, end of lacuna, continues from § 168.; K na bhaviṣyanti dāharāḥ satvā vrddhā vā ye utpādāṁantī(!) nirodham kārasyanti.
1348. A santi bhaiṣajyasenaṃ varṇ(r)dv(hāḥ) satvāḥ(ā) dāharāḥ iva na [kīṃcīj jānānte.; I santi bhaiṣajyasenaṃ varṇrddhā satvā dāharā iva na kīṃcīj* jānte.;) K santi bhaiṣajyasenaṃ yevrādhā satvā dāharā iva na kīṃcīj jānte.; D na kīṃcī jānte.
1349. B pu<ru>-saḥ
1349. B navakāni vastrāṇi; D om. ca; A [prā]vyuḥyāt sa ghṛhād bāhīr niśkrāmeta.; AI om. ca; D prāvyuḥyāt sa ca ghṛhād bāhīr niśkrāmeta.;
1348. AIK tam evaṃ satvā āmantrayanti. (I 9-ya<m>ti) suprāvrtīni (I suprāvṛtena.) te navakāni vastrāṇi.; AIK om. iti; D tam evaṃ satvā. āmantrayā<mp>ti.
1350. AIK atha (A om. atha) kaścid evāparah satvo bhave[t sa] (IK bhavet* sa) śirāḥ (I śira(m)ī; K śirāḥ) śocayeta purāṇākāni ca vastraṇī śocayīvā prāvare (IK -et) tāni (IK te) ca sīthilakāni bhavanti; B atha <kaści>-d evāparah; D tānā(!) ca śi<th>-lakāni bhavanti
1351. AI om. ca (I om. ca) paruvah susnātasīro; B sa ca paruvah susnāvta<śi>rā, ta added in front of the line.
1352. D na sōbhati.
1353. A (jambudvīp)e na sōbhati.; I satvā jambudvīpe na śobhayā;m>ti.; I om. ye; A lacuna; K satvā ye jambudvīpam na śobhayan<mp>ti.
1354. A (dāharās tu satvā utpādān)ir(o)dhā(m) (dāsrayanti., incipit lacuna, continues § 177.; I dāsrayati.
1355. B atha khalu te sarve nayeṛthīka< -atiranīkānarāhmanāḥ utthīya asanād; D atha khalu te sarve anyaṛthīka< -atiranīkānarāhmanāḥ utthīya asanād; IK atha te sarve brāhmanānyā-9 ... ṣa-parirvajākā utthīya asanād* (K -nād); IK om. khalu & -nigranta.<-9
1356. I ko bhagavān* dāharō vā vrddhō vā.; I om. asmaṃgaṃ; K ko bhagavān asmaṃgaḥ dāharō vā vrddhō vā.
1357. D vrddhā ... narakātikyakrete śu dūkhāṃ; IK vrddhā ... narakātikyakrete śu dūkhāṃ vedanāṃ; IK om. dūkhāṃ
1358. K tadādyāpi

70 (Ms C)
V. BHAISAJYASENAPARIPRCCHĀ

[172] atha khalu bhagavāṁ bhaisajyasenaṁ bodhisatvaṁ mahāsatvam āmantrayati. mahāsannāham sannahanti tīrthyā. mahākauṛtvayinodanāya. mahādharmolkaśvanāya. mahāprāśnanidānaṁ prṛchanti. śṛṇutha yūyāṁ kulaputraṇaḥ ihānantāparyanta ṭṛthivādhātur abdhātus tejodhātur vāyudhātur ato nāṃtatarāḥ satvadhātuḥ santi ca satvāḥ ye satvahitārtham utpādanirdham darsayaṁti
apaścīme tu kāle na bhaviṣyanti daharāḥ satvāḥ vṛddhāḥ vā ye utpādanirdham kariṣyanti. santi bhaisajyasena vṛddhāḥ satvāḥ dharāḥ iva na kimci jānanti.543

[173] tad yathāpi nāma bhaisajyasena kaścid eva puruṣaḥ sīraḥ śocayeta navakāṇī vastrāṇi pravrūpayāt* sa grhād bahir niśkrameta. tam enaṁ satva āmantrayati. suprāvṛtāni te navakāṇī vastrāṇi. /55r,545 kaścid evāparah satvo bhave [t sa] śīraṁ śocayeta. purāṇākāṇi ca vastrāṇi śocayītvā [prāvare] tāni ca sīthilākāni bhavaṁti na ca śobhamte. [sa ca] puruṣaḥ susnātaśīro bhavati: vas(tr)aṁ cāśya na śobhante: evam eva bhaisajyasena sa(n)iṁ vṛddhāḥ satvāḥ jaṁbudvīp[e] na śobhamti. (daharās tu satvāḥ utpādan)i(r)o(dha)m darsayaṁti.546

[174] atha te sarve brāhmaṇānyatirthikararakaparivrājakā utthāyasanād* bhагavāntam etad avocan* ko bhagavann asmākaṁ dharah547 ṣa vṛddho vā.
bhagavān āha. vṛddhā yūyāṁ punaḥ punar narakatīryakpreteṣu548 vedanāṁ dṛṣṭvā tad adyāpi549 yūyāṁ tr̥t̥m nādhigacchatha.

541. F mahādharmolpā- 0
542. A ṣa(bhaiḥ)yā(m)i dhaṛ(a) satvāḥ, end of lacuna, continues from § 168.  
543. A ṣa sa ti bhaiṣajya(yasena v)i(r)d(dhāḥ satvāḥ) dhaṛ(a) ite:(!t na) [kiṅc]ij jānante  
544. A śīraṁ śocayeta. navakāṇī vastrāṇi [prāvṛ]uṇyāt  
545. F navakāṇī vastrāṇi. , incipit lacuna; folio 55 missing; text supplied from A.  
546. A (daharās tu satvāḥ utpādan)i(r)o(dha)m (darsayanti. , incipit lacuna, continues § 177; lost text supplied from (I)K with variants.  
547. I bhagavān* dharah; I om. asmākaṁ  
548. I narakatīryak*preteṣu  
549. K tadādyāpi
[175] atha khalu te sarve brāhmaṇānyatīrthikacaraparibrājakanigrantrāḥ 1359 serve ca 1360 nāgarājāno bhagavantam etad avocan* na bhūyo bhagavann utsahāma saṃśāre duḥkhāṃ vedanāṃ anubhavītum* 1361 te cānīnyatīrthikacaraparibrājakanigrantrāḥbrāhmaṇā 1362 evam āhuḥ na santi dahara satvā ye śāknuvur dharmatāṃ sāksāt kartum* || 1363
[176] atha khalu bhaisajyasenso bodhisatvo mahāsatvo bhagavantam etad avocat* paśya bhadanta bhagavan kiyad duradhimocāṃ ime satvāḥ bhagavān āha. śṛṇu bhaisajyasena sāṃpratāṃ 1364 tathāgataḥ sarvalokaprayaksam karoti. 1365
[177] atha khalu caturnavati koṭīṣa/63r/srāṇi navakānāṃ 1366 satvānāṃ te 1367 tathāgatasya purataḥ sthitāḥ 1368 na ca tathāgataṃ bandanti nālapanti na saṃlapanti. tūṣṭīṃbhāvenādhivāsayantī. 1369
atha khalu bhaisajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat* ko bhagavan āha. 1370 atha khalu bhaisajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat* paśya bhadanta bhagavan 1371 navakāḥ satvā vayaṃ bhadanta 1372 sugata navakāḥ satvā.

bhagavān āha. śṛṇu bhaisajyasena ye satvā evaṃ vaṃ vadaṇi ye śaṃkāḥ navakāḥ satvair dharmatā sāksāt kartum* || te ca bhaisajyasena navakāḥ satvā yuṣmābhīr draṣṭavyāḥ 1374 te ca satvā evam āhur vayaṃ bhadanta bhagavan 1375 navakāḥ satvā vayaṃ bhadanta sugata navakāḥ satvā.

bhagavān āha. esāṃ bho 1377 satvānāṃ /63v/ lokaprayaksam sāṃpratāṃ svaśarīrāḥ lokasya prāmāṇaṃ darśayatha. 1378

1359. B brāhmaṇānyā- ... -parīvrajākamgranthāḥ; D vṛāmaṇānyatīrthikā carakaparibrājakanigranthāḥ; IK sarve te brāhmaṇāḥ; IK om. -anyatīrthikacaraparibrājakanigranthāḥ
1360. B om. ca
1361. D duḥkhāṃ; I bhagavan* n utsahāmaḥ saṃśāre duḥkhāṃ vedayita.; I om.vedanāṃ anubhavītum*
1362. B cānīya- tīrthikā-caraparibrājakanigranthāḥ brāhmaṇā; IK cānīnyatīrthikacaraparibrājakanigranthāḥ; IK om. -brāhmaṇā
1363. D ye śāknuvur dharmmatāṃ sāksāt kathayetau* || (!)
1364. D aśṭha khalu; I evam ukte bhasajyasena sāṃpratāḥ; I om. atha khalu bhasajyaseno … bhagavān āha. śṛṇu; K evam ukte bhaisajyasena bodhisatvo mahāsatvo bhagavāntam etad avocat* paśya bhagavan keva duradhimucāḥ satvā bhagavān āha. śṛṇu bhaisajyasena sāṃpratāḥ; K om. atha khalu & bhadanta & me; D paśya {bhagavāṃ} bhadanta bhagavān; B du-ra’dhimocāya
1365. D sarvalokā prayaksam karoti.
1366. A kotīṣa/raṇi navakānāṃ satvānāṃ, end of lacuna, continues from § 173; D caturnavat
1367. AIK om. te
1368. A sthitāḥ; BI om. sthitāḥ
1369. A na ca bhagavantaṃ bandanti na cālapa(m)ti; I vantaṃti na cālapaṃti.; K vantaṃti nālapaṃti. ||; AIK om. na saṃlapanti. … adhivāsayantī; B tuṣṭīṃbhāvenādhiv=vā’sayantī.
1370. AD avocat* (D avocat) ko bhagavan āha kaḥ pratravya; I avocat{ta}t* k[o] bhagavan* āhur kaḥ pratravyo
1371. AI ete bodhisatvā
diák.
1372. B nāḍalapanti; A om. na saṃlapanti
1373. ADIK na ca bhagavantaṃ
1374. ADIK bhaśajyasena ye satvā evaṃ vadaṇi. (IK -aṃnti). na śāknaṃ (D -aṃn; K -a(ṃ)) navakā (D -kaḥ; I -kaḥ; K -kaiḥ) satvair (D -tvai) dharmatā (D dharmatā; K -tāṃ) sākṣa (D -āt; I -āt*; K lacuna) kartum* (ta) (DI om. ta; K lacuna) ete bhaisajyasena navakā (DIK -aḥ) satvāḥ (D -aḥ) yuṣmābhīr draṣṭavyāḥ (DIK -aḥ); B śṛṇu bhaisajyasena pa navakāḥ satvā yuṣmābhīr draṣṭavyāḥ; B om. satvā evaṃ … kartum* || te ete bhaisajyasena
1375. A āhur vayaṃ bhadanta bhagavan; DK āhur vayaṃ; I āhur vayaṃ bhadanta bhagavan*
1376. B va-yayaṃ bha=daṇta; AIK om. bhadanta
1377. D bhagava-n ā=ha. eṣa bho
1378. A lokaprayaksam sāṃpratāṃ {sva[va][.units]} l[o]kapramāṇaṃ; D svaśarīrā lokasya prāmāṇaṃ; I sāṃpratāṃ <sva>-śarīrā lokapramāṇaṃ; K svaśarīrā lokapramāṇaṃ; K om. sāṃpratāṃ; B darśaya.

71 (Ms C)
[175] aha khalu te sarve brāhmaṇāḥ sarve ca nāgārjāno bhagavāntam etad avocan* na bhūyo bhagavann utsahāma saṁśāre duḥkhāṁ vedanāṁ anubhavitum*550 te cāṇyaśṛṅthikacarakaparivrājakanigranthā evam āhuḥ na saṃti dāharāḥ satvāḥ ye śaknuṣṭur dharmatāṁ sākṣat kartum*

[176] evam ukte bhaiṣajyaseno bodhisatvo bhagavāntam etad avocat* paśya bhagavan* keva duradhimucyaḥ satvā /56r/ bhagavān āha. śṛṇu bhaiṣajyasenā śaṁpratam tathāgataḥ sarvalokapratyakṣaṁ kariṣyati. ||

[177] aha khalu paṃcanavati koṭiṣahärasāṇi navakāṇāṁ satvānāṁ tathāgatasya purataḥ sthitāḥ na tathāgataṁ vaṁdaṁti552 nacālapaṁti. ||

atha khalu bhaiṣajyasenō bodhisatvo mahāsatvo bhagavāntam etad avocat* ko bhagavan hetuḥ kaḥ prayayo yad ime satvā bhagavāntam nālapaṇti na saṁlapaṇti na vaṇḍanti.553 na ca bhagavāntaṁ pariścchanti.

bhagavān āha. śṛṇu bhaiṣajyasena <ye> satv<ā> evāṁ vaṇḍanti. na śākyāṁ daharaiḥ satvair dharmaṭā sākṣāt kartum.554 ete bhaiṣajyasenā navakāḥ satvāḥ yuṣmābhir draṣṭavyāḥ te ca satvā evam āhur vayaṁ bhagavan555 navakāḥ satvāḥ vayaṁ sugata navakā satvāḥ bhagavān āha. /56v/ eṣāṁ bho satvānāṁ lokapratyakṣaṁ śaṁpratam svaśarīrāl556 lokapramāṇaṁ darṣayatha:

550. I bhagavan*n … duḥkhāṁ vedayitum. I om.vedanāṁ anubhavitum*
551. I om. bodhisatvo mahāsatvo bhagavāntam etad avocat* paśya bhagavan* keva duradhimucyaḥ satvā; F duradhimucyaḥ satvāḥ), end of lacuna.
552. A koṭiṣahasrāṇi navakāṇāṁ satvānāṁ tathāgatasya [purataḥ] sthitāḥ na bhagavāntaṁ baṁdaṁti,. end of lacuna, continues from § 173.
553. A kaḥ prayayo yad ete bodhisatvā bhagavāntaṁ nālapaṇti. na vaṇ(anti); A om. na saṁlapaṇti
554. A bhaiṣajyasena ye satvā evāṁ vaṇḍanti. na śākyāṁ navakā satvair dharmaṭaṁ sākṣa kartum*
555. A draṣṭavyāḥ te ca satvā evam āhur vayaṁ bhadanta bhagavan
556. A lokapratyakṣo sāṁ(pratam) [sva]ṣaṛirā
[178] tena khalu punāḥ kālena tena samayena caturnavati koṭiṣahasraṇi navakānaṁ satvānāṁ kāyasya bhedād antarikṣe1379 sthitvā daśabhūmipratilabdha abhūvan*1380 atha khalu bhaisajyaseno bodhisatvo mahāsātvam bhagavantam etad avocaṭ* sulabdhā1381 lābha bhagavann īḍrāḥ satvāḥ ye1382 sāṃsāre parikṣayāya paryādānāya vīryam ārābhaṇe.1383 «adyaiva bhagavan ime satvā utpānnaṃ» adyaiva bhagavann ime1384 satvāḥ parimuktaḥ sarve daśabhūmipratishṭitā īḍrāḥ1385 

[179] atha khalu sarvabhrāmaṇaḥyaśīrthikacarakarapurājanikanirantha1386 nāgarājane pī māraṣ ca pāpyānāṃ saparivāraṃ upasaṃkrāntam1387 vicāksuṣkara/64r/nāya: sarve ca te bhagavantam etad avocann iha1388 vayaṃ bhagavan tathāgatasyāntikam upasaṃkrānta vicāksuṣkaṇāya. te vayaṃ bhagavann īmaṃ dharmaparyāyaṃ1389 śrutvā prāsādapiṣṭitābhād abhūvan buddhe ca dharme ca. tatrāśmākaṃ bhagavan sarveṣāṃ evaṃ bhagavaty evaṃrūpaṃ buddhaṃkadhiḥ pratilabhema:|| evaṃrūpāṃṣ ca tathāgata arthaṅtaḥ1390 samyakṣaṃbhuddha loke bhavema: [180] bhagavān āhāvam etad bhadramukhā evam etad yathā1391 yuṣyam tathāgatasyārhatāḥ samyakṣaṃbhuddhasyāntikam upasaṃkrāntāḥ1392 tair yuṣmāmbhir immaṃ samghatāṃ dharmaparyāyaṃ1393 śrutvaṃvuttarāyāḥ samyakṣaṃbodheś cittānā utpādiṇā. tena yuṣyam bhadramukhāḥ kuṣalāmule na cire/64v/ṇa kālenānuttarāṃ samyakṣaṃbhodhiḥ abhisambhotsyadhve.1394

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1379. A tena samayena: caturnavati koṭiṣahasraṇi (navakā) satvā kāyasya bhedād antarikṣe[;] K tena samayena tān ca caturnavati koṭiṣahasraṇi
1380. B sth<r tv>]; D sthitvā daśabhūmipratilabdha abhūvan.
1381. D mahāsātṛv-m-etad avocaṭ* sulabdhā; D om. bhagavanta; K sulabdhā
1382. A lābhā bhagavann īḍrānāṃ satvānāṃ ye; D lābhā <bha-gavan> īḍrā satvāḥ ye; I lābhā bhagavann*n īḍrāḥ satvāḥ ye
1384. I adyaeva bhagavan*n ime satvā utpānnaṃ adyaiva bhagavan*n ime; A im<e>
1385. A īḍrāḥ ||; BCDF drṣṭvā; IΚ sarve ca daśabhūmipratishṭitāḥ (K °-tā) || d(r)ṣ(tv)ā; (K om. || drṣṭvā)
1386. IΚ °-parivṛjakaṇirantha (K °-niranthaḥ)
1387. A māraṣ ca pāpiṃmāḥ saparivāropasaṃkrānto; I māraḥ pāpiṃmān* saparivāra; I om. ca; K māraṣ ca pāpiṃmān* saparivāra; D upasaṃkrāntam
1388. A[ ]vicaṣuṣkaraṇāya: sarve bhagavantam (I °-vaṃtam) etad avocaṇ* iha; AI om. ca te; K vicaṣuṣkuṣaṇaṇāya sarve ca bhagavam<taṃ c e-tad avocaṇ* iha; K vicaṣuṣkuṣaṇaṇāya always in this paragraph; K om. te; D vicaṣuṣkuṣa(ḥ) karanaya ... avocaṇ* iha
1389. A[ ]vayaṃ bhagavans (I °-vaṇ*) tathāgatasyāntikam upasaṃkrāntāḥ (I °-tā) īmaṃ dharmaparyāyaṃ; AI om. vicaṣuṣkuṣaṇaṇāya te vayaṃ bhagavann; D bhagavam tathāgatasyāntikam upasaṃkrānta<vā> vicaṣuṣkuṣa(ḥ) karanaya. te va[yam] (bhagavān)n īmaṃ dharmaparyāyaṃ; B ima dharmaparyāyaṃ; K bhagavan*1390
1390. A śrutvaṃ evaṃrūpaṃ buddhahaṃ pratilabhema. evaṃrūpaṣ (I °-ās) ca; AI om. prāsādapiṣṭitābhād abhūvan buddhe ca dharme ca. ... sarvesāṃ evaṃ bhagavaty; K śrutvā prāsādapiṣṭitābhād teṣām āsāṃ kramet ābhavat* vayaṃ apye evaṃrūpaṃ buddhasūkṣmaḥ pratilabhema. evaṃrūppāṇiḥ ca; K om. abhūvan buddhe ca. ... sarvesāṃ evaṃ bhagavaty; D abhūvad ... bhagavam sarveṣāṃ evaṃ bha-vga-vaty evaṃrūpaṃ vuddhasūkṣmaḥ pratilabhema.|| evaṃrūppāṃṣ ca tathāgatārhaṇāḥ; B evaṃrupe<ṃ>ś ca
1391. AIK bhagavān aha: evam eva (I etam[<i>n>] etad*; K evam etad) bhadramukhāḥ (A bhbh< [[i]udra>-]ya) yathā; AIK om. evam etad; D bhagavān āhāvam etad+vā bhadramukhāḥ. evam <e-tad yathā; B bhage<v>āḥ n āhāvam etad
1392. AIK tathāgatasyāntikāṇṃ (A °-ka:m) upasaṃkrāntā (I upasaṃkrāntā; K°-ntāḥ); AIK om. arhatāḥ samyakṣaṃbhuddhasyā; D upasaṃkrīt[<i>]'i]ntāḥ
1393. K īmaṃ samghatāṃ sūtraṃ dharmaṃprapadyaṃ
1394. AIK śrutvaṃvuttarāyāṃ (I śrutvā anu<°>] saṃyaṃbhodhau cittam (K °-āny) utpāditaṃ (K°-tāni): tena (I te<na>°) yuṣyam sarve na cireṇa kālenānuttarāṃ (A °-rā[yā]ṃ) samyakṣaṃbhodhiḥ abhisambhotsyadhve; AIK om. bhadramukhāḥ kuṣalāmuleṇa; B samyakṣaṃbo<ṃ|u>dheṣ (two vowels marked in B on ba) cittānā utpādiṇā. te<na>° yuṣyam bhadramukhāḥ kuṣalāmuleṇa; D kuṣalāmule<na>° na cireṇa kālenānuttarāyāṃ<ṃ>
[178] tena khalu punaḥ kālena tena samayena caturnavati koṭiśahasrāṇi navakāṇāṃ satvānāṃ kāyasya bhedā[<d>] antarikṣe sthitvā 557 daśabhūmipratilabdha abhūvan* ||

atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat* suladbhalābhā bhagavann īḍrśāḥ satvāḥ ye saṁsāre parikṣayāya paryādānāya 558 vīryam ārahante adyaiva bhagavann ime satvā utpannāḥ adyaiva bhagavann ime satvāḥ parimuktāḥ adyaiva sarve daśa[<bhūmipratishṭhitā dṛṣṭvā]. 559

[179] atha khalu sarvabrāhmaṇāṅyaṭīcakaracakaraparivrājakanigranthā. 560 nāgarājano pi māraś ca pāpimāṃ saparivāra upasamkrānto 561 vicākṣuṣkaraṇāya. sarve bhagavāṇtām etad avocan* /57r/ iha vayaṃ bhagavāṃs tathāgatasyāntikam upasamkrāntā imaṃ dharmaparyāyaṃ śrutvā evaṃrūpaṃ buddhasukhaṃ pratilabhama[he:] evaṃrūpās ca tathāgatārhaṇāḥ 562 samyaksaṃbuddhā loke bhavemaḥ

[180] bhagavān āha etam ē[va bhadrāmu]khāḥ yathā {yathā} yūyaṃ tathāgatasyāntike 563 upasamkrāntāḥ tair yuṣmābhir imaṃ saṃghātaṃ sūtraṃ dharmaparyāyaṃ 564 śrutvānuttarāyāṃ samyaksaṃbodhau cittaṃ utpādaṇāṃ te yūyaṃ sarve na cireṇā kālenānuttarāyāṃ 565 samyaksaṃbodhim abhisambhotsyadhve.

557. A (navakā) satvā kāyasya bhedād antarikṣ<e> sthitvā
558. A suladbhalābhā bhagavann īḍrśānāṃ satvānāṃ ye saṁsāre parikṣayāya paryādā<ν>ya
559. A im<e> satvā parimuktāḥ sarve daśabhūmipratishṭhitā dṛṣṭāḥ || A om. adyaiva
560. A <<paribrājaka>-<
561. A saparivāropasamkrānto
562. A evaṃrūpaḥ ca tathāgatāḥ arhataḥ
563. A evam eva bhbh(!)adramukhāḥ yathā [yūyaṃ] tathāgatasyāntikaṃ
564. A saṃghātaṃ dharmaparyāyaṃ; A om. sūtraṃ
565. A kālenānuttarāyāṃ

72 (Ms F)
[181] atha samanantarabhaśīta ca bhagavateyamā vāg atha tāvad eva teśām1395 sarvēṣam anyatīrthikacararakaparājagranitrāhbrahmaṇānām1396 anutapṭikadharmakṣāntipratilambhō bhūvats1397 sarve ca dasāhūmiprātiṣṭhitāt bodhisatvāḥ saṃvṛtāḥ sarve ca te1398 bodhisatvā uparyantarikṣe sapta tālān vaiḥāyaṃ abhyudgamyā saptaratnamayānī1399 kūṭāgāraṇī tathāgatasyopanamayanti.1400 sarve ca nānavikurvdhiṣṭhānārdhyabhisismaṃkārān abhisams-kurvanti.1401

atha tāvad eva te sarve bhagavata uparimūrdhī1402 sthitvā bhagavāntamā nāṇāpuṣpirm abhavyakarinti. tathāgatāṃ ca 1403 manasi ku/65/rvanti. svakāye ca1404 buddhasamjñām upṭādayanty anekāni ca devaputraṇitiṣṭhatasahasraṇī1405 tathāgatam abhyavakarinti.1406 [182] evam ca vācama abhāśantā:1407 mahālābhāḥ śraṇamā gautamaḥ mahākṣetraḥ lokanāthaḥ samādhibalādhanāprāptaḥ1408 vijñō vijnārthikaḥ ya īdṛṣān satvān1409 saṃsārād anupūrvenopāyakausalenā1410 parimocayate ekena subhāṣītamātṛeta etavanti1411 satvāni saṃsārāt pramucyante.1412 [183] atha khalu bhaśajyaseno bodhisatvo mahāsaṃvate utthāyasaṇād ekāṃsam uttarāsamaṃgam kṛtvā daksinām1413 jānumāṇdaṃ prthivyā1414 pratiṇāpyata yena1415 bhagavāṃs tenāṃjīmaṇi prañāmya1416 bhagavanti etad avacā ko bhagavan hetuḥ1417 kaḥ pratpayo ya ete /65v/ devaputrā evam vāṃ nīścārayanti.1418 bahūni cardhayabhīsāṃs<śāmaṃ/> kurvanti.

samyaksvaṃvodhim abhisambhousyante. 1395. Al samanantarabhaśītā (I samana<m>-ta-°) ca tathāgatenevanām vāg (I vāg*)| atha teśām; AIK om. atha before samanta-ca & tāvad eva 1396. Al anyatīrthikānāṃ; AI om. 9-parākṣaraṇakrānitrāhbrahmaṇā-9; B sarvēṣam a-rañyatīrthikā-9; D 9-parivṛjākā nigranta-9; K anyatīrthikacararakaparājagranitrāhbrahmaṇā-9; K om. 9-brāhmaṇā-9. 1397. Al anutapṭikadharmakṣāntipratilambho bhūt; B anutapṭikadharmakṣāntipratilambho <bhū>-vats%; B anutptī-9 corrected into anutpati-9; K anutapāṭikasu dharmesu kaṃṣipratil[a]bhō bhūt%; D bhūvāṃ: 1398. AIK dasāhūmiprātiṣṭhitāḥ saṃvṛtāḥ sarve te; AIK om. bodhisatvāḥ & ca; B bodhisatvāḥ saṃvṛtāḥ 1399. B abhyū<9>-gamyā saptā<br>ṁĀjamaṇī; D abhyūdama<9>-a saptaratnamayānī 1400. A tathāgatasyo mu<9>-panamayanti; D tathāgatasyopanamayama<9>-tī; I tathāgatoyaṃ(ī)panāma(yanti.) 1401. A nānavikurvdhiṣṭhānārdhyābhisismaṃkāram<ś asm-kurvanti.; A om. abhi-9; D sarve ta (read ca) nānavikurvdhiṣṭhānāvyāḥ bhisismaṃkāram; I sarve ca (nānavi)kurvdhiṣṭhānāmānī rhīyabhisismaṃkāram 1402. Al atha te bhagavata; K atha te tathāgata; AIK om. tāvad eva & sarve; D bhagavata-d-uparimūrdhī 1403. AIK sthitvā (K om. sthitvā) bhagavāntamām (IK 9-vaṃtām) nāṇāpuṣpir (I-9-per) abhavyakarinti (I avakarinti; I om. abhy-9). sarvatathāgatāmī (I 9-tās) ca; D abhyavakarinti. bhagavāṃś ca 1404. I svakāye[na]; I om. ca; or I svakāye [ca] (?) 1405. AK buddhasamjñāmā (A 9-sa<9>-<9>-jhan) utpādayanti aneka ca devaputraṇaṣahasraṇī (IK 9-sraḥ); AIK om. 9-niṣṭhātā-9; B utpādayanti anekāni ca devaputraputraṇaṣahasraṇī; I utpādayaṃ(m)nti aneka ca devaputraṇaṣahasraṇī; D lacuna. 1406. A divyapuṣpa(ai) is tathāgatam abhyakarikā<9>-ti smañā; I tathāgata<sāya>ṃ abhyavakarinti.; D lacuna, tathāgatam abhyavakarinti. 1407. D evam ca vāt(ī)tam abhāśanta: 1408. AIK śraṇāḥ (IK śraṇām) gautamaḥ mahākṣetraḥ lokanāthāḥ samādhibalādhanāprāptaḥ (I ma<9>-mādhī-9 ... 9-pā; A ma<hākṣe>tro is partly covered by a patch of birch bark from the lost folio 59: § 202 (note 1583) (medam) pravālayati.) 1409. B iḍrāsa satvān; D iḍrāsa satvānāṃ; I iḍrāṣā<n*> 1410. B 9-koṣālana 1411. A subhāṣītamātretvā tāvanti; B subhāṣītamātretvā etāvanti; B 9-tena-9 corrected to 9-ta-9 1412. B satvāni saṃsārāt parimucyante,[], two vowels marked in B above ta; I satvā saṃsārāt* parimucyante 1413. A ekāṃsam uttarāsamaṃgam kṛtvā daksinām; B ekāṃsam uttarā<saṃgaṃ kṛtvā> daksinām 1414. I prthivyāṃ 1415. B ena instead of yena 1416. D bhagavān*s tenāṃjālīṃ prā[ṃnyā]; K bhagavān*; A prāṇāmī; B prāṇāmīmya 1417. I ko bhagavāṃ hetuḥ; K ko bhagavāṃ hetuḥ 1418. B bhagava hetuḥ; A kaḥ pratpayayaḥ yad ete de[3vaputṛ e]vam vāṃ nīścārayanti; IK yad devaṇaputṛ evam vāg nīścārayanti.; D evam vā<m>-nīścārayanti.
[181] samantarabhāṣītā ca tathāgateneyam vāg atha teṣām566 anyatīrthikānāṁ [an](u)tpat(t)ikadharmaṁśantaṁpratil<ā> bhūt* sarve ca /57v/ daśabhūmipratīṣṭhitāh sa(m)vṛttāh sarv(e) t(e) b(o)dhisatvā uparyantarīkṣe sapta tālād vaihāyasam567 abhyudgamyā saptaarñānamayāṇi kūtāgāraṇī tathāgatasyopanāmayantī. sarve ca nānāvīkurvādhiśṭhāna-rddhyābhīṣaṃskāram abhiṣaṃskurvanti.568 atha te bhagavata u<pari>mūrdhṇi sthitvā bhagavantaṁ nāṇāpuṣpair abhyavakiranti. sarvatathāgataṁ ca569 manasi kurvanti. svakāye ca buddhasaṃjñām u[tpādayantī. aneke] (ca de)[vapu]trakoṭīsahasrāṇi: tathāgatam [abhya](va)[kira]nti.

[182] evam ca vācama abhāṣanta mahālābhaḥ śramaṇo gautama571 mahākṣetr[o] lokanāthaḥ samādhibhālādhanaprāpta[ḥ] vijñō viṃjārthikāḥ ya īḍr/58r/sām572 satvāṁ saṁsārād anupūrṇopāyaṇaśalyena parimocayatī ekena suhāṣ[i]tamātreṇa etāvaṃti573 satvāni saṁsārāt pari[mucyante. ||]

[183] atha khalu bhāṣayasyesno bodhisatvo mahāsatvā utthāyāsanād ekāṃsaṃ utta[rāsam]gaṃ kṛtvā574 dakaṣṇa<ṃ> j[ā](numaṇḍalaṃ) prthivyāṃ pratiṣṭhāpya yena bhagavāṁs tenāmjaliṃ praṇāmyā575 bhagavantam etad avocat* ko bhagavan* hētūḥ kaḥ pratayaya yaḥ ete kulaputṛṇa evam vāni niścārayantī.576 bhāṁ śyābhīṣaṃskāraṃ kurvanti.

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566. A atha teṣām sarveśāṃṃ
567. A tālān vaihāyasam
568. A nānāvīkurvādhiśṭhānāvayaḥ<bhiṣaṃskārāṃ> saṃskurvanti.; A om. abhi-°
569. A sarvataḥaṅgaṁ ca
570. A ‘-sahasrāṇi divyapusp(ai)s tathāgatam abhyavakira<ṃ> ti sma.; F tathāgatame[bhyava-°] read tathāgatam e<ṃ>[bhyava-°] or tathāgatam{e}[a][bhyava-°]
571. A śravaṇaḥ gautamaḥ
572. A īḍrśāṇ; F īḍrśaṃ
573. A subhāṣītanātreṇeva tāvaṃti
574. A uttarāsaṃgaṇaḥ kṛtvā
575. A praṇāmya
bahuhiś ca guṇavarṇastavais tathāgatam abhistavanti sma. 1419
bhagavān āha. śṛṇu kulaputra na hi te mān1420 stuvanti. svakāyam eva stuvanti. svakāyam
eva dhāmarājāsane sthāpayiṣyanti. 1421 svakāyam eva-gradharmāsane pratiṣṭhāpayiṣyanti.
svakāyād eva dharmaraśmin niścāryiṣyanti. 1422 sarvabuddhaparīgṛhītās 1423 ca bhaviṣyanti
anuttārayah 1424 samyaksambodher abhisaṃbodhābhisaṃbudhya ca dharman
deśaiṣyanti.1425

[184] atha khalu bhaisajyaseno bodhisatavo mahāsatavo bhagavantam etad avocat bhavaha
budanta bhagavan satvāḥ bavaha bhadanta sugataḥ satvā rātrindivaṃ parimucyante1426 tad
adyāpy ā/66r satvānāṃ kṣaya na bhavati. 1427

bhuṣagān āha. sādhu sādhu bhaisajyasena yas tvam tathāgatam etam arthaṃ paripaṣṭavyam
manyase. śṛṇu bhaisajyasena tad yathāpi nāma bhaisajyasena kaścid eva puruṣo 1428 bhaved
āḍhya mahādhāno mahābhogaḥ prabhūtabhogah 1429 bhuhanaḥbhāyakosakoṣṭhāgāra-
samanvāgataḥ {bhuhanaḥbhāyakosakoṣṭhāgārasamanvāgataḥ} bhuhuṇāsādāsīkamakara-
pauruṣeyāni cāṣya suyaḥ bhūni ca dhanaskandhāni bhaveyuḥ bhūni ca kṣetrarāmāni1430
saṃvidyeraṃ bhūni ca dhanahānyāni. ta=ḍ ya=tha1431 yavagodhumāśālātimāsamudgādni
csa ca puruṣo vasantakāle sarvāni tāni dhanahānyāni vāpayeta. 1432

atha yāvad a/66v/paṇeṣa kālasamayena sarvāni tāni dhanahānyāni paripaceryan1434
ca paripākāṇtiḥ viditvā sa yāvad abhyantaraghe praveṣayeta: sa puruṣaṃ tāni dhanahānyāni
gṛhasābhhyantare prthak prthak sthāpayati. sthāpayitvā paribhūmkte. yāvad vasantakāle
punar eva tāni bijāni vāpayati. 1433

1419. A bhūni ca rdhyabhaisṃskārān(!) kurvanti. (bh)hūn(i) ca tathāgataśya [vānan] abh(i)ṃsthuvaṇ-ṃ ti
sma.; AIK om. guṇavarnastavais; IK bhūni cardhyabhaisṃskārān (I ca rīdhya-ṃ) abhaisṃksurvanti. bhūni ca
tathāgataśya vānan abhaisṃstavanti (I abhistavanti; I om. 2-san-ṃ) sma; B cardhyabhaisṃskā-raṇ kunya-vanti.;
D bhūni cavya(!)bhaisṃksurvanti.; D om. 2-kāraṇ
1420. I kulaputra [ye] hi māni; I om. na & te
1421. AIK rājasane tathāpayiṣyanti (I 2-ya=tni; K 2-yanti;); AIK om. dharna-ṃ
1422. A svakāyam eva dharmaraśmi niścāryiṣyanti.; D dha=rmma=raṇin niścāryiṣyanti.; I dharmaraśmi
niścāryiṣyanti.; K dharm=raṇ=ṃniścāryiṣyanti.
1423. B sarvabuddhaparīgṛhītās, cf. p. xxx; D sarvvavudhaparīgṛhītās
1424. A bhaviṣyanti anuttārayāṃ; I bhaviṣyanti. <a=nuttārayāṃ; K bhaviṣyantiḥ anuttārayāḥ; B
aranuttassāḥ(!); D anutta=ṛ<syāh
1425. A abhisaṃbodhāya. abhisaṃbudhyant[i] ca dharm[a]n deśaiṣyanti ca: |; B
abhisaṃbudhābhisaṃbudhya (K 2-dhyya) ca dharmāṃ deśaiṣyanti.
1426. A satvāḥ bhavaha. sugata satvāḥ rātrindivasam parimucyante; O om. bhaddanta; D bhaddantā sugataḥ
rātrindivaṃ parimucyante; D om. satvā; I bā(!)havaha bhaddanta bhagavan* satvā bhavaha sugataḥ satvā
cāṣyā rātrindivaṃ parimucyante; K (sat)v(āḥ) (rāṭ)ṃ[ī]yaṃ parimucyam(ṃ)te(e); K om. bhavaha bhaddanta sugataḥ
satvā; B rātrindivaṃ parimucyante
1427. D kṣayo <na> bhavati.
1428. A sādhu sādhu bhaisajyaseno kaścid eva puruṣo; O om. yas tvam tathāgatam ... tad yathāpi nāma
bhaisajyasena; IK manyase. tad yathā bhaisajyasena; IK om. śṛṇu bhaisajyasena & pi nāma; B tathāgatam etam
e[ṛtham ... tad yathāpi nāḥ(p)ma; D ta=ḍ yathāpi nāma
1429. AIK om. prabhūtabhogahā
1430. AK bhavaha (K bhahuda-ṃ) dāsadāśī-ṃ ... 2-paauruṣeyāni cāṣya (K cāṣya{ḥ};) syur (K syuḥ) bhūni
dhanaskandhāni bhūni kṣetatrāmāni; AK om. ca & bhaveyuḥ & ca; I syu bhūni kṣetrāmbāmi; I om. bhūni ca
dhanaskandhāni bhaveyuḥ & ca; B baḥuoni; bhūni in both instances in this paragraph; D syu h!,jaḥuṁ
1431. BD ta=ḍya=tha
1432. A atha sa puruṣa ... vāpayet*; A om. ca; IK sa vaisa<m>ta=kaI (K vaṃsant-{ā}) puruṣa (K 2-ṣaḥ) sarvāni
dhanahānyāni vāpayeta; I om. ca & tāni
1433. AIK yāvad anupūrvena (IK apareṇa instead of anupūrvena) kālasamayena. sarvāni (IK sarvāni) tāni
bijāni paripaceryaṃ. (I 2-cyate; K paripaceryaṃ) tathā sa puruṣāḥ (I om. sa puruṣāḥ) tāni dhānyāni
prthaka=ṛprthaka (I prthak* pr=ṛ<thaka=ṛ; K prthak prthak) sthāpayati. sthāpayitvā paribhū<ṃ-kte. (IK 2-bhumkte.)
yāvad vasantakāle punar eva tāni bijāni vāpayati.; AIK om. aha & dhanahānyāni paripaceryan* ... praveṣayeta &
[184] atha khalu bhaiṣajya seno bodhisatvo mahāsatvo bhagavantam etad avocat* bahavo bhadanta bhagavam satvā bahavaḥ sugataḥ satvā rātrindivaṃ parimucyante. tad adyāpi satvānāṃ kṣayo na bhavati.

bhagavān āha. sādhu sādhu bhaiṣajyasena yas tvam tathāgataṃ etam arthaṃ pariṃpṛastavyaṃ manyase bhaiṣajyasena kaścid eva puruṣo bhavet* ādhyo mahādhano mahābhogaḥ bahudhanadhānyakoṣakoṣṭhāgārasamanvāgataḥ bahudāśidāsakarmakarapuruṣeyāṇī cāsya syuh bahūni ca dhanaskandhāni. sābhūni kṣettrāmaṇi saṃقيدyeran* bahūni ca dhanadhānyāni. tad yathā yavagodhumaśālilitamāsamudgādīṇi sa ca vasa ca vasaṇātakāle puruṣa sarvāṇi584 tāni dhanadhānyāṇi vāpayet* sa ca apanē ca kālasamayena sarvāṇi tāni vijāṇi paripacyante. tataḥ sa puruṣas tāni dhanadhā/59r/ṇīmāni585 pṛtha<k> pṛthak sthāpayati. sthāpayītvā paribhu<ṃ>kte. yāvad vasmāṇtakāle puruṣa bhavantāṃ kṣayo bhavati.

577. A ṛddhyabhisamūkinsār() kurvanti (ba)hūni(i) ca thatāgatasya [varṇān] abhi(i)samṣtuva<ṃ>ti ma:
578. A stūni ti stūni eva stūni ti. stūni eva rājāsane sthāpayiṣyantī.
579. A evagradharmāśanā pratisthāpayiṣyantī. stūni eva dharmaraśmī
580. A bhāvayānti: anuttarāyāṃ sam vacsamābdhis abhisamābdhāya. abhisāmābdhisamānta[i] ca. dharma[ṃ] dešayāṇyantī ca: ||
581. A bhagavaṇ ... satvāḥ rātṛndivasam
582. A bhāṣajyaseno kaścid eva puruṣo bhaved; A om. yas tvaṃ ... pariṃpṛastavyaṃ manyase bhāṣajyasena
583. A bhavā dāśidāsamābdhāsa kārpaṃvāṃ saṃyāmāṃ cāsya syur bahūni dhanaskandhāni; A om. ca
584. A atha sa puruṣa vasmāṇtakāle sarvāṇi
585. A [yāva]d anupüṛveṇa kālasamayena sarvāṇi tāni bijāṇi paripacyante. tataḥ sa puruṣaḥ tāni dhanāṇāni; A om. dhana<s>-ō; F sa puruṣas tāni dhanadhere<v>ṇāṇi, incipit lacuna; folio 59 missing; missing text supplied from A.

74 (Ms F)
[185] evam eva bhaisajyasena ime satvāḥ pūrvaḥ śubhaṃ karma kṛtvā paścāt teṣām karmaṇaṃ parikṣayāt punaḥ punar api 1434 punyakṣetram eṣante 1435 kuśalamūlasy avaropayanti. kuśalamūlasy avaropayitvā 1436 tatra ca kuśalaḥdarme pratipatyaḥ sampādayanti. pratipattisampanṇā sarvadharmān vardhayanti. sarvadharmān vardha/67r/yitvā priti-prāmodyam utpādayanti. 1437 tena ca pritiprāmodyacittena bhaisajyasenānekāni 1438 kalpakoti- sahasrāni na naṣyante. 1439 evam eva bhaisajyasena prathamacittotpādikā bodhisatavo 1440 na kadācid vināśadharmā bhavati. 1441 saṃkṣiptena sarvadharmān prajānāti. 1442

[186] āha. katham bhagavan 1443 prathamacittotpādikā bodhisatvaḥ svapnaḥ paśyati. 1444 bhagavān āha. bahūni bhaisajyasena prathamacittotpādikā bodhisatvaḥ svapnāntare 1445 bhayāni paśyati. tat kasya heto dā svapnāntare bhayāni paśyati. tadā sarvapāpakāni karmāṇi pariśodhayati. na śaṅkyaṁ bhaisajyasena pāpakarmāṇa 1446 satvena tīrvaṁ duḥkhām apanayitum 1447 na ca pā/67v/pena svapnena dṛṣṭenāasya bhayaṁ bhavati. 1448

[187] bhaisajyasena 1449 āha. katamāni bhagavan prathamacittotpādikā 1450 bodhisatvaḥ svapnāntare bhayāni paśyati. 1451

dhana-ō & grhasiṣṭhiyantarā & tāni; B sarvāni tāni dhanadhānyāni parimucyeraṇa*; BD prthak prtha sthāpyati. (B sthāpaya ya/ti); D prahūṃnkte.; B yāvad vasantakāle samaye punar eva tāni bijāni vāpyati. 1434. AIK bhaisajyasena satvāḥ (p)ṛvvaṃkarmāṇ (I pūrvaḥ karma; K pūrvaḥ pāpaḥ; K om. karma) kṛtvā teṣām sarveṣām (K. sarveṣām; I lacuna) karmaṇāḥ (A. o-ānā<ṃ>; I o-ānā<ṃ>) paripakṣaya (K. o-yaṃ) bhavati. sa punar api; AIK om. ime & śubhaṃ & paścāt & punaḥ; B śubhaṃ karma ... karma<ṃ> paripakṣayāt punaḥ punar api 1435. A punyakṣetram anveṣate; I punyakṣetram eṣa<ṃ> ti.; K e(ṣamṭi)

AIK avaropayati: avaropayitvā (I a(va)ro-); AIK om. kuśalamūlasy 1437. A tatra ca kuśale dharme pratipatyaḥ sampādayati. pratipattisampanṇāḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā: priti-prāmodyam utpādayati.; D tatra ca kuśalamudharmme pratipatyaḥ sampādayisyaṇti. pratipattī{ṃ} sampāṇnaḥ sarvadharmān treyayāmanti. sarvadharmām trevayitvā pritin pramodyam utpādayati.; I pratipatyaṃ <saṃ>-pādayati. pratipattisampanṇāḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā priti-prāmodyaḥ {ḥ} m utpādayati; B p<ś>ṛtayām samādayati.; K utpādayati. 1438. AK bhaisajyasena; AK om. anekāni; D tena ca pritiprāmodyacīṇṭi. tena ca pritiprāmodyacīṭena bhaisajyasenānekāni; I tena ca pr<ś>ṛt-prāmodya(dya)cīṭtena [bhaisajyasena]; I probably om. anekāni; B bhaisajyasenānākāni 1439.

AK kalpakotiyo (K o-koṭī) na naṣyati.; AK om. o-sahasrāni; I [ka](lpa)ṣaḥaṣaṃ <na> naṣyate.; I om. o-koṭī. 1440.

AIK bodhisatvaḥ 1441.

K vināśadharmā bhavaṃti. 1442.

D sarvadharmman prajānāti.; IK sarvadharmman* prajānāti. 1443.

IK āha. katham bhagavan* 1444.

B s<ś>ṛ<i>ṇ apaṃ paśyati.; K svapnaḥ paśyaṃti. 1445.

B bahuṃ ... s<ś>ṛ<i>ṇ apaṃntare 1446.

AIK tat kasya hetoḥ sarvakarmaṇi (I sa<rva>(karm)[ā]ni?) pariśodhayati (A (sarvakarmaṇi par)(i)ś[ō]dhaya)i. na śaṅkyaṃ pāpakarmaṇa; I this part of § 186 is repeated by dittography in § 187, for the repeated wording, see note 1451; AIK om. yadā svapnāntare bhayāni paśyati. taddā & o-पāpakāni & bhaisajyasena; B pāpakarmaṇa 1447.

ADIR tīrvaṃ (A o-ра>m<ṃ>) duḥkhām (D duḥkhām) apanayitum; K tīrvaṃ duḥkhām apanayitum* 1448.

A svapnena dṛṣṭena (as)ya bhayaṃ(ṃ) bhavati(t)(); B svapnena dṛṣṭenāsyā bhayaṃ [na] bhavati.; I svapa<n>ena 1449.

B bhaisajyasenā āha; AIK āha.; AIK om. bhaisajyasena 1450.

IK bhagavan*; B pratha<na>citotpādikā 1451.

I bhayāni paśyati. tat kasya hetoḥ sarvakarmaṇi pariśodhayati. ... sarvakarmaṇi pariśodhayati ... svapnāntare bhayāni paśyati.; I dittography in I, see § 186 note 1446; D bodhisatva svapno ntare bhayāni paśyamnti.
[185] evam eva bhaiṣajyasena satvā p(ū)rvvakarman kṛtvā teśāṁ sarvveṣāṁ karmāṇā<ṃ> parikṣayo bhavati. sa punar api puṇyakṣetram anveṣate. kuśalam(ūlā)ny avaropayati: avaropayitvā tatra ca kuśale dharme pratipatyā sampādayati. pratipattisampannaḥ sarvadharmān vardhayati. sarvadharmān vardhayitvā: prītiprāmodyam utpādayati. tena ca prītiprāmodyacittena. bhaiṣajyasena kalpakoṭīyo na naśyati. evam eva bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ na kadācid vināśadharmā bhavati. saṃkṣiptena sarvadharmān prajānāti.

[186] āha. kathāṁ bhagavan prathamacittotpādiko bodhisatvaḥ svapnaṁ paśyati. bhagavān āha: bahūni bhaiṣajyasena prathamacittotpādiko bodhisatvaḥ svapnāntare bhayāni paśyati. tat kasya hetoḥ (sarvakarmāṇi par)i(ś)o[dhaya]ti. na śakyāṁ pāpakarmāṇaḥ satvena tīvra<ṃ> duṣkham apanayitum na ca pāpena svapnena [dṛṣṭena] (as)ya [bhaya](ṛ) [bhavat](i).

[187] (ā)ha: katamān(i) bhagavan prathamacittotpādiko bodhisatvaḥ sva(p)n(ānta)r](e) bhayāni paśyati.
bhagavān āha. agniṃ bhaśajyasena prajvalitaṃ paśyati. tatraḥ1452 tena bodhisatvenaivaṃ cittam utpādayitavyam sarvakleśāṃ1453 me dagdhāḥ dvīṭiyam bhaśajyasena udakaṃ paśyati ludiṭam1454 sampraluditam. tatraḥ1455 tena prathamacitottāpikena bodhisatvena na bhettavyam. tāt kasya hetoh evam hi bhaśajyasena bodhisatvena sarvamohabandhanāni vinivarta sarvapāpakṣayaṃ kṛtam1456 bhavati. trīṭiyam bhaśajyasena prathamacitottāpikā bodhisatvaḥ svapnaṃ paśyati mahābhayaṃ. /68r/
āha. katamaṃ bhagavaṃ*1457

[188] bhagavān āha. svaśārīre śīrṣaṃ mūḍitaṃ paśyati.1458 tatra tena bhaśajyasena prathamacitottāpikena bodhisatvena na bhettavyam*1459 tat kasya hetoh tenaiṃ cittam utpādayitavyam rāgadveshamohāni me mūḍitāni bhavanti. saḍgaṭikām1460 ca me samsārām parajitāṃ bhavisyati. na hi tasya naraṇakāśo bhavisyati.1461 na tiryakṣu na preteṣu nāsuresu na nāgeṣu1462 deveṣu pariśuddheṣu bhaśajyasena buddhakṣetretṣu1463 prathamacitottāpikā bodhisatvaḥ upapattiṃ pratigrīṇāti.1464

[189] bhaśajyasena1465 paścime kāle paścime samaye yadi kaścit satvo bodhau cittam pariṇamayiṣyati.1466 tena mahaṭ paribhaṣaṇā1467/68v/ draṣṭavyā. pariḥūṭavāsaś ca bhavisyati.1467 tatra bhaśajyasena prathamacitottāpikena bodhisatvena na parikhedacittam utpādayitavyam na vyavasitavyam.1468
bhagavān āha: agnim bhaiṣajyasena prajvalitam paśyati. tataḥṣa tena bodhisatveṣa naśivam veditavyam: sarvakleśā me dagdhā. dvītyaṃ. bhaiṣajyasena udakam paśyati. lujītaṃ sampraluḍitam. tatra tena prathamacittotpādi)/60r(k(e)na bodhisatvena bhettavyam* 586 na bhettavyam* 587 tat kasya hetoḥ evam eva bhaiṣajyasena sarvamohabandhanā nirvartayitvā 588 pāpakarma-kṣayaṃ kṛtaṃ bhavati. tṛtiyaṃ bhaiṣajyasena prathamacittotpādi ko bodhisatvāḥ svapnaṃ paśyati mahābhayaṃ.

āha. katamad bhagavan* 589[188] bhagavān āha. svaśāre śīrṣam muṇḍitam paśyati. tatra tena na bhettavyam. 590 tat kasya heto rāgadveṣamohāni me muṇḍitāni bhavanti. śadgatikaṃ ca me samsāraṃ parājitaṃ bhavati. na hi tasya narakavāso bhavati. na tiryakṣuṣa na preteṣu vā nāsuresu vā. na nāgeṣu. na deveṣu. 591 pariṣuddheṣu buddhakṣetreṣu bhaiṣajyasena prathamacittotpādi ko bodhisatvā upapattima pratisṛṣṭāti. 592

[189] bhaviṣyanti bhaiṣajyasena paścime kāle paścime samaye yadi kaścit satvo bodhicittam pariṇāmamayiyati 593 tena mahaṭṭi pariḥbāṣṣṇā draṣṭavyā: pariḥbhū/60v/tavāsāṣ ca bhaviṣyati. 594 tatra tena bhaiṣajyasena bodhisatvena na khedacittam uṭpādayitavyaṃ na viṣṭādayitavyaṃ* 595

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586. F prathamacittotpādi)/dikena bodhisatvena, end of lacuna.
587. A na bhettavyaṃ:
588. A nivartitvā
589. A katamaṃ bhagavan.
590. A śīrṣa<m> muṇḍitaṃ paśyati. [tatra tena bodhisatvena na bheta]vyayam:
591. A na tiryakṣu na preteṣu nāsuresu. na dev(e)ṣu; according to the length of the gap A probably om. vā & vā & na nāgeṣu
592. A bodhisatvopapattim grhṇāti.; A om. prati-°
593. A saṃmaye yadi kecī satvā bodhīcittam pariṇāmamayisyamṇti; A saṃmaye ma and ye inserted in small aksaras at the end and before the beginning of the line respectively.
594. A paribhūtvāṣas ca bhaviṣyati.
595. A tatra tena bhaiṣajyasena. na khedacittam uṭpādayitavyaṃ: na vyavasitavyaṃ; A om. bodhisatvena

76 (Ms F)
[190] bahavo bhaiṣajyasena mayā dharmaḥ desitāḥ 1469 mayā ca bhaiṣajyasenaṇekāni kalpakotiṇiyutatadahasraṇi duṣkaracarya 1470 cīrṇaḥ na mayā bhaiṣajyasena rājayabhogārthāya vā vṛttibhogārthāya vā aśiṣyabhogārthāya vā duṣkaracarya 1471 cīrṇaḥ svabhāva-dharmāvabodhīm bhaiṣajyasena mayā duṣkaracarya cīrṇaḥ 1472 na ca me tāvad anuttarā samyaksambodhīm abhisambuddhā yāvan na mayāyam 1473 dharmaparyāyaḥ śrūtaḥ yasmiṃ tu bhaiṣajyasena kālasamaye ma/69r/yāyaṃ 1474 sanbhāto dharmaṇyāya śrūtaḥ tatraiva me divase anuttarā samyaksambodhīm abhisambuddhā gambhīro yaṃ bhaiṣajyasena dharmaparyāya durlabho sva bhaiṣajyasena 1476 dharmaṇyāsya kalpakotiniyutatadahasasraīr api 1477 śravaḥ paramadurlabho bhaiṣajyasena tathāgatānāṁ utpādaḥ 1478 paramadurlabhā bhaiṣajyasenaṣya dharmaparyāyaḥ dhārakah.

[191] ye te iman dharmaparyāyaṁ śroṣyanti. sarve te nuttaraṁ 1479 samyaksambodhīm abhisambhotsyante. 1480 kalpaśatasahasraṁ bhaiṣajyasena satvā samsarāt 1481 paścāṃmukhaṁ 1482 karisyanti. pariśuddham ca buddhakhetram 1483 pratilapsyante. nirodhmārgam ca prajāsyanti bhavyāḥ ca te niśrayaṇaṁ prajñātum. 1484 bhavyāḥ kuśalasthānaṁ prajñātum. 1485 kuśalasthānanirodham prajñātum 1486

[192] nirodham eva 1487 bhaiṣajyasena kimartham ucyate.
āha. arthā ucyate bhagavan dharmasthānaṁ 1488 bhagavan āha. katamām bhaiṣajyasena dharmasthānaṁ. 1489

1469. A dharma desita.; D dharmma desitā.; I desitaḥ
1470. K bhaiṣajyasenā<ś>-nekāni, A(l?) 0-nayuta-<ś>; B duṣka<ra>caryā
1471. A cīrṇaḥ mayā bhaiṣajyasena. na bhogārthāya na vṛttibhogārthāya na aśiṣyabhogārthāya vā; A om. rāiya-<ś> vā vā; B bhogārthāya aśiṣyabhogārthāya; I om. rāiya-<ś> vā vā vṛttibhogārthāya vā; B rājaḥbhogārthāya ... duṣka<ra>caryā
1472. S svabhāvadharman<ś>-vabodhāya; K svabhāvadharmāvabodiḥya; I om. svabhāvadharmāvabodiḥya bhaiṣajyasena mayā duṣkaracarya cīrṇaḥ
1473. AIK anuttarāṁ samyaksambodiḥṁ (K 0-dhir) abhisambuddhā (K 0-ā) yāvan nāyaṇ (K nāyaṇ); I anuttarāṁ samyaksambodiḥpā ṣṭā pā ṣṭā nāyaṇ; I om. abhisambuddhā; AIK om. mayā; BD yāva na
1474. AI yasmin (I 0-ś) bhaiṣajyasena; AI om. tu; K bhaiṣajyasena samaye mayā; K om. kālā-<ś> āyaṃ; D bhaiṣajyasena kālasyamaya
1475. AI śrūtaḥ tatraiva divase nuttaraṁ (I <nu>-taraṁ) samyaksambodhīm; AI om. me; K śrūtaḥ tadā mayānuttā[ṛ] (āṣam) (āṣambo)[dh[i]r; K om. divase
1476. B bhaiṣajoja<ś>saṇa; AIK om. bhaiṣajyasena
1477. AIK om. kalpakotiniyutatadahasasraīr
1478. I paramadurlabho {bho} (or: bho bhai-<ś>) bhaiṣajyasena tathāgatānāṁ utpādaḥ; D tathāgatān<ś>- utpādaḥ
1479. A ye iman ... sarve te; A om. te; I ye te {te} iman dharmaparyāyaṁ śroṣyanti. te sarve anuttaraṁ; K (v)ē] te iman; D ye [na] iman dharmaparyāyaṁ śroṣyanti. sarve te anuttaraṁ; D om. te
1480. B abhisambhabhi<ś>ṁtsya
1481. AIK kalpasahasram bhaiṣajyasena saṃsāraṁ (A 0-rā); AIK om. 0-saṭa-<ś> satvā
1482. A paścāṃmukhiḥ; B paścāṃmukhaṁ
1483. D paṛuddhaḥ ca vuddhaḥṣetram; I om. ca; K pariśuddhabuddhaḥṣetram ca
1484. A nirodhmārgam ca prajāṣyanti bha[t]vyāḥ ca niśrayaṇaḥ prajāṣyati.; AIK om. te; D bhavyā; IK niśrayaṇa
1485. A nābhavyāḥ kuśalasthānaṁ prajñātum bhavyo bhijñāḥ[ḥ]kuṣalaṁ sthānaṁ prajñātum. bhavyāḥ; I bhavyāḥ kuṣalaḥ[ḥ]ā[ḥ]n prajñātum. bhavyo bhijñākuṣalasthānaṁ prajñātum bhavyāḥ; I lastāḥ covered by a patch of birch bark reading tvāvaiṣṣa, location not clear; K bhavyāḥ kuṣalaḥ sthānaḥ prajñātum* bhavyo bhijñākuṣalasthānaḥ sthā<ś> prajñā<ś> bhavyāḥ
1486. B kuśalasthānaṁ nirodham prajñātum*; AD prajñātum.
1487. D niro«dharmmeva(;); B evaṁ
1488. A āha: artham ucyate. bhagavan dharmasthānaṁ; D bhagavan dhammadharmasthānaṁ; IK bhagavan* 1489. A katamāṁ dharmasthānaṁ. AI om. bhaiṣajyasena; B katamāṁ bhaiṣajyasena [n] dharmasthānaṁ; I

77 (Ms C)
[190] bahavo bhāṣajyasena mayā dharmā desītaḥ mayābhāṣajyasenānekāni kalpakoti-
nayutaśatasahasrāni duṣkaracaryā cīṛṇā na mayā bhāṣajyasena bhogārthāya vr̥tibhogārthāya vā aiśvaryabhogārthāya vā duṣkaracaryā 597 cīṛṇāḥ svabhāvadharmaśvabodhāya mayā bhāṣajyasena 598 duṣkaracaryā cīṛṇāḥ na ca me tāvad anuttarā[ṃ] samyakṣambodhi prāptā: yasmiḥ bhāṣajyasena kālasā<maye> mayā saṃghāto dharmaparyāya śrutaḥ tatraiva divase anuttarāṃ samyakṣambodhim abhisambuddhā. 599 gambhīro yaṃ bhāṣajyasenā{ā} dharma-
parityāya durlabho sya dharmaparyāyasya śravāḥ paramadurlabho bhai[ṣajya]senā tathāgatānām utpādaḥ paramadurlabhāsyā bhāṣajyasena 600 dharmaparyāyasya dhārakāḥ.

[191] ye te i[man dha]rmaparyāyaṃ śroṣya/61r/nti (sarve te nuttarāṇī 601 samyak-
śaṃ) b(o)dhim 602 abhisambojhotysante kalpasahasrāṃ (bhāṣa)jjya(sena saṃsārāt paścān-
mu)kham 603 kāriṣyantu. pariśuddham buddhaśetra pratilapsyate. (niruddhaṃ)ā(r)(gaṃ) [ca] prajñasyanti 604.
bhavyāś ca niśrayā prajñātum. bhavyā kuśalasthānaṃ prajñātum* bhavyā abhijñākuśala-
thānaṃ prajñātum* 605 (bha)vyā kuśalasthānanirodham prajñātum.
[192] nirodham etā 606 bhāṣajyasena kimarthāṃ ucyate 
āha. arthāṃ ucyate bhagavāṃ 607 dharmasthānaṃ.
bhagavān āha. katamaṃ bhāṣajyasena 608 dharmasthānaṃ.

596. A dharmo deśita. mayā ca
597. A mayā bhāṣajyasena na bhogārthāya: na vr̥tibhogārthāya: na aiśvaryabhogārthāya vā duṣkaracaryā; A om. vā
598. A bhāṣajyasena mayā
599. A anuttarāṃ samayaksambodhī:ṃ abhisambuddhāḥ yāvan nāyan dharmaparyāya śrutaḥ yasmin bhāṣajyasena kālasamaye mayāyaṃ saṃghāto dharmaparyā. ya. śrutaḥ tatraiva divase nuttaraṃ samyakṣambodhim abhisambuddhāḥ; A om. prāptā:
600. A paramadurlabhaḥ bhāṣajyasenāsyā
601. A ye iman dharmaparyāyaṃ śroṣya. te sarve nuttaraṃ, A om. te
602. F the text sarva teuttaraṃ samya( is preserved on a small fragment erroneously glued on line 1 of folio 62r.
603. A sansārā paścāmukhiḥ; F the text sena sansārāt paścān( is preserved on a small fragment erroneously glued on line 2 of folio 62r.
604. A prajñāsyanti
605. A bha(ṭ) vyā ca niśrayaṃ prajñāsyati. nābhavyā kuśalasthānaṃ prajñātum bhavyo bhijñā{ḥ} kuśalam sthānaṃ prajñātum
606. AF eva
607. A arthāṃ ucyate. bhagavan
608. A katamaṃ dharmasthānaṃ; A om. bhāṣajyasena
āha. dharma ucyate\(^{1490}\) bhagavann ārabdhavīryatā. ārabdhasīlatā.\(^{1491}\) śīlasamānvyāgamatā.\(^{1492}\) dharmanidhānam ity ucyate. idaṃ bhagavan\(^{1493}\) dharmanidhānaṃ śambhavati.

bhagavān āha. sādhū sādhu bhaiṣajyasena yaś <tvam> tathāgatam etam arthaṃ paripraṣṭavyāṃ manyaṃ.\(^{1494}\)

[193] āha. kena kāraṇena bhagavan tathāgata loka utpadyante.\(^{1495}\) bhagavān āha. ye bhaiṣajyasena bāhuḥrutasamānvyāgamanaṃ\(^{1496}\) prajānanti. te tathāgatānāṁ utpādaṃ prajānanti. te tathā/70r/gatānāṁ utpādaṃ jñātāvā\(^{1497}\) idaṃ\(^{1498}\) tathāgatānāṁ utpādasukhasthānam prajānanti.\(^{1499}\) yadā ca tathāgata loka utpadyante tādā satvā\(^{1500}\) sarvadharmān prajānanti. upāyakusālān dharman prajānanti. laukikakolottarān dharmān prajānanti. laukikakolottarāṇī jānānī prajānanti.\(^{1501}\)

[194] āha. jānānām evaṃ jñātāvā\(^{1502}\) katamāṃ nirvāṇaṃ prajānanti. bhagavān āha.\(^{1503}\) dharman eva bhaiṣajyasena prajānanti. dharman eva jñātāvā bhaiṣajyasena dharman samgraham prajānātām prathamo lābha utpadyate. yathāsrutam grhyā\(^{1504}\) dhārmikam eva labho bhaviyati.

[195]\(^{1506}\) tad yathāpi nāma bhaiṣajyasena kaścid eva puruṣo\(^{1507}\) vānijako bhavet* sa labhahe tor gacchan parakṣyavakasya\(^{1508}\) suvārṇasya puruṣabhaḥrasahasraṃ /70v/ grhyā\(^{1509}\) gacchet*

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katamāṃ bhagavān!*(!) K kaś/tam bhaiṣajyasena
1490. A dharmasthāna ucyate
1491. I bhagavan*n ārabdhavīryatā.; B ārabdhavīryatā.
1492. IK śīlasamānvyā<ma>-tā.
1493. K om. bhagavan; I bhagavan*
1494. AIK bhaiṣajyasena yaś tvam (AK om. yaś tvam) tathāgatam etam arthaṃ pariprāṣṭa (IK ṣ-ṣṭūṃ); AIK om. manyase; B yaś tvam etam arthaṃ; B om. tvam; D yaś tvam arthaṃ paripraṣṭavyāṃ manyase; D om. tvam & etam
1495. A bhagavāṃs tathāgata loke utpadya<ni>-te; B loke; I bhagavan*s tathāgata; K bhagavan*
1496. B bāhuḥrutasamānvyāgasamanaṃ; D vahusṛtyasamanvyāgasamanaṃ; I bāhuḥrutasamānvyāgasamanaṃ
1497. A tathāgatānāṃ utpādaṃ jñānanti. A om. pra-ṃ; AI om. te; K te tathāgatānāṃ utpādaṃ jñātvā; K om. prajānanti. te tathāgatānāṃ utpādaṃ jñātvā; B tathāgatā<na>-m utpādaṃ jñātvā
1500. A yadā ca tathāgata loke utpadyant(i): tādā satvā; IK om. ca; K om. satvā
1501. AI sarvadharmān (I ṣ-ān*) prajānaṃ[ṃ]ti. laukikakolottarān (I lok-ṃ ṣ-ān*) dharman (I ṣ-ān*) prajānanti. (I ṣ-ān*) prajānanti. laukikakolottarāni (I lokikakaluk-) jānānī prajānanti; AI om. upāyakusālān dharman prajānanti.; D sarvadharmaman prajānanti. upāyakusālā dharman prajānanti.; K sarvadharmān* prajānanti. upāyakusālān dharman prajānanti. laukikakolottarān dharman prajānanti. … prajānanti.; B upāyakusālā
1502. A jānānām eva; B jñātāvā
1503. A katamaṃ nirvāṇaṃ prajānāti.; K prajānāti. āha; K om. bhagavān
1504. AIK jñātāvā evam eva bhaiṣajyasena saddhārmasamgrahāṃ (I ṣ-pa]rgraham) prajānātā<ṃ>- (I jñātanām; I om. pra-ṃ; K ṣ-tām); B prajānātā[i], two vowels marked in B above ta; D dhammasangrahamprajānātā
1505. A labhotpadyate yathāsrutam eva grhyā; B labho utpadyante.; I labham utpadyante.
1506. A [195] tad yathāpi nāma bhaiṣajyasena kaścid eva puruṣa vānijako bhavet sa labhahe tor gacchan. puruṣabhaḥrasahasrasya suvarṇāṃ grhyāṃ. tasya mātāpitarau {v} āhātuḥ śruṇa putra puruṣabhaḥrasahasrasaṃ grhyāṃ parasvakasya suvarṇasya sugṛhitam kurū. sa ca vānijako suvarṇāṃ grhyāṃ gacch{e}d yavan māsamātreṇa, incipit lacuna, continues § 198;
1507. IK [195] I tad yathāpi (K tad yaḥṭāpi) nāma bhaiṣajyasena kaścid eva puruṣo vānijako bhavet* sa labhahe tor gacchan puruṣabhaḥrasahasrasya (K [suvarṇaṃ]) grhyātī. tasya to (K t[au]) mātāpitarv evam āhātuḥ śruṇa putra puruṣabhaḥrasahasraṃ suvarṇaṃ (K putra (puṣuḥabhaḥrasahasraṃ) K om. suvarṇaṃ) grhyāṃ parasvakasya suvarṇaṃ eva susamgrhiṣṭaṃ (K sugṛhitam; K om. ṣ-ṣaṃ-*) kuru sa ca vānijakaḥ suva<ṣṭhaṃ> (K suvarṇaṃ) grhyāṃ gacchet* yavan māsamātreṇa sarvam taṃ suvarṇaṃ vināśaye{t}*d vilayaṃ kuryāt* (K vināśayed vilayaṃ kuryād)
1508. B bhaiṣajyasena kaścid eva puruṣo; D bhaiṣajyasena kaścid eva puruṣo
1509. B parasya svakasya
āha. dha/61v/ṛma 609 ucyate bhagavann ārābdhavīryatā. ārābdhaśilatā śīlasamanvāga<ma>tā dharmanidhāna[ṃ]ḥm ity ucyate. imaṃ bhagavan 610 dharmanidhānaṃ saṃbhavati.

bhagavān ā[ha]. sādhu bhaisajyasena yas tvam tathāgatam etam arthaṃ paripraṣṭavyam (ma)nyase. 611


[194] (āha: jñānam evam) jñātvā katamaṃ nirvāṇaṃ prajānanti. 615 bhagavān āha. dharmāṃ eva bhaisajyasena prajānanti dha[ṛma]ṃ eva jñātvā evam eva bhaisajyasena saddharmasamgrahaṃ prajānanti prathamo lābha utpadyate. 616. yathāśrutaṃ 617 grhya dharmaṃ eva lābho bhaviṣyati. ||

[195] yathā bhaṣaṣijyasena kaścid e(va) puruṣo vāṇijako bhavet 618 sa lābhahetor gacchati puruṣabhāṣaḥasahasraṃ suvartanāṃ 619 grḥnāti.

609. A dharmaḥsthāna; F two small strokes after dha seem to indicate of word division.
610. A idam bhagavan
611. A sādhu sādhu bhaisajyasena tathāgatam etam arthaṃ paripraṣṭu(m); A om. yas tvam & manyase
612. A loke utpadya<ṃ>ṃ te:
613. A ye bhaṣaṣijyasena bāhuśrutya:saṃanvāgaṃ prajāṃanti. te tathāgatānāṃm upādaṃ jñānte.; A om. sādhu sadhu & pra-
614. A tathāgatānāṃṃ upādaṃ sukhaṃ̥thānaṃ prajāṃanti. yadā ca tathāgata loke utpadyan(t)i. tadā satvā sarvadharman prajāna(m)ti.; A om. upāyakusalān; F the text is covered by the fragment mentioned in the previous notes.
615. A jñānam eva jñātvā katamaṃ nirvāṇaṃ prajāṃanti.; F the text is covered by the fragment mentioned in the previous notes.
616. A prajāṃta(m); prathamo lābhottadānte.
617. A yathāśrutaṃ eva
618. A tad yathāpi nāma bhaisajyasena kaścid eva puruṣa vāṇijako bhavet
619. A puruṣabhāṣaḥasahasraṃ suvartanāṃ

78 (Ms F)
tasya gacchatas tau mātāpitaraṁ\textsuperscript{1509} evam āhatuḥ śṛṇu kulaputra idaṁ suvārasya puruṣabhārasahasam grhiṁ parakṛtya kartavyaṁ na ca kincid ato vināśayitavyam mahālābham kṛtvā suvaṁ eva sugrhītaṁ kuru tad asmākam mahālābho bhavisyati. sukham ca jīvisyāmah sa ca putras tau mātāpitaraṁ evam vaded evaṁ\textsuperscript{1510} karisyāmi. ity uktvā sa vāniyakaṁ suvaṁ grhiṁ gacch̄ atha sa vāniyakaṁ\textsuperscript{1511} pramādād yāvan māsamātreṇa sarvaṁ suvaṁ vināśayed vilayaṁ kuryā\textsuperscript{1512} [196]\textsuperscript{1513} atha sa puruṣaḥ paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ saḥṛṛ̱ avatrāpyena ca svagṛhaṁ na pra/71r/viṣe/tasya:\textsuperscript{1514} tasya tau mātāpitaraṁ śṛṇuyātam evam yuvābhāyam putreṇa tatra suvaṁ sarvaṁ vināśitaṁ iti śrutvā nirāśibhūtau\textsuperscript{1515} śokaśalyenaśīvyāhataḥdāṟyau\textsuperscript{1516} vastrāṇi pāṭayataḥ śocataḥ krandaṭaḥ evaṁ ca paridevataḥ\textsuperscript{1517} duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ vināśitaṁ anāśāni kṛtvā dāsāy karmakaraṁ kṛτau:

1509. B to mātāpitaraṁ
1510. B sa ca putras to mātāpitaraṁ evaṁ vaded evaṁ; D sa ca puttras tau mātāpitaraṁ evaṁ vade\textsuperscript{d}e\textsuperscript{vaṁ}
1511. D ity uktvā sa vāniyakaṁ … atha sa vāniyakaṁ
1512. D vilayaṁ kuryā
1513. [196] I atha sa puruṣaḥ paramacintām āpannaḥ śokaśalyaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayanyaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayitaṁ(\v)ā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśa mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśa kālagaṁ sau putra nirāśa eva kālagaṁ\textsuperscript{1521}
1514. D paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayit(a)īvā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśo mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśo kālagaṁ sau putra nirāśa eva kālagaṁ.
1515. D paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayit(a)īvā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśo mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśo kālagaṁ sau putra nirāśa eva kālagaṁ.
1516. K paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayit(a)īvā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśo mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśo kālagaṁ sau putra nirāśa eva kālagaṁ.
1517. K paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayit(a)īvā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśo mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśo kālagaṁ sau putra nirāśa eva kālagaṁ.
1518. K paramacintām āpannaḥ śokaśalyenaśīvadhāṛdayaḥ vastrāṇi pāṭayataḥ evaṁ ca paridevayaṁ duscṛputro śmākaṁ grhe putrāṇeṇopanpannaḥ sakalam eva grhaṁ nāśayit(a)īvā asmākam anāthā duḥkhiṁ kṛtvā dāsya karmakaro kṛt̄o tasya to nirāśo mātāpitaraṁ kālagaṁ tataṁ putreṇa śrutvā mātāpitaraṁ me nirāśo kālagaṁ sau putra nirāśa eva kālagaṁ.
tasya tau mātāpitārāv evam āhatu. śṛṇu kupalutra
tatāpitarāv evam āhatu. śṛṇu kupalutra
tatāpitarāv evam āhatu. śṛṇu kupalutra 620
parasvakāṁs tvāṁ suvarṇam eva sugṛhitam kuru. 621
sa /62v/ ca vānijakaḥ suvaraṇaṁ grhītvā gacchet* yāvan māsamātreṇa 622 sarvaṁ suvarṇaṁ vināśayed vilayaṁ kuryāt*

[196] atha sa puruṣaḥ paramacintāyāsam āpannaḥ śokaśalyenāviddahārdaya sahṛār avatrāpyena svagṛhaṁ na paraviṣeta: tasya tau mātāpitaraṇa śrutvā nirāśībhūtau śokaśalyenābhvāhatahārdaya vastrāṇi pātayanti. evaṁ ca paridevanti duṣṭputro smākam grhe putraraṇopotpannaḥ sakalāṁ eva grhaṁ vināśayitvāsmākam anāthāṁ duḷkhitāṁ kṛtvā dāśau karmakarau kṛtau.
tasya tau mātāpitaraṇa nirāśā eva kālagatau. tatas tena putreṇa śrutaṁ mātāpitaraṇa me nirāśau kālagatau. tataḥ so pi putro nirāśa eva kālagataḥ


620. A tasya mātāpitaraṇaḥ{v} āhatu: śṛṇu putra; A om. tau & eva & kula-
621. A parasvakasya suvarṇasya sugṛhitam kuru.; A om. tvāṁ & eva
622. A sa ca vānijakaḥ suvaraṇaṁ grhītvā gacchet[el]d yāvan māṁ(samātreṇa, incipit lacuna, continues § 198.
śṛṇ au me na ca I nirudhyate me vijñānam* bh… bh…
1541. ḫbhaya ṃṇādhi duṭya (bhayam*). 1542. ḫbhayanādhi duṭya (bhayan). 1543. ṃtataḥ siddhir bhaviṣyati. 1544. ḫbhaye m pūṭa 1/7 v/ḍyate bhṛṣaṃ* 1545. ṃṛtyum paṣyāmi ātmanaḥ. 1546. ḫbhaye m pūṭa 1/7 v/ḍyate bhṛṣaṃ* ṃraḥ ṃaḥ asaṅgāni ṃuṣṭaḥ bhaviṣyati. 1547. ḫbhaye m pūṭa 1/7 v/ḍyate bhṛṣaṃ*

1530. D y e m a sa śa sa ne < na > prasīdante
1531. B { ni } pāscān; I t e pāscān maṇaṇakālasamaye tapyamānaḥ paridevanto; I om. pari-*; K t e pāscān maṇaṇakālasamaye tasya mātāpitaraṇa paridevanto; K c o n t i n u e s h e r e f r o m n a p r a sīdante § 197, s e e n o t e 1524; K o m. p a n t y a mānaḥ; D p a r i d e v a n t o
1532. ḫ då ḫkāṃ v edaṇām; B pūrvakṛtā<ni>; I om. ca
1533. IK bhuktvā; IK o m. pari-*
1534. ḫtata tēṣām p uyaparkiṣṭānāṁ śokaśaḥyaparagathātṛdayānām; IK o m.忤a & p uyaparkiṣṭānām; K śokaśaḥyaparagathātṛdayānām 1535. I <na>-rakatiryaγγ(κ) tonyamalokapattām ghorām dāruṇām; K ghorām dāruṇām
1536. ḫbhavantī. K o m e ṃ tātāḥ bhaved yad aḥaṁ narakatityairakpetyamalokaviṣayam na paṣyeyan; I ḫbhavarti. K o m e tātāḥ bhaviṣyati. yat narakatityairakpetyamalokam na paṣyeyam; I om. aḥaṁ & *-viṣayam; A narakatiryaṇkpettyamalokam na paṣyeyam, end of lacuna, c o n t i n u e s f r o m § 195; AIK o m. *-viṣayam; B narakatiryaṇkpettyamalokam na paṣyeyam
1537. ḫd u ḫkām; AD ve d a y e y a m*
1538. AIK tasya mātāpitaraṇaḥ aḥatuḥ; AIK o m. evaṁ pralapataḥ pralokam ākramaṇaḥ t a u & e v a m
1539. A k i n k a r iṣyāmaḥ putra; AIK o m. gāthābhīṣī cādhyābhāṣaṭaḥ
1540. A grahiṣṭum [ na ] śaṣyate [ na ] niṣṭaḥ / vyādhī [ na ] duḥkha mahābhāṣyam; D grahiṣṭum śaṣyate niṣṭaḥ / [ r ] vyādhī duḥkhaṃ sa putrakahāḥ / [ gāthābhīṣī c a ] glāṇasya maṇaṇadhaṃbhāṣyam; D o m. nāsti te maraṇaḥ putra; I vyāḍhi duḥkhāṃ maḥābhāṣyam... / glāṇasya maṇaṇadhaṃ bhāṣyam; K maḥābhāṣyam* ... maṇaṇad (bha)yaṃ* 1541. B bhaviṣyate
1542. A vyādhībhaya bhayabhairavāḥ*; D t u b h yāṃ / vyāḍhihi bhayabhairavāḥ 1543. AIK o m. dūṣṭaḥ kūraṣva he putra / tātāḥ siddhir bhaviṣyati.; D puttra 1544. A nīruḥdyate me v<i>ṛjānāṁ / kāyo me pīḍyaḥ bhṛṣāṃ*; A o m. putra āha; D nīruḥdyate me viṇāṇaṁ... bhṛṣāṃ; I nīruḥdyate m e <i>ṛjāṇāṁ / kāyo me pīḍyaḥ bhṛṣāṃ*; A o m. putra āha; D nīruḥdyate me viṇāṇaṁ... bhṛṣāṃ; I nīruḥdyate me v<i>ṛjāṇāṁ / kāyo me pīḍyaḥ bhṛṣāṃ*; K nīruḥdyate
1545. A sarvāṅgāni me duḥkhāṁ / mṛtyu<ś/>m paṣyāmi. ātmana.; D sarvāṅgāni duḥkhāṁ / K sarvāṅgāni duḥkhāṁ / mṛtyuṣya paṣyāmi ātmanaḥ (I cātmanaḥ)
1546. A na paṣyāṃc caṣku<ś/>m me. / kārṇau me na śṛṇaṇāṁ. < ca >; A read śṛṇaṇi, m.c.; B « na » paṣyātaḥ; IK kārṇau me na ca śṛṇaṇāṁ

80 (Ms C)
[198] evam e(va bhaïsaj)y(ase)na ye mama şasane na prasîdanti te paścān mara[ṇa]kāla- 

[199] samaye tapyamāṇa paridevamto duñkhām vedanām vedayanti. pūrvvaṣṭiṇi puṇyāni bhuktvā 

na bhūyo nyāni puṇyāni kurvānti. sukṣetragatāni. tatra teṣām śokaśalyaparigataḥ āryāmanām 

tenā kālenā tena [s]ama)yena narakatīryagonyamokopāpattim ghorāṃ dā(ṛuṇān dṛṣṭvā 

/63v/ ma)rañkālasamaye evaṃ bhavati. k(o) me trātā bhaviṣyati na(rakatītyira)kpreta- 

yamokomāna na paśye yāma na ca tām duñkhām vedayeyam*623

[199] tasya mā(tā)[pi]tara{[ryā]}v āhatau. || kiṃ kariṣyāma putraka:624

(54) grahettum śakyate naiva vyādhidhu[kha]m mahābhayaṃ*625 

nāsti te maraṇaṃ putra gūnasya maraṇād bhayaṃ.

(55) mokso bhaviṣyate tūbh(y)aṃ (vy)[ādh]e hi bhayabhāiravāt* ||626

(56) nirudhyate me vijñānaṃ kāyo me pīḍyate bhṛśam* 

sarve aṅgāni duñkhanaṃ mṛtyum paśyāmi ātmanaḥ628

(57) na paśyan{tī} {na} caksuṃṣti me karṇau me na śṛṇvanta <ca>.629 

śrotṛmaṇ punar na lapsyāmi na kāyaṃ s(aṃsa)[h](i)ṣyati.

623. A narakatītyiraṇkpretyamokomāna na paśye yāna na ca tām duñkhām vedanāṃ vedayeyam*, end of 

lacuna, continues from § 195; F °-prettamokomāna

624. A tasā mātāpitāva āhatau kiṃ kariṣyāma putraka:

625. A grahitum {na} śakyate {na} naiva / vyādhī {nā} duñkha mahābhayaṃ.

626. A vyādhibhyo bhayabhāiravāt* 

627. A nirūdhya te <vi>jñānaṃ 

628. A sarvāṅgāni me duñkhanaṃ / mṛtyu<u>ṃ paśyāmi. ātmana.

629. A na paśyāṃte caksu<ṃ>ṣi me / karṇau me na śṛṇvānti. <ca>; AF read śṛṇomti, m.c.

80 (Ms F)
(58) āṅgamaṃgāṇī duḥkhaṃitā
tapasā yevadaya sa me amba
mātā ṛahā.
(59) vaktūṃ nārhasī putraṃvāṃ
dāyaṃ tava jvarākṛāntaṃ
dāyaṃ tātaṃ putraẖā.
(60) na paśyāmi jvaraṃ kāye{r}
paśyāmi maraṇaṃ ghorāṃ
putraẖā.
(61) paśyāmi ātmanā sarvaṃ
gacchāmi kasya śaaraṇaṃ
devakula kṛtvaḥ
putraẖā.
(62) mātāpiṭā vadet putra
devabhya /72°/ yajanaṃ kṛtva
putraẖā.

(63) kariṣyathā yūyaṃ eva
śīghraṃ śīghraṃ ca gatvā vai
prchathā devapālakahāṃ
[200] atha tasya tau mātāpiṭaraṃ
devakulaṃ gatvā devasya dhūpaṃ dāpayantī. atha sa
devapālakahāṃ devasya dhūpaṃ datvaivaṃ vācāṃ bhāṣate.
devas te kruddhāḥ
devasyopakāraḥ kartavyaḥ yajanaṃ kartavyaṃ. tatra paśur
ghātyaśīvyaḥ puruṣaś ca
ghātaśīvyaḥ tatas te putro vyādheḥ parimokṣyaṃ.

1548. A āṅgamaṃgāṇī {me} bhidyantī. / kāṣṭha iva acetanāḥ.; for kāṣṭha cf. § 75 note 577; D āṅgamaṃgāṇī duḥkhānti; I [a]ṃgamāṇgāṇī bhidyantī / kāṣṭha iva <a>cetanāḥ; K āṅgamaṃgāṇī duḥkhānti / kāṣṭha iva acetanāḥ
1549. A visvādaya<si> me amba / nāgaṃaṃ maraṇaṃ mama; B visvādaya; I visvādaya me amba /
<na-ga-ta-h; K visvādaya amba / nāgaṃa; K om. me
1550. D vaktraṃ(?) nārhasi putraivaṃ / mā me tṛasapaṟaṃ kuru. … jvarākṛāntaṃ
1551. A vipraṅkārīṇi paśyati.
1552. A putra ā<ha>; D om. putra ṛahā.
1553. A na paśyām<ṃ> jvaraṃ kāye(ṃ); B kāye {r} na {na} ca; D < na paśyāmi> dv(ṃ)āraṃ kāye{r} / nna ca
vyādhir nna duḥkhaḥ.; K duḥkhate
1554. A hiṃti (I hatam) kāyaṃ ca me pryaṃ; D hatam kāya ca me bhṛṣaṃ;
1555. A paśyāmi. āṭṃ(ā)naṃ sarva
1556. I kā.|| (!)yaṃ duḥkhaprapiditaṃ. / ga(cchāmi śa)raṇaṃ kasya; D duḥkhaprapiditaṃ.
1557. D trātā
1558. A māṭāpiṭa vadaṃ putra / {d}devakrodhaṃ hi te bhaved; I māṭāpiṭaraṇaḥ devad.* (pu)bra; K māṭāpiṭa vada
putra; D puttra
1559. K devasya(?) yajanaṃ kṛtva
1560. A kurvathā yūyaṃ eva / yena svastir bhave mama;; IK evam / yena svasti (K °-tir) bhaven (K bhave)
mama.
1561. AIK śīghraśīghraṃ
1562. IK devakrapākāraḥ
1563. AI om. tu; I māṭāpiṭara
1564. IK dāpayataḥ (I °-yaṃtaḥ) atha sa devapālako; A devapālako
1565. A dhūpaṃ datvaivaṃ; I vācām abhāṣate.
1566. A devasya u<pa>kāraṇa kartavyaṃ. yajanaṃ kartavya: tu[t]a paśu ghātyaitavya. pur[ū]śaś ca
ghātyaitavya. tatas te putro v(yādhe)[] parimo(kṣyeatę; incipit lacuna, continues § 205; D devasyopakāraḥ
carttyaṃ ya<ja>nam kartavyaṃ. tatra paśu ghātyaitavya. puruṣaś ca ghātyaitavyaṃ. tatas te putro vyādheḥ
parimokṣyaṃ; I devasya<o>(?)akāraṃ kartavyaṃ

81 (Ms C)
(58) an̄gāni [m](e) [bhi]<dya>n(t)i visvā[ð](aya)/64r/si me an̄ba kāṣ(tha) i va acetanāḥ| 630
mātā āha.
(59) vaktaṃ nārhasi putraivaṃ kāyaṃ tava jvarākrāntaṃ mā me ū[sa]parāṃ kuru.
putra āha.
(60) na paśyāmi jvaraṃ kāye na ca vyādhir na duḥkhāṃte.
paśyāmi maranaṃ ghorāṃ hatam kāyaṃ ca me pryan| 634
(61) paśyāmi ātmanā sarvaṃ kāyaṃ. duḥkhaprapiditaṃ.
gacchāmi kasya śaraṇaṃ ko [me] trātā bhaviṣyati.
(62) mātāpitā vada putra devbhoyo yajanaṃ kṛtvā tata svastir bhaviṣyati.
putra āha.
(63) kariṣṭhā yūyaṃ eva yena svastir bhave mama:
śighraśighram ca gatvā vai pṛcchathā devapālakaṃ*
[200] atha tasya tau mātāpitarau devakulaṃ gatvā devasya dhūpaṃ dāpayanti. atha sa
devapālako devasya dhūpaṃ datvaivam vācaṃ bhāṣate. devas te kruddhopakāraṃ
kartavyam yajanaṃ kartavyam tatra paśuṃ ghātayitavyaḥ puruṣaś ca ghātayitavyaḥ
tatas te putro vyādhēḥ parimokṣyate.| 642

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630. A an̄gamaṇgāni me bhidyanti. / kāṣṭā i va acetanāḥ; for kāṣṭa cf. § 75 note 182.
631. A visvādaya<śi> me an̄ba / nāgataṃ maraṇaṃ mama:
632. A viprakārīṇi paśyati
633. A putra ā<ha> na paśyāṃ<śi> jvaraṃ kāy(e)
634. A hanti kāyaṃ ca me pryan
635. A paśyāmi. ātm(ā)naṃ sarva
636. A mātāpitā vada putra / {d}devakrodhaṃ hi te bhaved
637. A kuvrathā yūyaṃ eva
638. A om. tau
639. A dhūpaṃ datvaivam
640. A kruddha devasya u,<p>āraṅ kartavyam
642. A v(y)ādhe[h] parimo)kvya, incipit lacuna, continues § 205.

81 (Ms F)
atha tau mātāpitarau tasyāṁ velāyāṁ evam cintayataḥ kim kariśyāmo 1567 daridrāś cāsma. yadi devo na prasādyati tad asmākaṁ putraḥ 1568 kālaṁ kariṣyati. atha vā prāsādaṁ ku/72v/ryāt tad vayaṁ paramadirdrāḥ paśuṁ puruṣaṁ cānayāma. 1569
[201] atha tau śīghrāśīghraṁ 1570 svagṛhaṁ gatvā yat kimcid grhe pariśkāraṁ saṁvidyate tat sarvaṁ vikṛtya: paśukrayārthe gacchataḥ. 1571
atha tāvad anyataraṁ puruṣaṁ evam vadeyuḥ dehi [bhoh puruṣaḥ] suvṛṇaṁ asmākaṁ yācitaṁ yadi śāknumo daśame divasac 1572 punar api dātuṁ tac chobhanam atha na śāknumo dātuṁ 1573 <ta-d vayaṁ tava dāsā bhaviṣyāmaḥ karmakāraḥ tau 1574 ca taṁ suvṛṇaṁ gṛhiṇā Śac gaccheyuḥ paśuṁ puruṣaṁ kṛtuṁ. 1575
[202] atha tābyāṁ ca paśuḥ puruṣaṁ kṛitaḥ sa ca puruṣo 1576 na jāniyād yan mām ete jīvitād vyavaropaiṣyaṁ. 1577
atha tau mātāpitarau saṁmoham āpannaṁ 1578 na bhūyaḥ svagṛhaṁ /73/ praviṣṭau. 1579 tau devakulam gatvā taṁ devapālakam āmantrayanti. 1580 śīghram idāniṁ yajanaṁ kuruṣva.
atha tau mātāpitarau svayam eva taṁ paśuṁ gāhātayaṁ 1581 taṁ ca puruṣaṁ jīvitād vyavaropayataḥ tataḥ sa devapālaka ārābdho 1582 yajñaṁ yajanāya medaṁ prajvālayati. 1583 tataḥ sa devo vaṁśyā evaṁ 1584 kathayati. tava putro mayaṁ parigṛhīta 1585 iti.

1567. IK atha tau mātāpitarau cintayataḥ (K cint-°) kathāṁ kariṣyāmo; IK om. tasyāṁ velāyāṁ evam; D kariṣyāmo</no-break>
1568. IK yadi devo (K °-aṁ) na prasādyati. tad (K dad) asmākaṁ putraḥ (K °-aṁ)
1569. D kuryā tad vayaṁ... puruṣaṁ ānayāmaḥ; D om. ca; IK vayaṁ daridrāḥ kutaḥ puruṣaṁ paśu (K paśuṁ)
cānayāmaḥ; IK om. prama-°
1570. D atha tau śīghraṁ; D om. śīghra-°; I to śīghraṁ śīghraṁ; IK om. 
1571. B tat sarvaṁ vikṛtya paśukrayārthe gacchataḥ; IK yat kimcid° (K °-cid) grhaṇakāraṁ saṁvidyate taṁ sarvaṁ vikṛtya paśukrayārthe gacchataḥ (I gacchathā); D paśukrayārthe gacchataḥ
1572. IK anyataraṁ ca puruṣaṁ evam (K evaṁ) ucataḥ dehi bhoh (K bhoh) puruṣa suvṛṇam (K °-ra) yācitaṁ yadi śāknumo (K śāknumo) daśame divase (I daśa<me>); IK om. atha tāvad & asmākaṁ; B dehi bho put(h)ruṣaḥ; D asmākaṁ°
1573. B tac chobhanam aṣṭha na śāknumo dātuṁ; D tac chobhana-<m a>tha... dātuṁ°; I tac chobhanam°
atha na śākṣyāma dātuṁ
1574. I to
1575. D gaccheyuḥ paśu puruṣa kkrītuṁ;; IK gaccheyu (K °-(u)ḥ) puruṣaṁ kṛtuṁ°; IK om. paśuṁ
1576. IK tābyāṁ puruṣa (K °-aḥ) kṛitaḥ paśu ca (K om. paśu ca) sa ca puruṣo; IK om. atha & ca; D kṛta
1577. D jīvitā vyavaropaiṣyaṁnti.; IK mām ete (I e<te>) jīvitād vyavaropaiṣyaṁnti.
1578. I atha tau mātāpitara sa<ṃ>noḥaṁ āpam<ṃ>o
1579. B na bhūyaḥ svagrhaḥ [ṇa] praviṣto
1580. IK tau ca (K om. tau ca) devakulaṁ gatvā devapālakaāmantrayataḥ; IK om. taṁ
1581. I svayam eva paśuṁ gāhātayanti.; IK om. taṁ
1582. BIK jīvitād vyavaropaiṣyaṁnti (K °-yaṁṭaḥ) tataḥ sa devapālaka (K °-ko; K °-kāḥ) ārābdhaṁ (K °-dho); D jīvitā vyavaropaiṣyaṁnti
1583. I prajvālayata.; A cf. note 1408.
1584. D tatas sa devo vaṁśyā evaṁ; IK om. evaṁ
1585. B parigṛhīto; D pargṛhīta

82 (Ms C)
atha tau mātāpitarau cintayataḥ kathāṃ /64v/ kariśyāmo daridrāś cāmāḥ yadi devo na prasīdati tad asmākaṃ puṭraṃ kālaṃ kariṣyatī. atha tā pra[s]ādaṃ kuryā{r} tad vayaṃ (d)aridr(āḥ) kutaḥ puruṣaṃ paśuṃ cānayāśyāmaḥ

[201] tau śīghraśīghram svagrhaṃ gatvā yat kincid grhparibhogaparispāraṃ samvidyate. taṃ sarvaṃ vikṛiya paśukrayārthe gacchati.

atha tāv anyataraṇī643 puruṣaṃ evaṃ vadeyutāṁ dehi bhoḥ puruṣaḥ suvarṇam yācitam yadi śakṣyāmo daśame divase punar api dātuṃ tāc chobhana: atha na śakṣyāmo dātuṃ tad vayaṃ tava dāsā bhaviṣyāmaḥ karma-karāḥ tau ca taṃ suvarṇam grhītvā gacchātiṃ puruṣaṃ kretum

[202] tābhyaṃ puruṣo kṛitaḥ sa ca puruṣo na jāniyād yan māṃ ete jīvitād vyavaropayiṣya<ṃ>ti.

atha tau mātāpitarau saṃmoham āpannau na bhūya svagrhaṃ praviṣṭau: devakulaṃ gatvā taṃ devapālakam āmantrayatāṁ śīghram idānīṃ yajanaṃ kuruṣva.

atha tau mātāpitarau svayam e(va taṃ paśuṃ) ghātayataḥ taṃ ca puruṣaṃ jīvitād vyavaropayatāṁ* tataḥ sa devapālaka ārābdho yajnaṃ yajanaḥ/65r/ya medaṃ jvālayati.

tataḥ sa dev[o vatīrya evaṃ ka](thayati. tava putro mayā pariṣ)hīta iti.
tatas tau mātāpitarau prūtiprāmodyena

sphuṭāv āhatuḥ varaṁ putro jīvatu vayaṁ dāsā bhaviṣyāmaḥ tatas tau mātāpitarau nivartya

suyaṣṭaṁ devaṁ kṛtvā yāvat svagṛhaṁ gatvā tadā tām putraṁ kālagataṁ paśyanti.

tatas tau mātāpitarau mahatā duḥkha-
daurmanasyena sokaśalyena viddhadhārayau nirāśībhūtau /73v/ tatraiva kālagatau.

evam eva bhāsajyasaṇākalyaṇaṁitraśaṁsargataṁ draṣṭavyā:

[203] āha. prccāmi bhagavan prccāmi sugata:

āha. prcccha bhāsajyasena.

āha. kutra bhagavan teśām satvānāṁ upapattiḥ ko bhisamparāyaḥ

āha. alaṁ bhāsajyasena kīn tāvānārthena paripṛṣṭena.

āha. prccāmi bhagavan prccāmi sugata:

bhagavān āha. tatra bhāsajyasena mātā raurave mahānarae upapannaḥ, ṝtā samghāte

mahānarae upapannaḥ putras tapane mahānarae upapannaḥ devapālako mahāvīcāu mahānarae upapannaḥ

[204] āha. anaparādhiḥkasya bhagavan puruṣasya kutropapattiḥ ko syā/74r/bhisamparāyaḥ.

bhagavān āha. āha bhāsajyasenaṁparādhiḥkasya puruṣasya trāyastrīṁśanān devānāṁ sahābāhvātāyāṁ upapattir draṣṭavyā:

āha. ko bhagavan hetuḥ kāḥ pratyayō yat sa puruṣas trāyastrīṁśatā<ṃ> devānāṁ sahābāhvātāyāṁ upapannaḥ

1586. D tau mātāpitarau prūtiprāmodyena; IK te(!) mātāpitarau prūtiprāmodyena

1587. IK āhatuḥ (K āhatur) varaṁ putro ... vayaṁ tu (I om. tu) dāsā bhaviṣyāmaḥ punar mātāpitarau; IK om.

tatas tau; D nivartya

1588. I suyaṣṭaṁyaḥ ṭeva<ṃ> <k>tvā yāvat* svagṛhaṁ gatvā tām putraṁ kālagataṁ paśyanti.; IK om. tadā;

K yāvat* ...paśa<ṃ> <ti>; D paśa<ṃ> <ti>.

1589. IK kato mātāpitarau; IK om. tau

1590. D duḥkha-daurmanasyena sokaśaly<ṃ> śa ni viddhadhārayau; I sokaśalyābhyāhatahārayo; K soka-

śaly-a viddhadhārayau

1591. D bhāsajyasenaṁkalyaṇaṁitraśaṁsargataḥ; I bhāsajyasena akalyaṇaṁitraśa<ṃ>sargataḥ


āha. prcccha bhāsajyasena. āha. kutra bhagavan ... sugata. bhagavān āha.; K draṣṭavyā. āha. prccāmi tāvad

bhagavan* kutas teśaṁ upapattiḥ ko bhisamparāyaḥ bhagavān āha. alaṁ mā me bhāsajyasenaṁ tam arthaṁ

paripṛcccha. āha. prccāmi bhagavan* prccāmi sugata. bhagavān āha. tatra mātāpitarau raurave; K om.

prccāmi sugata: āha. prcccha bhāsajyasena. āha. & bhagavan & satvānāṁ & kīn tāvānārthena; B pr<cccha>mi

sugata: ... bhagava prccāmi sugata;; D āha kuttra bhagavanuṃ ... paripṛṣṭena ... mātā<pi> rāu<ra>ve

1593. D {ma} mahānarae upapanna

1594. B saṁghāte mahānāra<ra>ke; D saṁghāte mahānarae upapannaḥ; I saṁghātaṁ

1595. B mahāvīcāu

1596. IK anaparādhiḥko bhagavan* puruṣa( K ṝ-ṣaḥ) kutropapannaḥ ko syābhisaṁparāyaḥ.; D kutropapatti. ko

syābhisaṁparāyaḥa;

1597. D bhāsajyasena a<śa>nd parādhiḥkasya; B trāyastrīṁśanā devānāṁ sahābhāvātāyāṁ upapatti draṣṭavyā;;

IK trāyastrīṁśatāṁ (K trayas-°) devानāṁ upapattiḥ; IK om. sahābhāvātāyāṁ & draṣṭavyā

1598. IK ko bhagavan* hetuḥ kāḥ pratyayāḥ yat sa puruṣaḥ trāyastrīṁśatām (K trayas-°) devānāṁ sahābhāvātāyāṁ upapannaḥ (I om. sahābhāvātāyāṁ); D sahābhāvātāyāṁ

83 (Ms C)
tatas tau mātāpitara prītiprāmodyena sphiṭāv [āhatuḥ varaṃ pu]ṭro jīvatu vayaṃ dāsā bhaviṣyāmāḥ punar mātāpitarau nivartya suyaṣṭaṃ devaṃ kṛtvā yāvat svagṛhaṃ gatvā taṃ putraṃ kālagataṃ paśya<ṃ>ṭi. atha tau mātāpitarau mahatā duḥkhadaurmanasyena śokaśalyāviddhahṛdayau nirāśībhuṭau tatraiva kālagatau.
evam eva bhaiṣajyasenākalyāṇamitrāsaṃsargatā draṣṭavyā:

[203] āha. pṛchāmi tāvad bhagavaṃ kutraś teṣām satvānāṃ upapatīḥ
bhagavān āha. alaṃ mā me bhaiṣajyasena pariṃprccha:
āha. pṛchāmi /65v/ [bhagavan] pṛchām(i) sugata:
bhagavān āha. tatra bhaiṣajyasena mātā raurave [mahānara]ke upapannāḥ: pitā saṃghāte mahānaraKE upapannaḥ putras tapane mahānaraKE upapannaḥ devapālako mahāvīcau mahānaraKE upapannaḥ

[204] āha. anaparādhiko bhagavaṃ puruṣāḥ kutropapannāḥ ko syābhisamparāya.
bhagavān āha. iha bhaiṣajyasenānaparādhikasya puruṣasya trayastriṃśānāṃ devānāṃ upapatīḥ
āha. ko bhagavan hetuḥ kaḥ pratyay<yo> yat sa puruṣas trayastriṃśānāṃ devānāṃ saḥabhāvyatāyā<ṃ> upapannaḥ

644. F upapannāḥ putras tapane mahānaraKE upapannaḥ

83 (Ms F)
bhagavān āha. śrūṇ bhaisajyasena sa puruṣo maraṇaṅkālasamaye jīvitād vyavaropayamāṇas tathāgatasyopari cittaṃ prasādyavāṃ vācam abhāṣata: namas tasya bhagavate tathāgatayāyataḥ samyaksaṃbuddhāyeta evāvāḥ kṛtaṃ. sa tena bhaisajyasena kuśalamūlena saṣṭhi kalpaṃ travastraṃśaṭāmē 1599 devānaṃ sukham anubhāviseṣyati. aṣṭīṇ kalpaṃ jātī 1600 jātī/74/śmāro bhaviseṣyati. jātā jātā 1601 ca sarvaśokavigato bhaviseṣyati. jātamātraś ca sarvadvuḍhhāṇi nirvāpāsyati. na hi te sarvasatvā śaṅkaṃ parinirvāpāyitum* 1602 [205] evam ukte bhaisajyaseno bodhisatvo mahāsaṃvat bhagavantam etad avoca<ıt*> kathām bhagvan na śaṅkaṃ sarvasatvāṃ parinirvāpāyitum* 1603 bhagavān āha. vīryaṃ bhaisajyasenāravaphavyam* 1604 āha. katamo bhagvan vīryāṃbhāhī 1605 bhagavān āha. śrūṇ bhaisajyasena vīryaṃ ucate phalānāṃ dārānaṃ. yaḥ uta 1606 srotāḥ-pattiphalam nāma vīryāsthaṇāṃ. sakrddgāmiphalam 1607 nāma vīryāsthaṇāṃ. anāgami- phalam nāma vīryāsthaṇāṃ. (anāgami-phalam nāma vīryāsthaṇāṃ*). 1608 arhatphalalā/75 r/m arhanirodhā 1609 ca nāma vīryāsthaṇāṃ. pratyekabuddhaphalam pratyekabuddha- phalajānānāṃ 1610 nāma vīryāsthaṇāṃ. bodhisatvabhumiphalalāṃ ca bodhisthaṇāṃ vīryāsthaṇāṃ nāma. ime 1611 bhaisajyasena vīryāsthaṇānāṃ nāmāni. [206] āha. kathāṃ bhagvan srotāpānno dārasyatvāyāḥ srotāpāt-pattipalāhī ca. 1612 bhagvan āha. tad yathāpi nāma kaścid eva bhaisajyasena 1613 puruṣa vrksaṃ vāpayeta 1614 vāpitasya vrksaṃya tatraiva divaśe aṅkuraṃ vīruhyeta. yatraiva divase aṅkurasaṃ vīruhyanta tatraiva divase tad aṅkurasaṃ yojanaṃ adhastad gaccheta; 1615

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1599. IK bhagavan āha. (I sa(ʻ)gavāha(ʻ)a) śrūṇa sa puruṣo maraṇaṅkālasamaye tathāgata(syo) pari (K tathāgata(tyo) pari) cittaṃ prasādyā (I pra(sā) dyā) namo buddhāyety evāvāḥ kṛtaṃ* (K kṛtaṃ) tena kuśalamūlena bhaisajyasena saṣṭhi kalpaṃ (K ʻ-pāṃs) travastraṃśaṭāmē (K trayas-); IK om. bhaisajyasena & jīvitād vyavaropayamāṇas & evāṃ vācam abhāṣata: … samyaksam buddhāyeta & sa; D prasādevaṃ vāca m abhāṣa{n}ta.;  B tathāgatāyātāhā samyakṣaṃbuddhāyeta

1600. I kalpaṃ jātā; K kalpaṃ; K om. jātīyā

1601. D jātā <jātāu>

1602. D jātamātraś ca sarvadvuḍhhāṇi nirvāpayisyati. na hi te … pari<ni>-rvāpayitum.; IK jātamātraś ca sarvadvuḍhhaka (K ʻ-duḥkkha) nirvāpayati. na hi ta (K te)

1603. IK āha. kathāṃ bhagavan* (K ʻ-van) na śaṅkaṃ sarvasatvāṃ parinirvāpāyitum.;  IK om. evam ukte bhagavantam etad avocat*; D kathāṃ bhagavannya na śaṅkaṃ sarvasatvāṃ parinirvāpāyitum.

1604. I bhaisajyasena arhatbihitvam |]; K bhaisajyasenārābihitvam.


1608. C dittography put into parentheses in the manuscript and thus deleted.

1609. I arhatphalāhanār ahānārirodhā; A arhanīro- ṛdhā

1610. D om. pratyekabuddhaphalam; I pratyekabuddha<pha>jiṇānām

1611. A bodhisatvābhūmiṃḥaṃ ca bodhisatvābhūmiṃḥaṃ ca nāma vīryāsthaṇāṃ. [ime]; I (bo)dhisthaṇāṃ vīryāsthaṇāṃ nāma; A magha; A bhāṣā; D vodhisthaṇāṃ nāma: ime; D om. vīryāsthaṇāṃ

1612. A kathāṃ bhagavan srotā<āḥ>pannār dārasyatvāṃ srotāpattipallāhī ca.; I kathāṃ bhagavan* srotāpāt<č> nipā<ṃ>mār dārasyatvāṃ srotāpāt<č>iphalam ca; K bhagavan; B srotāpattipalāhaṃ ca; D srotāpattipalāhī ca

1613. D e<va> bhaisajyasena; AIK om. bhaisajyasena

1614. A(?)K puruṣo (A puruṣo) vrksaṃ vāpayeta; B vāpa{ni}a., two vowels marked in B above ya

1615. A tatraiva divaśe aṅkurasaṃ bhrūhyeta. tta(t)aiva divaśe tad aṅkurasaṃ yojanaṃ adhastad gaccheta; A om. yatraiva divase aṅkurasaṃ vīruhyanta; D aṅkurasaṃ vīruhya<č>ta. yatraiva divase aṅkurasaṃ vīruhyanta tatraiva divase; I tatraiva divase aṅkurasaṃ vīruhyeta. yatraiva divase aṅkurasaṃ vīruhyeta tatraiva divase tad aṅkurasaṃ yojanaṃ adhastad* gaccheta; A om. aṅkurasaṃ always in this paragraph; K tatraiva divase aṅkurasaṃ vīruhyeta. yatraiva divase aṅkurasaṃ vīruhyeta tatraiva divase tad aṅkurasaṃ yojanaṃ<ṃ>m a>dhastad gaccheta; B aṅguraṃ, in the first two

84 (Ms C)
bhagavān āha. śṛṇu bhaśajyasena sa puruṣo [maranak]ālasamaye tathāgatasyopari cittam prasād(ya) [na](m)o (buddhāyety ekavārā kṛṭavān* /66r 645 tena kuśalamūlena bhaśajyasena śaṣṭi kalpānām śrṣṛṇaḥ bhuvanām sukham anubhaviṣyati. aśītiḥ kalpān* jātāu jātismaro bhaviṣyati. jātāu jātāu ca sarvāśokavigato bhaviṣyati. jātāmātraś ca sarvadūḥkha nirvāpayati. na hi te sarvasatvā śākyam parinirvāpayitum* ||


[206] āha. katham bhagavan srotā{ā}pannām darśayitavyaṃ sr(o)tāpattipalaṇ ca. bhagavān āha. tad yathāpi nāma kāścid eva puruṣo vrksa[m] vāpayeta. vāпитasya vrksasya tatraiva divase ŋkurā bhirūhyeta. tta(!)traiva divase tad aṃkuraṃ yojanam adhastād gaccheta:

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645. F [na](m)o (tasya bhagavate tathāgatasārhatāḥ, incipit lacuna, continues § 208; folio 66 missing; text supplied from I(K).
646. A vīryas)ṭh(ā)na. sakṛḍāgāmiphalam, end of lacuna, continues from § 200; F text supplied from A.

84 (Ms F)
dvitiyaś ca puruṣaḥ evam eva vrksaṁ vāpayeta: atha tatraivaśvive vātakṣobhena tasya vrksasya nāṅkurāṇi viruhyeran\textsuperscript{1616} atha sa puruṣa/75\textsuperscript{1}/s tasmāt sthānāṁ taṁ vrksam uddharet\textsuperscript{1617} athānyatataraś ca puruṣaḥ kalahabhanḍänavigrahāvivadaṁ kuryāt kim arthaṁ me bhūmiṁ khanasīṭ\textsuperscript{1618}

[207] tena ca kālena tena samayena rājā aśrauṣīd evaṁ dvau puruṣau paraspara-kalahabhanḍänavigrahājatau\textsuperscript{1619} vivadata. tena ca rājāṇā tayor dūṭaḥ\textsuperscript{1620} preṣitaḥ gaccha bhoḥ puruṣa tuṁ (r̥) dvau puruṣāv ānaya:1621 evaṁ deveti\textsuperscript{1622} sa puruṣas tasya rājñāḥ) pratiśrutya tvaramāṇarūpaḥ pradhāvivātīr taṁ puruṣāv etad avocat\textsuperscript{1623} rājā yuvayor [ā](ma)ntrayati.

atha tāvad eva tatraiṅka puruṣaḥ bhūtas trasta dvitiyaś ca puruṣo bhīto (nu)trastaḥ\textsuperscript{1624} yena sa rājā tenopanītāv upaṇīya rājñā purataḥ sthāpītā(almartaḥ sa rājā)\textsuperscript{1625} /75\textsuperscript{2}/ tayor\textsuperscript{1626} evam āha. (kim idam) bho yuvayoh kalahabhanḍänavigrahāvivādo jātāḥ\textsuperscript{1627}

\textsuperscript{1616} A tatraivaśvive vātaksamśobhena tasya vrksasya nāṅkurāṇy a[bhirū]hyeran\textsuperscript{2}; AIK om. atha; D nāṅkurāṇi viruhyeran\textsuperscript{3}; K vātaksamśobhena ... viruhyerann; B om. vrksasya

\textsuperscript{1617} A atha sa puruṣaṁ tasmāt sthānāṁ taṁ vrksam uddhared; I tasmāt* sthānā{m}t; K sa puruṣaḥ

\textsuperscript{1618} AK anyatarāś ca puruṣa (K puruṣaḥ) kalahavigrahāvīdaṁ kuryāt kim arthaṁ me bhūmiṁ<CEPT> khanasīṭ.; AIK om. atha; AIK om. °-bhanḍana-°; I dvitiyaś ca puruṣa kalahavigrahāvīdaṁ kuryāt* kim arthaṁ me vrksam khanasīṭ.; D °-bhanḍana-°

\textsuperscript{1619} AK tena ca samayena rājāśroṣī. (K rājāśrauṣīd) evaṁ dvau puruṣa( K puruṣa) parasparāṃ kalahavigrahābhanḍanajātāu (K om. °-vigraha-°; C D om. kālena tena; I tena ca samayena rājā śṛṇyād eva bho(!) puruṣo parasparam kalahabhanḍanajātaḥ; I om. dvau & °-vigraha-°; B °-bhanḍanavigrahāvīdajabhatau; D °-bhanḍanavigrahājatau

\textsuperscript{1620} AIK om. tayor; B tayo dutah; D tayo

\textsuperscript{1621} I bho puruṣaṁ tuṁ dvau puruṣāv aṁ-naya:

\textsuperscript{1622} A evaṁ deveti.

\textsuperscript{1623} AIK sa puruṣa( K) (purṣaḥ; K puruṣaḥ) tvaramāṇarūp[a][paṁ:] (IK °-rūpaḥ) pradhāvivātīr tāṁ (I °-to; K tau) puruṣaṁ (IK puruṣāv) etad avocat*; AIK om. tasya rājñāḥ pratiśrutya; B tvaramāṇarūpaḥ ... etat(!) avocat°

\textsuperscript{1624} A eva eka puruṣo bhītas trasteḥ(!) dvitiyaś ca puruṣo bhī<CEPT>traṣta; AIK om. tatra; I eva ekaḥ puruṣo bhītas trasto dvitiyaś ca puruṣo bhītānutraṣtaḥ; K atha tāvad evaĕah puruṣo bhītas trast[o] dvitiyaś ca puruṣo nutraṣtaḥ; K om. bhīto; D eva tattvai[va] ka puruṣa bhīta.s trasta dvitiyaś ca puruṣo bhīto nuttraṣtaḥ

\textsuperscript{1625} AI yena sa (A om. sa) rājā tenopanītāu. tāv upaṇīya rājñā (I °-jñāḥ) purataḥ sthāpītāu (I °-to) || atha (I a<CEPT>tha)> rājā; AI om. sa; K yena sa rājā tenopanīya rājñāḥ purataḥ sthāpītāu. atha rājā; K om. upanītāu & sa

\textsuperscript{1626} BCD yuvayor (!)

\textsuperscript{1627} AIK kim iti bhīḥ (I bho) yuvayoh kalahavigrahā( K kalahavigraha; K kalahavigrahāvīdo) jātāḥ (IK jātāḥ ||); AIK om. °-bhanḍana-°; AI om. °-vivāda; D °-bhanḍana-°

85 (Ms C)
dvitiyaś ca puruṣaḥ evaṃ eva vrkṣam vāpayeta: tatraivaḍivase vātasamkṣobhena tasya vrkṣasya nānkurāṇy a[bhirū]hyeran*: atha sa puruṣaḥ tasmā sthānāt taṃ vrkṣaṃm uddhared anyataraś ca puruṣa kalahavigrahavivādaṃ kuryāt kim arthaṃ me bhūmi<ṃ> khanaśīti.


evaṃ deveti.⁶⁴⁷ sa puruṣas tvaramāṇarū[paṃ:] praḍhāvivā ṭaṃ puruṣam e[tad avocat*] rā(jā) yuvayor āmantrayati ||

atha tāvad eva eka puruṣo bhītas trasto⁶⁴⁸ dvitiyaś ca puruṣo bhī<to nu>trastaḥ yena rājā tenopanītāu. tāv upanīya rājāṃ purataḥ sthāpitau || atha rājā tayor evam āha. kim iti bhoḥ (yuva)yoh (ka)[la]havigraha jātāḥ

⁶⁴⁷ A evaṃ vedeti.
⁶⁴⁸ A bhītas trasto
[208] atha khalu tau dvau puruṣāv utthāya taṃ rājānam etad avocatāṃ śṛṇu mahārājāṃśmakaṃ na kincit prthvīpradesāḥ samvidyate. yācītakae prthvīpradesāṃ vrkṣo vāpaṭaḥ tatraiva divase vāpitās tatraiva divase ākuraṃ pṛtṛanī puspāṇi phalaṇī ca prādurbhūtiṇī athamḥ pa<kvā>-rdhaṃ ca. etena ca dvīṭīyena puruṣaṇa tatraiva divase tasmā prthvīpradesaṃ vrkṣo vāpaṭa. tasya ca vrkṣasya nāṃkuraṇī rohanti. 1630 vatena kṣubhiketaṇa «na» pṛtṛanī na puspāṇi na phalaṇī prādurbhūtiṇī na ca mahārāja yojanaṃ adhastād asya mūlaṃ gacchati. sa 1/75v/e eṣa puruṣo mayā sārdhauh vivadati1633 tavāpāraḥda iti. api ca deva svayam eva parīkṣya jānīyā nātra mama kincid aparādağā1634 samvidyate.

[209] atha khalu sa rājā trimśatkoṭyo māṭyāṇāṃ āhūyaikadhye sampātyaivaṃ āha. kathayatha1635 yuḥam.

āṃṭāyā āhū kiṃ kathayāna mahārāja
rājāha. kva yuṣmābhi1636 drṣṭāṃ vā śrutiṃ vā yatraiva divase vrkṣa vāpitās tatraiva divase ākuraṃ viruhyate. 1637 pṛtṛanī puspāṇi phalaṇī ca jāyante. pakavṛdhā-māṃśrādhāni niścayam idaṃ bhavadbhiḥ kartavyam.

atha khalu te amātyā1639 utthāyaśanāt taṃ rājānam evam āhū asmākaṃ mahārāja1640 niścayam idaṃ na sābhaṭ kartum1641 na ca sākṣyāmo sāya niścayam vaktum. vi/76r/smayaṃ idaṃ mahārāja esa eva puruṣās tāṭat praṭaṣṭavaḥ vada bhoh puruṣa kiṃ satyaṃ eta[m a]jṛhaṃ1642 yad vadsai.

āha. satyaṃ mahārājaitam1643 arthaṃ.

1628. AIK atha (IK khalu) tau dvau puruṣau (IK o.-ṣāvi) utthāya (IK taṃ) rājānam evam vadeyuḥ śṛṇu mahārāja asmākanāṃ (I o.-kaṇ; K o.-rājāṣmakaṇ) na kincit (IK kincit<) prthiṣvpradesāṃ (IK o.-ṣāh) samvidyate. (I samvidyae{vidya}.te) yācītakae; D yācītakae

1629. A vrkṣa vāpaṭa. yatraiva divase vāpitā[ḥ]s tatraiva divase ākuraṃ pṛtṛanāṃ<ś> puspāṇi ca phalaṇi ca prādurbhūtiṇi.; B vrkṣo vāpaṭaḥ tatraiva divase vāpaṭa[ḥ]s tatraiva divase ākuraṃ pṛtṛanāṃ puspāṇi phalaṇi ca prāṭā(!)rdbhūtiṇi.; IK vrkṣo (K vrkṣet(!)) vāpaṭaḥ (K sa) yatraiva divase vāpaṭaḥ (K o.-taṣ) tatraiva divasa (K o.-se) āṃṣākṣaṃ (I kincit) pṛtṛanāṃ puspāṇi phalaṇi ca prādurbhūtiṇi.

1630. AIK tatraiva prthiṣvpradesā; AIK om. divase tasmin; B tatraiva divase tasmi prthiṣvpradesā

1631. A nāṃkuraṇī (ṛ)ohonāntī.; D nāṃkuraṇī rohante.

1632. D phalaṇī [būj] <pr> dharbhūtiṇi.; AIK prādurbhavanti. (I o.-bha{ṃ}va<m>tī; K o.-bha<ṃ>tī.)

1633. A adhastā tasya mūlo gacchati. sa e[va] na pṛṛṣuṣama mama sārdham vivadati; B mūlaṃ gacchati. sa eṣa puruṣau mayā sārdham vivadati; D mūlaṃ gacchanti. eṣa puruṣo mayā sārdham <vī> vadanti; D om. sa; I mūlaṃ gacchanti. sa eṣa puruṣo mayā{]} niś sārdham vivadati

1634. AIK tavāpāraṭhaṃ (I o.-daḥ; K o.-daḥ{ya]) iti. api ca devo jānīyā (IK o.-yān) na mamātra kiṃcid (IK kincid) aparādhaṃ. (K o.-daḥ); AIK om. svayam eva parīkṣya; D tavāpāraḥda iti. api tu ca devo svayam eva parīkṣya jānīyā nātra mama kincid aparādhaḥ

1635. A t[ṛ]ṃśatkoṭyo māṭyaḥ āhūyaikaṣdhye saṃnipātyaivaṃ āha: kathayatha{a}; I [trimśatkoṭyo] amāṭyānāṃ<ṃ dā-hūyaikadhyavina samnipāṭyevaṃ āha.; I [trimśatkoṭyo] partly covered by a patch of birch bark stuck on the folio; K trimśatkoṭyo māṭyānāṃ<ṃ dā-hūyaikaṃ vāha.; K om. ekādhye saṃnipāṭya; D trimśatkoṭyo

1636. AIK āṃṭāyā (K am-<) āhū kiṃ mahārāja kathayāmāḥ (A mahāḥ-raja kathayāmāḥ; I -mi) rājāha. kvacid yuṣmābhir (I o.-bhī)

1637. AIK vāpaṭaḥ tatraiva divase ākuraṃ (I a<m>ku-) bhīruhyate. (IK vi-<); D vāpaṭas tas traged; B lacuna: śrūtam vā (...)-ṣe niṃkuraṃ

1638. A jáyante. amārdbhavadbhānḥi ca. niścayam idaṃ bhavadbhī kartavya<m>: || I jáyanti; D pakavardhamadṛhānāḥ! niścayam idaṃ bhavadbhī kartavyaṃ.

1639. B ā<m>-tyā; I amāṭyakotyo

1640. AIK utthāyaśanādā (K o.-nāt taṃ) rājānam (I rājā<na>-m) evam āhū asmābhir mahārāja (I o.-ja; K ma<ha>-raja); Al om. taṃ

1641. D na sābhaṭ kartum; K kartum*

1642. I eṣa eva puruṣaṃ tāṭat praṭaṣṭavaḥ vada bhoh. puruṣa k< tamil satyaṃ{e} etad arthaṃ; K eṣa eva puruṣāḥ tāṭat praṭaṣṭavaḥ rāja āha. vada bhoh puruṣa kiṃ satyaṃ etad arthaṃ

1643. I mahārājeṭam

86 (Ms C)
[208] a(tha) t|au (dv)au (purũ)šau uttňāya rājānām eva|m vadeyu|h śr̥nu mahārāja asmākaṃ na kimci|t prithiv|pradeśa|m sanvi|dyate. yācitake prthi/67r/vi|pra(de|se vṛkṣa vāpi|taḥ) [ya](tr)ai(va|v49 di|sa)se vā[pita tatra|va diva|se īkura|m pa|tāni)650 puṣpāṇi ca phalāni ca prādurbhūta|m āmārdha|m pakvār|da|m ca.) [e]tena ca dvi(ti|yena puru|ṣena <tatra|va divas|e tasmin prithiv|prades|e vṛkṣo vāpi|ta. tasya ca vṛkṣas|ya nāṃkura|m roha>n|ti. vāt|ena kṣubhi|tena na p|atra|m651 na pu|ṣpāṇi na phalāni prā|durbha(van|ṛṭi. na ca mahārāja yoja|nam adhasta|d)652 asya mūla|m653 gaccha|ti. sa eṣa pu|ruṣo mayā sār|da|m654 vivadati tavā|ṇa)rādha ili.|655 a|tha (ca) de|vo jāntyān na ma|mātra k(im|cid aparā|da|m656 sāmvi|d)ly(ate.)

[209] atha khalu sa rājā (tri|mśa)tkotyo amāṭya|ān āhūya|ka|dhya [sa]nnipātya|vam āha. kathaya|tha yūya|m āmātyai|ḥ(!) āhu kim ma|hārāja kathaya|ma657 rājāha kva|cid yuṣmābh|hir [dṛṣṭa|m vā ś](ruta)[m] (vā|)/67v/ yatra|va divase vṛkṣo [vā|lpitaḥ tatra|va divase īkura|m [vīru|hy)(m)[te]|.658 patrāni ca) pu|ṣpāṇi ca phalāni ca|659 jáya|nte. pakvā|rdha|m-āmārdha|m660 [ni|scayam ida|m bhavadbhi|] kartavya<m>: a|tha khalu te (amāṭya uttňāya|saṇat ta|m) [rāja|ṇa)m evam āhu(h) (as|mbhir) mahārāja661 [ni]ścayam ida|m na s|obha te kartu|m na ca śa)[kṣyamo] sya (ni|scayam vaktu|m. vismay(am ida|m ma|hārāja eṣa eva puru|ṣas tāvat praṣṭa|vam.662 vada bhōḥ pu|ruṣa|ma kim satya|m etam arта|m yan vadasi.

āha. sa|tya|m mahārāja|itam artha|m.]

649. F yācitake prthi|vīpra(de|se vṛkṣo vāpi|taḥ) [ya](tr)ai|va(va), end of lacuna, continues from § 204.
650. A vāpi|taḥ[ h]s tatra|va divase īkura|m patrāni</i>
651. A etena ca dvi|ti|yena puru|ṣena tatra|va prithiv|prades|e vṛkṣo vāpi|taḥ tasya ca vṛkṣas|ya nāṃkura|m (r)oha|nti. vāt|ena kṣubhi|tena na (patrāni); F text )na puru|ṣena n|ti. vāt|ena kṣubhi|tena na pa|f is found on a fragment glued on folio 71v between lines 3 and 4; the length of the gap and the text )… puru|ṣena n|ti. vāt|ena …( shows that <tatra|va divase tasmin prithiv|prades|e vṛkṣo vāpi|ta. tasya ca vṛkṣas|ya nāṃkura|m roha>n is missing in F.
652. F )vam|ṭ)ti. na ca ma|hārāja yoja|nam a( is preserved on a fragment sticking on folio 71v4.
653. A adhasta| tasya mūlo
654. A sa e|va pu|ruṣo mata|māsār|dha|m
655. A tava|parā|da|mīṇi iti.; F )ruṣo (ma|y)ā sār|dha|m v<|i>va|dati tavā|ṇa( is preserved on a fragment sticking on folio 71v5.
656. A api ca de|vo jāntyāya|na ma|mātra kī|ncid aparā|da|h.
657. A t|ri|mśako|to|yo mātṛyān āhūya|kadhya sa|nnipātya|vam āha: kathaya|ta] yūya|m. āmātyā āhu. kim ma|hārāja kathay|ma
658. A divase īkura|m bhurīhyate.
659. A patrāni pu|ṣpāṇi. phalāni ca; A om. ca & ca
660. A āmārdhapākva|rdhāni ca.
661. A amāṭyā uttṇāya|saṇād rājānām evam ā[hu] as|mbhir ma|hārāja; A om. ta|m
662. A pu<ruṣa>|s tāvat praṣṭa|vamah 86 (Ms F)
राजाः

(64) na śrutam naiva {ca} paśyāma
duḥśrāddheyam vacas tava.\textsuperscript{1644}
vṛkṣo yatra dina vuptas
tatraivānkurito dīne.\textsuperscript{1645}
(65) patrāh puspam phalam dattam
tām rājānam athāvavrīt\textsuperscript{1647}
kṛtāṃjaliḥ sa puruṣas
paśya ruhyati anākuram\textsuperscript{1648}
(66b) gaccha svayaṁ vāpayā taruṁ
[710] atha khalu sa rājā tṛṣṭat koṭibhir amātyaiḥ sārdham bahir niṣkramati. tau ca dvau
puruṣau\textsuperscript{1649} cārakāvrodham kārayati. tataḥ sa rājā\textsuperscript{1650} svayam eva vṛkṣam vāpayati. na ca sa
vṛkṣo anākurāṇi dadāti\textsuperscript{1651} na patrāṇi na purāṇi na phalā/76/v/ni.
atha sa\textsuperscript{1652} rājā rūṣṭa evam āha. gacchantu bhavaṇtaḥ śīghram ānayantu dārupātakāṇi
kūṭhārāṇi. yāvad ānayitvā\textsuperscript{1653} yas tena puruṣena vāpi toto vṛkṣam sahāpatrāṇi puspapahalaḥ
prādurbhūtāḥ
tām vṛkṣam rośc cchedayati.\textsuperscript{1654}
(22) [11] tām caikam vṛkṣam cchinnaṃ dvādaśa vṛkṣāḥ prādurbhūtāḥ dvādaśa vṛkṣā cchinnaḥ
caturviṃśati vṛkṣāḥ prādurbhūtāḥ\textsuperscript{1655} saptaratnamayāḥ saṃulāḥ sahāpatrāḥ saphalaḥ
śāmkurāḥ\textsuperscript{1656}
atha tebhyaś caturviṃśati vṛkṣebhyāḥ caturviṃśati paksināḥ kuruktāḥ prādurbhūtāni.
suvarṇaṃcūḍāni suvarṇatuaṇḍāni sapta(ratnamayā)ni paksāṇā.\textsuperscript{1657} atha khalu sa rājā
rośabhibhūtāḥ\textsuperscript{1658} svahastena kūṭhāram grhyayā tām vṛkṣam parāhānati.\textsuperscript{1659} tataś ca /77/ vṛkṣāt
parāhatād amṛtadakam\textsuperscript{1660} pravahati.

\textsuperscript{1644} A na śrutam naiva paśyāmi. / du-<ḥ>-śraddheyam vacas tava.; AB om. ca; D na śrutäm naiva {naiva} paśyāma / du-<ḥ>-śraddheyam; I na śrutam neva {ca} paśyāmi / duḥśraddheyam vacas tava.; K na śrutam naiva {ca} paśyāmi / duḥśraddheyam {ta} vacas tava.

\textsuperscript{1645} A vṛkṣa yatra dine rūhyaḥ; B vṛkṣo yatra divase vuptas; KI vṛkṣo yatra dine vuptas (K vu<-pta> / tatraivānkurito (I °-v<-pta> )

\textsuperscript{1646} A patrā puspapahālam datta / dine tatraiva bhāṣate

\textsuperscript{1647} A pāṭaivaś

\textsuperscript{1648} A pāṭaivaś

\textsuperscript{1649} A pāṭaivaś

\textsuperscript{1650} A pāṭaivaś

\textsuperscript{1651} A pāṭaivaś

\textsuperscript{1652} A pāṭaivaś

\textsuperscript{1653} A pāṭaivaś

\textsuperscript{1654} A pāṭaivaś

\textsuperscript{1655} A pāṭaivaś

\textsuperscript{1656} A pāṭaivaś

\textsuperscript{1657} A pāṭaivaś

\textsuperscript{1658} A pāṭaivaś

\textsuperscript{1659} A pāṭaivaś

\textsuperscript{1660} A pāṭaivaś

87 (Ms C)
rājāḥ
(64) (na śrutaṁ naiva paśyāmi) duḥśrāddheyāṃ vacas tava. 
vrksaḥ yatra dine vu)[ptaś]663 tatra[ī](vāṅkurito dine.
(65) patr)āḥ [pūṣpaṁ phalaṁ dattaṁ] dine tatraṁvya (bhāṣa)/68r/se.664 
ktāṁjāliḥ sa pūruṣaṁ taṁ rājānam athāvrvāvit*
(66ab) gaccha svayaṁ vāpaya taru<ṃ>666 paśya ruhyati anvākuraṁ*667 ||
[210] atha rājā tṛṣṇat k[oti]ḥbhīr amātyaiḥ sārdham bahi<ṃ> nṛṣkramatī.668 tau ca dvau pūruṣau cārakāvarodhaṁ kārayati. tataḥ sa rājā669 svayam eva vrksaṁ vāpayati. na ca saḥ vrkso ṣkurāṇī dadāti. na patrāṇī na puspāṇī na phalāṇī. ||
atha sa rājā ruṣṭa evam āva. gacchantu bhavantaḥ śīghram ānayaṁtu670 dārupāṭakāṇī kuṭhpāṇī. ānayitvā yaḥ tena pṛuṣeṇa vāpi to vrksaḥ sapatrapuṣpaphalaṁ prāḍurbhūtaḥ atha taṁ vrksaṁ roṣāc cchedayati.671
[211] taṁ caikaṁ vrksaṁ cchinnam dvādaśa vrksaḥ prāḍurbhūtaḥ dvādaśa vrksaḥ cchinnāś
caturvīṃsati vrksaṇī prāḍurbhūtāṇi saptaratnamayāṇī sa/68v/mūlāni sahasrapatṛāṇi saphalāṇī sāṃkurāṇī.672
atha tebhyaś caturvīṃsātibhyo vrksēbhyaś caturvīṃsati sahasrāṇī pakṣiṇāṁ prāḍurbhūtāṇī.673
svuṣrṇacuḍāṇī. svuṃrrnattuṇḍāni. saptaratnamayapakṣāṇī. ||674 atha khalu sa rājā roṣābhībhūtaḥ
svahastena kuṭhpāṇī grhya taṁ vrksaṃ pārāhānati. tatha ca vrksaṭ pārāhanatād ambrodakaṁ
prabahati. ||675

663. A na śrutaṁ naiva paśyāmi / duḥśrāddheyāṃ vacas tava. // vrksaḥ yatra dine rūḥhyaś; A om. ca
664. A patrā puspaphalaṁ datta / dine tatraṁvya bhāṣate; F ṣbhāṣa( is hidden below a small piece with two lines
of writing: ṣjyasya( and )ṣye( ; the location of the fragment is uncertain.
665. A kṛtāṁjāliṁ
666. F kuṛi instead of taru
667. A paśya (ṛūḥ)ḥ(yati (āṅkuram*); F laṃkurum* || (!)
668. A A (atha khalu ... sa)rduḥmaṃ bahi nṛṣkramatī
669. A kāṛāpaṭati. tataḥ rājā; A om. sa
670. A ānayāṁi
671. A yat tena pṛuṣeṇa vāpitaṁ vrksaṁ sapatra. sapuṣphalaḥ prāḍurbhūtaḥ{ḥ}s taṁ vrksaṁ roṣā{ṃ}c
chedayati. A om. atha
672. A taṁ (c)ai(ka)ṁ (vrksaṁ cchinnam dvādaśa vrksaḥ prāḍurbhūtaḥ dvādaśa vrksaḥ cchinnāḥ{ḥ}s
caturvīṃsati prāḍurbhūtāḥ saptaratnamayāḥ{y}ā samuṭaḥ sapatrāḥ sapuṣphāḥ saphalāḥ) sāṃkurāṁ; A om. vrksaṇī; reconstructed text uncertain.
673. A atha te caturvīṃsati vrksaḥ{ḥ}s caturvīṃsati pakṣiṇā prāḍurbhūtāṇi; A om. sahasrāṇi; F tebhyaś
674. A saptaratnamayāṇī pakṣaṇī ||
675. A kuḍhāraṁ grihitam brksaṃ pārāhānati. tatha ca vrksaṭ pārāhanatād amṛtodakaṁ pravahati.
87 (Ms F)
[212] atha sa rājā samvignamanā ājñāpayati. gacchatha tau puruṣau tataś cārakabandhanān mocayadhvam*1661 evam deveti.1662
tatksaṇam eva1663 pradhāvitvā tau puruṣau tataś cārakabandhanān mokṣayitvā yena taṃ vrksam tenopanīyatataḥ
attha sa rājā papriccha. kim ayaṃ vrksas tvadvāpitaḥ eko bhūtvā cchidamāno1664 dvigunavṛddhībhivardhamānah yāvac catuvrmiṣatidhā gataḥ1665 madvāpitas tu vrkso nāṃkuraṇi na patrāṇi na puspāṇi na phalāṇi dattavān*1666
tataḥ sa puruṣa evam āha. yādṛśāni1667 mahārāja mama pūnyāni na tava tādṛśāni pūnyāni samvidyante.1668

[213] atha khulu te trīṃśad amātya/77v/kotyas1669 tasya puruṣasyobhau jānunāndalau prthivyāṃ pratiṣṭhāpyaivaṁ āhuḥ1670 tvāyā rājaṃ kārayitavyaṁ nāyaṁ pūrvimako rājā sōbhate.1671
atha sa puruṣas tām amātyān gāthābhīḥ pratyabhāṣataḥ::]]1672

(66cd) rājyabhogaiṣ ca me nārtho1673 na dhānyena dhanaṇa vā.

(67) prasādo mama buddhebhyyo bhaveyam dvipadottamaḥ ||1674
brajen nirvāṇadhātau hi śante yatra tathāgataḥ1675
deshya dharmam yuṣmākam nirvāṇapurāgaṁinam. ||1676
paryam[kam a<va>]bandhitvā pratiṣṭhitāṃ akarot tataḥ1677

1661. I gacchatha to dvo puruṣo tata cārakabandhanān mocayadhvam.; K gacchatha bhau (read bho) etau dvau puruṣau tataś cārakabandhanāt* mocayadhvam; AD mocayadhvam
1662. I devet{t}i.
1663. A tatksaṇa eva; B tatksaṇa<ṃ eva>
1664. AIK tau (I to) puruṣau (IK ॐ-so) tato bandhanān (I ॐ-nān*) moacytvā yena taṃ vrksam (IK vrkso) tenopaniyā rājā papraccha. kim arthaṁ (IK ayam instead of arthaṁ) vrksas tvāyā vāpitaḥ (I [tva]<d> vāpitaḥ; K tvadvā-²) eko bhūtvā cchidamāno (I cchidya{dyā}māno); AλK om. cāraka-ॐ & atha sa; B cārakabandhanā moacytvā; B tvā<d>vāpitaḥ eko bhūtvā cchidamān{ṇ}o; D <tata>s cāna(!)kavandhanā ... tenopaniyātaḥ eko bhūtvā cchidamāno; D om. atha sa rājā papriccha. kim ayaṃ vrksas tvadvāpitaḥ
1665. A dviguna vr{kṣā}bhivardhate. yāvac catuvrmiṣadvidhā gataḥ; IK dvigunavṛddhībhivardhate. yāvac (K om. yāvac) catuvrmiṣatidhā gataḥ; D yāva
1666. A sa(~d)vāpita tu vrkso nāṃkuraṇi. na patrāṇi na puspaphalā<ni> dattavān*; B nāṃkuraṇi na patrāṇi puspāṇi; B om. na; IK nāṃkuraṇi na patrāṇi na puspāṇi na phalāṇi dattavān* (I dattāni)
1667. B eva{mā}ṁ āha. yād<ś<śa>-ni; AλK om. evam
1668. A pūnyāni tava tādṛśāṇi pūnyāni na samvidya<ṃ>te.; I samvidya<ṃ>te.
1669. A te trīṃśa amātyakoty{ọ}s; B trīṃśa amātyakotyas; B om. te; D te trīṃśad amātyakotyas; IK te trīṃśad amātyakotyas (K am-防卫)
1670. B tasya puruṣasyobhau jānunāndalau; I tasya puruṣo(~)syobho jānunāndalo prthivyāṃ pratiṣṭhāpyevarvā āhuḥ; D jānunāndalau; A pratiṣṭhāpyevarvā āhuḥ
1671. A pūrvimako rājā; B rājā bho sōbhate.
1672. A atha sa puruṣas teśaṁ amātyānāṁ gāthāṁ vabhāṣate || A om. pratyā-ॐ; IK atha sa puruṣaḥ teśām amātyānāṁ gāthāṁ vabhāṣate. (K gāthā bhavāṣe. ||); IK om. pratyā-ॐ; D amātyān gāthābhī pratyabhāṣātha;
1673. A rājyavṛravyeṣa me nārtho; A om. ~bhoga & ca; B rājyabhogaiṣvṛravya me nārtho; B om. ca; D rājyabhogaiṣ<ca> me nārtho; I nārthe
1674. A prasādaṁ mama buddhebhyyo / [bhav]e{ṣ}ya[m] dv(i)pad(o)ttama.; I bh{e} veyam
1675. A sāntaṁ vrajeva nīrvāṇam / yatra yat<ś>ta tathāgataḥ; A om. ~dhātau hi; D braje nirvāṇasā(!)tau hi / śante yatra tathāgataḥ; IK vrajevaṁ nīrvāṇadhāto (K ~tau); IK om. hi; K śant<ś>
1676. D nirvāṇapurāgaṁinam||
1677. A paryāṃkam a<va>bandhitvā / pratiṣṭhitāṃ akarot tataḥ; B paryāṃkam a<va>bandhitvā / pratiṣṭhitāṃ akarot tamaḥ(!); D paryāṃkam a<va>vandhimvā / pratiṣṭhitāṃ akarot tamaḥ(!); I paryāṃkam<ṃ a>vbahhitvā / pratiṣṭhitāṃ akarot tataḥ; K paryāṃkam avabandhitvā / pra<ti>-jīhāṃ akarot tataḥ

88 (Ms C)
[212] atha khalu sa rājā sāṃvignamanā ājñāpayati. gacchata676 tau puruṣau tataś cārakabandhanān mocayadhvāṇ evaṃ [d(e)v][e](t)[i].
(tatkṣa)[nam] eva677 pradhāvitvā tau puruṣau tato bandhanān mocayītvā yena te vr̥ṣān tenopaniyā678
rājā papṛccha. kim ayaṃ vr̥ṣas tvadvāpita eko bhūtvā cchidyamāno dviguṇaṃ vr̥ṣā vardhate.679 yāvac caturviṃśatidhā gataḥ madvāpitas tu /69r/ vr̥ṣ(o) nāṅkurāṇi na patrāṇi na puspāni na phalāṇi dattavān*680

atha khalu sa puruṣas teṣām amātyānāṃ gāthā bhāṣate. ||684
(66cd) rājyabhogaś ca me nārtho685 na dhānyena dhanena vā.
(67) prasādo686 mama buddhebhinyo bhaveyaṃ dvipoddattamaḥ
vraje ni (ni) rvāṇadhāto haṃ śānte yatra tathāgatāḥ ||687
(68)688 deṣeyā dharmaṃ yuṣmākaṃ nirvana[puragāmi][naṃ . ||] /69v/

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676. A atha sa rājā sāṃvignamanā. ājñāpayati gacchathā; A om. khalu
677. A tatkṣaṇa eva
678. A yena taṃ vr̥ṣaṃ tenopaniyā
679. A rājā papṛccha. kim arthaṃ vr̥ṣas tvāyā vāpitaḥ eko bhūtvā cchidayamāno dviguṇaṃ vr̥̃ṣāḥ bhivardhate.
680. A yāvās caturviṃśatidhā gataḥ. sa(ḥ)dvāpitas tu vr̥ṣo nāṅkurāṇi. na patrāṇi. na puspaphalāḥ<ni>
dattavān*
681. A puṇyāṇi tava tādṛśāṇi puṇyāṇi na sāṃvidya<ṇaṃ> te.
682. A atha khalu te trimśa amātyakotyaḥ<o>ḥ<s> tasya puruṣasyobhau; F the reconstruction does not seem to fit the vaguely visible traces of aṣkara.s.
683. A pratiṣṭāpyeṣvamā ṛḥuḥ … pūrvvimako
684. A atha sa puruṣeṣvam teṣām amātyānāṃ gāthāṃ vabhāṣate ||; A om. khalu
685. A rājyeśvaryena me nārtho
686. A prasādaṃ
687. A śaṅtāṃ vrajeye nirvāṇaṃ / yatra yat<ṛ>a tathāgatāḥ; A om. 9°-dhāto haṃ
688. A (68cd) puraṇyamaṃ a<ve>bandhītvā / pratijñāṇaṃ akarot tataḥ // (69ab) pūrṇaḥ mayā kṛtāṃ karma / rājño bandhanam āgatam; F om. 68cd & 69ab.

88 (Ms F)
(69) [p]ūrvaṁ mayā kṛtaṁ pāpaṁ
didan tu kṛtva praṇitaṁdhim" mama pāpaṁṣayo\n(bha)vet* ||

[214] atha khalu te catuvriṁśati pakṣinakukkulakuto vajratuṇḍena turyāṇi parā/78r/hananti
sma. || 1681
atha khalu tena kālena tena samayena dvātriṁśati kūṭāgārasahasrāni prādurbhūtāni.
ekaikām ca kūṭāgāraṃ paṃcaviṁśati yojanapramāṇaṃ prādurabhavat\nekaikasmīṃ ca kūṭāgāre paṃcaviṁśati pakṣinakukkuṭāh prādurbhūtāni. 1684
suvarṇacūḍāni suvarṇatūṇḍāni suvarṇamukhāni te māṇusya-kāmaṃ vācaṃ niścārayanti. 1686

(70) asadhus te mahārāja
dadṛṣṭaṁ vṛksaṇāṁ
dadēna jānise kṛḍaśaṁ satvo
yad brkaṇa ccheditaṁ tvaya\n
(71) pāpema karmaṇāne
aṇiṣṭham bhokṣyase phalam* 1689
{na} yanaye vāpi to druṣā ṁ

rājāha. 1690

(72) na jānāmi imaṁ arthaṁ
darśana sau /78v/mahāsātvo
vyākuruḍhvaṁ mahātapā. 1691
kṛḍaśaṁ yanaye vāpi to druṣā ṁ

pakṣīṇa āhuḥ 1693

(73) eso hi lokapradyoto utpatsyati vināyaṁ 1694
mocaḥ sarvasaṭvānāṁ saṃsārabhavabandhanāt* || 1695

1678. AIK pūrvaṁ mayā kṛtaṁ karma / rājāro bandhanam āgataṁ (IK o-taḥ); AIK om. pāpaṁ; D pāpaṁ / rā ṭaṁ
1679. B idaṁ tu praṇidhi kṛtvā; DIK idaṁ tu kṛtvā praṇidhiṁ
1680. AIK karmakṣayō (K o-an); B pāpaṁ kṣayaṁ
1681. AIK atha khalu catuvriṁśati (K o-tiḥ) pakṣinakutoyo (IK pāṣiko-) vajratuṇḍena turyāṇi (K prthivyāṁ
1682. instead of turyāṇi) parāhananti (IK o-an)īti; AIK om. te; A om. o-kukkuta-; IK om. o-nakukkuta-; D pakṣinakukkulakuto vajratuṇḍena turyāṇi parāḥana-ṁti। sma.
1683. ABIK tena samayena (I samaye<na>) dvātriṁśati (K o-tiḥ) kūṭāgārasahāsaṁ; D dvātriṁśati
kuḍākārasahasrāni
1684. A ekaikāṁ ca kūṭāgāraṃ paṃcaviṁśatī yojanapramāṇaṃ prādurabhūtāṁ; B ekae ca ...
prādurabhavat*; D prādurabhavam: 1683.
1685. AIK ekaikasmīṃ (I ekekasam<na>) ca kūṭāgāre paṃcaviṁśatī (I paṃcaviṁśatī {paṃcaviṁśatī}; K o-tiḥ)
1686. kutoyo (I koṭ; K koṭh) pāṣinānāṁ (I o-ināni; K o-ināni) prādurbhūtāni; AIK om. o-kukkuta; D ekaekasmis
1687. ca ku(?)dāgāre paṃcaviṁśatī pāṣinakukkuṭā prādurbhūtāni.
1688. A om. suvarṇamukhāni; D suvarṇatūṇḍāni
1689. I māṇusya-kāmaṃ vācaṃ niścārayānti.; K māṇusyakāṁ(ṃ) vāca<ṃ> n-i>ścārayānti.
1690. AIK asadhas te kṛtaṁ rāja / yad (I yad*; K rājñā slyad? ya is the subscript of an unclear aksara) brksaṁ
1691. (I vṛksaśa; K vṛksa) cheditaṁ tvaya; (corr. for v-taṁ tvaya)
1692. A koṭisaṁ vṛksaṇa / catuvriṁśati sthitāḥ. {puṇaḥ}; B catuvriṁśa<tit> sthitāḥ puṇa; D catuvriṁśa
1693. sthitāḥ puṇa; IK catuvriṁśat* (I o-v<nt>at obst) sthitā puṇa (K potu)
1694. AIK pāpema (A pāp<nt> na) karmāṇeṇa / anīṣṭhaṁ (I o-netenāni-) bhokṣyase phalaṁ (K phala[m*]); D
1695. phala
1696. A om. rājāha.
1697. A na jānāṁna idaṁ arthaha<ṃ> / vyākuruḍhvaṁ mahātapāḥ
1698. AI om. verse 72cd; K kṛḍaśo sau ma(ha)s tavu / yenāyaḥ vāpi to druṣā ṁ
1699. A pāṣinā āhuḥ
1700. AK lokapradyota / utpatsyati; B lokapradyota utpats<ad> yati; D utpatsyati vā nāyaṁ
1701. AI om. verse 73cd; D mocakas sarvasaṭtvāṇāṁ; K mocakāḥ sarvasaṭtvāṇāṁ / saṃsārabhavabandhanāt* ||

89 (Ms C)
(69cd) idan tu kṛtvā prañidhiṁ ma<ma> karmakṣayo bhavet* ||
[214] atha khalu caturvīṃṣati pakṣinakotyoyojavratuṇḍena tūryāṇi parāhana<m>ti sma. ||

(70) [asādhus te kṛ]taṃ rājā ya[d brṛṣa ccheditaḥ tvā](yā. koṭiṣatāni vrṛṣāṇāṃ catur)[viṣṣat sthitāḥ] punaḥ692
(71) [pāpena karma]ṇaite[na]693 anīṣthāṃ bhokṣyase phalaṃ
caturviṃśatī[ṃś]ati sthītāḥ punaḥ
{na} jānīṣe kīḍ(ṛ)ṣa(h) /70ṛ/ satv(o)694 y(e)nāya(ṃ) vāp(i)t(o) dru(m)ah
(72) na jānāmah idaṃ artha<m> pakṣ(ina) ahūḥ696
vyākurudhvaṃ mahātapāḥ695
(73) eṣo hi lokapra(dy)o(ta) utpatsyati vināyaka ||697

689. A parāhanantī s(ma.)
690. A prādurbhūtāṃ ekaikasmīṃ ca kūṭāgāre pāṃcaviṃśatikotyoyopakṣinānāṃ
691. A om. suvarṇamukhāṇi
{punah}
693. A pāp<e>n karm[a]ṇaite[na]
694. A {na} jānīṣe kīḍṛṣaḥ satvo; F it cannot be decided, whether {na} was in F or not.
695. According to the length of the gap, F om. verse 72cd, which is missing in A; text of 72ab is reconstructed following A; A vyākurudhvaṃ
696. A pakṣinā ahūḥ
697. According to the length of the gap, F om. verse 73cd, which is missing in A; text of 73ab is reconstructed following A.

89 (Ms F)
rājāha.

(74) katamo dvitiyaḥ purusoḥ yasya vrksam na rūhati. kim vā karma kṛtaṃ tena pāpam ācaka[vy]a me dvijāḥ.
pakṣinaḥ āhūḥ.

(75) devadatto hi mūdho sau yasya vrksam na rūhati. na kṛtaṃ kuśalam kimcid ruhyate saḥ katham druma.

atha khalu tena kālena tena samayena tṛṃṣat koṭya āṃṭyānāṃ iman dharmaparyāyaṃ śrutvā sarve dasabhūmipraśāṇitāḥ bodhisatvaḥ abhijñāpratilabdhaḥ sa ca rājā dasabhūmipraśāṇitāḥ kuśaladharmanāḥḥamayam anuprāptaḥ ||


atha khalu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduścakāra: atha tāvad eva tasmai samaye bhagavato mukhadvārāṇaḥ catuṣṭaṃ śrāmisatasaḥhasāraṇī niścaranti smānekaṇāvārijām nānāvarṇāṇī. tathā [nīla]pīṭaloḥītaḥvādātamaṇḍiṣṭhāḥpāṭikāraṇāvārijām. tā anantāparyantānī lokadhātavo vabhāsyā punar eva pratyrodhvṛtya bhagavantāṃ trṣ pradaksinikṛtya bhagavatvā mūrdhāyat anardhīv 79v/yañta.

[216] atha khalu bhāṣajyasyo bodhisatvo mahāsaṭvaḥ utthāyāsānaḥ ekāṃṣam cīvaram prāvṛtya daksīṇāṃ jánumāṇḍalam pṛthivyāṃ pratiṣṭhāpaya yena bhagavāṃs tenāṃjāliṃ praṇamaya bhagavan etad avocat* ko bhagavan hetuḥ kaḥ pratayayaḥ smitasyā prāduśkaraṇāya: nāhetukaṃ nāpṛtyayāṃ tathāgataḥ arhantaḥ samyaṃsambuddhaḥ sāṃtaṃ prāduśkuvrantaṃ. 1701
rājāha:
(74ab) ka)tamo dvitiyāḥ puruṣoṣṭḥyaḥ yasya vṛkṣa na ruhyate. ॥

pakṣiṇa āhuh
(75) devadatto hi mūḍho s-au] sya vṛksaḥ na ruhyate. ॥
na kṛtaṁ kuśalaṁ kiṃcid ruhyate sya kathaṁ dṛumaḥ ॥

atha khalu tena kālena tena samayena ṭṛṃṣat koṭyo amātyānām imaṁ dharmaparyāyaṁ śrutvā sarve daśabhūmipraśītihitāḥ abhijñāpratilabdhaḥ saṃvṛttāḥ {saṃvṛttāḥ} sa ca rājā daśabhūmipraśītihitāḥ kuśaladharmābhisamayam anuprāptaḥ ॥

[215] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo bhagavanta/70v/m etad avocat* ko bhagavan hetuḥ kaḥ pratyayaḥ yas trayastrīṅsatkoṭyo janānāṁ daśabhūmipraśītihī abhijñāpratilabdhaḥ ॥

bhagavān āha. śṛṇu bhaiṣajyasena vyākariṣyāmi. ॥
atha khalu bhagavāṁs tasyāṁ velāyāṁ smitaṁ prāduścakāra. ॥
thāḥkuḥaḥ samaye bhagavato mukhadvārāc caturaṣṭi raśmiśatasahasrāḥ(n)ī (niścaranti) s(m)ānekavarṇāṇi nānāvarṇāṇyāṁ anekaśatasahasravarṇāḥ(n)ī(. tad yathā nīlāpitalohītāvadātāmāṇiṣṭhāḥșaṭikāra) tavaṇāni. tā anantāparyāḥ(n)(t)āḥ (lokadhātavo vabhāsya puna eva pratyaudāvyāya: bhagavantaṁ pradakṣiṇiṣṭṛtya bha)gavatō [mūr]dhānī (antardhiyāmānta). ॥

[216] atha khalu bhaiṣajyaseno bodhisatvo mahāsatavah uthāyāsanād ekāmsam u/71r/tarā[saṃgam kṛtvā] dakaśaṇāṁ jānūmanḍalāṁ {prthivyāṁ pratiṣṭhāpya} yena bhagavān anjāḻ(l[im praṇamaḥ 709]bhaga)[vantam etad avocat* ko bhagavan hetuḥ kaḥ pratyayaḥ smitaṣya pra[kduśkaranāya. nā](hetukāṃ nāpraṇya)yaṁ tathāgatārantaḥ (sam)yak−sam[ḥ][bu]ddhā smitaṁ prāduśkurvanti. ॥

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698. A puruṣo, F puruṣo read poṣo m.c.
699. A rūḥyaṭe.
700. A pakṣiṇā āhūḥ
701. A devadatto hi {saṃ} mūḍho [s](au)/ yasya vṛkṣo na rūḥyaṭe.; F tevadatto
702. A na kṛtaṁ kuśalaṁ kiṃci/ rūḥyaṭe sya kathaṃ(ṇ) dṛtr(umāḥ)
703. A mātyānāṁ
704. A kaḥ pratyayo ya ṭṛṃsakotyo janānāṁ daśabhūmipraśīṭihāḥ abhijñāpratilabdhaḥ saṃvṛttāḥ; A om. trayas−.
705. A smi(ṇ) taṃ prāduścakāra: atha tasmām samaye; A om. khalu
706. A rāṣṭrīḥ(sahasrāḥ) nīścarantī śaṃkavrāṇāś śaṃkavrāṇāś śaṃkavrāṇāś; A om. ॐ−ṣata−
707. A mūrdhāny antardhiyāmānta:
708. A mahāsaṭavō
709. A yena bhagavāṁs tenāṃjaliṃ praṇāmya; F according to the length of the gap, F om. tena
710. A kaḥ pratyayo … tathāgatā arhaḥṣaḥ samyakṣaṃbuddhā smitaṃ prāduśkurvam(<)>;
bhagavān āha. paśyasi tvam bhaisājayasena catuṛdiśam lokadātān samantāy janakāyam āgacchantām mamāntike. 1715 āha. nohidām bhagavan na paśyāmi. 1716 bhagavān āha. tena hi bhaisājayasena vyavalokeya paśya janakāyam*

[217] atha khalu 1717 bhaisājayaseno bodhisatvo mahāsātvo vyavalokeyādrāktī/80r/t pūrvasyān disy eko vrksaḥ prādBhubaḥ 1718 saptayojanasahasraprāmāṇaḥ tatraikānte 1719 pāṃcavimśati koṭisahasrāṇi janakāyasya sannipatiṇāmi. te ca na bhāṣante 1720 na jalpanta nālapanta na saṃlapanta na bhujantīḥ nottiṣṭhanti na caṃkramanti 1721 tūṣṇīṁbhvenādhiṃvasayanti. 1722
dakṣīṇasyān disī-m-eko 1722 vrksaḥ prādBhubaḥ saptayojanasahasraprāmāṇaḥ tatra pāṃcavimśati koṭisahasrāṇi janakāyasya sannipatiṇāmi. 1723 te na jalpanta nālapanta na saṃlapanta. 1724 na bhāṣante nottiṣṭhanti na caṃkramanti. tūṣṇīṁbhvenādhiṃvasayanti. 1725 paścimāyām disī eko 1726 vrksaḥ prādBhubaḥ saptayojanasahasraprāmāṇaḥ tatra pāṃcavimśati koṭisahaḥ/80v/sraṇī 1727 janakāyasya sannipatiṇāmi. te na jalpanta nālapanta na saṃlapanta. 1728 na bhāṣanta nottiṣṭhanti na caṃkramanti. tūṣṇīṁbhvenādhiṃvasayanti. 1729 uttarasyān disī-m-eko vrksaḥ 1730 prādBhubaḥ saptayojanasahasraprāmāṇaḥ tatra pāṃcavimśati koṭisahasrāṇi janakāyasya sannipatiṇāmi. te na jalpanta nālapanta na saṃlapanta na bhāṣanta nottiṣṭhanti. na caṃkramanti tūṣṇīṁbhvenādhiṃvasayanti. 1731 āṃśaḥ saptayojanaḥ saṃvātike; 1732 āṃśaḥ saptayojanaḥ saṃvātike; 1733 sannipatit āṃśaḥ; 1734 sannipatit āṃśaḥ; 1735 na caṃkramanti. tūṣṇīṁbhvenādhiṃvasayanti.
bhagavān āha. paśyasi tvam bhaisajyasena caturdiśe lokadhātau samantāj janakāyam āgacchantaṃḥ711 ma[m]āntike.

āha nohīdāṃ bhagava[ṇa na] paśyāmi. 712

bhagavān āha. tena hi bhaiṣajyasena vyavalo[ka][ya paśya] janakāyam ||


(da)[kṣiṇasyāṃ] diṣy715 eko vrkṣaḥ (prādurbhūtaḥ saptayojanasahasrapramāṇaḥ) tatra pamcavimśati <koṭi> janakāya[sa]ya716 sannipatitāni. te na) jalpanti nālapanti (na saṃlapanti. na bhāṣante nottiḥthanti na caṃkramanti. tūṣṇīṃbhā)[venādhivāsa][yanti.717

paścimāyān diṣy718 eko vrkṣaḥ prādurbhūtaḥ (saptayojanasahasrapramāṇaḥ) tatra pamcavimśati koṭīsahasrāṇi719 ja(nakāyasya sannipatitā)[ni]. /72r/ t(e) [na jalpanti na] lapanti na saṃlapaṃṭi. na bhāṣante. nottiḥthanti. 720 na caṃkramanti [tūṣṇī]bhā[ve]nādhivāsay[anti. ||]


urdhvāyāṃ diṣy eko vrkṣaḥ723 prādurbhūtaḥ saptayojanasahasrapramāṇaḥ tatra pamcavimśati koṭīsahasrāṇi724 janakāyasya sannipatitāni te na jalpanti nālapanti na saṃlapanti725 na bhāṣanti nottiḥthanti na ca<ṃ>kramanti tūṣṇīṃbhāvenādhivāsayanti. ||

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711. A samanānta janakāyaṃ āgacchati
712. A āha: n(o)ḥiḍāṃ bhagavān paśyāmi.; A om. na
713. A om. khalu
714. A vyavalokyaḍrākṣit pūrvasyān diṣy ekaṃ vrkṣaṃ prādurbhūta<ṃ>. saptayojanapramāṇaḥ; A om. ॐ-ṣahasra-ॐ
715. A daṃṣiṇayāṃ diṣāyāṃ
716. A saptayojanasahasrapramāṇaḥ tatra paṃcavimśati koṭī janakāyasya
717. A F part folio 71v3–5 is covered by a fragment which fits in folio 67r, where it is located in FE, cf. notes 651, 652, 655; F text reconstructed following A.
718. A paṃcavimśati diṣāyāṃ
719. A paṃcavimśati diṣāyāṃ
720. A paṃcavimśati koṭī janakāyasya; A om. ॐ-ṣahasra-ॐ
721. A paṃcavimśati koṭī janakāyasya; A om. ॐ-ṣahasra-ॐ
722. A om. na saṃlapaṃṭi
723. A urdhvāyāṃ diṣāyāṃ eko bṛkṣa<ḥ>
724. A paṃcavimśati koṭī janakāyasya; A om. ॐ-ṣahasra-ॐ
725. A om. na saṃlapaṃṭi
adhistād diśy eko vyṛṣaḥ prādurbhūtah\textsuperscript{1736} satpayojanasahasraprāmaṇaḥ tatra paṃcaviṃśatī koṭiṣahasrāni\textsuperscript{1737} janakāyasya sannipatitāni. te na jalpanti nālapanti na saṃlapanti na bhāṣanti nottiṃṭhantī.\textsuperscript{1738} na caṃkramanti. tūṣṇīḥbhaveṇādhivāsayanti. ||

[218] aha khalu bhāṣajyaseno bodhisatvo māhāsatvo bhagavantam etad avocat*\textsuperscript{1739} prceheyam ahaṃ bhagavantaṃ tathāgataṃ arhantaṃ samyaksambuddhaṃ kaṃcit\textsuperscript{1740} eva pradeśaṃ sacen me bhagavān avakāśaṃ kuryāt prṣṭaḥ prāsnayākaraṇāya.\textsuperscript{1741}

evan ukte bhagavān bhāṣajyasenāṃ bodhisatvam māhāsatvam etad avocat* prceha tvāṃ bhāṣajyasena yaḥ yad evākāṁkṣasya ahaṃ te tasya tasyai/81v/va prāsnasya paripṛṣṭasya vyākaraṇaṃ cittam ārādhayisyे.

[219] evan ukte bhāṣajyaseno\textsuperscript{1742} bodhisatvo māhāsatvo bhagavantam etad avocata: kiṃ etad bhagavāṃ ca turtiśe lokadhātuṣu janakāyam āgatyāvasthitō\textsuperscript{1743} yāvad adhastā ārdhvāṃ diśi paṃcāśat koṭyo janakāyam āgatyāvasthitāḥ te ca bhagavantaṃ nālapanti na saṃlapanti. na jalpanti na vānti na bhāṣanti. nottiṃṭhantī na caṃkramanti. tūṣṇīḥbhaveṇādhivāsayaṃ. ko bhagavān hetuḥ\textsuperscript{1744} kaḥ pratrayaḥ bhagavān āha. gaccha tvāṃ bhāṣajyasena\textsuperscript{1745} svayam eva tāṃs tathāgataṃ paripṛchchā: yato lokadhātāv ete janakāyā āgata.\textsuperscript{1746}

āha. kasya bhagavan rddhibalādhanena gacchāmi. ta/82r/thāgataśyadhyānubhāvena uta [s](va)rdhyāḥ:
[bh]agavān āha. svakena bhāṣajyasena rddhibalādhanena gaccha. punar api tathāgata[śyadhyānubhāvena]gaccha; ||

\textsuperscript{1736} A adharimāyān diśāyāṃ eko vyṛṣaḥ prādurbhūtah; IK adharimāyān diśi (K diśayāṃ) eko vyṛṣo jātaḥ; IK om. prādurbhūtah; B adhastā diśy eko vyṛṣaḥ prādurbhūtah; D adhastān diśi <e>ko vyṛṣaḥ prādurbhūtah

\textsuperscript{1737} A tatra (paṃcaviṃśatī) [koṭīsa](ha)srāṇ(ṛ)ni; I tatra paṃcaviṃśatī[*(?)*] koṭīṣahasrāṇi

\textsuperscript{1738} B <ja>lpaṇti; AİK om. na saṃlapanti; D na ālapanti na saṃlapanti; K not<ti>ṭiṃṭhantī

\textsuperscript{1739} D etad avocati.

\textsuperscript{1740} BD kaṃcit

\textsuperscript{1741} A bhagavāṃ avakāśam kuryāḥ prṣṭaḥ prāsnayākaraṇāya; D bhagavāṃm avakāśam kuryāḥ prṣṭapragnāvākaraṇāya; IK bhagavān avakāśam kuryāḥ prāsnasya prṣṭasya vyākaraṇāya; (I prāsnasya, lacuna)

\textsuperscript{1742} A evan ukte bhagavāṃ bhāṣajyaseno; A om. bhāṣajyasenāṃ bodhisatvam māhāsatvam etad avocat* prceha ... ārādhayisyे. evan ukte; I (e)veṃ uk(t)ai bhāṣajyaseno; I om. evan ukte bhagavān bhāṣajyasenāṃ bodhisatvam māhāsatvam etad avocat* prceha ... vyākaraṇena cittam ārādhayisyे; K evan ukte bhagavan ... ahaṃ te tasya tasyaiśa prṣṭasya prāsna(ya) vyākaraṇena cittam ārādhayisyे. evan ukte bhāṣajyaseno; K om. pari; B lacuna (prcaḥ ... bhāṣajyaseno)

\textsuperscript{1743} A avocat* kim bhagavān(ṃ)ṣi turtiśe lokadhātuā janakāyam āgamyā[ā]<sa> sthitoh; B avocat* kim etan bhagavāṃ; D bhagabantaṃ avocati: kiṃ etad bhagavāṃ turtiśe; I avocat* kim bhagavāṃṣ caṃdra<ta> rōdiše lokadhātuā janakāyam āgatyāvasthitoh; Al om. etad; K avocat* (kīṃ ... lokadhātuā janakāyam āgamyāvasthitoh

\textsuperscript{1744} AIK yāvād adhastā. (K adhastād) ārdhvāṃ (IK ०-यं) diśāyāṃ paṃcāśat (I paṃcāśat) koṭyo (K paṃcavi(ṃ)ṣat kōṭir) janakāyasyāgamyāvasthitāḥ ko bhagavān (IK ०-वन*) hetuḥ (K āgamyāḥ, lacuna); AİK om. te ca bhagavantaṃ nālapanti ... tūṣṇīḥbhāvenādhivāsayaṇi; D koṭyo jñānakāyam āgatyāvasthitāḥ te ca bhagavantaṃ nālapanti; B ko[h] bhagava hetuḥ

\textsuperscript{1745} K end of lacuna: bhagavān āha.; B gaccha tvam bhāṣajyaṃ<ya> sena; D gaccha tvam {bhai tvam} bhāṣajyasena

\textsuperscript{1746} Al svayam eva tāṃs tathāgataṃ(IK ०-tān*) paripṛchchā: yato lokadhātāv ete āgataḥ (I etā te(!) āgataḥ ||); Al om. janakāyā; K loka, lacuna

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adharimāyāṃ diśy eko vṛkṣaḥ\(^{726}\) prādurbh(ū)/72v/\(<\text{taḥ saptayo}>\) janasaahasraprāmāṇāḥ tatra paṃcaviniṃśati koṭīsahasrāni\(^{727}\) janakāyasya saṃnipatitāni te na jalpanti nālapanti na saṃlapanti\(^{728}\) na bhāṣanti nottiṣṭhānti. na caṃkramanti. tūṣṇībhāvenādhivāsayaṇti. ||

[218] atha khalu bhaiṣajyaseno bodhisatvo mahāsaṭvam etad avocat* pṛceheyam ahaṃ bhaga(vantaṃ tathāgatam arhantaṃ samya)ksaṃbuddhaṃ kāṃcid eva pradeṣaṃ sacen me bhagavān avakā(śaṃ\(^{729}\) kuryāt pṛṣṭaḥ prāṇavyākaraṇaṃ)āya. ||

evam ukte bhagavān <bhaiṣajyasenaṃ bodhisatvaṃ mahāsaṭvam etad avocat* pṛcchā tvam bhaiṣajyasena yad yad evākāṃkṣasy āhan te tasya tasyaiva praṇasya paripṛṣṭasya vyākaraṇaṃ cittam ārādhayiṣye.

[219] evam ukte> bhaiṣajyaseno\(^{730}\) bodhisatvo (mahāsaṭvam etad a)v(o)cat* kim bhagavāṃ\(^{731}\) caturdiśe lokadhātav janakāyam āgatyā(vasthitō yāva)[d]\(^{732}\) (a)dhaṣṭā urdhvāyāṃ diśāyāṃ paṃcāśat kauṭyo janakāya{syā}ṃ āga/73r/tyāvasthitāḥ\(^{733}\) ko bhagavan hetuḥ kah pratyayaḥ

bhagavān āha. (gaccha tvā)ṃ bhaiṣajyasena svayam eva tāṃs tathāgatāṃ paripṛcchā yato lo[ka]dhātav (ete āgatā.)\(^{734}\)

[āha: kasya rddhibalādhhānenā gacchāmi. bhagavān ā[ha.] (svakena bhaiṣajyasena)\(^{735}\) [rddhibalādhhānenā gaccha.]

\(^{726}\) A adharimāyāṃ diśāyāṃ eko vṛkṣaḥ<ḥ>

\(^{727}\) A tatra (paṃcaviniṃśati) [koṭīśa][ha]osṇā(ṇi)

\(^{728}\) A om. na saṃlapanti

\(^{729}\) A bhagavaṇ{ṇi} avakāśaṃ

\(^{730}\) A evam ukte bhag[aja]vāṃ bhaiṣajyaseno; A om. bhaiṣajyasenaṃ bodhisatvaṃ mahāsaṭvam etad avocat* pṛcchā ... ārādhayiṣye. evam ukte

\(^{731}\) A bhagava<ṃ>ś

\(^{732}\) A āgamy[ā]<va>sthiyo yāvad

\(^{733}\) A urdhvāyāṃ diśāyāṃ paṃcāśat kotyo janakāyasyāgamyāvasthitāḥ

\(^{734}\) F these aḵṣaras are covered by a piece of birch bark without script. The text at the end of folio 73r1 and 2 is 2 aḵṣaras shorter than that of the subsequent lines due to an edge torn before the text was copied(?).

\(^{735}\) F these aḵṣaras are covered by a piece of birch bark without script.
[220] atha khalu\textsuperscript{1747} bhaisajyaseno bodhisatvo mahāsatvo bhagav(antam tṝ)guptaṃ pradakṣiṇīkṛtya tatraivaṇtardhiṭaḥ atha khalv ito lokadhātā ṣaṇṇavati\textsuperscript{1748} lokadhātukoṭīr atikramya candrapadiṇā nāma lokadhātuḥ tatra candrāvatiṣṭero\textsuperscript{1749} nāma tathāgato rhan samyaksambuddha etarhi tiṣṭhati dhṛtyate yāpayati(tī. aṣṭiḥ ko)tī\textsuperscript{1750} bodhiḥ(satvamahāsativa-saha)rasparivṛtṝḥ puraskṛtō dharman deśayati sma. tāṃ lokadhātum (bhaisajyaseno bodhisatvo nūprā)ptatāḥ\textsuperscript{1751}  

[221]\textsuperscript{1752} atha khalu bhaisajyaseno /82v/ bodhisatvo mahāsatvo yena bhagavāṃs tenopasāṁkrānta upasamkramya tasya\textsuperscript{1753} bhavgavatās candrāvatiṣṭerasya\textsuperscript{1754} tathāgatasyārhatāḥ samyaksambuddhasya pādau śirasābhivandyā purata sthitāḥ sthitvā yena sa bhagavāṃs tenāṃjaliṃ prāṇamya\textsuperscript{1755} bhagavantam etad avocat* āgato smi bhagavan\textsuperscript{1756} ṣaṇṇavati lokadhātukoṭīṣṭasrayān atikramya bhagavataḥ śākyamunes tathāgatasya buddhakṣetrat\textsuperscript{1757} śaḥyā lokadhātōḥ na cāhaṃ bhagavāṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni. ko bhagavan hetuḥ kaḥ pratayayo\textsuperscript{1758} yat saḥyām lokadhātum bhagavataḥ śākyamunes tathāgatasya\textsuperscript{1759} purato bahujanakāyaḥ sannipatito daśadīga/83r/bhīyāgatas tatrasthaiḥ paśyāmy āsī tāṃ cehastho na paśyāmi.\textsuperscript{1760}  

\textsuperscript{1747} AIK āha: kasya (K ;kasya, end of lacuna) ṛḍhibalādāhānena (I ruddhisamādāhānena; K ṛḍhibalā-*) gacchāmi. bhagavān āha. svakena bhaisajyasena ṛḍhibalādāhānena (I ruddhi-*) gaccha; || atha khalu; AIK om. bhagavan (K lacuna) & tathāgatasya … uta svardhāya; & punar api tathāgatasya … āgaccha; D āha. kasya bhagavan ṛḍhibalādāhānena gacchāmi. bhagavatasya (I) ṛḍhyānumbhāvena uta svardhāya; bhagavān āha. svakena bhaisajyasena ṛḍhibā(ḥ)!lādāhānena gaccha; punar api tathāgatasya ṛḍhyānumbhāvena gaccha; atha khalu  

\textsuperscript{1748} D bhagavantam tṝ pradakṣiṇīkṛtya; AIK tatraivaṇtardhiṭa (I tatraivan-*) || ṣaṇṇavati (IK ṣaṇṇavati); AIK om. atha khalv ito lokadhātā; ABCDF ṣaṇṇavati; IK ṣaṇṇavati  

\textsuperscript{1749} D lokadhātukoṭīr atikramya; A lokadhūtus tatra  

\textsuperscript{1750} A rāḥ (IK rāḥ*) samyaksambuddhaḥ aśī koṭī (K kro(!)ṭī); AIK om. etarhi tiṣṭhati dhṛtyate yāpayati.; D dhṛtyatī  

\textsuperscript{1751} Al bodhisatvamahāsatsavatarīṛtṛḥ puraskṛtō dharman (I dharman) deśayati tāṃ lokadhātum anuprāpta (I ā-taḥ ||) || Al om. ā-sahasra- & sma & bhaisajyaseno bodhisatvo; K bodhisatvāmahāsatsahasrasparivrīṛtṛḥ puraskṛtāḥ dharman deśayati. tāṃ lokadhātum anuprāptaḥ ||; K om. sma & bhaisajyaseno bodhisatvo; D bodhisatvama(hāsa>vasahasrasparivrīṛtṛḥ puraskṛto dharman deśayati sma.; B ā-parīṛtṛḥ ... tāṃ ālokadhātum bhaisajyaseno  

\textsuperscript{1752} IK [221] atha khalu bhaisajyaseno bodhisatvo mahāsatvāḥ (K ā-taḥ) tvasa bhagavataḥ candrāvatiṣṭerasya tathāgatasya purataḥ sthito yena (K sa) bhagavāṃs (K ā-vān*) tenāṃjaliṃ prāṇamya (K prāṇamya taṃ) bhagavantam etad avocat* ko bhagavan* hetuḥ (K hetur bhagavan*) saḥyāṃ lokadhātāu (K ā-tum) śākyamunis (K ā-ni) tathāgatasya purato bahujanakāyaṃ sannipatitaṃ daśadīgabhīyātāṃ tatrasthāḥ (K ā-sthaḥ) paśyāmy āsī (I paśyāmy āsīt) ko bhaisajyaseno bodhisatvo mahāsatsaḥ, yena bhagavāṃs tenopasāṁkrānta upasamkramya; B mahāsatsaḥ {mahāsā} yena bhagavāṃs tenopasāṁkrāntā  

\textsuperscript{1753} AB bhagavata candrāvatiṣṭerasya; D bhagava<tā>ś candrāvatiṣṭerasya  

\textsuperscript{1754} A ā-taḥ-thāgatasya purata sthītō yena bhagavāṃs (t)e(nāṃjaliṃ, incipit lacuna, continues § 226; A om. arhatāḥ ... śirasābhivandyā & sthītāḥ & sa; D om. sthītāḥ; E tenāṃjaliṃ) prāṇamya, end of lacuna, continues from § 161.  

\textsuperscript{1755} B bhagava; D bhagavan*; E bhagavan  

\textsuperscript{1756} D atikramya bhagavata śākyamunes tathāgatasya vuddhakṣettrāt; E (atikramya bhagavatāś śākyamunes tathāgatasya vuddhakṣetrāt  

\textsuperscript{1757} B bhagavāṃs; D saḥyā lokadhātoḥ na cāhaṃ bhagavāṃs tāvanti satvā kvacit paśyāmi. yāvanti tatra driṣṭāni. ko bhagavāṃs hetuḥ kaḥ pratyayo; E saḥyā lokadhātoḥ na cāhaṃ bhagavāṃs tāvanti (satvānī) kvacit paśyāmi. yāvāṃnti tatra driṣṭāni: ko bhagavāṃs hetuḥ kaḥ pratyayo  

\textsuperscript{1758} E bhagavatasya śākyamunes tathāgatasya  

\textsuperscript{1759} DE bahujanakāyaḥ (E ā-kāya) sannipatito daśadīgabhīyātās (E ā-taḥ) tatrasthāḥ (E ā-sthaḥ) paśyāmi ttāṃ cehastho na paśyāmi.; DE om. āsīt

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atha khalu bhaiṣajyaseḥ bodhisatvo maḥāsatvo bhagavaṅtāṃ tṛguptam pradaḵśiṇīkṛtya tatraivaṅtarhitaḥ saṃnavatiḥ lokaḥ dhātuṅkīśir atikramyam candrapradīpāḥ nāma lokadhātuḥ. (t)atra candrāvatiṃśetro nāma tathāgato rhan samyaksaṃbuddho {candrapradīpaḥ} aṣṭiṃbiḥ bodhisatvōḥ maḥāsatvasaḥ ha>srapari/vṛṭaḥ puraskṛt(o) dharmam desayati tām lokadhātum anuprāptaḥ.

atha khalu bhaiṣajyasaṅo bodhisatvo maḥāsatvas tasya bhagavataḥ candrāvatiiṣṭrasya tathāgatasya purata [sthī]to. yena bha(gavāṃ)s tenāṃ[jaliṃ praṇa]mya bhagavantam etad avocat* ko he(tuḥ bhagavam kah) pratyayaḥ tathā[ga]tas tenopasaṃ{kra}[mya] tathā[gata](s)y(a)purata sthitvā bhagavantam etad [avocat*† āgatā]gato smi bhagavan* śaṇnavatī lokadhā[ta]kuṭīṣahasrāny atikramyam na cāhāṃ bhagavaṃs tāvanti satvāni kvacit paśyāmi. yāvanti tatra dṛṣṭāni.

[222] sa^{1761} bh(āgavān ā)ha. tatraiva bhaiṣajyasena saṃcaranti saṃtiṣṭhanti.  
āha.^{1762} yathā katham punar bhagavaṇ* 
bhagavaṇ āha. acetanavrksasamabhūtāni satvāni.^{1763}  
āha.^{1764} kena bhagavaṇ drṣṭaṃ kena śrutaṃ^{1765} yad acetane vrksa manuṣyā jáyante.  
sa^{1766} bhagavaṇ āha. na bhaiṣajyasena tvaya drṣṭaṃ na śrutaṃ.^{1767} yad acetane vrksa manuṣyā jáyamte.
āha. na me bhagavaṇ^{1768} drṣṭaṃ na śrutaṃ yad acetane vrksa manuṣyā jáyante.  
sa bhagavaṇ āha. icchasi^{1769} tvama bhaiṣajyasena draṣṭaṃ tad ahaṃ sāṃpratam darśayisyāmi.  
āha. icchāmi bhagavaṇaṁ icchāmi^{1770} sugata:
[223]atha khalu bhagavaṇā/83v/s candravatikṣetras tathāgatas tasyaṃ velāyāṃ śatapunya-vicitritaṃ tvam bāhum prasārayati sma.^{1771} tataś ca bāhuṭaḥ koṭiśatasahasraḥ janakāyānāṃ prādurabhavat^{1772} ekaiṣa ca janakāyō bāhuṣataṃ prasārya nānāgandhavilepanais tathāgatam abhyavakiranti.^{1773}  
atha sa bhagavaṇaṁ candravatikṣetras tathāgato bhaiṣajyaṣenaḥ bodhisatvaḥ mahāsattvaḥ āmantrayati,^{1774} paṣyati tvam bhaiṣajyasena eṣa janakāyaḥ^{1775} tathāgataṁ nānāgandhamālyavilepanaṁ^{1776} abhyavakiranti.  
āha. paṣyāmi bhagavaṇ^{1777} paṣyāmi sugata:  
sa bhagavaṇ āha. ete acetanā janakāyāḥ prādurbhūtaḥ ete acetanā manuṣyāḥ pratyājāṭāḥ ||^{1778}  
/84r/ atha khalu teṣaṁ koṭiśatasahasraṁ ekaiṣasya yad bāhuṣataṃ te sarve vikīryante.^{1779} 

^{1761} I om. sa
^{1762} D saṃtiṣṭhati: āha.; K sa<ṃ>tiṣṭhaty āha.
^{1763} IK insert from § 221 between yathā katham punar bhagavaṇ* & bhagavaṇ āha. acetanavrksasamabhūtāni (IK tāni) satvāni. the following text: atha khalu bhaiṣajyaṣeno bodhisatvaḥ mahāsattva yena candravatikṣetras (K n-traḥ) tathāgatas tenopasāṃkramād upasamkramya tasya tathāgatasya purata (K n-taḥ) sthitvā (K tāni) bhagavaṇaṁ etat avocat* āgato smi bhagavaṇ* śāṇavaṇī [k*] (K śāṇavaṇī) lokadhātu koṭiśahasraḥ (K lokadhā[ta]koṭiśahasraḥ; K om. n-sahasraḥ) atikramya. na cāhaṃ bhagavaṇas tāvaṃti. satvāni kvacit* paṣyāmi. yāvanti (K n-vamti) tatra drṣṭaṇī.
^{1764} B om. āha.
^{1765} IK bhagavaṇ*; K eṇa śrutaṃ*
^{1766} I om. sa
^{1767} E tvaya drṣṭaṃ na ca śrutaṃ*; K drṣṭaṃ vā śrutaṃ vā
^{1768} IK bhagavaṇ*; K bhagavaṇ*
^{1769} E drṣṭaṃ na ca śrutaṃ* icchasi; E om. yad acetane vrksa manuṣyā jáyante. sa bhagavaṇ āha.; B yad acetane vrksa mahānusyā; I om. yad acetane vrksa manuṣyā; K d[r][s]ṛṣtaṃ, lacuna; K text probably = I; I om. sa (K lacuna)
^{1770} D bhagavaṇaṁ icchāmi; E bhagavaṇaṁ icchāmi; I bhagava(n*) icchāmi
^{1771} IK atha khalu candravatikṣetraṃ (K atha khalu candravatikṣetraḥ) tathāgato (K n-gataḥ) bāhum prasārayati.; K om. bhagavaṇaṁ & tasyāṃ velāyāṃ śatapunya-vicitritaṃ svaṃ & sma; D śatapunya-vicitritaṃ; E bhagavaṇaṁ ca(n)dravatikṣetras tathāgatas, incipit lacuna, continues § 226.
^{1772} D prādurabhavam:
^{1773} IK nānāgandhamālyavilepanaṁ (I n-gandhamālyevilepanes); B I tathāgata [syam abhyavakiranti. (I n-amti.; K a[bhya], lacuna)
^{1774} I om. atha sa bhagavaṇaṁ candravatikṣetras … āmantrayati.; K short lacuna,jāyasi tvam, K text probably = I; BD bhagavaṇ ca(n)dravatikṣetras (D n-kṣetras)
^{1775} I eka janakāya
^{1776} B nānāmbāla[gandhavilepanair abhyavakiranti.; IK gandhamālyenābhyavakiranti; IK om. nānā- & n-vilepana
^{1777} B bhagava; DI bhagavaṇ
^{1778} IK bhagavaṇ āha. ete acetanā (I acetā<nā>) janakāyaḥ prādurbhūtaḥ (I n-kāyaḥ; I om. prādurbhūtaḥ) ete acetanā manuṣyāḥ ||; IK om. sa & pratyājāṭāḥ; D pratyājāṭā.  
^{1779} I <ya>d bāhuṣataṃ; B vikīryante:

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āha. kena bhagavām dṛṣṭaṁ kena śrutaṁ yad acetane vrkṣe manuṣyā jāyante.
bhagavāṅ āha. na bhaiṣajyasena tvayā dṛṣṭaṁ vā śrutaṁ vā yad acetane vrkṣe manuṣyā jāyante.
āha. na me bhagavām dṛṣṭaṁ na śrutaṁ.
bhagavāṅ āha. icchasi tvam bhaiṣajyasena druṣṭum*743 tad ahaṁ sāmpratam darśayiṣyāmi.
āha. icchāmi bhagavann icchāmi sugata. ||

[223] atha khalu candrāvatikṣetras tathāgato bāhuṁ prasārayati. tataḥ ca bāhuḥ
doṭsatasahasraṁ janakāyāṁ prādurbhavat* || ekaikaś ca janakāyo bāhuśataṁ prasārya
nānāgamdhāmālyavilepanais tathāgatam abhyavakirṇāṁ.
apāya/74v/si tvam bhaiṣajyasena ete eṣa janakāyaḥ tathāgatam gandhamālynābhyavakirṇaṁ.
āha. paśyāmi bhagavām paśyāmi sugata:
bhagavāṅ āha. ete acetanā janakāyā prādurbhūtāḥ ete acetanā manuṣyāḥ ayonijā ete satvā. ||
atha khalu teṣāṁ koṭiṣatasahasrasrāṇāṁ ekaikasya yad vāhuśataṁ te vikīryante. ||

742. Reading and meaning are unclear.
743. F sic.

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[224] atha khalu bhaiajyaseno bodhisatvo mahasatvas tam\textsuperscript{1780} drṣṭvā bhagavantam etad avocat* kim iḍaṃ bhagavan kim iḍaṃ sugata.\textsuperscript{1781} yan manusyaṇaṃ muhūrtamātreṇa bāhuṣataṃ vikīrṇaṃ* yadi bhagavam cchatavāhavo\textsuperscript{1782} na mucyante kah punar vādo dvibhūkā manusyaḥ mokṣyaṇte.\textsuperscript{1783}

bhagavān āha. evam eva bhaiajyasenacetanāḥ satvā\textsuperscript{1784} jayante. acetanā niruddhyante.\textsuperscript{1785} asmakām api bhaiajyasena śārīram acetanabhūtam manyitavyaṃ.\textsuperscript{1786}

āha. katame bhagavan satvā\textsuperscript{1787} ye daharaḥ katame vrđdhāḥ bhagavān āha. santi bhaiajyasena daharaḥ satvā santi /84v/ vrđdhāḥ.

āha. katame bhagavan daharaḥ katame vrđdhāḥ āha. ye te\textsuperscript{1788} sāmpreṭam vikīrṇāḥ\textsuperscript{1789} te vrđdhāḥ ye te vrkṣebhya nirjāṭas te daharaḥ. āha. icchāmi bhagavan daharāṇi satvāṃ draṣṭum*.\textsuperscript{1790}

[225] atha khalu sa bhagavāṃś candrāvatikṣetras\textsuperscript{1791} tathāgato daksināṃ pāṅjitalam prasārayati. atha daśabhya digbhyaḥ koṭiśatasahasraṃ jananāyānāṃ āgacchanti.\textsuperscript{1792} adhastaūdhrīväyān dīśi paṃcāsāt koṭi\textsuperscript{1793} jananāyasyāgaćcchanti. āgatvā ca te jananāyā bhagavataḥ pādau śirasābhivandyā na ca tathāgatam ālapanti\textsuperscript{1794} na samālapanti. tūṣṇīṃbhāvenādhi-vāsayaṃ sma.\textsuperscript{1795}

[226] atha khalu bhaiajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat* kim e/85r/te bhagavan satvās tathāgatam\textsuperscript{1796} nālapanti na samālapanti tūṣṇīṃbhāvenādhisāvayaṃtī.
[224] atha khalu bhaśajyaseno bodhisatvo mahāsatvah tām dṛṣṭvā bhagavanṭam etad avocat* kim idam bhagavām kim idam sugata: yan manuṣyāṇā muhūrtamātreṇa bāhuṣataṃ vikīrṇaṃ. || yadi bhagavāṃ satabāhavo na mucyante. kāḥ punar vādo dvibāhukā manuṣyāḥ bhagavān āha. evam eva bhaśajyasena acetanā satvā jā/75r/yante. acetanā niruddhyante. asmākam api bhaśajyasena ṣaṅgam acetanabhūto manyitavyaḥ āha. katame bhagavāṃ satvāḥ y<e> daharḥ katame vrddhāḥ bhagavān āha. santi bhaśajyasena daharāḥ satvāḥ santi vrddhāḥ. āha. katame bhagavan daharāḥ katame vrddhāḥ bhagavān āha. ye te sāṃpratam vikīrṇā te vrddhāḥ ye te vrkṣebhyo nirjātās te daharā. āha. icchāmi bhagavan daharāṇi satvāni draṣṭum* ||

[225] atha khalu candrāvatīs tathāgato daksīṇaṃ pāṇitaṃ prasārayati. atha daśabhyo digbhyaḥ koṭiśatasahasraṃ janakāyaṃ āgaṃchandi adhastād* || ūrdhvāyāṃ diśi paṃcāśaṃ koṭī janakāyasyāgaṃcchānti. āgaṃvā ca /75v/ te janakāyaḥ bhagavataḥ pāḍau śirāṣābhivandya ca tathāgataḥ thāgataḥ syālapanti na [saṃlapa]ṇti tūṣṇībhāvenādhiśayanti. ||

[226] atha khalu bhaśajyaseno bodhisatvo mahāsatvō bhagavantam etad avocat* kim ete bhagavāṃ satvān tathāgataṃ nālapanti na saṃlapanti. tūṣṇībhāvenādhiśayanti.

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bhagavān āha. na jānāsi bhaiṣajyasena\textsuperscript{1797} acetanaḥ prthivivradeśo nālapanti na saṃlapanti. dharmaskandhaṃ <na> prajānāti.\textsuperscript{1798} tat kasya hetoḥ ihāikatvā bhaiṣajyasena\textsuperscript{1799} dahrā satvāḥ notpādaṃ jānanti na nirodhaṃ jānanti. dṛṣṭvā ca na jarā na vyādhir na śoko\textsuperscript{1800} na paridevaḥ na priyavipragoṣaḥ nāpriyasanprayaṃgōḥ na priyād vinābhāvāḥ na maraṇaṃ nākālaṃṣṭruy.\textsuperscript{1801} nāpi tāni sarvakātuṇāṃ dūkhāṇi dṛṣṭvā\textsuperscript{1802} udvyogam āpadyante kutas te jñāṣyanti.\textsuperscript{1803} punaḥ punas te bhaiṣajyasena śiksāyātavāni.\textsuperscript{1804}

[227] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo /85v/ bhagavantam etad avocat* kuto bhagavan dahrā satvā\textsuperscript{1805} āgacchanti. kutas ca cyavanti. kutropadyante.\textsuperscript{1806} ye dharmāṃ na jānanti.

bhagavān āha.\textsuperscript{1807} śrīnu bhaiṣajyasena yan mānusyaṃ atmabhāvaṃ pratīghāṇāti.\textsuperscript{1808} tan na rupyaṃkāreṇa kṛtamaṃ. na cīmarakāreṇa kṛtamaṃ. na kāṣṭhakāreṇa kṛtamaṃ. na kulālena kṛtamaṃ.\textsuperscript{1809} na rājabhayenotpadyate. strīpurusāsanyogāt\textsuperscript{1810} pāpena karmāṇaṃ saṃyuktaṃ saṃbhavati. punaḥ punaḥ ca\textsuperscript{1811} teṣaṃ satvānṃ śilpaṃ śiksāpayanti. antamaṃ ca teṣaṃ katuṃkāṃ dūkhṛṃ saṃbhavati. katuṃkā vedaṇā.\textsuperscript{1812} tatra teṣaṃ pūrvakṛtānaṃ pāpakānṃ karmanāṃ vipākam anubhavanti.\textsuperscript{1813}

\begin{footnotes}
\item[1797] D na jānasi bhaiṣajyasena
\item[1798] D prthivivradeśe … dharmaskandhaṃ «na» prajānāti.; I na jānā(ś)i …prthivivradeśo nālapanti na saṃlapanti [na] dharmaskandhaṃ prajānāti.
\item[1799] A tat kasya hetoḥ ihāikatvā bhaiṣajyasena, end of lacuna, continues from § 221; I ta(t kasya hetoḥ ihai)katvā bhaiṣajyase<na>; I (t kasya hetoḥ ihai) is probably covered by a patch of birch bark stuck on the folio
\item[1800] B dṛṣṭvā ca na jarā(ṛ) na vyādhir na śoko
\item[1801] A (na pari)devo na priyasāṃ(pr)ayogo nāpriyasanprayaṃgō na priyādvinābhāvaḥ na maraṇaṃ <nā> kālaṃṣṭruy.; DI na paridevaḥ(I ṅ-vo) na priyavipragoṣaḥ nāpriyasanprayaṃgōḥ (I ṅ-ga) na priyādvinābhāvaḥ
\item[1802] D dūkhāṇi dṛṣṭvā
\item[1803] A (udv)e(ga)[m ṣ]āpayante. kutas te jñāṣyanti.; I udveṃgam āpadyante. kutas te jñāṣyaṃ<ṃ>ti.
\item[1804] A punaḥ punaḥ te; B punaḥ punas te bhaiṣaṣyaṃsena; D punaḥ punaḥḥ[ḥ]s te bhaiṣajyasena; E punaḥ punas te bhaiṣajyasena: na (!) śiksāyātavāni.; end of lacuna continues from § 223; I punaḥ punas tai bhaiṣajyasena
\item[1805] A kuta bhagavan dahrāḥ satvāḥ; E kuto bhagavāṃ ddaharāḥ satvāḥ; I lacuna.
\item[1806] A katoḥ punaḥ ca cyavanti. kutra co(ṭ) papadyante.; I kutra vo(ṭ)papadyaṃti.
\item[1807] A ye dharman na jānanti. na budiṃyaṃti. bhagavān āha.
\item[1808] I āṭ*maṃbhāvaṃ pratīghāṇāti.
\item[1809] A taṃṃ na rupyaṃkāreṇa kṛtaṇaṃ nāyaskāreṇa kṛtaṇaṃ na kāṣṭhakāreṇa kṛtaṇaṃ. na kumbhakāreṇa kṛtaṇaṃ.; E taṇ* [na] na rupyaṃkāreṇa kṛtaṇaṃ. na cīmarakāreṇa kṛtaṇaṃ. na kāṣṭhakāreṇa kṛtaṇaṃ. na kumbhakāreṇa kṛtaṇaṃ.; I cīmarakāreṇa. na cīmarakāreṇa kṛtaṇaṃ. na kāṣṭhakāreṇa, the underlined part is covered by a patch of birch bark stuck on the folio.
\item[1810] A [na rājabhayenotpda]pa[dy]a[n]t(e). {ṛ} anyatra strīpurusāsanyogāt; DE strīpurusāsanyogāt (Eṅ-gā)
\item[1811] AE saṃyuktāḥ (E ṅ-ṭaṃ) saṃbhavanti (E ṅ-ati); punaḥ (A punaḥ[ḥ]ḥ) punaḥ ca
\item[1812] A teṣaṃ<ṃ> śiksāpayanti. antaṃ ca katuṃkāṃ dūkhṛṃ teṣaṃ saṃbhavati. katuṃkā vedaṇāṃ tatra; A om. satvānṃ śilpaṃ; I teṣaṃ satvāḥ śilpaṃ śiksāyāt(ṛyaṇi + +) katuṃkā dūkhṛṃ teṣaṃ saṃbhavati. katuṃkā vedaṇāṃ tatra; I om. antamaṃ ca teṣaṃ(?); DE dūkhṛṃ saṃbhavati. katuṃkā (D kahakā) vedaṇādi:
\item[1813] A pūrvakṛtānaṃ karaṇāṃ vipākam anubhavanti; A om. pāpakānāṃ; DE pūrvvakraṇāṃ pāpakānāṃ karmmāṇāṃ vipākaṃ anubhavanti; I anubhava<ṃ>ti
\end{footnotes}
bhagavān āha. na jānase bhāṣajyasena acetanaḥ prthivipradeśo nālapaṃnti na samplaṃnti. na dharmaskandhaṃ prajānanti. tat kasya heto ihaikatyaṃ bhaṣajyasena daharāḥ satvā notpādaṃ jānanti na nirodhāṃ. drṣṭvā ca na jarā na vyādhir na śoko na paridevo na pṛyaviprayogo nāpṛyasamprayogaḥ na pṛyād vinābhāvaḥ na maraṇaṃ nākālamṛtyur nā/76r/pi tāni sarvakaṭukāni duḥkhāni drṣṭvā udvegam āpadyante. kutas te jñāsyanti. punah punas te bhaṣajyasena śīkṣayitavyāni. ||

[227] atha khalu bhaṣajyaseno bodhisatvo mahāsatvo bhagavantam etad avocat* kuto bhagavan daharāḥ satvā āgaṃchanti kutaṃ cyavanti. kutra vopapadyante. ye dharmaṃ na jānanti.

bhagavān āha. śṛṇu bhaṣajyasena yan mānuṣyaṃkā ṣṭambhāvaṃ pratigṛḍhṇanti. tāṃ na rupyaṅkāreṇa kṛtaṃ na cīmarakāreṇa kṛtaṃ na kāṣṭhakāreṇa kṛtaṃ na kulālena kṛtaṃ na rājabhayenotpadyate. strīpurusasamyaṅgōt pāpena kāmaṇḍa saṃyuktāḥ saṃbhavanti. punah /76v/ punaś ca te satvāḥ śilpāni śīkṣāpayanti. anantaṃ ca kaṭukāṃ dukkhaṃ teṣām saṃbhavanti. kaṭukāṃ vedanā. tatra teṣām pūrvaṅkṛtāṇāṃ karaṇāṃ vipākam anubhavanti.

744. A tat kasya) hetoḥ ihaikatyaṃ, end of lacuna, continues from § 221.
746. A end of lacuna ) devo na priyaṃsan(?)prayogo nāpriyaṃsamprayogah na priyaṃr vinābhāval; F nā(?)prayād vinābhāvalaḥ
747. A maraṇaṃ <nā>kālamṛtyu:
748. A punaḥ punaḥ te
749. A kuta bhagavan daharāḥ satvāḥ āgaṃchanti. kutāḥ punaṣ cyavanti. kutra copapadyante. ye dharman na jānanti. na buddhyanti. bhagavān āha.
750. A taṃ na rūpyaṅkāreṇa kṛtam nāyaskāreṇa kṛtam na kāṣṭhakāreṇa kṛtam na kumbhakāreṇa kṛtam [na rājabhayenot|pa[dya]nt[ec]. {ṛ} anyatra strīpuruṣasamyaṅgōt
751. A punaḥ (ḥ)ḥ punaṣ ca teṣāḥ śīkṣāpayanti. anantaḥ ca; A om. satvāḥ śilpāni
752. A kaṭukāṃ vedanāṃ

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ihaiva te bhaiṣajyasena daharāḥ satvāṅ 1814 āgatā ya ete notti/86dr/ṣṭhanti ya īdrśāṁ duḥkhāṁ vedanāṁ anubhavanti. 1815 anena kāraṇena bhaiṣajyasena nālapantu na saṁlapanti. 1816 evaṁ te bhaiṣajyasena 1817 daharāḥ satvāṅ kuṣalam ajānāṁḥ notpādaṁ jāntani na nirodhān jāntani. na ca te mānuṣyakam 1818 ātmabhāvaṁ pratiḥapsyante. ime ucyante bhaiṣajyasena daharāḥ satvāṅ. 1819

[228] āha. katham bhagavan daharāḥ satvā utpadyante katham nirudhyante. 1820 bhagavān āha. tad yathāpi 1821 nāma bhaiṣajyasena kaścid eva puruṣa agnīṁ kāṣṭhena paramārjayaet ta [ta] syānupūrvena taṁ kāṣṭham agninā pradīpyeta. 1822 evam eva bhaiṣajyasena mānuṣyātmabhāvaṁ 1823 prathamāṁ saṁjñayate. jātaṁ ca san vedanāṁ vedayati. 1824 āha. ko trābhijāto /86v/ jātah kaḥ parinirvṛtaḥ bhagavān āha. buddha eva bhaiṣajyasenābhijāto jātah tathāgata eva parinirvṛtaḥ 1825

[229] tad yathāpi nāma bhaiṣajyasena kasmīṃcid 1826 andhakārāgrhe tirimīrāgare rājñāṁ puruṣo bandhanāvarodhah kṛtaḥ syāt* tatra sa puruṣo ndhakārāgrhe 1827 praviṣṭāṁ antargre tirimāṁ tirimīrāgaṁ 1828 paśyet athāṅyāḥ kaścit puruṣaḥ pūrvadukkhavedanābhir 1829 dṛṣṭaś cintayen naṣṭa eṣa puruṣaḥ anabhyasitāḥ duḥkhō jīvite vināśāṁ yāsyati 1830 sa tatrāṅnim ānayitvā tatrābhyanṭargṛhe 1831 sūkṣmam agnīṁ cchorayet*

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1814. E ihaiva te bhaiṣajyasena ddaharā satvā; I iheva {taiva} te bhaiṣajyasena daharāḥ satvā
1815. A āgatā ya ete nālapanti. na sallapanti. nottiṣṭhanti. te īdrśā<ṃ> duḥkhāṁ vedanā<ṃ≥ vedaiśyaṃanta ||; B ya īdrśā duḥkhāṁ «vedanā<m> anubhavantu.; I āgatā ya [ete] nottiṣṭhanti. te īdrśā duḥkhāṁ vedanāṃm anubhavisyaṃnti.; D duḥkhā<ṃ>; E ya īdrśām duḥkhāvedanām anubhavanti 1816. A bhaiṣajyasena nālapantu. na sallapanti.; E bhaiṣajyasena nāla[paniti]ś, incipit lacuna, continues verse
1817. 1818. D evaṁ te; I e {ta} vam te bhaiṣajyasena
1819. AIm kuśalam ajāmāṁ (I {kuśalam a}jāmāṁ) notpādaṁ jāntani(I °-nti). na nirodhām. na te mānuṣyakam; AIm om. jāntani & ca
1820. A ima ucyante bhaiṣajyasena daharāḥ sajtvāḥ; D pratīlapsyante. ime ucy<ṃ>te bhaiṣajyasena ddaharā satvā.
1821. B bhagavaṇ dhaḥ; D katham <ni>-rudhyante.
1822. A bhagavān āha. [ta] (yathā)āpi, incipit lacuna, continues § 230.
1824. I manusyātmabhāvaṁ
1825. D sad vedanāṁ vedayati.
1826. D vuddha eva bhaiṣajyasenābhijāta. tathāgata eva par<ni>vṛta.; D om. jāṭah; I bhaiṣajyasena jāṭah; I om. ābhijāta
1827. D bhaiṣajyasena kasmīṃcid<ś>d; I kasmīṃcid; I om. bhaiṣajyasena
1828. B bandhanāvarodhah ... ndhakārāgrhe; D vandhanāvarodhadhrta syāt* tattra punar andhakārāgrhe; D om. sa puruṣo
1829. D anta<ṛ>gre timirāgaram; I antargṛh<ṛ> timirāgāram; DIm om. timirām
1830. D athāṅya kaścit puruṣa. pūrvadukkhavedanābhir; B purva-°, corrected into pūrvam-°
1831. I ci<ṃ>tyen* naṣṭa eṣa puruṣaḥ nabhyasita duḥ(kho jīvī)tvāvināśaṁ yāsyati.; D anabhyasitaḥ {ko} jīvite vināśaṁ yāsyati
ihaiva te bhāṣājyasena dahrāḥ satvā āgataḥ ya ete nottiśṭhanti. te īḍrśām duḥkhāṃ vedanām anubhaviṣyanti. anena kāraṇena bhāṣājyasena nālapanti. evam753 bhāṣājyasena dahrāḥ satvāḥ kuśalamūlam ajā{nānā mamantya}<na>māna{na} notpdāṃ jānanti na nirodhāṃ. <na> te mānuṣyakam754 ātmabhāvaṃ pratilapsyate. ime ucyante bhāṣājyasena dahrāḥ satvāḥ.755

[228] āha. katham bhagavāṃ dahrāḥ satvā utpadyāṃte katham nirudhyante. bhagavān āha. tad yathāpi756 nāma bhāṣājyasena kaścid eva puruṣo gniṃ kā/77r/ṣṭhena parimārjyeta. tasyānupūrvena sa kāṣṭho gniṃ pradīpyeta. evam eva bhāṣājyasena manuṣyātmabhāvaṃ prathamam jāyate jātaś ca sad vedaṇāṃ vedayati. āha. ko trābhhijāto jātaḥ kaḥ parinirvṛtaḥ

bhagavān āha. buddha eva bhāṣājyasena jātaḥ tathāgata eva parinirvṛtaḥ [229] tad yathāpi nāma kasmimcid andhā(!)kāragre timirāgāre rājīṇā puruṣo bandhanābārodhāḥ kṛtaḥ syāt* tatra sa puruṣo ndhakāragre praviṣṭaḥ antarghe timirāṃ timirāgāraṃ paśyeta* athānyaḥ kaścit puruṣaḥ pūrvaduḥkhavedanābhir drṣṭaś cintayeta naṣṭa eṣa puruṣo nabhyasita duḥkha jīvitanāśaṃ yāsyati. sa /77v/ tatrāṅnim ānayitvā tatrābhhyantaragre sūkṣmam agniṃ corayīta.757

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753. A yaḥ ete nālapanti. na sallapanti. nottiśṭhanti. te īḍrśā<ṃ> duḥkhāṃ vedanā<ṃ> vedayiṣyaṃnti || anena kāraṇena bhāṣājyasena nālapanti. na sallapanti. evam

754. A kuśalam ajānamāṇā notpdāṃ jānanti. na nirodhāṃ. na te mānuṣyakam; A om. ०-मūlaṃ

755. A ima ucyante bhāṣājyasena daha[ṛ]āḥ āṃjtvāḥ

756. A bhagavan dahrāḥ satvāḥ utpadyante. katham nirūdhyaṃte. bhagavān āha. [tad] (yathā)ā(pi, incipit lacuna, contiunes § 230.

757. Read echorayīta.

97 (Ms F)
sa ca puruṣaś cārakābaruddhas. 1832 tam agnirāśmiṃ paśyed dṛṣṭvā cāsvasto bhaved utsāhaṃ ca vardhayet* 1833 sa cāgniḥ ke/87r/nacid eva hetunā prajavaleta: tena cāgnijvālaṇa 1834 tadgrhaṃ samantataḥ prajavaleta sa ca puruṣas tatraiva dhayet tam ca dagdhaṃ rājā śrutvā cintāyāsam āpadyeta. 1835 tasyaivaṃ bhaven na bhūya haṃ svaviṣaye kaṃcit* 1836 satvaṃ cārakaśvaroḍhaṃ karisyāmi.

atha sa rājā teṣāṃ svaviṣayanivāsināṃ satvānāṃ evaṁ samāśvāsayet* 1837 mā yuṣyam bhavantaḥ satvā bhāyathā mā uttrasatha: 1838 abhayam yuṣmākaṃ bhavatu: na mama visaye bhūyo dāṇḍopacāraṃ bandhanāvaroḍham 1839 vā bhaviṣyati. na ca kasyacit satvasya jīvitavināśaṃ karisyāmi. nīrbhayā bhavantaḥ satvā 1840 yuṣyam bhavatha. 

[230] evam eva bhaisajyasena tathāgataḥ sarva/87v/klesadagdhaḥ 1841 sarvavyādhipraśantaḥ yathā sa puruṣo gṛhādāhāḥ svakāyaṃ daḥati. satvānāṃ arthāḥ 1842 hitāya sukhāya pratipanno bhavati. satvān badhahandhanāvaroḍhaśu parimocayet 1843 evam eva tathāgato rāgadevaṃ- 

mohamalaprāhaḥ, sarvasatvānāṃ dīpa iva loka utpannaḥ satvān mocayati narakatiryak-

pretāsaṃkarēbyyaḥ 1844 daharaṃś ca vṛddhāṃḥ ca satvān mocayati. 

[231] atha tāvad evopary antarikṣad imā gātā niścācāra: || 1845

(76) aho kṣetram jinaṃkṣetram

vupāni yatra bjjāni

sāstā karoty u/88r/pāyaṃ hi 1849 sarvasatvaparigrahe.

(77) buddhāśkṣetram jinaṃkṣetram

praśastāṃ jinaśāsanāṃ

bhāyāḥṣāṃkṣetraṃ. 1846

vupāni yatra bjjāni

na vināśaṃ brajanti hi. 1847

praśastāṃ jinaśāsanāṃ

sāstā karoty u/88r/pāyaṃ hi 1849 sarvasatvaparigrahe. 1850

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1832. I ag(n)in (cch)orayeta sa tam puruṣaś cārakābaruddhaḥ; I om. ca; K lacuna.
1833. D paśye dṛṣṭvā cāsvasto bhaved utsāhaṃ vardhayet*; D om. ca; I paśyed dṛṣṭvā cāsvasta bhavet*

u(tsa)[haṃ] (ca vardhayet)* 1834.
1835. D kenaicd eva hetunā prajavaleta. tena cāgni{kenaicd eva hetunā prajavaleta. tena cāgni}jvāleṇa
1836. D śrutvā cintāyāsāṃ [sānma] <ā>-padyeta.; I dahiye *
1837. D bhaye na bhūya haṃ svaviṣaye kaṃcit*; I bhavet* na bhūyaḥ svaviṣaye (kaṃcit*); I om. haṃ
1838. I rājā {s}teṣāṃ svaviṣayaavāsināṃ satvānāṃ samāśvāy(ayet)*; I om. 6-ni, 6 & evaṃ
1839. DI bhāyathā uttāraṃ satvān (Iutra-) 2; AK lacuna.
1840. I na mama visaye bhūyaḥ dāṇḍopacāraṃ vā bandhanāvaroḍhaṃ; D na mahāviṣaye ...

b(1)landhanāvaroḍhaṃ; D om. mama
1841. B jīvitavināśaṃ kari<syā>-mi. nirbhayaḥ bhavantaḥ satva; I [ka]syacit* satvasya jīvitaviyogam karisyāmi. nirbhayaḥ bhavanta. satvā. D bhadanta satvā
1842. A evam eva bhaisajyasyas(e)na [ta]lthaṅgataḥ sarvaklesā[ṃ]* dagdhaḥ, end of lacuna, continues from § 228.
1843. A sa puruṣo gṛhāt sya(!)kāyaṃ daḥatā sarvasatvānāṃ arthāḥ; A om. 6-dhāha-6; I gṛhādāhā*
1844. A sukhāya pratipanno bhavati. satvān vandhanāvaroḍhau parimocayet d; A om. badhā-6; I sukhāya ca 

praṭipamanno bhavati. satvān [īvanva] bandhanāvaroḍhau parimocayet*; I instead of vanva read vadhā-6; D 

sukhāya pratipanno (pa)ḥ bhavati. satvā vadhavandhanāva-6
1845. A rāgadevaṃmahalaprīpa[r]hiṇa. sarvasatvānāṃ dīpa iva llo(!)ke utpannaḥ satvān parimocayati 

narakatiryakpretāsaṃkarēbyyaḥ; I (rāgadevaṃmahalaprīpa)rhiṇaḥ dīpa iva loka utpannaḥ satvān mocayati 

narakatiryakpretāsaṃkarēbyyaḥ; D rāgadevaṃmahalaprīp bestselling sarvasatvānāṃ dīpaḥ iva ... 

narakatiryakpretāsaṃkarēbyyaḥ
1846. A atha tāvad evopary antarikaśad iyam gātā niścācāra ||; I atha tāvad e[s(?)]opary antarikaśad iyam [gātā] niścācāra: ||

1847. I atisamskrtaṃ.
1848. A bupānti yatra viṃjāni / vināśaṃ na brajanti hi; B brajaṃnti ha; D vraja<m>ti hi; I vrajaṃnti hi
1849. A śuddhaṃ kṣetram <jinaṃkṣetram> / praśastāṃ buddhaśasanaṃ; I śuddhāśkṣetram jinaṃkṣetram / 

praśastāṃ buddhaśasanaṃ; D praśastāṃ jinaśāsanāṃ* 
1850. I śāstā {raṃ} karoty upāyaṃ hi
1851. D sarvasatvar(a)parigrahe.; A lacuna.

98 (Ms C)
atha sa puruṣaḥ cārakāvaruddhas tam agniṃ paśye dṛśtvā cāśvasto bhavet* utsāhaṃ ca vardhayet* sa cāgni kenacid eva hetunā prajvaleta. tena cāgninā prajvālana taṃ gṛhaṃ samantaṭaḥ prajvaleta. sa ca puruṣas tatraiva dāhyeta: tac ca dagdhaṃ rājā śrutiṃ cintāyāsam āpadyeta. tasyaivaṃ bhavet* na bhūya svaviṣaye kaścit satvaṃ cārakāvarodhaṃ kariṣyāma: atha sa rājā teṣaṃ svaviṣayanivāsinām satvānāṃ evaṃ samāsvāsayet* mā yūyaṃ bhavantaḥ satvā bhāyatha. mā utrasatha. abha/78r/yaṃ yuṣmākaṃ bhavatu na mama viṣaye bhūyo daṇḍopacāraṃ vā bandhanāvarodhaṃ vā bhaviṣyati. na ca kasy acet satvasya jīvitavināsaṃ kariṣyāmi. nirbhayā bhavantaḥ satvā yūyaṃ bhavantu.


(76) aho kṣetraṃ jinakṣetraṃ suṣṭetram abhīṣaṃkṣetram.
vaṃtāni yatra viṃjāni na vīnaṃśaṃ vrajanti hi ||

(77) suddhakṣetraṃ <jinakṣetraṃ>(76) praśā/78v/stam buddhaśāsanāṃ.
śātā karoṣi upāyaṃ hi sarvasatvāparigrahe ||

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758. A evam eva bhaiṣajyasena [tā]ḥāgataḥ sarvakleśā[m*] dagdhaḥ, end of lacuna, continues from § 228.
759. A grhāt sya(!)kāyaṃ daḥaṭi sarvasatvānāṃ; A om. “-dāha-”
760. A om. ca
761. A satvāṃ vandhanāvarodheṣu parimocaye.d.
762. A rāgadvesamohamalavipra[r]hiṇaḥ.
763. A sarvasatvānāṃ dīpa iva ll(!)oke utpannaḥ satvān parimocayati narakatiryak-pretāsuraṅgaḥ bhīṇaḥ!
764. A sarvasatvānāṃ dīpa iva ll(!)oke utpannaḥ satvān parimocayati; A om. satvāṃ
dahara<s>m>s ca vṛddhā<s>m>s ca satvāṃ mocayati.; A om. satvāṃ
765. A iyāṃ gāthā niścārā ||
766. A būptāni yatra viṃjāni / vināśaṃ na vrajanti hi:
767. A suddhaṃ kṣetraṃ <jinakṣetraṃ>
(78) sthito nirvāṇadhātāu san drṣyate dharaṇītale.\(^{1851}\)
sāntaṃ kṛtvā sarvalokaṃ buddhaṃ śodheti dakṣināṃ.\(^{1852}\)
(79) moceti navakān satvān moceti ca purāṇakāṃ*\(^{1853}\)
mocayitvānūrveṇa sarvasatvās tridhātukāt*\(^{1854}\)
(80) baddhā hi narakadvāras tiryakpreṭā vimo[citätâ]\(^{1855}\)
sāntiḥ kṛtā hi loke smin paraloke sukhāṃ kṛtam*\(^{1856}\)
[232] atha khulu bhagavāṃs tasyāṃ velāyāṃ smitaṃ prāduṣcakāra. āha ca.\(^{1857}\)
(81) sādhu darśanu sādhūnāṃ buddhānāṃ (sādhu) darśanaṃ*\(^{1858}\)
sādhū dharmaguna[h] kṣetraṃ sanmhasāmagridarśanam*\(^{1859}\)
(82) sādhu sāṃghātanirdeśaṃ sarvāpāpavānaṃ
eye śroṣyanti idaṃ sūtraṃ padaṃ prāpsyanty anuttaram*\(^{1860}\)
[233] atha khulu bhaisajya/88v/seno bodhisatvo mahāsatvo yena bhagavāṃs tenāṃjaliṃ pranamayo*yā\(^{1861}\) bhagavantam etad avocat* ko bhagavan hetuḥ kah pratayayaḥ smitasya prāduṣkaranāya.\(^{1862}\)
bhagavan āha. paṣyasi tvam kulaputraityānī daharāṇi satvāni. āha. paṣyāmi bhagavan\(^{1863}\) paṣyāmi sugata:
bhagavan āha. sarva ēte bhaisajyasaṇādyāva daśabhūmiṇipratisthitāḥ bodhisatvā bhaviṣyanti. ||
[234] atha khulu bhaisajyaseno bodhisatvo mahāsatvo stītir\(^{1864}\) yojanasahsārayā ūrdhvam upary antarikṣe sthād athāśītir devaputraṅtisahasārāni\(^{1865}\) bhagavata upari puspavaraṃ pravaraṃ\(^{1866}\) te ca daharaḥ satvā dṛṣṭvā sarve niṣlayah kṛtvā\(^{1867}\) na/89r/maskurvanī.

1851. A (sthi)to [n] nirvāṇadhātāu so / drṣyate dharaṇītale.\(^2\) B dṛṣate
1852. A buddhaḥ śodheti dakṣināḥ; D vuddham śodheti dakṣinām;* I buddhaḥ śodhayati dakṣināṃ
1853. A moceti ni navakān satvān / moceti ca purāṇakāṃ; I navakāṃ; D purāṇakāṃ.
1854. Al sarvasatvāṃs (l°-satvāṃs) tridhātukāt*(l°- kāṃṃ*, or ^°-kāṃnt*); D sarvasatvās [t]dhātukāt*
1855. A baddho hi narakadvāras / tiryakpreṭā vimo[citä]tâ; I baddho hi narakadvār[o] / tiryak*preṭā vimo(citāḥ);
D vandhā(l° narakadvārā)nī{ṣ} / tiryakpreṭā vimocitāḥ; D om. hi
1856. A sāntā kṛtā hi lokesmin*/ (paralo[ke] [s]ukhāṃ kṛtam ] I (lacuna) loke smin / paraloke sukhāṃ kṛtam. |
D sāntiḥ kṛtā hi loke smin / paraloke sukhāṃ kṛtam.||
1857. B bhagavāṃs tasyāṃm; A sṛṣṭim prāduṣkṛtvā cāḥuḥ; I sṛṣṭim prāduṣkṛtvā cāḥa ca.
1858. A sādhu darśana buddhānāṃ / sādhūnāṃ sādhu darśanaṃ; I darśanam sādhu sādhūnāṃ / buddhānām
sādhu darśanaṃ; D sādhu darśanu sādhuṇāṃ / vuddhamāṃ sādhu darśanam*
1859. A sādhu dharmagunākṣetraṃ / sa<ṃ> ghasāmagdridarśanam*; B sādhu dharmagunā[ṃ]- kṣetraṃ /
samghāsāmagridarśanam*; I sādhu dharmagunākṣetraṃ / sam[ghāsamag](r)diradūtanam*; D samghāsāma-
srī[(]d)darśanam*
1860. D sādhu sāṃghātanirdeśaṃ / sarvāpāpānaṃsanāṃ: (ye śroṣyanti ... padaṃ p)r(āps)y(ant)y anuttaram*]; A om. 82a-d; I om. 82ced.
1861. A mahāsatva yena bhagavāṃs tenāṃjaliṃ prāṇāmya; I prāṇāmya
1863. B pāsyass)* tvam kulaputrāṇī daharāṇi satvāni. paṣyāmi bhagavan; B om. āha.; A kulaputretāṇi
daharāṇi satvāni. āha. paṣyāmi, incipit lacuna, continues § 236; D kulaputretāṇī. sa(read da)harāṇi satvāni.
[āharāṇi satvāni.] āha paṣyāmi; I kulapa[putra] etāṇi ... bhagavan*
1864. D bhagavān āha. sarva ēte bhaisajyaseno bh(°)dhisatvo mahāsatvo sītir; D om. bhaisajyasenādyāva ... 
thā śāti<ṃ> devaputra-°. I udṛhvan upary anātmkṣe <sthā>*
1865. Athāśītir devaputra-°
1866. B puspavaraṃ <pravara>nti
1867. D daharaḥ satvā dṛṣṭvā sarve niṣlaya kṛtvā; I daharaḥ satvāḥ śrūtvā sarve[e] [a[m][j](alayaḥ) kṛtvā; I om. 
1868. dṛṣṭvā

99 (Ms C)
(78) sthitau nirvāṇadhātāu saṁ 767 drṣyate dharan(t)ītale.
   śaṅtaṁ kṛtvā sarvalokaṁ buddhaṁ śodhayati dakṣiṇā 768
(79) moceti navakā satvān moceti ca purāṇakāṅ 769
     mocayitvānupūrveṇa sarvasatvās trīdhātukāt* 770
(80) baddhā hi na<ra>kādāvāra 771 tiryakpretā vimocitā.
   śaṅtiḥ kṛ[ṭā] hi loke smin paraloke sukhaṁ kṛtam* 772
[232] atha khalu bhagavāṁs tasyāṁ velāyāṁ smitaṁ prāduṣkṛtvā (ā)ha ca. 773
(81) sādhu darśana sādhūnāṁ buddhānām* sādhu darśanaṁ 774
   sādhu dharmagunākṣetram samghāśāmagṛdarśana. 775
(82ab) sādhu samghātānirdeśaṁ sarvapāpavīṇāśanaṁ* 776

[233] atha khalu bhaśajyaseno bodhisatvo mahāsatvo 777 yena bhagavāṁs tenāṁjāliṁ
   pranāmya bhagavantam etad avocat* ko bhagavan hetuḥ kaḥ prataya smi/79r/tasya
   prāduṣkaraṇāya.
   bhagavān āha. paśyasi tvam kulaputraṁ tāni daharāṇi satvāni.
   āha. paśyāmi 778 bhagavām paśyāmi sugata:
   bhagavān āha. sarva ete bhaśajyasenādāyaiva daśabhūmipratiśṭhitā bhavisyanti. ||
[234] atha khalu bhaśajyaseno bodhisatvo mahāsatvo aśītir yojanasahasrāṇy ērdhva upary
   antarikṣe sthād athāśītir 779 devaputrakośīsaḥrasāṇi bhagavata upari puṣpavāraṁ pravarṣanti.
   te ca daharāḥ satvāḥ drṣṭvā sarve 780 amājalaḥ kṛtvā namaskurvanti. ||

767. A (sthi)to n(ā) irvāṇadhātāu so; F saṁ read so
768. A buddhaḥ śodheti daksinā; F śodhayati read śodheti m.c.
769. A moceti (ti navakā satvān / moceti) ca purāṇakāṁ
770. A purāṇakāṁ / mocayitvānupūrveṇa / sarvasatvāṁ trīdhātukāt*
771. A baddho hi narakadvārās
772. A śaṅtā kṛtvā hi loke smin* / (paral)o(ke) [su]kham kṛtam ||
773. A śrīnte(!) prāduṣkṛtvā cāhuḥ ||
774. A sādhu darśana buddhānāṁ / sādhūnāṁ sādhu darśanaṁ.
775. A samghāśāmagṛdarśanaṁ* ||
776. A om. 82a-d.
777. A mahāsatva
778. A kulaputretāni daharāṇi satvāni. āha. paśyāmi, incipit lacuna, continues § 236; F oṃ-putretāni misread as
    oṃ-putraṇaṁ tāni
779. F sthā tathāśītīr
780. F puṣpavāraṇaḥ pratarṣanti. . . . drṣṭvā sarve; F om. drṣṭvā

99 (Ms F)
[235] atha khalu bhaīsajyaseno bodhisatvavo mahāsatvo ntarīkṣastha evaṁ vāg bhāṣate. yena trīṣahasramahāsahasro1868 lokadhātuḥ śabdenāpūrayati. dvātrimśan mahānarako-pa<śa>n māḥī1699 satvas tama śabdaṁ śrīvanti. dvātrimśac ca devanikāyais tama śabdaṁ śrīvanti. trīṣahasramahāsahasraś ca1870 lokadhātuḥ śadvikāraṃ prakampitaḥ1871 caturāśiśī ca nāgāraja-saharāṇī mahāsamudre sāṃkṣubhdānī. trīṃśat kośīhasarāṇī1872 rākṣasāṇām imaṁ jambūdvipam āgātāni. paṇcaviṃśaḥ1873 kośīhasarāṇī pretānām yakṣāṇāṁ rākṣasāṇām(a)kavatyaṁ rājadhānyāṁ āgātāni bhagavataḥ purato mahā/89v/sannipāṭaḥ samshithaḥ1874 ||[236] (atha) khalu bhagavāṁs t(esān) daharanāṁ satvānām dharmānaḥ deśayati. daśasau diksu lokadhātukoṭiniyuṭasatasahasreṣu bodhisatvāḥ mahāsatsvatāḥ svakasvakābhaya ṛddhibhir āgātāni.1875

atha khalu bhaīsajyaseno bodhisatvavo mahāsatvo yena bhagavāṁs tenāṃjaliṃ prāṇamayya1876 bhagavantam etad avocat* bahaḥo bhagavan1877 bahaḥo sugata bodhisatsvāḥ sannipatitāḥ sannīṣṭānāḥ.1878 bahūni ca bhagavan devanāgāni sannipatitāni sannīṣṭānāni. punaṣ1879 cānkekāni rākṣasapretānā adakavatyaṁ rājadhānyāṁ āgatyā1880 sannipatitāni sannīṣṭānānī abhūvan dharmāraṇāṁyā. ||1881

[237] tatra khalu bhaga/[90]/vān1882 bhaīsajyasenaḥ bodhisatvam mahāsatsvam āmantrayati. āgacchā kulaputra: atha khalu bhaīsajyaseno bodhisatvavo mahāsatsvavṛddhibalenordhvād avatīrya yena1883 bhagavāṁs tenāṃjaliṃ prāṇamayya1884 bhagavantam etad avocat* dharmaskandho dharmaskandha iti. bhagavann ucyate1885 kiyaṭā bhagavan1886 dharmaskandha ity ucyate.


1868. D trīṣahasramahāsahasro; I trīṣahasramahāsahasro.
1869. B lokadhātuḥ śabdenāpūrayati. dvātrimśaṃ<śa>n mahānāra<ko>parpanāḥ; ID dvātrimśaṃ
1870. D dvātrimśaṃ ca devanīkāyas tama śavdaṃ śrīvanti. trīṣahasramahāsahasraś ca; I dvātrimśatiṃ ca devanīkāya{m}ḥ tama śabdaṁ śrīvanti. trīṣahasramahāsahasraś ca
1871. I prakampitaḥ;
1872. D sāṃkṣubhdānī trīṃśat; I trīṃśat* kośīhasarāṇā<śa>
1873. D janmvūdpam āgātāni. paṇcaviṃśaṭi; I janmvūdpam āgātāni. paṇcaviṃśaṭ*
1874. B samṣa(<t>l)maṭaḥ ||
1875. I satvānām dharmānam deśayati. daśasu diksu lokadhātukoṭiṣatasahasrahāṃ bodhisatvānāṃ mahāsatsvānāṃ svakasvakābhya ṛddhibhir āgātāṇī ||; I om. o-niyuta-; D dharmam svayati. daśasu diksu{ṣu} lokadhātuḥ{ṣu} koṭinayuta{ṣatasahasrahāṃ bodhisatvāḥ mahāsatsvāḥ s(ṃ)vakasvakābhya ṛddhibhir āgātāṇī; B svakasvakābhya
1876. I praṇāma,
1877. B bhagava; I bhagavan*;
1878. I sannipatitāḥ sannīṣṭāṇāḥ; B sannīṣṭa<śa>n-aḥ
1879. I bhagavan* devanāgāni sannipatitāni sa(m)nāṣṭāṇānī abhūvan* punaḥ; B sannīṣṭa<śa>n-āni.
1880. A rākṣasaḥ{pre[akṣa]um}bhāṇḍaṃ a{ṃ aḥ}dakavatyaṁ rājadhānyām āgamyā, end of lacuna, continues from § 233. B rājadhānyāṃ āga{ṭā}tya
1881. I sannipatitāni. {ṣan[ā]nalāṣṭāṇāḥ} sannīṣṭāṇānī abhūvan*; I om. dharmāraṇāvya. ||; A abhūvan*
1882. A atha khalu; I atha khalu bhagavā; C tatra khalu bhagavān, incipit lacuna, continues verse 186c.
1883. The subsequent text follows B with corrections from D; text omitted in B is supplied from D.
1884. A mahāsatsaḥ vrddhibalenordhvād avatīrya yena {yena}; D riddhivālaṃdḥvād avatīrya; I rid(dh)i(balenordhvād avatīrya)
1885. A tenāṃjaliṃ praṇāma; I praṇāma
1886. AI dharmaskandho bhagavan (I o-vamno) dharmaskandha ity (A o-skandha IT) ucyate.; AI om. bhagavann; B ndharmaskandho ndharmaskandha iti bhagavann usṣy(!)ate; B read ddharm-a-(!)
1887. I bhagavan*
[235] atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo antarikṣastha evaṃ vāg bhāṣate yena tṛśāhasramahāsāhasrā lokadhātuḥ śabdendūpūrayati. dvāṭṛṃśan mahānarakopannāḥ satvās taṃ śabda śṛṇvanti. dvāṭṛṃśac ca devanikāyas taṃ śabdam śṛṇvanti. tṛśāhasramahāsāhasrāś ca lokadhātuḥ śadviṃśaṃ prakampitaḥ caturaśāṭiṣṭa ca nā/79v/[ga]rājasahasrāni mahāsamudre saṁkṣubdhāni. dvāṭṛṃśat koṭiṣahasrāni rākṣasānām iha jaṃbudvīpe ṛgatāni. paṃcaviṃśat koṭiṣahasrāṇi pretānāṃ yakṣānāṃ rākṣasānāṃ atakavyāḥ rājadhānyāṃ ṛgatāḥ. bhagavatāḥ purata mahāsannipātaḥ samsthitaḥ ||

[236] atha khalu bhagavāṁs teṣāṁ daharāṇāṁ satvānāṁ dharmaṃ deśayati. daśasu dikṣu lokadhātu koṭiṣahasrāṇi bodhisatvānāṁ mahāsatvānāṁ śvakasvakebhyo ṛddhibhir ṛgatāni. || atha khalu bhaiṣajyaseno bodhisatvo mahāsatvo yena bhagavāṁs tenāṃjaliṁ praṇamya bhagavantam etad avocat* bahavo bhagavam bahavo sugata. bodhisatvāḥ sannipatitāḥ sannīṣaṇṇāḥ. [ba]hūni bhagavan devanāgāni sannipatitāni sannīṣaṇṇāni. punaś cānekāni rākṣasapṛetaṁ añyā u tāḥ rājadhānyaṃ ṛgatya 781 sannipatitāḥ sannīṣaṇṇāḥyā abhūvan* ||

[237] atha khalu bhagavāṁ bhaiṣajyase/80r/naṁ bodhisatvamahāsatvamāmantrayati. āgaccha kulaputra. ||
atha khalu bhaiṣajyaseno bodhisatvo mahāsatvāḥ rddhibalenordhvād avatīrya yena bhagavāṁs tenāṃjaliṁ 782 praṇamya bhagavantam etad avocat* dharmaskandho bhagavan dharmaskandha ity ucyate. kiyāḥ bhagavan dharmaskandha iti. 783

781. A rākṣasaḥ)pretakumbhāṇḍāṇy aṃ mahāsāhasrāni rājadhānyāṃ ṛgatya, end of lacuna, continues from § 233.
782. A yena yenaḥ bhagavāṁs tenāṃjaliṁ
783. A dharmaskandha (i)ty ucyate. kiyāḥ bhagavan dharmaskandha iti.
bhagavān āha. dharmaskandha\textsuperscript{1887} iti kulaṇtrocyaṭe. yo brahmaçaṛyaṃ paryaṣeṭate\textsuperscript{1888} brahmaçaṛyaṃ paryaṣeṣa sarvaपāpāda viramati. paṣyasi tvam kulaṇtṛaṃī dahāra satvā abrahmaçaṛyaḍ viramantī.\textsuperscript{1889}

āha paṣyāmī bhagavan paṣyāmī sugata.\textsuperscript{1890}

āha. te nūnan dhāraṇipratiṭalabdhaḥ bhaviṣyaṇi. sarvadharasamānaṃghataś ca bhaviṣyaṇi.\textsuperscript{1891}

āha. kenoṇāṃya bhagavan\textsuperscript{1892} bahūṃ satvāṃ śannipatitāṃ. dharmaskandhaṃ śrotumbh

[238] atha khala bhagavāṃ\textsuperscript{1894} bhaiṣajyaṣaṇaṃ bodhisatvaṃ mahāsatvaṁ āmantrayati. bahavo bhaiṣajyaṣaṇaṃ satvāḥ santi. ye jātīr eva duḥkhaṃ na śṛṇvantī.\textsuperscript{1895} jāra eva duḥkhaṃ na śṛṇvantī. vyādhir eva duḥkhaṃ na śṛṇvantī.\textsuperscript{1896} śokaduḥkham paridevaduḥkham priya-viprayogaduḥkham apriyasamprayogaduḥkham maṇarāṃ tu sarvaduḥkham harate.\textsuperscript{1897} kāyaṃjīvitaṃ idam ucyate bhaiṣajyaṣaṇaṃ sarvaduḥkham*.\textsuperscript{1898}

[239] atha khala te dahāraḥ satvā iman nirdeśaṃ\textsuperscript{1899} śrutvā yena bhagavāṃṃ tenāṃjalaḥ pranamaya\textsuperscript{1900} bhagavantam etad avocan* asmākam api bhagavan marttavyam.\textsuperscript{1901} bhagavān āha. yuṣmābhīr api kulaṇṭrāḥ\textsuperscript{1902} sarvasatvaiṣ ca martavyam iti. āha. katham bhagavan\textsuperscript{1903} maraṇakālamaṃ ākratam.\textsuperscript{1904}

bhagavān āha. maraṇakāle kulaṇṭrāḥ carimaviṣṇāne\textsuperscript{1905} vijñānanirodho nāma vātaḥ vijnānā- vibhramo nāma vātaḥ vijnānasamkṣobhasāmyu\textsuperscript{1906} nāma vātaḥ ime trayaḥ kulaṇṭrā vāṭa maraṇakālasamaye carimaviṣṇāne saṃludānti saṃkṣobham utpādayantī.\textsuperscript{1907} ta āhu. katamāni bhagavan trīṇī maraṇakālasamaye vijnānanirodhe\textsuperscript{1908} vartamāne śaṛṛaṃ nirghātayanti.
bhagavān āha. dharmaskandha iti kulaputrocyate. yo brahmacaryaṁ paryeṣate brahmacaryaṁ paryeṣṭyā sarvapāpān vivarjayati. 784 paśyasi tvaṁ kulaputra daharāḥ satvāḥ abrahmacaryād viramanti te nūnaṁ dhāraṇīpratilabdhaḥ bhaviṣyaṁti. sarvadharmasamanvāgtāṁ 785 ca bhaviṣyaṁti.
āha. kenopāyena bhagavāṁ bahūṁ satvāṁ sannipatitāṁ. dharmaskandhaṁ śrotuṁ* || 786

[238] atha khalu bhagavān 787 bhaiṣajyasenaṁ bodhisatvaṁ mahāsatvaṁ āmantrayati. bahavo bhaiṣajyasaṁ satvā sāṁti ye jātir eva duḥkhaṁ na śṛṇva/80v/nti. jarā eva duḥkhaṁ na śṛṇvantī. vyādhir eva duḥkhaṁ na śṛṇvantī. 788 śokaduḥkhaṁ paridevaduḥkhaṁ priya-viprayogaduḥkhaṁ apiyasaṃprayogaduḥkhaṁ maraṇaṁ tu sarvaduḥkhartham harati 789 kāyajīvitam idam ucye the bhaiṣajyasena sarvaduḥkhaṁ* || 790

[239] atha khalu te daharāḥ satvā imāṁ nirdeśaṁ śrutvā yena bhagavāṁs tenāṁjaliṁ pranamya 791 bhagavantam etad avocaṁ* āsāṁbhīr api bhagavan martavyam* 792 bhagavān āha. yuṣmābhīr api kulaputra 793 sarvasatvāś ca martavyam iti. ||
ta āhuh. kathaṁ bhagavan maraṇakālām ākramati.

bhagavān āha. maraṇakāle kulaputraś carimavijñāne vijñānanirodho nāma vāta. vijñānnavibhramo nāma vāta. vijñānasamkṣobhayukto 794 nāma vāta. ime kulaputra trayo vātā maraṇakālasamaye 795 carimavijñāne sa<ṁ>luḍanti samkṣubhantī samkṣobham utpādayanti.
ta āhuh. katamāṁi bhagavāṁ/81r/s tṛṇi maraṇakālasamaye vijñānanirodhe vartamāne śaṛīram nirghātayaṁti.

\[\text{Notes:}\]
784. A kulaputra ucye. yo brahmacaryaṁ paryeṣate. brahmacaryaṁ paryeṣya sarvapāpād viramati.
785. A te nūnaṁ dhāraṇīpratilabdhaṁ tr) bhaviṣyaṁti. sarvadharmama-\text{\textsuperscript{a}}
786. A bhagavan bahūṁ … śrotu(ṁ) ||
787. A bhagavān
788. A om. jarā eva duḥkhaṁ na śṛṇvantī. vyādhir eva duḥkhaṁ na śṛṇvantī.
789. A harate
790. A sarvaduḥkhaṁ
791. A imaṁ nirdeśaṁ śrutvā … pranāmya
792. A ma<\text{\textsuperscript{a}}>/tavyaṁ:
793. A bhagavā<\text{\textsuperscript{a}}>/ha. asāṁbhīr api kulaputra
794. A vijñānasamkṣoṭ(bhayukto, incipit lacuna, continues verse 143a beyond the end of F.
795. F 9\text{\textsuperscript{a}}-samayeś
bhagavān āha. śastraṅga ca nāma mārṣāḥ\(^{1909}\) sūcakaś ca nāma mārṣāḥ\(^{1910}\) śthèlakaś ca nāma: ye śaṅraṅ ṇirgḥatayaṁti.\(^{1911}\)

āha. kim etad bhagavāṃc chaṅraṅ nāma.\(^{1912}\)
bhagavān āha. āḍiptakaś ca nāma mārṣā\(^{1913}\) dahanavāsakaś ca nāma: meḍikaś\(^{1914}\) ca nāma: śṛṅgaṅiṅkaś ca nāma. śmaṣāṅikaś ca nāma: durbuddhakaś ca nāma. bhāragurukaś ca nāma: jātiparipīṭitaś ca nāma: jātisāṁkṣubhitāś ca nāma.\(^{1915}\) jīvitaparibhāväkaś\(^{1916}\) ca nāma: maraṅ- 

priyaviprayogakaś\(^{1917}\) ca nāma: ime mārṣā ucyaṇte\(^{1918}\) sūrīrāṃnāmānaḥ\(^{2019}\) [240] ta āhu. katham bhagavāṅ\(^{1939}\) mryate katham ājaṭitā.

bhagavān āha. vijñānaṁ nāmāyusmanto mriyate. punyaṁ nāmāyusmanto\(^{2020}\) jīvati. sāṅraṅ 

nāma mārṣā mryate snāyukotibhir baddham* caturaśṭibhibhir sīrākūrcahasasrai romakūpair 

baddham*\(^{2021}\) dvādaśabhibhir sahasrārīṃ garṇaṁ baddham. saṣṭhyuttaraṅ\(^{2022}\) tribibhiḥ śatair 

asthīnāṁ baddham caturaśṭiḥ kṛmikulaśatānāḥ abhyantaire vasantī\(^{2023}\) teṣāṁ sarvesaṁ 

prāṇakānāṁ maraṇaṁ samvidyate. maraṇanirodham\(^{2024}\) ca samvidyate tatra sarve te prāṇākā 

nirāśā bhavanti. yadda sa puruṣo mryate tadā sarvapraṇakānāṁ\(^{2025}\) vātasaṃśobhaṁ saṃvuḍatī 

anyonyaparibhāṣaṇārthāhya tadā te duḥkhāṁ\(^{2026}\) vedanāṁ vedayanti. anye punaḥ putraśokaṁ 

kuranti. anye duhitṛsokaṁ jaṭātṛsokaṁ sarve\(^{2027}\) eva te sokaśalyavidduḥḥ anyonyabhāṣaṇam 

ārabhante. sarve te anupūrveṇa\(^{2028}\) parasparam bhāṣayanta:

dvau prāṇakāv avatīṣhante. tauraptāh abhiyudhyaṁtaḥ yāva saptāhe\(^{2029}\) tīkrante tata ekaḥ 

prāṇako nirmathyahe. eko mucyte. tat karatā āyuṣmanta ucyaṇte dharmāḥ\(^{2030}\)
bhagavān āha. śastrakaś ca nāma māṛṣāḥ sūcakaś ca nāma: mā<ṛṣāḥ> śṭhīlakaś ca nāma yaḥ śarīraṁ nirghātayaṃti.

āha. kim idaṃ bhagavāṃ śarīraṁ nāma:

[240] ta āhuḥ katham bhagavan mṛyate katham jīvate.
bhagavān āha. vijnānaṁ nāmāyuṣman mṛyate punyaṃ nāmāyuṣman jīvate. śarīraṁ nāma māṛṣā mṛyate sn[a]yu[koṭī]bhīr baddhaḥ caturaśṭībhiḥ s<śirākūrca>/81v/sahasrai romakūpānaṃ baddhaḥ dvādaśabhī sahasraṁ amṛgānaṁ baddhaḥ śaṣṭyuttarais tribhiḥ śatair as[th][j][n]a baddhaḥ caturaśṭi kṛṇikulāni śaṅrābhhyantare prativasanti. teṣāṃ sarveṣāṃ prāṇakānaṁ maraṇaṁ saṃvidyate. maraṇaṇīrodha ca saṃvidyate. || tatra sarve te prānakā nirāśāś c[a] bhavanti. yadā puruṣo mṛyate tadā sarvaprāṇakānaṁ vātasamkṣobhaḥ saṃludatī. anyonya-paribhākṣaḥārthāya. tadā te duḥkhāṃ vedanāṃ vedayaṃti. anye punaḥ putraśokam kurvaṃti. anye duhitṛśokam jñātiśokaḥ sarva ete śokaśalyabッドhaḥ anyonyabhākṣaṇamaḥ ārabhante. sarve te nupūrvena parasparaṁ bhākṣayanta:
dvau prānakāv avatīśhante. te saptāham abhiyuddhyate yāvat saptāhe tīkrante. tata eka prāṇako nirmathyaha<te.> eko mucyaṃte. tat katama āyuṣmanta ucyate<e> dharmaḥ.


āha. dṛṣṭa me āyuśmanta jātyād ādīnava jaryāḥ1940 vyādher ādīnava dṛṣṭaḥ sarvapaścān maraṇaṅ ādīnava dṛṣṭaḥ1941

āha. kathāṃ na kṛtāṇi yat karaṇīyāni kuśalamūlāni.1942 tat kathāṃ tvayā bhoḥ puruṣa na kṛtāṃ1943 ubhāyor lokayo hitaṃsvartakāṇi dharmaskhandhakuśalamūlāni.1944 dvitīyaṃ mārsāḥ prechāṃ. 1945 katham tvayā na kṛtaḥ kuśalamūlaṃsaṃbhāraḥ1946 yas tvam pariṃuktaḥ sṛṣṭa jātyā jaryāḥ vyādher maraṇat tat katham te na kṛtaṃ yonīśo manasikārpratyaavekṣāṇaṃ*1947 kiṃ tvayā bhoḥ puruṣa na śrutaḥ. Pṛthivyāṃ gāṇḍyāṃ ākoṭanāsadbamā.1948 na ca dṛṣṭā jāṃbūdvipaṃ kausūya1949 dānāni dadaṇṭaḥ punyāni ca curvantaḥ upavāsām upavasantaḥ tathāgatakṣetre1950 kuśalamūlabijāṇyā vāropayantaḥ gandhaṃ vā mālyāṃ vā dīpaṃ vā na tvayā dṛṣṭaḥ khaḍanīyahojaniyāṃ vā diyamānaṃ* na ca te dṛṣṭaḥ tathāgatasya catasraḥ
[241] tat kiṃ manyadhve yathā sarvaprāṇakānāṃ anyonyanirodhena ma/82r/raṇa(m). evam eva bālapṛthagjanāḥ satvāḥ anyonya[vir](o)[dham] (āpad)yaṃ(nte). yathā tau dvau prāṇakau yudhyataḥ evam eva bālapṛthagjanā parasparaṃ yudhyante. sarvaprāṇaḥ sarvaprāṇe. anyonyanirodhena ma/82r/raṇa(m). evam eva bālapṛthagjanā parasparaṃ yudhyante.

atha maraṇakāle ucyante. sādhupuruṣaiḥ kiṃ tvam bho puruṣa viśvāsam āpadyase. kiṃ tvayā na kiṃcid ādīnavaṃ drṣṭaḥ.

āha. drṣṭo me āyuśmāṇa jātya ādīnavaḥ jāraya vyādher ādīnavo drṣṭaḥ sarvapaścān maraṇād ādīnavo drṣṭaḥ

āha. kathāṃ na kṛtaṃ te yat karaṇīyāni kuśalamūlāni. tat kathāṃ na kṛtam ubhayor lokayo sūkhaṃṣvaṃvartakāni dharmaskandhāni kuśalamūlāni. dvitiyaṃ māṛṣā prccāmi. kathāṃ tvayā na kṛtaḥ kuśalamūlasaṃbhāraḥ yas tvam pari/82v/[mukta] syāt* jātyā maraṇāt* kathāṃ na kṛtaṃ yoniṣo manasikāraṃpratyaṃvekṣaṇaṃ.

kathāṃ tvayā na śrutam. prthivyāṃ gandhyākoṭanaṃsaṃbdaṃ na ca drṣṭā manusya-dānāni dadantaḥ tathāgataṃ kṣetre kuśalamūlavijñāni avaropayantaḥ gandhaṃ vā mālyāṃ vā dīpaṃ vā na tvayā drṣṭaṃ khādanīyabhojanīyaṃ vā dhīyamānaṃ tathāgataśya cattvāra

103 (Ms F)
parṣaḍaḥ santarpyamānāḥ 1952 bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā imāṃś catasraḥ parsādaḥ 1953 sāsane bhinvustāḥ evaṃ tasya hitāni vadaṇṭy ālapanti ca. 1954 na hi devakṛtam 1955 kīmicit* āsādhuḥ tvayaḥ bhōḥ puruṣaḥ kṛtam imāṃ 1956 jambudvīpam āgataya:

[242] tasya mṛ<ya>tasya dharmarājā tasmin kāle taṃ puruṣaṃ anuśāsan tā gāthāḥ 1957 bhāṣate:

(83) dṛṣṭvā tathāgatotpādaḥ śrutvā gāndhī<ṃ> pariḥatam* 1958
śrutvā dharmān desāyamānām śāntam 1959 nirvāṅgāminām.

(84) kasmāt te na kṛtaṃ punyam paralokasukhāvaham*
bhokṣyate narakā duḥkham aniṣṭhakarāmaḥ phalam* 1960
(85) bālabuddhir ahaṃ āsīt pāpamitravasānughāḥ 1962
kṛtaṃ me pāpakaṃ karma kāmabhṛāntena cetāsā.

(86) kāmaś ca me citas tasya āgataṃ dāruṇaṃ phalam* 1964
kṛtā me prāṇināṃ hiṃsā sāṁghikāṃ ca vināśitaṃ.

(87) kṛtaṃ me stūpabhedaṃ ca praduṣṭeṇāntarātmanāṃ:
dauṣṭhulyam bhāṣitaṃ vākyam mātā me pariṭāpita. 1966

(88) aparādham vijānāmi 1967 svāṣārīrena yat kṛtaṃ* 1968
raurave narakā paśyāmy 1969 upapattiṃ sudāruṇe.

(89) samghāte vedanāṃ vetsye tathaiva 1970 ca pratāpane.
maḥāvīcāu ca katukām anubhaviṣyāmi vedanāṃ 1971

(90) mahāpadme 1972 ca narakā krandiṣyāmi suduḥkhitāḥ 1973
vārā ṣataṃ kālasūtre 1974 utpatsyāmi mahābhaye

1952. B khādaṇīyabhojanīyaṃ vā diyāmānām* na ca te dṛṣṭas tathāgatasya catasya(!)ḥ paradeṣaḥ śāsane santarpyamānāḥ; I khādaṇīyaṃ bhojanīyaṃ vā diyāmānāṃ tathāgatasya catvāraḥ paradeṣaḥ santarpyamānāḥ; I om. na ca te dṛṣṭas; D diyāmānāṃ na ca te dṛṣṭas
1953. B bhikṣur vā bhikṣuṇī{|r} vā. upāsako vā uopaṃsikā vā ... paradeṣaḥ; I bhikṣur vā bhikṣuṇīṃ vā. upāsakāṃ vā upāsikā{|ṃ} vā imāṃś catvāraḥ paradeṣaḥ; D bhikṣur vṛvā
1954. I tasya hitakāmasya hitāni vadaṇṭy ālapanti; I om. ca.
1955. D na ca devakṛtaṃ
1956. I kīmicit asādhuḥ tvayaḥ bhōḥ puruṣaḥ kṛtaṃ; I om. imāṃ
1957. BDFI(ACEGK lacuna) mṛtasya read mṛ<ya>tasya, cf. verse 120a (note 2026; BHSG 18.43); B tasmān kāle taṃ puruṣaṃ anuśāsan tā gāthāḥ[ḥir]; I tasmān* kāle taṃ puruṣaṃ anuśāsan* gāthāḥ; I om. tā; D gāthāḥ
1958. I dṛṣṭvā tathāgatotpādo / dṛṣṭvā gāndhī<ṃ> pariḥatam[ḥ]; I om. śrutvā; D gāndhī<ṃ> pariḥatam:
1959. I śāntaṃ
1960. D bhokṣyate narakā duḥkham / aniṣṭhaṃ karmanā{|t} phalam*; I om. 84a-d.
1961. I atha sa puruṣaḥ pratuyavaca; I om. taṃ dharmarājānāṃ gāthāḥ
1962. D vālavuddhir haṃ āsīt / pāpamitravasānughāḥ; I āsīt*; verse 85a = verse 113c.
1963. I <kā>maḥbhṛāntena cetāsā.
1964. I kāmaś ca me hi(!)tas tasya / āgataṃ dāruṇaṃ phalam.; B dā<ru>ṇaṃ phalam*; D dāruṇaṃ phalam
1965. I gāhāvikā{|k} ca vināśitaṃ.
1966. D praduṣṭena ca cetānā. / dauṣṭhukyaṃ(!?) bhāṣitaṃ vākyaṃ / mātā me pariṭāpita.; I mātā me pariḥbāṣita.
1967. B aparā{|r} dhaṃ vijānāmi
1968. I svāṣārīrena yat* kṛtaṃ.; D svāṣārīrena yat kṛtaṃ*
1969. D raurave narakā {vā} paśyā{|ṃ}my
1970. B vetsye / <tatha>va; I vetsye{|ai} / tathaiva
1971. I mahāvīca <ca> kaṭukā{|satvā} m / anubhokṣyāmi. vedanāṃ; D vedanāṃ*; BDK anubhaviṣyāmi read anubhovṣyāmi m.c.
1972. I mahāpadmai
1973. B kramiṣyāmi suduḥkhitaḥ; D kramiṣyāmi suduḥkhitaḥ
1974. B kālasūtraḥ; D kālasūttra

104 (Ms B)
parśadalḥ santarpyamānāḥ bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vā imāṃś catvāraḥ
parśadalḥ śāsane bhivivstāḥ evaṃ tasya hitāni vandanty ālapanti. na hi devakṛtaṃ kiṃcid
asādhus tvayā bhoḥ puruṣaḥ kṛtaṃ jambudvīpaṃ āgatyā
[242] tasya mṛ<ya>tasya dharmarājā tasmin kāle taṃ puruṣaṃ anuśāsanāgāthā bhāṣate. ||
(83) drṣṭvā tathāgatotpādo  drṣṭvā gaṇḍī parāhatā
   drṣṭvā dharmamḥ desayamānāṃ  śāntaṃ nirvāṇagāmināḥ. ||
(84) (omitted)

[243] atha sa puruṣaḥ pratyuvāca.
(85) bālab[u]ddhir ahaṃ āśīt*  pāpamitravāsānuga.
   kṛtaṃ me pāpakaṃ karma  kāmamattena {ca} ce(tasā
(86) k)[āma]s (ca) me (c)i(tas ta)/83r/sya  āgataṃ dārūnaṃ phalam.
   kṛtā me prānināṃ hi[m]sā  sāṃghikam ca vināsītam* ||
(87) kṛtaṃ me stūpabhedaṃ ca  praduṣṭenāntarātmanā.
   dauṣṭhulyam bhāṣitam vākyam  mātā me paritāpīta ||
(88) aparādhamḥ vijānāmi  svaśārīreṇa yat kṛtam.
   raurave naraṃkhe paśyāmi-  m-upapatti sudāruṇe. ||
(89) sāṃghāte vedanāṃ vetsyā  tathaiva ca pratāpane.
   mahāvīcāu kaṭukāṃ  anubhaviṣyāmi797 vedanām. ||
(90) mahāpadme ca naraṃ  krandiṣyāmi suduḥkhitāḥ
   vārā śataṃ kālasūtre  upapatsyāmi mahābhaye. ||

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797. F read anubhosiṣyāmi m.c.
91d. hatāś ca nārakā satvāḥ
yojanaṁśataṁ bhūyāḥ
praṇayanti mahābhyayaṁ.
B mahābhayeṇe, B om. 91a-d, the scribe jumps from 90d mahābhaye to
91d <mahābhaya>-m*; B -m* is written ṛ-ṇe by mistake.
91e, 91f. dvāraṁ te na labhisyaṁti
kṣuṁram tu nāma narakāṁ
prapadyanti mahābhayaṁ.
91g. śataṁ sahasraṁ koṁnāṁ
tais tasya bhidyaṁ gātraṁ
karmabhi dusktaraiś svakaiḥ
91h. vātakṣobhaḥ maḥāghorāḥ
anubhāvyāṁ mayā duḥkhāḥ
śrīmaṇa karṇapāṇiḥ.
91i. draksyaṁte sarvasatvāṁ me
artha parakyaādattāḥ
kāyaṁ duḥkhaprapiditaṁ.
91j. putrā duhitara mahāya
mātā pitā caiva mama
bhṛtā ca bhaginī tathā
gāvo bhṛtyaḥ paśuṁ tathā.
91k. dāsamkaraṁśa caiva
bhṛnten smṛtāḥ kukāryeṣu
rupyasauvarṇabhaṁjanaṁ.
91l. vastraṁ tathā susūkṣmaṁ
cavivictraṁ grhaṁ kṛtvā
gātraṁ ganghadakaṁ liptaṁ
91m. viṇās tūryāḥ parāhatya
grāmān ganghadakaṁ liptaṁ
mānaṁ ca bhaginī tu karṇatāḥ
t paśuṁ tathā.
91n. vātakṣobhaṁ maḥāghore
bhūktaṁ rasāṁ svādvanto
śrīmaṇa karṇapāṇiḥ.
91o. śīrṣe mālaś ca bhahovo
rūpeṇa bhṛmītaṁ cakṣuṣaṁ
cakṣutramāṇaṁ na vidyate.
91p. pāṇāṁ cakṣuṣaṁ hetor
śrotṛau hetuṁ ca me bhūyaḥ
mayādṛṣṭvā tu yat kṛtāṁ
bhūḥ vajraparāhatāḥ.
(91) hatāś ca nārakā satvāḥ
   yojanaṁnāṁ śataṁ bhūyaḥ
   punaḥ paśyanti taṁ bhayam*

(92) dvāran te na labhiṣyanti
   kṣūraṁ tu nāma narakāṁ
   prapadyanti mahābhayam* ||

(93) śataṁ sahasraṁ koṭināṁ
tais tasya bhidyante gātraṁ
   karmabhīḥ duṣkrtaṁ svakāṁ ||

(94) vātakśobhā mahāghorāḥ
   anubḥāvyā mayā duḥkhā
   sarvaṁ c(ch)in(da)nti taṁ tanum* anubhāvyāvāt
dharmahāma
ti taṁ tanum* 83v/ narake dhruvaṁ ||

(95) drakṣyanti sarvasatvāṁ me
   arthā parakṛyā adattā
kāyaṁ paramaduḥ[khita](m).
   mayā {ḥṛtā} veśmasya kāraṇāt*||

(96) putrā duhitarā mahyaṁ
   mātā pīta caiva mama
   bhrātā ca bhāgīṇī tathā.
   mitrajñātitaṇo pi ca. ||

(97) dāsakarmacarāś caiva
   bhrānto smy798 haṁ kukāryeṣu
   gāvo bhṛtyā paśus tathā.
   rupyasauvarṇabhājanaṁ||

(98) vastrais tathā susūkṣmaṁś ca
   sucititam gravḥ kṛtvā
   bhrāntaṁ kārāpante grhe.
   naranārisamākulaṁ. ||

(99) vīṇā tūryāṁ parāhatya
   gātraṁ gandhodakakair liptaṁ
   rataṁ me durdamaṁ maṇaḥ
   nahanāṁsahasraṁ pūjya ca. ||

(100) acetana śārīras tvaṁ
   na vidyate mama trātā
   kaścit satvaṁ punar bhavet* ||
   śarī reaparitāpane.

(101) vātakśobhā mahāghore
   bhuktvā rasā svāduvanto
   bhrānto smī tava kāraṇāt*
   jihvāya vidvidhāṁ tathā ||

(102) śīrse māḷāś ca bahavo
   rūpeṇa bhrāmitam cašuḥ
cakṣuṁ trānaṁ na vidyate. ||

(103) pāpānāṁ caśusūḍi hetur
   śrotahetuṁ ca me bhūyo
   mañyāḍṛś[tv]ā tu yat kṛtam
   bāhu vajra(parāhatāḥ) 800

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End of manuscript F. Therefore, only the text of manuscripts BD (cf. notes 1882, 2222, 2248 for manuscript C) with variants from manuscripts AEIK is presented in the following pages.

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798. F smṛ
799. F pyāpi
800. F vajra(parāhatāḥ), incipit lacuna, the end of the manuscript is lost; for the colophon of F cf. end of the Gilgit vulgate.

105 (Ms F)
(104) hastebhyah ktaaka baddha
griiviyaam muktiihriani
(105) jalaani krtvaa tatraiva
gutra ca vividh(i) ratna
(106) udairai ramito bhogair
sparsaam ca sukumaraam me
(107) naanaastraanaasyayabih
snato gandhodakair viisaidar
(108) karpuraacandanaa diviyair
kasturiikaaamayukto
(109) gandhavriskaatilena
maksiita panaa rum vastraam
(110) avatirya hastippisthad
raajaham iti manyami
(111) antaapruma vijanaami
nirparaadha mrgaya
(112) idrsam me krtam papaam
paramamsa may scaffold
(113) maranaam me na vijnaatam
balaubhir ahaam aisi
(114) agataam maranaam me dya
yuzam hi jnatayah sarve

anguliyebhiyamtrikaa;1997
padau caapi svalamktrau;1998
sauvarnaam saamsthitaam tatah
sauvarnakataakas tatha;1999
manasaambrahanair api.
trsnagrastena sevitaam.
kaya kridmapito maya.
gandhai caapi pralapatitah
dhupanai caapi dhupiterah
vasso varnakarah krtah;2003
sumanacaapakadibhiih
pravrtaam suksmakasikam*2005
asvaprste bhiruhyaa ca
jano me dhavate gratah
gite nrtyle suikisithah
hataa kaamdiis ca me mgaa
paralokam ajnaataa:
tato dukhham idam mama;2010
agamisayati darunam2011
chariraam2012 positaam maya.
kaasit trata na vidyate.2013
mukhaam me kiim nirikshatha.2014

me bhuya / vahv vajraam parahaataa.; D two vowels marked in D above pa in papaanama; I ma[y]a[dr]stvaa tu yat* krtama / srotahetua ca me bhuyo
1997. D amguliyebhiyamtrikaa;1 I amgulibhiis ca ya[m]tragah
1999. I tatraiva ... / saaawarmaam ... / gaatre ca vividh(i) ratna / sovarnakataakas tatha; B saams [t]uhitaam
2000. D udairai ramito bhogair / manasaambrahanair api. / sparsaam ca; I udare ramito bhogair / manasaobromhaner api. / sparsam va; B ma[r]naaam [gr]brahanair
2001. D kaya kridmapito maya. / snato gandhodakair viisaidair; B visa [t]dair
2002. DE karpuraacandanaa diviyai; E karpuraa,2 end of lacuna, continues from § 227; I divyaiah
2003. DE kasturiikaaamayukto / vasso varnakarah krtah
2004. I gandhavriskaatalena / suumanacaapakadibhiih
2005. D maksita panaa rum vastraam / prabhutaan suksamaksikam*; E maksita panaa rum vastraam / pravrtyaam
suksmakasikam*; I maksita panaa rum vastraam / pravrksa([m] suksmakasikam); B vastraam [v] pravr([a]i)taam, two vowels marked in B on va
2006. B hastip[sr]hada pistaad / t([s])vaprste bhiruhyaa ca; D avatirya hastipsthad / asvaprste bhiruhyataa; D om.
ca; E hastipshad / a ([s])vaprste (i.e. "-p[sr]hada aisha-"); I hastipsthad-a=d / asvaprste bhiruhyaa ca; on BHS prstaa
cf.: BHSDD s.v. prshti.
2007. B rajaha. m iti
2008. DE antaapruma vijanaami / gite nrtte (E nrtye) suikisithah (E o-te); I aantapurama vijanaami. / nrttagitausikstham[an]; B gite ny(l')tyee
2009. DE hataa kaamdena me mgaa; DE om. ca; I hataa; I om. kaamdiis ca me mgaa
2010. B paralokam ajnataa: [ta]; D paralokam ajnataa: [paramamssaa] maya bhuktaa / tato dukhham idam
mamaa; E dukhham; I om. 112a-d (I jumps from 111d hataa to 113b daruana).
2011. B agamisayati darunam; E agamisayati darunam*; I daruna; I om. maranam me na vijnaatam / agamisayati
2012. B balaubhir haaam aisi / chariraam; D vallavuddhir haam aisi / chariraam; E vallavuddhi-r haaam aisi-cc
/ chariraam; I balaubhir haaam aisi / sariraam; verse 113c = verse 85a.
2014. DE mukhaam me kiim nirikshathaa; I mukhaam mukha nirikshaat; I om. me

106 (Ms B)
(115) kasmād vastraṃ pāṭayadhvaṃ
ekṣān kasmād vikiratha
(116) pāṃśuṃ ca śīrṣe kṣipatha
jīvaṃ nāham 2018 vārītavyaḥ
(117) śārīraṃ me vrkabhojyaṃ
bhaviṣyaṃ pakṣīnāṃ ca
(118) maranārogaṃspraṣṭo
tathāpayoṣyaṃ bhaiṣajyāṃ
(119) yan me vaidyāḥ pradāsyanti 2024
sāmpratāṃ dharmabhaīṣajyāṃ
(120) mṛyaṭo 2026 mama dātavyāṃ
poṣyamāṇaṣaṃrīro yam
(121) pāpaskanḍham kim ākṣipya
supoṣito py ayaṃ kāyaḥ 2030
(122) putrā duhitaraṃ kim me
trāyadhvaṃ asmād rogāṃ me
(123) yūyāṃ hi putra duhitṛ
yuṣmākāṃ poṣanārthaḥ
(124) sāmpratāṃ maraṇaṃ prāptaṃ
jātīdurgatisaṃtrāstrā 2036

pralāpaś cāpi kimkṛtāḥ; 2015
raktam kim vā kariṣyati; 2016
uras tāḍāṃ karoṭha kim* 2017
pāpāt kim ruditenā 2019 vah
kurkurāṇāṃ ca vāyasāṃ 2020
vrthā puṣṭam ayaṃ tanuḥ 2021
jāyate pi sudāruṇāḥ 2022
yathāṃ mucyate bhavāt 2023
bhaiṣajyāṃ na tad isyate
kleśoravagīmocakaṃ* 2025
mā memaṃ samprayacchatha. 2027
avaśyaṃ nāṣam esyati. 2028
yat paścā duḥkhadāyakam* 2029
kṛtaṅhatvaṃ kariṣyati.
cakṣuṣa saṃnirūkṣatha: 2031
rudadhaṃ kī nirārthaṃ* 2032
kṛtaṅhā mama sāmpratāṃ 2033
parakāyaṃ maYa hṛtaṃ 2034
nirāsāṃ māṃ karoṭha kim* 2035
maraṇena ca pīḍitaḥ

2015. DE kasmād vastrāṃ pāṭayadhvaṃ (E o-ayase) / pralāpaś cāpi kimkṛtāḥ; I pralāpeś cāpi kimkṛtai; B kimkṛtaḥ
2016. D raktaka cā kariṣyati.; E keśaṃ kasmād vikiratha / raktam kim cā kariṣyasi.; I kaiśān* kasmād vikiratha. / raktah ki<ṃ> vā kariṣya[tha]
2017. DE pāṃśu ca śīre (E śīrṣe) kṣipatha; I (pāṃ)ṣuṃ ca śīre {pra}{kṣi}patha urus(!) tāḍāṃ kar<o>[tha]
2018. kim.; B śīrṣa
2019. B jīvaṃ naḥam; I jīvan nāham
2020. B pāpāt kim rudit<e>-na; DE pāpā kim ruditenā
2021. E śārīram me vrkā{d} bhoyaṃ; B kukkurāṇāṃ; I vāyasāṃ.
2022. D vrthā puṣṭam ayaṃ (or ayaś? ) tanuḥ; E vrthā puṣṭa maYa tanuḥ; I vrthā puṣṭaṃ ayaṃ tanuṃ
2023. B maraṇaṃraṣaṃsprṣto; I maraṇoraṃsasṛṣ(i){ṣṭo} jāyate. hi ma[dā]parah; D sudāruṇāṃ.; E sudāruṇāṃ∗
2024. I bhaiṣajyaṃ / mu[cye]m eto mahābhavyā.; I om. yathāṃmān
2025. D yan me vaidyāṃ pradāsyanti; I yaṃ vedyā pradāsyamti; I om. me
2026. I dharmāṃ bhaiṣajyaṃ; B klaśāravagīmocakaṃ*
2027. I {pa}ṃ mṛyaṭo
2028. B mā [n] mā [ā] emāṃ samprayacchatha.; two vowels are marked in B on ma; I māmēṃaṃ
2029. B yāṃ / aovāṣyaṃ nā<śam> esyatii.; E aवāṣyaṃ nāśam iṣyatii; (; E end of manuscript.
2030. I yat* paścā duḥkhadāyakaṃ; D duḥkhadāyakam*
2031. B <su>poṣito py ayaṃ kāyaḥ; D poṣito me pṛyaṃ kāyaḥ; I supoṣito hy ayaṃ kāyaḥ
2032. D putrā duhitaraṃ kim me / caṃkṣuṣa saṃniruṣatha; I putrā duhitaraṃ kim<ṃ> me / caṃkṣuṣa
2033. I ruḍaḥvaṃ kim nirārthaṃ
dyūyāṃ hi putra duhitṛ / ... sāmpratāṃ.; I yūyāṃ hi putra duhitṛ.; kṛtaṅhā mama sāmpratāṃ
2034. I yuṣmākāṃ pōraṇāḥya(ā)ḥ; B poṣaṇā<ṛthā>ya; D hṛtam*
2035. D sāmpratāṃ maraṇaṃ prāpto {haṃ} / nirāsāṃ māṃ karoṭha kim*; B mā
2036. D jātīdurgatisaṃtrāstrāhο
(125) vedanāsaṃjñāsaṃskārāḥ 2037 sparśaṃ paramavedanāḥ
tṛṣṇāyā bhṛmyate bālaḥ 2038 prāpnoti kaṭuṃkaṃ phalaṃ.\footnote{2037}  
(126) śokabandhanam 2040 apy atra  
alpapunyaṃ tu māṃ jñātvā 2041 jātasya viśame kule:  
(127) dānasīlaparibṛṣaṭo 2042 dharmāc 2042 café paṇāmukhaḥ  
punarbhavaṃ na jānīte 2043 klesoragaviśārditā 2044  
(128) bhṛmyate vidyāya bālo 2045 yatra mokṣaṃ na vidyate.  
mokṣārthaṃ na vijñānī 2046 bhṛntah pāpam karoti ca.  
(129) klesaś ca bhṛmyate bālo 2047 nityaṃ vyāksiptamānasah ||  
dahyate hy agnīnā dīptaḥ  
kāyo vividhābandhanaḥ 2047  
(130) vibhrānto bhramate kāyo 2048 yatra saukhyāṃ na vidyate.  
tac ca saukhyāṃ na jānīti 2048  
(131) buddhānāṃ sukhadam kṣetraṃ 2049 dharmacakraṃ mahāgadām 2050  
śilāṃ ca satyaṃ śīlānāṃ  
brahmaghoṣās tathāgata. ||2051  

[244] atha khalu bhagavān bhaisajyasaṃ bhodhisatvaṃ mahāsatvaṃ 2052 āmantryaśād avocat 2053 evam ca bhaisajyasena satvā maraṇākāle 2054 paridevanti. na hi teśaṃ kaḍīt trāṭā bhavisyatī anyatra sukrūṭaṃ karmanāṃ 2055 phalavipākam ca gāthā cemā bhāṣate. ||2056  

(132) kṛtvā tu pāpakaṃ karma 2057 narakeśu patanti hi  
bhumjante 2057 cīmaraṃ 2058 taptam  
pīvante lohāpānakam 2059

\footnote{2037} \footnote{2038} \footnote{2039} \footnote{2040} \footnote{2041} \footnote{2042} \footnote{2043} \footnote{2044} \footnote{2045} \footnote{2046} \footnote{2047} \footnote{2048} \footnote{2049} \footnote{2050} \footnote{2051} \footnote{2052} \footnote{2053} \footnote{2054} \footnote{2055} \footnote{2056}
(133) kāyebho yo varṣate ūgāraṁ
dahyaty esāṁ tacz harīraṁ

dagdhaḥ krandanti dārūṇaṁ*2060

(134) na vijānanti saukhyāni
bālo bhramat adharmaneṇa2062

dharmam ca na vijānate

(135) śraddhāśīlana sampannāḥ
mitrāṁ bhajati kalyāṇaṁ

prajñāyukto mahātapāḥ2063
śīghram bhoti tathāgataḥ2064

(136) vīryaṁ ārabhate śreyaṁ
dēṣeta kusalam dharmaṁ

buddhalokopapattaye2065

(137) maitrāṁ cīttaṁ samāpanno
śrutvaivāṁ bhaiṣajyāsena

brahmacaryaparāyaṇaḥ2066
pratipattiparo bhavet*2068

(138) vimuktidarśanaṁ buddhāṁ
lokasya mātāpitarāṁ

ghuṣṭaśabdaṁ vināyakaṁ2069

(139) kalyāṇamitrāṁ paramāṁ
dharma loke2072 śrṇvantī ye

tē bhontī buddhāḥ sugataṁ narottamaḥ2074

(140) lokanāthā bhavantye etc2075
śāntebho buddhakṣetrebhyo

sarvasvatvapramokakāḥ

ye bhavanti sāguravāḥ ||

2060. I kāyebhō yo [va]ṛṣate asmāraṁ / dagdhaḥ krandanti dārūṇaṁ; H ṣgāraṁ / dagdhaḥ krandanti dā[ṛ]u(n)am; D dagdhaḥ kramändanti dārūṇaṁ:
2061. B dahyaty esāṁ ta śarīraṁ na[n]aśekmin; D dahyanteśāṁ tacz haraṁ; I dahyaty esāṁ tacz harīraṁ / nara[k<e>s]min; H śa[ri]raṁ naraśekmin maḥābhaye
2063. I sampannāḥ; H prajñāyukto maḥātapāḥ, end of fragment
2064. D śīghram bhoti tathāgataṁ*
2065. I vīryam āraḥ<bc[ha]te śre<yaṁ>; D vuddhaloke papattaye:
2066. I dharma / sarvasa[sa]tvaparigrahaṁ; D sarvasvaṁtapagrahaṁ.
2068. D prabhavante(!) parobhavet*; B bhavete
2069. D vimuktidarśanaṁ vu<d[ḍha]m> / yu(!)ṣṭa {e} śavdaṁ vināyakaṁ*; I vimuktidarśanaṁ* buddhām / ayu(!)ṣṭaśabdaṁ vināyakaṁ
2070. I bhodhicittāṁ tad ucyamte.
2071. D kalpenimitraṁ; B su<du>śkaraṁ; I sudu(ška)bhaṁ (!?)
2072. B yo deśayeta {i}ha / dharma; D yo deśayati {i}ha / dharmma; I yo deśayita. / {i}ha / dharma loke.
2073. I śṛṇva<ṃ>ti ye / gorava buddhaśasanaṁ
2074. 139e: meter: Jagafī; D te bho bhavaṁntī buddhā sugataḥ {n} narottamaṁ; I te bhontī buddhā sugataḥ anuttaraṁ
2075. D lokanāthā bhavant<y>ete

109 (Ms B)
[245] atha khalu bhaisajyaseno bodhisatvo mahāsatvo bhagavatam etad avocat* kim idaṃ bhagavan prthivī kampati samprakampati. 2076 evam ukte bhagavān bhaisajyasenañ 2077 bodhisatvam mahāsatvam etad avocat* vyavalokyaya bhaisajyasena kim paśyasi. vyavalokitaṃ bhaisajyasenena bodhisatvena mahāsatvena. atha tāvad eva caturbhyo digbyhaḥ paśyati. prthivī vivaramaḥ dadāti. prthivyā vivṛtayaṃ paśyati. prthivivivarbhya 2078 viṁsati koṭyo manusyañāṃ jāyante. 2079 adhastad diśi viṁsati koṭyo manusyañāṃ jāyante. 2080 urydvāyāṃ diśāyāṃ 2081 paṁcavimśati koṭyo manusyañāṃ jāyante.

[246] atha te daharāḥ satvā vyavalokyaya bhagavatam etad avocan* katame bhagavann iha 2082 jātā.

bhagavān āha. paśyatha yūyaṃ ime janakāyāḥ 2083 ta āhuḥ paśyāmo bhagavān 2084 bhagavān āha. ime janakāyā yuşmākam sakhāya jātāḥ. 2085 ta āhuḥ eteśām api bhagavat satvānāṃ maraṇāṃ bhavisyatī. 2086 bhagavān āha: evam etan mārṣāḥ sarvasatvānāṃ api maraṇāḥ bhavisyatī. 2087

[247] atha te pūrvimakaḥ satvā 2088 daharāḥ ye prathamataram utpannās 2089 te yena bhagavāms tenāṃjaliṃ praṇamayaśa 2090 bhagavatam etad avocan* notsahāmo vayaṃ punar bhagavam jātiṃ maraṇaṃ ca draṣṭum* 2091

bhagavān āha. tat kim yūyaṃ utsaahata vṛvyavalalabdham* ta āhuḥ tathāgataṃ 2092 sam Mukhaṃ paśyemṛḥ tasya ca sakāṣād dharmaśravaṇaṃ 2093 mṛṣṭaṃ manāpaṃ śṛṇyāmaḥ tathāgaṭaśrāvakasaṃghaḥ ca niśaṇṭāṃ paśyemaḥ bodhisatvān mahardhiṇān mahānubhāvān paśyemaḥ iḍṛṣaṃ ca bhagavan notsahāmo jātiṃ maraṇaṃ ca draṣṭum* 2094

2076. I bhagavan* prthivī kampati; I om. samprakampati.
2077. B bhagavā bhaiśaṭajayasenaḥ; I bhagavān* bhaisajyasenaḥ
2078. B atha tāvad caturbhyo; B om. eva; I caturbhyo digbyhaḥ paśyāmi. prthivī vivarati. prthivī vivṛtya paśyati prthivīvivarbhya; I om. atha tāvad eva & dadāti; D prthivīvivarbhya
2079. I viṁsati koṭyo manusyañāṃ jāyante. ||
2080. D adhastām diśi; I adhastā diśī viṃśati koṭrī manusyañāṃ jāyante ||; I always koṭrī & jāyante in this paragraph.
2081. B diśī [yāṃ]; I urdhvāyāṃ diśāyāṃ
2082. B katame bhagavan iha; I ke ime bhagavan* {n} iha
2083. B yū [yaṃ]yam ime janakāyāḥ
2084. I paśyāma bhagavān*
2085. I ime janakāyāḥ yuşmākam sakhāya jātāḥ.
2086. I bhavisyatī; I om. bhagavan & iti
2087. D evam eta mārṣā; I evam eva mārṣā sarvasatvānāṃ maraṇāḥ bhavisyatī ||; I om. etan & api
2088. I pūrvakaṇṭḥ* satvā
d S. B. Daharāḥ paḍa ye prathamataram utpannāḥ; I daharāḥ ye prathamataram utpannāḥ; D prathamam
d S. D tenāṃjaliṃ praṇamayaśa; D tenāṃjaliṃ praṇaṃjāmya
d S. I vayaṃ bhagavan* punar jātiṃ {n} maraṇaṃ ca draṣṭum.; D draṣṭum
2091. I tat* kim yūyaṃ utsaha.thi vṛya> {va}balalabdham. ta āhuḥ tathā tāḥa ga(ama)na
2092. I paśyāṃḥ tato dharmaśrāvakaraṇam; I om. tasya ca sakāṣād
d S. D tathāgaṭaśrāvakasaṃghaḥ ca niśaṇṭaṃ paḍa>ṣyeṣaḥ (instead of ṣaḥ read ṣaḥ) iḍṛṣaṃ ca bhagavan notsahāmo jātiṃ maraṇaṃ ca draṣṭum;; D om. bodhisatvān mahardhiṇān mahānubhāvān paśyemaḥ; I tathāgaṭaśrāvakasaṃgha saṃniśaṇṭaṃ paśyemaḥ bodhisatvān mahardhiṇān mahānubhāvāṃ paśyemaḥ iḍṛṣaṃ bhagavāṃ tato se saḥahmo jātiṃ ma {m[a]}raṇaṃ ca draṣṭum;; I om. ca & ca

110 (Ms B)
[248] atha khalu bhaissajyaseno bodhisatvo mahāsatvo ṭṛddhibalenotthāyāsanat śārdham taiḥ pamicabhī bodhīsatvaśataiḥ te sarve ṭṛddhyā utthāyopary antarikṣe cāṅkramanti. paryāṃkaḥ ca badhāvā dhiyāyanti.2055 teṣāṃ sarvakāyebhyaḥ śīṃhā nīṃkraṃanti. vyāghṛā nīṃkraṃanti.2056 vyādā nīṃkraṃanti. hastino nīṃkraṃanti. mahāṛddhibhikurvitāni darśayanti. parvateṣu ca paryāṃkaḥ badhāvā nīśidanta.2057 viṁśatīr yojanasahasrāni ārdhvam āruhanti. daśa koṣṭhasastraṇī candraṃsūryāṇi-m-avatarantī.2058

[249] atha khalu te daharāḥ satvā2059 bhagavantam etad avocan* ko bhagavan hetuḥ kaḥ pratyayo mahārāṣṭryāvabhāsasya mahāc ca ṭṛddhibhikurvitā2060 loke prādurbhūtāḥ bhagavān āha. paśyatha kulaḥputraḥ etau candraṃsūryaḥ prādurbhūtāu. 2101 ta āhū. paśyāmo bhadanta bhagavan paśyāmo bhadanta sugata:2102 bhagavān āha. eṣa bodhisatvāḥ svakāyād rasmyā{vaḥ} bhāso ṭṛddhiprāthināyaḥ ca darṣitaṃ sandarśaytvaḥ satvānān dharman deśayanti.2103 bhuvanahitāya bhuvanasukhāya2104 lokānukampyai mahato2105 janakāyasyārthāya hitāya sukhāya devānām ca manusyānām ca ihaiva te māṇusyake kāye 2106 vīryabalam upadarśaytvaḥ ādṛṣṭāṃ ṭṛddhibalam upadarśayanti.2107 āha. deśayatu bhagavān rasmyāvabhāsaprādurbhāvāya dharman*2108

2055. ṭṛddhibalenotthāyāsanat yāḥ(?)ṛdhamaṃ pamicabhī vodhisatvaśataiḥ te sarve ṭṛddhyā utthāyopary antarikṣe cāṅkramanti. paryāṃkaḥ ca badhāvā dhiyāyanti; D om. taiḥ; I ṭṛddhibalenotthāyā śārdham taiḥ pamicabhī bodhīsatvāḥ satā. te sarve ṭṛddhyād utthāyā upary antarikṣe cāṅkramanti. paryāṃkaḥ badhāvā ca dhyāyanti. ; I om. āsanat; B tai sarve
2056. B śīṃhā nīṃkraṃanti. vyāghṛā nīṃkraṃanti; DI nīṃkraṃanti. (I oṃ-miti), so in all four instances; I śīṃhā nīṃkraṃanti vyāghṛā nīṃkraṃanti
2057. I mahāṛddhibhikurvān* darshaya<ṃ-ṅ-ti. parvateṣu paryāṃkaḥ badhāvā nīśidantā; I om. ca; D paryāṃkaḥ
2058. I viśatīr yojanasahasrāni ārdhvam āruhanti. daśa koṣṭhasastraṇā ca<ṃ-ṅ>drasūryāṇāṃ avatarantā. |
2059. D ddaharā satvā»
2100. D hetu kaḥ pratyayo mahārāṣṭryāvabhāsasya mahāc ca ṭṛddhibhikurvitā; I bhagavan* hetuḥ kaḥ pratyayo mahārāṣṭryāvabhāsmaḥ ca ṭṛddhibhikurvitā; B mahārāṣṭryābhavāsasya; K end of lacuna )mahac ca ṭṛddhibhikurvit(tā), continues from § 225. 2101. I paśyātha yūyaṃ kulaputraḥ eto candraṃsūryaḥ prādurbhūtāu.; K paśyātha yūyaṃ (kulaputraḥ eto candraṃsūryaḥ prāduḥ(ṛbhḥ)ūtāu); D kulaputtra
2102. IK ta āhūḥ paśyāmi (K oṃ-ma) bhagavan* paśyāmi (K oṃ-ma) sugata; IK om. bhadanta & bhadanta; B bhagavā; D om. bhadanta sugata;
2103. B sandarśitvā; IK bodhisatvā śvākāyāṃd rasmyāvabhāsā (K bodhisatvai...) rasmyāvabhāsā) ruddhīprāthināyaḥ (K ṭṛdhi-...) ca darṣitaṃ darśaytvaḥ (K ca) satvānāṃ dharmaṃ deśayanti.; IK om. san-; D ruddhīprāthināyaḥ ... satvān dharmaṃ deśayati
2104. B bahus(ja/nas)ūkyaḥ
2105. BD lokānukampyaiḥ{ṛ} mahato (D mmahato); IK lokānukampyaiḥ mahato
2106. IK ihai<ṃ> te māṇusyake kāye (K kāyai)
2107. D ṭṛddhim valam upadarśayantā; I ādṛṣṭā ṭṛddhibalam upadarśayantā.; K upadarśayantā.
2108. D deśayatu bhagavāṃd(ḥ)! rasmyāvabhāsaprādurbhāvāya dharman*; BIK deśayatu bhagavān (I oṃ-vad!) rasmyāvabhāsaprādurbhāvāya dharman* || (I dharman)
[250] evam ukte bhagavān bhaiṣajyasaṇenaḥ bodhisatveḥmahāsatveḥ etat avacuṣyaṃ tvaṃ bhaiṣajyasaṇenaḥ trisāhasramahāsāhasroḥ lokadhātuḥ ṣaḍvikāraṃ prakampitaḥ āha. paśyāmi bhagavān paśyāmi sugata. tasya mama bhagavann evam abhavad ya tv ahaṃ tathāgatam etam arthaṃ paripṛccheyam.∗

bhagavān āha. prceca tvaṃ bhaiṣajyasaṇenaḥ yad ya evākāṃkṣasyaḥ aham te tasya tasyaiva praṃsāya vyaśkaraṇena cittaṃ ārādhayaṣyāmi nirdesayāmi vibhajisyāmi. bhaiṣajyasaṇenaḥ yad aṭṭāṅgatapratyuṭtanepī adhvasu tat sarvaṃ dārasyāṣyāmi. āha. deṣayatu me bhagavān kaukṛtyavinodanārthaṃ. ihāham bhagavān paśyāmi tathāgatam caturasṭiḥbhīṃ devaprasahasraḥ parivṛṭtaṃ caturasṭiḥbhīṃ koṭiśahasraḥ bodhisatvaḥ parivṛṭtaṃ dvādasaḥbhīṃ koṭiśahasraḥ nāgarājāḥ parivṛṭtaṃ..astādaḥsaḥbhīṃ koṭiśahasraḥ bhūtānāṃ parivṛṭtaṃ paṃcaviṃśatibhīṃ koṭiśahasraḥ praptiṣcācaḥ parivṛṭtaṃ.

[251] bhagavān āha. nānem ete bhaiṣajyasaṇenaḥ satvāḥ ya iha parśadā mamāṃtikāṃ sannipatitāḥ sannīṣāṇañā dharmāsvaṇāya. ta ete bhaiṣajyasaṇedāyaiva samśāraṃ paścānmuḥkāṃ kariṣyanti. adyaiva daśabhuṃipratībhino bhaviṣyanti. daśabhuṃipratīṣṭhitā nirvāṇa-dhātuḥ anunāṣyaṃ. sarvasatvahitaśiṇaḥ jārāmaṇaparimokṣaṇārthaḥ kṛtadhammāḥ sukhaḥvahāḥ klesāpaśaṃ nirjītvā prāpsyaṃ buddhaḥsaṇanāṃ.

2109. I bhagavān* bodhisatvaḥ; I om. bhaiṣajyasaṇenaḥ; K bhagavān* bhaiṣajyasaṇenaḥ bodhisatvaḥ
2110. B trisāhasramahāḥ [r]ḥaṣroḥ; D trisāhasramahāsahasroḥ; IK trisāhasramahāsahaḥ
2111. IK paśyāmi bhagavān*
2112. B tasya mama bhagavann evaṃ <m a> bhavade ya tv ahaṃ tathāgatam etam arthaṃ paripṛ<che>yaṃ.; D tasya mama bhagavann yeva {bhagavam}ṃ abhavaḥ dya tv ahaṃ tathāgatam etam a{ma}rthaṃ paripṛccheyaṃ.; IK tasya mametad (K mamitaṭ) abhavati* (K 0-vad) ya tv ahaṃ tathāgatam; IK om. bhagavann evaṃ
2113. D prceca tvaṃ bhaiṣajyasaṇenaḥ yad ya<d> evaṃ kāṃkṣasya; IK prceca bhaiṣajyasaṃ ca yad evākāṃkṣasya; IK om. tvaṃ
2114. B tasya tasyevo praṇasāya vyaśkaraṇena cicitatā| mīr慑ṣaḥ ahaḥārāhyāṣyāmi; I tasyevo prṣyāya praṇasāya vyaśkaraṇena cittaḥ (mīrṣaḥ ahaḥārāhyāṣyāmi; K tasyaiva prṣyāya praṇasāya vyaśkaraṇena cittaṃ ārādhyaṣyāmi
2115. D om. nirdesayāmi vibhajisyāmi. ... sarvam dārasyāṣyāmi.
2116. D deṣayatu bhagavān lāy(ā)r<tya>vinodanārthaḥ. ihaḥham bhagavāṇaṃ paśyāmi tathāgatam. caturasṭiḥbhīṃ devaprasahasraḥ. parivṛṭtaṃ; D om. me; IK deṣayatu (K deṣay-tya) me bhagavān* kaukṛtyavinodanārthaḥ. (K kau-0) paśyāmi bhagavān*s (K 0-van* tathāgataḥ K 0-gataḥ) caturasṭiḥbhīṃ (K 0-bhiḥ) devaprasahasraḥ parivṛṭtaḥ (K parivṛṭtaṃ); IK om. ihaḥham
2117. D caturasṭiḥbhīṃ koṭiśahasraḥ; IK koṭiśahasraḥ (K 0-sahasraḥ) bodhisatvānāṃ parivṛṭtaṃ;
2118. D dvādasaḥbhīṃ koṭiśahasraḥ. nāgarājāḥ parivṛṭtaṃ.; I dvādasaḥbhīṃ koṭiśahasraḥ {bodhisatvānāṃ parivṛṭtaḥ dvādasaḥbhīṃ koṭiśahasraḥ} nāgarājāḥ parivṛṭtaṃ.; K parivṛṭtaṃ*
2119. B astādaḥsaḥbhīṃ koṭiśahasraḥ; IK astādaḥsaḥbhīṃ koṭiśahasraḥ;
2120. D bhūtānāṃ parivṛṭtaṃ paṃcaviṃśatibhīṃ koṭiśahasraḥ praptiṣcācaḥ parivṛṭtaṃ.; I paṃcaviṃśatibhīṃ koṭiśahasraḥ praptiṣcācaḥ; K lacuna.
2121. I nya(ṇ) mīrṣaḥ as na(ṃ)nam ete; D bhaiṣajyasaṇenaḥ sa(ṃ) tvāgatā. ya iha
2122. B parṣadā mamāṃtikā sannipatitāḥ sannīṣāṇañā; K parṣadā mamāṃtikā saṃnipatitāḥ sannīṣāṇañā (K sannipatitāḥ (saṃnipatitāḥ))
2123. D 0-saṇḍhaivaṃ saṃśā-tṛṣaḥ paścānmuḥkāṃ kariṣyanti.; I saṃśārātī paścānmuḥkāṃ kariṣya<ṃ>.ti.
2124. I anupāpsyaṃte. sarvasatvaparimokṣaṇārthaḥ. kṛtadhammokṣahvāḥ.; IK om. 0-hatiṣaṇāḥ & jārāmarāṇaḥ 0; K (anupāps) (anti. sarvaḥ) sa(ṃ)tv(āhiṣi)ṇaḥ jārāmarāṇaparimokṣaṇārthaḥ (ṛ)ḥ(āya, lacuna; D kṛtadhammokṣahvāḥ.
2125. I klesāpaśaṃ ca varjītvā prāpsyaṃte śa<ṃ>taṃ buddhaḥsaṇanāṃ (originally slokapada(?)); sarvasatvahitaśiṇaḥ // klesāpaśaṃ ca varjītvā prāṣyasante buddhaḥsaṇanāṃ

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āha. kim ete bhagavan satvā bahūni satvasthānāni nānāvicitraīḥ karmabhir utpannānī. 2126 te bhagavantaṁ parīvṛtyāvasthitāni 2127 bhagavāṃ āha. śṛṇu bhaisajyasena. āha ca. 2128

(141) mūḍhāḥ satvā na jānanti kuto mokṣo bhaviṣyatī. 2129
bhahavo navakāḥ satvāḥ adya prāpṣyanti dhāraṇīṃ* 2130
(142) jñāsyante te sarvadharmanām bhūmaya daśa prāpṣyanti prāptyate daśabhumīṃ 2131 buddhakṛtyam kriṣyataḥ 2132
bhāṃ jalin prājali 2133
(143) vartisyanti dharmacakram ramanāṃ śāsanaḥ mahāṃ dharmaśabdaparāhataḥ 2134 yaṇa satvāḥ samāgataḥ 2135
(144) devanāgaś ca pretā ca dharmaśaṃkhaṇaprāpyaṃ 2136 asurāḥ ca sudārūṇāḥ
bhāṃ jalin prājali 2137
(145) dharmaśeruddāharaṃ dharmaśaṃkhaṇaprāpyaṃ 2138 yathā prāptaḥ tathāgataḥ. || 2140
(146) dharmaṃ prāpṣyanti adyeme advaisāṃ navasatvānāṃ vīryasthāno bhaviṣyatī. 2139
(147) gurubhārō bhagavan kāyo dāruṇaḥ ca mahābhaya. 2143
samsāre yena vaṃcyāmaḥ paryantam avijānakāḥ 2144
(148) mārgan tu na vijānāmo mārgam eva na drśyate. 2145
andhahhūta vayaṃ nātha asmākaṃ kuru samgrahām. 2146

2126. IK kim etāni (K ete) bhagavan* bahūni satvasthānāni. vicitraīḥ (I o-trai) karmabhir utpannānī. (I ṣ-paṛṇā; I om. satvā & nānā.)
2127. D parīvṛtyāvasthitāni; I bhagavantaṁ parīvṛtyā sthitāni; I om. te & ava.; K lacuna.
2128. IK om. āha ca.
2129. B kuto mokṣaṁ bhaviṣyati; K kuto mokṣaṁ bhaviṣyaṇī.
2130. B jñāsyantī ete sarvadharma; BK jñāsyantī ete sarvadharmanām*
2131. B dharmaṃ dhāraṇīṃ.
2132. B jñāsyanti ete sarvadharma; BK jñāsyantī ete sarvadharmanām* 2130
2133. I bhūmaya daśa prāpyaṭhā / śu(!)dhakṛtyaḥ k<ar>i isyatha; K bhūmaya daśa prāpṣyaṇī. /
2134. A vartisyantī dharmacakram/aḥ(ṇ); dharmavarṣaḥ(m) pravṛtisūḥ, end of lacuna, continues from § 239; D vartisyantī dharmaṃcakram / dharmavarṣaḥ pravṛtisūḥ.; I varṣiyantīte dharmavarṣaḥ / dharmacakram pravṛtīṣ.(1)
2135. A ramanāṃ sāsanaḥ mahāṃ / yena <satvā> samāgataḥ.; D mayyaṃ
2136. B devā nāgāḥ
2137. A daśabhumīṃ pratiṣṭhate / dharmaśabdaparāhataḥ
2138. A dharmaṃcakram udāharaḥ.; D dharmanāṃkhaṇam prāpyaṇīṃ.
2139. A advaisāṃ nava [ka] satvānāṃ / vīryasthāno bhaviṣyati; I adyeṣāṃ na <va> satvānāṃ; D vīryasthāno
2140. A (dharmanāṃ prāpṣyaṇī) adyaime / yathā prāptas tathāgataḥ ||; D dharmanaṃ prāpṣyanī adyaime; K (dharmanāṃ prāpṣyaṇī<ṃ>ti adyeme
2141. AIK athā (K khalu) paṃcāmāṭrīni (I paṅca{ṇ} māṭrīni) sahasrāni (K om. sahasrāni) daharāṇāṃ
2142. D parīvṛtyāvasthitāni; I bhagavantaṁ parīvṛtyā sthitāni; I om. te & ava.; K lacuna.
2143. A gurubhāro bhagavāṃ kāyo / dāruṇaḥ ca mahābhayaḥ;; IK bhagavan*
2144. A saṃsārā yāyāmaḥ / paryantam a<vj-jānakā; D vacyāma; I avijāna[tah]
2145. D mārgam eva na drśyate.; I om. na
2146. A andhahhūtā vayaṃ nāthā; B andhahhūtā vayaḥ nāthā / asmākaṃ kuru samgrahām; K samgrahām*
(149) adhyēśāma vayaṁ vīra dharman deśaya nāyaka:
     alpaprajñā vayaṁ jātā anabhijñāḥ sukhasya hi:
(150) dharman deśaya asmākaṁ dūlkhaṁ mocaya dārunāt* syād asmād buddhadasaṁanāṁ* ||
     yatra yatrapadyeṁaḥ 2149 2150
[253] atha khulu bhaisajyaseno bodhisatvo mahāsatvo yena te dahrā satvās
tenopasamkrāmād upasamkrāmayaṁ tāṁ dahrāṁ satvān gāthāyā adhyābhāṣaṁ: ||2151
(151) bhūmjadhiṁ bhōjanāṁ yūyaṁ pivaṁ ṛasaṁ adbhutaṁ*2152
daṁ ṛṣyaṁvahāyaṁ ta āhuṁ2153
ta āhuṁ2153
(152) bhadanta sthavira kas tvaṁ na jāṇīmo2154 vayaṁ tava:
     prāsādikas tvaṁ paśyāmaṁ2155 śantarūpaṁ mahāyāsaṁ;
(153) muktaṁ narakatīrtyakṣuḥ yathā jagati śobhaṁ;
     śantas te sarvapāpānī pretalokān mahābhayāt*2157
(154) paśyāma haste karakaṁ tejārāśau viveṣṭitaṁ;
     sūtraṁ ratnāmayaṁ kāye saptaratnaṁvitaṁ*2159
(155) prativodhūṁ na saktā sma pānena svādunā na ca.
     bhaktena kāryaṁ nāṃśakāṁ saṅkara:2160
(156) bhaktād uccāra sambhavatī2162 raktān māṃsaṁ ca saṁbhavet*2163
     śoṁitaṁ ca rasād bhavati pānāṁ caiva saṁsaṁkṛtaṁ:2164
(157) nāṃśakāṁ bhōjanāṁ kāryaṁ paṭṭapaṭṭakasaṁhitā:2165
     vastraṇī naiva sūkṣmaṁ.

2147. A adhyēśāma vayaṁ tubhyāṁ / dharman deśa<ya> nāyaka; B dharman deśaya kā(抵抗力)ya; C dharmmaṁ
dēsaṁ nāyaka.; I dharman deśaya nāyaka. K dharman deśaya nāyaka [m]
2148. K jāta; D anabhijñā; A] sukhasya hi.
2149. I dharman deśaya asmākaṁ; A dūlkhaṁ mocaya dārunāt; D dūlkhaṁ mocaya dārunūt
2150. D yattra yattropapadyēma / syād asmād vuddhadasaṁāṁ; A syād asmād buddhadasaṁāṁ*; I syād
asmād* buddhadasaṁāṁ ||
2151. AIK bodhisatvo mahāsatva (IK o-tvo) yena (IK te) dahrā satvās (I o TV {h|s}; K o-tvāh) tenopasamkrānta-d-upasamkrāmyaitad (IK tenopasamkrāmad upasam-*) avovat*; AIK om. tān dahrāṁ satvān
gāthāyā adhyābhāṣaṁ; D bodhi<satvo> mahāsatva ... tān da{nda} harān satvān gāthāyā adhyābhāṣaṁ; B satvān gāthāyā; B dahāraāṁ
2152. I adbhutaṁ; K lacuna
2153. AI āha; K āhuḥ; Ī om. ta
2154. B bhavanta sthavira kas tvaṁ / na jāṁno
2155. A prāsādikas tvaṁ paśyāmaḥ; I prāsādikam tvaṁ paśyāmāḥ; K lacuna.
2156. B śantarūpaṁ mahāyāsaṁ; D śāky(′)arūpaṁ mahāyāsaṁ
2157. A muktaṁ narakaṁ tīryakṣu / pretalokā mahābhayāt*; D pretalokān mahād [bhaya]yāt*; K [pretalok]ān*
mahābhayāt*
2158. A śaṁtās te sarvapāpānī / yathā jagati śobhaṁ.
2159. K (pa)jāyāma haste ka(karaṁ), incipit lacuna continues verse 161d; AD saptaratnasamanvitaṁ
2160. A sūtraṁ ratnāmayaṁ kāye / tejārāśau viveṣṭi| roofs|; B sūtraṁ ratnāmayaṁ kāye / tejārāśau (rā) | viveṣṭi| roofs|; I sūtraṁ ratnāmayaṁ kāye / tejārāśau viveṣṭiṁ.
2161. D śāntāv(y)ākva| roofs| te vaca.
2162. A bhaktād uccāra sambhavatī; B bhaktād uccāra saṁbhavatī; I bhuktā ye uccārā saṁbhavatī; saṁbhavatī
read m.c. saṁbho
ti
2163. A śoṁitaṁ ca rasād bhavati (bhavati read m.c. bhoṭi) / raktān mā<ś>māṁ saṁ tahāva ca; I raktān mā<ś>māṁ
tattheva ca; AI om. saṁbhavet*; read raktān māṃsād (?)
2164. A pānenaivā {ca} saṁsaṁkṛtaṁ; I pānāṁ naiva saṁsaṁkṛtaṁ
2165. A paṭṭapaṭṭakasaṁhitaḥ; B paṭṭāḥ(ḥ)pāṭṭakasaṁhitaḥ; D paṭṭakasaṁhita neva. (unmetrical, read na ca); I paṭṭāpaṭṭaka<s<ś>hitām:

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(158) kaṭakāś ca na sauvanrāḥ
āṅguliyaṁ naiva karyanā

(159) jīvitair arthikāś ca smā
dharmadānena

(160) kalyāṇamitrātā kāryā
cakravartī marisyaṇti

(161) na putrāḥ prṣṭhatō yaṃti
saptarāṇī nivartyante

(162) saṁnnipātya bahujano
purataś ca na dhāvante

(163) ekajamnirajāno
kṛtvā pāpāṇi karmāṇi

(164) caturdīṣaṁ paryānvītā
yāsyate kva ca sā rddhir

(165) mṛtā rddhim na śaknontī
sthirāv śṛṇvusva asmākaṃ
dvayate kva ca sā rddhir

(166) kāṃkṣāma darśanaṃ tasya
nāṃkāṃvīdyate mātā
dvayate kva ca sā rddhir

(167) saiva lokagurur mātā
candaś ca sūryaś ca

kāryāṁ muktilatā na ca:
sarve te nityadirmanāḥ
na ca gacchāna durṣṭikām*
na devānaṁ sukhaṁ api.
tyaṅtva dvipāṇaṁ suśobhanām,
na rājyaṁ cakravartināṁ.
na bhāryā na ca dhūtarāḥ
nāpi yāsyantī prṛṣṭhataḥ
da ca yāsyantī prṛṣṭhataḥ
tva bhūyo na varaṭī.
bhrāmitānīyāyā bahu:
rauravaṁ prapaṭantī te.
saptaratnāṁ mahardhikaiḥ
yaddā vatsyāti raurave.
yatra bhūmīṁ na vidyate
gaccha yena tathāgataḥ
tmaṃpiṭor yathāiva hi.
piṭa caiva tathāgataḥ
kṣemāṃgāpaparāśakaḥ

2166. A kāryā; B kāryāḥ [rāyā; D sauvarña
2167. AB āṅguliyaṁ na ca me kārayaḥ / sarve te nityadharmināḥ (A <nitya>); AB unmetrical, read {me}?; D āṅguliyaṁ na ca me kārayaḥ / sarve te nityadharmināḥ; I āṅguliyaṁ naiva kārayaḥ / sarve te anityadharmināḥ
2168. DI jīvitair arthikās (Ī 2-ākāśa) cāsma
2169. B na devānāṁ sukhāṁ a[rā]ḥ; D devānāṁ ca sukhāṁ api; D om. na; I <ṇa> devānāṁ sukhāṁ api
2170. A kālyāṇamitrair mama (mama read me m.c.) kārayaḥ / na rājayaḥ <r> cakravartināṁ; D kālyāṇamitratrā kāryāḥ / na rājyaṁ cakravartināṁ; I cakra<va>rtri
2171. DI cakravartī marisyaṇti / tyaktvā dvipā[m*n*] suśobhanāṁ.; B cakravarti ... suśobhanāṁ.; D cakravartī marisyaṇti / tyaktvā dvipā suśobhanāṁ;
2172. A na bhāryā prṛṣṭhatō yaṃti / na putra na <c> dhūtarāḥ; I na bhāryā na ca duḥiḥ [ṭri] tarāḥ (unmetrical)
2173. DI saptarāṇī nivartyante; I saptaratnāṁ nivartyante; B niva<ra>rṣṭyante
2174. K (161–165) two fragments, continues from verse 154a: Fragment I: 161d (nāpi) yāsyantu(i) [prṛṣṭhataḥ];
2175. 162d (vaṣaṁ bhūyo na varaṭāte. / 163a ekajamnirajāno); Fragment II: 164bc (sapatraṇaṁ mahā[rddhikaḥ] / yāṣyate kva ca sā rddhir); 165cd (sthirāv śṛṇvusva asmāḥ[ka]ḥ [gac][cha] yena taḥagataḥ), continues verse 189d.
2176. Al bahavo janāḥ (I 6-ā) sannipātya (I saṃmi-); D om. 162ab.
2177. A vaṣaṁ bhūyo na varaṭāte.; B vaṣaṁ bhūyo na ṛṭvarātāte.
2178. A bhrāṃitātī nityāhā bhūḥ.; D vahūḥ.; I bahūḥ[p*]
2179. D kṛtvā karmāṇaḥ pāpāṇi / rauravaḥ prapaṭantī te.; A rauravaḥ prapaṭantī hi.; A om. te; B roavraḥ prapaṭantī te.; I rauravaḥ prapaṭantī te.
2180. A <caturdīṣaṁ> paryāsvātiva / saptaratnār maharhdhikaiḥ.; D caturdīṣaṁ paryāsvātiva / saptaratnār mma<ha>rhdhikaiḥ.; I catu[r]ṛdiśaṁ paryāsvātiva / saptaratnār maharhdhikaiḥ
2181. A yāṣyate kva [yā] sā rddhir / yadopatṣyati.: (read yadopatṣyati?) raurave; B yāsyante kva ca [sā rddhir; D yāsyate kva ca sā rddhir; I yāsyate cca[kva misread as cca[i]] sā [ṛi]ddhir / yaddā vatsyati(i) r[au]rav(e)
2183. A kāṃkṣāmā darśanaḥ tasya / māṭāipitrō yathā ba hi.; D māṭāipitrāḥ yathaiḥa hi.
2184. I na pitṛbhātāte na ca.
2185. D saiva lokagurur mātā / pitā [bhṛatara ca saḥ / saiva lokagurur mātā] caiva tathāgataḥ; I seva lokagurur mātā; A lokagurūr
2186. B kṣemāṃgāpaparāśakaḥ

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(168) mocakaḥ sa hi samśārād
sa nāvātārakō oghāt
yena bhūyo na jāyate.
klesoghāc ca mahābhayāt
na bhūyo vinivartitā
kleśosāc (read klesoghāc) ca mahābhayāt*; B oghāt / <k>leśosāc ca mahābhayāt*;
na nāvātārakō oghāt* / klesoghā ca mahābhayāt*
167. A na bhūyo pra<ni>�<var>itāḥ
dharmo deśitas tena
agerabhīya kārapāḥ
na bhūyo vinivartitā
168. Al agrabodhiradarākaḥ
tenā pratārātāḥ
agrabodhīya kārapāḥ
na bhūyo vinivartitā
169. A nāśmaṇkā bhojanenārtho
na rājyaphalākāṃśiṇāḥ
kāryaṃ narakabhūriḥ
na rājyaphalākāṃśiṇāḥ
170. A nāśmaṇkā bhojanenārtho
na rājyaphalākāṃśiṇāḥ
kāryaṃ narakabhūriḥ
na rājyaphalākāṃśiṇāḥ
171. Sukhaṃ māṇusyakāṃ janma
dṛṣṭaye yatra sarvaviṭāḥ
vindanti maranāṃ na ca;
vindanti maranāṃ na ca;
172. A rājayante kāmbabhogais te
ejāyati na ca bhāyanti
nirodhotpāda vaṃcitāḥ
nirodhotpāda vaṃcitāḥ
173. sūkṣmāṃ dharmāṃ na jānanti
śāntaṃ dhātuṃ na jānanti
sūkṣmāṃ kāryaṃ na kurvante.
sūkṣmāṃ kāryaṃ na kurvante.
174. cyavanto na ca khidyante
jāyantaś ca punāḥ punāḥ
avidyākrāntacetasaḥ
jāyantaś ca punāḥ punāḥ
175. B parakīyaṃ hariśyanti
ghātyante bandhane tathā.
pūrvapāpa codicāḥ
ghātyante bandhane tathā.
pūrvapāpa codicāḥ
176. nirāsāś ca marīṣyanti
śokaśalyasamarpitā.
karaṇaṃ paridevate.
177. ko nu trātā bhaveyur me
dasa pi ca bhavāmy aham.
svarnaṛupasyaphāṭikāṃ
dāsa yogyoṣa ca yad bhavet*
svarnaṛupasyaphāṭikāṃ
dāsa yogyoṣa ca yad bhavet*
178. sarvaṃ karma karīṣyāmi
dhānyena dhanena ca.
nārājyabhogair me kāryaṃ
na rājyabhogair me kāryaṃ

2186. A sa nāvātāḥ[na]rako o<ghāt> / klesosāc (read klesoghāc) ca mahābhayāt*; B oghāt / <k>leśosāc ca mahābhayāt*;
2187. A na bhūyo pra<ni>�<var>itāḥ
167. A na bhūyo pra<ni>�<var>itāḥ
2188. Al agrabodhiradarākaḥ
dharmo deśitas tena
agerabhīya kārapāḥ
na bhūyo vinivartitā
2189. A na [ca] rājyaphalākāṃśiṇāḥ
169. A nāśmaṇkā bhojanenārtho
na rājyaphalākāṃśiṇāḥ
kāryaṃ narakabhūriḥ
na rājyaphalākāṃśiṇāḥ
2190. A na [ca] rājyaphalākāṃśiṇāḥ
170. A nāśmaṇkā bhojanenārtho
na rājyaphalākāṃśiṇāḥ
kāryaṃ narakabhūriḥ
na rājyaphalākāṃśiṇāḥ
2191. A na devolokam gamanaṃ / kāryaṃ narakā bhūrṇāṃ; A kāryaṃ {vayaṃ} naraka bhūrṇāṃ
dhrastādhārātāṃ duṣkhahata
ghātyante bandhane tathā.
pūrvapāpa codicāḥ
2192. A na devolokam gamanaṃ / kāryaṃ narakā bhūrṇāṃ; A kāryaṃ {vayaṃ} naraka bhūrṇāṃ
dhrastādhārātāṃ duṣkhahata
ghātyante bandhane tathā.
pūrvapāpa codicāḥ
2193. B rājayante kāmbabhogais te / vindante maranāṃ na ca; / D rāja<yā>ṃ-te kāmbabhoges; / rājyaṃte
dhrastādhārātāṃ duṣkhahata
jāyantaś ca punaḥ punaḥ
2194. A jāyantaḥ na ca bhāyamanti / nirodh[a]ṃ()<ptāda vaṃcitāḥ; / D jānantaḥ na ca bhāyanti / nirodhopāda vaṃcitāḥ
2195. A jāyantaḥ na ca bhāyamanti / nirodhopāda vaṃcitāḥ
2196. A cyavanto na ca khidyante
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2197. A cyavanto na ca khidyante
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2198. A cyavanto na ca khidyante
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2199. A cyavanto na ca khidyante
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2200. A pūrvapāpa codicāḥ
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2201. A pūrvapāpa codicāḥ
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2202. A pūrvapāpa codicāḥ
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
2203. A pūrvapāpa codicāḥ
jāyantaś ca punaḥ punaḥ
sāntaṃ dhātuṃ na jānanti
sāntaṃ dhātuṃ na jānanti
116 (Ms B)
(179) svaṣaṛṛeṇa me kāryaṃ evaṃ hi sthavirāṃśākaṃ
devaputra māriṣyantī
aṃārya purato rājā

(180) rājāno pi māriṣyantī
yair bhuktaṃ mṛṣṭabhojananām

(181) nānārasamāyuktaṃ
saṃksṛtaṃ pānabhojananām

(182) rasagṛddha hi rājānah
rajanty anityehi rasehi

(183) pānaṃ na kāryaṃ asmākaṃ
dharmatā īḍrīśī kāryā
dūkhāṇ mucyema yad vayaṃ

(184) ṭṛṣṇābandhanirnuṃktam
tam buddhaṃ śaraṇaṃ gataḥ

(185) vayaṃ hi śaraṇaṃ yāmo
dvandanaṃ vayaṃ yāmaḥ

(186) nāmaṃ tava na jānāmo
bhaiṣajyaseno bodhisatva āha.

(177) yūyaṃ hi /[(100)r]/ śr[ō]tum icchadhvaṃ nāmaṃ sarvajanaśya (ca. 2223)
(187) vṛtaḥ koṭiṣatasahasraṃ navak(ai)ḥ (satvais tathą)gataḥ
ta āhuḥ
tava tu śrotu(m icchā)mo nāmaṃ sarvagunodbhavaṃ.
(188) gāmbhiḥ(ṛaṃ śrūyate) nāma yas tvam buddhāna śrāvakaḥ
[bhaiṣajyaseno nāmnāhaṃ satvānāṃ (bhaiṣajyo hy aha)m. 2227]
(189) युष्मकांष देशायिमै तस्मां शर्ववायद्धृप(समानम) सर्ववायद्धीही कतनम वाणमः।
(190) रागो वयधिर महायवधिर मोहो (वयधिर महागंहो) लोके नस्ति कतनम वाणमः।
(191) व्रजांति नराकां सतवासः द्वेषग्रास्ता ईम बलासः।
(192) मुच्येमा सर्वदु(ह) यथाह शुत्व धर्मम इमां सुहमः।
(193) श्रोयामहे (धर्मदानम्) सरवपपमः विवर्जितवः
(194) द्राक्ष्यामा सीग्राम संभुद्धाम् वाय्दाराजाः महावाय्दायाः
(195) गच्चा श्हाविरा (श्िग्राम त्वम्) वान्दस्वा प्रस्मद्वाचनः
(196) प्राश(म) इमां व्ययांहि कायो यां ज्वलिताः सर्वोः
(197) दुहत्हारिद्वानम अस्माकाम् कायभारो महाबहारसः।

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2228. A युष्मकाम्भे देशायिम् / [सा(र)]म् (सा)महाधाम् (म) वाणम्; I युष्मकांष देशायिम्।
2229. A सर्ववायद्धीही (स)महाधाम्; B सर्ववायद्धी (स)महाधाम्।
2230. A रागो वयधिर महायवधिर लोके नस्तिः (द)राजः; D रागो वयधिर महायवधिर लोके नस्तिः।
2231. D मोहो वयधिर महागंहो; A येना ब्य(ण)मायंत्रृ बुद्धहायघः
2232. A व्रजांति (मद्-तति) नराकां सतवः; D (व्रजांति) नराकां मवः।
2233. A द्वेषग्रास्ताः ईम (लुना); B द्वेषग्रास्ताः (स्म) ईम (मवः); I द्वेषग्रास्ताः ईम ईम बलाः।
2234. A तेशां सांतीह कालिन्न भवेनः।
2235. A युष्मकाम्भे देशायिम्।
2236. A सर्ववायद्धीही (स)महाधाम्; B सर्ववायद्धी (स)महाधाम्।
2237. A सर्वदु(ह) यथाह शुत्व धर्मम इमां सुहमः।
2238. B श्रोयामहे (धर्मदानम्) सरवपपमः विवर्जितवः।
2239. D दुहक्तियांम अस्माकाम्।
2240. D एव ईम बलाः।
2241. B द्राक्ष्यामा सीग्राम संभुद्धाम्।
2242. D वादस्वा प्रस्मद्वाचनः।
2243. A प्राश(म) इमां व्ययांहि कायो यां ज्वलिताः सर्वोः।
2244. D दुहत् अस्माकाम्।
2245. D कायभारो महाबहारसः।
2246. D अस्माकाम्।
2247. D सर्ववायद्धीही (स)महाधाम्। 
2248. A युष्मकांष देशायिम्।
(198) dveṣamohasadmākrāntāṃ; A dveṣamohasadākṛṣṭāṃ; D dveṣamohasadamākrāntāṃ; IK dveṣamohasadmākrāṇtaṃ (K ो-krāntaṃ); B dveṣamohasadmākrāntaṃ; D dveṣamohasadmākrāntāṃ.

(199) punah punar vihāṛṇyaṃte; A K punah punaḥ{ḥ}r (K ो-nar) vihāṛṇyaṃte (V v<ś>hañnyete) / bhāramkṣam ajānakaḥ; B punah punar b<ś>hañnyete (or ो-haṃṭeta) / mokṣabhārem ajānakaḥ; C punaḥ punar bahāṃnyete mo(kṣabhārem, end of manuscript); D punah punar v<ś>hañnyete / mokṣabhārem ajānakaḥ; I punarbhavaḥ n[arbhavaḥ] na jānanya [ete] / bhāramkṣam ajānakaḥ.

(200) mokṣamārgam ajānānā; A mokṣamārgam apāsyākāḥ; B mokṣamārgam apāṣyākāḥ.

(201) asmākaṃ maraṇaṃ nāsti; A mokṣamārgam apāṣyākāḥ; B mokṣamārgam apāṣyākāḥ.

(202) duḥkhāntaṃ na vijānanaḥ; shramam tho nirarthakaṃ; I jātividyāidānataḥ; D vijānanaḥ; K reconstruction impossible, text probably different from I.

(203) asmākaṃ īḍrṣān duḥkhāṃ; samjñāsaṃskāravedaṇā; yo dharmaṃ na vijānate.

(204) jāto loke hy anarthāya; kāyābharaparivṛttaḥ; A kāyābhāraparivṛttaḥ; B śucir vastraḥ suṣoḥbhaṇaḥ; D vīcasuvastraḥ suṣoḥbhaṇaḥ; C vīcasuvastraḥ suṣoḥbhaṇaḥ; I scrīrī manoranaṃ.

(205) mṛṣṭaṃ ca bhojanaṃ kāraṇaṃ; yac charīre manoranaṃ; D kathem yācayate tathā; C rūpe rajyanti caṅkuṣi; I jihvā yācayate pi ca.

(206) paṃcatūrīyāmanojaṇaḥ; sarvaṃ rasaṃ ca mṛṣṭam ca; A śuṣīṣa; B rūpe rajyanti caṅkuṣi; D kathem yācayate pi ca.

(207) sparṣaṃ ca mṛdukaṃ sūkṣmaṃ; kāyaḥ prarthayate sādā; nispiḍya rati jāyate.
(208) kāyo hy acetano hy eṣaḥ2266
           pādau me ramatas tatra
(209) bhavanti maraṇatṛāṇa
           bhavec charīrān na trāṇaṁ
(210) purusā ucayate kāyam
           tīkṣṇāṃ balam pratisaṃkhyaḥ2272
(211) kṛḍāyā bhrāmitaḥ pūrvaṃ
           mokṣadharman ajāṇāno2274
(212) kṛḍāyā kārāpitaṃ pāpaṃ
           punaḥ punaḥ ca jāto haṃ
gata
(213) śokaṃ punaḥ punar dṛṣṭaṃ2278
           māṭṛṇaḥ maraṇaṃ dṛṣṭaṃ
gate
(214) jñātayo bhaginī caiva
           śūnyāḥ sarve hi saṃśkarāḥ
(215) viśvāsam hi mayājñātaṃ2282
           śaṃtaḥ dharmeḥ nopalabdham
(216) tena dānaṃ na dattaṃ me
           kah syā lobhasamaḥ pāpo
gate
(217) saṃbhṛntāḥ hi vayaḥ jāṭāḥ
           saṃbhṛntāḥ śabdāṃ śṛṇumo
           ratīṁ kas tatra vindati.2267
           prāvṛtam carma sundaraṃ.2268
           na vastraṃ na vilepanam*2269
           kiṃ punar vastraṇeṇaṃ.2270
           eti śvāsaḥ mahābalaṃ
tam taccharīre mahāgūnaṃ.
(2271) aśvahastiparvītṛtaḥ2273
           rato haṃ pāpakarmanī.
(2275) paralokam ajānataḥ.2276
           punar maraṇaṃ āgataḥ2277
           paridevitabandhanaṃ.
(2279) dṛṣṭaś ca pitaro mṛtā.2279
           ko hi rajaṃtacetaṃ.2281
           lobhagristet acaṣaḥ:
           maraṇaṃ nābhinaṃditaṃ.2283
           lobhenaṃṛtacetaśa:2284
           yo dyāpi na nivartate.2285
           saṃbhṛntaṃ sakalam jagate*2286
           asaddharmaṃparīgρaḥaṃ.2287

2266. A kāyo hy acetano py eṣaḥ; I kāyo py acetano hy es(!)ṣa; K lacuna.
2267. D raṭīḥi kas tatra vindati.
2268. A pādau me ramatū{s} tatra / prāvṛtaṃ carma sundaraṃ; I pādō me ramates(!) tatra / prāvyte. carma
2269. sundaraṃ; K pādau me ramatī, lacuna; D tatra ... carnuma
2270. A bhavanti maraṇe tṛaṇaḥ / na vastraṃ na vilepanaḥ / D bhavanti maraṇā tṛaṇa / na vastraṇa na vilepanaṇaḥ; I bhavanti maraṇaprītaṃ(laṇaṃ / na vastraṃ va( )vilepanaḥ; K lacuna, ) [na] vastraṇa na vilepanaṇaḥ
2271. A bhavarc charīrān na trāṇaṃ. / kiṃ punar vastraṇaṇaḥ.; D bhavarc charīrān na trāṇaṃ / kiṃ punar
2272. vastraṇeṇaṇaḥ.; IK bhare śārīram na trāṇaṃ (K verse 209c lacuna) / kiṃ punar vastraṇeṇaṇaḥ; B
2273. vastraṇeṇaṇaḥ. 
2274. A puruṣo ucyate kāye; I puruṣo ucyate kāya / eiḥ(!) śvāsamā mahābalaṃ; K puruṣa ucyate kāya(lacuna
2275. )
2276. A tīkṣṇa valam pratisamkhyaḥ
2277. A kṛḍāyā bhrāmitaḥ. pūrvvaṃ / aśvapraparivṛtṛṣyaṃ; D kṛḍāyā bhrāmitaḥ pūrvaṃ; I pūrva<m> / aśvahastiparivṛtṛṣyaṃ
2278. AD mokṣadharman (D o.-dharmam) ajāṇāno; B ajānāno
2279. A rato haṃ pāpakarmanī; I rato haṃ pāpakarmanīnaḥ; K lacuna.
2280. A kṛḍāyāyā. karāpitaṃ pāpaṃ; I kṛḍāya kārāpitaṃ pāpaṃ / paralokam ajānataḥ
2281. A punaḥ punaḥḥy ca jāto haṃ / punaḥḥy r maraṇaṃ āgataḥ; D punaḥ punaḥ ca jāto haṃ / punar
2282. maraṇaṃ āgataḥ; B punaḥ maraṇaṃ
2283. D śokaḥ punaḥḥy pūrvaṃ dṛṣṭaṃ; A punaḥ punaḥḥy r
2284. AI kṛtṛḥhyo maraṇaṃ dṛṣṭaṃ(ḥ ᵠ-sta<m>−) / dṛṣṭvā (IK o.-tāṣ) ca pitaraṃ (IK pitaro) mṛtāṃ. (IK mṛtāḥ); D mātyināṃ maraṇaṃ dṛṣṭaṃ / dṛṣṭvās(!) ca pitaro niṣṭām
2285. A l bhagino jñātaya caiva (I ceva) / putra bhāryā mṛtāpi ca.; K bhagino jñātaya ca(va / bhāryā
2286. pu) ṭ(ṛ)aḥ / pṛtaṃ ca; D puttrā bhāryā mṛtā pūtāḥ(!)
2287. A śunyāḥ sarve ca saṃśkarāḥ / ko hi atra rajaṃtaceta[m].; B śunyāḥ; I śunyāḥ sarva saṃśkarāḥ / ko hi
2288. rajaṃtaceta[ṃ]; I om. hi
2289. A viśvāsam hi mahājñā[ṃ]naṃ
2290. A saṃṭaṃaḥ dharmam nopalabdhaṃ / maraṇaṃ nābh(i)ṃnda(i)(tam)*
2291. B lobhenaṃṛtaceṭaṃśa; A o.-cetaṃ sā; (216ab) lacuna.
2292. B kha<h> syāḥ; D kha<h> syāḥ lobhasmāḥ pāpo / yo dyāpi na nivartate.; A lobhastamo
2293. A saṃbhṛntaḥ hi va(va)ṃyaṃ jātaḥ / saṃbhṛnta<m>ṃ saṃkalam jagate(!)
2294. AIK saṃbhṛntaṃsaṃbdhaṃ (I o.-bhrā<m>ṃ) saṃ saṃbdha; K o.-bhṛnta-oṣ) śṛṇumo (K o.-mau) / asaddharmaṃ
2296. parīgṛhaṃ* (IK o.-haṃ); D saṃbhṛnta savdaṃ śṛṇumo(!) / asaddharmapargṛhaṃ; B śṛṇumo«o» /
(218) mokṣaṃ dhyānāś ca margāmaḥ
buddhā bhavema lokārthe
śaṅkāṃ nodvāhaṁhe.
2288.
(219) buddho mātāpiṭā leke
pravārṣate dharmavārṣaṁ
buddho mārgapradarśakaḥ
2290.
(220) mūḍhā satvā na jāṇanti
bodhau cittaṁ nāmaṃvītā
jamābdvīpe samantataḥ
2291.
(221) śunyātaḥ sarvasaṃskārāḥ
paśyāma śunyam ātmānām
śunyā bhogān dhanam tathā.
2293.
(222) sthāvira bhāsaṣyaśāna-m-
dūraṁ ca te visarjemo
āsmākāṃ vacanaṁ śṛṇu;
2295.
(223) bodhisatvā na khidyante
smṛtvā sāmsāradaṣaṇī
vīryavanto mahātaḍāḥ
2297.
(224) gaḍchasva yena sāṭaśāu
pratilabdhasukhaḥ sāṭa
kṛṣṇaṃ vacanaṁ śṛṇaḥ
2299.
(225) parājitas tvāyā māraḥ
śīghram ujjālitāṃ dharmaṁ
sabalaḥ ca savāhanah
2301.
(226) na cāśāmāhīḥ śrūto dhamo
gaḍchasva śīghram sthāvira
yena buddhā bhavemahe.
2303.

asa<d>dharmaparigrahaṁ
2288. A mokṣo dhyānāś ca margāmo / śaṅkāṃ nodvāhaṁhe(:); D mokṣaṃ dhyānāś ca margāmaś / śaṅkāṃ
nodvāhaṁhe,:; B nodvāhaṁhe.
2289. A buddhāṃ bhavema lokārthe / śaṣṭāro guravo jage,:; D vuddho bhavema lokārthe; I buddhā bha<ve>na
lokārthe / śaṣṭāro guravo jage.
2290. A buddha mātāpiṭā leke; B mārgapradarśakaḥ; I {ta}<bu>dho mātāpiṭā leke / <buddho>
mārgapradarśakaḥ
2291. Al pravārṣate ratnavarṣaṁ / jamābdvīpesmin (I s-pe) samantataḥ (I samantataḥ); B praharṣate
dharmavārṣaṁ; K prava(r)sat(e, lacuna.
2292. K katham*
2293. A śunyātāḥ sarvasaṃskārāḥ / śunyāḥ bhogān dhanam tathā:; BI śunyākāḥ sarvasaṃskārāḥ (B sarva<sa><m>s)kārāḥ); I śunyā bhogadhanaṁ tathā; K [ṣu]nyā bhogadhanaṁ [tathā]
nirāṣātā:
2295. A bhāsaṣyaśāna sthāvira tvam / āsmākār(′) vacanā<ṃ> śṛṇu; I sthāvīra bhāsaṣyaśāna / āsmākaṁ
vacanāṃ śṛṇu; I om. °-m-°; K sthāvīra bhāsaṣyaśāna, lacuna.
2296. Al dutaṁ (I dū-°) ca te (I om. ca te) visarjemo / bodhisatvāna kāraṇāt*: K lacuna, ) ca te visarjemo /
bodhisat[ac], lacuna; B dūraṁ ca me (′) visarjemo / bodhisatvāna kāraṇāt*: D visarjemo
2297. A bodhisatvā na khidyantī.
2298. A kurvante guṇasaṁgraham*: I kurvante guṇasaṁgrahāḥ; K lacuna, gu)na)saṁgrahāḥ (, end of
manuscript.
2299. I gacchasva yena sāṭā so / āsmākaṁ prche kāraṇāt*: I om. ca; A kāraṇāt
2300. A pratibuddhaḥ sukhaṁ sāṭa / mā kiṃcit khyiḍate jinaḥ; I pratibuddhaḥ sukhaḥ sāṭā / mā ki<ṃ>cit*
khyiḍate jinaḥ
2301. A savāhanāṃ; B sabāhanāḥ
2302. A śīghram ujjāliṭaṁ dharma / sarvasaṃsaḥkāvaḥ
2303. A na cāśāmāḥ śrūto dharma / yena buddho bhavemahe.; B śrūto dharma, two vowels marked on śra in
2304. I gacchasva śīghraṁ sthāvīra / <a>smākāḥ hitakāraṇāt*
(227) nottārāmo vayaṁ yāvan
   dvātrṃśalakṣaṇadharaṁ
   bhaisajyaseno bodhisatvaḥ āha.

(228) úrdhvaṁ tāvan nirūkṣadhaṁ
   satās trayāḥ sahasrāṇi
   kūṭāgāraḥ samantataḥ

(229) avalokayanti te úrdhvaṁ
   padmaṁ praphullam madhya ca
   ratnajālasvalaṃkṛtāḥ

(230) saptaratnasamārūḍhā
   prechhanti sthavīraṁ tatra
   padmakesaraṃsthitāḥ
   kūṭāgāra ratnajālāḥ
   gacchadhaṁ buddhadarśanam.

(231) sthānāny etāni yusmākaṁ
   vatantara lokapradyotam ta āhuḥ
   yo sau lokottaro guruḥ |

(232) tatra mārgaṁ na jānīmo
   yatra mārgaṁ na jānīmah
   gacchadhaṁ buddhadarśanam.

(233) vandanāya ca gantavyaṁ
   anantam ākāśam
   sāstāram amṛta-prabham.

(234) sthāne tiṣṭhathy asau sāstā
   sumeror upamāḥ svāt tu
   gāḍhāṃ caiva mahodadhe.

(235) ṭṛṣāhasrāc ca rajaso
   vandito lokapradyoto
   na jñātaṁ buddhasaṃbhavat*}|2323
   bodhisatvair daśaddiśe. |||2324

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2305. A nottārāmo vayaṁ yāvan / na paśyāmas tathāgataṁ*; D nottārāmo vayaṁ {tāvād} yāvan; B nottārāmo vayaṁ {tāvād} yāvan / na paśyāma tathāgataṁ; I nottārāmo vayaṁ {tāva yaṃ tāva} yāvan*
2306. A dvātrṃśalakṣaṇadharaṁ; I sagoravā
2307. Al om. bodhisatva
2308. A úrdhvaṁ / <kim paśyadhvaṁ> hi sāmpratam; D ūrdhvaṁ (I °-dhva<ṃ>) tāva nirūkṣaddhaṁ; D sāmprate
2309. D avalokayanti tām ūrdhvaṁ / sthitvā; I avalokayanti tṛṇi ṣṭhūḥ<ṃ> na / sthitā paṃca nūnakā; I om. te; read avalokenti, m.c.
2310. B satāḥ {ḥ} s trayāḥ; A kūṭāgāra samantataḥ; D kūḍākāra samantataḥ
2311. B saptaratnasamārūḍhā; I saptaratnasamākāṁrā
2312. A padmaṃ / prasph[u]ṃ mahāyasa / (d)ī(vyaga)n(dha)pram(um)cana(t)ca; I padmaṃ praphullaṃ madhya ca / [diyagandhapramuṇcaṇaṃ]; D praphulle ... diyagandhapramuṇcaṇaṃ:
2313. D kūṭāgāra ratnajālāḥ; I kūṭāgāra ratnajālāḥ; A padmakesaraṃṣaṃsthitāḥ
2314. B yasvatam<ṃ> padmaḥ / na; I om. te; read
2315. A ta āhaḥ
2316. A mārgaṁ tatra na jānīmah / paśyāma na tathāgataṁ; I [ta]ṭra mārgaṁ na jānīmah / <na> paśyāma tathāgataṁ
2317. D yattra mārgaṁ na jānīmah / kva gacchāmaha vanditum*; Al kutra gacchāma (I °-me) vanditum* (I °-tuṃ) ||
2318. B bhaisajyasenāḥa.
2319. I ) vandanāya <ca> gantavyaṃ / sāstāram amṛtaprasaṇaṃ ||
2320. A par<ṃ>-mārṣṭu na śakyate; I parimārṣṭum na (ś)kyaṇte.
2321. Al sthāne tiṣṭhathy aso sāstā / yathā tiṣṭha<ṃ>ti (I °-ṃti) meravaḥ (A mevarah); D yathā tiṣṭha<ṃ>ti me<ṛvaḥ>||2322
2322. A sumeror upama śyāt tu; D ) sumeṣu<ṃ>ro upama śyāt tu; I sumeros thalamen śyāt tu
2323. Al na jñāna (I jñātā) buddhasaṃbhavā. (I °-āṭ*); B jñātād (or °-nād*); D jñānād, cf. II.3.2 Summary V.10.3.19 note 252.
2324. A bandito lokapradyoto / bodhisatvair daśaddiśe; I bodhisatvai[r] ddaśadiśe; B daśadiśe. ||; D 122 (Ms B)
ta āhūḥ\(^{2325}\)

(237) vilokaya lokanāṭha\(^{2326}\) pūrayāsmakam āśayaṃ.
cittena vandito smābhīḥ śāstā labdhas tataḥ phalaṃ\(^{2327}\)
bhaiṣajyaseno bodhisatva āha.\(^{2328}\)
(238) na gandhai rajaye sātā yena mālyair na vilepanaḥ\(^{2329}\)
hetum grhṇāti satvānāṃ yena mucyanti saṃskṛtāḥ\(^{2330}\)
(239) saṃgrāmaṃ na kurute tasya māraḥ paramadārṇuṃ\(^{2331}\)
dāmitaṃ hi mano yena buddhama ca sāraṇaṃ gataḥ\(^{2332}\)
(240) mṛtyor na yāsyati vaṣaṃ kṣipram prāpsyati dhāraṇaṃ\(^2333\)
cittaprasādaṃ kṛtvāsanā; D sapta\(^{2341}\) \(2340\) AI lokadhā
2339. AI sphu
2336. B bhai«
2335. A atha bhagavatāṃ sarvasukhopadhānaṃ kṛtvā punar eva pratyudāvṛtya bhagavantaṃ saptakṛt pradakṣiniṅkṛtya bhagavato mūrdhane antaradhiyanta.\(^{2341}\)
2333. I k<br>2331. A sa
2328. AI bhai<
2327. AI
2325. A vohdisatvair ddaśaddise. ||
2324. 2325. A āhūḥ; I ā(hu); AI om. ta.
2326. A vilokaya lokanāṭha; BD vilokayāṃśl lokanāṭha; I vilokayāṃśa lokanā\(<\text{tha}>\)
2327. AI sātā labdhaṃ tataḥ (I °-ta) phalaṃ; D sātā labdhas tataḥ phalaṃ:
2328. AI bhaiṣajyasena āha;; AI om. bodhisatva
2329. I na gandhe rajaye sātā / na mālyer na vilepane; A sāsthā(!); D na mālyair mna vilipeañh
2330. D hetum grhṇāti satvānāṃ; A yena mucyantuntu saṃskṛtāṃ.; I yena mucyanty saṃskṛtā
tāḥ
2331. A saṃskṛtaṃ(!) na kūrte tasya; B [sa](m)[grāma](m) na kūrte tasya; D māraḥ paraomādārṇuṃ; I mārāḥ paramadārṇuṃ
tāḥ
2332. AI dāmiṃtaṃ (I °-ita) hi mano yena / buddham (I taṃ buddhama) sāraṇaṃ gataḥ.; AI om. ca; D damito
2333. I kṣipram lapsyam<_{ti}> dhāranin*;
2334. A cittaprasādaṃ kṛtvāsanā; D sapta\(^{2341}\) \(2340\) AI lokadhā
2335. A atha bhagavāmā kalapiṅgarūta<_; AI om. khalu; D kā<_{la}>viṅkarutasvaramanojñaghoṣas tathāgataḥ tasmīnt(!) pradūṣakāra.; D om. bhagavāṃ; I kalavi<_{m}>garutasa[ra] + ghoṣas; I om. °-manojña<_{-}>(?)
2336. B bhai<_{sa}>jasyasedo
2337. A mahāṣatvo … praṇāmya; I avi(!)cat* ko bhagavan* hetuh kaḥ pratayaḥ sm<_{ci}>tasya; B ko bhagavan hetuh khaḥ pratayaḥ smitaṣyā; D ko bhagavam hetuḥ kaḥ pratayaḥ smitaṣyā
tāḥ
2338. A yad bhagavato mukhadvārā caturaṣṭi raṃśaḥsaḥraṇī niścaraṃ<_{m}>-ti sma: (taiṣ ca raṃṣi)[bhiḥ] trāṣāhasramahāśaḥṣrī lokadhāṭhuḥ sputāḥbhūḥ sarve; A om. °-ṣata<_{-}o> & iyaṃ & avabhasena; I yad* bhagavato mukhadvārā caturaṣṭi raṃśaḥsaḥraṇī niścaraṃti. (raṃṣi)bhiḥ ca {ś ca raṃṣiḥbhī ca raṃṣiḥbhīḥ} sarvāvati trāṣāhasramahāḥṣrī lokadhāṭhuḥ sputāḥbhūḥ* sarve; I om. °-ṣata<_{-}o> & taiṣ ca & iyaṃ & avabhasena; D ca<_{-}t>raṣṭī; B niścaraṃti. (taiṣ ca raṃṣibhir; D trāṣāhasramahāḥṣrīḥ; A bhavāṣena (!)
2339. A sputāḥ abhūvan* (A sputāḥbhūḥ-*) dvātraṣac (I °-ṣa) ca ddevabhaṅa. (I devabhavāṇā) abhāvaṣitat; B abhavāṣitaṃ. (!); D abhavāṣitā-ni tā<_{+}ɔ> ca.
2340. A °-māṃṣiḥmahāśaḥṣṭaiṣṭaṭavaraṇāḥ (I °-ma<_{m}>jīṣṭha<_{-}o>)  ete ca raṃṣayo bhagavato mukhadvārā (I °-ān*) niṣc[ā]rya (I niścarya) trāṣāhasramahāḥṣaḥṣrīṃ (I °-ā<_{ha}>sryaṃ); B raṃṣayo<_{r}> bhagavato; D trāṣāhasramahāḥṣaḥṣrīṃ
2341. A lokadhāṭuḥ sarvasukṣitvam (A om. sarvasucāvāṃ) sarvasukhopadhānaṃ kṛtvā punar api pratyudāvṛtya bhagavaṇṭam (A om. bhagavaṇṭam) saptakṛt(!) (I °<_{-}kr>*) pradakṣiṅkṛtya bhagavato mūrdhane antaradhītā. ||; D sapt<_{a}><_{kr}>t

123 (Ms B)
[255] atha khalu bhaśajyaseno bodhisatvo bhagavantam etad avocat* pṛccheyam ahaṃ bhagavantaṃ tathāgatam arhantam samyaksambuddham kaṃcid eva pradeṣaṃ sacen me bhagavān avakāśaṃ kuryāt prṣṭapraṇavyākaraṇya: ||2343 evam ukte bhagavāṃ bhaśajyesanam bodhisatvam mahāsatvam etad avocat* pṛccha2344 tvam bhaśajyesana yaḥ yad eva-kāṃksasya ahaṃ te tasya tasyaiva praṇasaḥ vyākaraṇeṇa cittam āraṇḍhaiśyāṃ.2345

[256] evam ukte bhaśajyesano bodhisatvo mahāsatvam bhagavantam etad avocat* tṛṃṣat kośīṣhasrāni bhagavan navakāṇāṃ2347 satvāṇāṃ pārandhūtāni te tathāgatasya sūkṣmān dharmadeśanāṃ avagāhānti.2348 sūkṣmaṃ bhagavan brddhānāṃ satvānāṃ2349 paribhāṣantī parivadantī pariṇīdayantī.2350 na yuṣmā brddhāḥ satvā dharmaṃ jāṅitha2351 nityaṃ yuṣmāṃ adharme cākuśale ca2352 rajyatha. tad bhagavāṃ mṛṣṭā manāpaḥ vāg bhaṣante tata kena kāraṇeṇa bhagavāṃ vāg bhaṣante.2353

bhagavān āha. na vijñānī bhaśajyesana2354 kena kāraṇeṇaite satvā2355 evam vāg bhaṣante. tathāgatasyaiḥbhīr mṛḍukaṃ sukumāraṃ bhaṣitaṃ dharmanī śrutvā tenaite2356 bhaśajyesana sarvadharmānāṃ artham avabhotsyante sarvagunasamanvāgatāś ca bhaviṣyantī. sarve ca dhāraṇīṃ2357 avagāhiśyantī. adya-d-agreṇa dasabhumipraṭīṣṭhātī bhaviṣyantī. adya mahādundubhiṣadbdam prakriśyantī.2358 adya mahādharmaprakārasamanvāgatā bhaviṣyantī. paśyanti tvam bhaśajyesanā imānī kūṭagārāṇī. ||2359 bhaśajyesana āha. paśyāmi bhagavān2360 paśyāmi sugata.

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2342. I om. mahāsaṭavo
2343. AI kaṃcid (I kaṃcid) eva pradeṣaṃ sacen me bhagavān (I 0-vān) avakāśaṃ kuryāt*; AI om. prṣṭapraṇavyākaraṇya: ||; D kaṃcid eva pradeṣaṃ sacen me bhagavān avakāśaṃ kuryāt prṣṭapraṇavyākaraṇya:; B prṣṭha praṇa-0
2344. B avoca<ś*> pṛccha; D avocaḥ pṛcchasi
2345. A eva kāṃksasya ahaṃ te tasya tasyaiva prṣṭasya praṇasaḥ vyākaraṇena cittam āraṇḍhaiśyaye.; I tai tasya tasyaiva praṇasaḥ; D praṇaṃ-śya
2346. AI om. evam ukte bhaśajyesano … etad avocat*; B evam ukte … etad avocat*, da added in front of the line
2347. AI tṛṃṣat (I tṛṃṣat*) koṣīṣhasrāni navakāṇāṃ; AI om. bhagavan; B tṛṃṣat koṣīṣhasrāni bhagava
2348. A tathāgatasya sūkṣmaṃ dharmadeśanāṃ avagāhāntī.; B sūkṣma dharmadeśaṃ[ya]nāṃ; D sūkṣmaṃ<ṃ> dharmaṃ[ṃ] deśanāṃ avagāhāntī.; B sūkṣmaṃ dharmadeśanāṃ
2349. A bhagava[ṃ][ṃ] brddhānāṃ satvānāṃ; B bhagavan brddhānāṃ satvā<ṃāṃ>; D bhagavan; I bha[ṃ]ya[ṇa]ṃ * vṛdhānāṃ satvānāṃ
2350. A paribhāṣantī. pariṇīdayantī; A om. parivadantī; B paribhāṣantī parivandantī pariṇīdayantī.; D parivandantī pariṇīdayantī.
2351. I vrddhāḥ satvā; A satvā jāṅitha; A om. dharmanī
d2352. D yuṣmaṃ adharme c<ṃ>kuśale ca
2353. AI rajyatha: (I rajyata.) tad (I tad*) bhagavan (I 0-va) mṛṣṭaṃ manāpaṃ vāg bhaṣate. (I 0-ṭante) tat kasya hetoḥ (I ṭo); AI om. kena kāraṇena bhagavam vāg bhaṣante.; B ta bhagavan mṛṣṭā ... ta kena kāraṇena; D tat kena kāraṇena bhagavamṃ ev[ṃ]b[ṃ]b[ṃ]g bhāṣante.
2354. A vijñānī bhaśajyesana; B bhaśajyesaṃ<ṃa>
2355. I om. satvā
2356. AI tathāgatasya ebbhir mṛḍukaṃ sukumāraṃ bhaṣitaṃ śrutaṃ (A om. śrutaṃ) dharmanī tenaite (I tainete); D tathāgatasyebhir; B tenaite
2357. A sarvagunasaman(v)[āgatā] bhaviṣyantī. sarve ca dhāraṇīṃ; A om. ca; I bhaviṣyantī. sarve dhāraṇīṃ; I om. ca
2358. AI mahādharmaprakārasamanvāgatā bhaviṣyantī. sarve ca dhāraṇīṃ; A om. ca; I bhaviṣyantī. sarve dhāraṇīṃ; I om. ca
2359. AI mahādharmaprakārasamanvāgatā bhaviṣyantī. sarve ca dhāraṇīṃ; A om. ca; I bhaviṣyantī. sarve dhāraṇīṃ; I om. ca
2360. B bhaśajyesanāhā. paśyāmi bhagava; AI om. bhaśajyesanā; D bhagavam; I bhagavan*
bhagavān āha. adyemā bhaisajyasena dāharaḥ satvāḥ eṣu kūṭāgāreṣv abhiruhyā dharmābhismsayam anuprāpsyanti. adyemā sarvakusāladharmāparipūrīm karisyanti. adya mahādharmadundubhiṃ parāhanisyanti. anēkeṣāṃ ca devanikāyānāṃ adya dharmābhīsamayo bhavisyati. bahūnāṃ ca nairayikānāṃ satvānāṃ vinipātasamprasthitānāṃ tathāgatajānanirdeśāṃ śrutvā sarvasaṃsaśaraparāmukhaparājayo bhavisyati. 

[257] tasyāṃ ca velāyāṃ vrddhhasatvār navānavatibhiḥ koṭīsahasrāḥiḥ srotāpattiphalamāṃ prāptaṃ te ca sarvadharmasamanvāgatāṃ bhavisyanti. sarve te bhaisajyasena sarvaduhkha-parivarjītāṃ bhavisyanti. sarve te bhaisajyasena sarvatathāgataścaraṃśaṃ nispādayisyanti. sarve te bhaisajyasena mahādharmasamanvāgataḥ bhavisyanti. 

[258] avalokaya bhaisajyasena caturdīśam

[2371] sa paśyati pūrvasyān diśi paṃcāśat kotoyōgangānādāvīlīkāsāmāni bodhisatvānām āgacchanti. daksīnasyān diśi śāṣṭi koṭīgangānādāvīlīkāsāmāni bodhisatvānām āgacchanti. paścimasyānāṃ diśi saptati koṭīgangānādāvīlīkāsāmāni bodhisatvānām āgacchanti. 

uttarasāyān diśy aṣṭi kotoyōgangānādāvīlīkāsāmānī2375 bodhisatvānām āgacchanti. adhastād diśi navatikoṭīsahasrāṇi gangānādāvīlīkāsāmāni bodhisatvānām āgacchanti. 

[2376] ārthvāyāṃ diśi koṭīsahasrāṣaḥgangānādāvīlīkāsāmāni bodhisatvānām āgacchanti. te cāgatāgataḥ bodhisatvā mahāsatvāḥ bhagavataḥ purataḥ pādau śirasābhivandayākānte tathūḥ

āha. na jānāmi bhagavan na jānāmi sugata.

bhagavān āha. eṣa tathāgata eva jānāti.2383 māro yaṁ bhaisajyasena vicakṣu-karāṇāyehapamāṅkṛtaḥ icchasi bhaisajyasenaitān bodhisatvān mahāsatvān draṣṭum ya ete khaṅantarīkṣe vyavasthitāḥ2384 āha. icchāmi bhagavann icchāmi2385 sugata.

[260] atha bhagavāṃs tān bodhisatvān darśayitvā bhaisajyasenaṃ bodhisatvān mahāsatvam āmantrayati sma. īḍrśanāṃ bhaisajyasena koṭiṣṭatagamgāṇādīvālikāsāṃi bodhisatvānāṃ āgaṭānām.2386 āha. ko bhagavan hetuḥ kaḥ pratayayo yad ete bodhisatvā etāvanta ihāgātā. bhagavāṇ āha.2387 dahārānāṃ satvānāṃ pratayayena bhaisajyasena sāmpramer sarvasatvā dharmadhyānāsamanvāgatā2388 bhavisyanti. paśyasi tvam bhaisajyasena ya ete bodhisatvā mahāsatvā nānārūpā āgaṭā rddhibalādāhānena.

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2378. AI te āgaṭāgatā bhagavataḥ (I -ṭa) purataḥ (I -ta) ekāṁ(t)e (t)ast(!)uḥ (I [sthās]u) ekāntasthitānāṃ; AI om. ca & bodhisatvā mahāsatvā & pādaū śirasābhivandya; B te cāgatagatā {gata} bodhisatvā mahā<satvā> bhagavataḥ pādaū śirasābhivandyaikānte [ṭ]jīr (! read tasthīre?) ekāntasthitānāṃ; B om. purataḥ; D te cāgatagatā vodhisatvā mahāsatvā bhagavataḥ purataḥ pādaū śirasābhivandyaikānte <ta>sthīr ekāntasthitānāṃ

2379. A bodhisatvānāṃ mahāsatvānāṃ <atha bhaisajyaseno bodhisatvo mahāsatvo> bhagavantam etad avocat*; A om. daśadigabhya-gatānāṃ; I om. daśadigabhya-gatānāṃ bodhisatvānāṃ mahāsatvānāṃ atha; D daśadigbhno <ṛ-gatānāṃ; B bhagavā<nta>m

2380. AI ko (I kim) bhagavan* khagam-antāṅke kṛṣṇarūpaṃ lohitārūpaṃ ca paśyāma.; AI om. etad; B kim etat bhagavan; B ो-rupaṃ always in this paragraph.

2381. AI āha.; AI om. bhagavān

2382. D bhaisajyasena <na> samjānāsi

2383. AI kim idam bhaisajyasena. na (A om. na) jānasi yad etad (I ete) antarīkṣe kṛṣṇarūpaṃ paśyase (I ो-si) sa (I om. sa) eṣa tathāgata eva (I evaṃ) jānāti.; AI om. saṃ- & lohitārupaṃ ca & āha. na jānāmi bhagavan na jānāmi sugata. bhagavān āha.; B paśyasi. bhagava na jānāmi; B om. āha

2384. AI māro yaṁ (A om. yaṁ) bhaisajyasena icchāmi tvam bhaisajyasena draṣṭum.; AI om. vicakṣu-karāṇāyehapamāṅkṛtaḥ & etāṃ bodhisatvān mahāsatvān & ya ete khagāntarīkṣe vyavasthitāḥ; B vicakṣu-karāṇāyehelo(!)pamāṅkṛtaḥ icchā bhaisajyasenaitān bodhisatvān ... khagāntarīkṣe vyavasthitāḥ; D vicakṣu-karāṇāyehapamāṅkṛtaḥ ... vodhisatvā (ma)ḥ mahāsatvān

2385. B bhagavann icchāmi<ś>; D bhagavann icchāmi; I bhagavan* icchāmi

2386. AI bhagavān āha: (I om. bhagavān āha:) iḍrśā bhaisajyasena koṭiṣṭataṃ (A om. koṭiṣṭataṃ) gamgāṇādīvālikāsāṃi (I ो-saṃā) bodhisatvān (I ो-satvā) āgacchanti (I ो-gata);; AI om. atha & tān ... āmantrayati sma.; D om. sma

2387. AI āha. ko bhagavan (I ो-van*) hetuḥ kaḥ (I kaḥ sugata) pratayayo yad ete bodhisatvā āgaṭāḥ āha.; AI om. etāvanta iha & bhagavān; B bhagava hetuḥ

2388. A sarvasatvā dhīyānāsamanvāgatā; A om. dharmo-; B sarvasatvā dharmadhyānāsamanvāgat{v}ā; D sarvasatvānāṃ dharmadhyānāsamanvāgatā; I sarvasatvā dhīyāndharmasamanvāgatā

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VI. EPILOGUE

[261] idam avocad bhagavān āttamanāḥ sarvaśūro bodhisatvo mahāsatvāḥ bhaisajyaseno bodhisatvo mahāsatvāḥ sarve ca navapurāṇakāḥ bodhisatvāḥ mahāsatvāḥ sā ca sarvāvatī parśat sadevamānuṣāsuragandharvaḥ ca loko bhagavato bhāṣitaḥ abhyanandat*.

2389. AI paśyasi tvam bhaisajyasena. bodhisatvā nānārūpā āgatā {smi:n (I °-smi)} nānā (I nānā) ṛddhibalā (I °-ṛ<i>ddhi-°) {āgatāsmi* (I °-smi*)} avalokitāni; AI om. ya ete & mahāsatvā & °-ādhānena & āha; B {d}ṛddhibalādhānena.

2390. A mayā koṭśataṃ gaṅgānadvilākāsamāḥ <lokadhātavas tatra mayā> koṭi(niyutaśata)sahasraṃ gaṅgā[na]dīvālikā[ā](samā b)ō(dh)ī( satvā, end of manuscript; B mayā koṭśataṃ gaṅgānadvilākāsamā lokadhāt{o}vas tatra mayā koṭi(niyutaśatasahasraṃ gaṅgānadvilākāsamā bodhisatvā «mahā»satvā ċṛṣṭāḥ; I mayā koṭśataṃ gaṅgānadvilākāsamā <lokadhātavas tatra mayā> [ko]śūyutaśatasahasraṃgaṅgānadvilākāsamā bodhisatvā ċṛṣṭāḥ; I om. mahāsatvā

2391. I ṛddhibalena tiṣṭhanti; I om. svaksvakena

2392. B nānārūpā … nānāvalasaṁsthānās(I); I <nā> nābalasaṁsthānās

2393. B dharmaḥvāre<ṣu>

2394. I ṛddhibalena tiṣṭhanti; I om. svaksvakena


2396. I āttama<nāḥ> sarvaśūro bodhisatvo bhaisajyasenaḥ ca bodhisatvāḥ sarve ca te navapurāṇakāḥ; I om. mahāsatvāḥ in both instances.

2397. I om. mahāsatvāḥ

2398. B pariṣṭaḥ

2399. I sadevamānuṣā(suragandharvaḥ ca loko) [bhagavato] bhāṣitaḥ abhya(nandat*), follows colophon.

127 (Ms B)
Colophon ACEGHK: End of manuscripts lost

Colophon B:
∥ O || samghātaṃ nā(ма) mahāyānasūtraṃ mahādhammaparyāyaṃ ||O∥

Colophon D:
∥ O || āryasaṃghātaṃ nāma dhammaparyāyaṃ samāptaṃ* || O || devaddharmmo yaṃ likhāpitaṃ mahāśrāddhopāsikāya mahādānapatyaḥ rājanī devaśirikāḥ(ya) anena daddharmo yam lekhāpanamahādhammaparyāyamahāyānasamghātapustakuśalāvapīkākāna ca sve śarīre āyurvalavarṇavrddhiṣṭhām* paścā anuttarāṃ vimalavirajā(n)i(ṃ)lavuddhavodhim [s]prṣatav : || (tathā sārdhaṃ) puriṣa mahāmātyaḥ mahāmaṇṭṛ thocasimghasya tathā sārdhaṃ cikṣīḍipāyaḥ. tathā sārdhaṃ śrutantakasya. tathā sārdhaṃ kakkasya. tathā sārdhaṃ kukūdamasya tathā sārdhaṃ + purasimghasya. || tathā sārdhaṃ rājaśiryaṃ. tathā sārdhaṃ ratnaputtasya. || likhitam idam pustakam mahādivīrapti maṇḍyakabhāgī + purta śa(śi)varddhahanena || samvatsare ṛtriye 3 tathā sārdhaṃ kālagata cakkravāṇasasya. tathā sārdhaṃ kālagata ddharmasirīyaṃ. tathā sārdhaṃ īśvaravāṃgasya. || tathā sārdhaṃ rājasimghasya tathā sārdhaṃ kālagata vuryasimghadevasimghābhyyāṃ* || tathā sārdhaṃ kālagata devaratnasya. || yad attra puṇyaṃ tad bhavatu (sa)prasatvānāṃ* ||2399

Colophon F:
# devaddharmo yaṃ mahāsārddhopāsika nā(ma + + ena) tathā sārdhaṃ paramadevī mamgalaha(n)si(kā bhaṭā)rikasya tathā sārdhaṃ śrī paṭolā deva śahi vajrādityanandinā tathā sārdhaṃ2400

Colophon I:
abhya(nandat* || O || ārya)samghāta(!) nāmaṃ mahāyānasūtraṃ samāptaṃ || O||2401

Colophon N: The colophon of manuscript N is not yet published.

2399. The colophon is discussed in Palola Śāhis, pp. 25–27. The text is best preserved on the photo, which accompanies M. S. Kaul Shastri: “Report on the Gilgit Excavation in 1938.” The Quarterly Journal of the Mythic Society. 30. 1939, pp. 1–32, plate 1436. When the original was first inspected in September 1976, the last folios of the manuscript had deteriorated and some text was lost at the edges, because the upper layer of the birch bark had peeled off.


2401. The end of the text and the colophon on folio 37v line 1 of manuscript I are partly destroyed. The reading ārya filling the gap after a partly lost abhya(nandat) is conjectural, but in accordance with the length of the lacuna.

128 (Ms B)
IV. ABBREVIATED REFERENCES

Works referred to only once are quoted in full in the notes to the respective chapters.

Abhidh-k

AN
Anguttaranikāya, see CPD.

ARIRIAB
*Annual Report of The International Research Institute for Advanced Buddhology at Soka University*

AST/EAs
*Asiatische Studien / Études Asiatiques*

BBDD

BHSD
F. Edgerton: *Buddhist Hybrid Sanskrit Dictionary*. New Haven 1953

BHSG
F. Edgerton: *Buddhist Hybrid Sanskrit Grammar*. New Haven 1953

BSOAS
*Bulletin of the School of Oriental and African Studies*

Canevascini: Khotanese Sanghāṭasūtra

CDIAL

CPD

Chilās

Conze: Materials

Divy

DN
*Dīghanikāya*, see CPD.

EW
*East and West*

FE
Facsimile Edition

Geiger: Pāli Dhamma

GRETIL
Göttingen Register of Electronic Texts in Indian Languages

IA
*Indian Antiquary*

IIJ
*Indo-Iranian Journal*

It-a
*Iivuttaka-āṭṭhakathā*, see CPD.

JAs
*Journal Asiaticque*

JIABS
*Journal of the International Association of Buddhist Studies*

JOIB
*Journal of the Oriental Institute, Baroda*
V. INDEX

The numbers refer to paragraphs; verses are marked by an asterisk (*). The respective sigla are added in parentheses, if a word, phrase or name occurs only in some manuscripts, e.g. (IK).

V.1 INDEX OF SELECTED WORDS, TERMS AND PHRASES

Common terms such as karma, kuśalamūla or punya are not included. Formulas are referred to in the following way: bhūta trasta udvigna [2+2+3].

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VI. ADDENDA

to

II.2.3 Remarks on the Manuscripts

In an article, which was published recently while the final proofs of this book were read, J. Silk observes: “… it will be possible only with tremendous difficulty, if at all, for a user of an edition to access the richness of the actual transmissional history of any of the witnesses which have been so carefully and lovingly collated by the editor, but then hidden in an apparatus.” A similar thought had occurred to me independently while proof-reading the text-historical notes, which offered an almost unique opportunity to extract some of the hidden information and collect more material (without aiming at absolute completeness) for tracing the text history in an addendum to the Remarks on the Manuscripts, which were meant originally to present only some very few selected specimina. Even a superficial look at the following collection allows an interesting glimpse of the textual history and shows, how different the individual manuscripts are in many respects with, e.g., manuscript D more often confusing characters or manuscript I replacing more words of the Gilgit vulgate than any other manuscript. A clear distinction between these two and among other categories is not always straightforward, and more or less arbitrary decisions are difficult to avoid. For, variations such as dūta and dūra in verse 222c (note 2296) in manuscripts AI and in the Gilgit vulgate can be classified under either “confusion of characters” or “words replaced” (as done here).

The material presented on pages xxviii–liii above is not repeated here, unless there is some additional information on or correction of individual quotations, nor are the rather frequent sandhi-consonants listed, because they can be detected easily in the text-historical notes. Together with other linguistic peculiarities of the text or of metrics, which are also not included, they deserve a separate study.

On the whole, it is difficult to overestimate the value of the Gilgit manuscripts in general, and the Saṃghātāsūtra manuscripts in particular, for the study of early Indian codicology.

1. Manuscript A

Virāma: The virāma is confused with o-e in § 104 (note 871, folio 30v6) āśīte instead of āśīt*. Anusvāra: The anusvāra is confused with -o- in verse 172d (note 2194, folio 86r2) nirodhamotpāda instead of nirodhotpāda, cf. remarks on manuscripts BDFI (Addenda). Consonants doubled: Occasionally -v- is doubled after -r-: § 101 (note 848, folio 29v6) bhūtapūrvvam, § 119 (note 1002, folio 35v1) nirvāṇadhātuṁ, § 148 (note 1215, folio 44r2) and § 155 (note 1243, folio 45v1) sarvve, § 184 (note 1433, folio 53v4) sarvvāni, § 237 (note 1891, folio 74r6) sarvadharma-, verse 189d (note 2229, folio 87r4) sarvavyādhi-, § 185 (note 1434, both folio 53v6) p(ū)rrvvakarman and sarvvesāṃ, § 213 (note 1671, folio 64r3)

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pūrvvāmaḥ, verse 211a (note 2273, folio 88v3) pūrvvam and § 258 (note 2372, folio 92v6) pūrvvāyaṃ, § 212 (note 1665, 63v6) caturvṛtiḥśādvidhā, verse 173b (note 2196, folio 86r3) kurvvaṭe and verse 182b (note 2212, folio 86v4) kurvvaṭanty.

No reason for doubling the initial consonant is recognizable in verse 62b (note 1558, folio 58v3) putra {d}devakrodham, in verse 78a (note 1851, folio 72v1) (sthī)to {n}nirvāṇadhātāu or in § 168 (note 1321, folio 48r4) narakattirīagyonymi.parāyaṇam.

Sandhi: A rare sandhi -s s- occurs in § 132 (note 1102 [F note 428], folio 39r6) jambudīvīpākās satvā.


Mistakes and Corrections: Mistakes stand uncorrected in verse 164d (note 2180, folio 85v2) yadopaptsayati (read yadotpatsayati?) instead of yuddī vatsayati and in verse 210d (note 2254, folio 88r1) bhṛm[īma]j instead of bhṛmijāma.

Misplaced characters: The confusion of deva and veda as in § 207 (note 1622, folio 61v3) evam vedetī instead of evam devetī is not uncommon in later manuscripts. This is perhaps the oldest example.

North-western origin: There is no recognizable reason for the -r- inserted in § 29 (note 163, folio 7r6) dīrghasyā[ṛ]dhvan[yo] tyayena instead of dīrghasyādhvano tyayena and in § 230 (note 1844, folio 72r4) ṣ-kāyebhyar instead of ṣ-kāyebhyāḥ dahārāṃ.

Words replaced: Sometimes individual words used in the text of manuscript A are replaced in the Gilgit vulgate: § 42 (note 278, folio 11v3) samjīvane replaces hahe; verse 13b (note 370, folio 14r2) tat kṣayam naiva ca brajestr replaces kṣayam eva na labhisyati, . § 61 (note 470, folio 17r5) anuprāṭah replaces samprāṭah, cf. BFK samprāṭah, § 80 (note 618, folio 22r3) kalpasahasrāṇi replaces varṇasahasrāṇi; in verse 29d (note 801, folio 28v2) agrasatvā replaces ṣuddhastvā, § 115 (note 970, folio 34v6) vāgduścaritam replaces vāgdurhbhāṣitam, § 136 (note 1138, folio 40v6) pratijāgaranti replaces pratijā karisyanti, § 177 (note 1371, folio 51r2) satvā replaces bodhisatvā; this reading is shared with manuscript I, § 184 (note 1433, folio 53v3 foll.) apareṇa replaces anupārvena and dhanadānyāṇi replaces bijāṇi; cf. manuscripts IK, § 185 (note 1435, folio 53v6) esante replaces anvesate, verse 60d (note 1554, folio 58v1) bhṛṣāṃ replaces prṣam; this reading is shared with manuscript I, § 207 (note 1627, folio 61v4) and perhaps § 224 (note 1781 [A lacuna]) kim idāṃ replaces kim iti, which is preserved in manuscripts F(only in § 207)IK, verse 64c (note 1645, folio 62v6) uptaḥ replaces ruhyas, § 212 (note 1664, folio 63v5) kim ayaṃ replaces kim arthaṃ, verse 67d (note 1675, folio 64r4) śānte yatra replaces yatra yat<r>, verse 69d (note 1680, folio 64r6) pāpakṣayō replaces karmakṣayō; this reading is shared with manuscripts FIK, § 226 (note 1803, folio 70r3) udyogam replaces udvegam, this reading is shared with manuscripts FI, verse 77a (note 1848, folio 71r6) buddhaksetram replaces ṣuddham kṣetram, cf. manuscripts FI(K lacuna) ṣuddhaksetram, verse 147c (note 2144, folio 84r5) vamcyāmaḥ replaces yāsyāmaḥ, verse 149a (note 2147, folio 84r6) vīrā replaces tūbhyāṃ, verse 205d (note 2261, folio 88r5) yācayate replaces yātaṣate; the reading
in verse 206d (folio 88r6) is unclear, perhaps also yātayate; verse 219c (note 2291, folio 89r4) dharma varṣam replaces ratnavarṣam, verse 222c (note 2296, folio 89r6) dūraṃ replaces dutam; this reading is shared with manuscript I (K lacuna), verse 224c (note 2300, folio 89v2) pratilabhā-° replaces pratibuddhā; this reading is shared with manuscript I (K lacuna), verse 233d (note 2317, folio 90r3) kva replaces kutra, this reading is shared with manuscript I (K lacuna).

**Words added:** § 155 (note 1242, folio 45v1) darśanāya: vandana instead of only darśanāya., § 236 (note 1880, folio 74r1) ṛ-pretakummbhāṇḍāny instead of only ṛ-pretāny, § 238 (note 1897, folio 74v3) sarvadukkhārthāṃ instead of only sarvadukkhāṃ; this reading is shared with manuscripts F1 (K lacuna), § 256 (note 2358, folio 92r1) mahādharma-duṇḍubhi-° instead of only mahādunḍubhi-°; this reading is shared with manuscript I.

**Middle Indic features:** verse 15b (note 384, folio 14v2) ko jayāṃ te bhavisyati instead of kim jayāṃ vo bhavisyati with Middle Indic (Pāli) ko corresponding to Sanskrit kva.

2. Manuscript B

**Writing habits:** Rarely a consonant is doubled as in § 188 (note 1459, folio 53r8) bhettavyam; this reading is shared with manuscripts CDF, in § 239 (folio 72v8, C lacuna) marttavyam or in § 250 (note 2114, folio 81r1, C lacuna) vyākaranaṇa ccitmaṃ.

**Virāma:** The virāma is misunderstood as -e in verse 137d (note 2068, folio 78v7) bhavete instead of bhavet*.

**Anuvāra:** The anuvāra is confused with -ā in: § 20 (note 111, folio 4v4) katamā bhagavan dharman instead of katamāṃ, this reading is shared with manuscript K, or with -o- in verse 118a (note 2022, folio 77r9) maranamrages-° instead of maraṇoraga-°, cf. remarks on manuscripts AFDI (Addenda).

**Confusion of characters:** -r- and -va- in verse 29a (note 798, folio 26r5) vasi instead of rṣi, -cyā- and -ṣya- in § 237 (note 1885, folio 72r7) iti bhagavann uṣyate instead of ucyate, -hu- and -la- in § 259 (note 2384, folio 101r6) ṛ-opasaṃkrāntaḥ instead of ṛ-ihopasaṃkrāntaḥ.

**Mistakes and Corrections:** The mistake in § 30 (note 173, folio 6v8) karosyāvanti instead of karisyaṃtī stands uncorrected in manuscript I, but is detected and corrected in manuscript B, as is in § 239 (note 1829, folio 69v4) purva-° corrected into pūrva-°; the mistakes in § 66 (note 511, folio 16r7) āśāṃāṃ instead of āśāṃāṃ, in verse 110b (note 2006, folio 76v9) rśvaprṣte instead of aśva-° and in § 258 (note 2378, folio 101r1) s[t]h[j]r instead of tashire (?) stand uncorrected. The mistake in verse 68d (note 1677, folio 62v3) akarot tataḥ instead of akarot tataḥ is shared with manuscript D.

**Words replaced:** § 61 (note 470, folio 15r9) samprāptaḥ instead of anuprāptaḥ, this reading is shared with manuscripts AFIK, § 80 (note 622, folio 19v8) sahabhāgyatāyām instead of sahabhāvyatāyām; § 224 (note 1785, folio 67v4) viruddhyaṃtaye instead of niruddhyaṃtaye, verse 90b (note 1973, folio 73v5) kramisyāmi instead of krandisyāmi.

**Dardic metathesis(?)** § 62 (note 487, folio 15v7) antarhṛtaḥ (i.e. ā-hṛtaḥ) instead of antarhṛtaḥ; the -r- in § 226 (note 1800, folio 68r9) na jārā[r]ā na vyādhir seems to be caused by the subsequent vyādhir, verse 88a (note 1967, folio 75v3) aparā[r]dhaṃ.

**Middle Indic features:** verse 19b (note 407 folio 13v2) dvipatottamah instead of dvipadottamah, § 53 (note 409, folio 13v3) smīdaṃ instead of smitaṃ, § 117 (note 989, folio
33r4) *utakam* instead of *udakam*, § 131 (note 1097, folio 38r5) *-prābharanena* instead of *-prāvaraṇena*, verse 175b (note 2200, folio 84r2) *ghādyante* instead of *ghātyante*; this reading is shared with manuscript I.

3. Manuscript C

Confusion of characters: *-ca-* and *-va-* in verse 27d (note 795, folio 34v5) *-vetanāḥ* instead of *-cetanāḥ*.

4. Manuscript D

Writing habits: There are numerous examples for double *-tt-* before *-r-* in manuscripts DE such as § 79 (note 609, folio 26v6) *ttṛāṣaṃ*, § 115 (note 973, folio 42v7, also E 32v6) *ttṛāṭa*, § 200 (note 1566, folio 74r5) *puttro*, § 221 (note 1757, folio 87r8, also E 72r2) *vuddhakṣettṛat*, § 221 (note 1758, folio 87v1, also E 72r3) *yāvanti tattra ḍṛṣṭāni*, etc.;² cf. also § 201 (note 1575, folio 75r2) *kkṛiṭum*.

Double *-pp-* appears after *-r-* in § 141 (note 1176, folio 52r4, also E folio 40r3) and § 163 (note 1297, folio 58r6) *-samarpitāḥ*; only the first reading is shared with manuscript E.

A further example for *-cca-* after *anusvāra* is § 153 (note 1235, folio 55r3) *paṃccamāṭrāṇi*;⁴ cf. also double *dd-* instead of *d-* in § 84 (note 644, folio 28v3) *pūrvvasyāṃ ddiśī*. There is no recognizable reason for *-ttṛ-* in § 188 (note 1459, folio 68r7) *bhāttavyāṃ*; this reading is shared with manuscripts CBF (*bhe-*) or in § 221 (note 1760, folio 87v1, also E 72r5) *ttāṇi*.

Rarely *-pa-* is replaced by *-va-* in § 162 (note 1286, folio 57v4) *cavalo* instead of *capalo*.

The reading § 131, 132 (notes 1094, 1101, folios 48r6, 48v3) *vipaśśināmānas* and *paścimako vipaśśi* is copied in manuscript E.

Virāma: The *virāma* is perhaps confused with *-i-* in § 218 (note 1739, folio 85v4) as well as in § 219 (note 1743, folio 86r3) *avocati* instead of *avocat*.

Anusvāra: The *anusvāra* is confused with *-e-* in § 103 (note 861, folio 36r7) *varṣadvayamṇa* instead of *varṣadvayena*, § 110 (note 926, folio 40v4) *vijñaptayam* instead of *vijñaptaye*, cf. p. xxxix note 86 and with *-o-* in verse 78a (note 767, folio 78v1) *sant* instead of *so*, cf. remarks on manuscripts BFI (Addenda), § 241 (note 1937, 98r2) *tvo* instead of *tvam*.

Confusion of characters: *a-* and *su-* in § 123 (note 1035, folio 82v7) *sunusmarāmy* instead of *anusmarāmy*, *-r-* and *-va-* in § 53 (note 416, folio 18r2) *kṛ* instead of *kva*; *kṣa-* and *ccha-* in § 126 (note 1059, folio 46v7) *ksattradvajaya*-⁵ instead of *cchattradvajaya*-⁵, *-ka-* and

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² It is not always entirely clear whether *tra* or *trtra* is intended by the scribe. The difference between *tra* and *tttra* becomes evident by comparing, e.g., manuscript D § 100 (folio 36v4) *yattra* and *puttra* almost exactly below *yattra* in the next line (folio 36v5). There is no such example in the fragmentary manuscript E.

³ Cf. also *cakkreṣṭasiya* in the colophon of manuscript D.


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Mistakes and Corrections: § 144 (note 1191, folio 53r1) sarvavadhātuḥ instead of satvadhātuḥ; this reading is shared with manuscript E (folio 40v4), § 176 (note 1364, folio 62r3) a«tha» khalu, § 188 (note 1460, folio 68v1) sadgatiḥ instead of sadgatikam; this uncorrected mistake shows that manuscript D was copied from a manuscript written in Gandhāran Brāhmī, where sa and sa are, in contrast to Proto-Śāradā, very similar. A wrong “correction” is § 192 (note 1487, folio 70r1) niro«dha»dharmmeva instead of nirodhama eva. The mistake in verse 68d (note 1677, folio 80v7) akarot tamaḥ instead of akarot tataḥ is shared with manuscript B. The mistakes in verse 197b (note 2244, folio 112r3) kurusū vrata instead of kuru suvraṭa and in verse 214b (note 2280, folio 113r7) mṛtā pitaḥ instead of mṛtāpi ca. stand uncorrected.

There is no recognizable reason for the -r- in verse 54d (note 1540, folio 73r2) <ṛ>vyādhir.

A second character written with two vowel signs is found in verse 103a (note 1996, folio 100v3) pāpā[ti]nāṃ.

North-western linguistic features: § 135 (note 1135, folio 88r3) ddharmam, § 220 (note 1751, folio 87r2) ddharman and in the colophon devaddharmmo as well as ddharma-sīryāya, cf. Remarks on Manuscripts 5. Manuscript E.

Words replaced: § 34 (note 226, folio 10r3) śrutidhārā instead of śrutadharā; verse 5b (note 309, folio 13v4) pūrvvajammapracoditaṃ instead of pūrvakarmapracoditaṃ, § 78 (note 598, folio 26r4) upadāhayati instead of upaśamayati; § 175 (note 1363, folio 62r3) kathayetum* by mistake instead of kartum*, § 187 (note 1456, folio 68r3) vinipatyā instead
of vinivartya, verse 75d (note 1701, folio 83r2) kathamcana instead of katham druma, § 239 (notes 1909, 1913, folio 96v4,6) maharsāh instead of mārṣāh, verse 145d (note 2139, folio 108r1) vīryasthāmo instead of vīryasthāmo, verse 205b (note 2260, folio 112v5) śarīram acetanam* instead of śarīraṃ manoramāṃ.

**Middle Indic features:** Verse 190c (note 2231, folio 111v3) mogho instead of moho is a hyper-sanskritism: The hesitation between -ka- and -ga- as in verse 66b (note 1648, folio 80r2) amguraṃ is shared with manuscript K, cf. also Remarks on Manuscripts 2. Manuscript B.

5. **Manuscript E**

**Writing habits:** An example for double -tt- in front of -ra- is § 221 (note 1758, folio 72r3) yāvamṇti tatttra drṣṭāṇi; this reading is shared with manuscript D. Double -ppa- appears after -ra- in § 141 (note 1176, folio 40r3) ṭ-samarppitā; this reading is shared with manuscript D. There is no recognizable reason for the initial tta- in § 221 (note 1760, folio 72r5) paśyāmi ttāni cehastho; this reading is shared with manuscript D. Further examples for an initial double ss- are in § 114 (note 962, folio 32r8) evāya<m> ssarvāśūraṃ, § 131 (note 1094, folio 36v4) aham ssarvāśūra and § 141 (note 1172, folio 40r2) eva ssarvāśūra.

Double -cca- is written after anusvāra in § 117 (note 987, folio 32r6) pāmcca mahānādyā, § 159 (note 1263, folio 44r7) pamaçcamāṭṭāṇi etc.

**Confused characters:** -ṇa- and -dā- in § 117 (note 988, folio 32r6) samavasarādāṃ instead of samavasarāṇam, -dyā- and -nya- in § 134 (note 1124, folio 37v6) yathānya instead of yathādya, -la- and -ya- in § 132 (note 1101, folio 37r2) yoka instead of loka.

**Words replaced:** § 129 (note 1084, folio 36r5) arthagovayaviniṣcitā instead of arthagovayaviniṣcayā, § 132 (note 1102, folio 37r3) praviṣṭavān* instead of pravṛṣṭavān*; § 133 (note 1113, folio 37v1) vrahmacaryāṃ akarṣaṃ instead of brahmacaryāṃ acārṣaṃ.

**Words added:** § 125 (note 1049, folio 34v5) mahātyāgī is added after sarvasvatapārayāgī, § 134 (note 1123, folio 37v7) kuśalamūḍhaharmmaṃ instead of only kuśalamūlaṃ.

6. **Manuscript F**

**Anusvāra:** The anusvāra is confused with -o- in verse 78a (note 767, folio 78v1) samdrṣyate instead of so drṣyate, cf. remarks on manuscripts ABDI (Addenda).

A **consonant is doubled** in § 188 (folio 60r4) bhettavyaṃ; this reading is shared with manuscripts CBD. 

**Confusion of characters:** a- and la- in verse 66b (note 667, folio 68r1) laṃkuram* instead of amkuram*, r- and -ya- in verse 97c (note 978, folio 83v3) smṛ ham instead of smṛ aham, -na- and -ra- in § 171 (note 540, folio 54r5) ṭ-rigranthā instead of ṭ-rigranthā, -ma- and -sa- in § 65 (note 165, folio 18v6) in samamudram instead of sasamudram.

**Mistakes and Corrections:** Further uncorrected mistakes are § 44 (note 96, folio 11r3) bhagavatya instead of bhagavataḥ, § 46 (note 111, folio 12r6) lokhayataḥ instead of lekhayataḥ, and verse 66a (note 666, folio 68r1) kuru instead of taru.

**Words replaced:** verse 8a (folio 10v7) anumātraṃ instead of bālamātraṃ; § 61 (note 470, folio 17v2) samprāptaḥ instead of anuprāptaḥ; this reading is shared with manuscripts
ABIK, § 81 (folio 23v4) vinipātam na yāsyati instead of vinipātam na gamisyati (A gacchati); this reading is shared with manuscript I, verse 27d (folio 31r6) krandanti acetas. (unmetrical) instead of krandaṭah śokacetaṇāḥ; § 122 (folio 39v6) anumāramy aham instead of abhijānāmy aham, this reading is shared with manuscripts IK(A lacuna), § 127 (folio 41r6, G folio 30v5) sarvāstiparītyāgī instead of sarvasvaparītyāgī, this reading is shared with manuscript I (A lacuna), § 139 (folio 45r6, G note 463, folio 33v7) mandāmadhāḥ instead of mohamūdhas, § 140 (folio 45v3, G folio 34r1) pretaviṣaye instead of pratyoniṣu, this reading is shared with manuscripts IK (reading °esyu), § 161 (folio 50v6) utthāya instead of saṃkṣubdhāḥ, § 166 (note 530, folio 52v6) visamvādayanti instead of visampādayanti, this reading is shared with manuscripts KI, § 190 (folio 60v5) prāpta instead of abhisambuddhāḥ; this reading is shared with manuscript I, verse 69d (folio 69v1) karmāśayo instead of pāpāśayo; this reading is shared with manuscripts AIK, verse 77a (folio 78r8) śūdhakṣetram instead of buddhakṣetram; this reading is shared with manuscripts AI (Addenda) (K lacuna), § 241 (folio 82r6) sukhasaṃvartakahāṇi instead of hitasamaṃvartakāṇi; this reading is shared with manuscript I, § 243 (folio 82v7) pratyuvvāca instead of pratyabhāṣata; this reading is shared with manuscript I, verse 95b (folio 83v1) paramadulukhitām instead of duḥkhaprapādiṣṭaḥ; this reading is shared with manuscript I.

Words added: § 112 (folio 37r3) anavataptān mahāśarasah instead of only anavataptai* in the vulgate, § 168 (folio 53r6) o-tirṇyagonyipretalokaparāyaṇam instead of only o-tirṇyagonyiparāyaṇam, § 168 (folio 53r6) akalyaṇamitrasamāṣgrahetoḥ instead of only akalyaṇamitiśraḥetoḥ, § 213 (folio 69r3) (ta)sy(ā)grata instead of only tasya, § 238 (folio 80v2) sarvadulukhārtham instead of only sarvadulukhāṃ; this reading is shared with manuscripts AI (K lacuna).

7. Manuscript G


9. Manuscript I

Virāma: The virāma appears in an unusual position in § 227 (note 1808, folio 28v3) āt*maḥbhāvaḥ; it is confused with -e- in § 96 kārayete (note 751, folio 12r2) instead of kārayet* and in § 162 (note 1287, folio 20r1) icchete instead of icchet*.  


**Mistakes and Corrections:** The uncorrected mistake in verse 109d (note 2005, folio 31b8) prāvrksăn instead of prāvrtaṃ is perhaps caused by the following sūkṣma-°. Other uncorrected mistakes are § 34 (note 219, folio 4r3) samvartyaṃte instead of samvetsyatne, verse 118a (note 2022, folio 32r2) o-samsṛṣto instead of o-samsṛṣto, verse 154c (note 2160, folio 34r5) ratnāmākam instead of ratnāmayam, 156a (note 2162, folio 34r6) bhukturvā instead of bhaktād, verse 175c (note 2201, folio 34v5) paṃca[b]uddha(!)anabaddhās instead of paṃcābandhanabaddhās.

**Misplaced characters:** § 115 (note 974, folio 15r2) pratapamānāḥ instead of pratapatamānāḥ; this reading is shared with manuscript K.

**Words replaced:** § 61 (note 470, folio 7v3) samprāptaḥ instead of anuprāptaḥ; this reading is shared with manuscripts ABFK, § 95 (note 748, folio 12r1) pāpāni instead of karmāni, this reading is shared with manuscript K, verse 47d (note 887, folio 13v5) bhayabandhanāt* instead of bhayabhairavārāt*; this reading is shared with manuscript K, § 81 (note 625, folio 10r1) vinipātam na yāsyaṇi instead of vinipātam na gamisyati (A gacchati); this reading is shared with manuscript F, § 116 (note 981, folio 15r3) manusyānān instead of satvānām, § 127 (note 1063, folio 16r4) sarvānśtāryāgyā instead of sarvasvānśtāryāgyā, this reading is shared with manuscript F (A lacuna), § 140 (note 1159, folio 17v4) pretavāsyayuṣu instead of pretayonisu, this reading is shared with manuscripts FGK, § 166 (note 1312, folio 20r9) visamvādayantī instead of visampādayantī, this reading is shared with manuscripts FK, § 177 (note 1371, folio 21v1) satvā instead of bodhisatvā; this reading is shared with manuscript A, § 184 (note 1433, folio 22v2) būjāni instead of dhanaḍāṇyāṇī; this reading is shared with manuscripts AK, § 190 (note 1473, folio 23r8) prāptā instead of abhisanbudhā; this reading is shared with manuscript F, verse 60d (note 1554, folio 24r10) bhrāsam* instead of prīyam; this reading is shared with manuscript A, § 202 (note 1590, folio 24v9) o-abhyāhata-° instead of o-āviddha-°, § 207 (note 1627, folio 25v2) and § 224 (note 1781

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5. Also listed in II.2.3 Remarks on the Manuscripts 9. Manuscript I “corrections.”
6. Also listed in II.2.3 Remarks on the Manuscripts 9. Manuscript I “corrections.”
7. The sequence of quotations in II.2.3 Remarks on the Manuscripts 9. Manuscript I “words replaced” is irregular. Words are quoted from notes 720 - 2364; 1548 - 2178; 1982 - 2333.
folio 28r4 [A lacuna]) kim iti instead of kim idam; this reading is shared with manuscripts AF (only in § 207)K, verse 69d (note 1680, folio 26r9) karmakṣayo instead of pāpakaṣayo; this reading is shared with manuscripts AFK, § 219 (note 1747, folio 27v3) riddhismādhaṇena instead of rddhībalādhaṇena, verse 77a (note 1848, folio 29r7) śuddhakṣetram instead of buddhakṣetram, cf. manuscripts AF (Addenda) (K lacuna), § 241 (note 1944, folio 30v9) [s]ukhasamvartakāṇi instead of hitasamvartakāṇi; this reading is shared with manuscript F, § 243 (note 1961, folio 31r5) pratyuvāca instead of pratyabhāṣata; this reading is shared with manuscript F, verse 95b (note 1982, folio 31v1) paramaduḥkhitam instead of duḥkha-prapīḍitaṃ; this reading is shared with manuscript F, verse 118b (note 2022, folio 32r2) mad[da]parah instead of sudārunaḥ is unclear, verse 137b (note 2067, folio 32v3) brahmacarya(m)paras tathā instead of brahmacaryapaśupati, verse 142d (note 2133, folio 33v7) śuddhakṛtyam instead of buddhakṛtyam; cf. verse 77a above, verse 222c (note 2296, folio 34v7) dūtaṃ instead of dūram; this reading is shared with manuscript A (K lacuna), verse 224c (note 2300, folio 35b4) pratiśuddhaḥ instead of pratiśabdha-ṃ; this reading is shared with manuscript A (K lacuna), § 254 (note 2338, folio 36r9) sarvāvati instead of iyam.

* Words added:* § 168 (note 1321, folio 20r2) o-tiryagyoniyaṃala[kapar]āyaṇaṃ instead of only o-tiryagyoniya[para]yaṇaṃ; this reading is shared with manuscript K, § 238 (note 1897, folio 30r4) sarvaduḥkhaḥtham instead of only sarvaduḥkham; this reading is shared with manuscripts AF (K lacuna), § 256 (note 2358, folio 36v6) mahādharma[du]ndubhī-ṃ instead of only mahādun[du]bhi-ṃ; this reading is shared with manuscript A.

* Middle Indic features:* § 248 (note 2096, folio 33r3) sīnghā, verse 175b (note 2200, folio 34v5) ghāḍya<m>te instead of ghāṭyaṃte; this reading is shared with manuscript B.

10. Manuscript K

* Writing habits:* Very rarely a consonant is doubled after -r- as in § 177 (note 1375, folio 44r2) āhur vṛyaṃ


* Words replaced:* § 51 (note 390, folio 13r5) aṣrūmukhā instead of asrūkanṭhā, § 61 (note 470, folio 15v2) samprāptaḥ instead of anuprāptaḥ, this reading is shared with manuscripts ABFI, verse 47d (note 887, folio 27v7) bhavabandhanatī* instead of bhayabhairavatī*; this reading is shared with manuscript I, § 140 (note 1159, folio 36v1) pretaśayenseṣu this reading is shared with manuscripts FGI, § 161 (note 1273, folio 41v1) nisṭrāmamiti instead of prakṣipanti, § 166 (note 1312, folio 42r7) visāṃvādayanti instead of visāṃpādayanti; this reading is shared with manuscripts FGI, § 176 (note 1364, folio 44v3) keva instead of kiyaṃ, § 184 (note 1433, folio 47r5) bijāṇi parimucyaṃte instead of dhanadhānyāṇi paripacyeran, cf. manuscript I, § 207 (note 1627, folio 54r2) and § 224 (note 1781, folio 60r7 [A lacuna]) kim iti instead of kim idam; this reading is shared with manuscripts AF (only in § 207)I, verse 69d (note 1680, folio 56r4) karmakṣayām instead of

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pāpaksayo; this reading is shared with manuscripts AFI.

**Words added:** § 70 (note 536, folio 17r3) krṇāvakaṣas tatrāsane instead of only tasminn āsane, § 168 (note 1321, folio 42v5) °-tiryagyoniyamalokaparāyaṇam instead of only °-tiryagyoniparāyaṇam, this reading is shared with manuscript I.

**Middle Indic features:** verse 66b (note 1648, folio 55r2) anguram*; this reading is shared with manuscript D.