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

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

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## 1 Introduction

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

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

- Age: A text called *Prajñāpāramitā*, closely resembling the translation of Lokakṣema, existed in the second half of the first century AD (Falk 2011: 20, Karashima 2010: 759f.). The present study advances the arguments to show that the present manuscript is the copy of an earlier one. Unfortunately, the distance in time between the present copy and its exemplar cannot be expressed in a number of years.
- Extent of preserved text: The text was written on a scroll made from sheets of birch-bark glued together. We have no guarantee that this scroll contained all of chapters 1 to 5 in a form similar to the Sanskrit version of the *Aṣṭasāhasrikā Prajñāpāramitā*, but if it did, as seems rather likely, the scroll was much larger than what is still preserved. Inscribed on both sides, it was later torn apart at a point around the middle of *parivarta* 1 written on the back-side of the bark, which is situated opposite the middle of *parivarta* 5, written on the outside of the bark.
- Extent of original text: A separate strip of bark bearing a colophon speaks of the first *postaka* of the manuscript, as if more scrolls containing more chapters were written or intended to be written. If the language of Lokakṣema's version was Gāndhārī and if his text is only slightly larger than our manuscript, then it stands to reason that our text in its complete state should also have contained as many chapters as were known to Lokakṣema.
- Position in the pedigree: The shorter phrases and the same number of chapters

suggest that Lokakṣema did not abbreviate a text similar to the Sanskrit version, but rather translated a version already slightly enlarged in comparison to our manuscript, so that our manuscript can be regarded as representing the forerunner to the one Lokakṣema knew.

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

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

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

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

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

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

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

this journal.

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

## 2 The manuscript

### 2.1 The birch-bark scroll

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

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

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

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

## 2.2 The segments

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

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

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

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

## 3 The text

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

### 3.1 The exemplar

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



fig. 5: *śi* (left) miscopied in line 1-50 from *sa-ṇa*, as in 1-53 (right).

Another mistake only possible in Kharoṣṭhī is misreading *śa* for *ya*. A case is *anuśaśaṇi* in 1-16 for *anuśayaṇi*.

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

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

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

## 4 The language

### 4.1 The sounds

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

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

### 4.2 Sandhi

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

### 4.3 Vocabulary

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

The difficult *vigubaṇa* in 1-26 is completely left out in Sanskrit; the root *vi-guph/gulph/gumph* probably had a rather limited regional distribution. Lokakṣema knew it as *gambhīra*, Kumārajīva used a term for *vistareṇa* instead. None of them mistook it for Skt *vikurvāṇa*, nor did the author of the Sanskrit version.

There are a number of variants. The Skt. vocative *āyusman* is found as *aiśpa* and *ausa* applied without a rule in about equal numbers both to Subhūti and Śāriputra. The verbal clause *etad avocat* usually is found as *edadoya*, but once also in a form closer to Sanskrit as *edadoca* in line 5-57, unattested so far.

## 5 The script

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



fig. 6: *li* with horizontal crossbar.

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

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

### 5.1 Writing mistakes

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

Sometimes a single letter has been corrected. In line 5-19:10 in *viṇaṇo*, the scribe first read something like *viṇanaṇo* and connected *ṇa* and *na* with a small bar to make the two look like the one and corrected *ṇa*. It is hardly possible to deduce from this mistake

that the exemplar distinguished between *na* and *ṇa*, as otherwise our scribe would have changed the letter looking like old *na* likewise into *ṇa* as is found throughout.

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

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

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

One superfluous letter *da* has crept into 1-05 *valadhamḍaṇeṇa* in line 1-05 for Skt. *balādhānena*.

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

## 6 The colophon

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

*paṭhamage postage prañāparamidāe budha[mitra] ///*

*idraśavaśa sadhaviharisa imeṇa ca kuśālamuleṇa sarvasatvamatrapi(trap)u(?yae) ///*

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

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

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

## Conventions

[a] Letter "a" is only partially preserved.

(b) Letter "b" is not preserved.

<c> Letter "c" was inadvertently left unwritten.

+ + + (1-22) = Line 1-21 has lost bark needed for ca. 3 akṣaras up to the standard left-side border. An additional marker for lost bark (as “///”) is not used.

(1-22) + + + = Line 1-22 has lost bark needed for ca. 3 akṣaras counting from a hypothetical right-side border, which can be reconstructed on the basis of several clear cases.

.. = one character has left some traces, which are too scanty for a clear definition.

°, °°, °°° = punctuation signs consisting of 1, 2 or 3 dots or circles arranged vertically.

**bold type:** Gāndhārī text as read from the birch-bark.

normal type: Sanskrit text of the *Aṣṭasāhasrikā Prajñāpāramitā*.

*italics:* Phrases and passages in the *Aṣṭasāhasrikā Prajñāpāramitā*, not found in the Gāndhārī version.

## Abbreviations used for the Chinese parallels

AS = the Sanskrit version of the *Aṣṭasāhasrikā Prajñāpāramitā*

AS = ed. Vaidya 1960

AAA = AS found in the commentary called *Abhisamayālaṃkāraḥ*, ed. Wogihara 1932.

AsP.tr. = Conze 1958.

AsP.tr.II = Conze 1973.

R = AS; ed. Mitra 1887~1888.

T = Texts from the Taisho Tripitaka = *Taishō Shinshū Daizōkyō* 大正新修大藏經, ed. Junjirō Takakusu, Kaikyoku Watanabe, 100 vols., Tokyo 1924-1934.

Kj = *Xiaopin Banruoboluomi jing* 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 鳩摩羅什 in 408 C.E.

Lk = *Daoxing Banruo jing* 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 支婁迦讖 or Lokakṣema.

ps-ZQ = ps(eudo)-Zhi Qian: the first chapter of the *Da Mingdu jing* 大明度經, T.8, No.225, 478b~482a, entitled Xingpin 行品, is evidently not the work of Zhi Qian 支謙 but of an anonymous translator.

Sh = *Fomuchushengsanfazang Banruoboluomiduo jing* 佛母出生三法藏般若波羅蜜多經 (T. 8, No. 228), translated by Shihu 施護 or Dānapāla in 982~(?)

Xz(I) = The fourth assemblage (第四會) of the *Da Banruoboluomi jing* 大般若波羅蜜經 (T. 7, No. 220, pp. 763~865), translated by Xuanzang 玄奘 in 660~663.

Xz(II) = The fifth assemblage (第五會) of the above-mentioned translation by Xuanzang (T. 7, No. 220, pp. 865~920).

Zfn = *Mohebanruo chao jing* 摩訶般若鈔經 (T. 8, No. 226), translated by Tanmopi 曇摩婢 or Dharmapriya and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).

Tib = Texts from the Tibetan Tripitaka = *The Tibetan Tripitaka: Peking Edition* 影印北京版西藏大藏經, ed. Daisetz T. Suzuki, 168 vols, repr. under the Supervision of Otani University, Kyoto, Tokyo 1955~1961: Tibetan Tripitaka Research Institute.

Pk = The Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* is to be found in vol. 21, pp. 57~183, i.e. No.734, Sher phyin, mi 1b1~312a8.

D = the Tibetan translation of the *Aṣṭasāhasrikā Prajñāpāramitā* in Derge (sDe dge) Kanjur (No. 12, Shes phin, ka 1b1~286a6); facsimile reproductions:

- (1) *Bstan 'gyur sde dge'i par ma: Commentaries on the Buddha's Word by Indian Masters* (CD-Rom), New York: The Tibetan Buddhist Resource Center (TBRC).
- (2) *The Tibetan Tripiṭaka: Taipei Edition*, ed. A. W. Barber, Taipei 1991, vol. 7: SMC Publishing.

### Acknowledgment

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**Gāndhārī fragments with the standard Sanskrit text (1)**

(1-01:) + + + ś(r)udo ekasamae bhagava rayagaha viharati grijaude  
pravade

evam mayā śrutam / ekasmin samaye bhagavān rājagṛhe viharati sma gṛdhakūṭe parvate

maha .. (1-02:) + + + [aḍhat](ri?)[ḍaśahi [bhikṣuśat]e[h](i)

mahatā bhikṣusamghena sārdham ardhatrayodaśabhir bhikṣuśataiḥ

*sarvair arhadbhiḥ kṣīṇāsravair niḥkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair  
ājñair ājāneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇīyair apahr̥tabhāir anuprāpta-  
svakārthaiḥ parikṣīṇabhavasamyojanaiḥ samyagājñāsuvimuktacittaiḥ sarvacetovaśi-  
paramapāramitāprāptair ekam pudgalaṃ sthāpayitvā yad uta āyusmantam ānandam //*

[tatra ho bhagava aiśpa suhuti amaṃtreti]

tatra khalu bhagavān āyusmantam subhūtiṃ sthāvīram āmantrayate sma

[paḍi] (1-03:) + + + + + + + mahasetvasa prañaparimidu aradhya

pratibhātu te subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitām ārabhya

yasa bosisatve mahasa[tv]e (1-04:) + + + + [mi]dae ṇiyayae

yathā bodhisattvā mahāsattvāḥ prajñāpāramitām niryāyur iti //

**The part of Lokakṣema's translation parallel to the Gāndhārī fragments (1)**  
**425c4~426c28**

(AS.1.4 = R.3.12 = AAA.2.1 [AsP.tr.II 83 = AsP.tr. 1]; Lk.425c4; ps-ZQ.478b-7; Zfn.508b-9; Kj.537a-5; Xz[I].763b5; Xz[II].865c5; Sh.587a7; Tib.Pk.1b4 = D.1b2)

The Buddha was on Mt. *Gijjhakūṭa* in *Rājagrha*.<sup>1</sup> (There was) an incalculable *mahā-bhikṣusamgha* (i.e. 'a great assembly of monks'), namely disciples such as *Śāriputra*, *Subhūti* etc. and limitless numbers of *mahā-bodhisattvas* (i.e. 'great bodhisattvas'), such as Bodhisattva *Maitreya*, Bodhisattva *Mañjuśrī* and so on.

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

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

<sup>1</sup> 摩訶比丘僧不可計——諸弟子舍利弗、須菩提等；摩訶(薩)菩薩無央數——彌勒菩薩、文殊師利菩薩等：≡ ps-ZQ.478b-7f. 與大比丘衆不可計——弟子善業第一；及大衆菩薩無央數——敬首爲上首 ≡ Xz(II).865c6f. 與大苾芻衆萬二千人俱——皆阿羅漢，具壽善現、舍利子等而爲上首。除阿難陀獨居學地。復有無量無數菩薩·摩訶薩，得無礙辯——慈氏菩薩、妙吉祥菩薩等而爲上首；≠ AS.1.5f. = R.3.13f. = AAA.8.17f. *mahatā bhikṣusamghena sārđham arđhatrayodaśabhir bhikṣuśataiḥ sarvair arđhabhīḥ kṣiṇāsravair niḥkleśair vaśbhūtaiḥ suvimuktacittaiḥ suvimuktaprajñair ājaneyair mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaraṇīyair apahr̥tabhārair anuprāptasvakārthaiḥ parikṣiṇabhavasamyojanaiḥ samyakajñāsuvimuktacittaiḥ sarvacetovaśiparamapāramiprāptair ekaṃ pudgalaṃ sthāpayitvā yad ut' āyuṣmantam Anandaṃ* (“together with a great gathering of monks, with 1,250 monks, all of them Arhats, —their outflows dried up, undefiled, fully controlled, quite freed in their hearts, well freed and wise, thoroughbreds, great Serpents, their work done, their task accomplished, their burden laid down, their own weal accomplished, with the fetters that bound them to becoming extinguished, their hearts well freed by right understanding, in perfect control of their whole minds—with the exception of one single person, i.e. the Venerable Ananda.” [AsP.tr.II 83 = AsP.tr.1]) = Tib.Pk.1b5f. = D.1b3f.; Zfn.508b-9f. 與千二百五十比丘俱。皆是羅漢，於生死已(←以)盡，垢濁已(←以)索，所語如言，已脫於心，度於智慧，其聖已了，皆悉上士，所作已辦，離於重擔，是即自從，所有已盡，其智已脫，心即從計。除賢者阿難，Kj.537a-5f. 與大比丘僧千二百五十人俱——皆是阿羅漢，諸漏已盡，如調象王，所作已辦，捨於重擔，逮得已利，盡諸有結，正智解脫，心得自在。唯除阿難，Xz(I).763b6f., Sh.587a 7f.

<sup>2</sup> 月十五日說戒時：≡ ps-ZQ.478b-5. 是時十五齋日月滿。Other versions lack parallels.

<sup>3</sup> 用(←因)諸菩薩故，說般若波羅蜜！： “For the sake of (用...故；cf. Krsh[2010].590f.) these *bodhisattvas*, I shall expound the *Prajñāpāramitā*.”; cf. AS.2.1f. = R.3.18f. = AAA.22.8f. *pratibhātu te Subhūte! bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāṃ ārabhya* (“May it be clear to you, O *Subhūti*, concerning the perfect wisdom of *bodhisattva-mahāsattvas* ...!”); ps-ZQ.478b-4f. 樂汝說菩薩大士明度無極；Zfn.508b-4f. 今日樂不？爲諸菩薩說般若波羅蜜；Kj.537a-1f. 汝樂說者，爲諸菩薩說所應成就般若波羅蜜；Xz(I).763b11f. 汝以辯才應爲菩薩·摩訶薩衆宣說開示甚深般若波羅蜜多 ≡ Xz(II).865c10f.; Sh.587a13f. 隨汝樂欲，爲諸菩薩·摩訶薩如其所應宣說般若波羅蜜多法門；Tib.Pk.2a2f. = D.2a1f. *Rab 'byor! byang chub sems dpa' sems dpa' chen po rnams kyi shes rab kyi pha rol tu phyin pa las brtsams te .... khyod spobs par byos shig.*

<sup>4</sup> 菩薩當是學成：Cf. AS.2.2f. = R.3.20 = AAA.22.9f. *prajñāpāramitāṃ niryāyur* (“go forth into perfect wisdom” [AsP.tr.II 83 = AsP.tr.1]).

**asa ho aiśpasa śariputrasa edad ahoṣi**  
 atha khalv āyusmataḥ śariputrasyaitad abhavat

**kim ayam ausa subhu[ti] (1-05:) + + + + yena**  
**valadhamdaṇeṇa**

kim ayam āyusmān subhūtiḥ sthavira ātmīyena svakena  
 prajñāpratibhānabalādhānena

*svakena prajñāpratibhānabalādhīṣṭhānena bodhisattvānāṃ mahāsattvānāṃ prajñā-  
 pāramitāṃ*

**nidiśīśasi asa [h]i b(u)dhaṇ(u)bhaveṇa**  
 upadekṣyati utāho buddhānubhāveneti ?

**asa ho aiśpa suhuti**  
 atha khalv āyusmān subhūtir

*buddhānubhāvena āyusmataḥ śariputrasya imam evaṃrūpaṃ cetasaiva cetaḥparivitarkam  
 ājñāya*

**[aiśpa] (1-06:) + + + + + [doya]**  
 āyusmantam śariputram etad avocat

**kiṃci ausa śaripu(t)ra bhagavado ṣa[vaga maṃt]r(e)[ti]**  
 yat kiṃcid āyusman śariputra bhagavataḥ śrāvakā bhāṣante

*deśayanti upadiśanti udīrayanti prakāśayanti saṃprakāśayanti*

**[sa]r[va t.] + + + + + (1-07:) + + + +**  
 sa sarvas tathāgatasya puruṣakāro veditavyaḥ /

**[ta] kisaṃ hedu**  
 tat kasya hetoḥ

**yo hi tasagadeṇa [dha]ma deśido tatra dhammadeśaṇae tatra dhammadeśaṇae**  
 yo hi tathāgatena dharmo deśitaḥ tatra dharmadeśanāyāṃ

**śikṣa (1-08:) + + + + + .. kṣi karoti °**  
 śikṣamāṇās te tāṃ dharmatāṃ sākṣātkurvanti

*dhārayanti tāṃ dharmatāṃ sākṣātkṛtya dhārayitvā yad yad eva bhāṣante yad yad eva  
 deśayanti yad yad eva upadiśanti yad yad evodīrayanti yad yad eva prakāśayanti yad yad  
 eva saṃprakāśayanti sarvaṃ taddharmatayā aviruddham /*

*Śāriputra* thought in his mind:

“Today, (the Buddha) is making *Subhūti* expound the *Prajñāpāramitā* to the *bodhisattvas*. Will he expound by his own power or through the Buddha’s imposing might?”

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

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

For what reason?

(For) in the *dharmas* expounded by the Buddha, (they) train themselves and realise them all.

All (disciples) follow the Dharma, <sup>5</sup>teach one after another and mature one after another.

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<sup>5</sup> 展轉相教，展轉相成。法中終不共諍： Cf. AS.2.12f. = R.4.10f. = AAA.29.24f. *yad yad eva bhāṣante yad yad eva deśayanti yad yad eva upadiśanti yad yad evôdīrayanti yad yad eva prakāśayanti yad yad eva samprakāśayanti sarvaṃ tad dharmatayā aviruddhaṃ* (“Thereafter nothing that they teach contradicts the true nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]).

**tasagadadhāmmadeśāṇae** **eṣo neṣaṃdo** °  
tathāgatadharmadeśānāyā eva āyuṣman śāriputra eṣa niṣyandaḥ,

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

+ + + (av)u(sa) [s]u[bh]u[t](i) [aṇa·]o ° **[bh]aga\_\_\_vado e[da]** (1-10:) + +  
atha khalv āyuṣmān subhūtir buddhānubhāvena bhagavantam etad avocat

+ + .. .. **[e](va)[ṃ]** + + **bhaṣu** **subhuti** **bosisatvasa** **maha\_\_\_\_\_satvasa**  
°  
yad bhagavān evam āha pratibhātu te subhūte bodhisattvānāṃ mahāsattvānāṃ

**prañāpara** (1-11:) + + +  
prajñāpāramitāṃ

*ārabhya yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ niryāyur iti /*

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

**kadamasā edo** **dhammasā adhivayaṇo** **bosisatvo di** °°  
katamasyaitad bhagavan dharmasyādhivacanāṃ yad uta bodhisattva iti

**na hu bha(m)te**  
nāhaṃ bhagavaṃs

*taṃ dharmāṃ samanupaśyāmi yad uta bodhisattva iti / tam apy ahaṃ*

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

*yad uta prajñāpāramitā nāma /*

**so aha(m) bhaṃte** **[a]do** .. .. **bosisatv** ° **[ṇa?]** .. .. **·u** .. + + (1-13:) + +  
so 'haṃ bhagavan bodhisattvaṃ vā bodhisattvadharmāṃ vā avindan

**[s]o ahaṃ** ° **aṇalahaṃaṇa** **bosisatvo** °°° **sa ca paramida** **prañāparamida**  
anupalabhamāno

**asaṃmaṇu** ° **asamaṇupaśaṃti**  
'samanupaśyan prajñāpāramitāṃ apy avindan anupalabhamāno 'samanupaśyan

(What they teach) never contradicts the Dharma. “For what reason? As (somebody) expounds the Dharma at the proper time, everybody will be pleased and satisfied. Good men and good women will, then, study it.”

(AS.3.3 = R.4.15 = AAA.30.19 [AsP.tr.II 83 = AsP.tr.1]; Lk.425c15; ps-ZQ.478c9; Zfn.508c5; Kj.537b6; Xz[I].763b-2; Xz[II].865c-7; Sh.587a-1; Tib.Pk.2b3 = D.2b2)

*Subhūti* said to the Buddha:

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

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

The Buddha is making me expound to the *bodhisattvas*.

⟨(If) there is a name for a *bodhisattva*, then (people) will cling to it. Is there a name for a *bodhisattva* or not?⟩<sup>7</sup>

What *dharma* is called ‘*bodhisattva*’?

(I) do not see any *dharma* (called) ‘*bodhisattva*’ existing. -(AS)<sup>8</sup>

⟨No name of a ‘*bodhisattva-dharma*’ exists at all.⟩

(I) see neither a *bodhisattva* nor his state (of being a *bodhisattva*)<sup>9</sup>. -(AS)<sup>10</sup>

<sup>6</sup> 何以故？時而說法，莫不喜樂者自恣。善男子、善女人而學： Cf. AS.3.1f. = R.4.12f. = AAA.29.27f. *tathāgatadharmadeśanāyā ev’ āyusman Śāriputrāśa niṣyando yat te kulaputrā upadiśantas tām dharmatām dharmatayā na virodhayanti* (“It is just an outpouring of the Tathagata’s demonstration of dharma. Whatever those sons of good family may expound as the nature of dharma, that they do not bring into contradiction with the actual nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]); ps-ZQ.478c5f. 所以者何？如來說法為斯樂者，族姓子傳(←傳)相教，如經意，無所諍；Zfn.508c4f. 所以者何？但薩阿竭所說無有異。若有仁善，欲學是法，於中終不諍；Kj.537b6. 以法相力故。

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

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

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

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

(1-14:) + + + tvo ° prañaparamidae oadiśama °  
 katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyāṃ avavadiśyāmi anuśāsiṣyāmi ?

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

[u]vadiśamaṇa ° cito ṇa oliati °  
 deśyamāne upadiśyamāne bodhisattvasya cittam nāvalīyate

*na saṃlīyate na viśīdati na viśādam āpadyate*

ṇa viparapriṭhibhavati °  
 nāsyā viprṣṭhibhavati, mānasam na bhagnapṛṣṭhibhavati nottrasyati na saṃtrasyati

ṇa saṃtraso avajati eṣa yeva (1-16:) + + + + + [paramidae ° a]nuśāṣaṇi °  
 na saṃtrāsam āpadyate eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ  
 anuśāsanīyaḥ

eṣayeva bosivatva prañaparamida °  
 eṣaivāsyā bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā /

*eṣo 'vavādaḥ prajñāpāramitāyāṃ /*

saye hi ° e[va]ṃ [t·][ṭha?]  
 saced evaṃ tiṣṭhati eṣaivāsyāvavādānuśāsanī //

(1-17:) + + + + gava ° bosivatveṇa mahasatveṇa  
 punar aparaṃ bhagavan bodhisattvena mahāsattvena

*prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā*

evaṃ śi⟨kṣi⟩tavo yaṃ ca śikṣati teṇa yeva ° teṇa yeva bosiva(t)v· (1-18:) + + + + ..  
 evaṃ śikṣitavyaṃ yathā asau śikṣyamāṇas tenāpi bodhicittena na manyeta /

.. kisa hedu ° daṃtaṃ taṃ cito acito  
 tat kasya hetoḥ tathā hi tac cittam acittam /

*prakṛtiś cittasya prabhāsvarā //*

Which *bodhisattva* exists and how should (I) expound the *Prajñāpāramitā*?

(When) <the *Prajñāpāramitā*><sup>11</sup> is expounded in this manner, (and if) a *bodhisattva*, having heard it, does not become slothful in mind, frightened, terrified, embarrassed, nor fearful,<sup>12</sup> (then this) *bodhisattva* should be recognised as studying it, should be regarded as dwelling in it, should be considered as studying it.

<sup>13</sup>Having penetrated (the *Prajñāpāramitā*) intellectually, one should not think of oneself as a *bodhisattva*.

For what reason? <sup>14</sup>(For) there is mind, (but at the same time), there is no mind. -(AS)<sup>15</sup> ”

<sup>11</sup> 作是說般若波羅蜜：“(When) the *Prajñāpāramitā* is expounded in this manner, ...”; cf. AS.3.10f. = R.5.5 = AAA.33.26f. *evaṃ bhāṣyamāne deśyamāne upadiśyamāne* (“being taught, demonstrated, explained in this manner”); ps-ZQ.478c16. (若)如是說; Zfn.508c11. 說是時; Kj.537b11. (若菩薩聞)作是說。

<sup>12</sup> 菩薩當念作是學，當念作是住，當念作是學：“(This) *bodhisattva* should be recognised as studying it, should be regarded as dwelling in it, should be considered as studying it.”; = Zfn.508c13f. 菩薩·摩訶薩當作是學般若波羅蜜，當念作是住，是為學; ≠ AS.3.13f. = R.5.8f. = AAA.34.1f. *eṣa eva bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ anuśāsanīyaḥ. eṣāvāśya bodhisattvasya mahāsattvasya prajñāpāramitā vedītyā. eṣo ’vavādaḥ prajñāpāramitāyāṃ. saced evaṃ tiṣṭhaty eṣāvāśyāvavādānuśāsanī* (“it is just this Bodhisattva, this great being who should be instructed in perfect wisdom. It is precisely this that should be recognised as the perfect wisdom of that Bodhisattva, as his instruction in perfect wisdom. When he thus stands firm, that is his instruction and admonition.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c18. 則是可謂隨教者也; Kj.537b12. 是名教菩薩般若波羅蜜。

<sup>13</sup> 入中，心不當念：“是菩薩”：“Having penetrated (the *Prajñāpāramitā* intellectually; 入中; cf. Krsh[2010].390), one should not think of oneself as a *bodhisattva*.”; = Zfn.508c15f. 菩薩·摩訶薩行般若波羅蜜，當作是學。學，其心不當自念：我是菩薩; ≠ AS.3.16f. = R.5.12f. = AAA. 37.16f. *prajñāpāramitāyāṃ caratā prajñāpāramitāyāṃ bhāvayatā evaṃ śikṣitavyaṃ yathā ’sau śikṣyamāṇas tenāpi bodhicittena na manyeta* (“when [a Bodhisattva] courses in perfect wisdom and develops it, he should so train himself that he does not pride himself on that thought of enlightenment [with which he has begun his career].” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c21f. 又菩薩、大士行明度無極，當學受此。如受此者，不當念：是我知道意; Kj.537b13f. 菩薩行般若波羅蜜時，應如是學，不念：是菩薩心; Xz(I).763c17. 謂不執著大菩提心; Xz(II).866a9f. 謂不執著是菩薩心; Sh.587b14. 不應生心：“我如是學”; Tib.Pk.3a6 = D.3a3. *’di byang chub kyi sems des kyang rlom sems su mi bgyid pa*.

<sup>14</sup> 有心無心：“There is mind, (but at the same time), there is no mind.”; cf. AS.3.18 = R.5.14 = AAA.38.23. *tac cittam acittam* (“That thought is no thought.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c23. 是意非意; Zfn.508c16. 心無心; Kj.537b14. 是心非心。

<sup>15</sup> AS.3.18 = R.5.14 = AAA.38.23. *prakṛtiś cittasya prabhāsvarā* (“in its essential original nature thought is transparently luminous” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c23. 淨意光明; Zfn.508c16. 心者淨; Kj.537b14. 心相本淨; Xz(I).763c18. (心非心性，)本性淨故; Xz(II).866a10. (是心非心，)本性淨故; Sh.587b15. (彼心非心，)心性淨故; Tib.Pk.3a7 = D.3a3. *sems kyi rang bzhin ni ’od gsal ba*. The Gandhārī version also lacks this phrase.

**asa hu aiśpa śariputro aiśpa suhoti etad oca °**  
 atha khalv āyusmān śariputra āyusmantam subhūtim etad avocat

**ki (1-19:) + + + + bhuti ° asti tam cito ° yaṁ cito acito**  
 kiṁ punar āyusman subhūte asti tac cittam yac cittam acittam

**evamvuto aiśpa suhuti aiśpa śarip(u)[tra edadoya]**  
 evamukte āyusmān subhūtir āyusmantam śariputram etad avocat

**[ki] .. .. (1-20:) + + + + .. ° [ya acitada] ° tatra [astida] .. .. nastida va °**  
 kiṁ punar āyusman śariputra yā acittatā tatra acittatāyām astitā vā nāstitā vā

**uvalabhati**

vidyate vā upalabhyate vā ?

*śariputra āha*

**no hidam ausa suhuti °**  
 na hy etad āyusman subhūte /

*subhūtir āha:*

**[saye hi tatra ac](i) (1-21:) + + + [[.. ° nastida va ° uvalabhati °**  
**no hidam ausa suhuti °**

**saye hi tatra aci]]tadae ° astida va ° nastida va :**  
 saced āyusman śariputra tatra ācittatāyām astitā vā nāstitā vā

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

*bhavati yad ayusmān śariputra evam āha asti tac cittam yac cittam acittam iti*

*Śāriputra* said to *Subhūti*:

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

*Subhūti* said:

“<sup>16</sup>Mind is non-existent, (but at the same time) not non-existent. It cannot be apprehended. Its state/place (處) is not to be known.” -(AS)<sup>17</sup>

<sup>18</sup>*Śāriputra* said to *Subhūti*:

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

<sup>16</sup> 心亦不有，亦不無，亦不能得，亦不能知處：“Mind is non-existent, (but at the same time) not non-existent. It cannot be apprehended. Its state/place (處) is not to be known.”; = Zfn.508c18f.; cf. AS.3.21f. = R.5.17f. = AAA.39.11f. *kiṃ punar āyuṣman Śāriputra! yā acittatā tatrācittatāyām astitā vā nāstitā vā vidyate vā upalabhyate vā?* (“Does there exist, or can one apprehend in this state of absence of thought either a ‘there is’ or a ‘there is not’?” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c24. 若非意者，爲有，爲無，彼可得耶？; Kj.537b16. 非心心可得，若有，若無不？

<sup>17</sup> AS.3.22f. = R.5.20f. = AAA.39.13f. *Śāriputra āha: “na hy etad āyuṣman Subhūte!” Subhūtir āha: “saced āyuṣman Śāriputra! tatrācittatāyām astitā vā nāstitā vā na vidyate vā nōpalabhyate vā, api nu te yukta eṣa paryanuyogo bhavati yad āyuṣmān Śāriputra! evam āha “asti tac cittaṃ yac cittaṃ acittam” iti?”* (“*Sariputra*: ‘No, not that.’ *Subhuti*: ‘Was it then a suitable question when the Venerable Sariputra asked whether that thought which is no thought is something which is?’” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c26f. 曰：“不可也” 善業曰：“如非意，有與無不可得，不可得，不可明。其合此相應者，豈有是意，意非意哉？”; Kj.537b17f. 舍利弗言：“不也。” 須菩提語舍利弗：“若非心心不可得有無者，應作是言：有心無心耶？”，Xz(I).763c20f., Xz(II).866a12f., Sh.587b18f., Tib.Pk.3a8f. = D.3a5f. The oldest versions (Lk, Zfn.508c19) lack parallels.

<sup>18</sup> 舍利弗謂須菩提：“何而心亦不有，亦不無，亦不能得，亦不能知處者？如是亦不有，亦不無，亦不有有心，亦不無無心。” 須菩提言：“亦不有有心，亦不無無心。”：“*Śāriputra* said to *Subhūti*: ‘How is it possible that mind is non-existent, (but at the same time) not non-existent, that it cannot be apprehended, that its state/place is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) not non-existent; (and also it means that) there is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’ *Subhūti* said: ‘There is not anything which possesses mind, (but at the same time) something, which is without mind, is not non-existent.’”(?); ÷ Zfn.508c19f. 舍利弗謂須菩提：“何等心亦不有，心不無，心亦不能得，亦不能知處者？” 須菩提言：“從對雖有心，心無心。如是心亦不知者，亦無造者，以是亦不有有心，亦不無無心。”; ≠ AS.3.25f. = R.6.5f. = AAA.40.8f. *evam ukte āyuṣmān Śāriputra āyuṣmantam Subhūtim etad avocat: “kā punar eṣ’ āyuṣman Subhūte! acittatā?” Subhūtir āha: “avikār’ āyuṣman Śāriputrāvikalpā ‘cittatā”* (“*Sariputra*: ‘What then is this state of absence of thought?’ *Subhuti*: ‘It is without modification or discrimination.’” [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.3b3 = D.3a7, ps-ZQ.478c28f. 曰：“如是者，何謂非意？” 善業曰：“謂其無爲，無雜念也，Kj.537b19. 舍利弗言：“何法爲非心？” 須菩提言：“不壞，不分別。……”，Xz(I).763c23f., Xz(II).866a15f., Sh.587b20f.

**asa ho aiśpa subhudi aiśpa śariputro edadoya °**  
 evamukte āyuṣmān śāriputra āyuṣmantam subhūtim etad avocat

**ya ai (1-23:) + + + + + hi ° ki puṇu eṣa acitada °**  
 kā punar eṣā āyuṣman subhūte acittatā

**asa ho aiśpa śariputro aiśpa subhudi edadoya**  
 subhūtir āha

*avikārā āyuṣman śāriputra avikalpā acittatā //*  
*atha khalv āyuṣmān śāriputra āyuṣmate subhūtaye sādhuḥkāram adāt*

**sasu sasu suhu[ti]**  
 sādhu sādhuv ayuṣman subhūte

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

*ataś ca bodhisattvo mahāsattvo 'vinivartanīyo 'nuttarāyāḥ samyaksambodher*

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

**+ + + + + [tae] ° vedaidavo ° ṣavagabhumie va śikṣamaṇeṇa °**  
 prajñāpāramitāyā veditavyaḥ / śrāvakahūmāv api śikṣitukāmena

**ayameva prañāparamida śodava °**  
 iyam eva prajñāpāramitā śrotavyā

*udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñā-  
 pāramitāyām śikṣitavyam yogam āpattavyam / pratyekabuddhabhūmāv api śikṣitukāmena  
 iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā  
 pravartayitavyā / ihaiva prajñāpāramitāyām śikṣitavyam yogam āpattavyam / bodhisattva-  
 bhūmāv api śikṣitukāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā  
 dhārayitavyā vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñāpāramitāyām  
 upāyakauśalyasamanvāgatena sarvabodhisattvadharmasamudāgamāya yogaḥ karaṇīyaḥ /  
 tat kasya hetoḥ*

*ihaiva hi prajñāpāramitāyām vistareṇa sarvabodhisattvadharmā upadiṣṭāḥ yatra bodhi-  
 sattvena mahāsattvena śikṣitavyam yogam āpattavyam / anuttarāyām api samyak-  
 sambodhau śikṣitukāmena iyam eva prajñāpāramitā śrotavyā udgrahītavyā dhārayitavyā  
 vācayitavyā paryavāptavyā pravartayitavyā / ihaiva prajñāpāramitāyām upāyakauśalya-  
 samanvāgatena sarvabuddhadharmasamudāgamāya*

*Subhūti* said:

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

*Śāriputra* said:

“Well (said), O *Subhūti*! <sup>19</sup>(You) were chosen by the Buddha. Being chosen by the Buddha, you expound the wisdom concerning the body of emptiness. You are the best speaker on the wisdom concerning the body of emptiness.

Because of that (從是中; *lit.* “from this” = *atas*), a *bodhisattva* has attained *avaivartīya*, is named (?; 舉字) (as such), and never loses the *Prajñāpāramitā*.

In this manner, a *bodhisattva* dwells in the *Prajñāpāramitā*<sup>20</sup>. (Those who) want to learn the Dharma of the *arhan(t)s*<sup>21</sup>, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the *pratyekabuddhas*, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. (Those who) want to learn the Dharma of the *bodhisattvas*, should listen to the *Prajñāpāramitā*, should study it, should bear it (in mind), should cultivate it. -(AS)<sup>22</sup>”

<sup>19</sup> 爲佛舉(←學), 佛所(←而)舉(←學)者, {不}說空身慧。空身慧而說最第一: “(You) were chosen by the Buddha. Being chosen by the Buddha, you are expounding the wisdom concerning the body of emptiness. You are the best speaker on the wisdom concerning the body of emptiness.”; = Zfn.508c23f. 爲佛所舉。佛(←作)所舉者不妄空身。空身慧所說最第一; cf. AS.3.29 = R.6.9f. = AAA.40.18f. *yathā 'pi nāma tvaṃ bhagavatā raṇāvihāriṇām agratāyāṃ nirdiṣṭo nirdiśasi* (“[Well do you expound this, Subhuti,] you whom the Lord has declared to be the foremost of those who dwell in Peace.” [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.479a3f. 佛稱賢者說山澤行實爲第一; Kj.537b20.-; Xz(I).763c26f. 佛說仁者住無諍定最爲第一。實如聖言。

<sup>20</sup> 如是菩薩以在般若波羅蜜中住: “In this manner, a *bodhisattva* dwells in the *Prajñāpāramitā*.”; = Zfn.508c26. 菩薩·摩訶薩以應中住。Other versions lack parallels.

<sup>21</sup> 阿羅漢法: “the Dharma of the *arhan(t)s*”; ≠ AS.3.31 = R.6.12 = AAA.41.19. *śrāvaka-bhūmi*~ (“the level of Disciple” [AsP.tr.II 84 = AsP.tr.2]) = Tib.Pk.3b7 = D.3b2; ps-ZQ.479a7. 弟子地; Zfn.508c26. 聲聞道地; Kj.537b22. 聲聞地 = Xz(I).764a2, Xz(II).866a24j; Sh.587b27. 聲聞法。

阿羅漢(EH. \*ʔa la han > QYS. ʔâ lâ xân) is a transliteration of Skt. *arhan*, BHS. *arhān*, *arahān*. Strangely enough, very often Lokakṣema translated Skt. *śrāvaka* (“disciple” 聲聞) as 阿羅漢. Cf. Krsh(2010).4f.

<sup>22</sup> AS.4.6f. = R.6.20f. = AAA.41.28f. *upāyakauśalyasamanvāgatena sarvabodhisattvadharmasamudāgamāya* (“[In this very perfection of wisdom] should one endowed with skill in means [exert himself,] with the aim of procuring all the dharmas which constitute a Bodhisattva.” [AsP.tr.II 83 = AsP.tr. 2]); = Xz(I).764a8. 欲具成就方便善巧及諸佛法; Sh.587c11. 方便具足, 集諸佛法; Tib.Pk.4a2-3 = D.3b5. The older versions (Lk.426a9, Zfn.509a1, Kj.537b25, Xz[II].866a26) and ps-ZQ (479a11) lack parallels.

[yoa?]

yogaḥ karaṇīyaḥ /  
tat kasya hetoḥ(1-26:) + + + [ñā]para + + e °                      dhamma vigubāṇa uvadiṭṭha °  
- ihaiva hi prajñāpāramitāyāṃ vistareṇa sarvabuddhadharmā                      upadiṣṭāḥyasa bosisatveṇa °                      śikṣitavo °  
yatra bodhisattvena mahāsattvena śikṣitavyaṃ yogam āpattavyam //asa ho aiśpa suho[ti]  
atha khalv āyusmān subhūtir(1-27:) + + .. ya ° yatra ho bhaṃte bhagava ° eda yeva °  
bhagavantam etad avocad yo 'haṃ                      bhagavan etad evabosisatvo ṇama ° ṇa vedami ° ṇa uvalahami °  
bodhisattvanāmadheyam na vedmi                      nopalabhe*na samanupaśyāmi prajñāpāramitām api na vedmi nopalabhe na samanupaśyāmi /  
so 'haṃ bhagavan etad eva bodhisattvanāmadheyam*aviṇḍamaṇa ° aṇua  
avindan                      anupalabhamāno  
'samanupaśyan prajñāpāramitām api avindan anupalabhamāno 'samanupaśyan(1-28) + .. [ma] bosisatvo                      prañāparamidae °                      anuśāsemi °  
katamaṃ bodhisattvaṃ katamasyāṃ prajñāpāramitāyāṃ avadiṣyāmi  
anuśāsiṣyāmi /edod eya me bha(m)te \_ bhagava ° [k](o)[kaca] + +  
etad eva                      bhagavan kauṛṭyaṃ syāt yo 'haṃ vastv avindan(1-29:) + + + [labhamaṇa] °                      ṇamadh(e)o                      karea  
anupalabhamāno 'samanupaśyan nāmadheyamātreṇa āyavyayaṃ kuryāṃbosisa[t]vo di ° avi \_\_\_ ho vaṇa bhaṃte bhaga[va]  
yad uta bodhisattva iti / api tu                      khalu punar                      bhagavaṃs tad api nāmadheyam

*(no parallels)*

(1-30:) + + [a?] iṭhido ° ṇa thido  
na sthitam

*nāsthitam na viṣṭhitam nāviṣṭhitam / tat kasya hetoḥ avidyamānatvena tasya  
nāmadheyasya / evaṃ tannāmadheyam na sthitam nāsthitam na viṣṭhitam nāviṣṭhitam /*

saye hi bosī \_\_\_\_\_ satvasa °  
saced bodhisattvasya mahāsattvasya evaṃ gambhīrāyāṃ

prañāparamida uadīsamaṇae ° ṇa oli +  
prañāpāramitāyāṃ bhāṣyamānāyāṃ deśyamānāyāṃ upadiśyamānāyāṃ cittam nāvalīyate

*na saṃlīyate na viṣīdati na viṣādāṃ āpadyate  
nāsyā viprīṣṭhībhavati mānasam na bhagnapṛīṣṭhībhavati nottrasyati na saṃtrasyati*

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

*adhimucyate 'dhyāśayena avirahito bodhisattvo mahāsattvaḥ prañāpāramitāyā veditavyaḥ*

thido bosisatvo ° ni [-]yudo ° avevaṭīae dhamdue °  
sthito 'vinivartanīyāyāṃ bodhisattvabhūmau susthito 'sthānayogena /

*Subhūti* said to the Buddha: “(Even) when I think attentively about the mind of a *bodhisattva*<sup>23</sup>, it is not apprehensible, its state/place (處) is also not to be known, it is also invisible. -(AS)<sup>24</sup> To which *bodhisattvas* should I neither speak of the *Prajñāpāramitā* nor mention it?<sup>25</sup> The designation ‘*bodhisattva*’ and *bodhisattvas* do not have states/places (處), (their) states/places are not apprehensible. They neither depart nor enter, neither dwell nor stop. For what reason? Because the designation ‘*bodhisattva*’ is not apprehensible. It neither dwells nor stops.

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

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<sup>23</sup> 菩薩心 : “the mind of a *bodhisattva*”; = Zfn.509a2. 菩薩心, Xz(II).866b1. 菩薩心 =? Kj.537b27. 菩薩; ≠ AS.4.13f. = R.7.10 = AAA.43.26. *bodhisattva-nāmadheya*~ (“the word ‘Bodhisattva’” [AsP.tr.II 85 = AsP.tr.3]), ps-ZQ.479a12. 菩薩...名, Xz(I).764a14f. 菩薩但有假名, Sh.587c16f. 所言菩薩・摩訶薩者..... 此名字; Tib.Pk.4a7 = D.4a2. *byang chub sems dpā'i ming*.

<sup>24</sup> AS.4.14f. = R.7.10f. = AAA.44.11f. *prajñāpāramitām api na vedmi nōpalabdhe na samanupaśyāmi. so 'haṃ bhagavann! etad eva bodhisattvanāmadheyam avindann anupalabhamāno śamanupaśyan prajñāpāramitām api avindann anupalabhamāno śamanupaśyan* (“I who do not find anything to correspond ... to the words ‘perfect wisdom,’ ...” [AsP.tr.II 85 = AsP.tr. 3]); = Xz(I).764a15f., Xz(II).866b1f., Sh.587c17f., Tib.Pk.4b1f. = D. 4a3f. The older versions (Lk.426a12, Zfn.509a3, Kj.537b27) and ps-ZQ (479a12) lack parallels.

<sup>25</sup> 何所是菩薩，般若波羅蜜亦不能及說，亦不能逮說？：“To which *bodhisattvas* should I neither speak of the *Prajñāpāramitā* nor mention it?”; cf. AS.4.16f. = R.7.13f. = AAA.44.15f. *katamaṃ bodhisattvaṃ katamasyaṃ prajñāpāramitāyāṃ avavadiśyāmy anuśāsiśyāmi* (“which Bodhisattva should I then instruct and admonish in which perfect wisdom?” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479a14. 當何為菩薩說法？；Zfn.509a4f. 亦不能及說。何所是菩薩・摩訶薩、般若波羅蜜？亦不能逮說；Kj.537b27f. 當教何等菩薩般若波羅蜜？

**puṇavaro bhaṃte bhagava ++ (1-32:) + + + + + [para]midae caṃraṃtena °**  
 punar aparāṃ bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā

*prajñāpāramitāṃ bhāvayatā*

**rua ti no thadavo**  
 na rūpe sthātavyaṃ

*na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na vijñāne sthātavyam /  
 tat kasya hetoḥ*

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

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

**[saye vi]ñāṇaṃ tistavati ° [viñāna avisamkhare carati]**  
 saced vijñāne tiṣṭhati vijñānābhisamkāre carati

*na carati prajñāpāramitāyāṃ /*

**[ta ki] + + + + +**  
 tat kasya hetoḥ

**(1-34:) + + + + + + + + + + + .. [pari]ghīṇati °**  
 na hi abhisamkāre caran prajñāpāramitāṃ parigṛhṇāti

*nāpi prajñāpāramitāyāṃ / yogam āpadyate nāpi prajñāpāramitāṃ paripūrayate /  
 aparipūrayamāṇaḥ prajñāpāramitāṃ na niryāsyati sarvajñatāyāṃ aparigṛhītaṃ  
 parigṛhṇan  
 tat kasya hetoḥ*

**asa ho aśpa śariputro aiśpa suhuti evaṃmaha ° kasa .. (1-35:) + + + + +**  
**[ñāparamida] parigṛhīṇati evaṃvuto aiśpa suhuti aiśpa śariputro [eda]doya**

**ruo ausa śari**  
 rūpaṃ hi aparigṛhītaṃ prajñāpāramitāyāṃ /

(When) a *bodhisattva* practises the *Prajñāpāramitā*, he should not stay in form,

should not stay in feeling, conception, life or consciousness (識 = *viññāna*). For what reason?

For staying in form, one practises consciousness (識 = *abhisamkāra*); for staying in feeling, conception, life and consciousness (識 = *viññāna*), one practises consciousness (識 = *abhisamkāra*).

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

For what reason? Because of practising consciousness.”(?)<sup>26</sup>

[*Śāriputra* said to *Subhūti*: “How should a *bodhisattva* practise the *Prajñāpāramitā* and attain the *Prajñāpāramitā*?”]<sup>27</sup>

*Subhūti* said: “A *bodhisattva*, who practises the *Prajñāpāramitā*, does not perceive form, does not perceive feeling, conception, life or consciousness.

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

<sup>27</sup> 舍利弗謂須菩提：“菩薩當云何行般若波羅蜜，得般若波羅蜜？”： = ps-ZQ.479a29. 秋露子曰：“菩薩何行而受明度？” Other versions lack parallels.

*evaṃ vedanā saṃjñā saṃskārāḥ / vijñānaṃ hi aparigṛhītaṃ prajñāpāramitāyāṃ /*

(1-36:) + + + + hi [?] yo ruasa aparigraho ṇa so ruo °  
yaś ca rūpasyāparigrahaḥ na tad rūpam /

evaṃ ve[d·ṇa sa]mñā saṃ[kha]ra [v]i[ñ·] + + [a]parigrahido °  
evaṃ yo vedanāyāḥ saṃjñāyāḥ saṃskārāṇām / yo vijñānasyāparigrahaḥ

[yo vi] + + (1-37:) + + + + [viñāṇa ° sa vi prañāparamida ° [aparig·h·]da  
na tad vijñānam / sāpi prajñāpāramitā aparigṛhītā /

[ev· h?] + + + + + + [sat](v)e[ṇa] ma[hasa](tv)e + (1-38:) + + .. [caridav]o  
evaṃ hy atra bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam /

[a]yaṃ bosisatvasa aparigra[h·d· ṇa](ma) [sa](ma)[si]  
ayaṃ ca bodhisattvasya mahāsattvasya sarvadharmāparigṛhīto nāma samādhir

*vipulaḥ puraskṛtaḥ apramāṇaniyato*

asadha[ra] .. [apar](i)[gahe ·ra .. ga·u] (1-39:) + + [ñada] aparigrahida °  
'sādhāraṇaḥ / sarvaśrāvakaḥ sarvabhūtaḥ sarvajñatā aparigṛhītā

ta kisa [h]edu °

na hi sa ṇimitado vihatavo °  
na hi nimittato grahītavyā /

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

A *bodhisattva*, who practises the *Prajñāpāramitā*, does not perceive any ‘name-dharma’ at all, therefore (his) *samādhi*<sup>28</sup> is boundless and infinite, being unattainable for any *arhants*<sup>29</sup> or *pratyekabuddhas*.

(AS.5.6 = R.8.19 = AAA.50.6 [AsP.tr.II 85 = AsP.tr.3]; Lk.426b3; ps-ZQ.479b9; Zfn.509a18; Kj.537c13; Xz[I].764b18; Xz[II]. 866b28; Sh.588a11; Tib.Pk.5b2 = D.5a2)

Moreover, [O *Śāriputra*<sup>30</sup>,] *sarvajña(tā)* is not to be received (*aparigṛhītā*). For what reason? (Because) a *bodhisattva* should not observe (or "regard, see") through mental images (*nimitta*).

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

<sup>29</sup> 阿羅漢：“*arhan(t)*”; ≠ AS.5.6 = R.8.19 = AAA.50.6. *śrāvaka-*; ps-ZQ.479b7. 弟子; Zfn.509a17. 聲聞; Kj.537c13. 聲聞; Xz(I).764b18. 聲聞; Xz(II).866b28. 聲聞; Sh.588a11. 聲聞; Tib.Pk.5b1 = D.5a2. *nyan thos*. Cf. Krsh(2010).4f.

<sup>30</sup> 舍利弗！： Cf. Sh.588a11. 世尊! Other versions lack parallels.

*sacen nimittato grahītavyā abhaviṣyat na ceha śreṇikaḥ parivrājakaḥ śraddhām alapsyata /*

*tatra hi śreṇikaḥ parivrājakaḥ sarvajñajñāne adhimucya śraddānusārī prādeśikena jñānenāvātīrṇaḥ / so 'vatīrya na rūpaṃ parigrhṇīte / evaṃ na vedanāṃ na saṃjñāṃ na saṃskārān / na vijñānaṃ parigrhṇīte / nāpi tatra prītisukhena tajjñānaṃ samanupaśyati / nādhyātmaṃ rūpasya tajjñānaṃ samanupaśyati / na bahirdhā rūpasya tajjñānaṃ samanupaśyati / nādhyātmabahirdhā rūpasya tajjñānaṃ samanupaśyati / nāpyanyatra rūpāttajjñānaṃ samanupaśyati / evaṃ nādhyātmaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ / nādhyātmaṃ vijñānasya tajjñānaṃ samanupaśyati / na bahirdhā vijñānasya tajjñānaṃ samanupaśyati / nādhyātmabahirdhā vijñānasya tajjñānaṃ samanupaśyati / nāpyanyatra vijñānāttajjñānaṃ samanupaśyati / atra padaparyāye śreṇikaḥ parivrājako 'dhimuktaḥ / so 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatāṃ pramāṇīkṛtya evaṃ adhimukta iti / tena na kaściddharmaḥ parigrhītaḥ / nāpi sa kaściddharmo ya upalabdhaḥ yaṃ grhṇīyan muñced vā / sa nirvāṇaṃ api na manyate / iyamapi bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā yadrūpaṃ na parigrhṇīte / evaṃ yadvedanāṃ saṃjñāṃ saṃskārān / yadvijñānaṃ na parigrhṇīte / na cāntarā parinirvāti aparipūrṇair daśabhis tathāgatabalaiś caturbhis tathāgatavaiśāradyair aṣṭādaśabhiś ca āveṇikair buddhadharmaiḥ /*

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

<sup>31</sup> 設想視者，爲不了，爲如餘道人，不信薩芸若： Cf. AS.5.7f. = R.8.20f. = AAA.50.15f. *sacen nimittato grahītavyā abhaviṣyan na cēha Śreṇīkaḥ parivrājakaḥ śraddhām alapsyata* (“If it could be seized through a sign, then Srenika, the Wanderer, would not have gained faith in this our religion.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b11. 若想見者，終不得此爲。若異學先泥之信不得一切知; Zfn.509a18f. 若作想，亦如外外小道，而有信於薩芸若; Kj.537c14f. 若是三昧可以相得，先尼梵志於薩婆若智不應生信。

<sup>32</sup> 何以故？反謂有身： Other versions lack parallels.

<sup>33</sup> 不受已，亦未曉，尚未成： = Zfn.509a21. 以不受，亦未曉，尚未成; ≠ AS.5.10 = R.9.2f. = AAA.50.20. *nāpi tatra prītisukhena taj jñānam samanupaśyati* (“Nor did he review that cognition with joyful zest and pleasure.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b12.-; Kj.537c16.-; Xz(I).764b24. 非以喜樂觀見此智; Xz(II).866c6. 不以喜樂觀見此智; Sh.588a16. 不以喜樂法爲智所觀。

<sup>34</sup> 亦不於餘處脱，以學成就佛了知，從法中以脱去，謂法等一泥洹。菩薩莫作是行。莫內外視法，呼(←吁)與般若波羅蜜等。一切無所受，無所從誰得。法無所持，無所放(←收)，亦無所泥洹想。： Cf. AS.5.15f. = R.9.9f. = AAA.51.13f. *atra padaparyāye Śreṇīkaḥ parivrājako dhimuktaḥ so 'tra sarvatra śraddhānusārī sarvajñajñāne dharmatām pramāṇīkrtyāvam adhimukta iti tena na kaścīd dharmāḥ pariḥhīto nāpi sa kaścīd dharmo ya upalabdho yaṃ sa ḡḥṇīyāt muñced vā sa nirvāṇam api na manyate* (“In this scripture passage, Srenika, the Wanderer, as one who always resolutely believes in this cognition of the all-knowing, is called a faith-follower. He took the true nature of dharmas as his standard, and resolutely believed in the signless, so that he did not take hold of any dharma, nor apprehend any dharma, which he could have appropriated or released. He did not even care about Nirvana.” [AsP.tr.II 85 = AsP.tr.3~4]); ps-ZQ.479b15f. 如是究暢，從信解得道地。法意作量以爲脱。便無受無獲，已受解，得度滅(v.l. 滅度); Zfn.509a24f. 雖從信欲得脱，欲知薩芸若事，於法而作限。謂爲得脱以爲得法，於法亦爲無所得亦未得脱。其不以泥洹自貢高; Kj.537c22f. 先尼梵志信解薩婆若智，以得諸法實相故，得解脫。得解脫已，於諸法中無取無捨，乃至涅槃亦無取無捨。

[ava]ṃ pi bhaṃte bhagava bosisatvasa (1-40:) + + + + paramida °  
 tasmād iyam api bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā  
 veditavyā

puṇavaro bhaṃte bhagava bosisatveṇa mahasatveṇa  
 punar aparaṃ bhagavan bodhisattvena mahāsattvena

prañāparamidae caraṃteṇa °  
 prajñāpāramitāyāṃ caratā prajñāpāramitāṃ bhāvayatā

evam uva (1-41:) + + + + + + + + + + [p·ñ·para](mi)[da]  
 evam upaparīkṣitavyam evam upanidhyātavyam katamaiṣā prajñāpāramitā

kas eṣa prañāparamida ° ki yo dhaṃmo na vijati na labhati ° sa prañāparami  
 kasya caiṣā prajñāpāramitā kiṃ yo dharmo na vidyate nopalabhyate sā  
 prajñāpāramiteti

*saced evam upaparīkṣamāṇaḥ evam upanidhyāyan nāvalīyate na saṃlīyate na viṣīdati na  
 viṣādam āpadyate nāsyā viprṣṭhībhavati mānasam na bhagnaprṣṭhībhavati nottrasyati*

(1-42:) + + + + + + [na sa]ṃ[tra]sati [... .. ma·]o  
 na saṃtrasyati na saṃtrāsam āpadyate

[avirahito bosisat]v[o] [prañāpara](m)[idae]  
 avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyaḥ /

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

kiṃkaraṇo avirahido bosisatvo  
 kiṃ kāraṇam āyusman subhūte avirahito bodhisattvo mahāsattvaḥ

prañāparamidae °  
 prajñāpāramitayā veditavyaḥ

*yadā rūpam eva virahitaṃ rūpasvabhāvena evaṃ yadā vedanaiva saṃjñāiva saṃskārā eva  
 yadā vijñānam eva virahitaṃ vijñānasvabhāvena yadā prajñāpāramitaiva virahitā  
 prajñāpāramitāsv abhāvena yadā sarvajñātaiva virahitā sarvajñātāsv abhāvena //*

(AS.5.18 = R.9.13 = AAA.52.12 [AsP.tr.II 85 = AsP.tr.4]; Lk.426b15; ps-ZQ.479b18; Zfn.509a27; Kj.537c24; Xz[I].764c6; Xz[II]. 866c18; Sh.588a24; Tib.Pk.6a1 = D.5b1)  
 This is (read 是爲 instead of 是故)<sup>35</sup> a *bodhisattva*'s *Prajñāpāramitā*. (He) does not perceive form, nor perceive feeling, conception, life or consciousness; does not enter *parinirvāṇa* midway; possesses completely the ten kinds of powers, the four kinds of fearlessness, the eighteen kinds (of uncommon *dharma*s) of a *buddha*. Therefore, this is (known as) a *bodhisattva*'s *Prajñāpāramitā*. A *bodhisattva*, who, having entered the *Prajñāpāramitā*, practises it, should consider (視 *lit.* “regards, sees”) as follows: ‘What is the *Prajñāpāramitā*? Where is it?’<sup>36</sup> In the *Prajñāpāramitā*, any *dharma* is not to be perceived at all. (The *Prajñāpāramitā*'s) whereabouts are not to be known at all. Therefore, (it is) the *Prajñāpāramitā*.’<sup>37</sup> A *bodhisattva* should think in this manner.

Having heard it, (if) he does not become slothful, frightened, terrified, fearful, nor embarrassed, (then this) *bodhisattva* should be recognised as not being separate from the *Prajñāpāramitā*. [A *bodhisattva* should clearly know thus.<sup>38</sup> ]”

*Śāriputra* said to *Subhūti*: “<sup>39</sup>How does a *bodhisattva* understand the *Prajñāpāramitā*?”

Form is separate from its original form; (the same applies to) feeling, conception, life; consciousness is separate from its original consciousness; the *Prajñāpāramitā* is separate from its own *Prajñāpāramitā*. -(AS)<sup>40</sup>”

<sup>35</sup> 是故 : s.e. for 是爲?; cf. Zfn.509a28. 是爲菩薩·摩訶薩般若波羅蜜; AS.5.19 = R.9.14 = AAA.52.12. *iyaṃ api bhagavan! bodhisattvasya mahāsattvasya prajñāpāramitā veditavyā* (“This also should be known as a Bodhisattva's perfect wisdom” [AsP.tr.II 85 = AsP.tr.4]); Kj.537c25. 是名菩薩般若波羅蜜。

<sup>36</sup> 在何所 : = Zfn.509b3; cf. AS.5.23f. = R.10.3f. = AAA.53.14. *kasya cāiṣā prajñāpāramitā* (“Whose perfect wisdom is this?”); ps-ZQ.479b23. 何所爲明度? ; Kj.537c29. 是誰般若波羅蜜?

<sup>37</sup> 菩薩當作是念。聞是 : = Zfn.509b4. 當作是念。菩薩·摩訶薩聞是 (l.c.); ≠ AS.5.24f. = R.10.5 = AAA.53.25. *saced evam upaparīkṣamāṇa evam upanidhyāyan* (“If, while considering in this manner, thinking in this way, ...”); ps-ZQ.479b24f. 如是觀省察、思惟; Kj.538a1. 若菩薩作是思惟、觀時。

<sup>38</sup> 菩薩當了知如是 : Other versions, incl. Zfn, lack parallels.

<sup>39</sup> 菩薩何因曉般若波羅蜜? 色離本色; 痛痒、思想、生死、識離本識; 般若波羅蜜離本般若波羅蜜。: Cf. AS.5.28f. = R.10.10f. = AAA.54.14f. *kiṃ kāraṇam ayuṣman Subhūte! avirahito bodhisattvo mahāsattvaḥ prajñāpāramitayā veditavyo yadā rūpam eva virahitaṃ rūpasvabhāvena. evaṃ yadā vedanāiva samjñāiva saṃskārā eva yadā vijñānam eva virahitaṃ vijñānasvabhāvena yadā prajñāpāramitāiva virahitā prajñāpāramitāsvabhāvena* (“How can a Bodhisattva be known as possessing perfect wisdom, when the very form does not possess the own-being of form, etc.; when perfect wisdom does not possess the own-being of perfect wisdom ...?” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a3f. 若色離色性; 受、想、行、識離識性; 般若波羅蜜離般若波羅蜜性者, 何故說菩薩不離般若波羅蜜行?

<sup>40</sup> AS.5.31 = R.10.14 = AAA.54.19f. *yadā sarvajñatāiva virahitā sarvajñatāsvabhāvena* (“when the very all-knowledge does not possess the own-being of all-knowledge” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.6b1f. = D.6a1f. = Xz(I).764c22. 一切智離一切智自性 ÷ Sh.588b9f. 一切智復離般若波羅蜜多自性; 般若波羅蜜多復離一切智自性; 一切智離一切智自性者. Except for the newer versions, the other ones (Lk, ps-ZQ.479b29, Zfn.509b9, Kj.538a5, Xz[II].867a3), lack parallels.

**evam vuto aiśpa suh[u] (1-44:) + + + + + [e]dadoya**  
evam ukte āyusmān subhūtir āyusmantam śāriputram etad avocat

- *evam etad āyusman śāriputra evam etat /*

**ruo yeva ausa śāriputra virahido ruasvabhavena °**  
rūpam evāyusman śāriputra virahitam rūpasvabhāvena /

**eva vedana samñā saṃkhara °**  
evam vedanaiva samjñāiva saṃskārā eva /

**viñāṇo (1-45:) + + + + [ri]putra virahido viñāṇasvabhavena**  
vijñānam evāyusman śāriputra virahitam vijñānasvabhāvena /

**prañāparamida yeva ausa śāriputra vira[hi]da prañāparami**  
prajñāpāramitaiva āyusman śāriputra virahitā prajñāpāramitāsvabhāvena /

*sarvajñātaiva āyusman śāriputra virahitā sarvajñatāsvabhāvena / prajñāpāramitā-  
lakṣaṇenāpi prajñāpāramitā virahitā / lakṣaṇasvabhāvenāpi lakṣaṇam virahitam  
lakṣyasvabhāvenāpi lakṣyam virahitam / svabhāvalakṣaṇenāpi svabhāvo virahitaḥ //*

*Subhūti* said: “It is so. -(AS)<sup>41</sup>”

*Śāriputra* said: “Well (spoken), O *Subhūti*! <sup>42</sup>If a *bodhisattva* goes forth from this (i.e. the *Prajñāpāramitā*), does he, then, attain *sarvajñā(tā)*?”

*Subhūti* said: “It is so. If a *bodhisattva* goes forth from this, he, then, attains *sarvajñā(tā)*. For what reason? *Sarvajñā(tā)*<sup>43</sup> is not born from anywhere, is not born<sup>44</sup> from anywhere. (426c) Thus, the *bodhisattva* is very close to becoming a *buddha*. -(AS)<sup>45</sup>  
<sup>46</sup>(If) a *bodhisattva* practises the *Prajñāpāramitā*, there is no hindrance to *sarvajñā(tā)*.”

<sup>41</sup> AS.6.2~6 = R.10.16~22 = AAA.54.28~55.12. *rūpam ev' āyusman Śāriputra! virahitaṃ rūpasvabhāvena. evaṃ vedanāiva saṃjñāva saṃskārā eva vijñānam ev' āyusman Śāriputra! virahitaṃ vijñānasvabhāvena. prajñāpāramitāva āyusman Śāriputra! virahitā prajñāpāramitāsvabhāvena. sarvajñātāiv' āyusman Śāriputra! virahitā sarvajñātāsvabhāvena. prajñāpāramitālakṣaṇenāpi prajñāpāramitā virahitā. lakṣaṇa-svabhāvenāpi lakṣaṇaṃ virahitaṃ. lakṣyasvabhāvenāpi lakṣyaṃ virahitaṃ. svabhāvalakṣaṇenāpi svabhāvo virahitaḥ* (“Form itself does not possess the own-being of form, etc. Perfect wisdom does not possess the mark [of being] ‘perfect wisdom.’ A mark does not possess the own-being of a mark. The marked does not possess the own-being of being marked, and own-being does not possess the mark of [being] own-being.” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c1~5. 其於色也休色自然；於痛、想、行休識自然；明度無極休識自然；明度無極休智自然。行此道者，於智休止。智之自然者休矣。相休止。相之自然者休矣；Zfn.509b9~13. 離色者色之自然、痛痒、思想、生死、識離識之自然，離般若波羅蜜、般若波羅蜜之自然。般若波羅蜜自然為離相故。相之自然為離故。相自然相、相之自然離相；Kj.538a6~8. 色離色性；受、想、行、識離識性；般若波羅蜜離般若波羅蜜性；是法皆離自性。性相亦離；Xz(I).764c25~765a4, Xz(II).867a5~9, Sh.588b13~16, Tib.Pk.6b3~6 = D.6a3~5. Only Lk lacks a parallels.

<sup>42</sup> 菩薩設使出是中，便自致薩芸若？： Cf. AS.6.8 = R.11.2 = AAA.55.26. *yo bodhisattvo mahāsattvo 'tra śikṣyate sa niryāsyati sarvajñātāyāṃ* (“the Bodhisattva who trains in this will go forth to all-knowledge?” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c6. 其學此者，必出一切智？；Zfn.509b13f. 學是者，為學薩芸若？；Kj.538a8f. 若菩薩於是中學，能成就薩婆若耶？

<sup>43</sup> 薩芸若： “*sarvajñā(tā)*”; ≠ AS.6.11 = R.11.6 = AAA.56.11. *sarvadharmāḥ*; ps-ZQ.479c8. 諸法；Zfn.509b15. 諸法；Kj.538a10. 一切法 etc.

<sup>44</sup> 生：S(3), M(1), M(2), Q. 出。

<sup>45</sup> AS.6.12f. = R.11.8f. = AAA.56.20f. *yathā yathā sarvajñātā āsannībhavati tathā tathā sattvapariṣkānāya kāyacittapariśuddhir lakṣaṇapariśuddhir buddhakṣetraśuddhir buddhaiś ca samavadhānaṃ bhavati* (“To the extent that he comes near to all-knowledge, his body, thought and marks shall become perfectly pure, for the sake of maturing beings, and he shall meet with the Buddhas.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a1f. = D.6b1f. = Sh.588b22~24. 身心清淨，諸相清淨，在在處處嚴淨佛土，成熟有情，具諸佛法。Except for the newest versions, the other ones (Lk, ps-ZQ.479c9, Zfn.509b16, Kj.538a12, Xz[I].765a10, Xz[II].867a15) lack parallels.

<sup>46</sup> 菩薩行般若波羅蜜，於薩芸若中無所罣礙： Cf. Zfn.509b16f. 是菩薩·摩訶薩般若波羅蜜薩芸若種；AS.6.13f. = R.11.10f. = AAA.57.7f. *evaṃ ca punar āyusman Śāriputra! bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran sarvajñātāyā āsannībhavati* (“It is thus that a Bodhisattva who courses in perfect wisdom comes near to all-knowledge.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a2f. = D.6b2f. = Sh.588b24f. 是為菩薩·摩訶薩修行般若波羅蜜多，近一切智。The other versions (ps-ZQ.479c9, Kj.538a12, Xz[I].765a10, and Xz[II].867a15) lack parallels.



*(no parallels)*

**pun avaro aiśpa suhuti bosisatvo aradhva evaṃ aha °**  
 punar aparam āyuṣmān subhūtir bodhisattvaṃ mahāsattvaṃ ārabhyaivam āha

**saye ruve carati**

sa ced rūpe carati *nimitte carati / sa ced rūpanimitte carati nimitte carati / sa ced rūpaṃ nimittam iti carati nimitte carati / sa ced rūpasyotpāde carati nimitte carati /*

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

**[say](e) [r](uva)[sa viṇa]śe carati ṇimiti carati**  
 sa ced rūpasya viṇāśe carati nimitte carati /

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

*ahaṃ bodhisattva iti carati nimitte carati /*

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

**eva vedanasamñña saṃkhara saye viñāṇe carati + + + +**  
 evaṃ saced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu / saced vijñāne carati nimitte carati /

<sup>47</sup>[ *Śāriputra* said: “Well (spoken)!”]

(Concerning) a *bodhisattva*'s exertions, (*Subhūti*) said (further) as follows: “If he practises form (*rūpa*), that means that he practises (making) mental images<sup>48</sup>; -(AS)<sup>49</sup>; if he practises producing form<sup>50</sup>, that means that he practises (making) mental images; if he practises observing form<sup>51</sup>, that means that he practises (making) mental images; if he practises destroying (annihilating) form, that means that he practises (making) mental images; if he practises (the idea that) ‘form is empty’<sup>52</sup>, that means that he practises (making) mental images; <sup>53</sup>If he stands in (the idea) that ‘I practise’ and wishes to attain (the *Prajñāpāramitā*?), that means that he practises (making) mental images; -(AS)<sup>54</sup>;

<sup>47</sup> 舍利弗言：“善哉！”菩薩精進，作是語：“*Śāriputra* said: ‘Well (spoken)!’ (Concerning) a *bodhisattva*'s exertions, (*Subhūti*) said (further) as follows: SEE TEXT.”; cf. AS.6.15 = R.11.12 = AAA.57.10f. *punar aparaṃ āyuṣmān Subhūtir bodhisattvaṃ mahāsattvaṃ ārabhyāivam āha* (“Subhuti said further concerning the Bodhisattva.” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c9. 又妙賢者菩薩履行明度無極; Zfn.509b17f. 復次，舍利弗！菩薩·摩訶薩精進作是語：“我欲學...”; Kj.538a13.爾時，須菩提語舍利弗言：“菩薩...”; Xz(I).765a10. 復次，舍利子！諸菩薩摩訶薩...; Xz(II).867a15f. = Xz(I); Sh.588b26. 復次，尊者須菩提言：“若有菩薩·摩訶薩...” Lokakṣema translated *ārabhya* (“concerning, referring to”) incorrectly as 精進 (“exerts oneself”); cf. Skt. *ārabh* (“to undertake, commence”), *vīryam ārabh* (“to exert oneself”).

<sup>48</sup> 行想：“practises (making) mental images”; cf. AS.6.15 = R.11.13 = AAA.57.11 *nimitte carati* (“courses in a sign” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c10 想行; Zfn.509b18. 行想; Kj.538a14. 行相.

<sup>49</sup> AS.6.16f. = R.11.13f. = AAA.57.12f. *saced rūpanimitte carati nimitte carati. saced rūpaṃ nimittam iti carati nimitte carati* (“when he courses ... in the sign of form, etc., or in the idea that ‘form is a sign’” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a4 = D.6b4f.; ps-ZQ.479c10f. 若行色占，為想行；若行色不占，為想行; Zfn.509b19. 設想色行，為行想 (v.l. -); Xz(I).765a11f. 若行色相，為行相；若行色無相相，為行相; Sh.588b27. 若行色相，此為行相. The older versions (Lk.426c3, Kj.538a14, Xz[II].867a16) lack parallels.

<sup>50</sup> 設生色行：“if he practises producing form”; = Zfn.509b19; cf. AS.6.17 = R.11.14f. = AAA.57.13f. *saced rūpasyōtpāde carati* (“when he courses ... in the production of form” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c11. 若行色興; Kj.538a14. 若生色行.

<sup>51</sup> 設觀色行：“if he practises observing form”; cf. AS.6.17 = R.11.15 = AAA.57.14. *saced rūpasya nirodhe carati* (“when he courses ... in the stopping of form” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c11. 若行色敗; Zfn.509b19f. 設壞色行; Kj.538a14. 若減色行; Xz(I).765a12. 若行色減; Xz(II).867a16f. 若行色壞; Sh.588b28. 若減色行. It is unclear why Lokakṣema rendered *nirodha* (“destruction”) as 觀 (“observes”).

<sup>52</sup> 設空色行：“if he practises (the idea that) ‘form is empty’, ...”; = Zfn.509b20; cf. AS.6.18 = R.11.16f. = AAA.57.15f. *saced rūpaṃ sūnyam iti carati* (“when he courses ... in the idea that ‘form is empty’, ...” [AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c12. 若行色空; Kj.538a15. 若空色行.

<sup>53</sup> 設我(←識)行立，欲得，為行想：“If he stands in (the idea) that ‘I practise’ and wishes to attain (the *Prajñāpāramitā*?), he is (then) practising (making) mental images.” All the editions and manuscripts read 識, which must be a scribal error for 我; cf. Zfn.509b21. 設我行立，欲得，為行想; ps-ZQ.479c13. 若行色非身，為想行; Kj.538a15f. 我行是行，亦是行相; Xz(II).867a18. 若謂：“我能行是行，有所得。”; AS.6.19f. = R.11.17f. = AAA.57.16f. *“ahañ carāmi”ti carati nimitte carati. “ahaṃ bodhisattva” iti carati nimitte carati. “ahaṃ bodhisattva” iti hy upalambha eva sa carati* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I course’, or ‘I am a Bodhisattva’. For he actually courses in the idea ‘I am a Bodhisattva’ as a basis.” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a5f. = D.6b5f.; = Xz(I).765a13f. 若謂：“我能行”，為行相；若謂：“我是菩薩，能有所行”，為行相。若謂：“我是菩薩，能有所得”，為行相; Sh.588b29f. “我行諸行”，亦是行相。“我行菩薩行”，亦是行相。“於菩薩法我有所得”，亦是行相. The expression “欲得” in Lk and Zfn may correspond to AS. *upalambha* (“obtainment, recognition”; cf. Xz[II]. 能有所得, Xz[III]. 有所得, Sh. 有所得).

<sup>54</sup> AS.6.19f. = R.11.18 = AAA.57.17f. *“ahaṃ bodhisattva” iti carati nimitte carati. “ahaṃ bodhisattva” iti (hy upalambha eva sa carati).* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I am a Bodhisattva’. [For he actually courses in the idea] ‘I am a Bodhisattva’ [as a basis]” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a5f. = D.6b5f., Xz(I).765a14f. 若謂：“我是菩薩，能有所行”，為行相。若謂：“我是菩薩，(能有所得)，為行相), Sh.588c1f. “我行菩薩行”，亦是行相。“於菩薩法(我有所得)，亦是行相). The older versions (Lk, Zfn.509b21, Kj.538a16, Xz[II].867a18) and ps-ZQ (479c13) lack parallels.



to practise feeling, conception, life or consciousness, is to practise (making) mental images; -(AS)<sup>55</sup>; to practise producing consciousness, is to practise (making) mental images; to practise observing consciousness<sup>56</sup>, is to practise (making) mental images; to practise destroying (annihilating) consciousness, is to practise (making) mental images; to practise (the idea that) ‘consciousness is empty’, is to practise (making) mental images.

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

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

Subhūti said: “<sup>60</sup>(A *bodhisattva* should) not practise form; -(AS)<sup>61</sup> -(AS)-<sup>62</sup>; not

<sup>55</sup> AS.6.21f. = R.12.1f. = AAA.57.20f. *saced vijñānanimitte carati nimitte carati. saced vijñānaṃ nimittam iti carati nimitte carati* (“He courses ... in the sign of form, etc., or in the idea that ‘form is a sign’,” [AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7a6f. = D.6b6f., Xz(I).765a16f. 若行受、想、行、識相，為行相；若行受、想、行、識無相相，為行相 = Sh.588c3. 若行受、想、行、識相，此為行相. The older versions (Lk, Zfn.509b22, Kj.538a16, Xz[II].867a19) lack parallels. Cf. ps-ZQ.479c14.-(如上說，皆為想行).

<sup>56</sup> 觀識行：Kg. 識觀行 (s.e.); “He practises observing consciousness.”; cf. AS.6.23 = R.12.3f. = AAA.57.22f. *saced vijñānasya nirodhe carati* (“when he practises ... the stopping of a notion” [cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14.-(如上說，皆為想行); Zfn.509b22. 壞識行; Kj.538a17. 若滅識行; Xz(I).765a18. 若行受、想、行、識滅; Xz(II).867a19. 若行受、想、行、識壞; Sh.588c4. 若滅受、想、行、識. Cf. n. 53, 63.

<sup>57</sup> 如是菩薩為反行想：“Such a *bodhisattva* is practising (making) mental images incorrectly.” (?); cf. AS.6.24f. = R.12.5f. = AAA.57.24f. *“ahañ carāmi”ti carati nimitte carati. “ahaṃ bodhisattva” iti carati nimitte carati. “ahaṃ bodhisattva” iti hy upalambha eva sa carati.* (“He courses in a sign ..., when he courses ... in the idea that ... ‘I am a *bodhisattva*’. For he actually courses in the idea ‘I am a *bodhisattva*’ as the basis”. [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14. 若識有是，吾當行欲得行; Zfn.509b23f. 我行立欲得，為行想。是菩薩·摩訶薩為反行想; Kj.538a18. “我行是行”，亦是行相.

<sup>58</sup> 作是守行者，為不守般若波羅蜜，為不行般若波羅蜜，若想行者。：“To cultivate practices in this manner, is not to cultivate the *Prajñāpāramitā*, nor to practise the *Prajñāpāramitā*, (but rather) to practise (by means of) mental images.” Cf. Zfn.509b24f. 行是守行般若波羅蜜，為不行般若波羅蜜，反(v.l. 及)作想行；AS.6.26f. = R.12.7f. = AAA.57.27f. *sacet punar asyāivam bhavati: “ya evaṃ carati sa prajñāpāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayati”ti nimitta eva sa carati* (“Or, when it occurs to him ‘he who courses thus, courses in perfect wisdom and develops it’,— he courses only in a sign.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a19f. 若作是念：“能如是行者，是行般若波羅蜜”，亦是行相.

<sup>59</sup> 菩薩護行，當莫隨其中：“A *bodhisattva* (should) abide by (the right) practice, should not follow this (incorrect) practice.”; cf. Zfn.509b26. 是菩薩·摩訶薩無有護行; ≠ AS.6.27 = R.12.9f. = AAA.58.2. *ayaṃ bodhisattvo ’nupāyakuśalo veditavyaḥ* (“Such a *Bodhisattva* should be known as unskilled in means.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a20. 當知：是菩薩未善知方便.

<sup>60</sup> 不行色，不生色行，不觀色行，不滅色行，不空色行：“(A *bodhisattva* should) not practise form, not practise producing form, not practise observing form, not practise the destruction of form, not practise (the idea that) ‘form is empty’.”; cf. AS.6.30f. = R.12.14f. = AAA.58.15f. *na rūpe carati, na rūpanimittam carati, na “rūpaṃ nimittam” iti carati, na rūpasyoṭpāde carati, na rūpasya nirodhe carati, na rūpasya vināśe carati, na rūpaṃ śūnyam iti carati* (“He should not course in form, nor in the sign of form, nor in the idea that ‘form is a sign’, nor in the production of form, in their stopping or destruction of form, nor in the idea that ‘form is empty.’” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色，不行色占，不行色興，不行色敗，不行色滅，不行色想，不行色空; Zfn.509b27f. 不行色行，不想色行，不生色行，不壞色行，不滅色行，不空色行; Kj.538a22f. 若菩薩不行色，不行色生，不行色滅，不行色壞，不行色空.

<sup>61</sup> AS.6.30f. = R.12.15 = AAA.58.15f. *na rūpanimittam carati* (“He should not course ... in the sign of form.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色占 (*nimitta*); Zfn.509b28. 不想色行; Xz(I).765a27. 不行色相; Xz(II).867a28. 不行色相; Sh.588c12. 不行色相; Tib.Pk.7b4 = D.7a4. Lk(426c12) and Kj(538a22) lack parallels.

<sup>62</sup> AS.6.31 = R.12.15 = AAA.58.15f. *na “rūpaṃ nimittam” iti carati* (“He should not course ... in the idea

practise producing form, not practise observing<sup>63</sup> form, not practise the destruction of form, not practise (the idea that) ‘form is empty’; -(AS)<sup>64</sup>; not practise feeling, conception, life or consciousness; not practise producing consciousness, not practise observing consciousness, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’; -(AS)<sup>65</sup>; <sup>66</sup>[not practise form, not practise imaging form, not practise producing form, not practise observing form, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’.] - (AS)<sup>67</sup> <sup>68</sup>(A *bodhisattva* is) without seeing, without practising, without seeing practising, without practising or seeing. He is also without practising, without dwelling in practices. Such (practice) is (called) ‘without seeing’. For what reason? <sup>69</sup>(Because all *dharmas*) do not come from anywhere, nor hold anything. <sup>70</sup>All ‘name-*dharmas*’ of the *bodhisattva*-

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that ‘form is a sign’.” [Cf. AsP.tr.II 86 = AsP.tr.4] = Tib.Pk.7b4 = D.7a4; Xz(I).765a27. 不行色無相相。Other versions (Lk.426c12, ps-ZQ.479c20, Zfn.509b28, Kj.538a22, Xz[II].867a28, Sh.588c12) lack parallels.

<sup>63</sup> 觀 : “observes”; ≠ AS.6.31 = R.12.16 = AAA.58.16. *nirodha*~; ps-ZQ.479c20. 敗; Zfn.509b28. 壞; Kj.538a23. 滅. Cf. n. 53, 56.

<sup>64</sup> AS.7.1f. = R.12.17f. = AAA.58.17f. *nāhaṃ carāmiti carati, nāhaṃ bodhisattva iti carati* (“He should not course in the idea that ‘I course’, or ‘I am a *bodhisattva*’.” [Cf. AsP.tr.II 86 = AsP.tr.5]) = Sh.588c13f. 不行我行; 不起我行; ≡ Tib.Pk.7b4 = D.7a5. *bdag spyod do snyam du mi spyod. bdag byang chub sems dpa’o snyam du mi spyod. bdag byang chub sems dpa’o snyam du dmigs pa la mi spyod pa dang*; ≠ ps-ZQ.479c21. 不行色非身. Except for the newest versions and ps-ZQ, the other ones (Lk.426c12, Zfn.509b29, Kj.538a23, Xz[I].765a28, Xz[II].867a29) lack parallels.

<sup>65</sup> AS.7.5 = R.12.22 = AAA.58.23. *nāhaṃ carāmiti carati, nāhaṃ bodhisattva iti carati* = Sh.588c17. 不行我行; 不起我行; ≡ Tib.Pk.7b7f. = D.7a7; ≡ ps-ZQ.479c22f. 不<識>(= v.l.)有是 : “吾當得行是行。不有是<如>(= v.l.)此行。”。Except for the newest versions and ps-ZQ, the other ones (Lk.426c14, Zfn.509c1, Kj.538a24, Xz[I].765b3, Xz[II].867b3) lack parallels.

<sup>66</sup> 不行色, 不色想行, 不色生行, 不色觀行, 不識滅行, 不識空行 : Other versions lack parallels.

<sup>67</sup> AS.7.5f. = R.12.22f. = AAA.58.24f. *sacet punar nāsyāvaṃ bhavati: “ya evaṃ carati sa prajñā-pāramitāyāṃ carati sa prajñāpāramitāṃ bhāvayati”ti, evaṃ caran bodhisattvo mahāsattvaś carati prajñāpāramitāyāṃ* = Tib.Pk.7b8f. = D.7a7f.; ≡ Sh.588c17f. 菩薩行不作是念。若如是行乃名行般若波羅蜜多; ≠ ps-ZQ.479c25f. 又菩薩大士行明度無極(?); Zfn.509c1f. 爲行般若波羅蜜; Kj.538a24f. 是名行般若波羅蜜。不念行般若波羅蜜; Xz(I).765b3. 是行般若波羅蜜多(= Xz[II].867 b3f.). Only Lk lacks a parallels.

<sup>68</sup> 亦無見, 亦無行, 亦無見行, 無行無見, 亦復無行, 亦無止行。如是爲無見 : = Zfn.509c2f. 亦無見亦無行, 亦無見行無行, 亦不見亦不行亦不無行。如是爲不見. Cf. AS.7.7f. = R.13.3f. = AAA.59.6f. *sa hi caramś carāmiti nōpaiti. na carāmiti nōpaiti. carāmi ca na carāmi cēti nōpaiti. nāva carāmi na na carāmiti nōpaiti. carīṣyāmīti nōpaiti. na carīṣyāmīti nōpaiti. carīṣyāmi ca na carīṣyāmi cēti nōpaiti. nāva carīṣyāmi na na carīṣyāmīti nōpaiti* (“He courses but he does not entertain such ideas as ‘I course’, ‘I do not course’, ‘I course and I do not course’, ‘I neither course nor do I not course’, and the same [four] with ‘I will course’.” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.479c26f. 於此不近, 爲不行, 不近行, 不行, 不近亦不行斯; 不否行斯, 不近行斯, 不近不行斯; 亦不近於行, 不行於不近, <不行>(= v.l.)於不行, 不否行於不近; Kj.538a25f. 不念不行, 不念行不行, 亦不念非行非不行, 是名行般若波羅蜜. Lokakṣema seems to have confused Skt. *upaiti* (“approaches”; here “regards”?) with Skt. *paśyate* (Gā. *paśadi*) here.

<sup>69</sup> 無所從來, 亦無所持 : Cf. AS.7.10 = R.13.7f. = AAA.59.15f. *anupagatā anupātāḥ* (R. *anupātāḥ*); Kj.538a27. 一切法無受.

<sup>70</sup> 菩薩·摩訶薩一切字法不受字。是故三昧無有邊, 無有正 : ≡ Zfn.509c4f. 是菩薩·摩訶薩於一切字法不受。是三昧無有邊, 無有極, 無所不入. Cf. AS.7.11f. = R.13.8f. = AAA.60.8f. *ayam ucyate Sarva-dharmānupādāno nāma samādhir bodhisattvasya mahāsattvasya vipulaḥ puraskṛtaḥ apramāṇaniyataḥ* (“This concentration of a *bodhisattva* is called ‘Non-grasping at Any *Dharma*’ by name, being vast, noble, unlimited and steady.” [Cf. AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a2f. 是名菩薩大士一切諸法無度之定, 場曠奚大, 而無有量; Zfn.509c4f. 是菩薩·摩訶薩於一切字法不受。是三昧無有邊, 無有極; Kj.538a27f. 是名菩薩諸法無受三昧, 廣大, 無量, 無定. Lokakṣema seems to have misunderstood the original text here.

*mahāsattva* do not receive a name. Therefore, (this) *samādhi* is -(AS)<sup>71</sup> without limit and boundless, being unattainable for any *arhants*<sup>72</sup> or *pratyekabuddhas*. A *bodhisattva-mahāsattva*, who dwells in (this) *samādhi*, will attain enlightenment swiftly.”

By the Buddha’s imposing might<sup>73</sup>, *Subhūti* uttered the (following) words: “<sup>74</sup>All the *bodhisattvas* received the prediction (字; lit. ‘designation, nomination’) for *avivartika* (‘non-retrogressing’) at the time of past *buddhas*, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in *samādhi* but do not see the *samādhi*, do not have a thought of *samādhi*, do not make *samādhi*, do not think: <sup>75</sup>‘I am (in) *samādhi*.’, do not think: ‘I am sitting in *samādhi*.’, nor say ‘I have (made) *samādhi*.’ One, who follows this *dharma*, does not doubt (it).”

*Śāriputra* said to *Subhūti*: “Can one see (or “show”; 見) (the place/state of) the *sāmādhi*, in which a *bodhisattva* has dwelt, practised and <sup>76</sup>received the prediction for *avivartika* (‘non-retrogressing’) at the time of a past *buddha*, (being told): ‘(You) shall attain enlightenment’?”

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

<sup>71</sup> AS.7.11f. = R.13.9 = AAA.60.9. *vipulaḥ puraskṛtaḥ* (‘vast, noble’ [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a4. 場曠奚大; Zfn.509c5.-(無所不入); Kj.538a28. 廣大; Xz(I).765b8. 廣大, 無對; Xz(II). 867b9. 廣大, 資具; Sh.588c25. 廣大, 圓滿; Tib.Pk.8a4 = D.7b4. *yangs pa mdun du byas pa*.

<sup>72</sup> 阿羅漢: “*arhan(t)*”; ≠ AS.7.12 = R.13.10 = AAA.60.10. *śrāvaka-*; ps-ZQ.480a5. 弟子; Zfn.509c6. 羅漢; Kj.538a28. 聲聞; Xz(I).765b9. 聲聞; Xz(II).867b10. 聲聞; Sh.588c26. 聲聞; Tib.Pk. 8a4 = D.7b4. *nyan thos*. Cf. Krsh(2010).4f.

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

<sup>74</sup> 菩薩皆得阿惟越致字, 前過去佛時: ‘得作佛’。隨三昧, 亦不見三昧: “All the *bodhisattvas* received the prediction (字; lit. ‘designation, nomination’) for *avivartika* (‘non-retrogressing’) at the time of past *buddhas*, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in *samādhi* (‘concentration’) but do not see the *samādhi*.”; cf. AS.7.14f. = R.13.12f. = AAA.60.22f. *vyākṛto ’yaṃ bhagavan! bodhisattvo mahāsattvaḥ pūrvakais tathāgatair arhadbhiḥ samyaksambuddhaiḥ anuttarāyāṃ samyaksambodhau, yo ’nena samādhinā viharati. sa tam api samādhim na samanupaśyati* (“The *bodhisattva*, who dwells in this concentration, has been predicted to obtain full enlightenment by the *tathāgatas* of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. 是菩薩大士受拜於往昔如來至真等正佛者, 乃行斯定; Zfn.509c8f. 菩薩·摩訶薩皆得受決。前過去怛薩阿竭自致阿耨多羅三耶三菩提時, “得成至佛”。隨是三昧者, 亦不見三昧……; Kj.538b2f. 若菩薩行是三昧, 不念不分別: “是三昧”、“我當入是三昧”、“我今入”、“我已入”。無如是分別, 當知: 是菩薩已從諸佛得受阿耨多羅三藐三菩提記; Xz(II).867b15f. 已為過去如來應正等覺授與無上正等菩提不退轉記。

<sup>75</sup> 我(←識)三昧……我(←識)坐三昧: All the editions and manuscripts read 識, which must be a scribal error for 我 (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.8f. *ahaṃ samāhitaḥ. ahaṃ samādhim samāpatsye. ahaṃ samādhim samāpadye*. (“[he does not review it, nor think] ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a9f. 吾受之; 吾已定; 吾依定; Zfn.509c11f. 亦不念: “我三昧已”, 亦不想: “我坐三昧”; Kj.538b3. 不念不分別: …“我當入是三昧”、“我今入。”

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