Harry FALK and Seishi KARASHIMA

A first-century Prajñāpāramitā manuscript from Gandhāra – parivarta 1
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1 Introduction

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

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

- **Age**: A text called Prajñāpāramitā, closely resembling the translation of Lokakṣema, existed in the second half of the first century AD (Falk 2011: 20, Karashima 2010: 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
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 (Akademieprogramm 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]bhaṣībhavati instead of abhaṣaṇabhavati. 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 śī.
Another mistake only possible in Kharoṣṭhī is misreading śa for ya. A case is anuśașani in 1-16 for anușayani.

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

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

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

4 The language

4.1 The sounds

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

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

4.2 Sandhi

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

4.3 Vocabulary

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

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

5 The script

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

fig. 6: li with horizontal crossbar.

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 ša. To my mind the diacritic in this case has no phonetic value but serves to distinguish graphically between ya and ša, both of which can assume the shape of a shed roof. With a horizontal bar above the originally flat-roofed ša the original distinction is made clear again.

5.1 Writing mistakes

One large section in the Gāndhārī text is not found in the Sanskrit version, lines 5-47 to 50. Since this section shares the same end with the immediately preceding section, viz. puṇavisamkhareṇa 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 viṇaṇa, the scribe first read something like viṇamano and connected na and na with a small bar to make the two look like the one and corrected ña. It is hardly possible to deduce from this mistake
that the exemplar distinguished between \textit{na} and \textit{ṇa}, as otherwise our scribe would have changed the letter looking like old \textit{na} likewise into \textit{na} as is found throughout.

A second such case is the \textit{lo} in \textit{phalo} in line 5-35, which was first written as \textit{le}, then given the -\textit{o}-vowel stroke. To guess from this at an original nominative in -\textit{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 \textit{edadoya} ended in \textit{ṇadae}, from \textit{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 \textit{tatra dhammadēsaṇaē} has been written twice in succession. In line 1-5 we encounter \textit{vparapiṭhibhavati}, where Sanskrit has only \textit{vipṛṣṭihbhavati}. I follow a suggestion of Stefan Baums who points at \textit{parā-}
\textit{prṛṣṭī+bhū/kr} in various Buddhist Sanskrit texts, so that \textit{vi parapiṭhibhavati} is either a combination from two sources or \textit{vi} to be taken as Skt. \textit{api}.

One superflous letter \textit{da} has crept into 1-05 \textit{valadhaṃdaṇeṇa} in line 1-05 for Skt. \textit{balādhanena}.

In line 1-49 we find \textit{abhasamnabhavati} where Skt. has the parallel \textit{āsannībhavati}. One line below the same term has been miscopied to \textit{(a)bhasībhavati}, as shown above. The mechanical rendering into Sanskrit would have produced \textit{abhyāsannībhavati}, if a cvi-
formation was felt necessary. In 5-58 a variant \textit{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):
\begin{verbatim}
pāṭhamage postāge prācāparamiḍae budha[mitra] ///
idrāśavasa sadhaviharaśa imeṇa ca kuśalamuleṇa sarvasavatram[trap](trap)u(?yae) ///
\end{verbatim}

“This is the first book of the Prajñāpāramitā, (of) Buddhamitra (...), 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 \textit{pa} starts not in the middle of the vertical line, but at its upper end, and, most importantly, this scribe knew an over-
bared \textit{ša} in \textit{kuśala}. So it seems that this manuscript was written at the order of Buddhamitra 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: Gândhārī 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 Gândhārī 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 Abhisamayālaṃkārāloka, ed. Wogihara 1932.
AsP.tr. = Conze 1958.
AsP.tr.II = Conze 1973.
R = AS; ed. Mitra 1887~1888.

Kj = Xiaopin Banruoboluomi jing 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 善法羅什 in 408 C.E.
Lk = Daoxing Banruo jing 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 支婁迦謙 or Lokākṣema.
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 = Fomuchushenganjing Banruoboluomiduo jing 佛母出生三法藏般若波羅蜜多經 (T. 8, No. 228), translated by Shihiu 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 chaou jing 摩訶般若釈經 (T. 8, No. 226), translated by Tamopi 慈摩姮 or Dharmapriya and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).
Pk = The Tibetan translation of the Aṣṭasāhasrikā Prajñāpāramitā is to be found in vol. 21, pp. 57~183, i.e. No.734, Sher phyin, mi 1b1~312a8.
D = the Tibetan translation of the Aṣṭasāhasrikā Prajñāpāramitā in Derge (sDe dge) Kanjur (No. 12, Shes phin, ka 1b1~286a6); facsimile reproductions:
Acknowledgment

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1932 अभिसमयालंकारालोकं प्रज्ञापरमिताव्याख्याः : The Work of Haribhadra, together with the text commented on, Tokyo 1932: The Toyo Bunko; Reprint: Tokyo 21973: Sankibo.
Gāndhārī fragments with the standard Sanskrit text (1)

(1-01:) + + + ś(ṛ)udo ekasame bhagava rayagaha viharati grijauḍe pravade
evam mayā śrutam / ekasmin samaye bhagavān rājagṛhe viharati sma grdhakūṭe parvate

maha .. (1-02:) + + + [aḍhat](ri?[)daśahi [bhikhuṣat]e[h](i)
mahatā bhikṣusamghena sārdham ardhatrayodaśabhir bhikṣuṣataiḥ

sarvair arhadbhīhi kṣīṇāsravair niḥkleśair vaśībhūtaiḥ suvimuktacittaiḥ suvimuktaprajñaiḥ
ājñaiḥ ājāneyaiḥ mahānāgaiḥ kṛtakṛtyaiḥ kṛtakaranīyaiḥ apahrtabhūrair anuprāpta-
svakārthaiḥ parikṣiṇabhavasāmyojanaīḥ samyagājñāṣuvimuktacittaiḥ sarvacetovaśi-
paramapāramitāprāptair ekaṃ pudgalaṃ sthāpayitvā yad uta āyushmanām ānandam //

[tatra ho bhagava aiśpa suhuti amaṃtreti]
tatra khalu bhagavān āyushmanatmā subhūtiṃ sthaviram āmantrayate sma

[paḍi] (1-03:) + + + + + + + + + mahasetvā prañaparimidu aradhya
pratibhātu te subhūtē bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitāṃ ārabhya

yasa bosisatve mahasa[tv]e (1-04:) + + + + [mi]dae niyayae
yathā bodhisattvā mahāsattvāḥ prajñāpāramitāṃ 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. Giṣṭhakūṭa in Rājagṛha.¹ (There was) an incalculable mahābhikṣusamgha (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 Maṇjuśrī and so on.

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

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

¹ 摩诃比丘僧不可计——諸弟子舍利弗、须菩提等；摩诃[薩]菩萨無央數——彌勒菩薩、文殊師利菩薩等：≒ps-ZQ.478b-7.⑥f.與大比丘衆不可計——弟子善業第一；及大衆菩提無央數——敬首為上首≒Xz[II].865c5f.與大慈弱衆萬二千人——皆阿羅漢，具壽善見、舍利子等而為上首。除阿難陀獨居學地。復有無量無數菩薩·摩訶薩，得無礙辯——慧氏菩薩、妙吉祥菩薩等而為上首; ≡AS.1.5f. = R.3.13f. = AAA.8.17f. mahātā bhikṣusamghena sārdham ardhāvatosādabhir bhikṣusātāi sarvair ardhahī bhūtiṃśravair niḥkleśair vaśībhūtaih suvimuktacittaiḥ suvimuktaprājñāiḥ ājñevaraih mahānāgaih kṛtakṛtyaih aparthaḥbhāhārih anuprāptavasākārthaih pariksīṇahavasāmyojanaih samavajjāsuvimuktaih sarvacetovasīpapamānaprāppitaḥ ekam pūḍalam sthāpayivā va ut’ āyuṃs联动 Ānandaṃ (“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, 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( nextPage)/page 29 譯已( nextPage)/page 29 以索。所語如言，已脫於心，度於智慧，其聖已了，悉皆士上，所作已辦，離於重擔，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，遂得已利，盡諸有結，正智解脫，心得自在。唯除阿難，Xz(I).763b6f. = Sh.587a7f.

² 月十五日説戒時；≒ps-ZQ.478b-5. 是時十五齋月滿。Other versions lack parallels.

³ 用(→因)諸菩薩故，說般若波羅蜜！：“For the sake of (用…故; cf. Krs[2001].590f.) these bodhisattvas, I shall expound the Prajñāpāramitā.”; cf. AS.2.1f. = R.3.18f. = AAA.22.8f. pratibhātu te Subhūtī! bodhisattvānām mahāsattvānām prajñāpāramitām ārāhyā (“May it be clear to you, O Subhūti, concerning the perfect wisdom of bodhisattva-mahāsattva ...!”); ps-ZQ.478b-4f. 樂説菩薩大士明度無極; Zfn.508b-4f. 今日樂不？為諸菩薩說般若波羅蜜; Kj.537a-1f. 楽説者，為諸菩薩說所應成就般若波羅蜜; Xz(I).763b11f. 汝以辯才應為菩薩·摩訶薩衆宣說開示甚深般若波羅蜜多 ≡Xz[II].865c10f.; Sh.587a13f. 楽説者，為諸菩薩·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 dpal sams dpad chen po mams kyi shey rab kyi pha rol tu phyin pa las brtsems te .... khyod spobs par byos shig.

⁴ 菩薩當是學成： Cf. AS.2.2f. = R.3.20 = AAA.22.9f. prajñāpāramitāṁ nirāvṛtyur (“go forth into perfect wisdom” [AsP.tr.II 83 = AsP.tr.1]).
asa ho aiśpasa śāriputrasa edad ahoṣi
atha khalv āyuśmataḥ śāriputrasyaitad abhavat

kim ayaṁ ausa subhu[t]i (1-05:) + + + + yeṇa
valadhamaṇḍeṇa
kim ayaṁ āyuśmāṇ subhūtiḥ sthavira ātmīyena svakena
prajñāpratibhānabālādāhānena

svakena prajñāpratibhānabālādāhitāhānena bodhisattvāṇāṁ mahāsattvāṇāṁ prajñā-
pāramitāṁ

ṇidīśiśasi asa [h]i b(u)dhaṃbh(u)bhāvena
upadekṣyati utāho buddhānubhāveneti?

asa ho aiśpa suhuti
atha khalv āyuśmāṇ subhūtir

buddhānubhāvenā āyuśmataḥ śāriputrasya imam evaṁṛūpaṁ cetasaiva cetāḥparivitarkam
ājñāya
[aiśpa] (1-06:) + + + + + [doya]
āyuśmantaḥ śāriputram etad avocat

kiṃci ausa śāripu[t]ra bhagavado sa[vaga maṃt]r(e)[ti]
yat kiṃcid āyuśman śāriputra bhagavataḥ śrāvakā bhāṣante
deśayanti upadiśanti udīrayanti prakāśayanti samprakāśayanti

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

[ta] kisām hedu
tat kasya hetoh

yo hi tasagadena [da]hma desido tatra dhammadeśaṅae tatra dhammadeśaṅae
yo hi tathāgatena dharma deśitaḥ tatra dharmadeśāṅyāṁ

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

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

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

For what reason?

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

⁵ 展轉相教，展轉相成。法中終不共諍： Cf. AS.2.12f. = R.4.10f. = AAA.29.24f. yad yad eva bhāṣante yad yad eva deśayanti yad yad eva upadīṣṭānti yad yad eva evādvārayanti yad yad eva prakāśayanti yad yad eva samprakāśayanti sarvam tad dharmatayā aviruddham (“Thereafter nothing that they teach contradicts the true nature of dharma.” [AsP.tr.II 83 = AsP.tr.1]).
tasagadadhammadeśaṇae ešo ṇesamdo °
tathāgatadharmadeśanāyā eva āyuṣman śāriputra eṣa niśyandah,

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

+ + + (av)u(sa) [s]u[bh]u[t](i) [aṇa·]o ° [bh]a[gar]a___vado e[da] (1-10:) + +
atha khalv āyuṣmān subhūtir buddhānubhāvena bhagavantam etad avocat

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

praṇapara (1-11:) + + +
praṇāpāramitām

āraḥhya yathā bodhisattvā mahāsattvāḥ praṇāpāramitāṃ niryāyur iti /

[b]osisatvo di bhaṃte vucati

bodhisattvo bodhisattvā iti yad idaṃ bhagavann ucyate

kadamasa edo dhāmmasa adhivayāno bosisatvo di °°
katamasyaitad bhagavan dharmasyādhivacanāṃ yad uta bodhisattvā iti

ṇa hu bha(m)te
nāhaṃ bhagavaṃs

taṃ dharmam saṃnupasāyāmi yad uta bodhisattvā iti / tam apy ahaṃ

bha(1-12:) + + + + [maṇuṣpaśamī] ° [a?]mida bosisatvadha(m)mo °
bhagavan dharmamā na saṃnupasāyāmi

yad uta praṇāpāramitā nāma /

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

[s]o ahaṃ ° anuālahamaṇa bosisatvo °°° sa ca paramida praṇaparamida
anupalabhāmāno

asammanu ° asamaṇupaśāṃti
’saṃnupasāyan praṇāpāramitām apy avindan anupalabhāmāno ’saṃnupasāyan

32
(What they teach) never contradicts the Dharma. "For what reason? As (somebody) expounds the Dharma at the proper time, everybody will be pleased and satisfied. Good men and good women will, then, study it."

Subhūti said to the Buddha:
"The Buddha is making me expound the Prajñāpāramitā to the bodhisattvas.

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

The Buddha is making me expound to the bodhisattvas."

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

What dharma is called ‘bodhisattva’?

(I) do not see any dharma (called) ‘bodhisattva’ existing. -(AS)8
〈No name of a ‘bodhisattva-dharma’ exists at all.〉
(I) see neither a bodhisattva nor his state (of being a bodhisattva). -(AS)9

6 何以故？時而說法，莫不喜樂者自恣。善男子、善女人而學： Cf. AS.3.1f. = R.4.12f. = AAA.29.27f. tathāgatadharmaṁ kathayati ev’ avyamanā ṣārīputrāṁ niṣyāṇo yat te kulaputrāṁ upapiṣantā tāṁ dharmaṁ tāṁ dharmaṁ 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，無所讖：Zfn.508c4f. 所以者何？但薩阿竭所說無有異。若有仁善，欲學是法，於中終不讖；Kj.537b6. 以法相力故。

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

8 AS.3.7 = R.4.20f. = AAA.31.18f. tam apy aham bhagavan! dharmaṁ 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. 亦不見中說名般若波羅蜜多 = Xz(I); Sh.587b4. 亦不見中說名般若波羅蜜多. Kj (537b9) and Lk lack parallels.

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

10 AS.3.8f. = R.5.3 = AAA.31.21f. prajñāpāramitam apy avindann anupalabhamāno samanupaśyān (“I neither find, nor apprehend, nor see ... a ‘perfect wisdom’” [AsP.tr.II 84 = AsP.tr.2f.]) = Tib.Pk.2b8f. = D.2b5f.; ps-ZQ.478c15. 彼不可見；Zfn.508c10. 亦不見般若波羅蜜，亦不能得；Kj.537b10. 亦不見不得般若波羅蜜；Xz(I).763c6f. 色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 °
katamāṃ bodhisattvāṃ katamasyaṃ pra᳕pāramitāyāṃ avavadiśyāmi anvāsiṣyāmi?

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

[u]vadiśamaṇa ° cito na oliati °
desyamāne upadiśyamāne bodhisattvāsyā cittamāṃ nāvaliyate

na saṃliyate na viśīdati na viṣādam āpadyate

ṇa vipapṛthibhavati °
nāśya vipṛṣṭibhavati, mānasam na bhagnaprṛṣṭibhavati notrasyati na saṃtrasyati

ṇa saṃtraso avajati ese yeva (1-16:) + + + + + + [paramidae ° a]nuśaṇi °
na saṃtrāsām āpadyate ese eva bodhisattvā mahāsattvāḥ pra᳕pāramitāyāṃ
anuśāsanīyāḥ

esayeva bosisatvasa prañaparamida °
esaivaṃsyā bodhisattvāsyā mahāsattvāsyā pra᳕pāramitā veditavyā /

eṣo 'vavādaḥ pra᳕pāramitāyām /

saye hi ° e[va]ṃ [t·][tha?] saced evaṃ tīṣṭhati esaivāsyāvavādānuśaṇāi //

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

pra᳕pāramitāyāṃ caratā pra᳕pāramitāyāṃ bhāvayatā
evaṃ śī(ksi) tavo yaṃ ca śikṣati teṇa yeva ° teṇa yeva bosisa(t)v · (1-18:) + + + + ..
evaṃ śikṣitavyaṃ yathā asau śikṣyaṃśaṃ tenāpi bodhicittena na manyeta /

.. kisa hedu ° daṃtaṃ tam cito acito tata kasya hetoḥ tathā hi tac cittam acitam /

prakṛtis cittasya prabhāsvarā //
Which bodhisattva exists and how should (I) expound the Prajñāpāramitā?

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

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

For what reason? (For) there is mind, (but at the same time), there is no mind. - (AS)

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11. "(When) the Prajñāpāramitā is expounded in this manner, ..."; cf. AS.3.10f. = R.5.5 = AAA.33.26f. evam 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.

12. "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.

13. "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. prajñāpāramitāyān caratā prajñāpāramitāyān bhāvyatā evam śikṣitavyam yathā sau śikṣyamānas tenāpi bodhicittena na manveta ("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, 常學受此. 如受此者, 不當念: 是我願意; Kj.537b13f. 菩薩行般若波羅蜜時, 應如是學, 不念: 是菩薩心; Xz(I).763c17. 論不執著大菩提心; Xz(II).866a9f. 論不執著是菩薩心; Sh.587b14. 不應生心: "我如是學"); Tib.Pk.3a6 = D.3a3. uti byam chub kyis des kyab rdom sms bs mi byig pa.

14. "There is mind, (but at the same time), there is no mind."

15. "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. sms kyi rang bzhin ni 'od gsal ba. The Gandhārī version also lacks this phrase.
asa hu aiśpa śāriputra aiśpa suhuti edad oca°
atha khāl vāyūṣmān śāriputra āyūṣmantaṃ subhūtim etad avocat

ki (1-19:) + + + bhuti ° asti taṃ cito ° yam cito acito
kiṃ punar āyūṣman subhūte asti tac cittaṃ yac cittam acittam

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

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

uvalabhati
vidyate vā upalabhya vē ?

śāriputra āha

no hidaṃ ausa suhuti °
na hy etad āyūṣman subhūte /

subhūtir āha:

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

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

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

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

Subhūti said:

“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. Its state/place (處) is not to be known.” - (AS)

śāriputra said to Subhūti:

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

16 心亦不有，亦不無，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. kim punar āyusmān Śāriputra! yā acittatā tatratcittatāyām asitātā vā nāśitātā vā vidyātā vā upalabhya tā? (“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.478c28f. = D.3a6f. The oldest versions (Lk, Zfn.508c19) lack parallels.

17 AS.3.22f. = R.5.20f. = AAA.39.13f. Śāriputra āha: “na hy etad āyusmān Subhūti!” Subhūtir āha: “saced āyusmān Śāriputra! tatratcittatāyām asitātā vā nāśitātā vā na vidyātā vā nāyopalabhyātā vā, api nu te yakta esa parayamayo bhavati yād āyusmān Śāriputra! evam āha “asti tāc cittām yac cittām acittām” iti?” (“Śāriputra: ‘No, not that.’ Subhūti: ‘Was it then a suitable question when the Venerable Sariputra asked whether thought which is no thought is something which is?’ [AsP.tr.II 84 = AsP.tr.2]); ps-ZQ.478c26f. = R.5.17f. = AAA.39.11f. kim punar āyusmān Śāriputra! yā acittatā tatratcittatāyām asitātā vā nāśitātā vā na vidyātā vā upalabhya tā? (“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. "If there exists or if there is not a 'thereis' or a 'thereis not'?” [AsP.tr.II 84 = AsP.tr.2]);

18 śāriputra said to Subhūti:

“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. Its state/place (處) is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) 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.”

19 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. Its state/place (處) is not to be known? (If) it is so, then (mind) is non-existent, (but at the same time) 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.”
asa ho aiśpa subhudi aiśpa śariputro edadoya °
evamukte āyuśmān śāriputra āyuṣmantam subhūtim etad avocat

tvam bhagavatā arāṇāvihārīnām agratāyāṁ nirdiṣṭo nirdiśasi /

asa ho aiśpa śariputro aiśpa subhudi edadoya

subhūtir āha

avikārā āyuśman śāriputra avikalpā acītattā //

atha khalv āyuśman śāriputra āyuṣmate subhūtaye sādhukāram adāt

sasu susu suhu[tı]
sādhu sādhv āyuṣman subhūte

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

ataś ca bodhisattvo mahāsattvo 'vinivarṭanīyo 'nuttarāyāḥ samyaksambodher

+ + + + + + .. esō uvar[ks](i)dāvo ° avi .. + + + + (1-25:) +

upaparīśātīvyaḥ avirahitaś ca bodhisattvo mahāsattvaḥ

+ + + + + [tae] ° vedārav[tda]vo ° sāvagabhūmie va śikṣamāneṇa °

prajñāpāramitāyāḥ veditavyāḥ / śrāvakabhūmāv api śikṣūtākāmena

ayameva prajñaparamida śodava °
iyam eva prajñāpāramitā śrotavyā

udgrahātīvya dhārayitavyā vācyatīvya paryavāptavyā pravartayitavyā / ihaiwa prajñā-
pāramitāyāṁ śikṣātīvyaṁ yogam āśātīvya / pratyekabuddhābhūmāv api śikṣūtākāmena

iyam eva prajñāpāramitā śrotavyā udgrahātīvya dhārayitavyā vācyatīvya paryavāptavyā pravartayitavyā / ihaiwa prajñāpāramitāyāṁ śikṣātīvyaṁ yogam āśātīvya / bodhisattva-
bhūmāv api śikṣūtākāmena iyam eva prajñāpāramitā śrotavyā udgrahātīvya dhārayitavyā vācyatīvya paryavāptavyā pravartayitavyā / ihaiwa prajñāpāramitāyāṁ upāyakausālayasamanvātāgatena sarvabodhisattvadharmanāmudāgamāya yogāḥ karanīyāḥ /

tat kasya hetoḥ

ihaiwa hi prajñāpāramitāyāṁ vistāreṇa sarvabodhisattvadharmanā upadiṣṭāḥ yatra bodhi-
sattvāna mahāsattvāna śikṣūtāvyaṁ yogam āśātīvya / anuttarāyāṁ api samyak-
sambodhau śikṣūtākāmena iyam eva prajñāpāramitā śrotavyā udgrahātīvya dhārayitavyā vācyatīvya paryavāptavyā pravartayitavyā / ihaiwa prajñāpāramitāyāṁ upāyakausālaya-
samanvātāgatena sarvabuddhādharmanāmudāgamāya
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! ¹⁹(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 (from this; lit. “from this” = atas), a bodhisattva has attained avaivartīya, is named (?), and never loses the Prajñāpāramitā.

In this manner, a bodhisattva dwells in the Prajñāpāramitā.²⁰ (Those who) want to learn the Dharma of the arhants, 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)²²”

¹⁹ 爲佛學(→學), 佛所(←而)學(←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. 爲佛所學。佛(←作)所學者不妄空身。空身慧所說最第一; cf. AS.3.29 = R.6.9ff. yathā ’pi nāma tvaṃ bhagavatā ṛṇāvihārinām agratāyām nirdiṣṭo nirdiṣṭasi (“[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.479a3ff. 佛稱賢者說山澤行實為第一; Kj.537b20.; Xz(II).763c26f. 佛說仁者住無評定最為第一。實如聖言。

²⁰ 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.

²¹ 阿羅漢法：“the Dharma of the arhan(t)”; 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; Kj.537b22. 聲聞地 = Xz(II).764a2; Xz(II).866a24j; Sh.587b27. 聲聞法。

阿羅漢 (EH. *ʔa la han > QYS. ʔā lā xán) is a transliteration of Skt. arhan, BHS. arhān, arahān. Strangely enough, very often Lokākṣema translated Skt. śrāvaka (“disciple” sound) as 阿羅漢. Cf. Krsn(2010).4f.

²² AS.4.6f. = R.6.20f. = AAA.41.28f. upāyakauśalyasamānāvantena sarvabhāvātthādam.pmud-āgamāya (“[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法法; 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.
yogaḥ karaṇīyaḥ / tat kasya hetoh

(1-26:) + + [ña]para + + e ṽ dharma vigubaṇa uvadiṭha ṽ
tahaḥ hi praṃpāramitāyāṃ vistareṇa sarvabuddhadharmā upadistāḥ

yasa bosisatvena ṽ śikṣitavo ṽ
yatra bodhisattvena mahāsattvena śikṣitavyāṃ yogam āpattavyam //

asa ho aīśpa suho[ti]
atha khalv āyuśmān subhūṭir

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

bosisatvo nāma ṽ nā vedami ṽ nā uvalahami ṽ
bodhisattvanāmadheyamāṃ nā vedmi nopalabhe

na samanupaśyāmi praṃpāramitām api na vedmi nopalabhe na samanupaśyāmi /
so ’haṃ bhagavan etad eva bodhisattvanāmadheyam

aviṃdamaṇa ṽ aṅua
avindan anupalabhamāno
’samanupaśyan praṃpāramitām api avindan anupalabhamāno ’samanaapaśyan

(1-28) + .. [ma] bosisatvo praṇaparamidae ṽ anuṣaśemi ṽ
kataṃ bodhisattvaṃ katamasyāṃ praṃpāramitāyāṃ avavadiṣyāmi
anuśāsiṣyāmi /

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

(1-29:) + + [labhamaṇa] ṽ ṇamadh(e)o karea
anupalabhamāno ’samanaapaśyan nāmadheyamātreṇa āyavyayaṃ kuryāṃ

bosisa[t]vo di ṽ ave ___ ha vāṇa bhaṃte bhaga[v]a
yad uta bodhisattva iti / api tu khalu punar bhagavams tad api nāmadheyam
(no parallels)
(1-30:) + + [a?] ithido ° na thido
na sthitaṃ
nāsthitaṃ na viṣṭhitam nāviṣṭhitam / tat kasya hetoḥ avidyamānatanena tasya
nāmadheyasya / evaṃ tannāmadheyaṃ na sthitaṃ nāsthitaṃ na viṣṭitaṃ nāviṣṭhitam /
saye hi bosī  satvasa °
saced bodhisattvasya mahāsattvasya evaṃ gambhirāyāṃ
praṇaparamida uadiśamaṇae °  ṇa oli +
prajñāpāramitāyāṃ bhāṣyaṃnāṇāyāṃ deśyamānāyāṃ upadiśyamānāyāṃ cittaṃ nāvalīyate
na saṃliyate na viṣīdati na viṣādam āpadyate
nāsa viprāṣṭhibhavati mānasam na bhagnaprāṣṭhibhavati nottrasyati na saṃtrasyati

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

adhimucyate 'dhyāṣayena avirahito bodhisattvo mahāsattvah prajñāpāramitāyā veditavyah

thido bosisatvo ° ni [-]-yudo ° avevaṭiae dhamduṣe °
sthito 'vinivartanīyāyāṃ bodhisattvabhūmāu susthito 'sthānayogena /
Subhūti said to the Buddha: “(Even) when I think attentively about the mind of a bodhisattva, it is not apprehensible, its state/place is also not to be known, it is also invisible. -(AS) To which bodhisattvas should I neither speak of the Prajñāpāramitā nor mention it? The designation ‘bodhisattva’ and bodhisattvas do not have states/places, (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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23 菩薩心： “the mind of a bodhisattva”; = Zfn.509a2. 菩薩心, Xz(II).866b1. 菩薩心 =? Kj.537b27. 菩薩; ≠ AS.4.13f. = R.7.10 = AAA.43.26. bodhisattva-nāmadheyam (“the word ‘Bodhisattva’” [AsP.tr.II 85 = AsP.tr.3]), ps-ZQ.479a12. 菩薩…名, Xz(I).764a14f. 菩薩但有假名, Sh.587c16f. 所言菩薩・摩訶薩者……此名字; Tib.Pk.4a7 = D.4a2. byang chub sems dpai ming.

24 AS.4.14f. = R.7.10f. = AAA.44.11f. prajñāpāramitāṃ api na vedmi nōpalabdhe na samanupaśyāmi. so ‘haṃ bhagyavanti! etad eva bodhisattvanāmadheyam aviddhaḥ anupalabhadhamāno śamanupaśyān (“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.

25 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 bodhisattvam katamsyāṃ prajñāpāramitāṃ avadhisvāmy anuśāsityāmy (“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. 師教何等菩薩般若波羅蜜？
puṇavaro bhaṃte bhagava + + (1-32:) + + + [para]midae caṃraṃtena °
punar aparam bhagavan bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā

prajñāpāramitāṃ bhāvayatā

rua ti no thadavo
na rūpe sthātavyaṃ
da vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu na viṣṇāne sthātavyam /
tat kasya hetoh

sacya rau tistaveti ruaavisamkhare caṃrati °
saced rūpe tiṣṭhati rūpābhisaṃskāre carati na carati prajñāpāramitāyāṃ /

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

[sacya viṇāṇaṃ tistavati ° [viṇa va visamkhare carati]
saced viṣṇāne tiṣṭhati viṣṇānābhisaṃskāre carati

na carati prajñāpāramitāyāṃ/

[tak] + + + +
tat kasya hetoh

(1-34:) + + + + + + + + + + + + + + + .. [pari]ghīnati °
na hi abhisaṃskāre caran prajñāpāramitāṃ parigṛhitai

nāpi prajñāpāramitāyāṃ / yoṣam āpadyate nāpi prajñāpāramitāṃ paripūrayate /
aparipūrayamāṇāḥ prajñāpāramitāṃ na nīryāsyati sarvajñātāyāṃ aparigṛhitam
parigṛhnān
tat kasya hetoh

asa ho aāṣpa śariputo aśā suhuti evaṃmaha ° kasa .. (1-35:) + + + + +
[ṇaparamida] parigṛhīnati evaṃvuto aśā suhuti aśā śariputo [eda]doya

ruo ausa śaṛi
rūpaṃ hi aparigṛhitāṃ prajñāpāramitāyāṃ /
(When) a bodhisattva practises the *Prajñāparamitā*, he should not stay in form, should not stay in feeling, conception, life or consciousness (*vijñāna*). For what reason?

For staying in form, one practises consciousness (*abhisaṃskāra*); for staying in feeling, conception, life and consciousness (*vijñāna*), one practises consciousness (*abhisaṃskāra*).

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

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

Śāriputra said to Subhūti: “How should a bodhisattva practise the *Prajñāparamitā* and attain the *Prajñāparamitā*?”

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

26 [Śāriputra] said to Subhūti: “How should a bodhisattva practise the *Prajñāparamitā* and attain the *Prajñāparamitā*?”

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

27 [Śāriputra] said to Subhūti: “How should a bodhisattva practise the *Prajñāparamitā* and attain the *Prajñāparamitā*?”

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

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26 住色中，為行識；住痛痒、思想、生死，識中為行識。不當住識。設住其中者，為不隨般若波羅蜜。何以故？行識故：“Staying in form, one practises consciousness (*abhisaṃskāra*); staying in feeling, conception, life and consciousness (*vijñāna*), one practises consciousness (*abhisaṃskāra*). He should not practise consciousness. If one stays in it, then one does not follow the teaching of the *Prajñāparamitā*. For what reason? Because of practising consciousness.” (?); cf. AS.4.28f. = R.8.7f. = AAA.47.23f. (rūpa-*)abhisaṃskāre carati ... (vijñāna-*)abhisaṃskāre carati ... abhisaṃskāre 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]);


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

(1-36:) + + + hi[?] yo ruasa aparigrahoṇa so ruo o
yāṣ ca rūpasyāparigrahāḥ na tad rūpam /

evaṁ ve[d·ṇa sa]ṃṇa saṁ[kha]ra[v]i[Ś.] + + [a]parigrahido o
evaṁ yova vedanāyāḥ samjñāyāḥ samskārānām / yo vijnānasyāparigrahah

[yo vi] + + (1-37:) + + + [viṇa] o sa vi praṇaparamida o [aparig·h·]da
na tad vijnānam / sāpi prajñāpāramitā aparigrhītā /

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

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

vipulāḥ puraskṛtāḥ apramāṇaniyato

asadha[ra] .. [apar]i[gahe] ·ra .. ga·u] (1-39:) + + [ñada] aparigrahida o
’sādhāraṇāḥ / sarvāsṝvākapratyekabuddhāḥ sāpi sarvajñatā aparigrhītā

ta kisa [h]edu o

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

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

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

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28 一切字法不受。是故三味；(A bodhisattva) does not accept any 'name-dharma' at all, therefore (his) samādhi is boundless and infinite.

29 阿羅漢：“arhan(t)”; ≠ AS.5.6 = R.8.19 = AAA.49.20. Sarvadharmāparigṛhītā- nāma samādhi- (“the concentration ‘Non-appropriation of All Dharma’ by name” [cf. AsP.tr.II 85 = AsP.tr.3]); ps-ZQ479b6. 諸法無受之定; Zfn.509a17. 不受三昧字(廣大所入); Kj.537c12. 諸法無受三昧.

30 舍利弗！：Cf. Sh.588a11. 世尊! Other versions lack parallels.
sacen nimittato grahītavyā abhavisyat na ceha śrenikaḥ parivrājakaḥ śraddhām alapsyata
/tatra hi śrenikaḥ parivrājakaḥ sarvajñājñe adhimucya śraddānusārī prādeśikena
jñānenāvatīrṇah / so ’vatīrya na rūpam parigṛhnīte / evam na vedanām na samjñām na
samskārān / na vijñānam parigṛhnīte / nāpi tatra prītisukhena tajjñānam samanupaśyati /
nādhyātmam rūpasya tajjñānaṃ samanupaśyati / na bahirdhā rūpasya tajjñānam
samanupaśyati / nādhyātmabahirdhā rūpasya tajjñānam samanupaśyati / nāpyanyatra
rūpāttajjñānam samanupaśyati / evaṃ nādhyātmam vedanāyah samjñāyāḥ samskārāṇām /
nādhyātmam vijñānasya tajjñānam samanupaśyati / na bahirdhā vijñānasya tajjñānam
samanupaśyati / nādhyātmabahirdhā vijñānasya tajjñānam samanupaśyati / nāpyanyatra
vijñānatajjñānam samanupaśyati / atra padaparyāye śrenikaḥ parivrājakaḥ ’dhimuktaḥ /
so ’tra sarvatra śraddānusārī sarvajñājñe dharmatām pramānīkṛtya evam adhimukta
iti / tena na kaściddharmah parigṛhītaḥ / nāpi sa kaściddharmo ya upalabdhaḥ yaṃ
gṛhnīya muñces vā / sa nirvānām api na manyate / iyamapi bhagavan bodhisattvasya
mahāsattvasya prajñāpāramitā veditavyā yadrūpaṃ na parigṛhnīte / evaṃ yadvedanāṃ
samjñām samskārān / yadvijñānaṃ na parigṛhnīte / na cāntarā parinirvāti aparipūrṇair
daśabhīs tathāgatabalaś caturbhis tathāgatavaisāradyair aṣṭādaśabhīś ca āveṇikair
buddhadharmaṁ /
If one observes (sarvajñatā) through mental images, then one cannot comprehend it and does not believe in sarvajñatā, like a heretic does not. [32] For what reason? Because (he) will, on the contrary, presume (sarvajñatā) as having a self (ātmā).] 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, consciousness or anywhere else. [33] 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, consciousness nor sees wisdom outside of feeling, conception, life, consciousness or anywhere else. [34] (The heretic) will not emancipate himself (ādhīmuktā) in another doctrine (?: lit. ‘place, state’). He thinks that he can attain the understanding of a buddha (佛了知) by studying and emancipate himself from dharmas, considering that the Dharma and nirvāṇa are one and the same. A bodhisattva should not practise in such a manner. He should not look at dharmas either inside or outside nor consider them equal to the Prajñāpāramitā. Nothing is to be perceived nor apprehended by anybody. A dharma is not to be held, not to be released, not to be regarded as being nirvāṇa. (?)

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31 設想視者，為不了，為如餘道人，不信蔓芸若： Cf. AS.5.5f. = R.8.20f. = AAA.50.15f. sacen nimititato grahitaye abhavicayan na ceha Šrenikah(parivṛjajakaḥ) śraddhām alapasyata (“If it could be seized through a sign, then Srenika, the Wanderer, would not have gained faith in this our religion.” [AsP.tr.II 85 = AsP.tr.3]); ps-ZQ.479b11. 若想見者，至不此為。若異學先泥之信不得一切知; Zfn.509a18f. 若作想，亦如外小道，而有信於蔓芸若; Kj.537c14f. 若是三味可以相得，先尼梵志於蔄婆若智不應生信。32 何以故？反詰有身： Other versions lack parallels. 33 不受已，亦未瞭，尚未成： = Zfn.509a21. 以不受，亦未瞭，尚未成; ≠ AS.5.10 = R.9.2f. = AAA.50.20. nāpi tatra prātisukhenā taj jīvānam 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).869c6. 不以喜樂觀見此智; Sh.588a16. 不以喜樂法為智所觀。 34 亦不於餘處脫，以學成就佛了知，從法中以脫去，謂法等一泥洹。菩薩莫作是行。莫內外視法，呼(←呼)與觀若波羅蜜等。一切所無受，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.511f. atra padaparvaye Šrenikah(parivṛjajakaḥ) dhimitukhā so tara sarvatara śraddhānusāri sarvajñajñāne dharmatam pramāṇikrtyavān adhimukta iti tena sa kaścid dharmah parigṛhitā nāpi sa kaścid dharmo ya upalabdho yam sa ghṛṇitā muñced va sa nirvāṇam api na manyaite (“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. 如是兜築，從解得道地。法意量作以獲。便無所受無，已受，得度滅(v.l. 滅度); Zfn.509a24f. 雖從信等得脫，欲知蔓芸若事，於法而作限。謂為得脫以得法，於法亦為無所得亦未得脫。其不以泥洹自責高; Kj.537c22f. 先尼梵志信解蔄婆若智，以得諸法寶相故，得解脫。得解脫已，於諸法中無取無捨，乃至滅槃亦無取無捨.
[ava]ṃ pi bhamte bhagava bosisatvasa (1-40:) + + + + paramida °

tasmād iyam api bhagavan bodhisattvasya mahāsattvasya prajñāpāramitā
veditavyā

puṇavaro bhamte bhagava bosisatvena mahasatvena
punar aparāṃ bhagavan bodhisattvena mahāsattvena

praṇaparamidāe caraṃteṇa °
prajñāpāramitāyāṃ caraṇaḥ prajñāpāramitāṃ bhāvayātā
evam uva (1-41:) + + + + + + + + + + [p-ṇ-para(m)id]a

saced evam upaparikṣitavyam evam upanidhyātavyam katamaisā prajñāpāramitā
evam upaparīkṣitavyam evam upanidhyātavyam katamaisā prajñāpāramitā

(1-42:) + + + + + + [na sa]ṃ[tra]sati [. . . ma-jo]

na saṃtrasyati na saṃtrāsam āpadyate

[avirahito bosisatv]o[. .] [praṇapara(m)idae]
avirahito bodhisattvo mahāsattvāḥ prajñāpāramitayā veditavyāḥ /

[asa h]o [s]u + + (1-43:) .. [edad]oya °

atha khalv āyuṣmān śāriputra āyuṣmantaḥ subhūtim etad avocat

kiṃkaraṇo avirahido bosisatvo
kiṃ kāraṇam āyuṣman subhūte avirahito bodhisattvo mahāsattvāḥ

praṇaparamidāe °
prajñāpāramitayā veditavyāḥ

yadā rūpam eva virahitam rūpasvabhāvena evam yadā vedanaiva saṃjñāiva saṃskārā eva
yadā viṃśānem eva virahitam viṃśānasvabhāvena yadā prajñāpāramitaiva virahitā
prajñāpāramitāsv abhāvena yadā sarvajñataiva virahitā sarvajñatāsv abhāvena //
Having heard it, (if) he does not become slothful, frightened, terrified, fearless, or embarrassed, (then this) bodhisattva should be recognised as not being separate from the Prajñāpāramitā. [A bodhisattva should clearly know thus.]

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

Form is separate from its original form; (the same applies to) feeling, conception, life; consciousness is separate from its original consciousness; the Prajñāpāramitā is separate from its own Prajñāpāramitā. -(AS)"
evam vuto aśpa suh[ṇ] (1-44:) ++ ++ ++ ++ [e]dadoya
evam ukte āyuṣmān subhūtir āyuṣmantam śāriputram etad avocat

- evam etad āyuṣman śāriputra evam etat /

ruo yeva ausa śariputra virahido ruasvabhāvena °
rūpam evāyuṣman śāriputra virahitam rūpasvabhāvena /

eva vedāna saṃśa saṃkhara °
evam vedanaiva saṃjñāiva saṃskārā eva /

viṇaṇo (1-45:) ++ ++ ++ [ri]putra virahido viṇaṇasvabhāvena
vijñānam evāyuṣman śāriputra virahitaṃ vijñānasvabhāvena /

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

sarvajñataiva āyuṣman śāriputra virahita sarvajñatāsvabhāvena / prajñāpāramita-
lakṣānenāpi prajñāpāramitā virahitā / lakṣānatasvabhāvenāpi lakṣaṇam virahitam
lakṣayasvabhāvenāpi lakṣyaṃ virahitam / svabhāvalakṣānenāpi svabhāvo virahitāḥ //
Subhūti said: “It is so. -(AS)\(^d\)”

Śāriputra said: “Well (spoken), O Subhūti! 42If 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)\(^{43}\) is not born from anywhere, is not born\(^{44}\) from anywhere. (426c) Thus, the bodhisattva is very close to becoming a buddha. -(AS)\(^{45}\)

(If a bodhisattva practises the Prajñāpāramitā, there is no hindrance to sarvajñā(tā).”

\(^{41}\) AS.6.2–6 = R.10.16–22 = AAA.54.28–551.2, rūpaṃ ev’ āyuṣman Śāriputra! virahitam rūpaṃsvabhāvena. enam vedanāvā samāṇīva samāsākāra eva vijñānām ev’ āyuṣman Śāriputra! virahitam vijñānasvabhāvena. prajñāpāramitāvā āyuṣman Śāriputra! virahitā prajñāpāramitāsvabhāvā. sarvajñataiv āyuṣman Śāriputra! virahitā sarvajñatāsvabhāvā. prajñāpāramitālaksanenaśā prajñāpāramitā virahitā. laksanaśvabhāvānāvā laksanāṃ virahitā. laksanavāsvabhāvenāvā laksanāṃ virahitā. svabhāvalaksanenaśā svabhāvo virahitāh “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.I.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. 非色者色之自然，痛想、思想、生死、識離識之自然，離觀若波羅蜜，般若若波羅蜜之自然。般若般羅蜜自然為離相故。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.

\(^{42}\) AsP.tr.II 86 = AsP.tr.I.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. 若菩薩於此中學，能成就薩婆若耶？

\(^{43}\) 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.

\(^{44}\) 生：(S), (M), (M), Q, Q. out.

\(^{45}\) AS.6.12f. = R.11.8f. = AAA.56.20f. yathā yathā sarvajñātā āsānyihavā tathā tathā sattvaparipācanaśā kāyacittaparipācā dhārā laksanaparipācā dhārā buddhaścetrasaddhiḥ buddhaśc ca samavadhānām 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.I.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.

\(^{46}\) AsP.tr.II 86 = AsP.tr.I.86 = AsP.tr.4]; Tib.Pk.7a1f. = D.6b2f. = Sh.588b24f. おしむ菩薩，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.
(1-46:) + + + + + + + + + + + + + + [edadoya] + + + + +
evamukte āyuṣmān śāriputra āyuṣmantām subhūtim etad avocat
kim punar āyuṣman subhūte

+ [b]o[sisatvo] (a)[t](ra) [śikṣisati] .. + + + + + + +
yo bodhisattvo mahāsattvo tra śikṣisyaite sa niryāsyati sarvajñatāyām

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

evam edo ausa śari[p]u [+ + + + + + + + +]
(eva)nd(1-48:) + + + + + sīsatvo

evaṃ etad āyuṣmān śāriputra evam etat / yo bodhisattvo mahāsattvo

tra śikṣisyaite sa niryāsyati sarvajñatāyām /

ta kisa hedu
tat kasya hetoh

aniyada a[ja?to?] [samrvadha]ma
ajatā hy anirjatā hy āyuṣman śāriputra sarvadjarmah /

evaṃ carata āyuṣman śāriputra

(1-49:) + + + + + [si]savasa mahasatvasa °sarvaṇuda abhasamṇa bhavati °
bodhisattvasya mahāsattvasya sarvajñatā āsannibhavati /

yathā yathā sarvajñatā āsannibhavati tathā tathā sattvaparipācanāya kāyacittapariśuddhir
lakṣaṇaparipariśuddhiḥ buddhakṣetraśuddhiḥ / buddhaiś ca samavadhānam bhavati /

ayaṃ punu bosisatvo mahasatvo praṇaparami (1-50:) + +
evaṃ ca punar āyuṣman śāriputra bodhisattvo mahāsattvah prajnāpāramitāyām

+ + + + + [a]bhaśibhavati
caran sarvajñatāyā āsannibhavati //
(no parallels)
punaś pavara subhūti bosisatvo aradhva evaṃ aha
punar apramā yuṣmān subbhūtir bodhisattvam mahāsattvam ārabhyaiṃ āha

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

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

[svaya]ruveviṇa śe carati niṃiti carati
sa ced rūpasya vināśe carati nimitte carati /

ruo 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 vedanasaṃña saṃkhara saye viṇaṇe carati + + +
evaṃaced vedanāyāṃ saṃjñāyāṃ saṃskāreṣu / saced vijnāne carati nimitte carati /
47 Šāriputra 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 images⁴⁷; -(AS)⁴⁵; if he practises producing form⁴⁸, that means that he practises (making) mental images; if he practises observing form⁴⁹, 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’⁵⁰, that means that he practises (making) mental images; -(AS)⁵¹; if he stands in (the idea) that ‘I practise’ and wishes to attain (the Prajñāpāramitā?), that means that he practises (making) mental images; -(AS)⁵²;

⁴⁷ 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.11.11 = AAA.57.10f. punar aparāma dhvāsaṇā Subhūtīr bodhisattvam mahāsattvavām āha (‘Subhūti said further concerning the Bodhisattva.’) [AsP.tr.II 86 = AsP.tr.4]);-Zfn.479c9. 又妙賢菩薩履行明度無極; Zfn.509b17. 後次，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. 後次，舍利子！諸菩薩摩訶薩…; Xz(II).867a15f. = Zx(I); Sh.588b26. 後次，尊者須菩提言：‘若有菩薩·摩訶薩…’ Lokakṣema translated arabhya (“concerning, referring to”) incorrectly as 補進 (‘exerts oneself’); cf. Skt. ārābh (“to undertake, commence”), viryaṃ ārābh (“to exert oneself”)

⁴⁸ 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.479c10f. 想行; Zfn.509b18. 有的人: Kj.538a14. 行想.

⁴⁹ AS.6.16f. = R.11.13f. = AAA.57.12f. saṇḍa rūpanimittam iti carati. saced rūpa nimitte carati. (“when he courses … the stopping of form”) [AsP.tr.II 86 = AsP.tr.4]; ps-ZQ.479c11. 若行色; Xz(I).765a11f. 若行色相; Xz(I).765a12. 若行色相; Xz(II).867a16f. 若行色相; Sh.588b27. 若行色相; Sh.588b28. 若行色相。It is uncertain why Lokakṣema rendered nirodha (“destruction”) as 補進 (“observes”).

⁵₀ 設行色相: “if he practises producing form”; -Zfn.509b20; cf. AS.6.17 = R.11.14f. = AAA.57.13f. saṇḍa rūpaṇaśūpādātā carati (“when he courses … in the production of form”) [AsP.tr.II 86 = AsP.tr.4]; ps-ZQ.479c12. 若行色相; Kj.538a15. 若行色相。

⁵¹ 設観色相： “if he practises observing form”; cf. AS.6.17 = R.11.15 = AAA.57.14. saṇḍa rūpaṇa nirodhe carati (“when he courses … in the stopping of form”) [AsP.tr.II 86 = AsP.tr.4]; ps-ZQ.479c11f. 若行色相; Zfn.509b19. 想想色相; Xz(I).765a1f. 若行色相; Xz(I).765a12. 若行色相; Xz(II).867a16f. 若行色相; Sh.588b27. 若行色相; Sh.588b28. 若行色相。It is uncertain why Lokakṣema rendered nirodha (“destruction”) as 補進 (“observes”).

⁵² 設空行色相： “if he practises (the idea that) ‘form is empty’,…”; = Zfn.509b20; cf. AS.6.18 = R.11.16f. = AAA.57.15f. saṇḍa rūpan śūnyam iti carati (“when he courses … in the idea that ‘form is empty’,…” [AsP.tr.II 86 = AsP.tr.4]; ps-ZQ.479c12. 若空想; Kj.538a15. 若空想。

⁵³ 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 設，which must be a scribal error for 我; cf. Zfn.509b21. 設我行立，欲得，為行想; ps-ZQ.479c13. 若空想非身，為行相; Kj.538a15f. 設行立，為行想; Xz(I).867a18. 若謂：‘我能行立，為行相。’ AS.6.19f. = R.11.17f. = AAA.57.16f. ‘ahān carātā’iti carati nimitte carati. ‘ahān bodhisattva’iti carati nimitte carati. “He courses in a sign …, when he courses … in the idea that ‘I’ course’, ‘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] = Tīb.Pk.7a5f. = D.6b5f.; Zx(I).765a13f. 若謂：‘我能行立，為行相; 若謂：‘我能行立，為行想; 若謂：‘我能行立，為行相; Sh.588b29f. ‘I am a Bodhisattva’iti carati nimitte carati. The expression “欲得” in Lk and Zfn may correspond to AS. upalambha (“obtainment, recognition”); cf. Xz[I]. 能有所得, Xz[I]. 有的人; Sh. 有的人.

⁵⁴ AS.6.19f. = R.11.18 = AAA.57.17f. “ahān bodhisattva”iti carati nimitte carati. “ahān 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] = Tīb.Pk.7a5f. = D.6b5f., Xz(I).765a14f. 若謂：‘我能行立，為行相; 若謂：‘我能行立，為行相; Sh.588c1f. ‘I am a Bodhisattva’iti carati nimitte carati. “ahān 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] = Tīb.Pk.7a5f. = D.6b5f., Xz(I).765a14f.若謂：‘我能行立，為行相; 若謂：‘我能行立，為行相; Sh.588c1f. ‘I am a Bodhisattva’iti carati nimitte carati. The older versions (Lk, Zfn.509b21, Kj.538a16, Xz[I].867a18) and ps-ZQ (479c) lack parallels.
śa ced viṣṇūnāmimite caṛati nimitte caṛati / śa ced viṣṇūnaṃ nimittamite caṛati nimitte caṛati /

(1-53:) + + + [saye] viṣṇuṣa upade caṛati ṇimiti caṛati
saced viṣṇuṇasyotpāde caṛati nimitte caṛati /

śaced viṣṇuṇasya nirodhe caṛati nimitte caṛati /

saye viṣṇuṣa viṇaśe caṛati .. + + + [rati]
śa ced viṣṇuṇasya vināše caṛati nimitte caṛati /

śa ced viṣṇuṇaṃ śūnyamiti caṛati nimitte caṛati /
ahaṃ caṛāṃti caṛati nimitte caṛati /

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

ahaṃ caṛāṃti ti ° ualambhe caṛati °°°
ahaṃ bodhisattva iti hy upalambha eva sa caṛati /

ayāṃ bosisatvo mahasatvo [ṇimita]yeva

(1-55:) + + + + + + + + + + [eva](m) [caṛati so praṇaparamidae caṛati]i
sacet punar asyaivaṃ bhavati ya evaṃ caṛati sa praṇāpāramitāyāṃ caṛati

praṇaparamida bhaveti ṇimita (1-56:) + + + + + +
sa praṇāpāramitāṃ bhāvayāti nimitta eva sa caṛati /

+ + + + + + + + + + + + + + + + + + + + + [r]ip[ur]a[?]sa
ayaṃ bodhisattvo ’nupāyakuṣālo veditavyaḥ // atha khal āyuṣmāṃ śāriputra
āyuṣmantam

subhūtim etad avocat kathaṃ punar āyuṣman subhūte caṛan bodhisattvo mahāsattvaś
caṛati praṇāpāramitāyāṃ

follow pages 7 to 16 for parivarta 1.

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

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

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

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

\begin{flushleft}
\textsuperscript{55} AS.6.21f. = R.12.12f. = AAA.57.20f. saced vijñānamimite caratī nimitte caratī. saced vijñānamimittam iti caratī nimitte caratī (“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. = D6b6f; Xz(I).765a16f. 若行受、想、行、識相、為行相; 若行受、想、行、識相，為行相。Sh.588c3. 若行受、想、行、識相，此為行相。The older versions (Lk, Zfn.509b22; Kj.538a16; Xz(I).867a19) lack parallels. Cf. ps-ZQ.479c14.—(如上說，皆為行相).

\textsuperscript{56} 觀識行： Kg. 識観行 (sce); “He practises observing consciousness.”; cf. AS.6.23 = R.12.3f. = AAA.57.22f. saced vijñānāsyāni rodhè caratī (“when he practises ... the stopping of a notion” [cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c14.—(如上說，皆為行相); Zfn.509b22. 僅識行; Kj.538a17. 若減識行; Xz(I).765a18. 若行受、想、行、識減; Xz(I).867a19. 若行受、想、行、識減; Sh.588c4. 若減受、想、行、識。Cf. n. 53, 63.

\textsuperscript{57} 如是無那為反行想： “Such a bodhisattva is practising (making) mental images incorrectly.” (?); cf. AS.6.24f. = R.12.5f. = AAA.57.24f. “aha! caratī’ti caratī nimitte caratī. ‘aham bodhisattva’ iti caratī nimitte caratī. ‘aham bodhisattvā’ iti hy upalambha eva sa caratī. (“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・摩诃薩為反行想; Kj.538a18. “我行是行”，亦是行相。

\textsuperscript{58} 作是守行者，為不守般若波羅蜜，為不守般若波羅蜜，為想行者: “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，為不守般若波羅蜜，反(¼及)作想行； AS.6.26f. = R.12.7f. = AAA.57.27f. saceput punar asyayā bhavati: “ya evam caratī sa prajñāpāramitāyān ca sa prajñāpāramitaḥ bhāvyati’ti nimitta eva sa caratī (“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. 若是作念: 與如是行者，是行般若波羅蜜”，亦是行相。

\textsuperscript{59} 菩薩護行，當異從其中： “A bodhisattva (should) abide by (the right) practice, should not follow this (incorrect) practice.”; cf. Zfn.509b26f. 是菩薩・摩诃薩無有護行; ≠ AS.6.27 = R.12.9f. = AAA.58.2. ayam bodhisattvo ‘napuṣyakusalo veditavyah” (“Such a Bodhisattva should be known as unskilled in means.” [AsP.tr.II 86 = AsP.tr.4]); Kj.538a20f. 若是為念：是菩薩未善知方便。

\textsuperscript{60} 不行色，不生色行，不觀色行，不滅色行，不空色行: “(A bodhisattva should) not practise form, not practise 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 caratī, na rāpamimite caratī, na ‘rāpam mimittam’ iti caratī, na rūpeṣyāpāde caratī, na rūpasyānīrodhe caratī, na rūpasyāniśe caratī, na rūpam śūnyam iti caratī (“He should not course in form, nor in the form, 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，不生色行，不滅色行，不空色行; Zfn.509b27f. 不行色行，不生色行，不滅色行，不空色行; Kj.538a22f. 菩薩不行色，不生色行，不滅色行，不空色行。

\textsuperscript{61} AS.6.30f. = R.12.15 = AAA.58.15f. na rāpamimite caratī (“He should not course ... in the sign of form.” [Cf. AsP.tr.II 86 = AsP.tr.4]); ps-ZQ.479c19f. 不行色 (nimitta); Zfn.509b28. 不想色行; Xz(I).765a27. 不想色行; Xz(I).867a28. 不想色行; Sh.588c12. 不想色行; Tib.Pk.7b4 = D7a4; Lk(426c12) and Kj(538a22) lack parallels.

\textsuperscript{62} AS.6.31 = R.12.15 = AAA.58.15f. na ‘rāpam mimittam’ iti caratī (“He should not course ... in the idea
practise producing form, not practise observing form, not practise the destruction of form, not practise (the idea that) ‘form is empty’; -(AS)⁶³; not practise feeling, conception, life or consciousness; not practise producing consciousness, not practise observing consciousness, not practise the destruction of consciousness, not practise (the idea that) ‘consciousness is empty’; -(AS)⁶⁵; [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)⁶⁷ ⁶⁸(A bodhisattva is) without seeing, without practising, without seeing practising, without practising or seeing. He is also without practising, without dwelling in practices. Such (practice) is (called) ‘without seeing’. For what reason? ⁶⁹(Because all dharmas) do not come from anywhere, nor hold anything. ⁷₀All ‘name-dharmas’ of the bodhisattva-

that ‘form is a sign.’” [Cf. AsP.tr.II 86 = AsP.tr.4]) = Tib.Pk.7b4 = D7a4; Zxf(I).765a27. 不行色無相相。 Other versions (Lk.426c12, ps-ZQ.479c20, Zfn.509b28, Kj.538a22, Zxf[II].867a28, Sh.588c12) lack parallels.


64 AS.7f. = R.12.17f. = A.A.58.17f. nāham carāmiti carati, nāham 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；起我行；🏆 Β.7b4 = D7a5. bdag sprod do snyan du mi sprod. bdag byang chub sems dpal o snyan du mi sprod. bdag byang chub sems dpal o snyan du smigs pa la mi sprod pa dang; ≠ ps-ZQ.479c21. 不行色無相。 Except for the newest versions and ps-ZQ, the other ones (Lk.426c12, Zfn.509b29, Kj.538a23, Zxf[II].765a28, Zxf[II].867a29) lack parallels.

65 AS.7.5 = R.12.22 = AAA.58.23. nāham carāmiti carati, nāham bodhisattva iti carati = Sh.588c17. 不行我行；不起我行；起我行；🏆 Β.7b4 = D7a7; ≠ ps-ZQ.479c22f. 不<識>(= v.l.)有是: “吾當得行是行。不有是<如>(= v.l.)行此行。” Except for the newest versions and ps-ZQ, the other ones (Lk.426c14, Zfn.509c1, Kj.538a24, Zxf[II].765b3, Zxf[II].867b3) lack parallels.

66 不行色，不色想行，不色生行，不色見行，不識滅行，不識空行： Other versions lack parallels.


68 亦無見，亦無行，亦無見行，無行無見，亦無見行，亦無止行。如是為無見： = Zfn.509c2f. 亦無見亦無行，亦無見行無行，亦不見亦不行亦不無行。如是為不見。 Cf. AS.7.7f. = R.13.3f. = AAA.59.6f. sa hi carāmiti nāpaiti, na carāmiti nāpaiti, na carāmiti, na carāmiti nāpaiti. carisvāmi nāpaiti na carisvāmi nāpaiti. carisvāmi ca na carisvāmi ca nāpaiti. nāpaiti na carisvāmi na na carisvāmi na nāpaiti. carisvāmi na na carisvāmi na nāpaiti (“He courses but he does not entertain such ideas as ‘I course’, ‘I do not course’, ‘I course and I do not course’, ‘I neither course nor do I not course’, and the same [four] with ‘I will course.’”) [AsP.tr.II 87 = AsP.tr.5]; ps-ZQ.479c26f. 於此不近，為不行，不近行，不行，不近亦不行；不近行，不近行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行，不近亦不行。 Lk.60 lacks a parallels.

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

70 菩薩・摩訶薩一切字法不受字。是故三味無有邊，無有處，= Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三味無有邊，無有處，無所不入。 Cf. AS.7.11f. = R.13.8f. = AAA.60.6f. asam ucyate Sarva-dharmānupādāno nāma samādhih bodhisattvasya mahāsattvasya vipulah puruṣākṛṭ prajñāpāramitāyātah (“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，場曠大，而無有限; Zfn.509c4f. 是菩薩・摩訶薩於一切字法不受。是三味無有邊，無有處; Kj.538a27f. 是名菩薩諸法無受三味，廣大，無量，無定。 Lokakṣema seems to have misunderstood the original text here.

60
mahāsattva do not receive a name. Therefore, (this) samādhi is -(AS)\textsuperscript{71} without limit and boundless, being unattainable for any arhants\textsuperscript{72} or pratyekabuddhas. A bodhisattva-

By the Buddha’s imposing might\textsuperscript{73}, Subhūti uttered the (following) words: \textsuperscript{74}" All the bodhisattvas received the prediction ('字; lit. ‘designation, nomination’) for avivartika ('non-retrogressing') at the time of past buddhas, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in samādhi but do not see the samādhi, do not have a thought of samādhi, do not make samādhi, do not think: \textsuperscript{75}‘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”; \textsuperscript{76}) (the place/state of) the sāmadhi, in which a bodhisattva has dwelt, practised and \textsuperscript{76}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”; \textsuperscript{77}) it. O Śāriputra, a good man neither knows it nor understands it.”

\textsuperscript{71} AS.7.11f. = R.13.9 = AAA.60.9. vipulah puraskṛtah (“vast, noble” [AsP.tr.II 87 = AsP.tr.5]); ps-ZQ.480a4. ; Zfn.509c14. 仏教聖典 Zfn.509c14. 仏教聖典 Zfn.509c14.

\textsuperscript{72} 阿羅漢；‘arhat(t)’; AS.7.12 = R.13.10 = AAA.60.10. śrāvaka–; ps-ZQ.480a5. Sandhi rule: “through bhūtahāraḥ samādhiḥ the place/state of) the hind.”; cf. AS.7.14f. = R.13.12f. = AAA.60.22f. vyākṛto 'yam bhagyavan! bodhisattvo maḥāsattvāḥ pūrvakās tathāgatair arhadhān śānyaksambuddhaḥ anuttarāyām śānyaksambodhaḥ, yo 'nena samādhiṁ viharaṭi. sa tam api samādhiṁ na samanupāsati (“The bodhisattva, who dwells in this concentration, has been predicted to obtain full enlightenment by the tathāgatas of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. is apparent to the reader as a typographical error (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.23f. ahām samādhiḥ. ahām samādhiḥ samāpāyeyey (“’he does not review it, nor think’ ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ‘I am entering into concentration’, [AsP.tr.II 87 = AsP.tr.5]]; ps-ZQ.480a9f. (Zfn.509c11f. 仏教聖典 Zfn.509c11f. 仏教聖典 Zfn.509c11f.; Zfn.509c11f. 仏教聖典 Zfn.509c11f.

\textsuperscript{73} 持佛威神：’by the Buddha’s imposing might’; cf. AS.7.14 = R.13.12 = AAA.60.21. buddhānuḥbhāva (“through the Buddha’s might’); ps-ZQ.480a6. 仏教聖典 Zfn.509c8. 仏教聖典 Zfn.509c8. 仏教聖典 Zfn.509c8.

\textsuperscript{74} 菩薩皆得阿惟越致；前過去佛時：'得作佛'。隨三昧，亦不見三昧：‘All the bodhisattvas received the prediction (‘字; lit. ‘designation, nomination’) for avivartika (‘non-retrogressing’) at the time of past buddhas, (being told): ‘(You) shall attain enlightenment.’ (They) dwell in samādhi (‘concentration’) but do not see the samādhi.’; cf. AS.7.14f. = R.13.12f. = AAA.60.22f. vyākṛto ‘yam bhagyavan! bodhisattvo maḥāsattvāḥ pūrvakās tathāgatair arhadhān śānyaksambuddhaḥ anuttarāyām śānyaksambodhaḥ, yo ‘nena samādhiṁ viharaṭi. sa tam api samādhiṁ na samanupāsati (“The bodhisattva, who dwells in this concentration, has been predicted to obtain full enlightenment by the tathāgatas of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. is apparent to the reader as a typographical error (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.23f. ahām samādhiḥ. ahām samādhiḥ samāpāyeyey (“’he does not review it, nor think’ ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ‘I am entering into concentration’, [AsP.tr.II 87 = AsP.tr.5]]; ps-ZQ.480a9f. (Zfn.509c11f. 仏教聖典 Zfn.509c11f. 仏教聖典 Zfn.509c11f.; Zfn.509c11f. 仏教聖典 Zfn.509c11f.

\textsuperscript{75} 'nena samādhiṁ viharaṭi. sa tam api samādhiṁ na samanupāsati (“The bodhisattva, who dwells in this concentration, has been predicted to obtain full enlightenment by the tathāgatas of the past. However, he does not see the concentration.”); ps-ZQ.480a7f. is apparent to the reader as a typographical error (cf. n. 86); cf. AS.7.16f. = R.13.15f. = AAA.61.23f. ahām samādhiḥ. ahām samādhiḥ samāpāyeyey (“’he does not review it, nor think’ ‘I am collected’, ‘I will enter into concentration’, ‘I am entering into concentration’, ‘I am entering into concentration’, [AsP.tr.II 87 = AsP.tr.5]]; ps-ZQ.480a9f. (Zfn.509c11f. 仏教聖典 Zfn.509c11f. 仏教聖典 Zfn.509c11f.; Zfn.509c11f. 仏教聖典 Zfn.509c11f.