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A first-century Prajñāpāramitā manuscript from Gandhāra – parivarta 5  
(Texts from the Split Collection 2)
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1 Introduction

This second part of the manuscript of the Gāndhārī Prajñāpāramitā runs parallel to the later half of the fifth parivarta of the Aṣṭasāhasrikā Prajñāpāramitā (henceforth AS). Its mere existence may look surprising as Conze (1960: 54f.; 1978: 49f.) did not list separate chapter titles from Lokakṣema’s translation for what are parivartas 3, 4 and 5 in the AS. Sander (2000a: 93f.) misinterpreted this as if Conze’s list showed that these chapters did not exist in Lokakṣema. A number of manuscript fragments of an AS from the Bamiyan area in Brāhmī script, dating to Kushan times, were edited by Sander (2000b) most carefully, containing parallels to 11 chapters out of the 30, possibly some more. Within the mass of fragments no parallels were found going along with text from the parivartas 3, 4 and 5, seemingly supporting Sander’s interpretation of Conze’s list. However, Conze nowhere refers to missing chapters. Our synoptic view shows clearly that text related to the fifth parivarta is found in Lokakṣema’s translation; Conze must have been aware of it. Our Kharoṣṭhī manuscript therefore does not contain text from a relatively recent chapter 5 but material apparently as old as chapter 1.

The presentation follows in all aspects the edition of the preserved parts of the first parivarta, published in the last issue of this journal (Falk & Karashima 2012). The text is written on the verso of the same sheets of birch-bark which contain the first chapter. In most cases the preserved segments are inscribed on both sides, but at those places where two barks were glued together only one side carries text. The graphical presentation of the succession of segments with their front- and back-sides is given in our first paper and shows that there is an initial series of three segments which do not contain text of the first parivarta on their verso. Without having the first parivarta for comparison, their succession is still perfectly clear both from the running text they contain as well as through adjoining parts where some Kharoṣṭhī letters are preserved partly on one and partly on the other side of the join. Possibly because here we have to do with the edge of the glued section of bark, there is a gap running right through line 5-13 where there is no letter preserved with some parts on both side of the glued section. Nonetheless, the succession of text in lines 5-13 and 14 is such that their continuity can be regarded as established.

2 The interrelation of all three texts

There are lots of examples which again confirm the results achieved before, namely that
Lokakṣema translated a text close to our Gāndhārī version and that the Sanskrit version is considerably expanded. Many examples can be found by just a glance at the synopsis. The development Gāndhārī → Lokakṣema → AS is correct on the whole, but the fifth parivarta provides also material to show that such a unilinear picture will not suffice to explain all the differences. There are all sorts of congruences of two versions against the third:

2a Agreement of the Gāndhārī and Lokakṣema against the AS

As was already seen in the first parivarta, Lokakṣema’s text was very close to the Gāndhārī version, in most cases just slightly enlarged. This fifth parivarta again shows agreement in many points as compared to the Sanskrit text and some of the differences are witness of a changed attitude of the author of the AS towards a Bodhisattva.

In 5-61 we read in the Gāndhārī text that an āryaśrāvaka wants to provide support (anugraha) to a Bodhisattva and strengthens his own efforts to bring the Bodhisattva closer to the Prajñāpāramitā. What is bositavasā anugraho karoti in Gāndhārī becomes sarvasattvānāṃ anugrahāṃ kartukāmah in Sanskrit. Instead of the Sanskrit “help to all beings”, Lokakṣema has: “O venerable disciple (of the Buddha)! Bodhisattva-mahāsattvas who receive (the Prajñāpāramitā?) in this manner, will swiftly become Buddhas” (Karashima 2011: 127 fn. 783), thus also providing help to the Bodhisattva as in the Gāndhārī version. In the Sanskrit version the position of the Bodhisattva has been elevated; he is not in need of anugraha any longer, which now needs to be conferred to “all the beings”.

The case continues and presents interesting variants. According to the Gāndhārī text this help (anugraha) given to the Bodhisattva produces something: ado praṇatia bhagavado śavaga ya, which I (HF) understand as “out of this arise the śrāvakas of the Lord”. After ado, the usual prasavati is required and since two out of four letters are identical I take praṇatia as a clerical blunder based on a distorted exemplar. AS renders the term correctly as prasūtā, but what arises is now bodhisattvānāṃ mahāsattvānāṃ anuttarā samyakṣambodhiḥ instead of bhagavado śavaga. Lokakṣema, on the other hand, says the same as the reconstructed Gāndhārī text with his “Disciples of the Buddha originate from it”.

Another case is found in 5-40 where bhuyasamatrae is left out in the AS, but found as “in a much greater degree” in Lokakṣema.

The first letters of 5-35 are gone, but the next letters read (sa)rvāṇudhammana labhi bhaviṣasi, “you will gain the qualities of a Sarvajña”. In the Sanskrit version, the complete fifth parivarta is devoid of the term sarvajña, which is used copiously in many other chapters, though. In the fifth chapter, Lokakṣema reads here “(Because) the virtues of sarvajña(tā) (omniscience) bring the virtues of the dharmas to completion”, a clear parallel to the Gāndhārī text, not to the Sanskrit, where “Buddha” is used instead of “Sarvajña”.

At the end of 5-16, the Gāndhārī reads viñāṇo anicam ti, with no parallel on the Sanskrit side, but which corresponds to “One (should) learn that (consciousness) is impermanent and practise (the idea) that consciousness is impermanent”.

There are sentences and passages only contained in Gāndhārī and Lokakṣema.
One starting with puñavaro kośiga at the end of 5-46 lasts until another puñavaro kośiga follows in 5-50, so that we can presuppose a classical case of haplography. Further examples concern the lines 5-03 and 04, 5-15, 5-28 and 29.

2b Agreement of the Gāndhārī and AS against Lokakṣema

In line 5-59 we find a list of belongings civarapeḍavada-śayasaṇa-gilana-praceabhesajā, which has an unmistakable parallel in the AS version: civarapindapāta-śayanāsana-gilāna-pratayabhaisajya-parīśkārān, framed by other parts of a sentence with no corresponding part in Gāndhārī. Lokakṣema leaves out the complete paragraph, – or never saw it in his exemplar, so that we would have to regard it as part of an extension.

There is a telling reversal of paragraphs in Lokakṣema. From the start up to and including line 5-29 all versions follow the same sequence of sentences. But then only Gāndhārī and AS continue, while Lokakṣema’s text seems to miss the contents of lines 5-30 to the middle of 5-32, until Śakra answers baho bhante bhagava. This part is found in the Chinese version much further down, after 5-36, where the Prajñāpāramitā is said to produce the fruits of all possible stages of enlightenment. In other parts of his work, Lokakṣema also produces transpositions of this sort (Conze 1960: 26).

However this transposition came about,1 it seems to show that Lokakṣema did not work with a direct predecessor of our manuscript but one of a slightly different tradition.

2c Agreement of Lokakṣema and AS against Gāndhārī

In both sentences immediately following the ones with bhuyasamatrae (5-40, 5-46), the author of the AS does not reproduce puñavisāṃkhārena, although puñyābhisaṃskāreṇa is a term quite well-known to him. A look at Lokakṣema shows that he too does not refer to this term and so we can conclude that Lokakṣema’s exemplar also was devoid of it.

The logical conclusion therefore is that our ms follows a tradition which had on its own enlarged the Ur-text to some minimal extent as compared to the mss which Lokakṣema used and which led to the AS.

There are some cases where Lokakṣema has passages which are found only in the AS but not in Gāndhārī. One passage after padisamyutena in 5-34 starts a short insertion in Lokakṣema which became huge in AS. Another clear case follows after ta kisa heḍu in 5-60, being two sentences in Lokakṣema, enlarged to three in AS.

The two versions contain a number of short insertions clarifying who is speaking (5-02, 5-08, 5-23), which are missing in Gāndhārī.2 Maybe this points at an initial oral presentation of the text, as given in Gāndhārī, which the reciter knew by heart including the persons speaking, indicating different speakers by a different modulation of the voice.

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1 The most common reason is the copying of the verso of a palm-leaf manuscript first instead of the recto. As far as we can imagine, the long sheets and sequences of sheets of birch-bark do not lend themselves to this kind of mistake. On the other hand, for the early time where we have to locate the Urtext, the use of palm-leaves is so far not attested.

2 Cf. the Brāhmī ms, where the speaker is also not explicitly named (Sander 2000b: 12, 16, 40) and only introduced by āha.
For readers deprived of this help, the change must be expressed verbally. Discussions about the role of writing in shaping non-śrāvaka texts started with a paper by Schopen (1975), whose stand was supported by Gombrich (1988/1990), expanding on observations of Cousins (1983) on Pali texts. Recently, Schopen’s theory of the “book” was refuted by Drewes (2007). The discussions will continue and we hope to have provided one more fact to be taken into account.

3 Pedigree

The three kinds of agreement and disagreement leave no doubt that there is no straight line from Gāndhārī to Lokakṣema or to the Sanskrit Aṣṭasāhasrikā. Instead, a fork model looks more promising, starting from an Urtext, leading in three directions, first to our Gāndhārī ms which is minimally enlarged compared to older versions. Then a text from another tradition still held in Gāndhārī was used by Lokakṣema. The parts unique to his text and the AS show that both are ultimately based on a Gāndhārī tradition which was further enlarged compared to our preserved one. The AS goes back to this further-enlarged text and again enlarged it substantially. But it did not use a ms of the strand leading to Lokakṣema, because the said transposition of contents is not found in it.

This simple model probably would look much more complicated if we had more early manuscripts. Suffice it here to say that even this simple fork-model presupposes so many intermediate stages that locating the Urtext deep in the first century BCE, if not earlier, seems safe. Moreover, such an early date for non-śrāvaka “Mahāyāna” texts is not surprising and has been proposed many times before. The reservations against Lokakṣema’s text as not representing an older stratum compared with the AS tradition, last expressed by Seyfort Ruegg (2004: 23), could be overcautions. His warning against looking for an Urtext for all sorts of variant forms (2004: 22) is certainly justified: a stemma codicum would require more material compared to what we have and what we can expect to find in the future. Nonetheless, what we have now with this fragmentary Gāndhārī text has changed our view on Lokakṣema and it allows us to speak of older and younger strands of the Prajñāpāramitā with more confidence.

4 Nature of the AS

It will take more studies on these three versions to interpret all the differences with regard to text transmission and changes in content. With regard to the translation process which led to the Sanskrit text, we can point at a case of uncertainty on the side of the translator. Gāndhārī 5-40 and 5-45 both read: eva sa paññaparamida bhuyasamatrae bhavaṇa parivūri gacheṣati. AS first had difficulties with bhavaṇa, rendering bhuyasamatrae bhavaṇa by a simple bhāvayān in the first case, but by bhūyasyā mātrayā bhāvanāṃ in the second. The difference may be traced back either to an illegible exemplar or to a misunderstanding in the first case, while some elucidation through own reasoning or foreign advice led to a correct translation in the second.

Many differences in the AS can be explained seeing that this author inserts a samyaksambodhi where there was none before. In 5-36 pracegabosī was changed to samyaksamḥbuddhatvam; in 5-58 a simple bosae was changed to anuttarāyāḥ
in 5-63 **śikṣeṃti** is enlarged to *anuttarāyāṃ samyaksambodhau śikṣeran*, to cite only the clear cases.

**Conventions**

+ + + (1-22) = Line 1-21 has lost bark needed for ca. 3 aksaras 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 aksaras 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.

_ or ____ = shorter or longer part of the bark left unwritten, mostly because of its unevenness.

**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**


AAA = the commentary on AS called Abhisamayālamkārālokā; cf. Wogihara 1932.

AsP.tr. = Conze 1958.

AsP.tr.II = Conze 1973.


Kj = *Xiaopin Banruoboluom jing* 小品般若波羅蜜經 (T. 8, No. 227), translated by Kumārajīva 鸠摩罗什 in 408 C.E.

Lk = *Daoxing Banre jing* 道行般若經 (T. 8, No. 224; 179 C.E.), translated by Zhi Loujiachen 娌鸞迦谶 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 = *Fonuchushengsanfazang Banreboluomiduo jing* 佛出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 Banreboluom 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 = *Mohebanre chao jing* 摩诃般若鉤經 (T. 8, No. 226), translated by Tanmopi 智摩毘 or Dharmapiya and Zhu Fonian 竺佛念 during the Former Qin Dynasty (351-394).

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

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


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punar aparəm kauśika yāvantō jambudvīpe sattvāḥ tān sarvān kaścid eva kulaputro vā kuladuhitā vā caturṣu apramāṇeṣu

(5-01:) + + hi pradīṭhavea
pratīṣṭhāpayet
evāṃ peyālena kartavyam. yathā caturṣv apramāṇeṣu evaṃ catasṛṣv ārūpyasamāpattisu

[p]aṃcāṣu abhiñeṣu
paṇcasv abhijñāsu

yāvat samastāsu dhyānāpramāṇārūpyasamāpattyabhijñāsu

pradīṭhavea
pratīṣṭhāpayet
ta k[ma]jāsi [k]o[ś]i
/tat kiṃ mayase kauśika

avi te sa (5-02:) + + (pra)savea
api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet.

a[ha] bahu (bhaṃ)[t]e bhagava
śakra āha bahu bhagavan bahu sugaṭa //

bhagavān āha
A Part of Lokakṣema’s translation, paralleling the Gāndhārī fragments (2)

(AS.54.16 = R.107.3 = AAA.291.27 [AsP.tr.II 121 = AsP.tr. 40]; Lk.436c17; ZQ.485c25; Zfn.518b29; Kj.546b7; Xz[I].784a1; Xz[II].879a16; Sh.604a10; Tib.Pk.63b3 = D .60a5)

(The Buddha said: “...”) Moreover, O Kauśika, if a good man or a good woman makes the people in Jambūdvīpa all practise the four meditations¹, -(AS)² the four truths³, the four supernatural powers⁴ and the pañcābhijñā⁵,

what do you think, O Kauśika, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁶”

The Buddha said:

² AS.54.17~55.21 = R.107.5~109.9 = AAA.292.1~294.4. tat kim manyase Kauśika! ........ bhūtakotiṣṭhapabhāvanatāyāṁ iti = Sh.604a25~b17, Tib.Pk.63b3~65a1 = D60a6~61b2. Other versions (ZQ.485c26, Zfn.518c1, Kj.546b8, Xz[I].784a2, Xz[II].879a17) as well as Lk lack parallels.
⁶ AS.55.25 = R.109.16 = AAA.294.15. sugata = Xz(I).784a5. 善逝 (= Xz[II].879a22), Tib.Pk.65a4 = D61b5. bde bar gshegs pa. Other versions (ZQ.485c27, Zfn.518c3, Kj.546b10, Sh.604b22[1]) as well as Lk lack parallels.
ado kōśa so kulpatro [va] (ku)[ladhida vjī bahudaro pu ..
ataḥ khalu punaḥ sa kauśika kulpatro vā kuladuhitā vā bahutaram pūnyaṁ
pravet

(5-03): + (pra)[ṇa]paramidae [p](o)[sta]o
ya imāṁ prajñāpāramitāṁ antaśaḥ pustakagatāṁ
api kṛtvā abhiśradddhad abhiśradddhate avakalpayann avakalpayate adhīmuṇcann
adhimucyate prasanncicatāṁ prasanncicītāya adhyāśyasampanno ’dhyāśyasampannāya
bodhāya cittaṁ utpādyā samutpāditabodhicītāya bodhisattvāya adhyāśayena dadyāt

pāreṣu likhaṇa
antaśo likhanāyāpi

vācanāyāpi akiḷāsitayā sampādayisyati udyukto ’muṇ grāhayisyati
daṣati
saṃdārśayisyati
samādāpayisyati samuttejayisyati samprahārasyisyati vācā nesyatī vinesyati anunesyatī
arthaṁ asyā asmai samprakāśayisyati evaṁ cāsyā cittaṁ viśodhayisyati nirvīcikitsaṁ
kariṣyati evaṁ caiṇaṁ vaksyati
ehi tvam kulaputra asmiṁ eva bodhisattvamārge śikṣasva / atra hi tvam śikṣamāṇaṁ caran
vyāyacchamāṇaṁ kṣipram evānuttarāṁ samyaksambodhim abhisambhotsaye /
abhisambudhya ca aparimāṁ satavadhātum anuttare upadhisamkṣaye ’bhivinesyasi yad
uta bhūtakoṭi prabhāvanatāyāṁ iti /

tiṣṭhato khalu punaḥ kauśika jāmbāḍvāpakaṁ sarvasattvān
dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpya puṇyābhisaṃskāraṁ anena
paryāyaṇa’pi te kauśika cāturmāḥādvāpake lokadhātava sattvāṁ tān api sarvāṁ kaścid eva
kulapatro vā kuladuhitā vā dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpayet /
tiṣṭhato khalu punaḥ kauśika cāturmāḥādvāpake lokadhātava sarvasattvān
dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpya puṇyābhisaṃskāraṁ ye’pi te
kauśika sāhasre cālike lokadhātava sattvāṁ tān api sarvāṁ kaścid eva kulapatro vā
kuladuhitā vā dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpayet /
tiṣṭhato khalu punaḥ kauśika sāhasre cālike lokadhātava sarvasattvān
dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpya puṇyābhisaṃskāraṁ ye’pi te
kauśika dvīśaḥhasre madhyame lokadhātava sattvāṁ tān api sarvāṁ kaścid eva kulapatro vā
kuladuhitā vā dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpayet.

tiṣṭhato khalu punaḥ kauśika dvīśaḥhasre madhyame lokadhātava sarvasattvān
dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpya puṇyābhisaṃskāraṁ ye’pi te
kauśika trīśaḥhasramahāsāhasre lokadhātava sattvāṁ tān api sarvāṁ kaścid eva kulapatro vā
kuladuhitā vā dhyānāpramāṇārūpyasamāpattayabhijñāsuv pratiṣṭhāpayet /
“It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā,

-(AS)⁷ gives its scriptural scrolls to other people,

makes them copy it or

recites it for them. -(AS)⁸
Their merit is much greater.

(The Buddha said: “...”) Moreover, O Kauśika, leave aside (the people) in Jambū-
dvīpa; if a good man or a good woman makes (the people) on the four continents, in the small world, in the medium-sized world, in the thousand worlds, in the double-thousand worlds, in the triple-thousand great worlds (up to) the people in the buddha-worlds (innumerable as) the sands on the riversides of the Ganges, all practise the four meditations, the four truths, the four supernatural powers and the pañcābhijñā; and makes all (the people) accomplish (their practices), what do you think, O Kauśika, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)⁹”

The Buddha said: “It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā, -(AS)¹⁰ gives its scriptural scrolls to other people, makes them copy it or recites it for them. -(AS)¹¹ Their merit is much greater.

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⁷. AS.55.27~29 = R.109.19~22 = AAA.294.18~22. abhiśraddadhad abhiśraddadhate ... samutpāditabodhicittāya bodhisattvāḥdyāśayena = Xz(I).784a6~7, Sh.604b23~24, Tib.Pk.65a5~7 = D.61b6~7. The older versions (Lk.436c21, QZ.485c28, Zfn.518c4, Kj.546b11, Xz[II].879a24) lack parallels.

⁸. AS.55.30~56.4 = R.110.1~8 = AAA.294.23~295.3. udyukto ‘num grāhayayati samārājayati ... yad uta bhūtakotiprabhāvanatāyāṁ iti = Xz(I).784a8~12, Sh.604b25~c2, Tib.Pk.65a7~b3 = D.61b7~62a3. The older versions lack parallels.

⁹. AS.56.22 = R.111.12 = AAA.296.15. sugata = Xz(I).784b1. 善逝 (= Xz[II].879a22), Tib.Pk.66a8 = D.62b7. Other versions as well as Lk lack parallels.

¹⁰. AS.56.24~26 = R.111.15~18 = AAA.296.18~22. abhiśraddadhad abhiśraddadhate ... samutpāditabodhicittāya bodhisattvāḥdyāśayena = Xz(I).784b2~4, Sh.604c15~16, Tib.Pk.66b1~3 = D.63a1~2. The older versions (Lk.436c29, QZ.485c28, Zfn.518c10, Kj.546b17, Xz[II].879a24) lack parallels.

¹¹. AS.56.27~33 = R.111.19~112.3 = AAA.296.23~297.2. udyukto ‘num grāhayayati samārājayati ... yad uta bhūtakotiprabhāvanatāyāṁ iti = Xz(I).784b4~9, Sh.604c 18~23, Tib.Pk.66b3~7 = D.63a3~6. The older versions lack parallels.
tiṣṭhata khalu punaḥ kauśika trīṇḥārasamahāśaḥre lokadhātāu sarvasattvān
dhyāṇāprāṃāṇārūpyāsamāpattyabhijñāsu pratiṣṭhāpya punyābhisaṁskāraḥ anena
paryāyena ye ’pi kecit kauśika gangānādiṣvālukopameṣu trīṇḥārasamahāśaḥḥasreṣu
lokadhātusāt tvāḥ tām api sarvān kaścid eva kulaṇḍuṣṭro vā kuladūhitā vā
dhyāṇāprāṃāṇārūpyāsamāpattvabhijñāsu pratiṣṭhāpayet

tat kiṃ manyase kauśika
api nu sa kulaṇḍuṣṭro vā kuladūhitā vā tato nidānaṃ bahu punyāṃ prasavet
śakra āha bahu bhagavan bahu sugata //
bhagavān āha
atāḥ khalu punaḥ sa kauśika kulaṇḍuṣṭro vā kuladūhitā vā bahutaraṃ punyāṃ prasavet
ya iṃm prajñāpāramitāṃ antaśāḥ pustakagaṭām api kṛtvā
ahisṛaddhaddhat abhiśraddhadhate avakalpaṃ avakalpayate adhimuciṃcān adhimuciṃcāte
prasannacittāḥ prasannacittātya adhyāśāyasampannaḥ ‘dhyāśāyasampannaḥa bodhāya
cittam utpādyā samutpāditabodhīcittāḥ bodhīsaṭṭhāya adhyāśayena dadyāt

antaśā likhanāyāpi vācanaṃyāpi akilāsitayaḥ sampādayisyati
udyukto ‘muṃ grāhīṣayati samardāṣayisyati
samādāpaveṣṣyati samunteṣṣyati samprahārṣayisyati
vācā nesiṣyati vineṣṣyati anunesiṣyati artham asyā asmai samprakāṣayisyati
evaṃ cāṣya cittaṃ viṣodhayisyati / nirvicikṣaṃ kariṣyati evaṃ cainaṃ vaksyati
ehi tvam kulaṇḍuṣṭro asminn eva bodhisattvamārge śikṣaṃsva / atra hi tvam śiṣṭaṃca vairam
tyāya vacchahamānaḥ kiśipram evānuttarāṃ samyaṃsaṃbodhim abhisambhotayasa /
abhisambudhya ca aparimitaṃ sattvadhātum anuttare upadhisamāṃkṣaye 'bhivīṃṣyasi yad
uta bhūtakotiprabhāvanatāyāṃ iti //

puṇavaro k(oṣiga) + + + + + + [pl](u)[t](ro) vi ku[1·]
(5-04::) + + + + + + + + + + + + (po)[stao para][sa] [1](i)[khaṇa da]sati a[ya]me[va]
tenā bohudaro

(5-05::) + + + + [·]o [k]oṣiga
punam aparāṃ kauśika

yaṃ ca so kulaṇḍuṣṭro va kuladūhitā vī ima praṇāpaṭramida
yaḥ kulaṇḍuṣṭro vā kuladūhitā vā iṃm prajñāpāramitāṃ

likhitvā

svaya ca va
svayam ca vācayet
Moreover, O Kauśika, (if a good man or a good woman) gives the scriptural scrolls of the Prajñāpāramitā to other people, makes them copy or study it, or (they) study it themselves, their merit is much greater (than that of the former).

Moreover, O Kauśika, if a person studies the Prajñāpāramitā themselves
parebhyaś ca likhitvā pūrvavad dadyāt ayatnataḥ kauśika pūrvakāt kulaputrāt kuladuhitur vā sakāśād bahutaram punyam prasavet / punar aparāṃ kauśika yaḥ kulaputo vā kuladuhitā vā

(5-06:) + .. [praṇa] paramīdace atho parasa
imāṃ prajñāpāramitāṃ arthakaśalo vācayet parebhyaś
cā likhitvā pūrvavad dadyāt sārthāṃ savyañjanām

uvadiśea ayameva teṇa
upadiśet paridīpayet ayatnataḥ

bahudaro puño prasa
kauśika sa kulaputo vā kuladuhitā vā bahutaraṃ punyam prasavet //

(5-07:) + + + .. devaṇa imaṭhro bhagavado edadoya
atha khalu śakro devānāṃ indro bhagavantam etad avocat

[āyaṃ p]i brahmnte bhagava[va] tasa kulaputrasa vi k[ut]
iyam api bhagavan

(5-08:) + + + [pa]ramida uvadiśitava
prajñāpāramitā upadeśtavyāḥ

aha
evam ukte bhagavān śakram devānām indram etad avocat

āyaṃ [pi] .. .. + + + .. .. + [p]u[t]ra[sa] + + + + +
+ iyam api kauśika prajñāpāramitā upadeśtvāyā abudhyānānasya kulaputraśya vā kuladuhitur vā /

(5-09:) [paramida]+ + .. .. ·u .. .. ..
and expounds the wisdom within it\textsuperscript{12}, their merit is much greater (than that of the former).”

Śakra devendra said to the Buddha:

“How, O Lord, (should) one study the Prajñāpāramitā and expound the wisdom within it?”\textsuperscript{13}

The Buddha said:

\textsuperscript{14}A good man or a good woman, who does not know (the Prajñāpāramitā, should) study it.

\begin{itemize}
\item \textsuperscript{12} 解中慧 = ZQ.485c29; cf. AS.57.4f. = R.112.9 = AAA.297.12. \textit{sārthām savyaṅjanām upadīṣet paridipyed} (“expound and light it up, both the meaning and the letter” [AsP.tr.II 121 = AsP.tr. 40]), Zfn.518c13f. 解其慧: Kj.546b23. 解說其義; Krsh(2010).643f., s.v. 中(1).
\item \textsuperscript{13} 云何學般若波羅蜜, \{學\}, 解中慧\{, 其福甚倍多\} ？: Both 學 and 其福甚倍多 are superfluous; cf. AS.57.7f. = R.112.11f. = AAA.297.18. \textit{iṣam api ... prajñāpāramitā upadeṣṭavya?} (“Can one then expound this perfection of wisdom?” [AsP.tr.II 121 = AsP.tr. 40]); ZQ.485c29f. 云何學明度解中慧? ; Zfn.518c14f. 云何學般若波羅蜜, 解中慧者? ; Kj.546b24f. 應為何等人解說般若波羅蜜義? In the Taishō, Koryō, Zifu Editions etc., another sentence 釋提桓因白佛言：“天中天！云何學般若波羅蜜，解中慧？” is mistakenly added after this one (dittography).
\item \textsuperscript{14} 善男子、善女人不曉，學 : Cf. AS.57.8f. = R.112.13f. = AAA.297.24f. \textit{iṣam api Kauśika! prajñā- pāramitā upadeṣṭavya abudhyamānasya kulaputrasya vā kuladuhitur vā (“Yes, one should expound it to someone who does not understand it.” [AsP.tr.II 121 = AsP.tr. 40]); ZQ.486a1.-; Zfn.518c15f. 其不曉者，為解説之; Kj.546b25f. 若有善男子、善女人不知般若波羅蜜義故，應為解説其義.
\end{itemize}
[ta kisa hed]u
tat kasya hetoh

[upa .. .. 15 kośīga anāga] + (5-10:) + + + [praṇaparamidae paḍivaṃṇīga]
uptasyate hi kauśika anāgate ’dhvani praṇāpāramitāprātivarnikā /

tatra so kulaputo va kuladhitā vi [aṇu[tarae saṃ]ma +
tatra abudhyamānaḥ kulaputo vā kuladuhitā vā anuttarāṃ samyaksāṃbodhim

(5-11:) + + + duamo ma praṇaśiṣati ta paḍivaṃṇīga śrūṇita
abhisāṃboddhukāmo mā praṇaṃkṣīt tāṃ praṇāpāramitāprātivarnikāṃ śrutvā //

evaṃ vuto śakro de + + + [bhaga] .. (5-12:) + + + [d](o)ya [ka] + [bhagava]
atha khalu śakro devānāṃ indro bhagavatam etad avocat katham bhagavan
anāgate ’dhvani praṇāpāramitāprātivarnikāṃ veditavyā iyam sā

praṇaparamidae paḍivaṃṇīga
praṇāpāramitāprātivarnikopadiṣyata iti

evaṃ v[ulto bhagava śakro devaṇa iṃtr(o) (5-13:) + + + + +
evam ukte bhagavān śakramaḥ devānāṃ indram etad avocat

15. Probably upajiṣati; cf. 5:40 +vajiṣati, where Skt has āpatsyate.
For what reason?

(While) a good man or a good woman, in the future, wants to attain anuttara-samyaksambodhi and likes to study the Prajñāpāramitā, they may, to the contrary, receive teaching on a trifling Prajñāpāramitā from a bad acquaintance.

Śakra devendra asked the Buddha: “What is a trifling Prajñāpāramitā?”

The Buddha said:


17. 枝挙 : Cf. AS.57.11 = R.112.18 = AAA.298.5. (prajñāpāramitā-) pratīvarṇikā- (“a counterfeit [of the perfection of wisdom]”) [AsP.tr.II 121 = AsP.tr. 40]; ZQ.486a2. 末(智); Zfn.518c18. 枝挙(般若波羅蜜); Kj.546b29. 相似(般若波羅蜜); Krsh(2010).635f.
+ + + [śi]ga anāgade [adh](va)[نى]e [bhikh·]
bhaviṣyanti kauśika anāgate 'dhvani eke bhikṣavaḥ

abhāvitakāyā abhāvitaśīlā abhāvitacittā abhāvita-prajñā edamūkajātīyā prajñāparihiṃśā /

[t]e [p](r)[añapa] + + [da] [uvadiśiśa](m)[a ti ] paḍivamṇi
te prajñāpāramitām upadekṣyāma iti tasyāḥ prativarṇikām upadekṣyanti

(5-14:) + + + + .. .. [paḍivamṇiga] uvadiśiśāṁti
kathāṃ ca kauśika prajñāpāramitā- prativarṇikām upadekṣyanti

- rūpavināśo

ruo anicāṃ ti uvadiśiśāṁti
rūpāṇityatety upadekṣyanti /

ruo anicāṃ ti (5-15:) + + + [ti] gameśiśāṁti evaṃ ca te uvadiśiśāṁti
eyo evaṃ gameśiśāṁti so praṇapara (5-16:) + + .. pialo

eva vedanāsāṃtānaṃkāra viñañño anicāṃ ti uvadiśiśāṁti
evaṃ vedanāsāṃtānaṃkāraḥ / vijnānānityatety upadekṣyanti /
“In the future, \(^{18}\) when a monk -(AS)\(^{19}\)

obtains the Prajñāpāramitā and wishes to study it, a bad acquaintance, (then), will give 
him teachings adverse to (the Prajñāpāramitā):

\(^{20}\) ‘One (should) learn that form is impermanent 

and practise (the idea) that form is impermanent. To learn thus is to practise the 
Prajñāpāramitā.

(The same applies to) feeling, conception, life and consciousness.

\(^{18}\) 比丘得般若波羅蜜，欲學。惡知識反教： = ZQ486a3. 比丘得經，欲學。惡友教之……, Zfn.518c20. 
有比丘欲學般若波羅蜜，為惡師所反教; ≠ AS.5714f. = R.1131f. = AAA.298.23f. eke bhikṣavo ... te 
prajñāpāramitām upadeksyāma iti tasyāḥ prativarṇikām upadeksyanti. katham ca Kauśika! prajñāpāramitā-
prativarṇikām upadeksyanti? (“[In the future] there will be some monks ... When they announce that they 
will expound the perfection of wisdom, they will actually expound its counterfeit. They will expound the 
counterfeit perfection of wisdom by teaching [that the impermanence of form, etc., is to be interpreted as 
the destruction of form, etc.]” [AsP.tr.II 121~122 = AsP.tr. 41]), Kj.546c2f. 有比丘欲說般若波羅蜜，而説 
相似般若波羅蜜等。

\(^{19}\) AS.5715 = R.1131f. = AAA.298.23f. abhāvitakāyā abhāvitaśīlā abhāvitaicitāt abhāvita-prajñā 
edamākaññātā prajñāpārahipañnas (“[there will be some monks] whose bodies are undeveloped, whose moral 
conduct, thought and wisdom are undeveloped, who are stupid, dumb like sheep, without wisdom.” 
[AsP.tr.II 121 = AsP.tr. 41]) = Xz(I).784c27f. 不能善修身、戒、心、慧，智慧劣劣猶如牛羊, 
Tib.Pk.67a7~8 = D.63b5~6; ≠ Xz(II).879b9. 愚癡顛倒. Other versions (ZQ486a3, Zfn.518c20, Kj.546c2, 
Sh.605a11) as well as Lk lack parallels.

\(^{20}\) ‘學色無常，行色無常。作是曹學，行般若波羅蜜。痛極、生死，識常無常，行識無常。作 
是曹學，行般若波羅蜜。’ Cf. AS.5717f. = R.1134f. = AAA.299.1f. rūpavānāsā rūpāṇityat”ty 
upadeksyanti. evam “vedanā-samjñā-sanskārā vijnāna-vānāsā vijnānāṇityat”ty upadeksyanti. evam 
cāpadeksyanti “sa evam gāvayayisyati sa prajñāpāramitāyām cariṣya”ti. (“They will teach that ‘the 
impermanence of form is [to be interpreted as] the destruction of form.’ The same applies to feeling, 
perception, predispositions and consciousness. They will teach that ‘the impermanence of consciousness is 
[to be interpreted as] the destruction of consciousness.’ They also teach that ‘one, who strives in this 
manner, will practise the perfection of wisdom.’” [cf. AsP.tr.II 122 = AsP.tr. 41]). ZQ486a3f. 五陰無常 
學色無常; Zfn.518c22f. 學色之無常，令人於色求無常。作是行般若波羅蜜，作無常。學痛極、 
生死、識，於識求無常。作是行般若波羅蜜; Kj.546c4f. 色是無常。若如是求，是為行般若波羅 
蜜。受、想、行、識是無常。若如是求，是為行般若波羅蜜.
viñaño añicatā (5-17:)
_ evaṃ ca te uvadīśisāmīti yo evaṃ gamesīsāmīti so pra[ñaparamidad] + + +
 evaṃ copadekṣyantī ya evaṃ gaveśayisyantī sa prajñāpāramitāyāṁ carisyantī /

(5-18:) + + + [ga] p(ra)ñaparamidād padivamṇī[gaṇa]
iyam sā kauśika prajñāpāramitā - prativarṇikā veditavyā /

[ṇa vaṇa] kośiga [ruavi]ṇaśenā [ruaṇicada pa]
na khalu punah kauśika rūpavinaśo rūpāṇityatā draṣṭavyā /

(5-19:) + + + + .. [dana]samaṇasaṃ[kha]ro viñaño
- evaṃ vedanā-saṃjñā-saṃskārāḥ /

[ṇa ho vaṇa] kośiga viñaṇaviṇaśeṇa viñaṇaṇicada paśi (5-20:) + + +
nā khalu punah kauśika viṣṇāvaninaśo viṣṇāṇāṇityatā draṣṭavyā /

 + + evaṃ paśati praṇaparamidād pa[divaṇa]gae carati
saced evaṃ paśyati prajñāpāramitā-prativarṇikāyāṁ carati /

tasvā dahi kośiga yo prañapa (5-21:) + + +
tasmāt tarhi kauśika kulaputreṇā vā kuladuhitrā vā prajñāpāramitāyā
tasvā dahi kośiga yo prañapa (5-21:) + + +

.. (th)o uvadīśisāti
artha upadeśavyaḥ /

prajñāpāramitāyā artham upadiśan kulaputro vā kuladuhitā vā
tasvā dahi kośiga yo prañapa (5-21:) + + +

ayaṃ te[ṇa bah]odaro puño prasaviśati
bahutaram puṇyam prasavet //
One (should) learn that (consciousness) is impermanent and practise (the idea) that consciousness is impermanent.
To learn thus is to practise the *Prajñāpāramitā*.

This is, O Kauśika, a trifling *Prajñāpāramitā*.”

The Buddha said:

“One, who practises the *Prajñāpāramitā*,21 does not view that destroyed form is impermanent,22 does not view that destroyed feeling, conception, life and consciousness are impermanent.

For what reason? Because of (their) non-existence23.

One should, O Kauśika, learn by means of the wisdom of the *Prajñāpāramitā*24.

One’s merit will be much greater.”


22. 不壞色無常視：“One does not view that destroyed form is impermanent.” The order of words partially parallels that of the Sanskrit version, which makes the syntax of the Chinese sentence unusual. Cf. AS.57.20 = R.113.8f. = AAA.299.21f. *na khalu puṇaḥ Kauśika! rūpaviniśo rūpāniṣyata draṣṭavyā (“But on the contrary, one should not view the impermanence of form, etc., as the destruction of form, etc.” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a5. 不壞五陰無常視; Zfn.518c25f. 其人作壞色行, 求色無常<視>; Kj.546c7f. 不壞色故觀色無常.

23. 何以故？本無故：= ZQ.486a5f.; ≠ AS.57.21f. = R.113.10f. = AAA.299.23f. saced evam paśyati prajñāpāramitāprativarṇikāyām carati (“For to view things in that way means to course in the counterfeit perfection of wisdom.” [AsP.tr.II 122 = AsP.tr. 41]); = Kj.546c9. [不]作如是觀者，是名行相似般若波羅蜜, Xz(I).785a7f., Sh.605a16f., Tib.Pk.67b4 = D.64a2. Other versions, namely Zfn (518c27) and Xz(II) (879b19; cf. 879b16f.) lack parallels.

24. 拘翼！般若波羅蜜當點慧學：= ZQ.486a6. 如斯當為善明之學; ≠ AS.57.22f. = R.113.11f. = AAA.299.24f. tasmāt tarhi Kauśika! kulaṇuṭeṇa vā kulaṇuṭhitrā vā prajñāpāramitāyā artha upadeśayāḥ (“For that reason, Kausika, should one expound the meaning of the perfection of wisdom.” [AsP.tr.II 122 = AsP.tr. 41]), Zfn.518c27f. 其作是行者，若有所慧，當持般若波羅蜜為解之, Kj.546c10. 以是因緣故，菩薩說般若波羅蜜義.
puṇavaro kośīga ko[i]. .
punar aparāṃ kauśika

(5-22:) + + + + + + + [da]\(^{25}\) vi ye jambudive satva te sarve
yāvanto jambūdvīpe sattvāḥ tān sarvān

*kaścid eva kulaputro vā kuladuhitā vā*

sadavatiphale p(r)adiṭhavea
srotāpattiphale pratiṣṭhāpayet /

[ta k](i) [mañās](i) (5-23:) + + + + + (p)[ut](r)o vi
tat kiṃ manyase kauśika api nu sa kulaputro vā kuladuhitā vā
tatonidānaṃ

[ba]hu puño prasavea
bahu puṇyaṃ prasavet

    aha bahu bhaṃte bhagava
śakra āha bahu bhagavan bahu sugata

\(^{25}\) Restore to koideva kulaputro va kuladhida vi ya-, in a transposed sequence compared to AS.
Moreover, O Kauśika,

if a good man or a good woman makes the people in Jambūdīpā all attain the Path of srotāpānna, is their merit much, O Kauśika?"

Śakra devendra said: “Very much, very much, O Lord!”

26. <復次，拘翼！……皆從彼若波羅蜜中出生故。> : Probably, these sentences were omitted due to haplography. They are reconstructed on the basis of the stereotyped repetitions in the same text. Cf. AS.57.25~58.8 = R.113.14~114.14 = AAA.300.7~301.5. “punar aparāṃ Kauśika! yāvante Jambūdīpāṃ saitvāṃ tān sarvān kaścid eva kulaputraḥ kvaladuhitāḥḥ vā srotāpāṭṭhitaḥ pratiṣṭhāpyaḥ. tat kim manṣye Kauśika! api na su kulaśuṭṭhaḥ vā kulaśuṭṭhitaḥ vā tataṁdānām bahupunyāṃ praveṣitāḥ?” Śakra āha “bahu bhagavān! bahu sugataḥ” bhagavān āha “atah khalu punah sa Kauśika! kulaśuṭṭhaḥ vā kulaśuṭṭhitaḥ vā bahutaraṃ pūṇyaṃ praveṣitēḥ ya imāṃ prajñāpāramitaṃ antasaḥ pustakaṃ pustakagatāṃ api kṛtvā … (AS.57.31 = R.114.2 = AAA.300.19) dadvād antaśa likhanāyāpi vācānāyāpy akilāśītyaṃ sampādāvyātyat… (AS.58.5 = R.114.10 = AAA.301.1) evaṃ ca vācaṃ bhāṣeta etesāṃ eva tvam kulaśuṭṭhaḥ dharmāṃ lābhī bhava yad uta prajñāpāramitaṃ pratisaṃyaktānām iti (AS.58.6 = R.114.12 = AAA.301.3) avam eva Kauśika! tataḥ purvakāt kulaśuṭṭhataḥ kulaśuṭṭhitaḥḥ vā sakāśād bahutaraṃ pūṇyaṃ praveṣitēḥ tat kasya hetoh? ato hi Kauśika! srotāpāṭṭhalaṃ prabhāvyaḥ.” (“And that merit would be greater than if one were to establish beings in any number of world systems in the fruit of a Streamwinner.” [AsP.tr.lI 122 = AsP.tr. 41]); ZQ.486a6f. 復次一天下人皆令得満港、(頻來、不邇、應儀、禄一覺道,)皆令成就; Zfn.518c28~519a5. “復次，拘翼！故聞浮利人，若善男子善女人。皆令得須陀洹道。云何，拘翼！其福寧多不？” 釋提桓因言：“甚多，甚多。天中天！”佛言：“不如善男子、善女人善諦若波羅蜜，持經卷與人，使書之，教令學，若為人讀。其福倍益甚多。何以故？須陀洹道者，皆從彼若波羅蜜出。…”; Kj.546c11~17. 復次，拘尸迦！若有善男子、善女人善諦若波羅蜜，持經卷與人，使書之，教令學，若為人讀。其福極甚多。何以故？須陀洹道者，皆從彼若波羅蜜出。…” As everywhere else, the word “sugata” (AS.57.27 = R.113.18 = AAA.300.12), the sentences “abhisraḍḍhadhad abhisraḍḍhadhate avakalpayat…. samutpaḍdatabodhicitiṇyā bodhisaptvāpadyāśayaḥ (AS.57.29~31 = R.113.21~114.2 = AAA.300.15~19) and “udyukto ‘mum grāhaviṣyati … yad uta bhūtakotiṣṭhakhaṁ antāyam iti” have no parallels in ZQ(486a8a), Zfn(519a2~3) and Kj(546c13~15). The sentence “evam ca vācaṃ bhāṣeta etesāṃ eva tvam kulaśuṭṭhaḥ dharmāṃ lābhī bhava yad uta prajñāpāramitaṃ pratisaṃyaktānām iti” (AS.58.5~6 = R.114.10~12 = AAA.301.1~3) has no parallels in either ZQ or Zfn.
bhagavān āha

ado  kośiga so ku (5-24:) + + + + + + vi ba[hul]daro puño
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram puṇyaṃ

prasaviśati yo praṇaparamidae postao
prasavet ya imaṃ prajñāpāramitām antaśaḥ pustakagatām

api kṛtvā abhiśraddhad abhiśraddhāte avakalpayann avakalpayate adhimuñcann
adhimuñcate prasannacittah prasannacittāya adhyāśayasampanno ’dhyāśayasampannāya
bodhāya cittam utpādyā samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt

parasa likhaṇa
antaśo likhanāyāpi
vācanaṇāyāpi akiśāsitayā sampādayisyati udyukto ’muṃ grāhayisyati samdarśayisyati
samādāpayisyati samuttejayisyati samprahārasyisyati vācā nesāyati vināyisyati anunyesāyati
artham asyā asmāi sampraṅkāśayisyati
evaṃ cāsyā cittam viśodhayisyati nirvicikitsam karisyati
evaṃ caivaṃ vācaṃ bhāṣeta eteṣām eva tvaṃ kulaputra asminn eva bodhisattvamārga śikṣasva
atra hi tvaṃ śikṣamānaḥ caraḥ vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksambodhim
abhisaṃbhotyasa abhisambudhya ca aparimitāṃ satvadhātum anuttare upadhisamkṣaye
’bhivināyasya yad uta bhūtakoṭiprabhāvānatāyām iti /

(5-25:) + + + + yeva tua dhāṃ[ma]ṇa labhi bhohi
evaṃ ca vācaṃ bhāṣeta eteṣām eva tvaṃ kulaputra dharmāṇāṃ labhī bhava

yam ida _ _ praṇaparamida padisamyutena
yad uta prajñāpāramitā pratisamvyuktānām iti /

ayam eva kauśika tataḥ paurvakāt kulaputrataḥ kulaḍuhītraḥ vā sakāśād
bahutaram puṇyaṃ prasavet /

ta kīsa he +
tat kasya hetoḥ

(5-26:) + + + + [ga] sodavatiphale prabhaviati ◊
ato hi kauśika srotaśpattiphalam prabhāvyate //

tīṭhādu ho vaṇa ko[śiga ya]ṃ jambudīvo
tīṭhātuḥ khalu punaḥ kauśika jāmbūdvīpakān

sarvasattvān srotaśpattiphalo pratiśtāpya puṇyābhisaṃskāraḥ
The Buddha said:
“It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā, gives its scriptural scrolls
to other people,

makes them copy or study it, recites it for them.

Their merit is much greater.

For what reason?

Because the Path of srotāpañnas originates from the Prajñāpāramitā.>

Moreover, O Kauśika, leave aside (not to mention, let alone) (people) in Jambūdvīpa,
ya[vato?] .. (5-27:) ++ + + (ma)hasahamsa lo __ gadhade satva
yāvantah kauśika cāturmahādvipake lokadhātava sattvāh

tē koideva sodavatiphale pratiṣṭhāpayet //
(5-28:) [t?]i kośiga avi ṇu so bahu puño prasavea

aha bahu bhaṁte bhagava

ado kośiga so [śa?] (5-29:) ++ + + [ge vi?] [bahudar]o puño prasaviṣati yo
praṇaparamidae postao para[sa likha .. ].....

tiṣṭhātu khalu punah kauśika cāturmahādvipake lokadhātava sarvasattvān srotaāpattiphale
pratiṣṭhāpaya. punyābhisamskārah yāvantah kauśika sāhasre cūlike lokadhātava sattvāh tān
api sarvān kaścid eva kulaputro vā kuladuhitā vā srotaāpattiphale pratiṣṭhāpayet /

tiṣṭhātu khalu punah kauśika sāhasre cūlike lokadhātava sarvasattvān srotaāpattiphale
pratiṣṭhāpaya punyābhisamskārah yāvantah kauśika dvisāhasre madhyame lokadhātava
sattvāh tān api sarvān kaścid eva kulaputro vā kuladuhitā vā srotaāpattiphale
pratiṣṭhāpayet /

(5-30:) ++ + + + + [kośiga] trisahamsamahasahamsa [l]o[gadhad]u

tiṣṭhātu khalu punah kauśika trisāhasra- mahāsāhasre lokadhātava

sarvasattvān srotaāpattiphale pratiṣṭhāpaya punyābhisamskārah

yavada kośiga gaganati valiṣa (5-31:) ++ +27
yāvantah kauśika gangānadi vālukopameṣu trisāhasramahāsāhasreṣu

++ + .u satva te koideva
lokadhātuṣu sattvāh tān api sarvān kaścid eva kulaputro vā kuladuhitā vā

sodavatiphale pratiṣṭhāvea ta ki māṃnasi kośiga
srotaāpattiphale pratiṣṭhāpayet / tat kim manyase kauśika

avi ṇu (5-32:) ++ + + + + [ñ]o prasavea
api nu sa kulaputro vā kuladuhitā vā tatonidānāṃ bahu puṇyaṃ prasavet

27. Cf. the Brāhma ms (Sander 2000b: 9, 38) -vālikāsāmām /-vālikāsamām kalpaṃ tiṣṭata/tiṣṭamto.
if a good man or a good woman makes (the people) in the triple-thousand great worlds

(up to) the people in the buddha-worlds (innumerable as) the sands on the riversides of the Ganges

attain the Path of srotaāpannas, is their merit much, O Kauśika?"

28. AS.58.10~19 = R.114.16~115.7 = AAA.301.8~21. yāvantaḥ Kauśika! cāturmahādvipaṃ lokadhītau sattvāḥ ... tiṣṭhatu khalu punaḥ Kauśika! dvisahasre madhyame lokadhītau sarvasattvān srotaāpattiphale pratiṣṭhāpya punyābhīsaṃskāraḥ = Tib.Pk.68a8~b5 = D.64b5~65a2; ≈ Xz(I).785c1~11; ≈ Sh.605b11~12. 假使若滿四大洲，若滿小千世界，若滿中千世界. Other versions (ZQ.486a8, Zfn.519a5, Kj.546c18, Xz[II].879b24) as well as Lk lack parallels.
aha  baho bhāṁte bhagava
śakra āha  bahu  bhagavan bahu sugata //

bhagavān āha

ado  kośiga so kulaputro va kuladhitva vi ba (5-33:) + + +
ataḥ khalu punaḥ sa kauśika  kulaputro vā kuladuhitā vā bahutaraṃ

+ ūṇa prasaviśati yo  praṇaparamidae  postao
puṇyaṃ prasavet  ya imāṁ prajñāpāramitāṁ antasaḥ pustakagatāṁ

api kṛtvā abhiśraddhad abhiśraddhadhe avakalpayann avakalpayate adhimuñcann
adhimuñcate prasannacittāḥ prasannacittāya adhyāśayasampannayo `dhyāśayasampannāya
bodhāya cittam utpādyā samutpāditabodhicittāya bodhisattvāya adhyāśayena dadyāt

parasa likhita  [daeā]29
antaśo likhanāyāpi

vācanāyāpi akilāsitayā  sampādayisyati  udyukto `muṇ grāhāisyati samdārsavisyati
samādāpayisyati samuttējayisyati samprahārsavisyati vācā nesāyati vinesāyati anunesāyati
artham asyā asmāi sampākāśavisyati evaṃ cāsyā cīttaṃ viśodhayisyati nirvicikitsaṃ
kariṣyati evaṃ cainaṃ vaksyati ehi tvam kulaputra asmin eva bodhisattvamārge śikṣasva /
atra hi tvam śikṣamāṇaḥ caran vyāyacchamāṇaḥ kṣipram evānuttarāṃ samyaksambodhim
abhisambhotsyase / abhisambudhyā ca aparimitaṃ sattvadātum anuttare
upadhisamkṣaye `bhivinēṣyasi yad uta bhūtakoṭiprabhāvanatāyāṃ iti / evaṃ ca vācaṃ
bhāṣeta

[etaṣa ye?] (5-34:) + + +  [la]bhī bhohi
etēśām api tvam kulaputra dharmāṇāṁ lābhī  bhava

yam idam  praṇaparamida padisamyuṭeṇa
yad uta prajñāpāramitā pratisamyuktānāṁ iti /

29. Cf. praṇaparamida likhita daeati in 5-49.
Śakra devendra said: “Very much, very much, O Lord! - (AS)³⁰”

The Buddha said:

“It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā, - (AS)³¹

gives its scriptural scrolls to other people, makes them copy or study it, recites it for them.

-(AS)³²-

(AS)³³

³⁰ AS.58.25 = R.115.16 = AAA.302.3. sugata = Xz(I).785c18. 善逝 (= Xz[II].879b27), Tib.Pk.69a1 = D.65a5. Other versions (ZQ.486a9, Zfn.519a8, Kj.546c21, Sh.605b17) as well as Lk lack parallels.

³¹ AS.58.27~29 = R.115.19~22 = AAA.302.6~10. abhiśraddhad abhiśraddadhate ... samutpāditabodhicittāya bodhisattvāyādyāhyāśayaṇa = Xz(I).785c19~21, Sh.605b19~20, Tib.Pk.69a2~4 = D.65a6~7. The older versions (Lk.437a24, ZQ.486a9, Zfn.519a8, Kj.546c22, Xz[II].879b29) lack parallels.

³² AS.58.30~59.3 = R.116.1~8 = AAA.302.11~20. udyukto 'muḥ grāhayiṣyati samdarṣayiṣyati ... yad uta bhūtakoṭiprabhāvanatāyāṃ iti = Xz(I).785c21~25, Sh.605b22~27, Tib.Pk.69a4~8 = D.65b1~4. The older versions lack parallels.

³³ AS.59.3~5 = R.116.8~10 = AAA.302.20~22. evaṃ ca vācaṃ bhāṣeta ‘eteṣāṃ eva tvām kulaputra! dharmānāṃ lābhi bhava yad uta prajñāpāramitāpratisamyaktaṇāṃ” = Tib.Pk.69a8 = D.65b4; = Kj.546c23. 作是言：‘汝當得是應般若波羅蜜功德。’ = Xz[II].879b29~c1. Other versions (ZQ.486a9, Zfn.519a9, Xz[I].785c25, Sh.605b27) as well as Lk lack parallels.
ayam eva kauśika tātāh purvavatāh kulaṃputrātāh kulaḥdhiṁṭe vā sakāśād bahutaraṁ puṇyaṁ prasavet /

tat kasya hetoh

ato hi kauśika srotaṭāpaṭṭipahām prabhāvyate //

punar aparām kauśika

yohi kacscid eva kulaṇputro vā kulaṇduhitā vā yāvantō jambūdvīpe sattvāḥ tān sarvān sakrdāgāmipahale pratiṣṭhāpayet /

tat kim manyasā kauśika

api nu sa kulaṇputro vā kulaṇduhitā vā tatoṇidānaṁ bahu puṇyaṁ prasavet

śakra āha bahu bhagavān bahu sugata /

bhagavān āha

atāḥ khalu pūnāḥ sa kauśika kulaṇputro vā kulaṇduhitā vā bahutaram puṇyaṁ prasavet ya imām prajñāpāramitāṁ antasaḥ pustakagatām api kṛtvā

abhīṣraddadhadh abhīṣraddadhate avakalpayann avakalpayate adhimuṇcann adhimuṇcate

prasannacittatāḥ prasannacittāya adhyāsasampannāvāhādyāsasampannāva bodhāya
cittam upādya samutpādatobdhicittāya bodhiṣṭvādhyāsasyena dadyāt antaśō

likhanāyāī vācānāyāi akilāsitāya sampādayisyaṭi udvukto 'muṇ grāhāisyati samāndasayisyati samundteṣayisyati sampraḥarsayisyati vācā nesyaṭi

vīnesyaṭi annesyaṭi artham asyā asmai samprakāśayisyati evaṃ cāsya cittāṃ

vīṣodhāisyatā nirvīcikitsam

kariṣyaṭi evam cānāṃ vaksiṣṭi ehi tvam kulaṇputra asmin evabodhisattvamārge śikṣāsava /

atra hi tvam śikṣāmaṇaś caran vyāyacchamānaḥ ksipram evānuttāraṁ savyakṣamodbhim

abhisamābhotsyaye / abhisamābhudhya ca aparimitāṁ sattvadhātum amattare

upadhisamākṣaye 'bhiṣvīnesyaṛi yad uta bhūtakotiprabhāvanatāyāṁ iti /

evan ca vācāṃ bhāṣeta eteśāṁ eva tvam kulaṇputra dharmānāṁś lābhī bhava

yad uta prajñāpāramitāpratisamyuktānāṁ iti /

ayam eva kauśika tataḥ purvavatāh kulaṃputrātāh kulaḥdhiṁṭe vā sakāśād bahutaram puṇyaṁ prasavet /


tat kasya hetoh

ato hi kauśika sakrdāgāmipahām prabhāvyate //

tiṣṭhatu khalu pūnaḥ kauśika jambūdvipaṭkān sarvasattvān sakrdāgāmipahale pratiṣṭhāpya puṇyābhishāmśkāraḥ yāvantāḥ kauśika cāturmahādvipaṭke lokadhātāu sattvāḥ
tān api sarvān kaścid eva kulaṇputro vā kulaṇduhitā vā sakrdāgāmipahale pratiṣṭhāpayet /

tiṣṭhatu khalu pūnaḥ kauśika cāturmahādvipaṭke lokadhātāu sarvasattvān sakrdāgāmipahale pratiṣṭhāpya puṇyābhishāmśkāraḥ yāvantāḥ kauśika sāhasre cūlike lokaḥdhātāu sattvāḥ tān api sarvān kaścidaṇe kulaṇputro vā kulaṇduhitā vā sakrdāgāmipahale pratiṣṭhāpayet /

tiṣṭhatu khalu pūnaḥ kauśika sāhasre cūlike lokadhātāu sarvasattvān sakrdāgāmipahale pratiṣṭhāpya puṇyābhishāmśkāraḥ yāvantāḥ kauśika dvisāhasre madhyame lokadhātāu

sattvāḥ tān api sarvān kaścidaṇe kulaṇputro vā kulaṇduhitā vā sakrdāgāmipahale pratiṣṭhāpayet /
Their merit is much greater. For what reason?

Because the Path of srotañpannas originates from the Prajñāpāramitā.

Moreover, O Kauśika, if a good man or a good woman makes people in Jambūdvīpa attain (the states of) sakkāgāmins,
tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātāu sarvasattvān
sakṛdāgāmiphalo pratiṣṭhāpya punyābhisaṃskāraḥ yāvantah kauśika
trisāhasramahāsāhasre lokadhātāu sattvāḥ tān api sarvān kaścid eva kulaputro vā
kuladuhitā vā sakṛdāgāmiphalo pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātāu sarvasattvān
sakṛdāgāmiphalo pratiṣṭhāpya punyābhisaṃskāraḥ yāvantah kauśika
gangānadi-vālukopaneśu trisāhasramahāsāhaśasreṣu lokadhātusu sattvāḥ tān api sarvān
daśa rākṣasrājāṃ prajñānta bhavādhyāyāṃ pratiṣṭhāpayet /
niḥśiṣṭām antaḥ prajñāpāramitām antasah pustakagatām api kṛtvā abhiśradaddhad abhiśraddadhate
avakalpayann avakalpayate adhimuṇcann adhimuṇicche prasannacittatāḥ prasannacittāyā
adhyāśayasampannāno 'dhyāśayasampannāno bodhāya cittaṃ utpādyā
samutpāditadhibhācittāya bodhisattvāya adhyāśayena dadāyāntaśā likhanāyāpi
vācanyāyāpi akilāsītāyā sampādayisyate udyukto 'muṇ grāhavyisyati samārthasyisyati
samādāpayisyati sammittejāyisyati samprahārasyisyati vācā nēṣyati vinayāsyati
arthaṃ asayā asmiṃ samprakāsāsyisyati evaṃ cāsyā cittaṃ viśodhavyisyati nirvicikitsāṃ
kariṣyati evaṃ cāniṃ vakṣyati evaṃ tvaṃ kulaputra asminn eva bodhisattvaṁ śrigāṛke śrīṣasva /
atra hi tvaṃ śiṣkā samānaśi caran vyāyacchamānaḥ kṣipram evānuttaraṃ samyaksambodhim
abhisaṃbhotsaye / abhisambudhya ca aparimitaṃ sattvadātāṃ anuttare
upadhisāṃkṣaye 'bhivinasyāt yad uta bhūtakotiprabhāvanatāyāṃ iti /
evaṃ ca vācaṃ haṃsaṃ eteṣām eva tvaṃ kulaputra dharmaṃ naśāḥ labhī bhava
yad uta prajñāpāramitāpratisamyuktānāṃ iti /
ayam eva kauśika taṭah paurvakat kuluputraḥ kuladuhitro vā sakāśād bahutaram
punyāṃ prasavat /
tat kasya hetoḥ
ato hi kauśika sakṛdāgāmipalamaḥ prabhāvyate //
punar aparamer kauśika
yo hi kaścid eva kulaputro vā kuladuhitā vā yāvanto jambūdvīpe sattvāḥ tān sarvān
anāgāmiphalo pratiṣṭhāpayet /
niḥśiṣṭām manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tatoniṇānāṃ bahu punyaṃ prasavat śakra aha bahu
bhagavan bahu sugata //
bhagavān aha

ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram punyaṃ prasavat ya
imāṃ prajñāpāramitāṁ antasah pustakagatām api kṛtvā abhiśradaddhad abhiśraddadhate
avakalpayann avakalpayate adhimuṇcchān adhimuṇicche prasannacittaḥ prasannacittāyā
adhyāśayasampannāno 'dhyāśayasampannāno bodhāya cittaṃ utpādyā
anāgāmins,
samatpāditabodhicittāya bodhisattvāya adhyāsavyena dadyāt antaśo likhanāyāpi vācancāyāpi akilāsītāya sampādayiya udyukto ‘muṃ grāhayisyati samdarśayisyati samādāpayaśyati samuttejayisyati sampraharṣayisyati vācā neṣyati vīnesyati anuneyisyati artham asyā asmai samprakāsāyisyati evam cāṣya cittam viśodhayisyati nirvīcikitsām kariṣyati eva cānāṃ vakyāti ehi tvaṃ kulaṃtara asmin eva bodhisattvamārge śikṣasva / atra hi tvam śikṣamānaś canar vyāyacchamānaḥ kṣipram evānuttaraṃ samyakṣambodhīm abhisambhotsyase / abhisambudhya ca aparamītam sattvadhātum amuttaṃ upsethisāṅkṣaye ‘bhivinyasāyād uta bhūtakoti prabhāvamanāyām iti / evam ca vācāṃ bhāṣeta eteṣām evaṃ tvāṃ kulaṃ kulaṃtara dharmānāṃ lābhī bhava yaḥ uta prajñāpāramitāpratītiṣṭhakāyāṃ iti / ayam eva tato bhutaraṃ punyaṃ prasavēt /

tat kasya heto? ato hi kausika anāgāmipalāhama pārhāvyate /

tiṣṭhato khalu punāḥ kausika jāmbiḍdīvīpakān sarvasattvān anāgāmipallāphale pratiṣṭhāpya punyābhīsāṃskaṇārah yāvantaḥ kausika cāturme hādiḍvīpake lokadhātāu sattvāḥ tān api sarvān kaścid eva kulaṃtara vā kulaṃtṛhitā vā anāgāmipallāphale pratiṣṭhāpyayet / tiṣṭhato khalu punāḥ kausika cāturme hādiḍvīpake lokadhātāu sarvasattvān anāgāmipallāphale pratiṣṭhāpya punyābhīsāṃskaṇārah yāvantaḥ kausika sāhasre cālike lokadhātāu sattvāḥ tān api sarvān kaścid eva kulaṃtara vā kulaṃtṛhitā vā anāgāmipallāphale pratiṣṭhāpyayet /

tiṣṭhato khalu punāḥ kausika dvisāhasre madhyame lokadhātāu sarvasattvān anāgāmipallāphale pratiṣṭhāpya punyābhīsāṃskaṇārah yāvantaḥ kausika dvisāhasre madhyame lokadhātāu sattvāḥ tān api sarvān kaścid eva kulaṃtara vā kulaṃtṛhitā vā anāgāmipallāphale pratiṣṭhāpyayet /

tiṣṭhato khalu punāḥ kausika trisāhasramahāsāhasre lokadhātāu sattvāḥ tān api sarvān kaścid eva kulaṃtara vā kulaṃtṛhitā vā anāgāmipallāphale pratiṣṭhāpyayet /

tiṣṭhato khalu punāḥ kausika trisāhasramahāsāhasre lokadhātāu sarvasattvān anāgāmipallāphale pratiṣṭhāpya punyābhīsāṃskaṇārah yāvantaḥ kausika gangānadhīvālūkopamēṣu trisāhasramahāsāhasresu lokadhātāsu sattvāḥ tān api sarvān kaścid eva kulaṃtara vā kulaṃtṛhitā vā anāgāmipallāphale pratiṣṭhāpyayet/ tat kim manye kausika

api na sa kulaṃtara vā kulaṃtṛhitā vā tatonidānaṃ bahu punyaṃ prasavet? sakrā āha bahu bhagavan bahu sugata //

bhagavan āha

tat khalu punah sa kausika kulaṃtara vā kulaṃtṛhitā vā tatonidānam bahutaraṃ punyaṃ prasavet ya itmaṃ prajñāpāramitāṃ antaśaṃ pustakagatām api krtvā abhīṣraddhadad abhīṣraddhadate avakalpayaya avakalpayaya adhimuncaṃ adhimuncaṃte prasannacaktaṃ prasannacaktaṃ adhyāṣayasampanno ‘dhyāṣayasampannāya bodhāya cītām utpādyā samutpādabodhicittāya bodhīsattvāya adhyāṣayena dados antaśo likhanāyāpi vācancāyāpi akilāsītāya sampādayisi ayet udyukto ‘muṃ grāhāisyati samādarśayisyati samādāpayaśyati samuttejayisyati sampraharṣayisyati vācā neṣyati vīnesyati anuneyisyati artham asyā asmai samprakāsaśayisyati evam cāṣya cītāṃ viśodhayisyati
nirvicikitsaṁ kariṣyati evaṁ caivaṁ vākṣyati evaḥ tvaṁ kulaṇaṭra asminn eva
dodhisattvamārga śīkṣasva/
atra hi tvam śīkṣaṁaṇaś ca rāna vāyacchāmānaḥ kṣipram evanuṭṭarāṁ
samyaṅkeśeśe / abhisambhodheśa ca aparimitam sattvadhiṁ anuttare
upadhiṣaṃkṣaye 'bhivineśyasi yad uta bhūtakoṭiprabhāvavatāyāṁ iti /
evaḥ ca vācaṁ bhāṣeta eteṣāṁ eva tvam kulaṇaṭra dharmāṇaṁ lābhī bhava
yad uta praṇāpāramitāpratisaṃyuktāṇāṁ iti /
aṁya eva tato bahutaraṁ puṇyaṁ prasavet /
tat kasya hetoḥ ? ato hi kauśika anāgāmithaleṣu prabhāvyate //

punar aparāṇa kauśika
  yo hi kaścid eva kulaṇaṭra vā kuladuhitā vā yāvanto jāmbūdvīpe
sattvāḥ tān api sarvān
arhattve pratiṣṭhāpayet /
tat kim manyaś kauśika
api nū sa kulaṇaṭra vā kuladuhitā vā tatoniḍānaṁ bahu puṇyaṁ
prasavet ?
śakra āha bahu bhagavana bahu sugaṭa /

bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaṇaṭra vā kuladuhitā vā bahutaraṁ
puṇyaṁ prasavet ya
imāṁ praṇāgārāmitaṁ antaśaṁ pustakagātaṁ api kṛtvā
abhīśraddhaddhāḥ abhīśraddhaddhate
avakalpayann avakalpayate adhimuṅcānaṁ adhimuṅcāte
prasannacittāṇi prasannacittāṇi
adhyāśayeṣaṃpanno 'dhyāśayeṣaṃpanno
bodhāya cīttām upāya
samutpāditabodhicittāyā bodhisattvāya
adhyāśayeṇa dadyāṁ antaśo likhanāyāpi
vācanaṁ pyāpi akilāṣītyā sangādaiśyati utdyukto
'muṇ gṛhāisyati saṁḍarṣaṣyaśyaṁ
saṁdāpaśyaśyaṁ saṁputejaśyaśyaṁ saṁprahāraṣyaśyaṁ
vāccā nēṣyaṁ vīśyaṁ anunēṣyaṁ
artham asyā asmāi saṁprakāśaṣyaśyaṁ evaṁ cāsva
ścāya cīttām viśodhāisyati nirvicikitsaṁ
carṣyati evaṁ caivaṁ vākṣyati evaḥ tvaṁ kulaṇaṭra asminn eva
bodhisattvamārga śīkṣasva.
atra hi tvam śīkṣaṁaṇaś ca rāna vāyacchāmānaḥ kṣipram evanuṭṭaraṁ
samyaṅkeśeśe / abhisambhodhāya ca aparimitam sattvadhiṁ anuttare
upadhiṣaṃkṣaye 'bhivineśyasi yad uta bhūtakoṭiprabhāvavatāyāṁ iti /
or arhants, and make them accomplish (their aims), is their merit much, O Kauśika?"

Śakra devendra said: “Very much, very much, (437b) O Lord! - (AS)\(^{35}\)

The Buddha said: “It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā,
-(AS)\(^{36}\)
gives its scriptural scrolls to other people, makes them copy or study it, recites it for them.
-(AS)\(^{37}\)

\(^{35}\) AS.62.3 = R.122.7 = AAA.309.5. sugata = Xz(I).785c18. 善逝 (= Xz[II].879b27), Tib.Pk.73a2 = D.69a2. bde bar gshegs pa. Other versions (ZQ.486a9, Zfn.519a13, Kj.546c28, Sh.606b17) as well as Lk lack parallels.

\(^{36}\) AS.62.5~7 = R.122.10~13 = AAA.309.8~12. abhiśraddadhay abhiśraddhate ... samutpaditabodhicittaya bodhisattvādyādhīṣhayena = Xz(I).785c19~21, Sh.606b18~20, Tib.Pk.73a3~5 = D.69a3~4. The older versions (Lk.437b2, ZQ.486a9, Zfn.519a14, Kj.546c29, Xz[II].879b29) lack parallels.

\(^{37}\) AS.62.8~14 = R.122.14~21 = AAA.309.13~22. udyakto 'num grāhāyisyati samdarṣayisyati ... yad uta bhūtakotiprabhāvanatāyām iti= Xz(I).785c21~25, Sh.606b21~27, Tib.Pk.73a5~b1 = D.69a5~7. The older versions lack parallels.
evan ca vacan bhāṣeta etesām eva tvaṃ kulaputra dharmānāṃ labhī bhava
yad uta prajñāpāramitāpratisamnyuktānām iti / ayam eva tato bahutaram punyaṃ prasavet /
tat kasya hetoḥ
ato hi kauśika arhatvam prabhāvyate /

evan cāsyā utsāhaṃ vardhayisyati
yathā yathā hi tvam kulaputra prajñāpāramitāyāṃ śikṣisyā
tathā tathā tvam anupūrvaṇa buddhadharmānāṃ labhī bhaviṣyasi
āsannaś ca bhaviṣyasy anuttarāyāḥ samyaksambodeḥ /
aтра hi tvam śikṣāyāṃ śikṣamānaś ca ran vyācacchamaṇāḥ
srotāppattiphalāṃ prabhāvyayiṣyasi sakṛdāgāmiphalāṃ prabhāvyayiṣyasi anāgāmiphalāṃ
prabhāvyaiṣyasi arhattvam prabhāvyaiṣyasi pratyekabuddhatvam prabhāvyaiṣyasi
samyaksambuddhatvam prabhāvyaiṣyasyāti/

tiṣṭhatu khalu punaḥ kauśika jāṁbūdvipakaṅ sarvasattvān arhattve pratiṣṭhāpya
punyābhisaṃskāraḥ yavantāḥ kauśika cāturmahādvipake lokadhātau sattvāḥ tāni api
sarvān kaścīt eva kulaputo vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika cāturmahādvipake lokadhātau sarvasattvān arhattve
pratiṣṭhāpya punyābhisaṃskāraḥ yavantāḥ kauśika sāhasre cālike lokadhātau sattvāḥ tāni api
sarvān kaścīt eva kulaputo vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika sāhasre cālike lokadhātau sarvasattvān arhattve
pratiṣṭhāpya punyābhisaṃskāraḥ yavantāḥ kauśika dvisāhasre madhyame lokadhātau
sattvāḥ tāni api sarvān kaścīt eva kulaputo vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātau sarvasattvān arhattve
pratiṣṭhāpya punyābhisaṃskāraḥ yavantāḥ kauśika trisāhasramahāsaharṣe lokadhātav
sattvāḥ tāni api sarvān kaścīt eva kulaputo vā kuladuhitā vā arhattve pratiṣṭhāpayet /

tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsaharṣe lokadhātav sarvasattvān arhattve
pratiṣṭhāpya punyābhisaṃskāraḥ yavantāḥ kauśika gangānadīvālu-kopameṣu
trisāhasramahāsaharṣe lokadhātavu sattvāḥ tāni api sarvān kaścīt eva kulaputo vā
kuladuhitā vā arhattve pratiṣṭhāpayet
tat kim manyate kauśika
api nu sa kulaputo vā kuladuhitā vā tatonidānāṃ bahu punyaṃ prasavet
śakra āhā bahu bhagavan bahu sugata /
saṁkhyaḥ api bhagavam tasya punyaskandhasya na sukara kartum /
 gaṇanā pi upamā pi aupaṇyama pi upanisā pi upaniśada pi bhagavams tasya
punyaskandhasya na sukara kartum //
-(AS)$^{38}$

$^{38}$ AS.62.14~15 = R.122.21~22 = AAA.309.22~25. evaḥ ca vācaḥ bhāseta 'eteśāṃ eva kulaputra! dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣāṃ aṣṭādaśa dhūmāraḥ ca bhāsaṃ ca. dharmānāṃ lābhī bhava ca uṣṇīṣা঳ः aṣṭādaśa dhūmाः ca bhासाः ca. dharmाः lाभी भवाः यद uta prajñāpāramitāpratisamyuktānām’ = Tib.Pk.73b1 = D.69a7~b1; = Kj.547a1f. 作是言：“汝當得是應般若波羅蜜功德。” = Xz(II).879b29~c1. Other versions as well as Lk lack parallels.
bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputo vā kuladuhitā vā bahutaraṃ puṇyaṃ prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśṛaddhadad abhiśṛaddhadhate
avakalpayann avakalpayate adhimaṇḍiccaṃ adhimuṇicate prasannacittāḥ prasannacittāyā
adhīyāṣyasampannno ’dhyāṣyasampannāyi bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāṣayena dadyāt antaśo likhanāyāpi
vācanaṇāyāpi akilāsitayā sampādāsyayā udyukto ’muṃ grāhayisyati samādāpayisyāti
samuttejayisyati sampraharṣayisyati vācā nesyaṃ vinēṣyaṃ anunesyaṃ artham asyā asmai
samprakāśayisyati evaṃ cāśya cittam viśodhayisyati nirivicikitsāṃ kariṣyaṃ evaṃ ca ināṃ
vakṣyati ehi tvam kulaputra asmin eva bodhisattvamārge śikṣasva /
atra hi tvam śikṣamāṇaḥ caran vyāyacchamānāḥ ksipram evānuttārāṃ samyaksambodhim
abhisambhotsyaye / abhisambudhyā ca aparimitaṃ sattvadhātum amatare
upadhisamkṣaye ’bhivīnesyasi yad uta bhūtatoṣprabhāvanatāyāṃ iti /
evam ca vācaṃ bhāṣeta eteṣāṃ eva tvam kulaputra dharmāṇāṃ labhī bhava
yad uta prajñāpāramitāpratisamyaṅkātānāṃ iti /
ayam eva tato bahutaram puṇyaṃ prasavet /

tat kasya hetoḥ
ato hi kauśika arhattvam prabhāvyate /
evam ca asyotsāham vardhāvyayati
yathā yathā hi tvam kulaputra prajñāpāramitāyāṃ śikṣisyate
athaḥ tathā tvam anupārveṇa buddhadharmāṇāṃ labhī bhavisyasi
āsannaṃ ca bhavisyasy anuttarāyāḥ samyaksambodheḥ /

atra hi tvam śikṣāyāṃ śikṣamāṇaḥ caran vyāyacchamānāḥ srotaāpattiphalaṃ
prabhāvayisyasi sakṛdāgamīphalaṃ prabhāvayisyasi anāgamīphalaṃ prabhāvayisyasi
arthattvam prabhāvayisyasi pratyekabuddhatvam prabhāvayisyasi samyaksambuddhatvam
prabhāvayisyasi / iti //

punar aparāṃ kauśika
yāvanto jambūdvīpe sattvāḥ tān api sarvān kaścid eva kulaputo vā kuladuhitā vā
pratyekabuddhatve pratiṣṭhāpayet /
tat kim manyase kauśika
api nu sa kulaputo vā kuladuhitā vā tatonidānaṃ bahu puṇyaṃ prasavet śakra āha bahu
bhagavan bahu sugata /

bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputo vā kuladuhita vā bahutaraṃ puṇyaṃ prasavet ya imāṃ prajñāpāramitāṃ antaśaḥ pustakagatāṃ api kṛtvā abhiśṛaddhadad abhiśṛaddhadhate
avakalpayann avakalpayate adhimaṇḍiccaṃ adhimuṇicate prasannacittāḥ prasannacittāyā
adhīyāṣyasampannno ’dhyāṣyasampannāyi bodhāya cittam utpādyā
samutpāditabodhicittāya bodhisattvāya adhyāṣayena dadyāt antaśo
likhanāyāpi vācanāyāpi akilāsītayā sampādayīṣyatī udyukto ’mūṇ grāhāyīṣyatī samadarśayīṣyatī samādāpayīṣyatī samattejāyīṣyatī sampraharsayīṣyatī vācā nesyatī vīnayīṣyatī anuneśyatī artham asyā samprakāśayīṣyatī evaṁ cāṣya citam viśodhayīṣyatī nirvicikitsat karīṣyatī evaṁ cainaṃ vakṣayati ehi tvam kulaputra asminn eva bodhīṣvatamārge śikṣasva /
astra hi tvam śīksamānaś caran vyāyacchamānaḥ kṣipram evānuttarāṃ samyaksambodhim abhisabhotsyase / abhisambodhya ca aparimitāṃ satvadhātum anuttare upadhisamkṣaye ’bhivīṣyasi yad uta bhūtakotiḥprabhāvanatāyāṃ iti / evaṁ ca vācāṃ bhāṣeta eteṣām eva tvam kulaputra dharmānāṃ lābhī bhava yad uta prajñāpāramitāpratisamnyuktānāṃ iti / ayam eva tato bahutaraṃ puṇyāṃ prasavet /

tat kasya hetoh
ato hi kausika pratyekabuddhatvam prabhāvyate / evaṁ cāṣyotsāhaṁ vardhāyīṣyatī
yathā yathā tvam kulaputra prajñāpāramitāyāṃ śīksāṣyase

tathā tathā tvam anupūrvaṇa buddhadharmānāṃ lābhī bhavīṣyasi
dhāsanaś ca bhavīṣyasya anuttaraśā saṃyaksambodheḥ /
astra hi tvam śīksāyāṃ śīksamānaś caran vyāyacchamānaḥ kṣipram eva rotaḥpattipalāṃ prabhāvīṣyasi sakṛdaḥgāmipalāṃ prabhāvīṣyasi anāgāmipalāṃ prabhāvīṣyasi arhatvam prabhāvīṣyasi pratyekabuddhatvam prabhāvīṣyati samyaksambuddhatvam prabhāvīṣyasiṭī /

ṭiṣṭhātu khalu punah kausika jambūdvīpākāṃ sarvasattvān pratyekabuddhatve pratiṣṭhāpya punyābhisaṃskārah yāvantaḥ kausika cāturmahādvīpake lokadhātavā sattvāḥ tāḥ api sarvān kaścid eva kulaputra vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet

ṭiṣṭhātu khalu punah kausika cāturmahādvīpake lokadhātavā sarvasattvān pratyekabuddhatve pratiṣṭhāpya punyābhisaṃskārah yāvantaḥ kausika sāhasre cāliko lokadhātavā sattvāḥ tāḥ api sarvān kaścid eva kulaputra vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /

ṭiṣṭhātu khalu punah kausika sāhasre cāliko lokadhātavā sarvasattvān pratyekabuddhatve pratiṣṭhāpya punyābhisaṃskārah yāvantaḥ kausika dvisāhasre madhyame lokadhātavā sattvāḥ tāḥ api sarvān kaścid eva kulaputra vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /

ṭiṣṭhātu khalu punah kausika dvisāhasre madhyame lokadhātavā sarvasattvān pratyekabuddhatve pratiṣṭhāpya punyābhisaṃskārah ye ’pi kecita kausika trisāhasramahāsahasre lokadhātavā sattvāḥ tāḥ api sarvān kaścid eva kulaputra vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /
tiṣṭhātu khalu punaḥ kauśika tṛisāhasramahāsāhasre lokadhātāu sarvasattvān
pratyekabuddhatve pratiṣṭhāpya punyābhisiṃskāraḥ yāvantāḥ kauśika
ganḍānādīväluḥkopameṣu tṛisāhasramahāsāhasresu lokadhātusū sattvāḥ tān api sarvān
kaścit eva kulaputro vā kuladuhitā vā pratyekabuddhatve pratiṣṭhāpayet /

tat kim manyase kauśika
api nu sa kulaputro vā kuladuhitā vā tatoṇidānaṁ bahu punyaṁ prasavet
śakra āha bahu bhagavān bahu sugata //

bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaram
punyaṁ prasavet ya imāṁ prajñāpāramitāṁ antasāḥ pustakagatāṁ api kṛtvā
abhisṛddadhad abhiśraddadhate avakalyānān avakalpayate adhimuṇcante
prasannacītaḥ prasannacītāyā adhyāsayasampanno 'dhyāsayasampannāya bodhāya
cittam upādyā samutpāditabodhicitattāya bodhisaṅvāyādhyāsayena dadyān antasā
likhanāyāpi vācanyāyāpi akilāsītayā sampādayiyati udyuktā 'mūm grahahisīyāti
saṃdarsayisīyati samādāpayisīyati samattajayisīyati sampraharsayisīyati vācā nesīyati
vinisīyati arunyesīyati artham asāyā samprakāsayaṁyati evāṁ cāsya cittaṁ
viśodhahisīyati nirvicikitsaṁ karisīyati evāṁ cānāṁ vaksīyati hi tvāṁ kulaputra asmīnna eva
bodhisattvamārge śikṣasva
atra hi tvāṁ śiksānaṁ caran vyāyacchamānaḥ kṣipram evunuttaraṁ samyaksambodhim
abhisambhotyase / abhisāmbudhyā ca aparimitaṁ sattvadhātum anuttare
upadhisamkṣaye 'bhivinasyāti yad uta bhūtakoṭiprabhāvanatāyām iti /
evāṁ ca vācaṁ bhāṣeta eteṣām eva tvāṁ kulaputra dharmaṁśāṁ lābhi bhava yad uta
prajñāpāramitā Hit praṭisāmyuktāṁ iti /
ayam eva tato bahutaram punyaṁ prasavet /
tat kasya hetoḥ
ato hi kauśika pratyekabuddhatvaṁ prabhāvyate /
evāṁ cāsya utsāham śardhahisīyasi

[yada] tu]a tatra [śikṣiś·s·]
yathā yathā hi tvāṁ kulaputra prajñāpāramitāyāṁ śikṣasyase

(5-35:) + + +

rvaṇudhāṃmana labhi bhaviśasi
tathā tathā tvam anupūrveṇa buddhadharmāṇāṁ lābhi bhaviśyasi

āsannaś ca bhaviśasya anuttārayāḥ samyaksambodeḥ /
atra hi tvāṁ śiksāyaṁ śiksāmaṇaḥ caran vyāyacchamānaḥ
Their merit is much greater. For what reason?

39 (Because) the virtues of \textit{sarvajña(tā)} (omniscience) bring the virtues of the dharmas to completion. All (beings) train themselves in the \textit{Prajñāpāramitā} and become \textit{buddhas}.

39. \textit{Sarvajña} deśo \textit{dharma} dharmāḥ. \textit{Prajñāpāramitā} ivedāḥ. \textit{Buddha} tvam \textit{sambodhitaḥ}. "(Because) the virtues of \textit{sarvajña(tā)} (omniscience) bring the virtues of the dharmas to completion. All (beings) train themselves in the \textit{Prajñāpāramitā} and become \textit{buddhas}.") \textit{AsP.tr.} II 122 = \textit{AsP.tr.} 41; \textit{Zfn.} 519a15f. 以是故皆從是法各各悉得。是般若波羅蜜之所致。何以故？為般若法；\textit{Kj.} 547a2f. 汝隨學是法，當得薩婆若法.
tado tua sodavatiphalo prabhaviśasi pialo
srotaāpattiphalam prabhāvayiśyasi

sai (5-36:) + + + + anāgamiphalo
sakṛdāgāmiphalam prabhāvayiśyasi anāgāmiphalam prabhāvayiśyasi

arahapo prabhaviśasi tado tua pracegabosi pravhabhiśasi
arahattvam prabhāvayiśyasi samyaksambuddhatvam prabhāvayiśyasīti
(The Prajñāpāramitā), then, produces the Path of srotaāpannas,

the Path of sakṛdāgāmins, the Path of anāgāmins,

the Path of arhants, the Path of pratyekabuddhas. -(AS)\textsuperscript{40}

Leave aside, O Kauśika, (people) in Jambūdvīpa\textsuperscript{41}; -(AS)\textsuperscript{42} leave aside (the people) in the triple-thousand great worlds,

if a good man or a good woman makes people in the buddha-worlds (innumerable as) the sands on the riversides of the Ganges\textsuperscript{43} attain the Path of srotaāpannas, the Path of sakṛdāgāmins, the Path of anāgāmins, the Path of arhants, the Path of pratyekabuddhas\textsuperscript{44}, is their merit much, O Kauśika?"
Śakra devendra said: “Very much, very much, O Lord! - (AS)\textsuperscript{45} - (AS)\textsuperscript{46}"

The Buddha said:

“It is inferior to that of a good man or a good woman, who copies the Prajñāpāramitā, - (AS)\textsuperscript{47} gives its scriptural scrolls to other people, makes them copy or study it, recites it for them. Their merit is much greater.

For what reason?

(Because) all (beings) train themselves in the Prajñāpāramitā and (thus) are able to accomplish (complete, realise) sarvajña(tā) (omniscience) and bring the virtues of the dharmanas to completion. Therefore, (they) attain enlightenment. (The Prajñāpāramitā, then,) produces the Path of srotaāpannas, the Path of sakrādāgāmins, the Path of anāgāmins, the Path of arhants, the Path of pratyekabuddhas. Therefore, their merit is much greater.

\textsuperscript{45} AS.63.3 = R.124.6 = AAA.310.28. sugata = Xz(I).785c18.善逝 (= Xz[II].879b27, Tib.Pk.74a8 = D70a4. bde bar gshegs pa. The older versions (Lk.437b10, Zfn.519a23, Kj.547a9) and Sh (606c13) lack parallels.

\textsuperscript{46} AS.63.4~5 = R.124.7~9 = AAA.310.29~311.2. {bhagavān āha} “sāmkhyā api bhagavams tasya punya-skandhasya na sukārā kartum. gojanā ‘py upamā ‘py aupamyam apy upaniśā(AS, R “sā) ‘py upanisad api bhagavams tasya punyaskandhasya na sukārā kartum” (“One could not easily even calculate that heap of merit, or count it, or find anything that it is similar to, that it resembles, or that it can be compared with.” [AsP.tr.II 123 = AsP.tr. 42]) = Sh.606c13~15.帝釋天主白佛言：“世尊！是善男子、善女人其所得福轉復甚多，算數譬喻所不能及。” = Tib.Pk.74a8~b1 = D70a4~5. Except for the newest versions, the other ones (Lk.437b10, Zfn.519a23, Kj.547a9, Xz[I].785c18, Xz[II].879b27) lack parallels.

\textsuperscript{47} AS.63.7~10 = R.124.12~15 = AAA.311.5~9. abhiśraddhad abhiśraddhate ... samutpāditabodhi-cittāya bodhisattvāyādhyāṣayena = Xz(I).785c19~21, Sh.606c16~18, Tib.Pk.74b3~4 = D70a6~7. The older versions (Lk.437b12, ZQ.486a9, Zfn.519a24, Kj.547a10, Xz[II].879b29) lack parallels.
(5-37:) + + + +  [a] ye jambudi _ ve satva te sarva
punar aparâm kauśika yâvanto jambûdvîpe satvâḥ teṣāṁ sarveśām

kaścid eva kulaputro vā kuladuhitā vā

anutarae saṃmasaṃbosie cito upadeâmsu
anuttarâyām samyaksambandhau cittaṁ samutpadayet

yaś cānyaḥ kaścit kauśika kulaputro vā kuladuhitā vā

te (5-38:) + + + + + [ .. saṃmasaṃbo]sa prathidaṇa
teṣāṁ sarveśām anuttaráyām samyaksambandhau cittaṁ utpādyā tebhya

ima prañaparamida likhita dajati
imām prajñāpāramitām likhitvā dadyāt /
Moreover, O Kauśika, \(^{48}\) suppose that somebody makes all the people in \textit{Jambūdvīpa} seek for (�行; “practise; go to”) the Buddha-path, believe and enter upon the Buddha-path, and thus the thought for studying the Buddha-path occurs to (them).

\(^{48}\) 闍浮利人都盧皆使行佛道已，信入佛道，學佛道心以（〜已）生："Suppose (令) that all the people in \textit{Jambūdvīpa} seek for (�行; or 'practise') the Buddha-path, believe and enter upon the Buddha-path, and thus the thought for studying the Buddha-path occurs to (them)." cf. AS.65.14f. = R.128.16f. = AAA.315.15f. yāvanta \textit{Jambūdi}pe sattvās teṣām sarveṣām kaścid eva kulaṇūtra vā kuladuhitā vā anuttarāyām samyak-sambodhaḥ cittaṃ samutpādayet ("Moreover, Kausika, if someone were to raise to full enlightenment the hearts of as many beings as there are in Jambudvipa" [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a8f. 又如恒沙佛利人民皆求無上正真道福; Zfn.519a28f. 闍浮利人都使發菩薩心; Kj.547a14f. 若滿闍浮提衆生皆發阿耨多羅三藐三菩提心.
yo ya aveva (5-39:) + + + +
yo vā kauśika kulaputro vā kuladuhitā vā avinivartanīyāya

.. sa imayeva praṇaparamida likhita uvaṇamea
bodhisattvāya mahāsattvāya enāṃ prajñāpāramitāṃ likhitvā upanāmayet

atra praṇaparamidae śikṣi (5-40:) + + + + vajiśati
atraiva prajñāpāramitāyāṃ śikṣiṣyate yogam āpatsyate /

eva sa praṇaparamida bhuyasamatrae bhavaṇa
atraiva prajñāpāramitāṃ bhāvayan

parivuri gacheṣati
vṛddhiṃ virūḍhiṃ vipulatāṃ gataḥ paripūrasyati buddhadharmān iti /

aya te (5-41) + + + [ṇa?] puṇavisāṁkhareṇa
ayaṃ tasmāt paurvakāt kulaputrataḥ kuladuhitṛto vā sakāśād

bahudaro puño prasavati
bahutaram puṇyaṃ prasavet /

tat kasya hetoḥ
niyataṃ eso 'nuttarāṃ samyaksambodhim abhisambudhya sattvānāṃ duḥkhasyāntaṃ kariṣyatīti /
If a good man or a good woman, -(AS) — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy or study it, recites it for them——, writes its scriptural scrolls even for (these) avivartika (non-retrogressing) bodhisattvas and give them,

(thinking): ‘These people will certainly study this faithfully, enter deeply into the Prajñāpāramitā, study the wisdom.

(As a result), the Prajñāpāramitā will be practised in a much greater degree and supreme wisdom will be fully accomplished',

their merit is much greater (than that of the former). -(AS)

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49. 若善男子、善女人……無有極智悉成就。’，得其福轉倍多：‘If a good man or a good woman, ... their merit is much greater (than that of the former).’; cf. AS.6515f. = R.128.18f. = AAA.315.17f. yaś cānyaḥ kaścit Kauśika! kula-patrataḥ vā kula-duhitāḥ vā teṣām sarveṣām anuttarāyām samyaksambodhāṇa cīrtaṁ upādya te bhīṣma imām prajñāpāramitāṁ likhitvā dadyāt. yo vā Kauśika! kula-patrataḥ vā kula-duhitāḥ vā avinivartanāyāṁ bodhīsattvāyām mahāsattvāyānām prajñāpāramitāṁ likhitvā upānāyādā "atraśīvā prajñāpāramitāyāṁ sīkhisyo yogam āputasyate. atraśīvā prajñāpāramitāyāṁ bhāvayaṁ vṛddhiṁ vīrūḍhāṁ vipulātām gataḥ pariṇāmni ca buddhādharmanāṁ" ity. ayaṁ tasmāt paurvakān kula-patrataḥ kula-duhīrito vā sakāśād bahutāraṁ punyaṁ prasaṇeva (“and if someone else were not only to raise their hearts to full enlightenment, but would also in addition give them a copy of this perfection of wisdom; or, if he would present a copy of this perfection of wisdom to an irreversible Bodhisattva, in the hope that he will let himself be trained in it, make endeavours about it, develop it, and as a result of the growth, increase, and abundance of this perfection of wisdom, fulfil the Buddha-dharmas; then, compared with that former person, he will beget the greater merit.” [AsP.tr.II 122 = AsP.tr. 41]); ZQ.486a9.; Zfn.519a28f. 不如善男子、善女人持般若波羅蜜經卷與人使書，教令學，為說之，若授與阿毘那致菩薩經書：“其人當從是學，深入般若波羅蜜，學知。若般若波羅蜜者轉增益多守，無極知因得成為。” 以是故其福轉倍甚多甚多; Kj.547a18f. 不如善男子、善女人以般若波羅蜜經卷與一阿毘那致菩薩，作是念：“是菩薩於是中學，當能修習般若波羅蜜。以是因緣般若波羅蜜增廣流通。” 福多於彼。

50. AS.65.16 = R.128.19 = AAA.315.18f. teṣām sarveṣām anuttarāyām samyaksambodhāṇa cīrtaṁ upādya (“having raised their hearts to full enlightenment” [cf. AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.77b3 = D .72b6. Except for the Sanskrit and Tibetan versions, the other ones (Lk.437b22, ZQ.486a9 , Zfn.519b4, Kj.547a22, Xz[II].879c7 , Xz[II].879c18) lack parallels. Cf. n. 55.

51. 轉增益多：“(the Prajñāpāramitā) will be practised in a much greater degree”; cf. AS.65.19 = R.129.2 = AAA.315.27. vṛddhiṁ vīrūḍhāṁ vipulātām gatah (“as a result of the growth, increase, and abundance [of the perfection of wisdom]” [AsP.tr.II 122 = AsP.tr. 41]); Zfn.519b3. 轉增益多守; Kj.547a21. 增廣流通; Krsh(2010).448f., s.v. 守, ih. 659, s.v. 轉增.

52. 無有極智：“supreme wisdom”; cf. AS.65.20 = R.129.2 = AAA.315.28. buddha-dharmān (“the Buddha-dharmas” [AsP.tr.II 122 = AsP.tr. 41]); Zfn.519b3. 無極智; Krsh(2010).520.

53. AS.65.21f. = R.129.4f. = AAA.316.9f. tat kasya hetah? niyataṁ eśo ’nuttaram samyak-sambodhīm abhisambudhīya sattvānām duhkhasyaṁ samayamati (“for certainly he will, once he has awoken to full enlightenment, end the sufferings of beings.” [AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.77b6f. = D73a1f.; ≠ Sh.607b4f. 何以故？此般若波羅蜜多出生阿耨多羅三藐三菩提故。 Except for the newest versions, the other ones (Lk.437b22, ZQ.486a9, Zfn.519b4, Kj.547a22, Xz[II].786c7, Xz[II].879c18) lack parallels. Cf. n. 56.
tiṣṭhatu khalu punaḥ kauśika jāmbūdvīpākāṇāṃ sarvasāttvānāṃ anuttarāyāṃ
samyaksambodhau cīttaṃ utpāḍya punyābhisaṃskārāḥ yāvantāḥ kauśika
cāturmahādvīpake lokadhātāvusattvāḥ teṣāṃ apī sarveṣāṃ kaścid eva kulaputo vā
kuladuhitā vā anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍaya

 tiṣṭhatu khalu punaḥ kauśika cāturmahādvīpake lokadhātāu
sarvasāttvānāṃ anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍya punyābhisaṃskārāḥ
yāvantāḥ kauśika sāhasre cūlike lokadhātāu sattvāḥ teṣāṃ apī sarveṣāṃ kaścid eva
kulaputo vā kuladuhitā vā anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍaya

 tiṣṭhatu khalu punaḥ kauśika sāhasre cūlike lokadhātāu sarvasāttvānāṃ anuttarāyāṃ
samyaksambodhau cīttaṃ utpāḍya punyābhisaṃskārāḥ yāvantāḥ kauśika dvisāhasre
madhyame lokadhātāu sattvāḥ teṣāṃ apī sarveṣāṃ kaścid eva kulaputo vā kuladuhitā vā
anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍaya

 tiṣṭhatu khalu punaḥ kauśika dvisāhasre madhyame lokadhātāu sarvasāttvānāṃ
anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍya punyābhisaṃskārāḥ yāvantāḥ kauśika
trisāhasramahāsāhasre lokadhātāu sattvāḥ teṣāṃ apī sarveṣāṃ kaścid eva kulaputo vā
kuladuhitā vā anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍaya

 tiṣṭhatu khalu punaḥ kauśika trisāhasramahāsāhasre lokadhātāu sarvasāttvānāṃ
anuttarāyāṃ samyaksambodhau cīttaṃ utpāḍya punyābhisaṃskārāḥ yāvantāḥ kauśika
gāṅgānādiśāvālukopameṣu

puṇavaro kośiga

ye trisahaṃṣae maha (5-42:) + + + [d]ue satva te

 trisāhasramahāsāhasreṣu lokadhātusu sattvāḥ teṣāṃ apī sarveṣāṃ

kaścid eva kulaputo vā kuladuhitā vā
Leave aside, O Kauśika, (people) in Jambūdvīpa,

(suppose that) the people in the triple-thousand great worlds (up to) the people in the buddha-worlds (innumerable as) the sands on the riversides of the Ganges,
ānutarae samasāṃbosae cito upadeaṃsu
anuttarāyāṃ samyaksāṃbodhau cīttam utpādayet /

yaś cānyāḥ kaścit kauśika kulaputro vā kuladuhitā vā
teṣa [satvaṇa] .. .. .. (5-43:) + +
tesāṃ sarvesāṃ anuttarāyāṃ samyaksāṃbodhau cīttam utpādyya tebhya

[th]idaṇa koide<va> sarva va ima praṇāparamida likhita dajati
imāṃ praṇāpāramitāṃ likhitvā dadyāt /

yo ya avevaṭiasa bosisatva (5-44:) + + + + +
yo vā kauśika kulaputro vā kuladuhitā vā avinivartaniyāya bodhisattvāya mahasattvāya

[pa]ramida likhita  uvaṇameati
enāṃ praṇāpāramitāṃ likhitvā dadyāt upanāmayet

atra praṇāpara _ midae ___ Śikṣiśati (5-45:) + + + + +
atraiva praṇāpāramitāyāṃ Śikṣiṣyate yogam āpatsyate /

eva sa praṇāparamida bhuyasamat[rae] [bhavaṇa] (5-46:)
evam asyeyāṃ praṇāpāramitaḥ bhūyasā mahārayā bhāvanāṃ

+ + + + + + + +
vrddhiṃ viruddhiṃ vipulatāṃ paripūrīṃ gamiṣyatīti /

.. [vi?] tena purimageṇa
ayaṃ kauśika tataḥ paurvavāt kulaputrataḥ kuladuhitṛto vā sakāśād

puṇāvisam[khareṇa bahudaro] puño prasavati
bahutaram pūnyaṃ prasavet /

tat kasya hetoḥ / niyataṃ eso ’nuttaram samyaksāṃbodhim abhisaṃbodhiya sattvānāṃ
duḥkhasyāntaṃ kariṣyatīti //
all seek for (††; “practise; go to”) anuttara-samyaksambodhi (i.e. unexcelled, perfect enlightenment), make a resolution (for enlightenment) and practise the Buddha-path.

If a good man or a good woman,

-(AS)\(^55\)

— who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy or study it, recites it for them ——, writes its scriptural scrolls even for (these) avivartika (non-retrogressing) bodhisattvas and give them,

(thinking): ‘These people will certainly study this faithfully,

enter deeply into the Prajñāpāramitā, study the wisdom. (As a result), the Prajñāpāramitā will be practised in a much greater degree and supreme wisdom will be fully accomplished’,

their merit is much greater (than that of the former).

-(AS)\(^56\)

\(^{55}\) AS.66.6 = R.130.5f. = AAA.318.2f. teśāṃ sarvēśāṃ anuttarāyāṃ samyaksambodhau cītamaṃ utpādya (“having raised their hearts to full enlightenment” [cf. AsP.tr.II 122 = AsP.tr. 41]) = Tib.Pk.78b1f. = D.73b3. Except for the Sanskrit and Tibetan versions, the other ones (Lk.437b25, ZQ.486a9, Zfn.519b6, Kj.547a25, Xz[I].786c23, Xz[II].879c13, Sh.607b11) lack parallels. Cf. n. 50.

\(^{56}\) AS.66.11f. = R.130.12f. = AAA.318.10f. tat kasya hetoḥ? niyatam eśo ‘nuttarāṃ samyak-sambodhim abhisambudhāya sattvānām deukhāyāntaṃ kariṣyati = Tib.Pk.78b4f. = D.73b5f.; * Sh.607b16f. 何以故？此般若波羅蜜多出生阿耨多羅三藐三菩提故. Except for the newest versions, the other ones (Lk.437b29, ZQ.486a9, Zfn.519b11, Kj.547b2, Xz[I].787a4, Xz[II].879c18) lack parallels. Cf. n. 53.
puṇavaro kośiga (5-47:)
+ + + + sameṣu logadhaduṣu satva te sarva aṇutarae saṃmasaṃbosaе cito upadeamśu
teṣu s· (5-48:) + + + + .. [e] saṃmasaṃbosaе prathidāṇa koideva ima praṇaparamida saartha saveṅaṇa uvadiše ..
Moreover, O Kaúsīka, (suppose that) all the people in Jambūdvīpa seek for (�行; “practise; go to”) anuttara-samyaksambodhi — ‘anuttara-samyaksambodhi’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the Prajñāpāramitā even to (these) avīvarika (non-retrogressing) bodhisattva-mahāsattvas and makes them enter into the wisdom, their merit is much greater (than that of the former).

Leave aside, O Kaúsīka, (people) in Jambūdvīpa, (suppose that) the people in the triple-thousand great worlds (up to) the people in the buddha-worlds (innumerable) as the sands on the riversides of the Ganges, all seek for (�行; or “practise; go to”) anuttara-samyaksambodhi — ‘anuttara-samyaksambodhi’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the Prajñāpāramitā even to (these) avīvarika (non-retrogressing) bodhisattva-mahāsattvas and makes them enter into the wisdom, their merit is much greater (than that of the former).

57. 復次，拘翼！閻浮利人皆發阿耨多羅三藐三菩提心，授與，使學入慧中，其福轉倍多：
(Moreover, O Kaúsīka, (suppose that) all the people in Jambūdvīpa seek for (�行; or “practise”) anuttara-samyaksambodhi — ‘anuttara-samyaksambodhi’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the Prajñāpāramitā even to (these) avīvarika (non-retrogressing) bodhisattva-mahāsattvas and makes them enter into the wisdom, their merit is much greater (than that of the former).);

Leave aside, O Kaúsīka, (people) in Jambūdvīpa, (suppose that) the people in the triple-thousand great worlds (up to) the people in the buddha-worlds (innumerable) as the sands on the riversides of the Ganges, all seek for (�行; or “practise”) anuttara-samyaksambodhi — ‘anuttara-samyaksambodhi’ means that all (beings) make a resolution to seek for enlightenment —. If a good man or a good woman, — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy it, explains the wisdom (written) within it or make them study it —, gives scriptural scrolls of the Prajñāpāramitā even to (these) avīvarika (non-retrogressing) bodhisattva-mahāsattvas and makes them enter into the wisdom, their merit is much greater (than that of the former).}
puṇavaro kośiga ye jaṁbudive satva (5-51:) + + + + ..
punar aparām kauśika yāvanto jambūdvīpe sattvāḥ te sarve

[sa]ma[sabosae] cito upadeati avevaṭia bhavaṃti

avinvartanīyā bhaveyur anuttarāyāḥ

samyaksambodheḥ /

tebhyaḥ kaścid eva kulaputro vā kuladuhiṭā vā anuttarāṃ samyaksambodhim

abhisampraśhitēbhya imāṃ prajñāpāramitām pustakalikhitāṃ kṛtvā dadyād upanāmayaḥ /

yat ca tebyaḥ kaścid eva kulaputro vā kuladuhita vā imāṃ prajñāpāramitāṃ

pustakalikhitāṃ kṛtvā dadyād upanāmayaḥ sārthāṃ savyaṅjanām upadiśet

tat kiṃ manyase kauśika

api nu sa kulaputro vā kuladuhitaḥ vā tatonidānaṃ bahu puṇyaṃ prasavet?

śakra āha bahu bhagavānuḥ bahu sugataḥ /

saṁkhyaḥ pi bhagavāṃs tasya puṇyaskandhasya na sukarā kartum /

ganānaḥ pi upamāḥ pi aupamāḥ api upaniṣad api bhagavāṃs tasya

puṇyaskandhasya na sukarā kartum //

bhagavān āha

ataḥ khalu punah sa kauśika kulaputro vā kuladuhitaḥ vā bahutaraṃ puṇyaṃ prasavet yaś
tesāṃ avinvartanīyānāṃ bodhisattvānāṃ mahanādsvānāṃ kṣiprataram anuttarāṃ

samyaksambodhim abhisamboddhukāmebhya

imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyāt upanāmayaḥ

sārthāṃ savyaṅjanāṁ upadiśet iha ca tāṃ prajñāpāramitāyāṃ avavaved anuśīṣyāt /

tiṣṭhaṭu khalu punah kauśika jāmbūdvīpebhyaḥ

sarvasattvebhyo 'vinivrāntānīyebhyo imāṃ prajñāpāramitāṃ upanāmya

puṇyābhisaṃskārah yāvantaḥ kauśika cāturmahādvīpe lokadhāttau sattvāḥ te 'pi sarve

'vinivrāntānīyā bhaveyur anuttarāyāḥ samyaksambodheḥ /

'vinivrāntānīyebhyo imāṃ prajñāpāramitāṃ upanāmya puṇyābhisaṃskārah yāvantaḥ

kauśika sāhasre cūlike lokadhāttau sattvāḥ te 'pi sarve 'vinivrāntānīyā bhaveyur

anuttarāyāḥ samyaksambodheḥ /
If a good man or a good woman, — who gives scriptural scrolls of the Prajñāpāramitā to other people, makes them copy it, study it or enter into the wisdom —, copies scriptural scrolls of the Prajñāpāramitā even (कथाकथ), and meaning and enter into it, their merit is much greater (than that of the former).

Moreover, O Kauśīka, suppose that all the people in Jambūdvīpa seek for (�行) anuttara-samyaksambodhi as avivartika-bodhisattvas.59

If a good man or a good woman teaches and makes them enter into the Prajñāpāramitā, what do you think, O Kauśīka, is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)61-(AS)62”

58. 若至(←若有)?: J, S(1), FS. 若有; the other editions and manuscripts read若有. Cf. Zfn.519b18. 若.
59. 閻浮利人虞皆令行阿惟越致菩萨阿耨多羅三藐三菩提: “(Moreover, O Kauśika,) suppose that all the people in Jambūdvīpa seek for anuttara-samyaksambodhi as avivartika-bodhisattvas.”; cf. AS.66.13f. = R.130.14f. = AAA.318.17f. yāvant Jambūdvīpe sattvāṃ te sarve avinivartanīyāḥ bhaveyur anuttararāyāḥ samyaksambodhes (“All beings in Jambūdvīpa become irreversible from full enlightenment.”); Zfn.519b20f. 閻浮利人皆令如阿惟越致菩薩阿耨多羅三藐三菩提; Kj.547b15f. 閻浮提所有衆生皆是阿毘達致菩薩.
60. 若有善男子、善女人教人般若波羅蜜中: “If a good man or a good woman teaches and makes them enter into the Prajñāpāramitā”; = Zfn.519b21f. 若有善男子、善女人隨教人般若波羅蜜中, Kj.547b16f. 若有善男子、善女人以敷若波羅蜜義教之; = Sh.607b19f. Parallels in the Sanskrit and Tibetan versions are more detailed: AS.66.14f. = R.130.15f. = AAA.318.19f. tebhyaḥ kaścid eva kulaṇtro vā kuladuhitāḥ vā anuttarāḥ samyaksambodhim abhisamprasthitabhyāḥ imāṃ prajñāpāramitāṁ pustakalakhitāḥ krtvā dadvāt upanāmayet. yaś ca tebhyaḥ kaścid eva kulaṇtro vā kuladuhitāḥ vā imāṃ prajñāpāramitāṁ pustakalakhitāḥ krtvā dadvāt upanāmayet sārthāvān eva upadhitē (“The first would present a copy of this perfection of wisdom to any number of beings in any number of world systems who have become irreversible from full enlightenment, who have definitely set out for it; the second would in addition expound it to them, according to the meaning and according to the letter.” [AsP.tr.II 122f. = AsP.tr. 42]).
61. AS.66.18 = R.131.1f. = AAA.318.27f. sugata = Xz(I).788a26. 善逝 (= Xz(II).880a6), Tib.Pk.78b8 = D.74a1. Other versions (Lk.437c16, ZQ.486a12, Zfn.519b24, Kj.547b19, Sh.607b22f.) lack parallels.
62. AS.66.18f. = R.131.1f. = AAA.318.27f. samkhyā ’pi bhagavams tasya punyaskandhasya na sukārā kartum. gaṇanā ’py upanā ’py aupamam apy upanisā ’py upanisad api bhagavams tasya na sukārā kartum (“One could not easily even calculate that heap of merit, or count it, or find anything that it is similar to, that it resembles, or that it can be compared with.” [AsP.tr.II 123 = AsP.tr. 42]) = Sh.607b22f., Tib.Pk.78b8f. = D.74a1f. Except for the newest versions, the other ones (Lk.437c16, ZQ.486a12, Zfn.519b24, Kj.547b19, Xz(I).788a26, Xz(II).880a6) lack parallels.
tebhio 'pi kaścid eva kulaputro vā kuladuhitā vā imām prajñāpāramitām pustakalikhitām kṛtvā dadyād upanāmayet sārthām savyañjanām upadiśet /

tīṣṭatu khalu punaḥ kauśikā sāharā sāhasre cūlike lokadhātau sarvasattvabhyo 'vinivartaniyebhya imām prajñāpāramitām upanāmya puṇyābhisaṃskāraḥ yāvantaḥ kauśikā dvisāhasre madhyame lokadhātau sattvāḥ te 'pi sarve 'vinivartaṇiye bhaveyur anuttarāyāḥ samyaksaṃbdheḥ / tebhio 'pi kaścid eva kulaputro vā kuladuhitā vā imām prajñāpāramitām pustakalikhitām kṛtvā dadyād upanāmayet sārthām savyañjanām upadiśet /

tīṣṭatu khalu punaḥ kauśikā dvisāhasre madhyame lokadhātau sarvasattvabhyo 'vinivartaṇiyebhya imām prajñāpāramitām upanāmya puṇyābhisaṃskāraḥ yāvantaḥ kauśikā trisāhasramahāsāhasre lokadhātau sattvāḥ te 'pi sarve 'vinivartaṇiye bhaveyur anuttarāyāḥ samyaksaṃbdheḥ / tebhio 'pi kaścid eva kulaputro vā kuladuhitā vā imām prajñāpāramitām pustakalikhitām kṛtvā dadyād upanāmayet sārthām savyañjanām upadiśet /

tīṣṭatu khalu punaḥ kauśikā trisāhasramahāsāhasre lokadhātau sarvasattvabhyo 'vinivartaṇiyebhya imām prajñāpāramitām upanāmya puṇyābhisaṃskāraḥ yāvantaḥ kauśikā gangānadīvālukopameṣu trisāhasramahāsāhasresu lokadhātusu sattvāḥ te 'pi sarve 'vinivartaṇiye bhaveyur anuttarāyāḥ samyaksaṃbdheḥ / tebhio 'pi kaścid eva kulaputro vā kuladuhitā vā / imām prajñāpāramitām pustakalikhitām kṛtvā dadyād upanāmayet sārthām savyañjanām upadiśet /

tat kiṃ manyase kauśika api nu sa kulaputro vā kuladuhitā vā tatonidānaṃ bahu puṇya prasavet

śakra āha
bahu bhagavan bahu sugata /
saṃkhyaśi bhagavams tasya puṇyaskandhasya na sukara kartum/ gananāpi upamāpi aupamyam api upanisāpi bhagavaṃs tasya puṇyaskandhasya na sukara kartum //
bhagavān āha
ataḥ khalu punaḥ sa kauśika kulaputro vā kuladuhitā vā bahutaraṃ punyaṃ prasavet

teṣa sarveṣa avevaṭiaṇa (5-52:) + + + + + .. + ..+ + + + + + + +
yas teṣāṁ avinivartaniyānāṁ bodhisattvānāṁ mahāsattvānāṁ kṣiprataram
anuttarāṁ samyaksambodhīm abhisamboddhukāmebhya

[ku]lap(u)tro va kuladhitā vi
ima praṇaparamida likh[ita] uvaṇā(ṃ)e
imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet

(5-53:) + + + [ṇa]ṇa uvatidīśea
sārthāṃ savyañjanāṃ upadiṣet

iha ca tān prajñāpāramitāyāṁ avavaded anuṣīṣyāt /

ta ki maṇasi kośiga
athāparaḥ kauśika

avi ṇu so kulaputro va kuladhita vi bahu p(u)ño

(5-54:) + + + + .. bahu bhaṃte
The Buddha said:

“\(^{63}\)Suppose that a bodhisattva appears amongst them (i.e. amongst these avivartika-bodhisattvas) and says: ‘I wish to become a buddha swiftly.’ When (he thus) wishes to become a buddha swiftly, somebody writes a scriptural scroll of the Prajñāpāramitā and gives him, this person’s merit is much greater.

Leave aside, O Kauśika, (people) in Jambūdvīpa, (suppose that) the people in the triple-thousand great worlds up to the people in the buddha-worlds (innumerable as) the sands on the riversides of the Ganges, all seek for (₹) anuttara-samyaksambodhi as avivartika-bodhisattvas. If a good man or a good woman teaches and make them enter into the Prajñāpāramitā\(^{64}\),

what do you think, O Kauśika,

is their merit not great?”

Śakra devendra said: “Very much, very much, O Lord! -(AS)\(^{65}\)- (AS)\(^{66}\)”

\(^{63}\) 從是輩中，若有一菩薩出，便作是言：‘我欲疾作佛。’ 正使欲疾作佛，若有人持般若波羅蜜經卷書，授與者，其福轉倍多；“Suppose that a bodhisattva appears amongst them ... this person’s merit is much greater.”; cf. AS.66.21f. = R.131.4f. = AAA.319.4f. atah khulu punah sa Kauśika! kulaputro vā kuladuhitā vā bahutaraṃ puryaṃ prasaved yas teṣām avinivartaniyānām bodhisattvānām mahāsattvānām kṣiprataram anuttarām samyaksambodhiṃ abhisamboddhukāmebhyaḥ imāṃ prajñāpāramitāṃ pustaka-likhitāṃ kṛtvā dadyād upanāmayaḥ sārthāṃ savyājanāṃ upadīṣṭaḥ iha ca tān prajñāpāramitāyāṃ avavaved anuṣisyaṁ (“Still greater would be the merit of someone who in addition would instruct and admonish in this perfection of wisdom those irreversible Bodhisattvas who want more quickly to win full enlightenment.”) [AsP.tr.II 123 = AsP.tr. 42]; ZQ486a12f. 若有善願欲疾作佛，以經施之，令成大士，得斯定者，其福難盡; Zfn.519b24f. 從是輩中若有一菩薩，便作是語：“我欲疾作佛。” 正使欲疾作佛，不如人入般若波羅蜜者。其福轉倍益多; Kj.547b19f. 於是中有一菩薩，疾得阿耨多羅三藐三菩提。若有善男子、善女人入般若波羅蜜中，福多於彼。

\(^{64}\) 若有善男子、善女人入般若波羅蜜中： “If a good man or a good woman teaches and make them enter into the Prajñāpāramitā”; cf. AS.67.13f. = R.132.14f. = AAA.320.15f. tebhyo ‘pi kaścid eva kulaputro vā kuladuhitā vā imāṃ prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayaḥ sārthāṃ savyājanāṃ upadīṣṭe; Zfn.519b28f. 若有善男子、善女人入般若波羅蜜中; Kj.547b23f. 若有善男子、善女人以般若波羅蜜義教之。

\(^{65}\) AS.67.16 = R.132.19 = AAA.320.20. sugata = Xz(I).788b27. 善逝 (= Xz[II].880a18), Tib.Pk.80a2 = D.75a1. Other versions lack parallels.

\(^{66}\) AS.67.16f. = R.132.19f. = AAA.320.20f. saṃkhyā ’pi bhagavams tasya punyaskandhasya na sukārā kartum. gaṇanā ’py upamā ’py aupaṃyām api upanisā ’py upanisad api bhagavams tasya punyaskandhasya na sukārā kartum = Sh.607c6f., Tib.Pk.80a2f. = D.75a1f. Other versions lack parallels.
bhagava
avaro bosisatvo upajeati ahaṃ kṣipadaro
bodhisattva mahāsattva upadhyeta sa evaṃ vadet aham eteṣāṃ kṣiprataram

añutarasamāṃsabosi [a] (5-55:) + + [bo]ji _ śami
añuttarāṃ samyaksaṃbodhim abhisambhotsya iti /

yo ayaṃ kṣipadaro
yas taṃ kauśika kulaputro vā kuladuhitā vā kṣiprābhijñataram bodhisattvaṃ mahāsattvaṃ

añutarasamāṃsabosi avisambujiduamo yo so
p[rañapa] (5-56:) _____ ramidae ovadeati anuśaṣeati ayaṃ teṇa purimakeṇa
prajñāparamitāyām avavaded anuśisyāt ayaṃ tataḥ paurvakāt

kulaṇapratāt kuladuhitur vā sakāśād

puṇavisāṃkhareṇa [baho] (5-57:) _____ daro puño prasavati
bahutaraṃ punyaṃ prasavet //

asa hu śakro devaṇa iṃtro bhagavado edadoca
atha khalu śakro devaṇāṃ indro bhagavantam etad avocat

The Buddha said: “(AS)\textsuperscript{68,69} Suppose that a bodhisattva appears amongst them (i.e. amongst these avivartika-bodhisattvas) and says: ‘I wish to become a buddha swiftly.’”

When (he thus) wishes to become a buddha swiftly,

somebody writes a scriptural scroll of the Prajñāpāramitā and gives him,

this person’s merit is much greater.”

Śākra devendra said:

\textsuperscript{68} AS.67.18–21 = R.132.22–133.5 = AAA.320.24–30. \textit{ataḥ khalu punah sa Kauśika! kulaputro vā kuladuhitā vā bahutaram puṣyaṃ prasaved yas teṣām avivartantyānām bodhisattvānām mahāsattvānām samyaksambodhim abhisamboddhukāmēbhya itām prajñāpāramitāṃ pustakalikhitāṃ kṛtvā dadyād upanāmayet sārthāṃ savyaṅjanām upadiśet iha ca tān prajñāpāramitāyām avavaded anuśīṣyāt (AAA. 6śikṣyāt [misprint]) (“Still greater would be the merit of someone who in addition would instruct and admonish in this perfection of wisdom those irreversible Bodhisattvas who want more quickly to win full enlightenment.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ.486a12f. (‘And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.’ [AsP.tr.II 123 = AsP.tr. 42]); Kj.547b26f. (‘And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.’ [AsP.tr.II 123 = AsP.tr. 42]); Zfn.519c2f. (‘And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.’ [AsP.tr.II 123 = AsP.tr. 42]);

\textsuperscript{69} 若有一菩薩從其中出, 便作是言: ‘我欲疾作佛。’ 正使欲疾作佛, 若有人持殷若波羅蜜經巻書, 授與者, 其福轉倍多: “Suppose that a bodhisattva appears amongst them ... this person’s merit is much greater.”; cf. AS.67.21f. = R.133.5f. = AAA.320.30f. athāparah Kauśika! bodhisattvo mahāsattva utpadaya. sa evam vaded ‘aham etesāṃ kṣiprataram anuttarānām samyaksambodhim abhisambhotosya’ iti, yas tām Kauśika! kulaputro vā kuladuhitā vā kṣiprabhajiññataram bodhisattvāṃ mahāsattvāṃ prajñāpāramitāyām avavaded anuśīṣyād, evam tataḥ paurvakāt kulaputrāṃ kuladuhitār vā sakāśād bahutaram puṣyaṃ prasaved (“And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.” [AsP.tr.II 123 = AsP.tr. 42]); ZQ.486a12f. 若有一菩薩從其中出, 便作是言: ‘我欲疾作佛。’ 正使欲疾作佛, 若有人持殷若波羅蜜經巻書, 授與者, 其福轉倍多: “Suppose that a bodhisattva appears amongst them ... this person’s merit is much greater.”; cf. AS.67.21f. = R.133.5f. = AAA.320.30f. athāparah Kauśika! bodhisattvo mahāsattva utpadaya. sa evam vaded ‘aham etesāṃ kṣiprataram anuttarānām samyaksambodhim abhisambhotosya’ iti, yas tām Kauśika! kulaputro vā kuladuhitā vā kṣiprabhajiññataram bodhisattvāṃ mahāsattvāṃ prajñāpāramitāyām avavaded anuśīṣyād, evam tataḥ paurvakāt kulaputrāṃ kuladuhitār vā sakāśād bahutaram puṣyaṃ prasaved (“And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.” [AsP.tr.II 123 = AsP.tr. 42]); Zfn.519c2f. 若有一菩薩從其中出, 便作是言: ‘我欲疾作佛。’ 正使欲疾作佛, 若有人持殷若波羅蜜經巻書, 授與者, 其福轉倍多: “Suppose that a bodhisattva appears amongst them ... this person’s merit is much greater.”; cf. AS.67.21f. = R.133.5f. = AAA.320.30f. athāparah Kauśika! bodhisattvo mahāsattva utpadaya. sa evam vaded ‘aham etesāṃ kṣiprataram anuttarānām samyaksambodhim abhisambhotosya’ iti, yas tām Kauśika! kulaputro vā kuladuhitā vā kṣiprabhajiññataram bodhisattvāṃ mahāsattvāṃ prajñāpāramitāyām avavaded anuśīṣyād, evam tataḥ paurvakāt kulaputrāṃ kuladuhitār vā sakāśād bahutaram puṣyaṃ prasaved (“And further, still another Bodhisattva would arise, who would say that he would win full enlightenment more quickly than they. If someone would instruct and admonish in the perfection of wisdom that Bodhisattva of quicker understanding, he would beget a still greater merit.” [AsP.tr.II 123 = AsP.tr. 42]); Kj.547b26f. 於是中有一菩薩，疾得阿耨多羅三藐三菩提。若有人以殷若波羅蜜義教之，福多於彼.
yasa ya[sa] + (5-58:) + + + [bha]gava b(o)[sisatv]e mahasatve asaṇobhatiti
yathā yathā bhagavan bodhisattvao mahāsattva āsannībhavatī
tyathā yathā bhagavin bodhisattvo mahāsattvā āsannībhavatī
yathā yathā bhagavan bodhisattvā mahāsattvā āsannībhavatī

bosa[e tasa tasa yo so praṇaparami] + (5-59:) + +
anuttarāyāḥ samyaksambodheḥ tathā tathā prajnāpāramitāyām

(o)vadeti aṅuśaśeti
avavaditavyo 'nuśāsitavyaḥ

\[\text{tathā tathā prajñāpāramitāyām avodyamāno 'nuṣīṣyamāṇas tathatāyā āsannībhavati} / \\
\text{tathatāyā āsannībhavan yeśāṃ paribhunkte}
\]

civarapeḍavada-śayasaṇa–gilaṇa-pracebheṣa[ja] +
cīvarapiṇḍapāta–śayanāsana-glāna–pratayabhaiṣajyaparipāsikārān

teśāṃ tān kārān kṛtān mahāphalān karoti mahānuṣāṃsān / 

(5-60:) + + .. [a?]sa daje so bahu[dar]o puṇo [prasav]eti
ataḥ sa bahutaraṃ puṇyaṃ prasavati /

ta kisa hedu
tat kasya hetoḥ
“It is so, O Lord, O Most Composed One! If a bodhisattva-mahāsattva, while coming swiftly near
enlightenment, teaches people the Prajñāpāramitā or gives (438a) them (its scriptural
scrolls), his merit is much greater.

(AS)72 his merit is much greater.

73 For what reason, O Lord?

70 極安隱："a most composed one" (a translation of Skt. sugata ["one who has attained bliss"; cf. BHSD,
s.v.]); = ZQ.486a14, Zfn.519c5; cf. AS.67.26 = R.133.11 = AAA.321.10.; Xz(II).880a25. 善逝 ;

71 菩薩・摩訶薩疾近佛，若般波羅蜜若教人，若授與人，其福轉倍多："If a bodhisattva-mahāsattva,
while coming swiftly near enlightenment, teaches people the Prajñāpāramitā or gives them (its scriptural
scrolls), his merit is much greater."; ≠ AS.67.26f. = R.133.10f. = AAA.321.10f. yathā yathā bhagavan!
bodhisattvo mahāsattva āsannibhavay atuttarāyāḥ sampyaksambodhes tathā tathā prajñāpāramitāyām
avavāditayo ‘nuśāsitavah tathā tathā prajñāpāramitāyām avodyamāno ‘nuśiṣyamānas tathātāyā āsannih-
bhavai. ... aita sa bahutarat paṇuyam pravajati ("To the extent that a Bodhisattva comes nearer to full
enlightenment, to that extent he should be instructed and admonished in the perfection of wisdom, for
that brings him nearer and nearer to Suchness. ... His merit now becomes still greater, in consequence of the
fact that he comes nearer to full enlightenment."

[AsP.tr.II 123 = AsP.tr. 42]; ZQ.486a15. 是闍士・大士疾
近佛。用是故，受其福轉倍多; Zfn.519c5. (極安隠者)即菩薩・摩訶薩今近佛。…… 不如持者般波羅蜜
教授人者。其福轉倍益多; Kj.547b29f. 隨菩薩近阿耨多羅三藐三菩提，轉應以般若波羅蜜教
之。……其福甚多。

72 AS.67.29f. = R.133.14f. = AAA.321.14f. tathātāya āsannibhavaṃ yesaṃ pariṣṭhante cīvarapiṇḍapāta-
sayanāsanaglānapratyayabhāsiṣyaaparipākāyām teṣām tān kāraṇ kṛtān mahāpālān karoti mahānāsāmsān
(“When he comes nearer to Suchness, he confers many fruits and advantages on those who have done him
service, i.e. on those through whom he enjoys his robes, alms-bowl, lodging, and medicinal appliances
for sickness.” [AsP.tr.II 123 = AsP.tr. 42]); Zfn.519c6. 持衣、食、床臥具、供養、醫藥所當得; Kj.547c1f. 亦
轉應以衣服、飲食、臥具、醫藥而供養之; Xz(I).790b19~ 22, Xz(II).880a28~b2, Sh.607c17~18,
Tib.Pk.80b2~3 = D.75b1. Lk(438a1) and ZQ(486a15) lack parallels.

73 何以故？天中天！[佛法]其得般若波羅蜜，疾近佛者，近佛座： "For what reason, O Lord? One,
who attains the Prajñāpāramitā, will be immediately near enlightenment, near the seat of enlightenment.";
cf. AS.68.1f. = R.133.16f. = AAA.322.10f. tat kasya hetoh? evam hy etad bhagavan! bhavati yad bodhisatvo
mahāsattva āsannibhavay atuttarāyāḥ sampākṣambodeheḥ ("For what reason? It is, O Lord, in this manner
that bodhisattva-mahāsattva comes near to unexcelled, perfect enlightenment."); ZQ.486a16. 何以故？其得
是法，疾近佛坐; Zfn.519c7f. 何以故？天中天！其得般若波羅蜜者，今近佛坐; Kj.547c2f. 何以故？世
尊！法應爾隨近阿耨多羅三藐三菩提，得福轉多. The characters 佛法 in Lk are superfluous and should
be deleted.
evaṃ hy etad bhagavan bhavati yad bodhisattvo mahāsattva āsannibhavaty anuttarāyāḥ samyaksambodheḥ //

atha khalv āyuśmān subhūtiḥ śakraṁ devānām indram etad avocat sādhu sādhu kauśika

yas tvam bodhisattvayānikānāṃ pudgalānām utsahāṃ dadāsi anugṛhitāte anuparivārayasi /

evamedo bhate karaṇio
evaṃ ca kauśika tvayā karaṇīyam -

ya a[ri] (5-61:) + [a]śratravo bosisatvasa anugraha karoti
ya āryaśravakaḥ sarvasattvānāṃ anugrahāṃ kartukāmaḥ

[aṇ](u)[tara(e) saṃmasambosie [usaha] .. + +
sa bodhisattvānāṃ mahāsattvānāṃ anuttarāyāṃ samyaksambodhāv utsāhaṃ

(5-62:) + + [ṇa]ṭi anuparivareti
vardhayati anugṛhitāte ’nuparivārayati

evaṃ tvayām karaṇio
evaṃ etat karaṇīyam /
{The Buddha said:} One, who attains the *Prajñāpāramitā*, will be immediately near enlightenment, near the seat of enlightenment.

Subhūti said to Śakra devendra: “Very good, O Kauśika! -(AS)74

This is what (you) should do, O venerable disciple (of the Buddha)!

*Bodhisattva-mahāsattvas*, who receive (the *Prajñāpāramitā*) in this manner, will swiftly become buddhas.

In this manner (如是)76 one should act.(?)

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74. AS.68.4 = R.134.1f. = AAA.322.20f. *yaṃ tvam bodhisattvavānikānāṃ pudgalānāṃ utsāhaṃ dadāsi anugrhitē anuparivārayasi* (“You fortify those who belong to the Bodhisattva-vehicle, help them, stand by them.”) [AsP.tr.II 123 = AsP.tr. 42] = Tib.Pk.80h5 = D75b3; *xz(I).790b26~27, xz(II).880b6~7, Sh.607c22~23. The older versions (Lk.438a3, ZQ.486a17, Zfn.519c9, Kj.547c5) lack parallels.

75. This is what (you) should do, O venerable disciple (of the Buddha)!

*Bodhisattva-mahāsattvas*, who receive (the *Prajñāpāramitā*) in this manner, will swiftly become buddhas.

76. All the editions and manuscripts read 當如 is probably a scribal error for 當如是; cf. AS.68.7 = R.134.5 = AAA.322.25. *evam etat karaṇīyaṃ* (“This is what one should do.”).

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167
tat kasya hetoḥ

ado praṇatia bhagavo śavaga ya
ataḥ prasūtā

hi bodhisattvānāṃ mahāsattvānāṃ anuttarā samyaksambodhiḥ /

yadi [p·] (5-63:) + + to ṇa upadito siati
yadi hi bodhisattvā mahāsattvā etad bodhicittāḥ notpādayeran

ṇa idaṃ bosisatva śikṣeṇṭi
na caite bodhisattvā mahāsattvā anuttarāyāṃ samyaksambodhau śikṣeṇa

na śatpāramitāsu śikṣeṇa asīkṣamāṇā anuttarāṃ samyaksambodhīṃ nābhisaṃbuddhyeran/
yasmāt tarhi bodhisattvā mahāsattvā bodhisattvāsīkṣāyāṃ āsu

śah[i] [p·] + + + + + + + + +
śatpāramitāsu śikṣante tasmād etad bodhicittam utpādayante tasmād

(5-64:) anuttarāṃ saṁmasaṃbosi avisāmbui[eaṃ]ti
anuttarāṃ samyaksambodhīm abhisambuddhyanta iti //

[yā] .. + + + + + + + + (5:65:) + + + + + [sa](m)buja vi

āryāṣṭasāhasrikāyāṃ prajnāpāramitāyāṃ puṇyaparyāyaparivarto nāma pañcamaḥ //
Disciples of the Buddha originate from it (i.e. the Prajñāpāramitā).

77 If these people, i.e. bodhisattva-mahāsattvas do not seek for the Buddha-path, they will not study the six pāramitās within it.

As they do not study these dharmas, they cannot become buddhas.

78 (If) one follows the Dharma and studies it, one will swiftly become an anuttarasamyaksambuddha.

Ask (me) as you like! 79
Fig. 1: Lines 1 to 33 of the Gāndhārī Prajñāpāramitā which goes parallel to the 5th parivarta.
PLATE 53
Fig. 2: Lines 30 to 65 of the Gāndhārī Prajñāpāramitā which goes parallel to the 5th parivarta.